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CONTENTS

LEARNING SELF-REALIZATION AND SELF-ESTEEM THROUGH NATIVE AMERICAN LITERATURE: A NEW HISTORICIST APPROACH TO STUDY GIEOGAMAH'S BODY INDIAN

Waseem Ahmad & Humaira Ahmad

Abstract

With the aim of learning the lessons of self-realization and self-esteem, the current descriptive study has investigated Native American drama with the focus on Hanay Geiogamah's play Body Indian (published 1980). Geiogamah is the first Native American playwright who published an anthology of plays which includes Body Indian. During the research, the scrutiny of the selected play has highlighted the study of literature for learning individuals' ability to cope with self-created problems such as indifference to the recognition of one's responsibilities. Through the textual analysis of the utterances of perplexed characters in Body Indian, the study reminds Native Americans of their alcoholic state that is not the result of only White Americans' unfavorable attitude towards American Indian lands but is also the outcome of lack of sensibility on the part of Native Americans regarding their traditional culture. The paper used New Historicism as a literary theory in a bid to authenticate the research by making parallel study of the selected literary text and non-literary sources, such as history books, that validated the play's thematic patterns. The findings have indicated that Body Indian offers a serious reading on the part of Native Americans as well as the readers of literature in order to realize the worth of self-assessment, prior to indiscriminately blaming others for causing confoundedness in their life.

Keywords: Native Americans, White Americans, Self-realization, Native American Drama, New Historicism

1. Introduction

The study of literature – novels, poetry, plays - invites the readers to broaden their imagination through authors' writing styles, expressions, and themes of general interest. Literary figures tend to portray contemporary social and moral values of a society as well as the individuals' personal traits and tendencies like self-realization and self-assessment. Native American Literature, too, functions as a ready reference for the readers to understand the approach of Native American literati towards life. Thematically, the American Indian writers are inclined to discuss historical events in their writings. Additionally, the themes of cultural conflicts between the Native and the White or Euro-Americans are also very common in the Native literary works. Such themes originate from the beliefs that Native American tribes have always attempted to revive their language and to rescue the Native culture (White 2008). In other words, Native American literati convey a shared historical, tribal, and cultural identity (Dennis 2007). Hence, the issues of Native Americans' assimilation into the typical American society and the survival of Native American culture reflect in the works of Native/Indigenous playwrights such as N. Scott Momaday and Hanay Geiogamah. More specifically, Native American drama highlights the subject of the survival of the Native American culture and identity as the indigenous people of America. The Native playwrights, in this regard, depict the discriminatory and unfavorable policies of White Americans. The policies include different constitutional acts, treaties, and organizations, which mostly, as traced through the official documents of the Federal United States Government, target Native American culture and sovereignty. Historically, White Americans, whom Native Americans view as the colonizers, deliberately damaged the Native culture as well as brought disapproving alterations in the Indigenous people's way of life (A. Tamburro & Tamburro 2014). The historical data also shows that even alcohol was introduced to Native Americans by Euro-Americans. Alcohol damaged the culture of Native Americans as well as it increased the violence among the Native and White communities (Perrin Jr 2011). Philips (2014) believes that Europeans provided alcohol as the trading commodity to their foreign empires such as North America (Philips 2014).

In the light of historical evidences, Native Americans' continued sufferings contribute significantly to their practices of self-destruction through alcohol. However, Native American writers, such as the selected one, view non-serious life-style of Native communities as a tangible reason of their self-destructive ways. This is how Native American literature ensures the robust existence of Indigenous culture (Stanlake 2009).

As a matter of fact, the exploration of such elements in Native American Drama has not been done very often in the light of the literature review for the current study. In order to study the gap, the current paper has chosen Geiogamah's *Body Indian* (1972) that is among the most persuasive plays (Pettit 2014).

Hanay Geiogamah, a Kiowa Delaware Indian, was born in Lawton, Oklahoma, in 1945. His expertise as a writer is evident from the fact that he has taught creative writing along with the subjects related to Native American theater and art at several universities and colleges. Moreover, Geiogamah is highly reputed Native American playwright whose uncompromising published plays deal with themes of perplexed Native families and the Natives' self-destructive practices (Wilmer 2011). Geiogamah Views Theater is very effective for transmitting themes of the Native plays to the people. He maintains that theatre accelerates the communication process among the Native societies; therefore, he prefers theater to novels or debate in terms of effective communication (McClinton-Temple & Alan 2007). Geiogamah, in addition, has also been given the credit of introducing contemporary Native American drama in the last quarter of the 20th century when, as ,in the early 1970's, the contemporary Indian drama started with the opening of Geiogomah's production company , NATE, and his *Body Indian* in 1972.

Geiogamah, through his plays, makes the Native people realize their flaws which limit the possibility of their survival as a distinct nation. Huntsman (1980) appreciates Geiogamah's plays for displaying the power of Native American drama to preserve the Indigenous American culture. He opines that the purpose of Geiogamah's writings is to preserve existing Native traditions as well as to explain true American Indian life. Huntsman further views these plays as source of inspiration for Native Americans whose lives are quite and immobile. Finally, he perceives that Geiogamah has more interest in themes of self-realization and survival than the repetition of the stories of disappointment and confrontation. It is in this context that the current paper investigates how Native American playwrights view Euro-Americans' historical policies regarding the identity and culture of the Indigenous Americans. At the same time, the paper, through selected Native American drama, explores the motivational elements for the readers of literature in general, and for the dejected Native Americans in particular.

2. Research Questions

1. Why does Native American drama, particularly the selected play, primarily focus on Native Americans' grievances against Euro-Americans?
2. How does the selected Native American play promote the need of self-assessment for Native Americans to safeguard their survival as a distinct nation?

3. Literature Review

Historically, the literature produced by Native Americans [American Indians] or Indigenous American writers has served as the source of preservation of the Native American lands, cultures and sovereignty. Participating in this practice, Native American playwrights base their plays on themes of the Natives' identity, assimilation and survival. Consequently, these literary works turn into the important sources of information for White Americans as well as for common people who wish to understand the nature of Native Americans' grievances. For instance, the works of Native American novelists Boudint and Ridge inform about the cultural conflict between the Native and Euro-Americans (Rosenberg 2002). Similarly, Sophia Alice's novel describes the socio-cultural influence of the US policy of allotment and the tragic event of Wounded Knee 1890 (Callahan 1997).

Speaking in general terms, the depiction of the life of Native Americans in Native American Literature is indication of isolated Native communities who always struggle for the survival and recognition of Native Americans as the free citizens of the United States. In other words, Native American authors and their publications, over the last forty years, are aimed at educating the White Americans about the ideas and understandings of American Indians (Coulombe 2011). The purpose of attracting a lot of the readers of American Indian literature is to hunt effective support for the Native American crises. In fact, the Native writers perceive that the solution to the critical problems of American Indians lies in their unity with the readers; this unity emerges after the readers' engagement in the Native stories and their establishment of connection with the works of Native literati (Coulombe 2011). Native American Literature, including Native American drama, therefore, incorporates historical evidences to expose the depressed plight of Native Americans. For this purpose, Native American drama engages itself politically in North American history, adding spiritual, philosophical and mythical elements as the Native American plays' important features (Dawes 2016).

The admiration for the Native American drama has been growing since the beginning of the twenty first century. It refers to the publication of nine anthologies (comprised of three or more plays), contributed and published between 1999 and 2009, by Native American dramatists (Dawes 2016). The publication of these anthologies is a vivid indication of the growth of Native American drama writings. The editors of the anthologies of Native American drama make an extended list that includes Geiogamah and Darby (1999), D'Aponte (1999), Knowles and Mojica (2009), Huston-Findley and Howard (2008), Darby and Fitzgerald (2003), Hodgson (2002), and Daniels, Kane and Clements (2001). In addition, there are twenty-eight more published general compilations of North Native American drama as well as some other collections of Native American plays written by Diane Glancy, Momaday, Geiogamah, , Bruce King, Lynn Riggs, and William S. Yellow Robe Jr. (Dawes 2016). The noteworthy themes of these published plays include the portrayal of Native American identity and the resistance to the White Americans' hegemony. Contemporary Native American playwrights, inevitably, confront contemporary social and political issues which seek the attention of the mainstream American society (D'Aponte 2005). Contextually, Native American drama fascinates many people, particularly the Native Americans, to attend theatres. Subsequently, the indigenous plays are celebrated in festivals (Dawes 2014). More evidently, the Naïve American drama firmly secures itself in the 21st century American culture in the wake of practical and theatrical activities at universities and museums (Dawes 2014). This popularity of the Native plays indicates the strength of their authors to make the Native issues of more visible in the American society.

Native dramatic artists implement modern technologies that include workshops and video conferences in order to carry on their dramatic traditions. The use of these strategies in Native American drama speaks of the Native Americans' ability of surviving under tragic circumstances, and continuing their gentle attitude for the Native American community (Valentino 2013). Such an impression of the Native playwrights through Native American drama is visible in the context of the significance of theater for Native Americans. They, historically, viewed theater as a source to protest themselves from Euro-Americans, and to express their complaints regarding racism, land rights, and broken treaties (Richard and Heather 2014). In this larger context, the Native plays appear as sources of Native American history. Evidently, *Body Indian* and *The Independence of Eddie Rose* are among those Native American plays which address difficult and puzzling living conditions of Native Americans (Richard and Heather 2014). This observation about the purpose of Native drama defines, at times, the Native

playwrights' stance as anti-hegemonic. However, the critical interpretation of their works indicate that they choose theater as a place that they utilize for political purposes, ensuring Native Americans' survival through remembrance of unjust actions of the US federal government against them. Mimi Gisolfi D'Aponte (2005) tags such a theater as a powerful political weapon" that is similar to the Italian theater which represents the works of prominent writers like De Filippo, who constantly condemns social inequalities through comic-tragedies.

Further exploration of the thematic patterns of Native American drama reveals the Native playwrights' explicit intention to discuss the historical distresses of their people. The study of Mohler (2009), for example, contests that Geiogamah and Valdez & Campesino's plays confront and reject the dominant power structures on behalf of Native Americans (Mohler 2009). One more Native American play, *Bernabe*, also shows the resistance of Chicano community (a Native American communities) to their psychological, ethnic and economic oppression. Likewise, the story of *Foghorn* is based on Native Americans' prolonged efforts to preserve their identity. In this context, the description of the historical event of Alcatraz' occupation, in *Foghorn*, motivates Native Americans to ensure their existence. It is because of the historical fact that occupation of Alcatraz raised awareness about the cultural adherences of American –Indians around the globe (Wagter 2013).

Native American playwrights, more often, include theme of alcoholism in their plays, claiming that the early Euro-Americans introduced alcohol to the American Indian communities. Jame K Perrin Jr, justifying themes of alcoholism in the Native plays, narrates the history and impact of alcohol on Native Americans' desire of survival. Perrin (2011) mentions liquor as a chief trading commodity during the wars between the Whites and the Natives. According to Perrin, the history of wars between Native Americans and Euro- American settlers confirms that the effect of alcohol was very crucial in harming the Native American society (443). Historically, Native Americans received the supply of alcohol from White Americans and the British officials while carrying out the Westward expansion. The intentions of these officials seem less promising, for they wanted to convince Native Americans on ceding massive stretches of their land with minimal reward (Perrin Jr. 2011). The attempt of Euro-Americans to get more land from Native Americans with modest payment (as in *Body Indian*) was successful, as the former continued to supply alcohol to seek concessions from the latter. Evidently, William Henry Harrison, who was the governor of the Indiana territory in 1809, was fruitful to persuade the intoxicated Native American leaders to

surrender their million acres of land; Harrison paid merely $7,000 to the Native leaders, and he also offered them the modest annuity (Perrin Jr. 2011). Such a story indicates Native Americans' easy access to alcohol in the 18th century. In broader terms, various brands of alcohol such as rum, brandy, and whiskey, available during the American-Indian wars, greatly disrupted Native Americans (Perrin Jr 2011).

The reviewed literature in the preceding paragraphs indicates that Native American history remembers the sufferings of Native American people. Therefore, Native American literary figures willingly base their writings on the long-continued resistance against White Americans. Thus the readers of Native American literature confront with the dilemma whether Native American literature is the political platform for the American Indians' struggle of survival. The impression, further, demands for the exploration of those functions of literature that have universal appeal; among these functions of literary writings, the theme of propagating self-realization occupies a significant place. As a matter of fact, certain Native American plays (such as the selected play) ask for the exploration of such themes.

4. Theoretical Framework and Methodology

The present descriptive research is based on the theory of New Historicism which flourished during the 1980s. The proponents of New Historicism, unlike the earlier historical means of criticism such as New Criticism, connect literary and non-literary texts in order to view the text, under investigation, in its historical perspective (Birch &Hooper 2012). As an approach to literary studies, New Criticism focuses on only thee text to understand literature, and it interprets a text in line with the existing literary conventions. New Historicism, on the other hand, does not separate the text from its historical background. Such interpretation has more room to unearth the truth of historical events. Hence, the application of New Historicism became a trend in literary studies as well as a concrete reaction against other literary approaches including deconstruction and theory of new criticism (Birch & Hooper 2012).

Since, the chosen text (drama) for the current study portrays life of Native Americans in the historical context, New Historicism allows to examine the literary work through the impact of the contemporary era. As an approach to literary criticism, New Historicism considers literary works as the products of historical circumstances. Another reason for applying the new historicist approach to the current study is the provision by New Historicism to authenticate the selected text with official contemporary documents such as government reports, newspapers and history books

etc. In the light of New Historicist approach, the analysis of literary text incorporates literary and non-literary texts that a contemporary author may access while writing the text (Bhat 2014). It broadens the scope of interpretation of literary texts, conforming to the understanding of literature as the study of human interactions. Thus, literary texts should be analyzed through New Historicism that investigates the text by incorporating social, economic, cultural, moral and political interaction of the time of production of the text (Balkaya 2014). In other words, a literary text needs to be evaluated both as a literary pieces and cultural work (Balkaya 2014). Since cultural studies involve the overall make up of the contemporary society, the ideology of contemporary period affects literary analysis. Therefore, New Historicists condemned early historicism for inspecting literature as the mere echo of historical history (Sievers 2008).

The chosen theory for the current study incorporates textual analysis as the method for interpreting the selected text. This method takes Catherine Belsey's (2005) views on textual analysis. According to Belsey, textual analysis is necessary in cultural studies. Moreover, it is the method of textual analysis that allows the interpretation of text with the belief that 'there is no pure reading or interpretation' of any text (Belsey 2005). Since the current study has investigated the traditional aspects of Native American culture such as their sense of mutual respect and spirit of survival, textual analysis has proved to be very effective to collect information about the human beings with different cultures and histories. By selecting and interpreting the dialogues of the selected play, the researches has made an educated guess, though supported with non-literary texts, of how the characters (Native Americans) make sense of who they were. Meanwhile, the selected theory and the method allowed the researcher to deduce the thematic patterns of the selected text.

5. Discussion/Analysis of Results

The dialogues and utterances of the characters of Geiogamah's play *Body Indian* served as the textual data for the research, besides the historical evidences that were taken from non-literary sources such as the books on American and Native American history. Narrowing down the research to the objectives and research questions, the study focused and interpreted themes of self-realization and self-esteem as portrayed by the selected playwright in the selected work. However, it is pertinent to realize (as has already been described in the Literature Review) that the grievances of Native Americans have a direct link with the hegemonic policies of White Americans. And the validity of such link originates from the historical evidences, some of which are the part of the

discussion. It is also relevant to point out that themes of Native American plays rotate recurrently around the missionary and colonial history, racism , inequality and violence (Dawes 2014).Thus at times, during the current study, it turned out to be a challenging task to detach the author's attempt to include theme of self-assessment from the idea of portraying Native Americans as the sufferers of White Americans' policies that meant to occupy the land of American Indians by compelling them to lease their ancestral lands at cheap prices.

During the current study, the critical summary of the selected play confirmed that Native Americans were the real victim of poverty, alcoholism and poor social life. All these social and economic problems were openly linked to the White Americans' biased attitude in leasing deals when seen through the federal US government policies. In fact, Geiogamah put his characters into the sheer state of alcoholism in *Body Indian* to prepare the readers for creating sympathy for the Native American characters. For instance, the protagonist Bobby Lee and other characters in the play are extremely alcoholic. And this state is not the temporary one. Instead, *Body Indian,* from scene 1 to scene v, revolves around the discussion on alcoholic and extremely poor Native American characters. These characters drink so much alcohol that they almost become dead. They drink continuously; Bobby also drinks excessively, and "sits almost stupefied" (Geiogamah 1980:13). In the play's beginning, Howard - an old guy - and Ethel are lying on the floor, and Eulahla informs Bobby that they both are alive though they have "been drinkin' for few days" (1980:10). The scenario, here, indicates that the characters are helpless in their collective drinking, though they do not die. This is where the data showed the elements of motivation for the readers and for the Native Americans. Neither Bobby, who has already lost his one leg in a train accident, nor Howard and other extremely drunk character in *Body Indian* died; they survived throughout the play. Geiogamah, through such creative impulsion, references to the tendency of the Natives to subsist under all the circumstances. Meanwhile, the play links Native Americans' survival with their realization of avoiding excessive alcohol.

It is worth including that learning self-realization and self-assessment, through the selected work, means appreciating the author's balanced approach between the portrayal of Native Americans' self-created issues and those which were the result of the hegemonic US government policies. In this regard, the play *Body Indian* included historical issue of land-lease. Through the discourse of *Body Indian's* characters and the historical data, the current research found that the issue of leasing American Indian lands frustrated Native Americans. And it resulted into the use of more alcohol by them. It is

revealed through different characters that Geiogamah views these lease-deals as significant cause of alcoholism among the Native Americans. For example, Howard drank a lot after making his lease-deal, and it made him ill (Geiogamah 1980:10). Similarly, Bobby's helplessness, while signing his land-lease deal, reflects through his confession that his "damn lease man" did not pay him what Boby wanted; therefore, he "was too broke to hold out" (Geiogamah 1989:11).

Meanwhile, the collected historical data, during the research, also confirmed that the history of land-lease was very unpleasant for the Native Americans. This policy caused frustration for the Native communities, as they experienced improper method of leasing the lands. It also added to the existing uninviting condition of American Indians when Euro-Americans exploited the Native lands. And this research, through the interpretation of Geiogamah's *Body Indian*, explored the depressed Native Americans' life that was gripped by poverty and unemployment. With theme of land- leasing process, the play has invited the readers to analyze and view the problem in in the light of the historical background of alcoholism among the Native people. Contextually, the title '*Body Indian'* refers to the author's effort for discovering the challenging nature of Native Americans' identities in modern day American society (Maufort 145). Meanwhile, the application (on the selected text) of New Historicism, which views 'history as a text and text as a source of history, revealed that the selected text added to the knowledge about the impact of alcoholism and land-lease issues on Native Americans' survival (Besbes 2011). Though, the current study used history books as not the sources of ultimate truth, as New Historicists believe, the historical evidences regarding land-lease issue in *Body Indian* exposed an uninviting phase of American history.

Geiogamah's artistic approach to use *Body Indian* for teaching Native Americans as well as the common readers the lesson of self-realization, amidst White Americans' exploitation of the Indian lands, remained visible during the textual analysis of the text. It has been done by the author while making the characters desperate to buy alcohol, setting aside the unfair land-lease issue. It is evident through the analysis that all the characters in the *Body Indian* spent huge money on buying wine. Betty, for instance, confesses that they [the play's characters] bought a lot of bottles from the liquor store when they were in the taxi; she informed that they bought "Two sacks full" (Geiogamah 1980:34). In the play's scene v, the discussion on the shortage of money to buy alcohol also generated a substantial evidence to witness the Native Americans' keen desire of possessing money for alcoholism. This preference for arranging alcohol

appeared quite vividly in *Body Indian* when the play's characters such as Howard, Thompson, Betty and Alice were desperate to get money for alcohol; they all pleaded each other for money (1980: 38, 39).

Such a desperate longing for alcohol by the characters fulfills the purpose of the playwright who wants the Native Americans as well as the other readers forget temporarily the White Americans' unfair land lease issue as reported in the historical data. In other words, the play *Body Indian* promotes the learning of self-control on the part of Native Americans. It is also evident that Geiogamah, through *this play*, appears as a playwright who cares for the Native Americans' miserable plight, condemning them for their self-created complications in the name of survival. Throwing his *Body Indian* characters into the land of despair and defeat, Geiogamah has attempted to create a sense of responsibility among his people. Moreover, these characters' "willful self-delusion" is reflective of Geiogamah's purpose of linking "self-knowledge with survival" (Huhndorf 2006).

The thorough analysis of the text has made the selected paly a worth-considering document for those Native Americans who have forgotten their inherent quality of mutual respect. The interpretation of *Body Indian*, during the current study, has also provoked Native Americans to realize the importance of their communities as a sovereign nations. In this regard, the study showed that the Native American characters were devoid of their sense of shared interest. Bobby, the protagonist, is badly humiliation by his own drunken company when they do not care for his artificial leg during the search for money to purchase alcohol. Further, the concept of traditional Native community is shattered by alcoholism when Boby's friends, carelessly and "with drunken eagerness," carry his body "to the bed" (Geiogamah 1980: 14)." (Geiogamah 1980: 14). Thus, Geiogamah added another aspect of learning self-realization while provoking the Native Americans to assess their self-created problems in the way of survivorship. This understanding of *Body Indian* turns into "a poignant appeal for the restoration of communal responsibility" (Darby 2011, 2009). More plainly, the abuse of Bobby's body by his family ironically indicates that Native Americans do not value their personal sense of community and identity (Maufort 2010). This situation, meanwhile, promotes the significance of every individual in safeguarding the traits of mutual respect, tolerance, and brotherhood.

The results of the study, finally, indicated that the Native American characters were able to realize their fault of overuse of alcohol, and felt that the survival of Native

American identity needed to overcome the self-created problems. Hence, Geiogamah, through Bobby's struggle to quit alcohol, reiterates Native Americans' hope of survival. And, he conveys this message of hope very artistically. For this purpose, first, the audience [the readers] of the play face the popular view of "poor and drunken" Indians," and later they find a hope of survival for Native American through the play's protagonist (Wagter 2013). This hope of survival becomes visible through Boby's commitment of quitting alcohol when he wants to use his lease money to join a rehabilitation center for getting rid of alcoholism (Geiogamah 1980:20). Boby's resolve to stop drinking alcohol implies that the quality of self-realization is part of human instinct. However, the visibility of such a valuable character is beyond any time limit like Boby's decision, towards the end of *Body Indian*, to recover from the harmful effects of excessive consumption of alcohol.

6. Conclusion and Findings

Geiogamah's *Body Indian* offers to analyze its thematic pattern systematically to ultimately reach the conclusion that Native Americans need to ponder over their self-created problems such as alcoholism and indifference to traditional traits of mutual respect before making the White Americans the sole responsible for every problem. The playwright, therefore, first creates an alcohol-dominant scene in the play, allowing the readers to sift through the historical context of the problems. Later, however, the protagonist realizes that he needs to join the rehabilitation center for better struggle of the survival of the Native American culture, identity and spirit through self-examination.

Thus, the study has found the significance of literary studies for learning human traits related to self-restraint through the critical approach towards a piece of literature. It has also traced the individual's strength of recovering from challenging situations. Meanwhile, the study recommends that the research in comparative study of Native American drama and the drama produced in other parts of the world will be fruitful in knowing the historical cultural values of different societies.

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AFGHAN NATIONAL ARMY: SECURITY AND POLITICAL CHALLENGES AFTER THE WITHDRAWAL OF INTERNATIONAL SECURITY ASSISTANCE FORCE

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Abstract

The great uncertainties in Afghanistan regarding political and security transition remains persistent after 2014, over how to manage the International Security Assistance Forces and US withdrawal. The security, economic and political aspects of Afghanistan are highly influenced by the capabilities of Afghan National Army to cope with the internal and external challenges and to stand on its own where, after the transition period it is the primary security apparatus of Afghanistan. Challenges to new Afghanistan government after presidential elections are to endorse good governance and state security where most important is the menace of insurgency. Meanwhile, Taliban and the uncertainty of peace dialogues increase threats to possible peace in Afghanistan. This paper aims to appraise the strength and capabilities of the Afghan National Army and its role in Afghanistan's stability. This study is based on qualitative methods as primary concern is on analyzing the behavior of important groups and individuals. Data is analyzed through perspectives of Good Governance and Neo-Realism. Good governance perspective is helpful to determine the institutional development of Afghanistan, while Neo-realism puts light on the present apprehensive level of Afghanistan. It has been found that Taliban has increased its area of influence despite of some successful operations of Afghan National Army against them.

Keywords: Afghan National Army, ISAF, Security, Good governance, US, Taliban, Insurgency

1. Introduction

Afghanistan has entered a new phase of its political history. The future has always been hard to predict in Afghanistan but uncertainty looms over a number of issues. By the end of 2014, International Security Assistance Forces (ISAF) has withdrawn from Afghanistan and the Afghan National Security Force (ANSF) has taken full responsibilities for securing the country and leading the operations against the various insurgent groups. Following the 9/11 attacks on New York and Washington, the US intervened in Afghanistan militarily in late 2001 and started its "War on Terror" to counter the al-Qaida network and its affiliates including the Taliban. The strategic goal of US and international allies was to dismantle and destroy the al-Qaeda network and the Taliban regime that had hosted the Al-Qaeda leadership in Afghanistan. Following a series of military operations, the Al-Qaeda network was propelled from Afghanistan and the Taliban regime toppled. The next task was to support the new Afghan government and build sufficient capacity to secure and govern the country on its own. However, the Taliban re-emerged and re-organized themselves into a formidable fighting insurgency forcing the US and its other coalition partners to send more troops to Afghanistan. However, in 2010, NATO and the Afghan government agreed on a road map called(?) Initial – the Dari and Pashtu word for transition. Initial is the process by which the lead responsibility for security in Afghanistan was gradually transitioned from the NATO-led International Security Assistance Force (ISAF) to the Afghan National Security Forces. The 2010 NATO Summit in Lisbon and the Afghan President, Humid Karzai, announces the fifth and final phase of the security transition in June 2013 which marked an important milestone, when Afghan soldiers and police took the lead for security across the whole country. The US/NATO engagement in Afghan security affairs doesn't end here. In order to provide continued training and support to the Afghan National Security Forces, the US signed a Strategic Partnership Agreement with Afghanistan in May 2012, in which the US promises to help Afghanistan strengthen its civilian and military institutions and capabilities. The other important document is the Bilateral Security Agreement (BSA) between the US and Afghanistan which specifically focuses on security assistance. According to the draft agreement, the US agreed to help Afghanistan in countering "external aggression", taking "political, diplomatic, military and economic measures" which came into force in 2015. This also means that in the absence of a large number of international forces, the Afghan National Security Forces, especially the Afghan National Army (ANA) has to face key challenges to tackle domestic and external security threats.

Michael J Williams in his article "The Afghan National Army: An Army for the Nation?" discusses the role of ANA in Afghanistan and argues that although NATO has conducted many counter militancy and peace keeping operations in Afghanistan, but the long-term security remains the responsibility of ANA. It is also worth mentioning that despite a series of developments achieved in terms of army recruitments; ANA is still on a very slow pace of becoming an independent actor and having a role in the future. There are series of obstacles which refrain ANA from becoming a formidable force, mainly the corruption in the civilian bureaucracy, the lack of education in army and its dependence on foreign assistant. The author expresses concern over two important factors related to the ANA; the possibility of ANA's disintegration and its domestic strength. Maintaining balance between ANA and civilian government is also challenging. It is estimated that if ANA is strengthened to great extent, it would probably intervene in governance. This factor might be strengthened by corruption in governance which would lead to military coup as has been seen in Pakistan. In such a scenario, despite of stabilizing Afghanistan, it will rather destabilize it. No coherent military has existed in Afghanistan since 1992 and in present system plagued by corruption; it's very difficult to see a stable force ahead. (William M. 2013). It is observed that the ANA would become more effective when it is not or less dependent on foreign assistance but acquires independent capabilities to tackle domestic and international threats.

However, as Caroline Wyatt says, there has been great appreciation for the progress in increased numbers and training in Afghan National Army. The question which is still pending to be answered is weither the ANA will be able to step up with its current position as US has announced that combat forces will leave by end of 2014? Few workings on the training missions seems to have even underestimated the challenges that would be faced by ANA after NATO's departure. Attrition rates, illiteracy, recruitment, less pay and lack of capable and inspiring leadership remain key problems for the ANA. Without effective logistic support, refined budgets and good leadership, ANA is less likely to stand on its own (Wyatt. 2011). On the other hand, some commentators have expressed concerns about the US withdrawal from Afghanistan by saying that it will pose security challenges not only within Afghanistan but will also have as pill-over effect to its neighboring states too including Pakistan (Tribune, 2014).

The 2010 Transparency International report has called Afghanistan as one of the most corrupt states in the world which is also having a negative impact on the security situation. According to 2018 Corruption Perceptions Index, reported by Transparency International ranks Afghanistan 172 least corrupt nation out of 175

countries. In addition, a CSIS (Centre of Strategic International Studies) report says that the scale of corruption has increased far greater. Concerns about corruption have been raised and expressed by a number of officials and analysts. (Zyck. 2012) Sadder Abdulla in his Article "Afghanistan: Taliban insurgency as a post-Election Challenge", identifies one of the most important challenges to ANA beyond 2014. The two rounds of presidential elections (on 5th April and 14th June 2014) were secured mainly by the Afghan security forces. This gave them confidence and showed the world that they are a reliable force. However, whoever wins the presidential elections, the next government would for sure face threats from the Taliban and other insurgents. One way to cope with the Taliban threat is to hold peace talks. In addition, the new government also needs to reform the institutions and improve governance. Without that, the insurgency will continue and there would be people who will be fighting the government. In addition, the new government will also face the challenge of improving relations with the neighboring countries. For Pakistani policy makers, the complete pull out of foreign forces from Afghanistan and sustaining security threat is still a variable. The strength of new Pak-Afghan bilateral relations would be depended highly on new government. (Humayun, 2014)

The US and ISAF have promised to fully support and resource the ANA after 2014. As Anthony Co desman says, the Afghan national security forces have made significant advances during the last few years. However, the formation of the ANA was very slow in the beginning. It was not until 2006-2007 that the ANSF began to have meaningful force goals and adequate ISAF and U.S aid in developing both its "force quality" and "force quantity". The progress of ANA is mainly based on smaller clearing operations and the protection of villages. One of the biggest challenges to the Afghan national army is illiteracy. As the 2014 reports have shown, less than 20% of the ANA are functionally literate and this means that 80% cannot read written orders or write reports.

Many Afghans fear that without continued international engagement and support, a civil war might erupt in Afghanistan after 2014. The security, economic and political situations of Afghanistan would be influenced by three factors - first, whether Afghan National Security Forces (ANSF) would be able to maintain security; second, whether the Bilateral Security Agreement (BSA) between Afghanistan and the US would be signed or not; and third, whether presidential elections and the transfer of power will go smoothly or not (Felbab-Brown. 2014).

ANSF suffers from a number of serious deficiencies. The Afghan government does not have the capacity to easily redress these serious and potentially debilitating deficiencies that could critically undermine the morale and fighting capacities of the ANSF. Without external advice and oversight after 2014, many of the deleterious conditions will intensify, straining the fighting capacity of ANSF. Taliban and other key insurgent groups are also threating to ANSF. Taliban's activities regarding fundraising plans are further expected to enhance when the external support is diluted to other conflicts like Syria, Iraq, and Libya. Taliban are still deeply entrenched in Afghanistan. Taliban might seek to make 2015 even more brutal in order to demoralize the ANSF.

Along with the ISAF withdrawal the new presidential elections are a defining moment in the history of Afghanistan. There are multiple ways in which elections could trigger violence: widespread fraud, losers could refuse to accept the result, Taliban could escalate threat and Pashtun ethnic groups who could become disenfranchised due to insecurity. It is also important to note that some ISAF members and non-ISAF countries such as Pakistan, Saudi Arabia, India or Russia would also try to influence the Afghan elections and the new government in Kabul.

The long-term security and stability of Afghanistan depends on the cooperation of neighboring countries as well as on fruitful negotiations with Taliban. In post 2014 Afghanistan, Taliban may show their interest in peace talks, but it is questionable that a deal with the Taliban would produce the desired stability? Taliban have so far refused to talk to the Afghan government accusing it of being a US puppet. Serious negotiations between the Taliban and the Afghan government are most likely to occur if two conditions are met. firstly, the Taliban get that the ANSF can stand on its own and would not collapse under its further onslaught. And secondly, as a result of successful presidential and provincial council elections, the next Afghan government enjoys far greater legitimacy than the current one.

2. (ANA) Afghan National Army: An Overview

Afghan National forces are the Branch of Afghan Armed forces and work under ministry of Defense and are under great assistance of NATO and US (Blenkin, 2012). The present form of Afghan military originated at 18th century which fought several wars in Afghanistan through several dynasties and then was re-organized by the British in 19th century and was modernized in 20th century. ANA was established in 2002 in Bon Conference (GUSEV. 2012, Giustozzi. 2014). The ANA consisted of 70,000 men after its creation later on it was expanded to 185,000. With the onset of the 2008 financial

crisis, which affected almost all donor countries funding Afghanistan's Ministry of Defense (MOD), the Obama administration-initiated discussions in 2011 to determine a sustainable level of future funding for the Afghan armed forces. Seeing the security situation in Afghanistan at the Bonn international conference in December 2011 US including other donors plan to fund US$4.1 billion to afghan Government. At the 2nd conference of Bonn, the participants agreed upon an initial force structure and primary roles of ANA. The main aim was to provide security for the central Government and protect the political process as defined by the constitution and organize military force in the country and replace every other militia. From 2001 onwards the Afghan armed forces were re-established by US with the formation of Afghan National Army and Air corps i.e. (AAF) Afghan Air Force. ANA is divided into 5 combat corps each Corps functions as a regional command and deployed throughout the country (Livingston, 2017).

The US with the help of international partners including the UK France, Canada, Germany, New Zealand, Romania, Bulgaria and Mongolia are tasked with creating a functional Afghan National Army. The Combined Security Transition Command – Afghanistan (CSTC-A) has the primary responsibility for training and mentoring of the ANA while formal training courses are administered at the Kabul Military Training Centre (KMTC), National Military Academy of Afghanistan (NMAA), or Command and General Staff College (CGSC). Turkey and India are also assisting the ANSF. Turkey and Afghanistan have friendly relations, Turkey has been providing training to Afghan Army since 1920s, and have trained 172 Afghan officers. besides turkey India has also been greatly involved in supporting the ANSF.

Since 2002, the U.S. and international donors have coordinated efforts to provide the ANA and ANP with rifles, pistols, machine guns, grenade launchers, shotguns, RPG launchers and various other weapons and equipment, including vehicles and armor. The majority of these efforts are coordinated through the CSTC-A, responsible for formulating equipment requirements and other equipment related duties from issue to end user. US Central Command (CENTCOM) has the primary responsibility for managing the Afghan Security Forces Fund (ASFF). CSTC-A, under CENTCOM uses the ASFF to fund its mission. The ASFF provides for the provision of equipment, supplies, services, training, facility, and infrastructure repair, renovation and construction.

3. Afghan National Army: 9/11 onwards

"We can help train an army, we can help equip an army, we can help build facilities for an army but only the Afghan people can breathe a soul into that army" Lieutenant-

General Karl Eiknberry (Chan, 2009). Since the fall of Taliban regime, international community has contributed to ensure the rehabilitation of this war-torn country much in terms of funding, man power, essential equipment etc. although the NATO and US forces have taken the authority of security outfit of Afghanistan but the long term security responsibility lies on the shoulders of ANA. There have been several work done which has condemned ANA for failure of maintaining security in Afghanistan, but the fact is that ANA has been improved up to great extent. according to former NATO supreme commander General James Jones, "Afghan National Army is the most successful pillar of our reconstruction up to date" but it is clear that there is still need of tremendous work to be done. This military force was not presented effectively at the time of Soviet backed Najeeb's government; rather they emerged due to efforts of US with the intent to deter Taliban and external threats. A decade following 1992, US considered its primary responsibility to assist, train and equip Afghan military forces due to 9/11 incident.

Since its inception, ANA has taken major responsibilities in major operations but it is still dependent on coalition forces for combat supports such as: engineers, communications, logistic, artillery and medical support. As former Afghan Interior Minister Alkali has articulated that major challenge to ANA is to create an arm force which would be loyal to state, irrespective of ethnic differences, free from corruption, morally disciplined and well skilled. these are actually some real challenges to ANA that Alkali has mentioned which has hindered the ANA from becoming an effective force. It is not important to make a big force but what needed is to make a small but well trained and well skilled force capable enough to sustain peace in the region. The incapability of ANA is due to the challenges which disable it from becoming a prosperous force, and ANA's crucial weakness and flaws continues to undermine its readiness to sustain state's peace and order.

One of the main reasons which has plagued ANA was the higher dropout rates due to miss communications, bogus promises and recruits being forced to join under quotas imposed by local militia commanders. Due to initially recruits Kandak (battalion), only few percent proceeded while half of them dropped out due to the miss understandings, that the trainee should be taken to US for training, taught to speak and write English. Trainee also felt difficulty due to misperceiving the language of the instructor, as they could only speak Pashto while the interpreters only understood Dari. Afghan commanders and soldiers also complain of poor pay which is also a ground reality of their drop out ratio. Lack of proper pay had unmotivated the ANA for their

jobs and facilitated the work of Taliban in some other terms. Those soldiers who find it unworthy to continue their work in ANA, they were motivated by Taliban whereby they were promised to be given salary three times greater than that of a common Afghan soldier. Taliban groups offer $300 a month where as an afghan soldier could hardly get $70. In many instances general grade officers have not been paid but still continue to serve. Taliban often recruit farmers and tribesmen who easily grow into insurgents.

Initial screening problem has further complicated the security check over problems. Afghan soldiers and officers are sometime not loyal to the prosperity of their own land. In some instances where US forces praise afghan soldiers for their bravery, they also condemn them for being disloyal, petty theft, lack of discipline and infiltration of the army by Taliban spies and those soldiers who sell information to anti afghan elements. Three anti governmental infiltrators have been caught who tried to get information which was inappropriate for their job description. To avoid such incident, greater check and balance is needed.

Afghanistan also lacks an adequate leadership, for decades there has been a struggle for competent leadership which could best administer Afghan domestic and external affairs especially in the time of rapid growth of ANSFs (Haynes, 2009). The leadership issues also arise due to ethnic strifes among people while they are selected for recruitment. The ANA selection is ethnically biased and based on personal connection at the corps; this enables to unfit officers assuming commands which are not eligible for their job in real terms. Officer's accountability therefore becomes uneven due to favoritism or a fear of reprisal above them. Within such circumstances good leadership is often impossible, discipline is hard to endorse and mistrust is generated within government officials and their citizens. Other consequences of poor leadership are that, there emerge certain cruel activities on behalf of ANA, meanwhile corruption increases and the reputation of ANA further declines where the foreign forces would justify their presence in Afghanistan in future. On the other hand, there is also lack of adequate commanders at Battalion (Kandak), CSTC-A is creating a fourth 649-man infantry kandak (battalion) in each of the 18 ANA infantry brigades. This equates to 11,682 additional soldiers—a manageable number when it comes to recruiting, training, and equipping. However, 18 additional kandaks require 18 additional battalion commanders, and 18 battalion executive, logistics, and operations officers, plus 90 company commanders, not to mention other subordinate officers and senior NCOs. Now the biggest challenge is how ANA would get its key leaders.

4. Current position of the Afghan National Army

The contemporary position of ANA has been stated as well equipped, trained and effectively skilled, whereby they would be capable of sustaining security in Afghanistan, however despite receiving training from first class army, it is still reported that ANA remains ill-disciplined force due to drug abuse and desertion. One important factor to mention is the corruption in ANA which is spreading the power base of Taliban. Afghanistan national intelligence service and the National security directorate arrested several Afghan officers including BG Abdul Faqir , the Former chief of Weapon depots in Khairabad who has been accused of selling 150 boxes of Kalashnikovs round and other arms to Taliban. This means that they are facilitating the Taliban. Alongside these, the problems linked to ethnic functionalism and poor civilian inadvertence is another significant challenge in front of the Afghan National Army.

Despite the fact that ANA rehabilitation has been barred with certain problems but it is the only tool for Afghan stability. even in some reports their progress has really been appreciated, for example, Captain Mathew Williams who was based in Helmand and also conducted his six-months tour in Afghanistan in 2007, has appreciated their progress as he said, "We have trained them and then they have completed their operations on their own". although they still have problems of cultural differences, ethnic strife, language barriers and their lack of potentials some time to work (Rubin, 2014).

It takes so long to stabilize a strong army and it is not the work of a year or two. A well-equipped and well-trained army undergoes through hard struggle and centralized coordination but the Afghan army lacks such coordination. Another officer felt cautious about the position of ANA and stated that only a few month training can't make an illiterate boy into a soldier, it takes time to create an Army, therefore US military force is the back bone of ANA and without it, ANA can't stand alone. Afghanistan continues to struggle with the presence of insurgents and extremist groups and limited presence of Al-Qaida in remote areas. US department of defense claims that there still exist attacks from Taliban in remote areas and in Kabul (Burt, 2014). DOS states that since the insurgents and the militant groups support one another therefore threat from Taliban continues to exist, and their activities usually occur in populated and transport areas. There emerge high rate causalities to ANA and ANP, while effectively responding to militants' attacks and such intense causalities.

5. Ethnic Friction

The issue of ethnic imbalances in ANA has complicated the effort to create and effective Afghan army. The ministry of defense was dominated by the Tajik ethnic group after the fall of the Taliban regime. Large numbers of Tajik recruits were preferred especially at higher officer level. Command position therefore lied mainly with the Tajiks. This discrimination on the basis of ethnicity created suspicion in other ethnic groups especially Pashtuns, the largest ethnic group in Afghanistan. However, both the Afghan government and the international allies tried to address this issue. ISAF strived to reduce the Tajik command domination through decreasing their posts. According to a statistic, in 2008, 80 percent of the command officers were Tajik and now they have decreased by 40 percent, this effort was done in order to harmonize the ethnic differences between Tajiks and Pashtuns. The issue of regional balance is also important to address. Most of the Pashtun members of the ANA were from the eastern provinces and the Pashtuns from southern provinces have had few opportunities. Therefore, bridging such ethnic and regional divide was a challenge not only for the ANA but also for the new Afghan government. (Burt, 2014)

There has been a greater tendency by foreign officials to acknowledge the problem of ethnic friction. After it was acknowledged that the Tajiks have been overly represented in the ANA, it was decided that the recruitments and training of ANA should be on equal terms and open to all ethnic groups. There emerged the ethnic quota system which is opened for all groups, from top to the bottom. Private soldiers were also about to be represented on the basis of quota system. The quota system meant to diffuse political concerns over the issue of ethnic dominance within the ANA.

Ethnic imbalance is particularly problematic for everyday policing functions. For example, certain ANP (Afghan National Police) units in the south are often unable to communicate with local citizens as they are unable to speak Pashto. They also tend to be viewed as outsiders, making their job even more difficult. This alienation is further exacerbated by the high levels of corruption and ANP involvement in illicit activities such as the drug trade etc. The imbalance has further widened the gap between Afghan citizens and ANP as they have been showing their superiority on one another.

6. Corruption

Afghan security apparatus lays mainly on the Afghan National Security Forces (ANSF). It has two main components, Afghan National Police, reports to the Ministry of Interior (MOI) and the Afghan National Army, reports to ministry of Defense (MoD).

Corruption has been noticed in both bodies as mentioned in a report published by ISAF. A former commander of US and NATO forces in Afghanistan said that corruption, not the Taliban, is the worst threat to the future of the war-torn country (Riechmann, 2014) Bribes and illegal preferences are part of corruption which are normally observed in different sectors, specially defense, because most of country's budget is spent on the defense. Corruption is affecting all forms of custom collection. US agencies estimate that, tens of millions of dollars are lost because of smuggling and bribery between December 2012 and December 2013; Afghanistan missed its $2.4 billion revenue collection target by nearly 12 percent and reportedly could miss this year's target of $2.5 billion by as much as 20 percent. Corruption is one of the main pervasive problems facing Afghanistan's state building process. Other examples of corruption in the security sector are the proliferation of unofficial checkpoints, and constantly escalating bribes at those check points. It is also harmful to Afghanistan's emerging market economy. So Corruption remains a significant inhibitive in the development and prosperity of Afghanistan

7. Challenges to Current Afghan Government

The capacity, transparency and the legitimacy of new government is also crucial to Afghanistan's stability as the US and ISAF have already handed over most of the security responsibilities to the Afghan government. The structure of Afghan government has changed since the fall of the Taliban regime in late 2001, but overall, the capacity of the government has remained relatively weak to govern (Katzman, 2015). If the history of Afghan political structure is observed, in 1964 constitution, there were two elected houses: the upper house and the lower house and King Zahir shah became a constitutional monarch. The parliament was effective until 1973 coup by Sadder Daoud whose term was abruptly ended in 1978 when the communists seized of power. After the fall of the Taliban regime a new agreement signed in Bonn conference held under the supervision of the United Nations, in which Hamid Karzai was elected as the interim president of Afghanistan. President Karzai directly elected in the 2004 election for five years. He was re-elected in 2009 with a majority of votes and remained in power until the new president Ashraf Ghani took oath in August 2014.

Along ISAF departure, 2014 presidential elections in Afghanistan was a defining historic moment of the country. For the Parliamentary elections, there were hopes that the new elected parliament may serve as a platform to eliminate corruption, ethnic strives, and power abuse. However, the new elections further escalated the

tensions and widened the gap between different ethnic groups. As the 2014 presidential elections were taunted for pervasive fraud by various ethnic groups, that eventually dragged the country to the brink of civil war, culminating into a yearlong crisis and was finally settled following the intervention by the United States. as The two contestants, Abdullah Abdullah and Ashraf Ghani agreed to share the power, with Ashraf Ghani serving as president and Abdullah taking the newly formed position of Chief executive officer, with power similar to a prime minister. In September 2019, presidential elections were held and the incumbent Ashraf Ghani is re-elected as the president of Afghanistan.

The prevailing security condition of Afghanistan is still doomed by the menace of uncertainty. The abatement of international forces did not retain either any such progressive triumphs for Afghanistan. since the withdrawal of most of the United Sates and International security forces from Afghanistan in 2014, the country has faced deep and multifaceted challenges. The hostility from Taliban and other militants' groups has grown intense. Taliban has considerably expanded their sphere of influence – besides, the emergence of new militant groups such as ISIS has further aggravated the worries of Afghan government. Taliban has traditionally been rooted in Afghanistan, although ISIS is relatively new in the country who have now got grip in there and have been involved in brutal attacks around the country. The eastern part of Afghanistan is largely dominated by ISIS, they have largely acted in weakening the Afghan governing structure and the annihilation of ANA (Giustozzi, 2017). Moreover, the inability of government to create jobs and packages to its people from migrating abroad. Although, the peace agreement with Hizb-e-Islami's leader Gulbaddin Hikmatyar in the year 2016 and the increased linkage with India, China, the first rail connection with Turkmenistan and effective regional political exertions, particularly in response to Pakistan can be concluded as the promising signs for Afghan Government.

8. Taliban as a challenge for Afghan National Army

With the completion of the security transition, the Afghan security forces took the lead and full responsibilities in security issues in 2013 and war in the country became a contest between the Taliban and the Afghan national army. The threat of Taliban to the security of the state is still a major concern of the Afghan government and US, countering it is a big challenge for ANA. the aggression from Taliban indicates the evolution from Guerrilla war to Hybrid warfare. Till 2015, Taliban had possessed only conventional weapons such as, AK-47, DShK and PK machine guns, RPG rocket launcher, but today they possess a more advanced artillery, i.e. anti-tank RPG-29, ZPU

stronger anti craft machine guns, heavier mortars and a safer communication system. These novelties have embodied great challenges to both the ANSF and US forces (Giustozzi, 2017).

Taliban in their summer attacks, are quite bold and efficient in row with the ineptitude in artillery and war of ANA. Except for the 215 brigades of ANA which is totally prepared to face any sort of challenge, while other brigades are still not capable enough to stop Taliban. It gets hard for ANA to neutralize the threats in face of the external powers and internal turmoil. According to a report by the United Nations in 2016, shows that 84 percent of causalities in Afghanistan are caused by Taliban and 6 percent from the foreign forces, which clearly reflects the incapability of ANA. In 2016, Taliban regained the province Kunduz, however, only a strong fight from the side of government forces made it possible to recapture the area. Beyond Kunduz, Taliban also extended their militant endeavors throughout provinces Baghlan, Jwazjan and Faryaab in the north. Additionally, in 2016 the province Helmand, which has remained one of the fieriest areas between Taliban and the government, also went through horrible conflicts. Taliban lobbed mixed offenses on Lashkergah, the provincial capital of Helmand, and similarly, heavy attacks to capture Tareen Kot, the capital of province Uerzgan, but were effectively pushed by the ANA after long violent battles (Ahmedzai, 2016).

Such significant endeavors by Taliban shows their structural advancement. well prepared and armed than ever before. furthermore, they also hold the capacity to challenge the writ of the government and have frequently revealed the flaws and failures in the security management of Afghanistan's government. As the employment of incompetent persons in the security sector has further aggravated the prevailing failures in the security sector (Ahmedzai, 2016). Moreover, in 2018, when the trump administration started to formally engage Taliban in peace negotiations in Qatar, whereby Taliban insisted to exclude the Afghan government, as Taliban refuse to recognize it as a legitimate authority in the country.

9. International dedication to Afghan National Army

The security environment in Afghanistan persistently remains more challenging after the withdrawal of international forces as the Taliban insurgency postures a greater threat to the stability than ever. Addressing Afghanistan's challenges requires a collective international effort and a comprehensive approach, involving both military and civilian

actors, not only aimed at maintaining good governance and long-term development but also providing security. Following the completion of ISAF mission in December 2014, NATO is leading a non-combat mission to further train, advise and support the Afghan Security Forces and institutions. And in January 2015, the Resolute Support Mission (RSM) was launched. In the framework of the Chicago summit in 2012, the international community committed to support the afghan security forces beyond the end of the 2014 transition period and assured funding for 2015 to 2017. In 2016, at Warsaw summit, the allied countries agreed to continue the financial support for the sustainment of afghan security Forces until 2020. And last year, the donors agreed at Brussel Summit to extend their support through 2024. Moreover, NATO allies along with the donors at the plenary meeting of the ANA Trust Fund Board, on June 04, 2019 at NATO Headquarter, confirmed their unwavering support to the financial sustainment of the Afghan Security Forces (NATO, 2019). The ANA Trust Fund, run by NATO is one of the three funding streams used by the international community to channel its financial support to Afghan Security Forces and institutions. The remaining two are the LOTFA (Law and Order Trust Fund for Afghanistan) administered by the UN development programme, and the United States ASFF (Afghan Security Forces Fund). LOTFA is used to pay of the police and to build the capacity of Afghan (MoI) and the police. Whereas the ASFF pays for equipping and resourcing Afghan Security Forces.

The United States with the help of its international partners including the U.K France, Canada and Germany are tasked with creating a functional Afghan national army. The combined security transition Command-Afghanistan (CSTC-A) has the primary responsibility for training and mentoring of the ANA.CJTF- phoenix under the CSTC-A command has the specific responsibility to "guide the ANA in leadership, Staff and support its planning, assessing, supporting and execution of operations, and training doctrine, tactics techniques, and procedures. After all ANA has begun to show substantive results. In 2007, ANA led 45 percent of all operations, participating and assisting in many more, and this grew to 62 percent in 2008. The ANA is increasingly capable of leading operations now. Since 2002, the US and the international donors have coordinated efforts to provide ANA and ANP with rifles, pistols, machine guns, grenade launchers, shotguns, and RPG launchers and various other weapons and equipment, including vehicles and armors. Nearly 80 percent of U.S. procured weapons were received from former Warsaw Pact countries, or obtained from vendors in those countries through an adaptation of the Foreign Military Sales program. This includes nearly 80,000 AK-47s and other non-standard equipment, certainly a logical initial

choice given Afghan's familiarity with this equipment. Currently, CSTC-A is transitioning the ANA from the AK-47 to the M16 or the Canadian C7. U.S. Central Command (CENTCOM) has the primary responsibility for managing the Afghan Security Forces Fund (ASFF). CSTC-A, under CENTCOM uses the ASFF to fund its mission. The ASFF provides for the provision of equipment, supplies, services, training, facility, and infrastructure repair, renovation and construction. For FY 2008, the ASFF requested $1,721.7 billion for the ANA.

The ASFF is divided into Budget Activity Groups (BAG), both for the ANA, ANP, and for Related Activities, including detainee operations. The ANA Budget Activity Group is further divided into Sub-Budget Activity Groups (SAG). Both the BAG and SAG are monitored through the Army's Program Budget Accounting System (PBAS) and a separate Afghan-run database. The ANA and ANP now numbers more than 350000. Funding the future force will require significant resources in order to boost recruitment, retention and maintains a level of professionalism. Afghanistan is also establishing new institutions for the training of its officer corps with the help of foreign countries. More than 200 officer candidates from various provinces throughout Afghanistan arrived at the Afghan National Army Officer Academy (ANAOA) for its inaugural term Oct. 23, 2013.Funded by the British government and supported by the Royal Military Academy Sand Hurst, the ANAOA will be staffed by advisers from the UK and supported by mentors from Norway, Denmark Australia and New Zealand. So The involvement of NATO with ANA mostly includes helping Afghan government through operational service and preparation of the ANA units. As a foremost actor aimed at ANA program, the United States holds main responsibilities in every part, ranging with management to principal and combined drills, equipping, financing, sustaining and ratification.

10. US Plans to Assist the Islamic Republic of Afghanistan in Building the ANSF

Developing the Afghan National Security Forces (ANSF), which includes both the Afghan National Army (ANA) and Afghan National Police (ANP), is one of the United States' top priorities in Afghanistan. The purpose of the ANSF development program is to grow the capacity and capability of the ANSF in line with internationally agreed benchmarks solidified in the 2006 Afghanistan Compact in February 2007 (Defence, 2015). On February 5, 2008 the Joint Coordination and Monitoring Board (JCMB) approved a proposal to expand the authorized end-strength of the ANA from 70,000 to 80,000 personnel. That program called for a light infantry force of 15 brigades, including

artillery, armor, commando, combat support, combat service support, an air corps, and the requisite intermediate commands and sustaining institutions. The long-term ANA posture may also include a more robust ANA Air Corps capability and a larger force. On January 6, 2012, the DOD IG announced the Assessment of U.S. Efforts to Develop the Afghan National Security Forces Command and Control System. With a specific focus on the Afghan National Army, the overall objective of this assessment was to determine the current status of C2 development and whether the Department of Defense would complete the development of the Afghan National Security Forces Command and Control System by 2014. The capabilities of the Afghan National Army (ANA) are improving steadily. The ANA has been taking the lead in nearly all military operations and has demonstrated increasing competence, effectiveness and professionalism. Both the ANA and the Afghan National Police (ANP) capabilities continue to develop countrywide; and they collectively demonstrated initiative, coordination, and resilience in responding to complex, coordinated assaults on government installations and personnel. ANSF actions in response to such incidents were called encouraging and timely, establishing moderate situational awareness and command and control progress.

The size of the new Afghan army also depends on available resources. The international community has made generous commitments to fund the reconstruction of Afghanistan. However, few countries have pledged funds for building and sustaining security forces. Since security is essential for re-establishing political stability and the reconstruction of the Afghan economy, the Afghan government wants that funding the ANA remain a top priority for international community. Afghanistan also intends to build an 8,000-man air force. The cost of organizing, training, arming, and maintaining such a large force is phenomenal by Afghan standards. It can only be done with the foreign assistance and insufficient funding will be devastating to the plan.

11. Conclusion

2019 has not been a trouble-free year for the government of Afghanistan as it has still been struggling at various levels with multiple challenges, Insurgency, corruption, increasing drug production and poor economy are among the major ones. and they won't be at ease onward either. As the government still stays at short of adequate policy for vital structural reforms and has similarly failed to come up with good governance and drop the corruption. The prosperity of Afghanistan clearly depends upon the aptitudes of ANSF and the current government. Their failure can bring dreadful consequences for the future of Afghanistan. In case Afghanistan will be all over again strapped towards

hostility. The Afghan people have already given a heavy price for this hostility. Hence, the afghan government have to plan effective and sensible internal and foreign policy that could guarantee the security and prosperity of Afghanistan. the government have to employ competent and professional persons in the security sector to rise above the gaps apart from creating services. The deficiency of appropriate management coupled by heighten corruption in the ranks of security entails serious outcomes. The government is supposed to put aside all the internal variances and come up with certain reforms to the security apparatus.

The international community led by the US, has pledged to fund the ANSF over the next few years but only money is not the guarantee of developing a robust force. Although, the ANSF has improved a lot over the past three years, it will still need foreign funding, training and equipment. Afghanistan as a whole and ANA in particular would need the support of international community for the years to come. The ANA has been hailed as a beacon of hope after the security transition from ISAF to the Afghans. It has proved that it can secure the areas and fight the insurgency. It has also proven its leadership capabilities in conducting complex military operations. However, it is still dependent on foreign support in a number of areas including logistics. though the ANA has made significant advancements, many issues need to be addressed for it to be capable enough to protect and safeguard the territorial integrity and democracy of Afghanistan. As the ANA stays and will remain in the frontline of guarding several most important Afghanistan's national interests.

In addition, there is also a need for a meaningful peace process. It's too early to tell whether the new government in Kabul will insist on fighting or commit itself to talks with the Taliban aimed at ending in a political settlement. The number of troops the US decides to keep in Afghanistan is also a factor. The Taliban's main demand has been a full and immediate withdrawal of all foreign forces, but if a proposed security deal between Afghanistan and the US makes clear that all American forces would leave Afghanistan the following year, this could be an incentive for the Taliban to join a political process. Peace and stability in Afghanistan also depends on the role of neighboring countries. The conflict in Afghanistan has regional dimensions too, therefore, a regional solution and regional cooperation needs to be found. On the foreign policy level, the government has to activate its diplomatic channel to convince the regional actors, such as, Pakistan, Iran, India, China and Russia that peace in the region is linked with stability in Afghanistan.

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DIALECTICS OF TENSION BETWEEN POLITICS AND REASON IN PAKISTANI CULTUTAL LANSCAPE: A CRITICAL READING OF UZMA ASLAM KHAN'S THE GEOMETRY OF GOD

Asma Aftab & Sadia Akram

Abstract

The article seeks to reflect on the dialectics of tension between the forces of politics and reason within Pakistani cultural and historical context as presented by Uzma Aslam Khan in her imaginative retelling of Zia's regime. In critically reading the discursive representation of this important episode of Pakistani political culture, the article traces the historical roots of a complex debate that presents the political and rational forces as antagonistic and divisive, giving way to a culture of conflict and extreme polarization. With a particular focus on Khan's The Geometry of God, our argument grapples with the complex dynamics of what O' Riley has termed as culturequakes which emerge and threaten the rigid certitude of traditional mindset in specific cultural contexts. Informed by the theories of Bergson and Iqbal, the article highlights the limitations in this polarized epistemological view and unearths the dialogic voices in Khan's narrative which tease out the complex phenomenon of cultural evolution within Pakistan's political and cultural history. The article ends up by offering a more viable and grounded explanation of cultural becoming within the national and global identity paradigm by simultaneously encouraging a more syncretic and plural cultural order.

Keywords: Dialectics, Rational and Mystic Outlook, Institutionalization Version of Islam, Culturequakes, Cultural Evolution, Being and Becoming.

1. Introduction

1.1 Historical Context of the Debate

Within Islamic epistemology, the fundamental difference between mystic and prophetic vision and consciousness is best analyzed in one of the lectures by the poet, philosopher Iqbal (2010) when he refers to the famous saying of the mystic figure of Islamic history Abdul Quddus of Gangoh in the following words: "Muhammad of Arabia ascended the highest Heaven and returned. I swear by God that If I had reached that point, I should never have returned" (as cited in Iqbal, p.112).

The above view of Iqbal (2010) highlights the seminal difference between a prophet's vision and a mystic's vision underscoring that whereas the latter is public and exoteric, the former is sharply private and esoteric in its nature. Over a period of many centuries, this difference has remained elusive in the history of Islamic thought and, at times, was further magnified when one comes across various interpretations of mystic experience which cut across the public/political imperative of Islam as signified through prophetic consciousness. Hence a mystic or *sufi* is not obliged to follow the path of *shariah* and is entitled to pursue his own subjective spiritual experience – sometimes above and beyond the rules of *Shariah*. This mindset, over a period of centuries, has actually taken deep roots in various Muslim cultures resulting into a conflict between mystic and prophetic consciousness. Ghazi (2009) has traced the roots of this conflict by referring to Islamic history where *Shariat* has been subject to a number of misgivings and misperceptions[1]resulting into a polarity between orthodox and mystical version of Islam with their different set of priorities.

Under the overwhelming influence of Orientalist scholarship on the subject of Muslim culture, this divide between mystical and prophetic consciousness is further sharpened and widened with the final effect of appearing almost irreconcilable. Said (1978) traces the unremitting influence of Orientalist discourse in reinforcing the binary

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[1] In poetry and other literary accounts, this outlook has resulted in the form of ridicule and mockery against various aspects of Shariah such as beard, a particular type of outfit – usually a cap and trouser as well as haircut. One finds a frequent mention of these physical aspects of Shariah in the literary accounts of many Indo-Pak writers, for example see Manto's Letters to Uncle Sam and Mehmuduzzafar and Jahan's controversial collection of short stories Ambers, published in 1932 with their obvious denigration of mullah and his lifestyle.

between mystic and political (or militant) Islam when he[2] refers to French Orientalist Massignon who makes the mystic figure of Hallaj as the pivot of his analysis about Islam. Said demonstrates how, in Masignon's account, Hallaj has been presented as a more revolutionary and dynamic figure than the Prophet of Islam – Muhammad. Said further analyzes the reason for this exaggerated and disproportionate emphasis on Hallaj by saying that "Muhammad was thrown out, but al-Hallaj was made prominent because he took himself to be a Christ-figure" (p.104). That the discursive representation of Hallaj not only presents a dichotomy between a mystic and prophet in Islamic epistemology, it also constructs a version of Islam which is more akin to Christianity with its elaborate emphasis on the subjective and monastic experience of saints and visionaries and their eventual persecution by the dominant religious order of the time. Implicitly, this perspective tends to replace the uncontested ascendency of the Prophet in Islam with the mystical experience of Hallaj, which, on account of being subjective and esoteric undercut the public imperative of Prophetic experience.

2. The Contemporary Relevance of the Debate

A critical insight into certain representative documents of cold-war milieu suggests a similar outlook about Islam with its divisive logic. For instance, a project outlined by American Department of Public Diplomacy emphasizes the need to "present a non-*Wahabi Sunni* Islam as the normative Islam" (2003, p.54) with a simultaneous focus to "galvanize indigenous *moderates* and *reformers* within these societies" by "marginalizing the extremists" (p.17 italics mine). The overall effect of such intellectual and policy works on Muslim world can be seen in a petrified and static representation of Islam by the "ipso facto outsider" who in Said's words "knows a great deal about it than the insider knows" (2002, p.206). Said further argues that without any mutual exchange or negotiation of ideas, such projects have ultimately resulted into a mistaken and divisive perception about Islam as a radical and militant religion, which, at best is incompatible with modernity and at worst, a threat to the rational and plural order of the world. The only side of Islamic faith which is spared from such broad generalizations and over-simplification is the so-called moderate Islam with its emphasis on the mystical

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[2] It is important to mention that we are using militant and political Islam as interchangeably and mutually interconnected in this discussion and in opposition to mystic or Sufi Islam at one hand and rational Islam with their different set of values. This distinction is primarily based on the premise that whereas the prophet is viewed as a political category, a rationalist or saint, albeit their different outlook, are largely more subjective and apolitical categories.

and esoteric explanation of faith, largely isolated from material historical and political realities.

Having discussed some vital aspects of this conflict within and outside Muslim history, our paper attempts to highlight the various dynamics of this tension by taking into consideration various denominators about Islam with their mutually antagonistic relation. Our central focus here is to see why this tension, albeit constitutive in the making of Islamic/Muslim culture, is not viewed in generative terms. Instead, Islam despite its diversity and versatility is generally seen in divisive angles, eclipsing the possibility of a more productive and healthy synthesis between various forces which shape and fashion Islamic worldview in totality. In the following lines, we are going to focus on a detailed reading of a Pakistani English novel *They Geometry of God* (2008) by Khan with the intention of underscoring the impact of this divisive project about Islam that we have outlined above. The locale and context of the story is the imagined representation of Pakistan during and after Zia's martial law when Pakistani culture was torn by a characteristic conflict between traditional and rational mindset with their mutually opposite worldview.

3. Analysis and Discussion

Within the imaginative and fictional writings of contemporary times, nowhere the difference between the so-called established yet largely unnoticed binary between mystic and militant Islam is so well represented than in the American-Turkish writer Shafak's (2010) novel *The Forty Rules of Love*. In a conversation between Shams of Tabriz and a religious zealot, Shafak presented the perennial yet "germane" debate in all Abrahamic religions – the debate between the "scholar and the mystic,… mind and heart" (p.83) and most of all between a man with "many opinions but no questions" and a "perplexed man who has nothing but questions" (p.81).

We have referred to the binary that Shafak has represented because of its semblance in a parallel and almost contemporary narrative by an Anglophone Pakistani novel *The Geometry of God* between militant and rational Islam with their absolute difference from each other. The conflict is most vigorously manifested in case of Zahoor and his team of paleontologists at one side and Aba and his political party on the other, as both tend to reflect on the origin of human life and end up with absolutely opposite and antagonistic worldviews.

Talking in a more specific context of Pakistan, one can see the erstwhile binary between these two strands of Islam more clearly in the distinction made by Malik between Muslim and Islamic by using the former as a "more general ethno-cultural identity" on the basis of a "non-theological Islam embedded in syncretic traditions" as against the latter which is more political and politicized view about a collective identity (as cited in Cilano, 2013, p.104). This politicized view of Islam, in view of Rais (2017) is primarily directed "to transform the constitution, laws, policies and social practices of their respective societies and states according to the fundamental principles of Islam" (p. 183). On the bases of a similar distinction, Ziring prefers to use the world Islamic republic for Pakistan than Islamic state by referring to the former category as a secular polity with its potential of accommodating the diversity and plurality of various religious, ethnic and ideological segments as against a religious state with its exclusionary and rigid views of what it means to be a national collective (as cited in Cilano, p.106). Nonetheless, the word Islamic or Muslim has been subject to constant and at times heated debates and controversies within the intellectual history of Pakistan as Cilano cites Qasmi who argues that the problem basically was not Islam but "the kind of Islam to be established and the extent of its influence in the working of the state"(p.89).

4. Principal Operating Assumptions

The above categories employed by Malik, Rais and Ziring in the context of Pakistan's Islamic/Muslim identity can be used in understanding the divisive relation between what we have referred as divergent and mutually antagonistic forces of politics and reason. The primary question that one can ask is that what are the bases of this epistemological conflict between reason and politics and the various layers of their mutual tension within Pakistan's national imaginary? Some other questions that this conflict has raised are related to the view of what is the role of Islam in the construction of a national collective? What it means to be a collective identity if it is determined by one's religious outlook more than the modern notions of citizenship and human rights? What is meant by an Islamic republic/state that can guarantee equal rights of citizenship to all beyond any discrimination and without compromising its ideological credentials? And most of all, what are the shared grounds where both reason and faith with their entailing differences can be reconciled in order to constitute a national collective? These questions are important as despite a great deal of discussion, they have remained largely unsettled and unresolved leading towards a greater polarization on the subject.

The Anglophone Pakistani writer Khan's *The Geometry of God* grapples with these complex questions in the fictional portrayal of Pakistan during Zia's regime and its Islamization move by presenting the same conflict in a more metaphoric way. By means of employing two characters Aba and Zahoor (Nana), Khan presents the old and incessant conflict between faith and reason, religion with its traditional spirit of conformity, quiescence and conservatism as against the modernist outlook with its experimental bend and skepticism. Thus, Aba represents the religious and orthodox outlook of contemporary Pakistan with its more intolerant and bigoted worldview whereas Zahoor is the epitome of reason with his more secular and this-worldly outlook. As the prominent leader of an imaginary political party, Party of Creation,[3] Aba holds many rigid and intolerant views about faith and dismisses Zahoor with his rational and scientific experimentation about evolution. His political and religious affiliation with his party makes him view Zahoor's efforts with suspicion and anger as he considers them incompatible with his version of Islam. Thus his party dismisses and rejects all projects that Zahoor is engaged in with his team of paleontologists by considering them the product of doubt, disbelief and even heresy.

On a larger scale, both Aba and Zahoor signify the bigger conflict that Khan seems to trace out between what we have named as political and rational Islam with their opposing pulls of tradition and modernity, conservatism and radicality. Though Khan apparently situates her characters in contemporary Pakistan, however she makes constant references to Islamic history, particularly, the rational school of Moatazalites in Abbassid dynasty and its concomitant antagonism turning into outright conflict and ultimate persecution by the traditionalist Muslim clerics.[4]

The first sign of a greater and deeper conflict emerges when one comes across Zahoor's granddaughter, Mehwish, who with her mysterious blindness is subject to many speculations about the likely causes of her ailment. If for Mehwish's father (who

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3 In many ways, Aba's party appears an almost exact replica of Jamat-e-Islami (JI) – a mainstream religious and political party of Pakistan founded in 1941. However Khan in implicating this party in the murder of Zahoor tends to confuse it with some extremist religious outfit with its overt agenda of violence and militancy against political rivals, none of such things are associated with JI in Pakistan's political history, for details see Nasr's (1994) The Vanguard of the Islamic Revolution: The Jama'at- i- Islami, California: University of California Press.

4 Motazalities is a rational school in Islamic philosophy in 8th century Baghdad that is famous for its absolute reliance in reason in justifying religious faith. The school gained patronage in the early periods of Abbasid Dynasty followed by its persecution by the succeeding caliphs.

was a traditionalist), she was blinded by God; her Nana (Zahoor) thinks it to be the result of a more material and plausible happening insisting on "more tests" and considers the rest's view "worse than the boasting of superpowers" (p. 26).

Besides Amal and Mehwish – the two granddaughters of Zahoor, we also come across another important character Junayd – who with his more mystical bent, argues with Zahoor on various aspects of evolution. On a broader level, the text offers two distinct worldviews about reality – thus Zahoor and Amal stand for a more rational and scientific outlook, whereas Junayd and Mehwish represent a more mystical insight about the world around. Notwithstanding their apparent difference, both these parallels stay in absolute disagreement with Aba and his political version of Islam which runs counter to their subjective views about life and reality. Amidst this conflict, Noman, as the sole son of Aba, is shown to be caught in a constant clash between his filial obligations and his personal vision about the world running counter to his father's political ideology.

As the novel progresses, Amal eventually distances her ways from her parents especially her mother by developing deeper kinship with her Nana and his more rational or scientific outlook. The novel uses Mehwish's blindness as a metaphor for insight or inner eye against the outer eye – something that Khan distinguishes as *aqal-e-nazri* (p.46) and *aqal-e-amli* (p.26). The text draws interesting parallels between two sisters which is indicative of their subsequent becoming into two different beings. Thus according to Nana, *Amal* in Urdu language literally means 'practice' implying that she is restless and is gifted with the "talent of doing" as against Mehwish, who in spite of her blindness, is *Nazr* and is more "serene" than her sister (p.5). In an interesting analogy of *aql amali* – a talent for doing and *aql-e- nazari* – a talent for imagining, Zahoor differentiates between his granddaughters by calling Amal an "earthy Aristotle" as against Mehwish who is a "dreamy Plato"(p.5). The two sisters, albeit their distinct outlook, are trained and influenced by their Nana – Amal from his rational outlook and Mehwish from his insight into the subtle complexity of human life and reality. It was under the tutelage of Zahoor (Nana) that both Amal and Mehwish get eventually alienated from the dogmatic and literalist explanation of religion as subscribed by their parents. Thus Mehwish, by virtue of Zahoor's speculative outlook, learns the art of understanding more than one possible meaning or sound of a word (p.46) and Amal refuses to accept the literalist explanation of religion as offered by her parents. However unlike them, most of the characters are suffocating under the authoritarian and monolithic version of religion and have virtually become "slaves of dead literalists" (p.168).

The novel uses the theory of evolution as a matrix of this conflict of faith and reason as Amal says, "how this becomes that because of evolution" (p.33). The text offers two parallel descriptions entitled *A Blueprint for Life* (p.97) and *A Blueprint for Afterlife* (p.121) which embody the conflict between Aba and Zahoor in terms of their dissenting views about Darwin's theory of evolution. For Zahoor "life evolved much like the girl's chance discovery: in accidental stages. The random assemblage of fluke encounters between biology and geography might never have worked in our favor to create us…" (pp.98-99). In making his arguments about evolution, Zahoor, has "typically pitched the reason, modernity and secincularity for which [he] claim(s) to stand against the evils of an irrational and encroaching religious extremism" signified by Aba and his political party (as cited in Clements, 2016, p. 5).

However, in an absolute discord with Zahoor, Aba makes constant references to the Quran which are presented as antithetical to the rational explanation of natural and physical laws given by Mandel, Darwin or Newton. For him, the biological, physical and space sciences with their rational explanation of natural phenomenon run counter to the divine text where everything (from child-birth to rain to planets) is attributed to Allah's will and "there have never been, and can never be, any discoveries because everything is Already Known" (p.110). By considering Zahoor's views as a product of unbelief, Aba warns everyone about the danger of "becoming slaves of the senses" (p.121). Determined to launch a violent campaign against Zahoor, he even calls Zahoor a "Darvin sisterfucker believer" (p.66) who is converting youth into a "cultural freak" by propagating "whimsy" as their religion (p.87). Khan highlights the dialectics of this tension between faith and reason as Aba declares Zahoor guilty of free will who "darken(s) the soul" (p.107) and is no better than a *kafir*, an unbeliever and blasphemous (pp.171-172).

Within this extreme polarization between faith and reason, one discovers a fissure of tension in the form of Noman – who is shown to be an unwilling part of Aba's political agenda. As an important character of the novel, he works as an editor of a monthly journal *Akhlaq* where he is advised to rebut and reject Zahoor's experiments about human evolution. The most important manifestation of this conflict comes in the novel when Aba and Zahoor are shown holding a seminar simultaneously in a local hotel and Noman is supposed to attend this session. For Aba and his political party, all things in the universe and even the most humble creature in river and sea and even in extra-terrestrial space are mere "signs of God" with no instincts, only revelation (p.78), showing no "patterns of growth" as such (p.86). Moreover, what geologists call facts

are already known and presented in the Quran, hence, for Aba, naming these "laws" after scientists is to deny "Allah's presence and power" (p.78). His rigid views are further laid bare when he forces Noman to be content with just "one reading" and no interpretation[5] and focus only on "important things" by "stop imagining the unimportant"(p.36).

In many ways, Aba's outlook is symptomatic of what Sardar (2003) has postulated in case of contemporary Islamic movement ideologues, who with their impulse to deny and dominate, become a real hurdle in creating a genuine intellectual culture in their respective worlds (as cited in Anayatullah and Boxwell, 2003, p.113). Their so-called belief in their "innate superiority and presumed righteousness" makes them intolerant and violent towards an opinion, which contradicts them and disenables them to reconsider or revise their view point. Thus Aba gets angry when encountered by a young man who questions his notion of earth sciences a heretical or anti-faith and insists on his views to see scientific inquiry as a threat to his faith (p.77).

It is precisely this part in the narrative that contains the crux of our argument in terms of what actually went wrong with this particular outlook of religion as epitomized by Aba and his political party. The complex and unresolved conflict between the political and rational outlook of Aba and Zahoor can be seen as metaphoric representation of a considerable majority of Pakistan who in Zahoor's words are deprived of the "gift of infinite curiosity"(p.82) and characteristically "suffocating between brass and beard, tank and creed"(p.83). This is further demonstrated as the narrative makes constant references to the martial law regime of Zia with its support for the monolithic and intolerant outlook embraced by Aba and his political party.

This conflict reaches its climax when Noman is compelled to realize Aba's mission of eliminate(ing) scientists from science books" (p.110) or using the divine text as antithetical to scientific discoveries and ultimately finds himself in an ideological cul-de-sac from which there is no exit as such. Contrary to the erstwhile certitude and self-assured posturing of Aba, he is perpetually caught in a deep conflict and experiences it most vividly when he listens to Aba and other experts speaking on the Islamization of

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[5]At another point in the text, Aba even forces Noman to believe in just one aspect of Jinnah's speech where he imagines Pakistan to be an Islamic state by proving that any other version does not exist (35-6).

thought (p.74). Even when he is wholeheartedly engaged in writing editorial for *Akhalq*, he faces this clash of ideas within him, realizing that there are "embarrassing gaps" in his knowledge about science (p.110). At times when he is asked to do something as formidable as to vindicate Aba's political stance against Zahoor and his evolutionary mess, he feels a "pulsing thread of failure" cours[ing] up (his) neck" (p.36) or something "vital ooz[ing] from (his) pores" (p.78). The text makes multiple references to Noman's self-journey into a better understanding of the conflict when he comes across two books banned from common reading in Pakistan – one about Darwin's theory of evolution and the other about Motazalites. The fact that both these texts stand against the blind and dogged clinging to a monolithic version of religion is a case in point as Noman manages to read them secretly in order to avoid Aba's anger. Having fully exposed to the reality of Aba's political rhetoric, which is authoritarian and ossified, Noman finds himself in a sort of "jammed intersection…where present is dangerous and past is glorious" and where people like Aba are "not illuminated" but merely "encumbered by history" (p.107). Eaglestone argues that Noman's "'mélange of anxiety and anger…make(s) up [his]…fuzzy understanding" of Islam and Quran at one hand and his gradual distanciation from his Aba's political agenda on the other (as cited in Clements, 2016, p.6).

In a bid to resolve his confusion, he ultimately befriends Zahoor and shares an affinity with him by realizing that while Aba's views "deflate", Zahoor's ideas "revive" (p.82). However, there are moments when he experiences the opposite pulls of association and distance from Aba and Zahoor both and thinks himself to be a wavering idiot, unable to decide from which side to play with the sorry conclusion that he wants to bat for neither and does not want to be in any game" (p.125).

Despite his ambivalent relationship with Zahoor, Noman discovers that Zahoor is more akin to a rational and empirically valid view of reality which mutates; hence world is his Ka'ba (p.8) as it satisfies his dominant proclivity to reason and scientific experimentation. At the same time, he is not a "man of ritual" (p.12) and unlike believers who are "oriented in space and scheduled in time" (p.7), he prefers a "science of *fluid* moments (p.7, italic original). His name Zahoor is particularly suggestive of a possibility as in Urdu it literally means 'to become'. What is most characteristic about Zahoor is that he is an antithesis to Aba's dogged and dogmatic conformity and is presented as a possibility within Muslim schemata towards novel and fresher insight into reality. However, his overly rational outlook often clashes with many, even in his immediate circle of influence including his son Munir Mamoon and Amal's father, as Amal relates

to her childhood when she was taking her first lessons of Urdu alphabet from him. Zahoor teaches her the first letter *alif* as for *aql* unlike her father who insists that *alif* is for Allah and objects to Zahoor's thinking of "teaching [his daughter] to put herself before Him" (p.6). In many ways, this rhetorical conflict between *alif* for *aqal* or Allah is emblematic of the larger conflict between faith and reason where the rational and sensory experiences of Zahoor are perceived as opposite to religious or divine aspects of human life and reality. The texts represents this conflict most vividly in Zahoor's conversation with Junayd and Noman's encounter with some religious scholars in Rabat where he feels to witness an "arranged adultery between science and faith as if he has "brought Zahoor and Aba together" (p.101).

We discover that Noman's conflict, at this juncture, becomes the central leitmotif of the novel underscoring that far from being content with this divisive logic between reason and faith, the "younger generation…demand a fresh orientation of their faith" (Iqbal, 2010, p.15). His ultimate distancing from Aba's conservatism led him towards Zahoor whose absolute rationality does not convince him fully implying that he desperately needs a synthesis of these mutually antagonistic worldviews. This search for synthesis becomes more vivid during his visits to Morocco or Rabat where he comes face to face with some new layers of cultural becoming within Muslim societies that he, under the strict patronage of Aba, was not familiar with. However, he finds it difficult to vent this conflict in the presence of Aba's rigid certitude at one hand and Zahoor's dry rationality on the other.

Parallel to Noman, Amal – the second major character of the narrative also reflects on the complex question of cultural becoming in terms of Pakistan's relationship with Islam – both as a cultural and political paradigm (Waterman, 2015, p.176). However, instead of reaching at some synthesis, both are face to face with a rigid and almost irreconcilable binary between Aba and Zahoor, resulting into a fundamental discord between religion and science, faith and reason and most of all the world of ideas and matter.

The tension between the rational or religious continues to surface in the novel in the form of many references to Motazalities which is used as a metaphor for the free will and reason against the overwhelming control of orthodox traditionalism in Islamic history. Thus Nana, in one of his poems, says that "Mutazili" like Ibn Atta, Ibn Rushd, Ibn Sina and Al Kindi were "men of free spirit" who pronounced that "a man has reason a voice a rime a wit" (sic) but with "Al Ashari and Hanbal the flame was extinguished"

making Muslims "salves of dead lit rilists" (p.162). That a similar conflict is relived in contemporary Pakistan, where religious zealots like Aba and his party also condemn free will and reason by declaring that "there is no marriage between faith and reason, only adultery"(p.101). Moreover, Aba even considers Mu'tazilites a "blemish" in Muslim history when people "embraced free will" (p.102) which according to a prophetic tradition is one of the two Satans that beguile man (p.107).[6] With his heated and hateful political rhetoric, Aba views Zahoor and his project as a threat to his version of faith and ideology. In view of Waterman (2015), Aba is ossified and congealed in a frozen moment of past without appreciating that future is not a mere entity "yet to be traversed" but is present "as an open possibility" (p.181,). Hence his constant denial for any discussion and reflection on the origin of human life suggests that he does not see future as a possibility but an apriori, a mere given without any possible making. If one accepts Aba's definition of Islam as true and authentic, it means that rather than viewing cultures as historically constituted entities" one tends to see them as "ontologically given phenomenon" without any possibility for negotiation and change (Said, 2002, p.315). So what if Aba wins at the end of the novel? Does it mean to suggest that his version of religion, with its quiescence and conformity wins in Pakistan?

On the other hand, in his vehement and absolute rejection of religion, Zahoor fails to appreciate that "in the domain of knowledge – scientific or religious – complete independence of thought from concrete experience is not possible" (Iqbal, 2010, p.12). His attempts to relate present with past via his interest in evolution project is significant, however, he does not acknowledge that past is not a thing past but is "moving along with and operating in, the present" (Waterman, 2015, p.181). If in case of militant or political Islam Aba and his party is unreflective and uncritical, in case of intellectual endeavor and quest, Zahoor and his colleagues are dry intellectuals who "move in a world of…total doubt and confusion" without carrying a "worldview well-defined by conceptual and ethical parameters" (Inayatullah and Boxwell, 2003, p.111). With his standard scientific outlook, he is incapacitated to "conceive the possibility of a theory of human nature being at once spiritual and scientific" (Rafi, 1963, p.7) hence failing to reach at some "new synthesis and thought" (Sardar, p.112).

Seen from the broader historical angle, the novel's representation of Mutazalites is skewed as it tends to view Muslim history preferring religious dogma to/over

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[6] One does not find any reference to such prophetic saying in the authentic collection of Hadith, indicating that Khan's stance of presenting Islam as opposing rationality lacks substantial bases within the total epistemology of Islamic faith.

philosophic speculations. This comes in the narrative Ghazali and Ashari are presented as the proponent of faith (the kind that Aba approves wholeheartedly) as against Sina and Farabi as men of reason. By highlighting the perpetual conflict between them, Khan refers to Aba who thinks that Ghazali and Al-Ashari "save the soul of Islam…from *unbelievers* like Al-Farabi and Ibn-e-Sina" (p.121, Italic mine). In this way, the narrative fails to understand or at least correctly contextualize the complex dynamics of the ongoing conflict between faith and reason in Muslim history. Instead, it seems to suggest as if Muslim culture was (and still is) inimical to rational or philosophic explanation in favor of blind conformity. Thus, most of the time, Muslim history is presented as bifurcated into opposite poles of religion and philosophy without acknowledging the crucial yet constructive role – better call it tension, in the making of Muslim culture. Particularly, the emergence of Mutazalites in Muslim history and their craving for rational explanation of religion cannot be perceived as counter or contrary to the true spirit of religion that emphasizes serious reflection and criticality. Thus a more introspective and holistic view of Muslim history reveals an alternative possibility to this constant conflict between faith and reason, conformity and skepticism. Here Sina and Ghazali stand for the mutual inseparability of reason and faith in a more blended and harmonious way – a balance which eventually gets lost in Mutazalites in Islamic history and Zahoor in contemporary Pakistan in their absolute reliance on reason[7] and Aba in his dogged and blind clinging to faith.

In the same vein, the persecution that Mutazalites faced in the history of Islam was not due to their critical and rational outlook but was largely a matter of power politics.[8] On a related note, the incessant tension between faith and reason has been one of the vital forces that has shaped and molded Muslim culture in various historical times. Thus Sardar, in his reflection of Islamic culture describes how the classical Muslim thinkers and philosophers were engaged in mutual exchange of ideas and views when Ghazali wrote *Incoherence of the Philosophers* and Rushd responded to it by writing *Incoherence of the Incoherence* (as cited in Sardar, 2013). By citing this example, Sardar argues that instead of making reference to religious or secular absolutes, the history of

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[7] It is very relevant to refer to mystic poet Rumi who critiques Mutazalites for being imprisoned in sensory experience and failed to appreciate those aspects of faith which go beyond the realm of matter and concrete – from Hiss-e-Zahiri to Hiss-e-batni in Rumi's vocabulary.

[8] Iqbal comments on this imbalance by arguing that Mutazalites did not realize that "conceiving religion merely as a body of doctrines and ignoring it as a vital fact" comprising a number of "non-conceptual modes of approaching Reality" might result in a "purely negative attitude" (Iqbal, p.12).

Islamic civilization is a unique example of "books talking to books…loudly and distinctively" (2013,p.11). The expression suggests that Muslim history is made up of often diverse and even mutually dissenting viewpoints and can never be understood holistically if we continue to think within the mistaken binaries of faith and reason or abstract or concrete without synthesizing them.

One instance of this composite view of religion can be seen in Iqbal (2010) when he considers Hallaj's rebellious outcry of *Anulahaq* as part of his quest towards understanding unity in reality. Thus according to Iqbal, Hallaj's words "I am the creative truth" did not mean to "deny the transcendence of God… but the realization and bold affirmation in an undying phrase of the reality and permanence of the human ego in a profounder personality" (p.88). Such vital insight into Hallaj's story does not merely enable us to understand the widely misinterpreted/misrepresented project of mystic Islam (as discussed above), it also capacitates us to offer an enabling critique of how this view indicates the flawed outlook about Islam into such mistaken categories of rational or political binaries. Hence associating any conflicting relationship between reason and politics seem to ignore how this mutual dialectical tension is the source of a creative and productive religious outlook within Islam, not merely as a set of doctrinal beliefs but also as a unique socio-political order.

Situating a similar conflict in the concrete history of Pakistan during and after Zia's regime, one discovers that one of the most damaging aftermath/effect of Zia's era is not an insular and bigoted version of political Islam but a simultaneous failure of enlightened intellectuals like Zahoor to contrive a progressive political discourse on Islam (Aftab, 2017, p.191). In rejecting Zia's definition of a true Pakistani/Muslim identity, Zahoor tends to dissociate and decouple Islam from the public discourse, hence fails to create and promote what Rizvi has called a "participatory and egalitarian Islamic system" (as cited in Cilano, 2013, p.107). Despite all his openness and liberalism, he becomes instrumental in widening the gap between reason and faith. Not only does this result in a sad and turbulent end of his own life, but collectively, it allows a tiny, albeit rigid minority to hijack the majority of Pakistan's polity by letting them baffled with/by a truncated and intolerant view of religion as promoted by Aba and his political cronies. The bifurcating categories of militancy and rationality which are hardly reconcilable with each other tend to make Islam a fossilized religion static and frozen in an ontological given.

However the text offers an alternative to this conflict when Junayd offers a more composite view of reality with its rational and spiritual dimension simultaneously – a third layer of consciousness that both Zahoor and Aba lack in their unipolar outlook. In his conversation with Zahoor, he talks about the design and pattern of Observatory in Samarkand that he thinks was "built to aid worship through a science of fixed moments", suggesting that "a true believer is oriented in space and scheduled in time (p.7). Likewise, he seems to disagree with Zahoor's notion about transitional mammal and human evolution in general and in so doing offers a different outlook than Zahoor's more material and scientific explanation and Aba's monolithic version simultaneously. In delineating the tension between these poles and an alternative via Junayd¸ we argue that this vision that has the potential to reconcile the strict and almost insular conscious of an ultra-rationalist like Zahoor and ultra-traditionalist like Aba. Moreover, it is reminiscent of a third sensibility which can unite and complement the world of matter with the world of idea. That the divine text's references about human life and other physical and biological laws[9] are not contradictory to the scientific spirit of inquiry and experimentation, rather they signify what Iqbal (2010) has termed as the "empirical attitude of the Quran" pointing to the "conceptual nature of human knowledge" (pp.19-20). Thus Islam, despite affirming and strengthening the spiritual self does not undermine the "contact of the ideal with the real", says "yes to the world of matter" and points to the possibility of using it as a means to "discover and affirm the ideal" from finitude to infinitude – the Zero (p. 16).

Seen from this angle, the novel's metaphor of *Nazr* or *Aqal-nazri* evocatively suggests the absence of this vision in contemporary Pakistan which, if present, could unite the proponents of faith and reason into a mutual accord by negotiating their difference. Conversely, the narrative has presented the possibility of negotiation between these opposite polarities through characters like Mehwish, Junayd and Noman in their search for a more plausible and meaningful possibility of cultural becoming chiseled out by dynamic forces of faith and reason. Most vitally among all characters, it is in Mehwish that one can see this vision as she, despite her physical blindness, possesses the ability that Khan refers as mind's eye – a belief in the presence of things beyond dry reasoning and blind submission. We want to argue that Mehwish's insight and understanding can be better understood by employing Iqbal's (2010) idea of Muslim

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[9] One can find many references to such verses in the text when Noman is forced to read them with Aba's reductive lens that does not allow him to "rewrite other books" on similar subjects (p. 118).

becoming as it refers to the physical and metaphysical aspects of reality as composite and mutually entailing. Thus Mehwish and then Noman's self-journey to truth is complemented with a gradual progression from concrete to more abstract vision of reality. In the novel, this is signified through various inscriptions of each chapter starting from "*The World*" and going through various stages of "*The Man*", "*The Word*", "*The Love*" till it reaches its final stage which is "*The Afterlife*". This progression indicates the gradual evolution of human consciousness from the material and tangible aspects of reality to its more abstract and intuitive realization in word, love and hereafter. Mehwish relates to this visionary impulse when she realizes that from the "slant of a hill [to] the depth of a sea the eye of a bee, life is flux" (p.166, italics original). With her mind's eye, she is capable of seeing change as the only constant reality of life that she expresses as following:

> A heart birdined is still die lated, it receives it bends
>
> It remembers to lend it makes light and gives heat; it will change
>
> Like a pin hole it sees dim inshes deceives in creases con seeves
>
> Grows rusty and creeks, irroads with the wind … (p.166).

The fact that one cannot see things with physical eye does not preclude that they do not exist as there are irrefutable evidences in the world of matter which indicate their existence. This is precisely exemplified by Mehwish – who with her physical blindness can see things what her sister Amal and other characters cannot see. In view of Iqbal (2010), it is our "reflective contact with the temporal flux of things which trains us for an intellectual vision of the non-temporal" (p.20). In his poetic vision, Iqbal referred it as the idea of becoming which does not follow the reductive and rationalist view of biological evolution only and inevitably connects it with the world of spirit and intuition. Thus for him, the divine text unequivocally has an empirical appeal and attitude when it comments on material world and the larger cosmic reality (p.20) implying that the universe we live in is "not a block and finished product, immobile and incapable of change but carries within it the "dream of a new birth" (p.17). Such integrated and holistic view of knowledge is, though missing, yet urgently quested in the narrative if we attempt to understand why various characters such as Amal, Mehwish, Noman and Zahoor, during the course of novel, are "beginning to feel like *four shifting chambers* of the *same* heart"(p.168 italics mine), each complementing other in its own way.

As an extension of the above, we further argue that in Iqbal's (2010) worldview, the very concept of *Aqal-Nazri* is suggestive of a combination of *aqal-o-khirad* and *ishq-*

o-janoon. Hence intuition becomes a higher form of reason (as cited in Hassan, 1985) and the so-called binary between rational and religious self is dissolved in favor of a more holistic view of reality. In the same way, inner transformation paves the way for outer transformation and human ego strives to achieve its full maturation in the world of matter and ideal simultaneously. Iqbal even goes to the extent of seeing these two aspects of human nature as complementary which furnish humans with a vision - *khirad* and *nazar* in his theoretical vocabulary. Thus *Ilm* or *khirad* without *ishq* and *Nazr* are incomplete, meaningless, and even dangerous in Iqbal's philosophy as he says:

> Ishq ki taigh-jigardar ura li kis nay
>
> ilm kay hath main khali hay nayam ay saqi
>
> Who has borne off Love's valiant sword?
>
> About an empty scabbard Wisdom's hands twine, oh Saki (Gabriel's Wings)

If one views conflicts and tensions in various characters of the novel as not merely "conflicts to be resolved, but frameworks for the never-ending negotiations that sustain community" (Ring and Gilmartin, 2010, p.523), then the conflict between Aba and Zahoor can become a site for meaningful interaction in order to get a better and broader vision of reality which is wanting in either of the two poles. Gilmartin further illustrates this idea when he emphasizes to let these tensions sustain and negotiate with each other as they are crucial for the construction of self and community and are in no way indicative of a perpetual crisis. "Rather it is in trying to move toward more complex understandings of the relationship between ideals and realities, between the state and the everyday — and, indeed, between *din* (faith) and *dunya* (world), whose *unresolved tensions* lay at the heart of the most compelling justifications for Pakistan's founding… (p.523).

As corollary, any binaristic and divisive project between rational and political explanation of Islam further demeans and demonizes the possibility of a negotiation between these two poles. By implicating all Muslim subjects into dividing and exclusionary categories of rationalist or militant, such binary structure serves the totalizing rhetoric of West about Islam with its inherent incompatibility with a secular, rational and so-called modern worldview. The perpetual conflict between monk and roaring boy that Rushdie has rhetorically referred to in the context of Islam and its future in a (post)modernist world calls for the need to reconcile these opposing poles in favor of a synthesis. In the backdrop of a discursive project about Islam with its either/or formulation, it is more vital to emphasize and engage in understanding a mutually

supportive and entailing relationship between reason and faith, question and acceptance within Islamic worldview. Needless to say, the mutual interaction between various forces of reason and love, intellect and intuition can bring about a creative synthesis within various cultures by giving way to a planetary consciousness in a world of divisive loyalties and conflicting interests.

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AN EXPLORATION OF THE FUNCTIONS OF BI-MULTILINGUAL PRACTICES INSIDE AND OUTSIDE CLASSROOM

Mujahid Shah, Wajid Riaz & Shaista Malik

Abstract

Code switching has been researched in different domains. Code switching (CS) has been studied in settings both, inside and outside the classroom in separate studies but both of these contexts have been drawn together in one and the same studies on very limited occasions. Therefore, the current study has not only examined the functions and reasons for students' CS inside the classroom but also in outside classroom settings such as students' hostel and so on. Data collected through audio-taping and questionnaire with open and close-ended questions were qualitatively analysed, which showed there exist overlap in the functions and reasons for CS inside and outside the classroom. The findings revealed that inside the classroom the pedagogic functions override all other aspects, while outside the classroom the communicative and social dimension dominate the other functions and reasons. The study is insightful both for the students and teachers to understand the emergence and use of multilingual practices such as CS.

Keywords: Code switching, audio-taping, closed-ended questions, qualitatively analsed

1. Introduction

Code switching (CS) is a bi-multilingual phenomenon prevalent in multilingual and multicultural societies. The nature of code switching depends on the nature of the bi-multilingual practices of the community concerned. In this way, code switching is the reflection and symbolic representation of the bi-multilingual status of the society.

Different researchers have approached CS differently. Most of the research studies dealing with CS, can be included either in the grammatical or functional category. The grammatical studies have taken up some structural issues such as syntactical constrains or have explored some other morphological dimension and elaborate it further (MacSwan, 1999; Chomsky, 1995). Unlike the grammatical studies, the functional or sociolinguistic studies of CS mainly deal with questions such as why do the people do CS? How society or community influence the use of CS? What are the main functions that CS serve in different situation and so on (Alam, 2011; Gumperz, 1982).

CS has a vast domain. It has been investigated in different spheres of life wherein CS in institutional specifically educational setting is the most predominant one. In the institutional context CS have been studied from both grammatical and functional perspective. In the functional (social) studies in classroom context focus have been made on the functions of CS either from the perspective of teachers or students. Moreover, most of the researchers have either explored the functions of CS in the classroom (Amorim, 2012; Uys and Van Dulm, 2011; Rose and Van Dulm, 2006) or outside the classroom (Das, 2012; Moodley, 2007) but classroom and outside classroom CS have been brought together on very few occasions in a single study. Despite the fact that Pakistan is a multilingual country with more than 70 languages used in different fields, bi-multilingual phenomenon such as CS has not been properly qualitatively investigated. There did exist studies, which have mainly explored code switching in limited context such English-Urdu (Anwar, 2011; Gulzar 2010), English and Punjabi (Alam, 2011) but CS in the context of other regional languages such as Pashto is yet to be properly investigated. Therefore, the researcher deemed it appropriate to investigate the interactive practices of the teachers and students and their perceptions about the functions and reasons for CS both inside and outside the classroom. Keeping in view the nature of the research study exploring the functions and reasons for code switching, the

framework of Gumperz (1982) and Canagarajah (1995) are used for analysis and categorisation of data.

2. Research Questions

In view of the aim of the research to qualitatively explore the functions and reasons for students' and teachers' specifically students' CS inside and outside the classroom in the context of English and Pashto, the research posed the following research questions.

1. Why do the students' code switch inside the classroom and how do the teachers and students perceive the students 'code switching practices?
2. Why do the students' code switch outside the classroom and how do the teachers and students perceive the students' code-switching practice?

3. Literature Review

In this section research papers dealt with the function of code switching both, inside and outside the classroom, have been reviewed. Each section is discussed separately.

3.1 The Functions of Code switching inside Classroom

The functions of code switching inside the classroom have been widely investigated. Some of the research studies tried to investigate the function of code switching inside the classroom from micro perspective. These studies emphasised that in order to understand the functions of code switching in its true sense, it has to be understood within its immediate context of use. Martin-Jones (2000) while highlighting the main theoretical trends in connection with sociolinguistic (functional) aspect of CS published a very comprehensive review, wherein studies dealing bilingualism in general and code switching in particular have been classified into three broad sections. In the first section, he has included studies which focused on the fact that bilingual interactions are shaped and embedded in the environment and context (Auer, 1998 &1984; Gumperz, 1982). The second section emphasise on the timing and synchrony of interaction. Here the interactive process is given importance (Erickson & Mohatt, 1982; Cazden, Carrasco, Guzman & Erickson,1980). In the third section studies look for specific sequence and pattern in specific types of learning and teaching events in the classroom (e.g. Martin, 1996; Mehan, 1981; Zentella, 1981 etc.). The review reveals a shift in research on bilingualism/code switching emerged in the last decade of 20th century from the concept of context of teaching and learning as given to the use of code switching as dynamic process of teaching and learning constituted through the process of interaction. The analysis will help the current study in understanding and unpacking the function of CS

from micro perspective. Another very comprehensive review conducted by Ferguson (2009) wherein the functions of CS have been approached from micro sociolinguistic perspective. Ferguson (2009) reviewed six different papers holding together by its common focus on the pedagogic functions of CS and the attitudes of the teachers and educational authorities towards CS. The pedagogic functions of CS highlighted by the research studies were: repetition of materials, rhetorical emphasis, marking change in topic, parenthetical comments, gain learner approval, communicate solidarity and contextualisation of terms. These functions were summarised under three broader categories: CS for communication of information, CS for classroom management and CS for interpersonal purposes.

Besides, there are a number of other individual studies, which have explored the functions of CS inside the classroom mainly taking up the micro dimension. For instance, Adendorff (1993) explored the function of CS in teachers' and students' interactions in English-isiZulu context in South Africa. The study showed that the teachers used CS for social and pedagogic purposes, including teachers' uses of CS to build the learners' understanding of subject matters, to help learners interpret subject matters, to involve them in discussion, to boost their confidence, to develop their fluency, to manage the proceedings of classroom and to signal group membership. The study is impressive and influenced many other subsequent studies addressing the functions of CS in academic settings in South Africa. Uys and Van Dulm (2011) followed Adendorff (1993) and investigated the functions of CS in students' interaction in South Africa. The study showed that teachers and students code switch for certain pedagogic (to help learners interpret subject matters, to involve them in discussion, to boost their confidence, to develop their fluency) and social reasons /purposes (to signal group membership). Similarly, Metila (2009) investigated the functions and reasons for CS in students' interaction and found that the students used CS for certain pedagogical, social, communicative and psychological purposes.

On the other hand, Chowdhury (2013) directly turned to explore the reasons for teachers' CS in the multilingual setting of Bangladesh. Here, the perceptions of teachers and students regarding the purposes and functions of CS inside the classroom were investigated. The study showed that teachers' CS served certain pedagogic and classroom management purposes. Similarly, Gulzar (2010) also explored the functions of the teachers' CS in the classroom in the multilingual setting of Pakistan. The study revealed that the teachers' used CS inside the classroom for pedagogic, social and linguistic purposes. Likewise, Amorim (2012) moved to English as Foreign Language

(EFL) setting and investigated the functions of CS in the interaction of students in a university in Portugal. Here the functions of CS have been investigated from a specific dimension, uncovering the communicative strategies used by the speakers to cover their lack of language proficiency in target language. In the same vein, Shin (2010) also investigated the communicative functions of CS in the interactions of the students and teachers in the context of Korean and English at School level in USA. The analysis revealed that the teachers and students used CS for particular purposes such as directives, invoking authority and indexing Korean ethnic identity.

In most of the studies mentioned above the emphasis has been mostly on the pedagogic and communicative dimension of CS while the broader sociocultural dimension (macro aspect) has been slightly ignored. Canagarajah (1995) on the other hand, approached the functions of CS in teachers' interaction from both: micro and macro perspectives, in the English as Second language context (ESL) in Sri Lanka. He has classified the function of CS into content transmission and classroom management. The classroom management functions were: admonition, teacher's advice, starting the class, directives, managing discipline and encouragement. The content transmission functions included: review, definition, explanation, negotiation etc. Then on the macro level, the classroom was taken as part of the bigger outside social world wherein the participants resided. In other words, the micro world of the classroom is connected with the outside social world of the participants. The study bears great importance as here CS has been addressed from both: micro and macro perspectives, which appears to be more insightful linking the classroom with the social world around. Keeping in view the potential of the study, the current research was informed by Canagarajah (1995).

Some of the research studies while exploring CS focussed the attitudinal dimension and probed the attitudes and understanding of the teachers and students about CS in academic settings. Studies have reported both, negative and positive attitudes of the participants towards CS. Traditionally CS has not been favoured and mostly the teachers discourage the learners to avoid CS and code mixing in the language classroom (Shin, 2005 & Zentella 1981). The reasons behind teachers and students negative evaluation of CS vary from place to place and time to time. However, it is generally observed that most of the people disfavour CS inside the language classroom on the ground that it affects the proficiency of the learners in target language. Therefore, they recommend and support the use of target language for the entire period of instruction.

On the other hand, there do exists studies, mostly the recent ones, which revealed that the students and teachers considered CS as a positive practices, which enhances the communicative potential of the speakers (Al-Nofaie, 2010; Jingxia, 2010; Lee, 2010;). They believe that languages are not exclusively separate entities but rather interrelated and interdependent and therefore, there should be no restriction on its mixing and fusing. Jingxia (2010) explored the perceptions and attitudes of both, teachers and students about the function, types and factors which influence CS in English and Chinese context in EFL context setting in China. The study reported that the teachers and students perceived CS as positive practices, which may be used for learning and teaching purposes. Likewise, Lee (2010) investigated the perceptions of teachers regarding CS in the class in Malay (Bahasa Malay) and English in Malaysia. The study revealed that the teachers perceived CS positively. Likewise, Nofaie (2010) explored the attitudes of the students and teachers towards code switching in the context of English and Arabic in Saudi Arabia. The study revealed positive attitudes of the teachers and students towards CS. Most of the studies, which considers CS as something positive are in line with flexible bilingualism and the language ecology approaches. They consider that CS is a positive practice and it facilitates the teachers, learners and the overall teaching process (Arthur & Martin, 2006; Creese & Martin 2008).

Moreover, there also exists studies which report a discrepancy between the perceptions and practices of the participants. For instance, Ibrahim et al. (2013) investigated the attitudes of the teachers towards CS at university level in ESL setting in Malaysia. The research study showed that most of the teachers opposed CS inside the classroom, but in their actual interactions CS was freely observed. Likewise, Lawson and Sachdev (2000) explored the attitudes of the speakers towards CS in Tunisia. The research study showed that the negative evaluations of CS elicited through questionnaires were not reflected in the behavioural data obtained through self-reports and actual behaviour.

3.2 The Functions of Code switching outside Classroom

Code switching has not been explored in formal settings only, but it has also been investigated in settings other than classrooms. For instance, Zakaria and Kalong (2010) explored the reasons and types of CS in an informal interaction among a group of Teaching English as Second Language (TESL) students in Malaysia. Data were gathered by means of recording the informal conversation of the students in their rooms. The results showed that students code switch for solidarity, elaboration of certain points,

emphasis, and specification of addressee and for local identification. Similarly, Nishimura (1995) examined the functions of CS in Japanese-English languages in Canada. The interaction of three individual were recorded and transcribed. The study showed that CS has been used for interactional purposes, organization of discourse, stylistics effect and functional motivation. In both these studies, it has been observed that the focus is made on the social and communicative functions of CS. In addition, the broader social and cultural aspect have also been touched and. Again, these studies are limited to the investigation of CS in the interactions outside the classroom, which can partly inform the analysis and discussion of the current research study in its exploration of the functions and reasons for CS outside the classroom.

Moreover, there are also some studies, which focus CS as communicative strategy. Here CS is used as tool for achieving certain objectives. Chung (2006) explored CS in Korean-English bilinguals and showed that CS served as communicative strategy which facilitates family communication, mitigate language barriers and consolidating cultural identity of the participants. Likewise, Ariffin (2009) also explored CS as communicative strategy in Bhasa Milayu-English bilingual conversation. The findings revealed that the speakers employed CS to enhance, organise, add and increase their communicative potential. Similarly, Das (2012) investigated CS as communicative strategy and showed that CS reduces language barriers and marking cultural identity. Lowi (2005) turned to analysis the functions of CS in naturally occurring conversation between Spanish-English bilinguals. The study showed that CS is used as features of discourse for emphasis and change of topic. Alam (2011) while exploring the functions of CS in Punjabi, Urdu and English languages among the multilingual community of Pakistani staying in UK, taken a different direction and approached CS from a micro-macro perspective. Data for the study was gathered by recording the interaction in a natural environment in kitchen and dining table through an ethnographic case study approach, which were then qualitatively analysed from both micro and macro perspectives. The study showed that CS is used both for micro and macro purposes,

The brief review shows that studies have either focused on the functions of CS inside the classroom or outside the classroom but the exploration of functions of CS both inside and outside the classroom in the same research study is slightly overlooked. Similarly, mostly the studies have either investigated the perceptions of the students or teachers but very limited number of them combined and explored it in a single study. Therefore, the current project can be distinguished from other research studies by the

fact that it has not only investigated the functions CS in the classroom but outside classroom as well.

4. Research design

In view of the nature of the study in general and research questions in particular, the current study is mainly oriented towards the qualitative paradigm. The study aimed to explore the students' and teachers' interactions and their perceptions regarding the functions of CS inside and outside the classrooms in two different public sector universities in Khyber Pakhtunkhwa. For this purpose, data were collected by means of recording students' and teachers' interactions both inside and outside the classroom and distributing a questionnaire with close ended and open-ended questions among the participants. Data were qualitatively analysed informed Canagarajah (1995).

4.1 Background and Location

The study was conducted in Mardan division which is in term of population the biggest division in Khyber Pakhtunkhwa. Khyber Pakhtunkhwa, is a province situated in the North West of Pakistan. The province is bordered with Afghanistan. Pakistan is a multi-ethnic and multilingual country where there are more than 70 languages are spoken in different parts of the country. Pashto language is one among them, which is the dominant and native language of majority people of Khyber Pakhtunkhwa. Speaking broadly, Pashto is mostly used in Khyber Pakhtunkhwa in the domestic and social settings while English is mainly used as the medium of instruction in educational institutes. In such situations, the emergence of CS is likely to happen and so did in the current context.

4.2 Participants

A total of 40 students, 20 each from Abdul Wali Khan University (AWKUM) and Bacha Khan University Charsadda (BKUC) were purposively selected. Likewise 10 teachers, 5 each from AWKUM and BKUC were selected. As per desired of the participants, they were anonymised by giving them codes such as (students) 'S1', 'S2', 'S3', 'S4', and 'S5' and so on, while the teacher as T1, T2, T3 and so on. The age range of the students were from 18-25 year and teachers were 25 to 40 year.

4.3 Data Collection

Data were gathered by means of audio-recording the interactions of the students and teachers inside and outside the classrooms. A questionnaire was also served to the participants of the study. On the whole, a total of 4 hours teachers' and students'

interactions were recorded; two hours in each university and one hour each inside and outside the university. Then in order to probe teachers and students perceptions regarding the functions and reasons for CS, a questionnaire was designed having open and close-ended questions.

5. Data Analysis

First data collected through audio-taping and questionnaire having open and closes ended questions, were orthographically transcribed guided by Jefferson (2004).).For the sake of distinction and clarity, the Pashto words/utterances are written in bold, while words/utterances in English are written in normal font. In the transcription of the data, focus was made on words than the pronunciation of the words and tried to record all that was actually said including, false start, repetition, hesitations and so on. An observational analysis of the data informed by Canagarajah (1995) showed that the students' and teachers' CS inside and outside the classroom served certain purposes. Further, it was observed that Pashto and English were alternatively used as matrix and embedded languages. Mostly Pashto remained the matrix and English is found the embedded language. First, the function of the students' CS inside the classroom are discussed, which are followed by the function of CS outside the classroom. In other words, data analysis were divided into two main sections: Interactions of the students and teachers in the classroom and their perceptions about the same and students' and teachers' perceptions and their interactions outside the classroom. The details are as under:

Q1. Why do the students practice CS in the classroom?

Regarding the functions of CS of the students inside the classroom, the students have come up with different responses, which are discussed below. The details of the function of CS are given in *table 1. Summary of the function of CS inside the classroom.* It is to be noted that in order to illustrate each function, an example each from the interactive as well as questionnaire data are given and explained.

1. Summary of the function of CS inside the classroom			
No	Function	Number of switches	Setting
1	CS due to students' lack of proficiency	34	Classroom
2	Habitual CS	31	Do

3	Students CS for solidarity	25	Do
4	CS for conclusive remarks	21	Do
5	CS for Emphasis	17	Do
6	CS for topic change	4	Do

i. CS due to students' lack of proficiency

Most of the participants consider that the students code switch in the classroom due to lack of vocabulary. Majority (21 out of 40) of the students and 4 out of 10 teachers are of the view that the students move to their native language in the class on account of their lack of proficiency in the target language. They also highlight that the students' lack of proficiency also make the teachers to code switch to Pashto. For instance, S6 categorically endorses that they code switch to avoid communication breakdown.

> S 6: Students code switch to (.) continue the free flow of their speech.

Likewise, the teachers believe that the students, being non-native speakers of the target language (English), could not communicate fluently in the target language, so to accommodate their lack of language proficiency and avoid communication breakdown, they code switch to their native language (Pashto).

> T5: The students lack in fluency in target language, so to cover their language deficiency they code switch in the classroom.

On the other hand, the audio-taped transcribed data also reveal that the students code switch inside the classroom due to lack of proficiency. This is shown by the speakers' hesitancy and reluctance demonstrated through the frequent substitution of Pashto and English words. For example, 'S2' says in Pashto language that Nelly does not love Heathcliff but then feels hesitant to proceed further in English:

> S2. Nelly does not love Heathcliff (.)- but-but **haghy ta pata na wa chi da valy dasy kegi** (She does know why she was doing so) may be (.) **da haghy hpal sa maqsud wu** (She may have a purpose to do so)

ii. Habitual CS

Both, the students and teachers, believe that students code switch unconsciously and habitually. The responses of the students and teachers on questionnaire outline that 19 out of 40 students believe that they code switch habitually inside the classroom:

S2: The students' codeswitch naturally, as they are having bilingual background and they cannot help it

Similarly, six out of ten teachers also consider that students' code switch inside the classroom habitually.

T1: Students do CS unconsciously inside the classroom.

The analysis of students ' perceptions show that they also refer to bilingual background as a reason behind students' unconscious code switching. They believe that the students normally use two different languages (English and Pashto) in two different settings (academic and non-academic) quite regularly, which lead to the emergence of unconscious codeswitching in their interactions. However, the teachers have not referred to any reason for students' unconscious CS inside the classroom except the fact that they just stated that the students' codeswitch unconsciously.

The analysis of the interactive data shows that the students and teachers mostly code switched unconsciously inside the classroom. In the following extract S1 back and forth between Pashto and English in a habitual and unconscious manner having no hesitation at all.

S1: sir **chi nun mung ta pa** <u>class</u> **ki lagya o kana chi** Heathcliff **sum ziyat** <u>attractive character</u> **da ta ba di** <u>agree</u> **kave k na** (Today, the teacher was saying in the class that Heathcliff was an attractive character - do you agree?)

iii. Students CS for solidarity

Moreover, 14 out of 40 students believe that they code switch from English to Pashto in the classroom to signal group membership. Similarly, 4 out of 10 teachers consider that the students code switch inside the classroom to signal group memberships (solidarity)**.**

T3: Student also code switch to signal group membership and highlight their identity.

S21: The students code switch to establish good rapport with their fellow students.

The teachers believe that the students as well as the teachers share Pashto as their native language and English as a target language, therefore, the students, in order to show that they belong to the same community (solidarity), code switch from English to Pashto.

Solidarity is a sociocultural phenomenon; therefore, code switching for solidarity can be linked to sociocultural factors. So, the difference between teachers' and students' perceptions can be observed in the socio-psychological (social status) and sociocultural reasons (solidarity). For instance in the following extract S17 while discussing social and cultural traditions immediately turns to Pashto signalling the participants that they have their culture and traditions with an air of pride and ownness.

> S17. I told you we should learn these taboos, **zamung** culture **taso ta chi pata da da cha na kum na da di silsala ke da zarori da chi lug** different **da**. (You know that our culture like other cultures is equally rich but slightly different than the others)

iv. CS for Emphasis

Besides, the students' interaction inside the classroom also shows some additional communicative and discourse-oriented reasons, which are neither mentioned by the students nor teachers. For example, it has also been observed that sometimes the students code switch just to repeat a sentence/phrase/word, which they have already stated in another language in the preceding word/phrase/sentence, for the purpose of clarity and emphasis. An example of the same practice can be seen in line 35, where ' S3' uses the English word *charm* and then the Pashto word *hwand* (charm) having almost the same meaning. Here, the purpose of repetition is to emphasize the concept *charm.*

> S3: aow devdaas hum hpal yaw <u>charm</u> yaw <u>hwand</u> (charm) **o kana da hagha ghundy (Devdaas has its own charm and attraction)**

Gumperz (1982) called this repetition as *reiteration*, while Canagarajah (1995) mentioned the same as repetition under the title *explanation*.

v. CS for conclusive remarks

The students' interaction also reveals that they have frequently code switched for making conclusive remarks or communicating some important information. For example, in the following extract S2 names different female characters such as *Nelly and Isabella* in Pashto but when it comes to a predominant emotion *love*, which is shared by all the female characters, she switches to English language *they all are in love with Heathcliff*.

> S2: Nelly **shwa aow bul** (Isabella) <u>they all are in the love with Heathcliff</u> **laka** (Catherine, Nelly and Isabella, all were in love with Heathcliff).

vi. CS for topic change

Finally, the students' interaction also shows that they have also used code switching for changing topic or direction of activity 'S2' changes the topic, turning from a discussion of Catherine's rejection of Heathcliff to Heathcliff's obsession, the speaker code switches from Pashto to English.

> **S.2:**<u>what do you think was Heathcliff obsession</u> **sa waye chi da** real **wo**
> (What do you think- was Heathcliff obsession real?)

Why do the students practice CS outside the classroom?

Analysis of the students' interaction outside the classroom reveal that students used CS outside the classroom for a number of purposes. The details are given below:

2. Summary of CS outside the classroom

No	Functions	Numbers of switches	Setting
1	CS for social status	30	Outside classroom
2	Habitual CS	25	Do
3	CS for solidarity	20	Do
4	CS due to relax environment	17	Do

i. CS for social status

Regarding students code switching outside the classroom, the students and teachers referred to various reasons. Most of the students (22 out of 40) believe that they code switch outside the classroom for social status. S7 very directly states that they code switch to English to show that they are educated.

> **S7:** To show that they are educated and belong to higher class.

The analysis of students' interaction data outside the room also reveals that at certain point the students, as suggested by their tone and manner, deliberately code switch to English. For instance, in the following extract, 'S1' code switches from Pashto to English and the selection of words *colour, purple and white combination*, indicate that the speaker deliberately code switches for social status.

S1: bus sa okum da ma hagha wruz aghashty wo nu S2 aow sta da <u>colour</u> (I cannot say anything? I purchased it (colour) the other day, thought to use it today)

dir khukaly lagi <u>purple and white combination</u> (S2 your purple and white colour shirt is very attractive)

It is to be noted that the teachers did not refers student's code switching outside classroom for social status purposes.

ii. Habitual CS

Further, 16 out of 40 students consider that the students code switch outside the classroom habitually and unconsciously. For instance, S1 elaborates that students at times code switch unconsciously outside the classroom. The unconscious CS could be ascribed to the fact that the students and teachers are exposed to these languages in their daily routine, which led to the development of unconscious CS. So, keeping in view the background of the speakers and their views in the interviews, the unconscious CS could be attributed to their multilingual background or socialisation in a multilingual environment.

S1.The students being bilingual cannot help it and thus do CS naturally and habitually. It is an unconscious process and the students are not aware of.

The analysis of students' interaction outside the classroom also shows that the students quite frequently, in a very effortless and fluent manner, employ code switching in their interactions. It seems like that CS in their interactions emerge naturally and unconsciously. For example, 'S3', in response to 'S1' appreciation of her dressing, thanks her and then inquires about her dressing that if there is something special that she is dressed so well. The line begins with *thank you so much* then followed by codeswitching to Pashto using words *nun sa* (today) and again falling back on English, by using words *special occasion,* and then moves to Pashto **chi taso dasy** (that you) and then yet again to use an English word *dressing*. Here 'S1' utters the entire sentence in a fluent manner with no gap and hesitation, which is indicative of the fact that she code switches unconsciously with no deliberate efforts on her part. Again, the same unconscious code switching has been observed in line 9, where 'S3' in a very fluent manner accommodates the English words *deceive* and *farewell* in a Pashto matrix.

> **S3:** <u>thank you so much</u> S1 **nun sa** <u>special occasion</u> **wo chi taso dasy** (Thank you so much. (S1 is there anything special today that you dressed and prepared very well?)

Four out of seven teachers also consider that students code switch outside the classroom unconsciously. For instance, T1 confirms that sometimes the students' code switch outside the classroom unconsciously

> T1: Students do CS unconsciously outside the classroom.

In this way, all three sources (teachers' and students' perceptions and the interactional data) confirm students' unconscious code switching outside the classroom.

iii. CS for solidarity

Seven out of ten teachers perceive that the students code switch outside the classroom to signal solidarity. The teachers consider that the students belong to a social community and share a common culture and language and therefore, in order to signal group membership, they turn to CS (English to Pashto). Again, here, the direction of CS is from English to Pashto.

> **T3:** Student also code switch to signal group membership and highlight their identity.

However, the students and their interaction do not endorse this reason. The reason may be that mostly the direction of code switching in the interactional section is from Pashto to English and the teachers perceive it in the sense of code switching from English to Pashto (target to native language).

iv. CS due to relaxed environment

Besides, six out of 40 students also consider that students' CS (English to Pashto) outside the classroom is triggered by the relaxed and informal environment, where the speakers can freely code switch to native language (Pashto).

> **S6:** The student feels relax outside the class and so code switch to Pashto because they have attachment with Pashto

> **T9:** They feel free and feels comfortable to talk in Pashto, as Pashto is their native language.

The students believe that inside the classroom, the students feel restricted and are mostly bounded to use English language, while outside the classroom, there is no such

restriction and so they are free to interact in any language. Therefore, students, on account of ease and comfort due to their social and cultural attachment with Pashto, turn to use it in their interactions outside the classroom. Neither the teachers' nor the students' interaction outside the classroom outlines that they code switch for ease and comfort.

The interaction of the students outside the classroom also brings forward some additional |reasons, including students' use of CS for emphasis, clarification and explanation of concepts and ideas, which are neither referred by the students nor the teachers. For example, in line 76, 'S1', while talking about the attitudes of the parents towards new fashion in dressing, explains that parents mostly dislike their children's orientation towards new fashion. 'S1' repeats the word mother in both the languages: first in Pashto *ammi* (mother) and then switches to English *mother*. Here, 'S1' repeats the concept in both the languages to clarify the meaning of the word mother because different people call their mothers by different names.

> **S1: aow** <u>short</u> **chi b mong achol zamung da ammi** <u>mothers</u> **zamung** aunts
> **ba (When we used short shirt our mothers did not feel happy with that)**

Similarly, the interaction data also show that the students code switch outside the classroom to explain certain ideas and concepts. For example, 'S1', in response to a query by 'S2' that if there was any function that you had come so well dressed and prepared, replies *yes, we had our last farewell*, a kind of internal get together in the class. Here, the speaker first mentions *last farewell* and then, switches to Pashto to explain that what she means by last farewell.

> S1:**aow nun zamung chi kom da** last farewell **wo** class **k dasy hapalu ke**
> **(Yes, today we had an internal farewell get together in our class).**

The analysis of students' and teachers' perceptions and their interaction inside and outside the classroom shows that there exist similarities as well as differences. An examination of the students CS inside the classroom shows that the students do CS inside the classroom due to lack of proficiency in target language (English), unconsciously or habitually, to signal solidarity, to emphasise something, for conclusive remarks and topic change. In contrast to CS inside the classroom, the students code switch outside the classroom for social status, habitually or unconsciously, CS due to relax environment, solidarity and so on. This shows that the students and teachers code switch inside the classroom for pedagogic and socio-psychological purposes, while outside the classroom, they are oriented towards communicative and socio-cultural dimension.

6. Discussion

The analysis of students' and teachers' perceptions and their interactions reveal that the students and teachers code switch for certain pedagogic, communicative, sociocultural and psychological reasons. It may be noted that some of the students and teachers, while referring to code switching inside and outside the classroom, have taken it in the sense of code switching from English to Pashto whereas the direction of code switching of the interactional data is dominantly from Pashto to English. In this way, it can be stated that the students and teachers code switch in both directions i.e. English to Pashto and Pashto to English. In other words, the speakers freely move back and forth between the two languages. It takes one close to translanguaging and language ecology approaches where the boundaries between the languages permeate and remain elusive and the speakers use CS for different purposes, specifically in pedagogic context (Creese & Blackledge, 2010.). Creese and Blackledge (2010) explains that language ecology is the study of language diversity within a specific setting, where the process of language use reflects, challenges and creates particular hierarchies and hegemonies. Approaching the findings of the current study from an ecological perspective, the existent socio-political position on the use of languages in Pakistan is challenged. Because from a socio-political perspective, English is the official language and is assumed to be the medium of instructions in higher educational institutions, while the other local languages are generally used in domestic and other informal settings. But in the current research study, the students and teachers violate the socio-political position first by using Pashto inside the classroom and then code switching between Pashto and English, both inside and outside the classroom. The same point is supported by the fact that in Pakistan English is the official language and medium of instruction in most of the educational institutes of higher learning, whereas the other local languages are relegated to the lower classes, mostly used in the domestic and other informal settings.

The analysis of the data shows that there exists overlap and differences between students' and teachers' perceptions regarding the functions and reasons for CS and their interaction inside and outside the classroom. The overlap exist in the habitual or unconscious CS and CS due to lack of proficiency on the part of the speakers, while the differences exist in the pedagogic, socio-cultural and communicative functions and reasons. In code switching inside the classroom the focus is on the pedagogic functions and reasons, while code switching outside the classroom emphasises the communicative and social aspect of CS. The most dominant reason observed in the students' and teachers' interactions inside and outside classroom and endorsed by both the teachers

and students was CS due to lack of proficiency on the part of the speakers. This clearly showed that here the participants have taken CS in the direction from English-Pashto. Another important and dominant reason emerged in the current study was that the participants do CS unconsciously. Speaking generally, one of the reasons for the emergence of unconscious CS might be the speakers' socialization in a bilingual environment. In Pakistan, mostly the speakers use native language in their domestic settings while English is used in educational settings. This situation may be one among the possible reasons for the emergence of unconscious CS in students' and teachers' interactions inside and outside the classroom. Interestingly, neither the teachers nor the students, who referred that teachers and students code switch unconsciously, cited any solid reason for the unconscious practice of code switching. However, a number of other studies have shown that there are certain possible reasons for students and teachers unconscious code switching in a pedagogic context. Creese and Blackledge (2010), while explaining the natural and unconscious change of languages in an academic setting in the context of translanguaging highlighted that in translanguaging the speaker uses languages in a pedagogic context for meaning making, transmission of information and identities purposes. The analysis of the current study reveals that most of the reasons mentioned by the teachers and students and outlined by their interactions are in harmony with the reasons highlighted by the studies, supporting and endorsing translanguaging and flexible bilingualism The most important and interesting reasons highlighted by the teachers' and students' in the questionnaire and then came up in their interactions inside the classroom, are dominantly the pedagogic ones.

Another very important reason, mentioned by the teachers and students regarding students' code switching inside the classroom, is the students' lack of proficiency in the target language. Interestingly, it is to be noted that in the students' interaction inside the classroom, the students feel hesitant and make pauses not only in English but also mostly in their native language (Pashto). On the other hand, both the students and teachers perceived that the students code switch inside the classroom on account of lack of proficiency in the target language (English). The speakers lack language proficiency in the target language make sense as they are the non-native speakers of the target language shown by a number of other research studies as well (Amorim, 2012; Das, 2012; Metila, 2009.). But the speakers' hesitations, breaks and pauses in their native language, as observed in the interactions mostly inside the classroom, seem to be interesting. Keeping in view the background of the speakers (socialization in a bilingual environment), where English language is the medium of

instruction and while Pashto being their native language is used at home and other domains, it can be stated that the students' hesitation, breaks and pauses in either of the languages may be due to the ready availability of resources from both the languages. They find it difficult to decide that which one is to be used and which one is to be left out. In other words, it can be stated that the speakers' hesitation, repetition of the same words, breaks etc. may not be ascribed to their lack of proficiency, specifically in their native language, but rather there may be other possible socio-psychological and socio-cultural factors behind.

7. Conclusion

The research study was aimed to find out the functions and reasons for students CS both, inside and outside the classroom. For this purpose, a total of 4 hours students' and teachers' interactions inside and outside the classroom were recorded and transcribed. Moreover, in order to obtain the feedback/perceptions of teachers and students regarding the reasons for teachers and students' CS, a questionnaire was designed, which was served to the participants of the study. The findings of the research study revealed overlap as well as differences between students and teachers code switching inside and outside the classroom. Code switching inside the classroom were mainly triggered by pedagogic, linguistic and social reasons, while CS outside the classroom were prompted by communicative and the socio-cultural background of the participants.

Besides, very limited time was available to collect the data due to the fact that only one week was left in the summer break. Mostly, the teachers and students have already left for their hometowns. It would had been much better if the data could be gathered at some other time of the year, which would have given the researcher sufficient time to travel and contact the students and teachers easily. The research was carried out on a smaller scale limited to Mardan division, Khyber Pakhtunkhwa (KP), Pakistan. In order to explore the students' and teachers' perceptions regarding CS in depth, the range of the study has to be extended to other institutions and regions of Khyber Pakhtunkhwa, which will enable the readers to get a broader and comprehensive picture of the nature of CS prevailing in different educational settings at different levels (schools, colleges, universities) in KP. Although the study is limited to a specific region but it has important implications. It gives an insight into the nature of CS in general and in the context of English and Pashto in particular. It will encourage researchers to explore CS between English and Pashto from other dimensions such as CS and gender, CS and social stratification and so on.

The study will also help the teachers and students to know that how to effectively use CS in teaching and learning context. It will create awareness among them regarding the nature and function of CS and thus, improve the learning and teaching processes.

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The Roman Conquest of Urdu in Pakistani Movie Posters: A Study of the Cannibalistic Politics of Transliteration

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Abstract

In Pakistan, while some theoretical and critical attention has been paid to the politics of translation, no serious research has so far been done on the politics of transliteration. The present study aims at remedying this critical lacuna by centering its attention on the Roman transliteration of the movie posters. Roman Urdu is fast taking over actual Urdu in different manifestations and with different degrees of emphasis. There is a complex politics of transliteration which superimposes Roman Urdu on Urdu proper in more than one way. The researchers, while employing Umberto Eco's notion of Interpretive Semiotics (IS) as their central conceptual framework, have identified three modalities in which this superimposition usually operates: omission, marginalization and backgrounding. The study shows that such widespread Romanization of Urdu has far-reaching ideological and cultural implications ranging from communicational complications to sociocultural (mis)appropriation of a national language. Whereas an equitable and side-by-side presence of Roman Urdu and actual Urdu may have some added linguistic benefits, what we are witnessing is a large-scale vanishing of the latter. Therefore, as a result of an extensive data analysis, the researchers have concluded that there is a Roman conquest of Urdu which merits the attention of greater number of scholars and researchers.

Keywords: Roman Urdu, politics of transliteration, omission, marginalization, movie posters, Pakistan.

1. Introduction

At the heart of human cultural experience lie the writing systems which are made possible only through a shared and agreed upon script. Thus, to maintain a script is to take care of our most cherished cultural accomplishments and civilizational transactions. From Egyptian hieroglyphs to Mediterranean cuneiform and from ancient Roman chirography to Mesoamerican pictograms, one can see a vast amount of artistic, intellectual and cultural achievements of mankind. Urdu, like any other language, has its own script which is Perso-Arabic which, in turn, itself is derivative of Arabic script and has its origins in the 13th century Iranian tradition of orthography (Kachru, 2006). Calligraphically, Urdu is mostly written in Nastaʿlīq script. The importance of script for a language is one of the givens of linguistics. A standard script is foundational to the entire writing system of a language and, by extension, to language itself (Daniels & Bright, 1996). According to Houston (2016), those who tend to discount the indispensability of a script for a language are guilty of taking a de-historicized[1], decontextualized and culturally vacant view of language. Robinson highlights the significance of a script in these words:

> …eventually, almost every complex society — ancient and modern — has required a script or scripts. Writing, though not obligatory, is a defining marker of civilization. Without writing, there can be no accumulation of knowledge, no historical record, no science (though simple technology may exist), and of course no books, newspaper, emails, or World Wide Web (2009, p. 5).

However, of late, there is a massive onslaught of Roman Urdu due to such factors as mobile phone texting, Facebook messenger chatting and tweeting. To the researchers, Roman Urdu is not only orthographical indistinguishable from English, it also makes excessive use of English vocabulary which is mostly at the cost of Urdu lexis. Therefore, the researchers find it subtractive of Urdu. However, the practice of using Roman Urdu stretches far back in history and originally the Romanization of Urdu script was a colonial scheme which the Independence of Pakistan brought to a halt (see Ahmad,

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[1] There are other scholars also who have considered a script as a container of hieroglyphic histories of a language. Far from being a superadded and subsequent artistry to language, a script and a language are twin born, not temporally, but culturally as well as behaviorally. But Houston is very insistent on the relevance of a historicized view of language which is only possible when script is taken into fuller consideration: "That is where history enters the picture, within a place of contingency, challenge, and opportunity" (2016, p. 69).

2008). Even after 1947, there have been sporadic attempts to pave the way for an officially sanctioned process of Romanizing Urdu.

Professor Fateh Muhammad Malik, renowned Urdu scholar and former chairman of National Language Authority, terms these attempts highly detrimental to the overall scheme of the Urdu language and extremely ominous for its future. To Professor Malik, these attempts are very subtle and silent and are largely fueled by media and multinational companies (Ahmad 2008).

Had this trend been for certain peripheral reasons, it would not have made the researchers write this article. But that, in fact, is not the case and, therefore, the researchers have sought to problematize the linguistic and semiotic presentation of the Pakistani movie posters from 1960 to 1980 with reference to the politics of Roman transliteration of Urdu.

2. Literature Review

Romanization of the Urdu movie posters has not been directly a subject of any remarkable study so far. There are distinct works dealing either with the Romanization of Urdu or the linguistic/cultural analysis of the movie posters. These studies have been undertaken in such disciplines as media studies, sociolinguistics, cultural studies, mass communication and general linguistics. Some of the important studies are discussed below.

Though the idea of Romanizing Urdu had come up numerous times, it was President Ayub who seriously proposed the adoption the Roman script not just for Urdu but also for all the languages of Pakistan (Rahman, 1997, p. 180). Ayub's idea was sternly opposed by such perceptive Urdu scholars as Shamsur Rehman Farooqi, Maulvi Abdul Haq, Munshi Prem Chand, Syed Sajjad Zaheer, Sir Sheikh Abudul Qadir, Dr Athar Farooqi, Professor Farman Fatehpuri, Dr. Rauf Parekh and scores of others (Durrani, 2012). These scholars were not simple juvenile enthusiasts or dogmatic linguistic purists. They opposed the Romanization of Urdu on exclusively linguistic, cultural and intellectual grounds (Ahmad, 2008). Ever since, there has been no serious official contemplation to this effect.

After Ayub's era there is one remarkable work which laid down the basics of Roman Urdu and that is by Ali (1975) in which the researcher exemplified what he called Lahori Roman Urdu. Nevertheless, now this work has lost much of its academic value as it has been surpassed by other better and more well-grounded studies.

Extensive Romanization patterns were constructed and made popular by McGregor (1984) in his essay *Studies in the Urdu Gazal and Prose Fiction*. This work is important as it introduced the Romanizing practice of Urdu to the researchers abroad.

Ralph Russell in his essay *the Pursuit of Urdu Literature* (1992) systematized some of the transliteration practices of Urdu. The researcher critiqued various Roman transliterations of selected Urdu verses by comparing them to literal transliterations.

Humayoun et al., (2006) have discussed at length various Romanization patterns which have emerged over the last three decades. The work is primarily technical and proposes different techniques through which the Romanization of Urdu can be exploited for constructing a computer-based functional morphology of Urdu. To the researchers, functional morphology of Urdu is based upon a simple notion: "taking grammars as software libraries" (p. 12).

Halai (2007) has been more concerned with making use of bilingual interview data and role played by the Roman transliteration of Urdu in this data. He presents Roman Urdu as a mere *transliteration* which is instrumentally and functionally beneficial. He posits three *interim processes*: translation, transliteration and transcription and calls them "transmuted texts" (p. 23).

Ali (2012) in his article *Visual reflections: Lollywood billboards, just a commercial medium or an ideological allegorical literacy,* has raised certain significant semiotic issues regarding the linguistic representation of the Pakistani movie posters. The article also explores the cultural and ideological corollaries of the visual makeup of the Lollywood billboards:

> "...whereas the billboards illustrate the story of the film. However, the complex shared visual language and the visual rhetoric of the billboards, by suggesting the narrative of the film and inviting interpretation, in effect form something that is more than illustration and approaches allegory" (Ali, 2012, p. 1).

The study is useful for the novice researchers in the field, yet its theoretical grounding remains considerably problematic as the study does not seem to have succeeded in conceptualization its central thesis statement in the framework of its proper theoretical lens.

Yousaf and Ahmad (2013) made an academic study and investigated the impact of texting in Roman Urdu on the overall writing skills of the undergraduate and graduate students in Pakistan. One of the major findings of the researchers is: "The excessive use

of this medium is leading students towards writing wrong spellings and using SMS language's short abbreviations that are not standard in examinations and daily academic work that is very harmful in academia" (p. 126).

Javed et al., (2014) focused on the construction of linguistic resources for bilingual sentiment analysis of data from social media. The researches have discussed Roman Urdu mainly with reference to its use on Twitter. As per the claim of the researchers they have created a bilingual corpus which recorded the sentimental strength of Roman Urdu vis-à-vis English terms.

The same year there was an interesting study about the Pakistani film posters by A. Khan (2014). It is an extensive study and deals with the evolution of film posters in Pakistan chronologically. To the researcher, "The development of this vibrant indigenous art form is looked at through the eyes of 'master painters' and their experiences through the different decades of Pakistani cinema" (p. 96).

3. Background of the Study

The continued and historic dominance of English in the postcolonial setting has something directly to do with the popularization of Roman Urdu. Even before the independence of Pakistan, there have been various attempts to Romanize Urdu but none of them could appeal to the users of this language and eventually failed. However, after the independence in 1947, once again there emerged different voices to propose the Romanization of Urdu and media played important role in the promotion of these proposals. In the meanwhile various Romanization patterns emerged in the Pakistani film industry as well. These patterns ranged from total Romanization to partial transliteration. Quite often, the movie posters marginalized and in certain cases omitted Urdu titles altogether. It is against this ideological, cultural and linguistic background that the present study has been conceptualized and organized.

4. Rationale of the Study

The selection of the movie posters from the cinematographic history of Pakistan was actuated by various reasons. To begin with, the movie posters played critical role in shaping public attitudes towards the Romanization of Urdu as, at that time, cinema used to be the most popular medium of entertainment which literally used to draw tens of thousands of people many times a daily. These movie posters constituted what Elizabeth Mertz calls "important semiotic events" (2013, p. 375) whose centrality to and visibility in the public domain remained uncontested for decades as the other alternative sources

of entertainment such as Netflix, You Tube, Facebook, VoDs, DVDs, cable, Hulu, etc. were yet to emerge. Secondly, it is a well-documented fact that movie posters played important role in the politics of transliteration. In the words of an eminent Urdu scholar Habib R. Sulemani, the movie posters played central roles in de-familiarizing Roman Urdu. This is how he put it:

> I think in Pakistan the first visible presence of Roman Urdu was in the form of the film posters in which the taglines were initially written in actual Urdu as well as Roman Urdu. But then Roman Urdu began to take over. Such posters were ubiquitous – outside the movie theatres, in the squares, near the big shopping malls, on the rear windscreens of buses and routinely displayed on all four sides of tangas with a drummer on board ambulating the whole city (Sulemani, 2011, p. 23).

All these factors convinced the researchers of the viability of this this topic which holds even greater promise of inquiry from so many other perspectives.

5. Significance of the Study

A script occupies a central place in the writing system of any language. It is the storehouse of all the orthographical, semiotic, cultural and historical values a language enshrines. The complex notion of culture, aesthetics and literacy[2] are directly linked to the presence and functioning of a script. Therefore, whenever in the course of history, a language and its script fall apart, i.e. the script cannot stand for the language, people have a right to replace or modify it. However, the present-day Urdu script is not only capable of representing Urdu orthographically, it is also a reflection and repository of its Perso-Arabic historic legacy. Therefore, the present study aims at reinforcing the centrality and significance of Urdu script and its greater relevance. The movie posters are important iconic and semiotic devices in our image-bombarded world. They leave imprints on the minds of people for long and influence their thinking in myriad subtle ways. It is therefore important that the actual Urdu script should not be sacrificed to a Roman transliteration on the movie posters.

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[2] As regards literacy, it should be noted that a script is as much a test of literacy as much its chief source. Literacy is a matter of concern for the whole world. One has to be able to read as well as write in order to function successfully and profitably in social sphere and reading and writing both necessitate a working script. Many scholars are occupied with the questions: How do scripts influence the acquisition, use and spread of literacy? How do aesthetics and the use of script shape each other? How does technology affect script? Our search for answers bring us on the cutting edge of anthropology, sociology and history (See Taylor & Olson, 1995).

Besides, there is a growing tendency all over the world to Romanize various linguistic scripts. It is one of the corollaries of the linguistic imperialism of English as English takes Roman script as its official script. In time, such practices lead to what Gramsci calls cultural supremacy. Therefore, the Romanization of Urdu is, among other things, a complex hegemonic practice which has the potential to lead to the marginalization and eventually the extinction of Urdu.

6. Research Methodology

The researchers have taken the renowned Italian semiotician Umberto Eco as their main theorist and his notion of Interpretive Semiotics (IS) as their central conceptual framework. Eco's Interpretive Semiotics presents an outline of textual and visual cooperation which gives the reader an important role in the meaning-making process. It also enables the reader to actualize multiple meaning-contents (i.e. images, text and other semiolinguistic elements) in order to decode the 'inner-structuring' of the narratives (Eco, 1986, p. 23). The study is primarily qualitative and is based upon Critical Semiotic Analysis (CSA). Danial Chandler describes and scope and applicability of CSA in these words:

> Critical Semiotic Analysis can be applied to anything which can be seen as signifying something — in other words, to everything which has meaning within a culture...Within the Saussurean tradition, the task of the semiotician is to look beyond the specific texts or practices to the systems of functional distinctions operating within them. The primary goal is to establish the underlying conventions, identifying significant differences and oppositions in an attempt to model the system of categories, relations (syntagmatic and paradigmatic), connotations, distinctions and rules of combination employed (2006, p. 1).

In order to operationalize this method, the researchers have selected a total number of 12 posters and subjected them to Critical Semiotic Analysis while taking utmost care of the linguistic and the visual. The posters are from well-known and successful films which attracted large number of views and remained on-screen for quite some time. Each poster has been discussed with reference to the following three modalities:

- *Marginalization*: Where the actual Urdu title has been pushed to the periphery.
- *Backgrounding*: Where the actual Urdu title has been backgrounded.
- *Omission*: Where the actual Urdu title has been altogether omitted.

The researchers have given in-depth analysis of the interplay of these modalities and their linguistic, cultural and ideological implications. Lastly, a strict distinction has been maintained between actual Urdu and Roman Urdu throughout the paper.

7. Research Questions

1. In what ways has the Romanization of Urdu resulted in the marginalization/backgrounding/omission of Urdu in the Pakistani movie posters?
2. What are the ideological, stylistic and semiotic implications of this Romanization of Urdu?

8. Data Collection

The researchers have selected 12 movie posters which illustrate various patterns of the Roman transliteration of Urdu. All the posters have been taken from the official website of Indian and Pakistani Visual Archives (IPVA). It is a leading movie archive with thousands of Pakistani movie posters mostly chronologically arranged. Special care has been taken by the researchers to accord equal recognition to all the film genres while selecting the posters, i.e. action, thriller, adventure, romance, drama and war. The time period covered by the researcher is from 1960 to 1980 and since the sampling is purposive, only those posters have been selected which have Roman Urdu in their text.

9. Data Analysis

In this analysis, qualitatively, each poster will receive an equitable share of critical discussion. Let us begin with the very first one.

Figure 1

It is the first poster selected by the researchers and the movie it advertises came out in 1960. This poster illustrates the modality of omission as the actual Urdu title does not exist anywhere in the poster, i.e. it has been omitted altogether. The Roman Urdu title, on the other hand, has very prominent foregrounding features. To begin with, it is all caps and the font size is quite large. Similarly, it has been positioned conspicuously. The obliteration of Urdu in this poster is total and absolute. With this we move to the next poster.
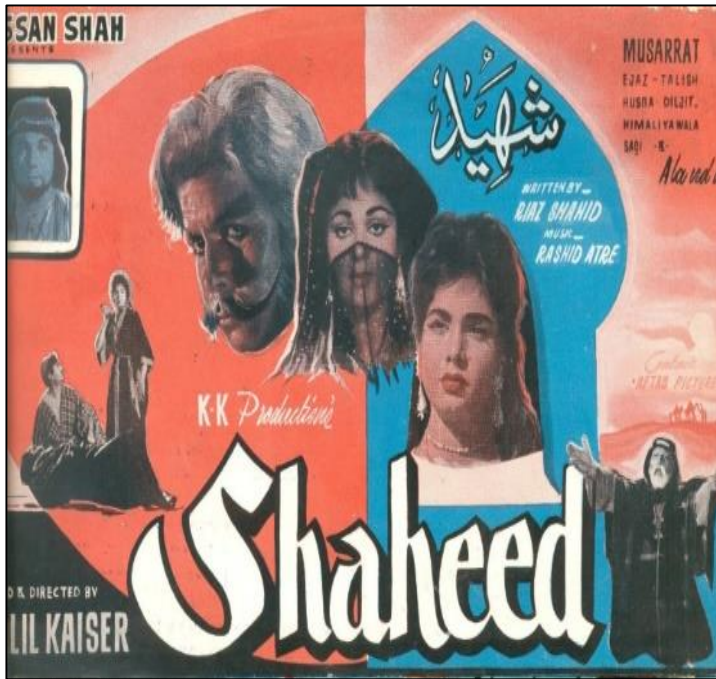
Figure 2

In this poster, the modality of marginalization comes into play as the actual Urdu title has been driven to the periphery. One can clearly see its marginalization which is accompanied by certain other semiotic features too. The actual Urdu title is considerably smaller than the Roman Urdu title. One gets the impression (and rightly so) that the Roman Urdu title, which is centered and foregrounded, is the *actual* title; whereas, the proper Urdu title is some sort of appendage to it. Besides, the diacritics and diagraphs which characterize the actual Urdu title are not only uncalled for but they also give it an overly Arabized coloration. Therefore, instead of adding visibility to the actual title, they contribute to its disguising. Let us move to the next poster.
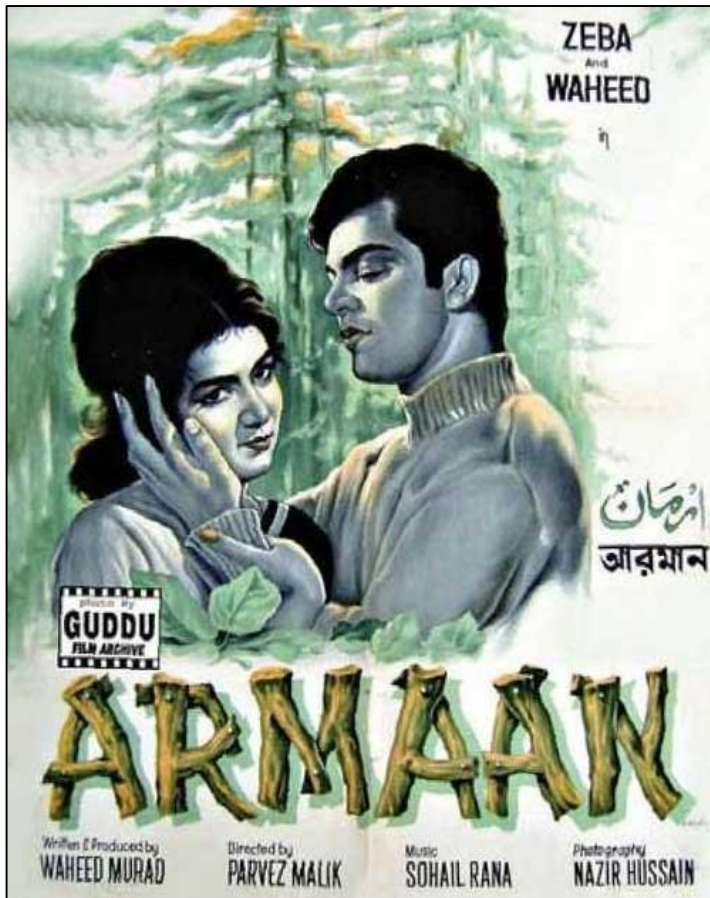
Figure 3

This movie was released in 1966 and its poster illustrates two modalities: backgrounding and marginalization. It can be seen that the actual Urdu title has been literally as well as metaphorically marginalized. Its font is much small and stands poor chance of engaging viewers' attention. This brings in the modality of backgrounding, i.e. it has been backgrounded. Recognizing the semiotics of this backgrounding is not difficult. The actual Urdu title shares the color scheme of the background trees which ipso facto diminishes its noticeability. On the other hand, the Roman Urdu title has been enormously foregrounded in terms of color, size, design and positionality. Horizontally it is spread over the width of the poster and the actual title is dwarfed by it. With this we move to the next poster.
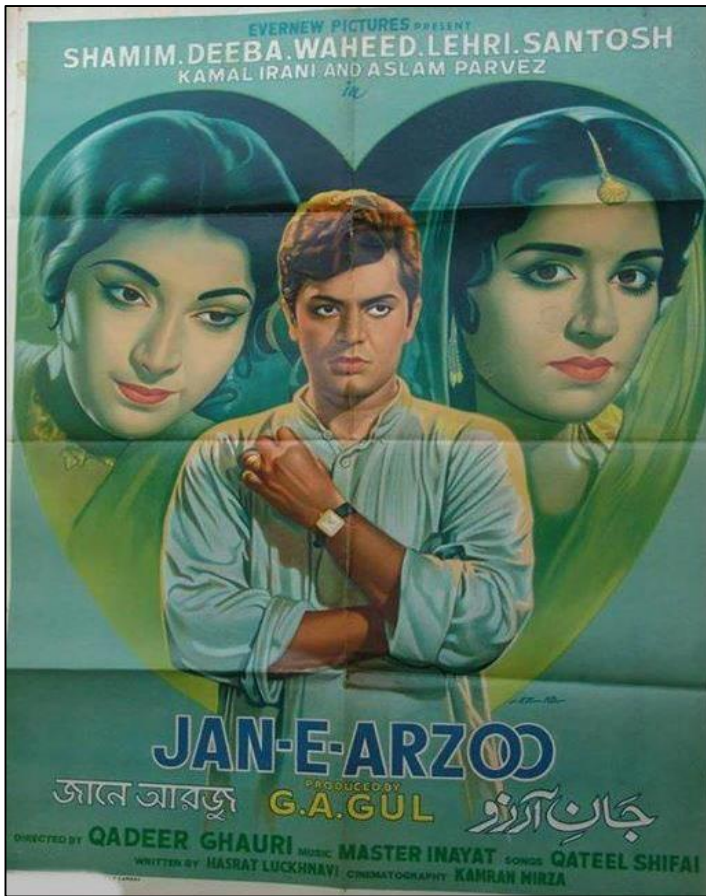
Figure 4

This movie came out in 1968 it poster illustrates the modalities of marginalization and backgrounding of the actual title. Just look at the Roman Urdu title. As usual, it is centered, all caps, bold and in large font size. In addition, it has unique color which is nowhere else in the poster. All these features bestow great conspicuousness on it. In contrast, the actual Urdu title suffers because of its backgrounding and marginalization. It is pushed quite near to the bottom-line—almost cornered. Besides being marginalized, it has also been backgrounded as well. Unlike the Roman Urdu title, its color is white which is not very distinguishable from the background color, i.e. emerald. Moreover, the white color is shared by other linguistic items as well. Its small font size is yet another reason of its backgrounding. There is another noticeable contrast. Whereas the Roman Urdu title is assigned a full separate line, the actual Urdu title has been lumped

together with other linguistic items as well—its Hind translation (जान आरज़ू) and the name of the director (G. A. Gull). This bracketing of the actual title with other linguistic items subtly compromises its noticeability which is obviously not the case with the Roman Urdu title. Let us proceed to the analysis of the next poster.
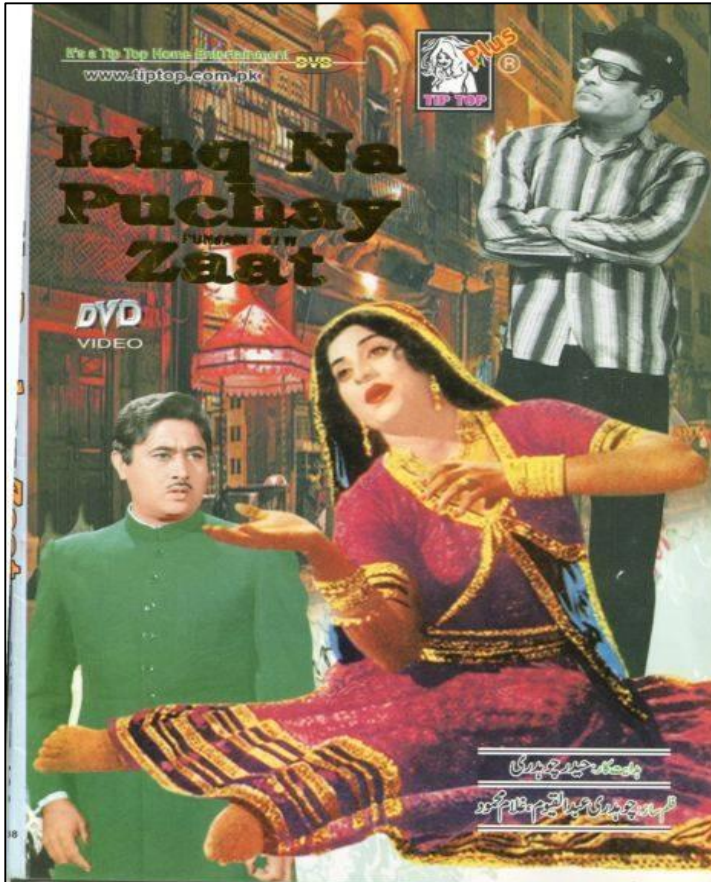
Figure 5

This movie was released in 1969 and exemplifies an important semio-linguistic pattern. In this poster, there is a total omission of the actual Urdu title. One can see only the Roman Urdu title in large black bold font solely occupying the upper left corner. Each word begins with a capital letter and whole title claims conspicuousness. As for the actual Urdu title, it does not exist at all. So this is also a case of total obliteration of Urdu. Let us move to the next poster.
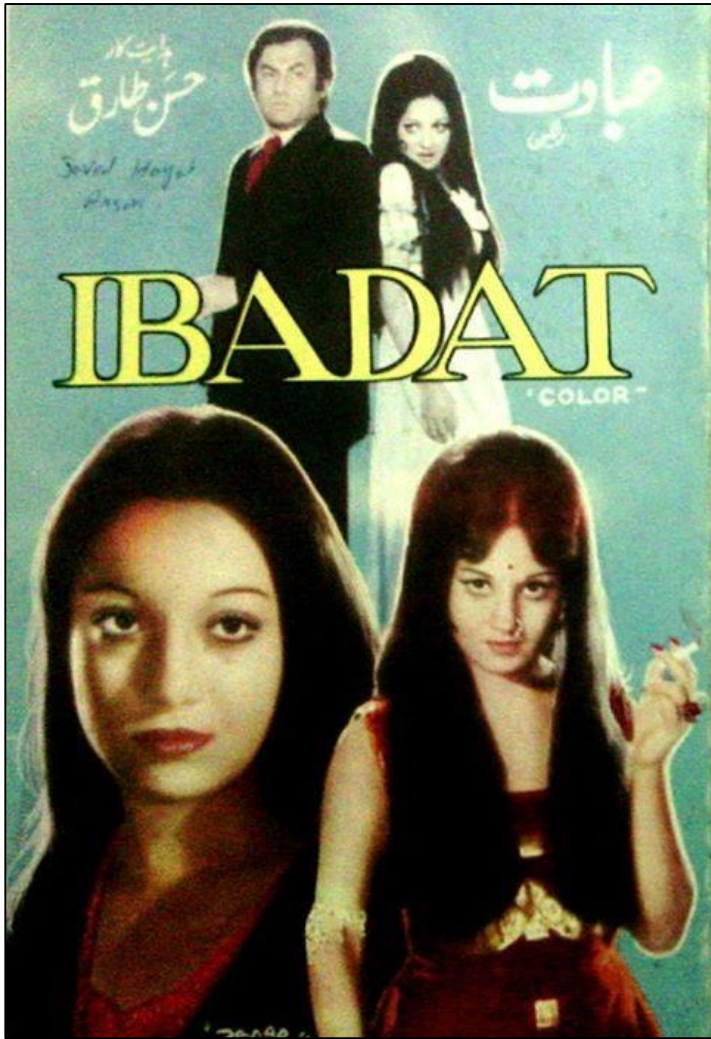
Figure 6

This film came out in 1970 and its poster illustrates two modalities: marginalization and backgrounding. When we compare the Roman Urdu title with the actual Urdu title, we find huge typographical and semiotic differences. Whereas the Roman Urdu title are centered, all caps, bold and distinct, the actual Urdu title is marginalized/cornered and backgrounded. The font color of the actual Urdu title is not very distinct from the background and its hazy positioning considerably diminishes its noticeability. Let us move on.

Figure 7

This piece of analysis covers three posters on account of the similarity of modality which they all share chronologically. These three films came out in the early 1970s and coincidently all of them have the same modality, i.e. modality of omission. All these three posters categorically omit the actual Urdu titles. It is a case of total obliteration. On the other hand, the Roman Urdu titles are well foregrounded. Even the black and white poster foregrounds the title conspicuously. Similarly the rest of the two posters also gives huge prominence to the Roman Urdu titles. Let us move to the next poster.

Figure 8

This poster illustrates mainly two modalities: marginalization and backgrounding. It can be seen that the actual Urdu title is marginalized to the extreme left. Interestingly, the Roman Urdu title is also marginalized and pushed to the extreme right margin but its marginalization is compensated by its foregrounding. This foregrounding is achieved by such features as large font size, bright and well-contrasted color and all caps. On the other hand, the actual Urdu title is backgrounded because of its light blue color which is not sufficiently contrasted from the backdrop setting. Therefore, it can be seen that there are two kinds of marginalization existing side by side in the same poster: one has been compensated with the help of certain semiotic, discursive and typographical techniques while the other has not. This leads us to the conclusion that even the so-called parallel presence of Roman Urdu and actual Urdu can be highly problematic and semiotically asymetrical. This means that certain semiotic reinforcement is furnished only to the Roman Urdu. Perhaps it is taken as the *real* title of the movie and, accordingly, supplied with greater visibility. With this we move to the next poster.

Figure 9

This poster illustrates just one modality, i.e. marginalization. The actual Urdu title has been relegated to the top left corner; whereas, the Roman Urdu title is centered, bold,

and all caps and its font is bordered black. The font size of the Roman Urdu title is considerably larger than that of the actual Urdu title. Let us move to the last poster.
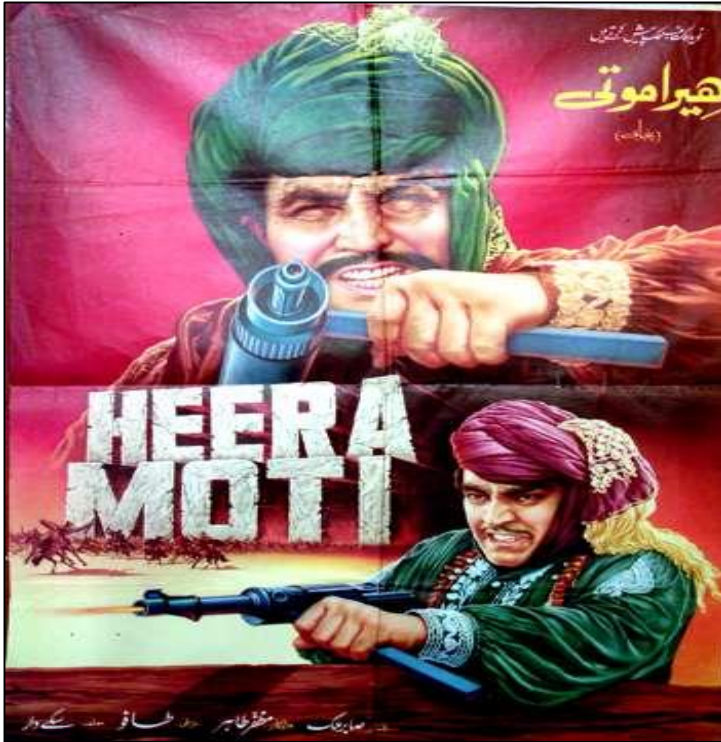
Figure 10

There are two modalities in this poster: marginalization and backgrounding. The actual Urdu title has been marginalized to the top right corner. Similarly there are other features due to which it has been backgrounded, i.e. smaller font, light yellow font color. Conversely, the Roman Urdu title is centered and foregrounded. It is in unusually large font. Moreover, Heera and Moti are two of the central characters of the movie and it can be clearly seen that it is the Roman Urdu title which has been positioned in such a way as to let the viewers know, who is who? This is an immense communicability which is invested only in the Roman Urdu title and so far as the actual Urdu title is concerned it is just there without this additional communicability.

10. Discussion and Findings

Here is a bird's eye view of the Roman transliteration patterns of all the movie posters with reference to three modalities discussed above: marginalization, omission and

backgrounding. This synoptic view sets a perspective before us and the ensuing discussion has been carried out with respect to this table.

No	Film Title	Transliteration	Year	Marginalization	Omission	Backgrounding
1	دو تصویریں	Do Tasweerien	1960		√	
2	شہید	Shaheed	1962	√		
3	ارمان	Armaan	1966	√		√
4	جان آرزو	Jan-e-Arzoo	1968	√		√
5	عشق نہ پوچھے ذات	Ishaq Na Poche Zaat	1969		√	
6	عبادت	Ibaadat	1970	√		√
7	خطرناک	Khatarnaak	1971		√	
8	انگارے	Angarey	1972		√	
9	کراچی آپریشن	Karachi Operation	1973		√	
10	ہم بھی پڑے ہیں راہوں میں	Hum Bhi Parey Hien Rahon Mien	1975	√		√
12	آخری قربانی	Akhri Qurbani	1977	√		
13	ہیرا موتی	Heera Moti	1979	√		√

It can be clearly seen that the Romanization in the movie posters brings about a complex linguistic misappropriation of actual Urdu script. This misappropriation is at once cultural, orthographical and ideological. The study found that the presence of Roman Urdu in the movie posters is not just a matter of value-free and innocuous transliteration. It is considerably more than that. The three modalities demonstrated by the researchers—marginalization, omission and backgrounding—have certain ideological ramifications. In almost every case, the actual Urdu is bearing the brunt of what critical discourse analysts call *invisibalization* (see Weber 2009).

Moreover, ironically the movie posters discussed here belong to the 1960s and 1970s. This is quite strange when we took into consideration the literacy conditions of that time. At that time, the literacy rate was considerably low and the number of people who could understand Roman Urdu was likewise not very high. The more so when we take into consideration the fact that mass advertisement of movies is meant for general

public. In fact, the popular proficiency in Roman Urdu in Pakistan developed in the 2000s with the advent of what might be called the cellular phone era (see Rosowsky 2010).

In the analysis above, it has been demonstrated with the help of ample evidence that Roman Urdu titles are, by and large, more visible, more foregrounded, larger in font, more prominent in color scheme and more conspicuously placed in the posters. Conversely the actual Urdu titles are omitted in most of the cases and when they are present, they are smaller, indistinct, cornered and backgrounded. This creates a semiotic and discursive asymmetry with far-reaching cultural and ideological implications.

The researchers are of the view that Roman Urdu is not bad or problematic in and of itself. Instead, certain clear benefits may come from its judicious use as it can add to the communicability of a movie poster. But according to the researchers the real problem is that the inclusion of Roman Urdu is largely at the cost of actual Urdu. This is what the researchers have called the 'politics of transliteration' which is underpinned by mutual exclusivity. This politics of transliteration is imposing, exclusive, and subtractive.

This brings us to a crucial distinction introduced by a Roman Jakobson, Russian-American linguist and literary critic. Jakobson posited three kinds of translation: (1) inter-lingual, (2) intra-lingual and (3) inter-semiotic. Roman transliteration of Urdu falls into the second category— intra-lingual translation—a translation within the same linguistic code (see Hatim & Munday, 2004, p. 123). From this perspective Urdu, in the name of transliteration, is going through a complex and elaborate process of (intra-lingual) translation.

Small wonder it is being cannibalized in this process as the practice of translation has often been cannibalistic of the actual text. The metaphor of cannibalism is all the more apt as it denotes devouring the flesh of one's own fellow human beings. This is precisely what is happening in Pakistan as Urdu is being cannibalized from within. This reminds us of the words of Serge Gavronsky, an American poet and renowned translator, who characterized a cannibalistic translator as an:

> ...aggressive translator who seizes possession of the 'original,' who savors the text, that is, who truly feeds upon the words, who ingurgitates them, and who, thereafter, enunciates them in his own tongue, thereby having explicitly rid himself of the 'original' creator (see Guldin, 2008, p. 24).

This is precisely what, as per the best judgement of the researchers, Roman Urdu script is doing to the proper script of Urdu. The loss which the present study aims at bringing home to its readers is much bigger than ordinarily it appears to be. It is the very script of the Urdu language which is at stake. A script is to a language what footprints are to a caravan in the desert— a series of trails which not only mark the progression of a caravan but also serve as compass for the followers. Moreover, given the organic[3] nature of language the relationship between a language and its script is always symbiotic and mutualistic. A script is an iconic, pictographic, ideographic and semiotic reflection of a language.

At the same time it is particularly important to remember that the very raison d'etre for the linguistic identity of Urdu is its script, or else both Hindi and Urdu more of less refer to one language, namely *Hindustani* or *Khari Boli*[4]. With the nationalist sentiments soaring to new heights, both Muslims and Hindus began to assert their linguistic distinctiveness (Fatehpuri, 1987). Devanagri script was adopted for Hindi and Perso-Arabic script for Urdu. George Abraham Grierson, Irish administrator and linguist in British India, underscores in his influential book *Linguistic Survey of India* the decisive importance of script to the very distinction between Urdu and Hindi:

> The name 'Urdū can then be confined to that special variety of Hindōstānī in which Persian words are of frequent occurrence, and which hence can only be written in the Persian character, and, similarly, 'Hindī can be confined to the form of Hindōstānī in which Sanskrit words abound, and which hence can only be written in the Dēva-nāgarī character (1906, p. 235).

Hence the loss of script for Urdu is not just a mere loss of script. Its implications run far deeper. Therefore, for Urdu it is doubly important to take care of its script which is the very basis of its historic and nationalist distinctiveness.

11. Conclusion

In this paper, the researchers have laid bare the cannibalistic politics of Roman transliteration of Urdu with reference to the Pakistani movie posters from 1960 to 1970.

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[3] Languages have consistently been treated as organisms as they are born, nurtured and, if left unattended, dead in the long run.

[4] Hindustani or Khari Boli is the predecessor of Urdu and Hindi. It originated in Delhi, the seat of the Mughal Empire, and the neighboring area within the interfluve of the Ganges and the Yamuna. During the early 16th to mid-18th century, it assimilated a large number of Persian, Arabic and Sanskrit words and came to be used as the major lingua franca throughout the empire (See Khan, 2006).

They have identified three cannibalistic modalities: omission, marginalization and backgrounding by employing Critical Semiotic Analysis underpinned by the theoretical framework of Interpretivist Semiotics as enunciated by Umberto Eco. The researchers are of the view that a greater visibility and foregrounding of actual Urdu titles, as opposed to Roman Urdu, has the potential not only to illuminate certain counter-hegemonic trends, it can also lead to greater and more effective communicability. Such semio-linguistic and sociocultural moves can create a theoretical and conceptual space allowing for the greater presence of the national language of Pakistan in its own script. Keeping the script of a language alive is important to perpetuate its imprints on the hearts and minds of its speakers. These imprints are to a speech community what rites of passage are to a culture. It is true in the context of all languages but more so in with reference to Urdu as the well-known Urdu poet Iqbal Ashar testifies to the glory of this tongue (2005, p. 34):

<div dir="rtl">

اُردو ہے میرا نام، میں خسرو کی پہیلی

میں میرّ کی ہم راز ہوں،غالب کی سہیلی

</div>

Translation

Urdu is my name. I am a mystery of Khusrow,

A confidant of Mir, a soulmate of Ghalib.

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EFFECT OF INDUCTIVE GRAMMAR TEACHING ON SECONDARY SCHOOL STUDENTS' GRAMMATICAL KNOWLEDGE

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Abstract

The study intended to see the effect of inductive grammar teaching on secondary school students' grammatical knowledge. Major hypothesis was, "there is no significant difference between the mean gain score in test of grammatical knowledge of the secondary school students taught through inductive approach for teaching grammar and traditional teaching". In an experiment at University of Sargodha, thirty prospective teachers were instructed to teach grammar through inductive approach. These prospective teachers were sent to different schools to teach English according to inductive approach. A test of grammatical knowledge for secondary school students was developed to use as pre-test and post-test during teaching practice of the randomly selected prospective teachers from experimental group in six secondary schools. Results indicated that the secondary school students treated through inductive grammar teaching approach performed better than the students treated through traditional teaching of grammar. It was recommended that paper pattern of English grammar might be designed to focus on communicative ability of the students.

Keywords: Grammar teaching, Inductive approach, Grammatical knowledge, Secondary school students.

1. Introduction

In today's world, English language skills of a large proportion of population of a country are considered as a significant indicator for its participation in the global economy. It is also instrumental to have access to the knowledge and information necessary for social as well as economic development. In Pakistan process of education give central place to English language, its teaching as well as teachers of English. Competent English teachers are increasingly in demand and effective teaching approaches have become all the more important in English language teaching (Burns & Richards, 2009).

Pakistan has almost 70 living languages which make it a multilingual country. Though not a first language, English occupies a central place in academia and official circles in Pakistan. Moreover, due to the use of English in computer and internet, English language learning and teaching are becoming increasingly important with every passing day. In majority of the institutions, traditional grammar teaching method is used in classes for teaching English as a second language which is not compatible with the demands of globalization of the world as it does not produce desired results (Ahmad & Rao, 2013).

Chomsky's views on the teaching of grammar support the view of natives, who believe in the negation of formal grammar teaching; Bourke (2005) argues that second language can be acquired by its learners naturally without indulging in a formal syllabus. Universal principles of grammar are built into the mind of a learner; these are not learnt consciously. Hence they need not be taught (Ellis, 2005). Asserting the controversy in the relationship between grammar and the analysis of the language production, the writers suggested three positions related to the autonomy of syntax stated by Jackendoff cited in Mackenzie (2005). These three possible stances are:

1. No relationship exists;

2. Process of language production can be separated from grammar, but former can be permitted to consult the latter;

3. There is no distinction in language production and grammar; grammar is a part of the process of language production.

In these days, functionalists adopt third stance which suggests that language system is not autonomous or separated from external factors (Haspelmath, 2006). Structure is a part and parcel of discourse as well as it shapes discourse (Maftoon & Shakouri, 2012). Halliday (2004) also states that grammar is functional in three distinct senses;

i.   in its interpretation of texts,
ii. of the system,
iii. of the elements of linguistic structure.

In the world, many countries use English as a language second to their native language. It is widely used as medium of learning from early level to advance research (Astuti, 2013). Even though English is a foreign language, it must be in congruence with the functional aspect as language in its essence is communication both in written and oral form (Astuti, 2013). Grammar is an essential element of language, but the issue is how grammar is taught in English Language Teaching. Whether is it taught to make the learners competent in using English in day to day communication? Unfortunately the answer is negative in most of the cases (Astuti, 2013). Therefore it is necessary to have a look on situation in the field of grammar teaching.

The language teachers, who are influenced by contemporary theoretical works of linguists on the difference between learning and acquisition of language, tend towards no grammar teaching at all (Mukminatien, 2011). According such teachers' belief, the first language is acquired by children without explicit grammar instruction and students are likely to learn their second language following the same pattern. It is their assumption that grammar rules will be absorbed by the students as they hear, read and use the language in activities related to communication (Ahmad, Shah, & Faisal, 2013). Due to this belief, students are not allowed to apply their active understanding of grammar and the way it works in the language they already know (Halliday & Matthiessen, 2004). In this way, if second language learners are practiced grammar inductively, the lack of linguistic competence can be overcome. Inductive Approach, by essence, is a bottom up approach in which grammar rules are discovered by the students themselves from day to day speech and text (Mallia, 2014; Nagaratnam & Al-Mekhlafi, 2012). By learning grammar inductively means inductive approach for grammar teaching in which students learn grammar through context and extract their own definitions of grammatical terms according to their understanding (Nazari & Allahyar, 2012). Inductive approach is often seen advantageous due to its learner centered nature because, instead of being passive learners, students become more active in the learning process while deductive approach or traditional teaching stands opposite to inductive approach and taken as top down approach by its essence (Mallia, 2014).

Glaser (2013) and Badilla and Chacón (2013) suggested solution to the problem of the lack of linguistic competence among the students through inductive approach to

teach grammar. Charernwiwatthanasri (2012) and Henry, Evelyn, and Terence (2009) suggested that the inductive approach for teaching grammar must be applied in the schools as well as in language courses because it is likely to be more beneficial for students. Keeping in view the recent researches and observation about the teaching grammar of English, the aim of the study was to find out the effect of inductive approach for grammar teaching on the secondary level students after training the prospective teachers to teach grammar inductively during the courses for training of pre-service teachers in universities.

2. Objective of the Study

Objective of the study was to explore the effect of inductive approach for grammar teaching on grammatical knowledge of secondary level students.

3. Hypotheses

The study had the following hypotheses.

H_{01}: There is no significant difference between mean scores of pre-test of grammatical knowledge of the secondary school students taught grammar through inductive approach for grammar teaching and the students taught through traditional teaching.

H_{02}: There is no significant difference between the mean gain score in test of grammatical knowledge of the secondary school students taught through inductive approach for teaching grammar and students taught through traditional teaching.

H_{03}: There is no significant difference between mean scores of pre-test and post-test in test of grammatical knowledge of secondary school students taught through inductive approach for teaching grammar.

H_{04}: There is no significant difference between the mean gain score of male and female secondary school students in test of grammatical knowledge taught through inductive approach for teaching grammar.

H_{05}: There is no significant difference among the mean achievement scores of high, average and low achiever secondary school students taught through inductive approach for teaching grammar.

4. Methodology

Nature of the study was experimental and quasi experimental design was followed.

4.1 Population and sample

All the secondary level students enrolled in Government sector schools of Sargodha city were the population of the study. Six secondary schools from government sector; three of boys and three of girls, were taken as sample on the basis of head teacher's permission and English teachers' cooperation. Total number of students taken as sample was 414. The prospective teachers who received training in the university to teach grammar inductively were 30. Six prospective teachers, 3 boys and 3 girls, were randomly selected to teach grammar through inductive approach in government secondary schools. Total number of the secondary school students who were taught grammar through inductive approach by the prospective teachers of experimental group was 204 in which 76 were female and 128 were male students. The number of students who were taught by the permanent school teachers through traditional teaching was 210 in which 78 were female and 132 were male students.

4.2 Development of Research Instrument

A test of grammatical knowledge for secondary school students was developed to test the effectiveness of inductive approach for teaching grammar during teaching practice of the prospective teachers in secondary schools. Four parts of speech were focussed during development of the test. These were; noun, adjective, verb and adverb.

After taking the expert opinion, the test was pilot tested on 100 secondary school students in Sargodha city who were not part of the actual sample. Items of the test were analyzed according to item difficulty level according to acceptable range from $p=0.3$ to $p=0.7$ and item discrimination index according to $D= 3.0$ or above as recommended by Gajjar, Sharma, Kumar, & Rana (2014) and Boopathiraj & Chellamani (2013). After item analysis, items which did not come within the accepted range of item difficulty level and discrimination index were deleted and revised. Total number of items after pilot testing was 20. The items were objective in nature. Majority of the items contained sub-items. Each sub-item carried one mark and test carried 50 marks in total. Grammatical knowledge of secondary school students was assessed on Comprehension and Application levels of Cognitive Domain as syllabus prescribed for secondary classes does not provide much room for higher level domains.

4.3 Procedure of the Experiment

Prospective teachers were taught grammar through inductive approach for twelve weeks in University of Sargodha, Pakistan. Twenty-four lessons were prepared for treatment in the experiment. The lessons comprised of four factors; verb, noun, adjective and adverb. Lessons were activity based in which prospective teachers were encouraged to sort out definitions of the grammatical item being presented through group discussions and activities. Prospective teachers were also assigned authentic texts to analyse according to the item under discussion.

After the treatment, six randomly selected prospective teachers including 3 male and 3 female, were sent to six public sector secondary schools (3 boys and 3 girls) in Sargodha city for teaching through inductive approach. One prospective teacher was sent to each school. One section of secondary school class was assigned to the prospective teacher in the school. Other section was taught by the teacher working regularly in the school through traditional teaching. Those teachers were requested to teach the same topics in those days. As pre-test, the test of grammatical knowledge was conducted on the students of prospective teachers and students of permanent school teachers at start of the teaching practice. Post-test was administered after experiment of six weeks.

5. Data Analysis and Results

Data collected through tests of grammatical knowledge conducted as pre-test and also as post-test were analyzed and presented as follows;

Table 1: Comparison of mean scores of the secondary school students taught through inductive approach and traditional teaching in pretest

Groups	N	Mean	S. D.	t	df	Sig. (p-value)	Effect size
Inductive Teaching	204	19.35	8.455				
Traditional Teaching	210	23.04	8.931	-4.314	412	.000	0.424

Table 1 shows that the difference in total pretest score of the students who were trated with inductive approach for teaching grammar and traditional teaching. The mean scores of students in pre-test were significantly different as indicated by t value = -4.314 with

df = 412 and p-value =0.000 <0.05. Hence, the null hypothesis of no difference between mean scores of secondary level students in pre-test of grammatical knowledge treated with inductive approach for grammar teaching and the students treated with traditional teaching was not accepted rather rejected. Effect size 0.424 indicates moderate difference in performance.

The greater mean score 23.04 shows that the students included in control group gave better performance in pre-test than the students included in experimental group with mean score 19.35. As difference in performance of both the group was significant in pre-test, further analysis was carried out on mean gain score calculated by subtracting pre-test scores from post-test scores.

Table 2: Comparison of mean gain scores in grammar achievement test of secondary level students treated with inductive approach and traditional teaching

Groups	N	Mean gain score	S.D.	t	df	Sig. (p-value)	Effect size
Inductive Teaching	204	5.99	5.150				
Traditional Teaching	210	3.36	7.647	4.09	412	.000	0.411

Table 2 shows the difference in mean gain score of the secondary school students taught grammar through inductive approach and through traditional teaching. Difference in mean gain score was significant as indicated by t value = 4.090 with df = 412 and p-value = 0.000<0.05. Therefore, the null hypothesis that there is no significant difference between the mean gain score in test of grammatical knowledge of the secondary level students treated with inductive approach for teaching grammar and students treated with traditional teaching, was not accepted rather rejected. The superior mean gain score 5.99, indicates that secondary school students treated with grammar teaching through inductive approach in test of grammatical knowledge outperformed the students treated with traditional grammar teaching with mean gain score 3.36. Effect size 0.411 shows that the difference in performance was moderate.

It is apparent from the analysis that the effect of grammar teaching using inductive approach was better than the traditional teaching.

Table 3: Comparison of mean scores of secondary school students in pre-test and post-test treated with inductive approach of teaching grammar

Groups	N	Mean	S.D.	t	df	Sig. (p-value)	Effect size
Total Pretest	204	19.35	8.455	-16.59	203	.000	0.712
Total Posttest	204	25.34	8.375				

Table 3 depicts that difference between mean scores of pre-test and post-test was significantly different as indicated by t value = -16.598 with df = 203 and p-value = 0.000<0.05. Therefore, the null hypothesis of no difference, between mean scores of secondary school students in pre-test and post-test of grammatical knowledge, was not accepted rather rejected. The higher mean score 25.34, indicates that the performance of secondary school students taught grammar by the prospective teachers through inductive approach was better in post-test than their performance in pre-test with mean score 19.35. Effect size 0.712 indicates large difference in performance.

It is reflected from the analysis that inductive approach was effective in teaching grammar to secondary school students.

Table 4: Comparison of mean gain score of male and female secondary level students treated with inductive approach of grammar teaching.

Groups	N	Mean	S.D.	t	df	Sig.(p-value)
Female	76	5.78	4.560	-.446	202	.656
Male	128	6.11	5.485			

Table 4 shows that no significant difference was found in the mean gain score of male and female secondary level students as indicated by t value = -0.446 with df = 202 and p-value = 0.656>0.05. Therefore, the null hypothesis that no significant difference between the mean gain score of male and female secondary level students in test of grammatical knowledge treated with inductive approach for teaching grammar and traditional teaching, was not rejected rather accepted. The result indicates that the effectiveness of grammar teaching of female and male prospective teachers trained in the university to teach grammar through inductive approach was equivalent.

Table 5: One Way ANOVA for difference in mean gain scores of low, average and high achiever students

	Sum of Squares	df	Mean Square	F	Sig. (p-value)	Effect Size
Between Groups	266.489	2	133.245			
Within Groups	5118.467	201	25.465	5.232	.006	0.049
Total	5384.956	203				

Table 5 shows the result of one-way ANOVA (analysis of variance) applied to explore the difference among the three levels of achievement, as measured by "Test of Grammatical Knowledge for Secondary School Students (TGKSSS)".

Students of experimental group were distributed into three groups according to their achievement in pretest as per criteria of Punjab examination Boards "Boards of Intermediate and Secondary Education" i.e. High Achievers, scoring 70% or more marks; Group 2: Average Achievers, scoring marks between 50% and 69.9%; Group 3: Low Achievers, scoring less than 50% marks).

There were significantly different achievements in TGKSSS scores for the three achievement levels as indicated by the F-value = 5.232, at p-value = 0.006<0.05. Therefore, the null hypothesis that there is no significant difference among the mean achievement scores of low average and high achiever secondary level students treated with inductive approach for teaching grammar, was not accepted rather rejected. The effect size, calculated using eta squared, was 0.049 which shows the weak difference. To further find out the magnitude of the difference, Tukey highest significant difference (HSD) was used as Post Hoc test and only significant results are presented in table 6 below.

Table 6: Multiple Comparisons through Tukey HSD (Post Hoc test)

(I) Level	(J) Level	Mean Difference (I-J)	Std. Error	Sig.
High	Low	-4.144[*]	1.576	.025

In Table 6, Post-hoc comparison is presented using the Tukey HSD test. Low achiever secondary school students performed better than high achievers as indicated by the mean difference -4.144 and p value 0.025<0.05 whereas difference in performance of low achievers and average achievers was not significant. Similarly, difference in performance between high and average achievers was also not significant.

It is apparent that inductive approach to grammar teaching is more effective on low achievers than high and average achiever students.

6. Conclusion

Following conclusions were drawn from the data analysis.

i. Inductive approach for teaching grammar had better effect on grammatical knowledge of the students than traditional grammar teaching as secondary level students treated with inductive approach of grammar teaching gave better performance than the secondary level students treated with traditional grammar teaching.

ii. The students taught grammar through inductive approach significantly improved.

iii. Performance of male and female students who were treated with inductive approach of teaching grammar was equivalent.

iv. While comparing low, average and high achiever students taught through inductive approach, low achieving students performed comparatively better than high achieving students whereas average and high achievers had equivalent performance.

7. Discussion

The effect of inductive grammar teaching approach on secondary level students taught by the prospective teachers placed in experimental group during teaching practice was stronger as compared to the secondary level students taught grammar by the regular school teachers through traditional teaching. The students taught grammar by the prospective teachers of experimental group showed significant improvement when their scores in pre-test and post-test were compared. This indicates that inductive grammar teaching approach was effective in improving the grammatical knowledge of secondary school students when it was applied on them by the prospective teachers of experimental group during teaching practice. The result was aligned with an experimental study done by Alzu'bi (2015) on elementry school students who taught grammar to experimental

group using inductive approach and concluded that inductive approach made significant difference in performance regarding grammatical achievement of university students as well as elementry school students.

Another important finding of this study indicates that male and female prospective teachers placed in experimental group had effective and equivalent performance in their teaching to the secondary level students. This also implies that the treatment in the experiment in university had similar effect on both male and female prospective teachers. The possible reason for this finding is that both male and female students in University of Sargodha have similar academic background. There is no distinction in merit on gender basis at the time of admission. Therefore, conclusively it can be said that inductive approach to teach grammar, produced similar results on both the genders.

Inductive approach for grammar teaching was effective on low achieving students taught by the prospective teachers received experimental treatment. Low achieving students showed better improvement as compared to high achievers whereas performance of average and high achieving students was equivalent.

8. Recommendations

Recommendations made in the light of data analysis and conclusions of the study are stated as follows:

1. Inductive approach is student centered and demands a lot of activity from the students; it is instrumental in using grammar in day to day communication. It is therefore recommended that teachers of English may teach grammar using inductive approach in the schools.
2. All examination agencies; boards of intermediate and secondary education, Punjab Examination Commission should formulate paper patterns of elementary and secondary exams in subject of English in such a manner that grammar items be made to assess the communicative ability of the students as it is evident from the study that grammar taught through inductive approach is instrumental in communicating meaning.

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METAMORPHOSIS OF A NOVEL INTO FILM: *THE RELUCTANT FUNDAMENTALIST* AS NOVELLA AND FILM

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Abstract

The events of September 11 brought major changes all over the world. The environment is filled with hatred and religious fanaticism, thus causing negative fallout in the form of militancy. This post-traumatic aftermath of the September 11 attacks has been represented in different media including literature and film. This research essay intends to explore the relationship between literature and film with specific reference to the novella and film, The Reluctant Fundamentalist, in order to analyze how the characters in both the media have been traumatized because of the terrorist attacks. By comparing the movie with the book I have tried to analyze the difference between the narration of a novel by Mohsin Hamid and its visual representation in order to find out how the movie adaptation and novella are similar or different in terms of the ideological meanings, sociopolitical and personal backgrounds of the individuals concerned. For this study I have used trauma theory by Kali Tal and the insights from "Spirit of Terrorism" by Jean Baudrillard to investigate the extent to which Mohsin Hamid has portrayed the impact of 9/11 events in his novella, The Reluctant Fundamentalist, and how it has then been adapted into a film. A textual analysis of the film and novella, in the backdrop of trauma theory, helps to establish the rationale and significance of this study. The study concludes that the film-maker has adapted the novel in the light of her knowledge and experience into a film by tying up loose ends that Hamid leaves for the readers. This research also attempts to determine whether a gap exists between the novella and the film, and if so how it is to be identified.

Key Words: 9/11 Events, Terrorism, Novella, Film, Reluctant Fundamentalist

1. Introduction

As a Pakistani Muslim, the events and aftermath of 9/11 were bound to affect my life. Therefore, my desire to research this topic is not only for academic reasons. This research is carried out by using both, literary and non-literary texts available on post 9/11, in order to study the psychological and physical struggles of Muslim victims. This study, subsequently endeavors to follow the degree to which contemporary authors of English fiction have figured out how to depict the occasions of 9/11 and its consequence. It involves extraordinary worry to Muslims, specifically Pakistanis - that the assaults of September 11, 2001 hastened a progression of assaults against Muslims, and they have, since then, been a target of a growing number of racial discriminating attacks in the United States and elsewhere in the West.

In the aftermath of 9/11, the world of literature saw a burgeoning of different representations in various genres. This included a whole list of films made on the events of 9/11 but unlike films made on the destruction of the Twin Towers – before 9/11 – the focus shifted more to the impact on individuals and groups, than to the physical and material loss. *The Reluctant Fundamentalist,* published in 2007, uses the technique of the frame narrative, and is probably the first by a Muslim writer of Pakistani origin. Spread over a mere 224 pages, the novella catapulted Mohsin Hamid to the top of the Muslim Pakistani writers' list and made it to the New York Times Bestseller list, in addition to winning many awards. This essay discusses the representation of the events of 9/11 and their aftermath as a narrative and its visual representation by Mira Nair in order to determine the similarities and differences in the movie adaptation and novel. The focus of the essay will be on a discussion of the personal backgrounds, ideological meanings and sociopolitical situations of the individuals who form the focal point of the novella and the film versions.

The novella and the film, *The Reluctant Fundamentalist,* revolve around the events of 9/11 and the impact the events had on world affairs in general and in particular on US-Pakistan relations. As a post 9/11 story, Hamid's novella incorporates trauma and terrorism, narrating the story of the Princeton graduate, who falls in love with the US, but just as quickly falls out of love with it, once the impact of 9/11 hits him and he is sidelined by the very people who had confessed strong admiration for his work and his personal habits. The colleagues and those he terms friends are quick to dissociate themselves from him once they put him on the side of the terrorists.

In 2012, Hamid's novella was made into a film directed by Mira Nair. This research explores the Mira Nair's film version of "The Reluctant Fundamentalist" with Mohsin Hamid's novella, in terms of the representation of ideological meanings, sociopolitical and personal backgrounds of the central characters.

2. Literature Review

September11, 2001 has been termed as one of the most violent incidents in recent US history and the most destructive. It was also responsible for changing the geopolitical balance almost overnight and was also the basis for the US attacks on Iraq and Afghanistan. Closer home, it also affected the Americans' perception of their precarious situation and brought to mind grim reminders of the attack on Pearl Harbor. The result was mass hysteria and acute mental and physical trauma. The immediate impact for the unfortunately placed people in the US was one of many: the loss of a loved one, having first-hand experience of the towers collapsing and coming out of it alive, financial, physical and emotional trauma as a result of the collapse of the twin towers. As a result, they went into mourning:

> People cried, raged, sang and remembered. This occurred not only among the survivors, but those who only witnessed 9-11 on TV and did not know any victims personally. They lit candles, attended rallies, held little flags, pinned on red, white and blue ribbons and sang patriotic tunes.[1]

In the wake of the events of 9/11, it is imperative that *The Reluctant Fundamentalist* as novella and film be discussed in detail. Not only is it one of the earliest to emerge on the literary scene, but it is also written by a writer of Pakistani origin who is a Muslim and the 9/11 plots were thought to have been masterminded by Atta Muhammad – who was also a Muslim.

Despite the fact that there have been numerous books written by writers of various nationalities, the *Reluctant Fundamentalist* continues to represent the perspective of the Princeton graduate, marginalized and discriminated against in the aftermath of the 9/11 events. Bollywood, Lollywood and Hollywood have produced numerous films representing 9/11. The films portray the characters' suffering, resulting from the sociopolitical situation after the 9/11 attacks. The Pakistani/Lollywood film "Khuda Kay Liye" directed by Shoaib Mansoor portrays the critical situation faced by Muslim Americans, especially Pakistani-Americans in post 9/11 America. "My Name is Khan" directed by Bollywood director, Karen Johar, is also a feature film about the global issue of bigotry and racial discrimination post 9/11 and describes how the

relationship between the Western world and the Muslim countries changed in the aftermath of 9/11. Similarly the Hollywood documentary, "Fahrenheit 9/11", produced by Michael Moore, is only one of the many films that focus on the war in Iraq and Afghanistan, as an outcome of 9/11. However since a detailed discussion on these films is outside the parameter of this essay, I shall restrict my discussion to *The Reluctant Fundamentalist.*

In the world of writing, literary artists, like DeLillo, Safran Foer, etc., directly demonstrate the 9/11 catastrophe. Their protagonists are the direct and immediate victims. These writers have described the dreadful scene of the towers and the plane hitting into the towers. On the other hand, Muslim writers like Laila Halaby, represent the changes in the cultural and political milieu in its aftermath. The 9/11 terrorist attacks became the backdrop for novelists around the world, who started creating stories around the events. The difference that can be perceived between the writings of the two sides – and in the wake of the 'with us or against us' speech of the US president the world was necessarily divided into two poles – is that most American writers focus on how the protagonists of their novels undergo the mental and physical trauma engendered by the September 11 attacks, whereas Muslim writers like Laila Halaby and Mohsin Hamid highlight the prejudiced attitude that Muslims, predominantly Arabs and Pakistanis, experienced after the 9/11 attacks.

3. The Reluctant Fundamentalist as Novella and Film

The Reluctant Fundamentalist by Mohsin Hamid covers the time both before and after 9/11 to demonstrate the change in attitude of Muslims and non-Muslims in and around the US. *The Reluctant Fundamentalist* made a great hit with readers and has since been made into a feature film by the award-winning director Mira Nair. Nair, like other film makers, by keeping herself with the fidelity to the story along with the creative deviations and the temporal gap has brought the film to box-office success.

3.1 Homogeneity Between the Two

The story of the novel and film is almost the same, since the film is based on the novella. There are however certain changes that Nair has made in order to bring suspense and action into the film and this aspect forms the crux of this essay. *The Reluctant Fundamentalist* the book portrays the post 9/11 world from two different perspectives; that of Muslims and of Non-Muslim Americans. Changez narrates the story of his life before and after the attacks on the United States and how he undergoes trauma because

of these attacks. Hence this political allegory covers current events. Taking the theoretical stance of Kali Tal from her dissertation, *The Worlds of Hurt: Reading the Literatures of Trauma*, which states, "Literature of trauma holds at its center the reconstruction and recuperation of the traumatic experience" (16), this study takes Mohsin Hamid's *The Reluctant Fundamentalist,* as a source of reconstruction and recuperation when Changez tells the story to an American stranger from his perspective while sitting in a restaurant in old Anarkali in Lahore. In a single evening he explains to the nameless American the difference between the lives of Lahore and that of cosmopolitan New York and stresses that even though he and his family are no richer, they still enjoy the social status of old aristocracy in Pakistan.

During the course of this monologue, Changez explains to the American how the events of 9/11 destroyed his American dream and turned it into an American nightmare. This situation is substantiated by Tal when she mentions in her dissertation, "An individual is traumatized by a life-threatening event that displaces his or her preconceived notions about the world. Trauma is enacted in a liminal state, outside the bounds of "normal" human experience, and the subject is radically ungrounded" (15). The post 9/11 experience of racial discrimination and white supremacy makes him disoriented and he is unable to make any rational decision.

Although Changez is narrating his life story to a white American he could not hold his immediate reaction of cheerfulness that he had on September11, 2001. He was watching TV after the completion of his project in Manila when the WTC was hit. Initially he thinks that it is a film being played on television but after some time he realizes that it is not a feature or documentary film but breaking news. Changez' initial reaction is that of joy at seeing the fall of the World Trade Centre, which had always stood as a symbol of the super power's narcissism, and considers it fitting that "someone had sensibly brought America to her knees" (Hamid 43). This initial reaction, however, undergoes a change when he has time to think over the altered situation.

However, when Changez sees the American's tightened fist and offensive facial expressions, he tells him quickly that the American should not consider him a sociopath who has no feelings for the sufferings of others. He confesses that his initial reaction was instinctive and was visible only because at that moment his mind could not comprehend the horror and enormity of the situation. He further explains that although he was initially happy about the attack on American hegemony, he does care about the sufferings and feelings of others even if it is portrayed in movies. This reaction of

Changez reflects his political and personal selves, since his initial reaction is one of excitement, yet he sympathizes with the survivors and victims of the attacks. He feels that although he is a lover of America and a product of a premier American University, earning a handsome salary in US dollars, he is closer and more committed to Pakistan than to America.

Jean Baudrillard in his article, "The Spirit of Terrorism" supports the initial joy of Changez over the terrorists' attacks on American hegemony in the following words: "The fact that we have dreamt of this event, that everyone without exception has dreamt of it - because no one can avoid dreaming of the destruction of any power that has become hegemonic to this degree – is unacceptable to the Western moral conscience" (Baudrillard 5). After the terrorists attacks the government of United States declared the war against all those states that are affiliated to Osama bin Laden and the al Qaeda network. This American led global campaign against terrorism was another round of terrorism from the other side. It was more devastating than the September 11 terrorists' attacks since it involved several countries. American attacks on Afghanistan and on Iraq, in the name of war against weapons of mass destruction (WMD), brought about the collateral damage. Baudrillard condemns this war by saying that war is not a remedy to this intense situation, since war is just a torrent of military forces with the same false information, sensitive and untrustworthy language, senseless bombardment, technological exploitation and brainwashing (5). In these terrorists' attacks, whether they were from the Taliban attacking the Americans or vice versa, the ultimate victims were innocent civilians.

The Reluctant Fundamentalist fuses two expressions: one of happiness and honor for Changez' achieving a prestigious life style in New York and the other is his disenchantment with the American dream because of a variety of experiences of the discriminatory and prejudiced attitude of Americans. Thus this is a story of an enthusiastic American migrant who is transformed into a foreigner in post 9/11 New York. He calls himself a New Yorker before the events but when America declares War on Terror and increases economic sanctions, political pressure and military operations on other countries especially Afghanistan and Iraq, Changez is offended and infuriated since he believes that Afghanistan is the neighbor and thus a friend of Pakistan. The United States' attack on Afghanistan causes him "to tremble with fury" since this could impact Pakistan negatively (Hamid 60). Hamid uses the words 'pleased' and 'fury' at two different points in the novel reflecting Changez' confused and conflicting nature (Hamid 43&60). Hamid emphasizes the fact that whether it is '9/11 attack' or its immediate

successor 'the War on Terror' innocent civilians are killed. He is pleased at 9/11 as long as he considers it to be an attack on the super power, whereas in the case of Afghanistan, it is a friend and a next-door neighbor to Pakistan who is attacked and therefore the strike is that much closer to his heart. The 9/11 attacks lead to the 'War on Terror', i.e., the Afghan War which in turn gave rise to a number of suicidal attacks on Pakistan, killing thousands of innocent civilians, including children and women.

> It seemed to me then—and to be honest, sir, seems to me still—that America was engaged only in posturing. As a society, you were unwilling to reflect upon the shared pain that united you with those who attacked you. You retreated into myths of your own difference, assumptions of your own superiority… Such an America had to be stopped in the interests not only of the rest of humanity, but also in your own. (Hamid 101)

Pankaj Mishra in his article "The end of innocence" published in *The Guardian* quoting Don De Lillo and the current situation in America states: "Our world, parts of our world have crumbled into theirs, which means we are living in a place of danger and rage." He talks about the American perspective how the terrorist have made their world, i.e., America, a miserable and terrifying place. However if we look at Changez's situation or the lives of other Muslims in America after the terrorists attacks we find their lives in a more horrifying and life-threatening situation.

Judith Lewis Herman, a leading clinical psychiatrist, discusses how political terror engenders emotional trauma and how to deal with this trauma:

> Traumatic events destroy the sustaining bonds between individual and community. Those who have survived learn that their sense of self, of worth, of humanity, depends upon a feeling of connection with others. The solidarity of a group provides the strongest protection against terror and despair, and the strongest antidote to traumatic experience. Trauma isolates; the group re-creates a sense of belonging (Herman, 2015)

However in Changez' case he does not have any group in post 9/11 America. He feels alone after the 9/11 attacks when he is at Manila airport, while coming back to New York, he is separated from his colleagues and ushered by armed guards for interrogation and again at New York airport Jim and other co-workers leave him inside and walk out to their places. Such incidents of racial melancholia destroy his personality as well as his   career.

In the aftermath of 9/11, Changez turns against American foreign policy and its assertiveness in the world. He thinks that America has the strongest financial position

in the world and that is why she exerts her hegemony. The 9/11 commission report states that after 9/11, the then president of United States, George W. Bush claimed that the US government had to take action against terrorists in self-defense. He called upon the Americans and their allies to join the war against terrorism and said, "The United States would punish not just the perpetrators of the attacks, but also those who harbored them" (330). Thus Pakistan was also pressurized to help the United States with the warning that if it did not comply with the strict injunctions of the US government, the entire country's safety and well-being would be at risk. Deputy Secretary of State Richard Armitage said,

> The US wanted Pakistan to take seven steps: (1) To stop al-Qaeda operatives at its border and end all logistical support for Bin Ladin; (2)To give the United States blanket over flight and landing rights for all necessary military and intelligence operations; (3)To provide territorial access to U.S. and allied military intelligence and other personnel to conduct operations against Al-Qaeda ;(4)To provide the United States with intelligence information; (5)To continue to publicly condemn the terrorist acts; (6) To cut off all shipments of fuel to the Taliban and stop recruits from going to Afghanistan; and,(7)If the evidence implicated bin Laden and Al Qaeda and the Taliban continued to harbor them, to break relations with the Taliban government. (331)

In response to this statement, Pakistan made its decision swiftly and the then President Musharraf and his top military commanders accepted the demands of the US government.

Changez finds it hard to continue his job when he learns that Pakistan has been forced to become an ally in the war against Afghanistan. Since he is an employee of an American Company, serving Americans' interests, he feels that it is time he ceased to be a part of the American hegemony and thus he resigns from his job, returns to Pakistan and joins one of the Universities in Lahore to teach finance. He stresses that Pakistan must gain international clout and therefore becomes the voice of anti-American discontent on campus. He gains popularity with his students and voices his discontent and antipathy towards US policies openly, thus becoming popular with his students. One of his students is also suspected of being involved in the assassination of an American Professor and therefore arrested. Changez is against American imperialism and he expresses his views about American violence in a television interview. In the immediate aftermath of this interview he becomes a target and thus needs to be conscious of his own security.

3.1.1 Trust Deficit between East and West

EXCUSE ME, SIR, but may I be of assistance? Ah, I see I have alarmed you. Do not be frightened by my beard: I am a lover of America. I noticed that you were looking for something; more than looking, in fact you seemed to be on a *mission.* (Hamid 1)

The novel as well as the film begins with the trust deficit between Changez and the American. Changez suspects the American as a spy or perhaps a tourist. On the other hand, the restlessness and fidgeting of the American, reflect that he does not trust Changez. The words "alarmed you" that Changez uses while talking to an American reveal that the American startles to see Changez (Hamid 1). On the other hand he asks the American about the purpose of his visit to Lahore. In spite of this, Changez offers him his services and shows his affection for America.

The environment of both the countries is filled with suspicion and misapprehensions because of the American government's policies especially after the Afghan war. There were thousands of drone attacks, commanded by the US Government, in order to destroy the Taliban and al-Qaeda who had made fortresses in the northern areas of Pakistan. In retaliation, the militants killed thousands of innocent civilians by conducting a number of suicide attacks within Pakistan. The U.S drone attacks in Pakistan build up resentment among the people of Pakistan and a huge trust deficit was established. Shahid Javed Burki in "Pakistan after 9/11" states,

The Taliban reacted to these defeats by launching terrorist attacks in many urban centers, particularly in Punjab, killing more than 15,000 people over the last six years. The people of Punjab, the country's largest province – accounting for 56% of the country's population and 60% of its GDP – regard the Pashtun attacks as a form of inter-ethnic violence.

3.1.2 Transnational Politics

Changez falls in love with Erica, a beautiful and wealthy girl from New York, despite the fact that she is still in love with her childhood boyfriend, Chris, who died many years ago. The futile and frustrated love that Changez has for Erica reflects the fact that East and West can move together in parallel directions but cannot interconnect. Similarly after 9/11, America decided to strike the Taliban and in order to do so it acquired fly over permission from Pakistan and set up its air bases in different areas of Pakistan. The US government also forced Pakistan to provide access to military intelligence in order

to conduct operations against Taliban and al-Qaeda groups that had hidden themselves in the northern parts of Pakistan.

The narrator Changez is shocked to see video footage of American troops landing in Afghanistan and carpet-bombing by American fighter planes in Afghanistan. He is also shaken by the new and aggressive style of delivering news on television, because for the newscaster the intrusion of U.S forces is a "daring raid on a Taliban Command post" (Hamid 60) and not a violation of another country's sovereignty. He is against the new American foreign policy and believes that America should target specific terrorist networks instead of invading Afghanistan and Iraq. "This, I reasoned, was why America felt justified in bringing so many deaths to Afghanistan and Iraq." (Hamid 108) He believes that even the people of America condemn attacks that cause the killings of thousands of innocent civilians. To him the constant intervention of the Super Power into the affairs of other nations has ruined the world for its inhabitants and it is because of this supremacy of the U.S that makes him happy when he sees the fall of the Twin Towers. Baudrillard substantiates Changez's idea of American hegemony in his book, *The Spirit of Terrorism,* where he states: "For it is that superpower which, by its unbearable power, has fomented all this violence which is endemic throughout the world, and hence that (unwittingly) terroristic imagination which dwells in all of us.[sic]" (2003, p. 4-5).

Changez is upset about the attitude of the American government for not supporting Pakistan over the India-Pakistan issue since Pakistan had given full assistance to America, when the latter required it in a war against Russia. He feels that America should support Pakistan by lending military assistance in the India and Pakistan border issues, "why America felt justified in risking so many more deaths by tacitly using India to pressure Pakistan." (Hamid 108)

Muslims find the post 9/11 America an uncongenial place to live in. Changez e.g. does not want to be a part of corporate America anymore and decides to return home. He at once becomes suspicious in the eyes of his colleagues when he abandons his job in mid- assignment. They think that he is a terrorist who wants to kill them, "I realized how deep was the suspicion I had engendered in my colleagues over these past few - bearded and resentful – weeks" (Hamid, 2007, p. 97).

Hamid shows the distrust that becomes evident between East and West, in the aftermath of 9/11, when he portrays Changez leaving his office at Underwood Samson & Company with teary eyes; because even the office guards do not trust him when they

escort him to the main gate. Changez is thus shown to be a part of the challenging and changing situation in post 9/11 America where the terrorist attacks and American capitalism restructured the international world order.

3.1.3 Identity Crisis

Changez loses his personal identity when he meets the beautiful and intelligent daughter of wealthy parents: Erica, who tells him about her boyfriend, Chris, and shows him the drawings that his mother had given to her when Chris died. Changez starts getting closer to Erica even though he knows that she is still in love with Chris and cannot accept Changez as her boyfriend. He wants her to consider him in place of Chris and makes attempts at intimacy which turn into a futile and one-sided love affair. Although Erica knows that her boyfriend Chris cannot return, she finds it impossible to bear the loss and in a moment of confusion, arising out of her mentally disturbed state, commits suicide.

Mohsin Hamid uses the form of the novella to portray the change in the political climate of the country after the 9/11 attacks. American Muslims face racial discrimination and prejudiced attitude throughout the country which is the violation of citizenship rights. Initially Changez believes that being a Princetonian and an employee of a prestigious company, Underwood Samson; he will not suffer any harm from the racial profiling against American Muslims. News about the beatings and harassments cannot bother him much because he himself is cushioned from such incidents till then. In addition to it, he feels secure in his work because he has become Jim's clear favorite after excelling in the project in Manila. However, the incident at Manila airport overturns his pride when he is separated from his colleagues by armed guards and ushered into a room where he is asked to take off his clothes. The officers order him to take off his boxer shorts and he's embarrassed because that day he was wearing the pink pair patterned with teddy bears. Kali Tal in *Worlds of Hurt: Reading the Literatures of Trauma,* talks about the systematic oppression of particular minority groups, "Within a society, there may be several targeted groups, whose members are subject to traumatization in greater or lesser degrees"(Tal 9).

Hamid stresses the significance of the identity crisis by narrating another incident of discrimination experienced by Changez. Although he can speak like an educated American and have the same attire as Jim and others, he is again alienated from his friends and colleagues at New York airport. One of the inspectors looks at his passport and asks him to join the queue for foreigners. His colleagues join the one for the American citizens and Changez is interrogated by a solidly built woman who asks

him the reason of his arrival in the United States. "That is *not* what I asked you, sir,' she said. 'What is the *purpose* of your trip to the United States?" (Hamid 44) After several minutes of inquiry, he is ordered to move to another room for secondary inspection where he is made to sit next to a man in handcuffs and tattoos on his body. This incident stirs up disenchantment with American dream especially when his colleagues leave him and he has to ride alone to Manhattan.

Another occurrence that frustrates him is his encounter with a man in a parking lot who teases him in Arabic that Changez cannot understand. For Changez, being called a 'fucking Arab' is the worst thing that happens to him personally in the post-9/11climate (Hamid 70). Since he becomes a target of enhanced surveillance and racial discrimination, he breaks the ice of his American identity and reconsiders his position in the United States. He starts thinking about the right and wrongs of the situation and thus turns his back to the United States. The events of 9/11, thus, turn American dreams into American nightmares. The land which was once considered a land of opportunities becomes the place where FBI officers threaten Muslims saying, "We are America…the mightiest civilization the world has ever known; you have slighted us; beware our wrath" (Hamid 47).

3.2 Differences Between the Two

Since every art form has its own conventions, this paper attempts to determine the extent to which Hamid has portrayed the events following 9/11 and how successfully, keeping in mind the constraints of time and medium, Mira Nair has adapted the novella into film. For instance, the American is an unknown silent character in the novel, whereas the American in the film has a voice and thus personality. Bobby Lincoln, (character played by Liev Schreiber) is a working journalist, who is portrayed as a secret agent of CIA in Pakistan. He suspects Changez Khan to be involved in the kidnapping of the American professor and in order to investigate the case, he arranges an interview with Changez Khan. "Well, you have waited a very long time for this interview" (Film).

The novella is a monologue; the film can't be a first-person voice, because it dramatizes the story of Changez, the Princeton qualified financial analyst turned university professor. The novel opens in a relaxed environment at a slow pace whereas the film has action and suspense with chants of a Qawwalli in the background. In the film, an American professor, Rainer, is kidnapped when he is coming out of a theatre with his friend. Rainer requests the kidnappers to let him be, since he is a professor and has not done anything wrong. "I'm a professor. I didn't do anything. Please, don't kill

me" (film). In the novella the American appears to be looking for something which Changez correctly interprets to be a cup of tea. The technicality of showing a crowd scene outside a theater is handled admirably by Nair, according to Philip French writing in The Guardian. French also focuses on the American's task "to discover whether Changez was involved in the abduction of an American visiting professor at the local university. That is the thriller aspect."

There is also a difference in the story line around Erica, Changez's girlfriend. In the novella she is a writer who clings to memories of her boyfriend Chris, who died of cancer at a very young age. She visits the hospital very frequently where Chris dies and cannot visit the places where she used to visit with Chris. In the film, however, Erica is a photographer, who because of her recklessness in driving is responsible for Chris' untimely death and we don't find her visiting the hospital again and again in her grief or stops going to any such places where she has the memories of Chris.

Since the novel leaves a lot of space for interpretation, it can also be said that East only speaks as shown in the character of Changez, whereas West believes in action on the name of War on Terror, such as Afghanistan War and Iraq War. This violent attitude of the west is also shown in the movie when the American journalist after killing one of Changez's students leaves for his homeland.

4. Conclusion

This study, conducted as literary research, concludes that the film director, Mira Nair has been successful in adapting the novella, *The Reluctant Fundamentalist* by Mohsin Hamid, into a film. In analyzing the works of Mohsin Hamid and Mira Nair, I, with the help of quotes and examples, have determined that the film-maker has interpreted the novella in the light of her knowledge and experience and adapted it into a film tying up loose ends that Hamid leaves for the readers. This essay therefore manages to give the similarities and differences of two mediums in terms of the ideological meanings, sociopolitical and personal backgrounds of the individuals concerned. Post 9/11 fiction has come to mean many different things for individuals from different backgrounds and for students of literature it has opened up a whole new area of research. It is hoped that future students and researchers will be stimulated and motivated to conduct further research in the area in order to highlight the significance of cross-cultural harmony. Since book adaptation has been increasing day by day and film makers are turning towards books for their production, there should be major

courses on Film and Literature in all universities. It also provides a new frame of reference to students and researchers who are interested in this area.

End Notes

See page 29 of Ronald Perrier's book Fiction to Film.

See "9/11: Pop Culture and Remembrance." *About 9/11: Pop Culture and Remembrance- September Terror*. By Victoria Mielke

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SUFFIXAL DERIVATION OF RANGRI ADJECTIVES: A WORD-AND-PARADIGM ANALYSIS

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Abstract

The study analyzes the suffixal derivation of adjectives in Rangri by using the Word-and-Paradigm morphology as the theoretical framework. The WP model is generally considered more suitable for the analysis of inflectional morphology than the derivational morphology. The present study tries to check the efficacy of the WP model for analyzing the suffixal derivations by using the data from a little known and undocumented Pakistani language. The analysis shows that the WP model is equally suitable for the analysis of suffixal derivations in Rangri and that there is essentially no difference between the analysis of derivation and inflection using the WP model. The analysis, however, shows the non-restrictiveness of the WP model while predicting the derivational word forms using the process of analogy.

Keywords: Morphology, Adjectives, Derivation, Rangri, Word-and-Paradigm

1. Introduction

Rangri is an Indo-Aryan (IA) language spoken in the central and southern regions of Pakistani Punjab and in the rural areas of Sindh by the people who migrated from the Indian State of Haryana during the Indo-Pak Partition of 1947. It is an undocumented language mostly spoken by Muslim Rajputs called Rangars who migrated to Pakistan at the time of Partition. Their Rangar lineage gave the name Rangri to the language they spoke (Madan, 1995; Sohdarvi, 2014). According to Aslam (2015), this language has about one hundred thousand speakers across Pakistan, but in the absence of any data, the number may vary considerably. It may well be more than a million. It has three dialects namely, Ambalvi, Karnalvi and Rohtaki based on the regions in India from where the speakers migrated during the Indian Partition of 1947. Rohtaki and Karnalvi dialects are standard and prestige dialects (Mann & Mann, 2015). The present study uses the Karnalvi dialect of Rangri for the purpose of analyzing suffixal derivation of adjectives using the Word-and-Paradigm (WP) approach.

Rangri adjectives have a rich morphological structure. Apart from their inflectional properties like gender marking and number marking, they also have interesting derivational properties. They are categorized into simple and derived types. The latter are the concern of the current study. Most of the derived adjectives in Rangri are derived from nouns; however, some can also be derived from other word classes like verbs and other adjectives. The adjectives can be derived through a number of derivational processes like prefixing, suffixing, infixing and interfixing, Suffixes are the most productive derivational process for adjectives. Therefore, the present study analyzes the derivation of adjectives through suffixes using the WP model to check whether this model is suitable for analyzing the derivational characteristics of the IA languages in general and Rangri in particular.

Identifying the difference between inflectional and derivational morphology is hard and at times elusive. According to Bybee (1985), the derivational elements lie between lexical and inflectional expressions, as they share the characteristics of both. They resemble lexical expressions because derivational morphemes are restricted in applicability and are often idiosyncratic in formation or meaning. They also resemble inflectional expressions because two distinct morphemes are combined in a single word. Plag (2002) offers the following distinction between derivational and inflectional morphology:

Derivational Morphology	Inflectional Morphology
• encodes lexical meaning	• encodes grammatical categories
• is not syntactically relevant	• is syntactically relevant
• can occur inside derivation	• occurs outside all derivation
• often changes the part of speech	• does not change part of speech
• is often semantically opaque	• is rarely semantically opaque
• is often restricted in its productivity	• is fully productive
• is not restricted to suffixation	• is always suffixational (in English)

Plag (2002, p.22)

Language scholars are mostly concerned with the inflectional morphology due to its denser packaging of morphological information and its relevance with both phonology and syntax (c.f. Iqbal, 2015). The derivational morphology, however, remains largely under-researched. Most of the morphological theories are also constructed for explaining the inflectional characteristics of the languages instead of focusing on derivational nature. The research done by Aronoff (1976) is the seminal work in derivational morphology. The other scholarly works in derivational morphology include Plag (2002), Bauer (2008), Bonami and Strnadova (2016) and Booij (2000, 2010). The present study, therefore, tries to determine if the WP approach is viable for the analysis of the derivational morphology or not.

The primary purpose of research in morphology is the description and explanation of morphological patterns and achieve a theory which has descriptive and explanatory adequacy with universal generalizability (Haspelmath & Sims, 2010). Therefore, most of the research in morphology is concerned with testing the existing theories for the above characteristics and subsequently, approving, modifying and rejecting them and offering alternative theories. The present study also tries to descriptively analyze the suffixal derivational processes of one of the under-researched and undocumented languages of Pakistan: Rangri, and in the process, test the descriptive and analytical adequacy for analyzing the derivational processes of one of the oldest theories of morphology, the Word-and-Paradigm (WP) approach.

The WP approach is generally considered more suitable for analyzing inflectional characteristics of morphologically complex languages due to its ability to offer efficient solutions for the problematic morphological issues of allomorphy and zero-morphy (Bauer, 2003; Plag, 2002; Blevins, 2013). The other theories suffer from different roadblocks in their analytical capacity. For example, the morpheme-based approach, which is based on de Saussure's (1921) structuralist view, treats words as

strings of morphemes strung together in a linear fashion with each morpheme having a direct form-meaning relation. This represents a gross oversimplification of the morphological structure of the natural languages which are morphologically too complex to allow the possibility of any linear morphemic analysis. This approach may work for a completely agglutinative language, but such languages are very rare, if any. Though intuitively attractive, such an approach is destined to face hurdles while analyzing the morphologically complex Indo-Aryan languages which show characteristics of agglutinative and fusional languages.

Another approach to morphological analysis, which is called Lexeme-based approach, treats words to originate from the lexemes which are the abstract representations of the words, and the inflections and derivations are the results of the projection of those basic units (for a detailed account, check Aronoff, 1976). Such an approach works well with the derivational character of the language but fails in offering solutions in an inflectional analysis especially in the case of different types of exponence.

The WP approach, on the other hand, treats each word as having a separate lexical entry. It treats different forms of the words as independent words in themselves, and those words form paradigms on the basis of their relatedness with other words. Contrary to the lexeme-based approach, the WP approach works well with the inflectional analysis of the language than with the derivational analysis (Bauer, 2003; Bickel & Nichols, 2001; Blevins, 2006; Blevins, 2014). However, some scholarly works on word formation using the WP approach have been undertaken like Bauer (1997) and Saad (2014), but the frequency of such scholarly research is very low. The present study also tries to check the descriptive and analytic adequacy of the WP model for analyzing the derivation of adjectives through suffixes in Rangri language.

2. Theoretical Framework

The present study uses the WP Model of Haspelmath and Sims (2010) for checking its descriptive and analytical efficacy for analyzing the derivational processes in Rangri. The basic features of this model are also its points of departure from the other theoretical approaches. Following are the general characteristics of the WP theoretical model.

2.1 Difference between words and formatives

While the morpheme-based models treat the stems and roots as free morphemes, and take bound morphemes as meaningful entities. The attachment of bound morphemes

with stems "constructs" the meanings (Stump, 2001). Such a constructivist approach is only workable with the agglutinative languages; however, with languages having a more complex morphological structure, such an approach fails to account for various issues arising out of exponence. The WP approach is primarily a word-based approach and it treats every form of a word as a separate word and the morphemes, per se, do not have a separate existence. This theory, however, treats the terminal nodes that are attached to the stems as the formatives for the purpose of distinguishing different word forms (Bickel & Nichols, 2001). Therefore, one word may become a different word with the attachment of a formative with it. These formatives, however, do not have any semantic role to play in the new word. This distinction is essential to the success of the WP model as it takes into account the attachment of morphophonological elements with the stems without treating them as separately meaningful units. This, in turn, can allow for an analysis of allomorphy and zero-morphy.

2.2 Lexical Integrity Hypothesis

The WP theory also takes into account the Lexical Integrity Hypothesis (LIH) which considers the word-internal structure as both non-interruptible and non-accessible in syntactic analysis. According to Anderson (1992), "The syntax neither manipulates nor has access to the internal structure of words" (p. 84). The LIH is an important component of the WP analysis as it treats the word as an indivisible and uninterruptible unit, and hence a separate and independent entity.

2.3 Inflectional Classes

An inflectional class (called a declension in the present study to avoid any confusion arising out of the word "inflectional" being used in a derivational analysis) is the set of words, which undergo a morphological process in the same way. Haspelmath and Sims (2010) posit that the "Words are assigned to inflection classes based on phonological, semantic or morphological criteria" (p.160). The one advantage that the WP morphology enjoys over other types of analyses is that with the assignment of inflectional classes, the issues of allomorphy can be addressed. It also allows for analyzing a large number of similar words through the process of analogy.

2.4 Word Schemas

The word-schemas represent the phonological, syntactic and semantic information about the words in a paradigm (Haspelmath & Sims, 2010). They carry the morphosemantic features of the morphologically related words. In a WP model, the word-schemas are an

essential element, because they represent the whole words instead of breaking them down into smaller segments and analyzing them separately. The word-schemas are based on the lexical entries of the morphologically related words.

a. bag

$$\begin{pmatrix} \text{/bægz/} \\ \text{N} \\ \text{'bag'} \end{pmatrix}$$

b. plural

$$\begin{pmatrix} \text{/z/} \\ \text{N} \\ \text{'plural'} \end{pmatrix}$$
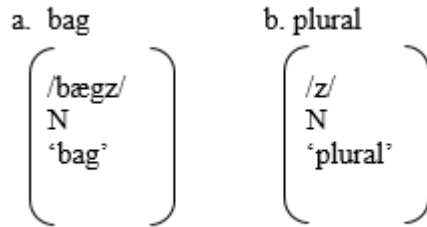
Figure 1: Lexical Entry

The lexical entries offer the relevant morphosemantic information about the words undergoing a certain morphological process. The same word and other similar words are then represented through word-schemas for the purpose of showing systematic relations among them.

a. Words: *bags, keys, gods, ribs*

b. Lexical entries for words

$$\begin{bmatrix} \text{/bægz/N} \\ \text{'bags'} \end{bmatrix} \begin{bmatrix} \text{/kʰijz/N} \\ \text{'keys'} \end{bmatrix} \begin{bmatrix} \text{/gadz/N} \\ \text{'gods'} \end{bmatrix} \begin{bmatrix} \text{/rɪbz/N} \\ \text{'ribs'} \end{bmatrix}$$

c. Word-schema

$$\begin{bmatrix} \text{/Xz/N} \\ \text{'plurality of xs'} \end{bmatrix}$$
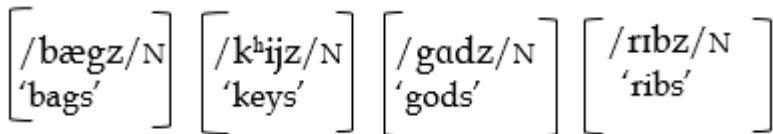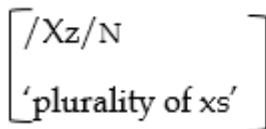
Figure 2: Word-schema Source (Haspelmath & Sims, 2010, p. 46)

The word-schema represented in Figure 2 shows, apart from the morphosemantic information about the words, the variables such as the ones represented in Figure 2. In this way, the word-schemas represent morphological similarities instead of differences. This shows the relatedness of the words in a paradigm. So, the word-schemas "subsume" the similar set of words (ibid). In this way, any morphological feature (inflectional or derivational) can be represented through the schemas of the morphologically related words. When the word-schemas of all the possible morphological patterns have been drawn, the paradigms can be realized by putting together all the word-schemas. The morphologically related words are called the inflectional classes (or declensions). The following table carries a sample paradigm of Rangri plural nouns.

Table 1: Paradigm of Rangri Nominal Plurals

Class	Stem	Gloss	SG	PL
Class 1	*mãmã*	Uncle	*mãmã*	*mãm-eɪ*
Class 2	*ʈa:i*	Aunt	*ʈa:i*	*ʈa:i-jã*
Class 3	*dʒuː̃*	Lice	*dʒuː̃*	*dʒuː̃-vã*
Class 4	*mo.tʃʰʌn*	Female cobbler	*mo.tʃʰʌn*	*mo.tʃʰʌn-ã*
Class 5	*ka:g*	Crow	*ka:g*	*ka:g-Ø*

A paradigm is a sample of the morphologically related words and how they may undergo a certain morphological operation. The same morphological operation can be applied to other words through the process of analogy and we can construct the paradigm with different example words. Bonami and Strnadova (2016) show how the paradigm cells can predict the word forms which are not a part of the paradigm. This opens a wide range of possibilities and most of the words can be described using the few morphological processes as described above. This autonomy provides the WP model the descriptive adequacy like no other model. The present study tries to determine whether or not this autonomy and descriptive adequacy are available for derivation also.

3. Data Collection

The data for the present study were collected as part of a PhD research. It consists of a spoken mini-corpus of fourteen 3-5 minutes long conversations of old-rural males and females from rural areas of District Sanghar in Sindh province of Pakistan. The data were obtained in the form of audio recordings of unstructured interviews of ten males

and six females selected on the following criteria modified from Chambers and Trudgill's (1998) concept of non-mobile, old, rural male (NORM).

1. Preferably a male
2. Should be more than 50 years of age
3. Must have lived in the rural area for majority of his/her life

The females born in India were preferred over males born after partition in order to maintain the authenticity of the data. The average age of the respondents is 68.4 years and almost half of them were born in India and migrated to Pakistan during the Partition of 1947. Since the researcher himself is a native speaker of Rangri, it provided him a chance to engage the respondents into an informal conversation, which was recorded on a recording device. The permission of the respondents was obtained before recording their conversations. Once the recordings were complete, the raw data were verified by five key informants who ruled that two of the male participants spoke Urdu. Their recordings were consequently discarded. So, the final data from eight males and six females were transcribed using the guidelines of FAVE Project (2011) of the University of Pennsylvania. A mini-corpus of 6412 words was obtained which provided the data for the present study.

4. Data Analysis

Rangri adjectives fall into two different categories: derived and underived. The underived adjectives were not analyzed for the present study as the study is about the derivation of Rangri adjectives. The derived adjectives can be derived from different word-classes and fall into a number of classes on the basis of their morphological structure and their derivational processes. Rangri adjectives can be derived through a number of processes, but the present study focused only on the derivation through suffixes. The following derivational patterns were discovered.

α-Declension

Some Rangri adjectives are derived, usually from nouns, by attaching the formative *-a* with the stem. The following figure shows the word schema of the Rangri adjectives derived by attaching the formative *-a* with the stem.

a. Words: *jootha, sacha, bukha*

b. Lexical entries for words

$$\begin{bmatrix} \text{/d\textlyoghlig ut\super{h}\textscripta/ADJ} \\ \text{'liar'} \end{bmatrix} \quad \begin{bmatrix} \text{/s\textturnv t\textesh\textscripta/ADJ} \\ \text{'truthful'} \end{bmatrix} \quad \begin{bmatrix} \text{/buk\super{h}\textscripta/ADJ} \\ \text{'hungry'} \end{bmatrix}$$

c. Word-schema

$$\begin{bmatrix} \text{/X\textscripta/ADJ} \\ \text{'Adjective of x'} \end{bmatrix}$$

d. Morphological Correspondence

$$\begin{bmatrix} \text{/X/N} \\ \text{'X'} \end{bmatrix} \longleftrightarrow \begin{bmatrix} \text{/X\textscripta/ADJ} \\ \text{Adjective of 'X'} \end{bmatrix}$$
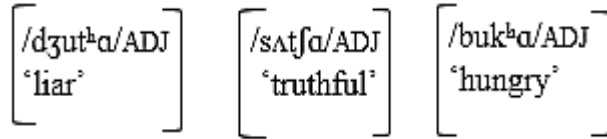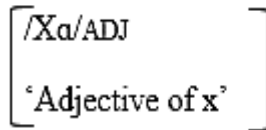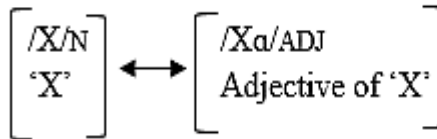
Figure 3: Word-Schema of -a Declension

Figure 3 shows that the adjectives like *jootha* "liar", *sacha* "truthful" and *bukha* "hungry" can be derived by attaching the formative *-a* with the nouns *jooth* "lie", *sach* "truth" and *bookh* "hunger" respectively. While most of the words undergo the process of suffixation in this declension, some of them like *bukha* also undergo the process of vowel shortening in the process of derivation from the noun *bookh*. However, other similar adjectives such as *nata* "small", *banda* "unable to walk straight" and *landa* "tail-less" are underived adjectives as they have not been derived from any other adjectives. This is an example of cumulative exponence. Once the paradigm cell of the declension *-a* is filled, other declensions can be similarly represented formally.

i Declension

The second adjective derivation process is by attaching the formative *–i* with the nouns. Such adjectives are generally formed with the nouns having Urdu/Persian roots. The following figure represents the word-schema of the *–i* declension.

a. Words: *qeemti, jannati, maali*

b. Lexical entries for words

$$\begin{bmatrix} \text{/ki:m}\underline{\text{t}}\text{i/ADJ} \\ \text{'expensive'} \end{bmatrix} \quad \begin{bmatrix} \text{/d\textthreesuperior} \text{ʌn.na}\underline{\text{t}}\text{i/ADJ} \\ \text{'heavenly'} \end{bmatrix} \quad \begin{bmatrix} \text{/mɑːli/} \\ \text{'financial'} \end{bmatrix}$$

c. Word-schema

$$\begin{bmatrix} \text{/Xi/ADJ} \\ \text{'Adjective of x'} \end{bmatrix}$$

d. Morphological Correspondence

$$\begin{bmatrix} \text{/X/N} \\ \text{'X'} \end{bmatrix} \longleftrightarrow \begin{bmatrix} \text{/Xi/ADJ} \\ \text{Adjective of 'X'} \end{bmatrix}$$
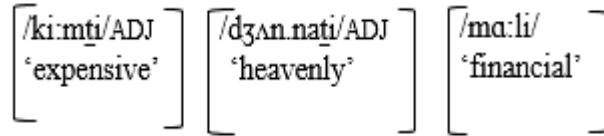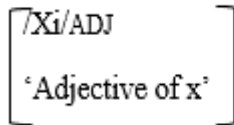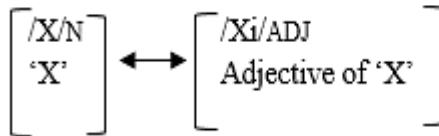
Figure 4: Word-Schema of –i Declension

The above figure shows that the adjectives like *qeemti* "expensive", *jannati* "heavenly" and *maali* "financial" can be derived from the nouns *qeemat* "price", *jannat* "heaven" and *maal* "finance" respectively by attaching the formative *–i* with the stem. Some other adjectives also have similar form but they are not derived adjectives. The adjectives, for example, *chhoti* "small" and *bari* "big" are the feminine forms of the underived adjectives *chhota* "small" and *bara* "big" respectively. This is another case of cumulative exponence. This word-schema will fill the second cell of the Rangri derivational paradigm.

u Declension

Another way of deriving adjectives in Rangri is by attaching the formative *-u* with the nominal and/or adjectival stems. Semantically, such adjectives carry negative connotations. The following word-schema represents the morphosemantic characteristics of such derivatives in Rangri.

a. Words: *chaalu, petu, saandu*

b. Lexical entries for words

$$\begin{bmatrix} /t\text{ʃɑ:lu}/ADJ \\ \text{'clever'} \end{bmatrix} \quad \begin{bmatrix} /\text{peɪtu}/ADJ \\ \text{'gluttonous'} \end{bmatrix} \quad \begin{bmatrix} /\text{sãndu}/ADJ \\ \text{'fat'} \end{bmatrix}$$

c. Word-schema

$$\begin{bmatrix} /Xu/ADJ \\ \text{'Adjective of x'} \end{bmatrix}$$

d. Morphological Correspondence

$$\begin{bmatrix} /X/N \\ \text{'X'} \end{bmatrix} \longleftrightarrow \begin{bmatrix} /Xu/ADJ \\ \text{Adjective of 'X'} \end{bmatrix}$$
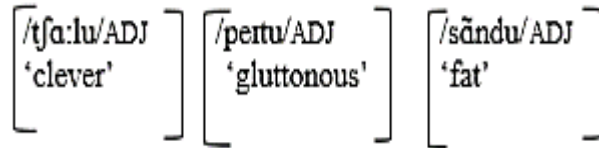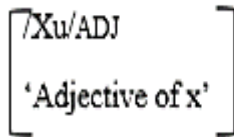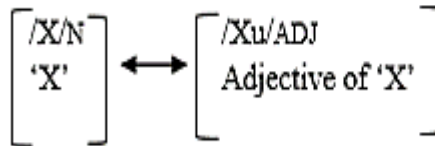
Figure 5: Word-Schema of -u Declension

The adjectives *chaalu* "clever", *petu* "gluttonous" and *saandu* "fat" are derived from the nouns *chaal* "a clever move", *pet* "belly" and *saand* "bull" through the attachment of the suffixal formative *-u* with the nominal stems. Some nouns like *bahu* "daughter-in-law" and *mamu* "uncle" end with *–u* as the terminal phoneme, but they are neither adjectives nor derived. They just happen to have homophonous endings. This morphological process fills another cell of the Rangri adjective derivation paradigm.

ila Declension

Some adjectives can be derived by attaching the suffixal formative *-ila* with the nominal stem. Such adjectives usually refer to, but not limited to, visual stimuli like colors, their combinations and their effects. The following word-schema shows the morphosemantic properties of such derivatives.

a. Words: *chamkila, bharkila, sharmila*

b. Lexical entries for words

$$\begin{bmatrix} \text{/t}\int\text{ʌmkilɑ/ADJ} \\ \text{'bright'} \end{bmatrix} \quad \begin{bmatrix} \text{/b}^h\text{ʌɽkilɑ/ADJ} \\ \text{'gaudy'} \end{bmatrix} \quad \begin{bmatrix} \text{/}\int\text{ʌrmilɑ/ADJ} \\ \text{'shy'} \end{bmatrix}$$

c. Word-schema

$$\begin{bmatrix} \text{/Xilɑ/ADJ} \\ \text{'Adjective of x'} \end{bmatrix}$$

d. Morphological Correspondence

$$\begin{bmatrix} \text{/X/N} \\ \text{'X'} \end{bmatrix} \longleftrightarrow \begin{bmatrix} \text{/Xilɑ/ADJ} \\ \text{Adjective of 'X'} \end{bmatrix}$$
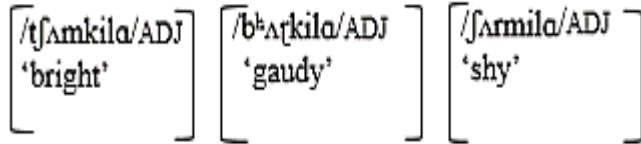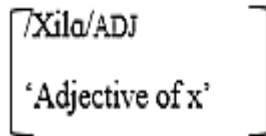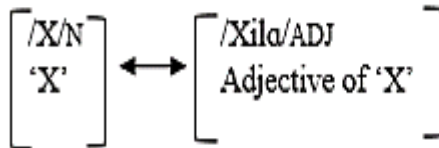
Figure 6: Word-Schema of -ila Declension

Figure 6 shows that the adjectives *chamkila* "bright", *bharkila* "gaudy" and *sharmila* "shy" are derived from their respective nominal roots *chamak* "brightness", *bharak* "flash" and *sharam* "shyness" by attaching the formative *-ila*. Most of the words in this declension also undergo a syllable restructuring process during suffixation. Not only are the syllables of the word *bʰə.ɽʌk* (flash) restructured but a vowel is also deleted while deriving the adjective *bʰəɽ.ki.la* (gaudy) through suffixation.

ɑnɑ Declension

The adjectives derived by adding the formative *-ana* with the nouns are generally temporal in nature. They generally have the semantic element "every" added into the meaning of the stem. The word-schema represented in Figure 7 shows the morphological, phonological and semantic properties of the adjectives derived through this morphological process.

a. Words: *rozana, mahana, salana*

b. Lexical entries for words

$$\begin{bmatrix} \text{/rozana/ADJ} \\ \text{'daily'} \end{bmatrix} \quad \begin{bmatrix} \text{/ma:hana/ADJ} \\ \text{'monthly'} \end{bmatrix} \quad \begin{bmatrix} \text{/sa:lana/ADJ} \\ \text{'annual'} \end{bmatrix}$$

c. Word-schema

$$\begin{bmatrix} \text{/Xana/ADJ} \\ \text{'Adjective of x'} \end{bmatrix}$$

d. Morphological Correspondence

$$\begin{bmatrix} \text{/X/N} \\ \text{'X'} \end{bmatrix} \longleftrightarrow \begin{bmatrix} \text{/Xana/ADJ} \\ \text{Adjective of 'X'} \end{bmatrix}$$
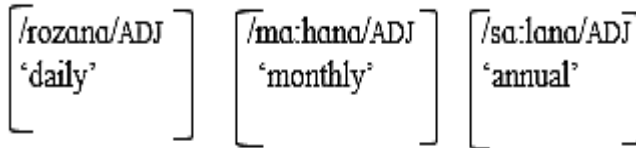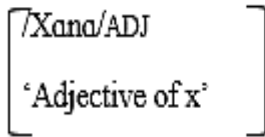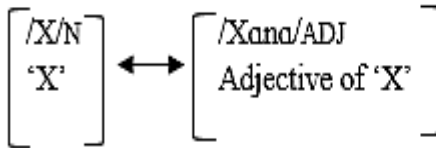
Figure 7: Word-Schema of -ana Declension

The above figure shows that the nouns, generally related to time, can be converted into adjectives with the addition of the formative -*ana*. The nouns *roz* "daily", *mah* "month" and *saal* "year" can be turned into adjectives *rozana* "daily", *mahana* "monthly" and *salana* "yearly" respectively. Like the other declensions, this declension also involves vowel shortening as in *saal* and *salana* in the above schema. This word-schema will fill another cell in the derivational paradigm of Rangri adjectives.

ḍa:r Declension

Another derivational pattern for adjectives involves the addition of the formative -ḍa:r with the nominal stems. The adjectives derived through this pattern carry the semantic value of "having" with them. The following figure represents the word-schema of this pattern of deriving adjectives in Rangri language.

a. Words: *rozadar, maldar, samajhdar*

b. Lexical entries for words

$$\begin{bmatrix} \text{/rozada:r/ADJ} \\ \text{'fasting'} \end{bmatrix} \quad \begin{bmatrix} \text{/malda:r/ADJ} \\ \text{'wealthy'} \end{bmatrix} \quad \begin{bmatrix} \text{/səmʌdʒda:r/ADJ} \\ \text{'wise'} \end{bmatrix}$$

c. Word-schema

$$\begin{bmatrix} \text{/Xda:r/ADJ} \\ \text{'Adjective of x'} \end{bmatrix}$$

d. Morphological Correspondence

$$\begin{bmatrix} \text{/X/N} \\ \text{'X'} \end{bmatrix} \longleftrightarrow \begin{bmatrix} \text{/Xda:r/ADJ} \\ \text{Adjective of 'X'} \end{bmatrix}$$
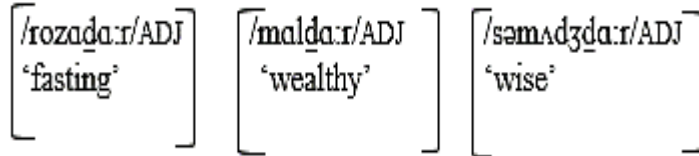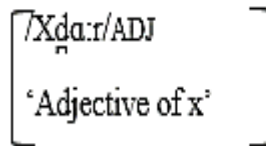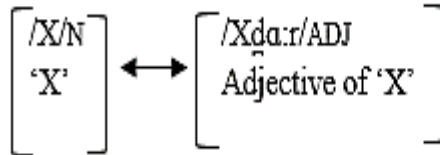
Figure 8: Word-Schema of ḍa:r Declension

The figure above shows that the adjectives derived through this morphological pattern have the semantic value of "having" attached with the stem. The word *maldar* "wealthy", which literally means "having wealth" is derived from the noun *maal* "wealth". Similarly, the word *samajhdar* "wise", which literally means "having wisdom" is derived from the noun *samajh* "wisdom".

na:k Declension

The addition of the formative *-na:k* is another important morphological pattern for the derivation of adjectives from nouns in Rangri. The adjectives derived through this pattern usually have a meaning "full of" attached to them. The following figure shows the morphosemantic features of such adjective derivatives.

a. Words: *dardnak, khatarnak, khofnak*

b. Lexical entries for words

$$\begin{bmatrix} \text{/dərdnɑːk/ADJ} \\ \text{'painful'} \end{bmatrix} \quad \begin{bmatrix} \text{/xətərnɑːk/ADJ} \\ \text{'dangerous'} \end{bmatrix} \quad \begin{bmatrix} \text{/xɔfnɑːk/ADJ} \\ \text{'scary'} \end{bmatrix}$$

c. Word-schema

$$\begin{bmatrix} \text{/Xnɑːk/ADJ} \\ \text{'Adjective of x'} \end{bmatrix}$$

d. Morphological Correspondence

$$\begin{bmatrix} \text{/X/N} \\ \text{'X'} \end{bmatrix} \longleftrightarrow \begin{bmatrix} \text{/Xnɑːk/ADJ} \\ \text{Adjective of 'X'} \end{bmatrix}$$
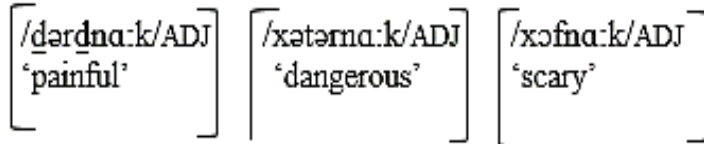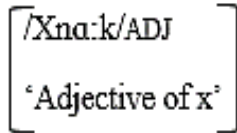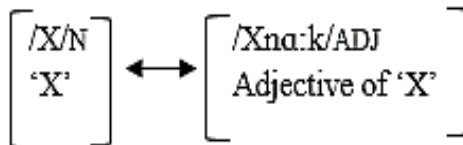
Figure 9: Word-Schema of na:k Declension

The adjectives derived through this pattern have the additional meaning of "full of" added into them. The adjective *dardnak*, which is derived from the noun *dard* "pain" means "painful" and the adjective *khatarnak*, which is derived from the noun "*khatra* "danger" means "full of danger" or "dangerous". The words in this declension undergo a number of morphophonemic changes. For example, the word *khatarnak* "dangerous" is realized by removal of the terminal phoneme /ɑ/ and then syllable restructuring of the root noun *khatra* "danger" along with the attachment of the suffix -*naak*. This morphological pattern fills the last cell of the derivational paradigm of Rangri adjectives.

4.1 Realizational Rules for Adjective Derivation

Once the morphosemantic properties of the adjectives have been described through the word-schemas, the realizational rules for each declension are formulated on the basis of the morphological pattern of derivation of each one of them and on the basis of their predictability for realizing other similar forms. Figure 10 below represents the realizational rules of the suffixal derivational paradigm of Rangri adjectives.

A. $\begin{bmatrix} ADJ \\ X \end{bmatrix}$ ⟶ X+a

B. $\begin{bmatrix} ADJ \\ X \end{bmatrix}$ ⟶ X+i

C. $\begin{bmatrix} ADJ \\ X \end{bmatrix}$ ⟶ X+u

D. $\begin{bmatrix} ADJ \\ X \end{bmatrix}$ ⟶ X+ila

E. $\begin{bmatrix} ADJ \\ X \end{bmatrix}$ ⟶ X+ana

F. $\begin{bmatrix} ADJ \\ X \end{bmatrix}$ ⟶ X+ḏaːr

G. $\begin{bmatrix} ADJ \\ X \end{bmatrix}$ ⟶ X+naːk
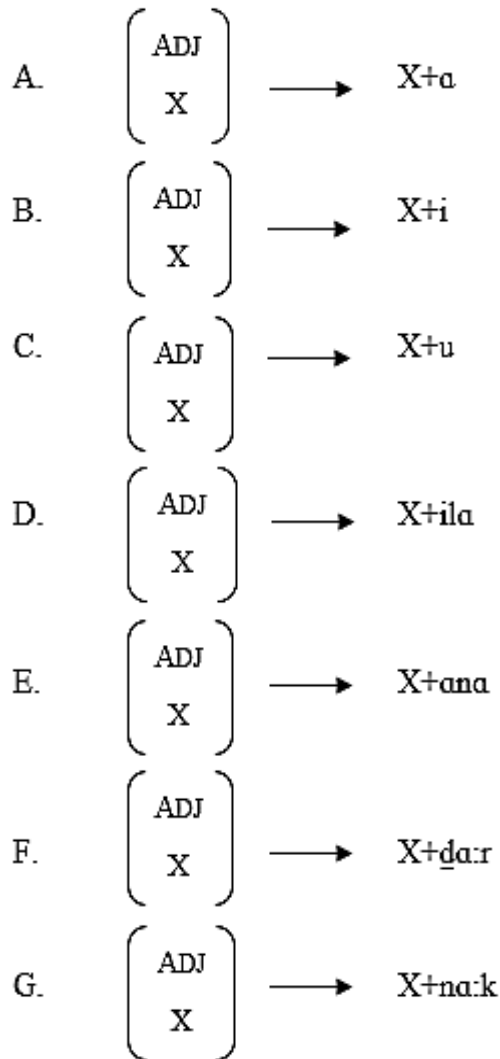
Figure 10: Realizational Rules of Rangri Adjective Derivation

The realizational rules of derivational paradigm of Rangri adjectives represent the possible realizational patterns of the adjective derivation in a single figure. This is the principle of paradigm economy according to which the paradigms of a large number of words can be realized through the involvement of a minimum number of morphological processes. Once the realizational rules have been established, the final paradigm table can be drawn. The following table shows the derivational paradigm of Rangri adjectives.

Table 2: Derivational Paradigm of Rangri Adjectives

CLASS	STEM	GLOSS	ADJ	GLOSS
Class 1	*bu:kʰ*	Hunger	*bukʰ-a*	Hungry
Class 2	*ma:l*	Money	*ma:l-i*	Financial
Class 3	*sãnd*	Bull	*sãnd-u*	Fat
Class 4	*tʃəmʌk*	Brightness	*tʃʌmk-ila*	Bright
Class 5	*sa:l*	Year	*sal-ana*	Yearly
Class 6	*səmʌdʒ*	Wisdom	*səmʌdʒ-ḍa:r*	Wise
Class 7	*ḍʌrḍ*	Pain	*ḍʌrḍ-na:k*	Painful

Table 2 above shows the derivational paradigm of Rangri adjectives. The seven patterns in the above paradigm can be used to further predict similar sets of words through analogy. The analogy, according to Ackerman et. Al (2009) helps the native speakers in knowing about their language beyond what they have directly experienced. It helps them to construct the forms similar to what they already have experience of using the same morphological operations and same formatives. The biggest advantage of the WP Model is its predictive potential which it gains through analogy, as it offers the flexibility and analytical adequacy to this model. The following table shows more adjectives being derived in the same patterns.

Table 3: Derivation of Adjectives Through Analogy

ADJ 1		ADJ 2	ADJ 3
bukʰ-a	⟷	*sʌtʃ-a*	*tʰʌnd-a*
ma:l-i	⟷	*meɪwaṯ-i*	*ʃərab-i*
sãnd-u	⟷	*tʃa:nd-u*	*peɪt-u*
tʃʌmk-ila	⟷	*bʌrf-ila*	*kʰʌɽk-ila*
sal-ana	⟷	*məh-ana*	*mʌrḍ-ana*
səmʌdʒ-ḍa:r	⟷	*pəta-ḍa:r*	*ṯəpeɪ-ḍa:r*
ḍʌrḍ-na:k	⟷	*xɔf-na:k*	*xəṯər-na:k*

Table 3 shows that more adjectives can be derived on the same morphological pattern with the help of analogy. However, the biggest flaw of the analogy is that it may not always produce the words from the same declension. It may produce words from some other classes like nouns, which may be the case of cumulative exponence.

The analysis of the data prove that the derivational process of adjectives is the same as the inflectional process in WP model. Consider, for example, how the inflectional and derivational paradigms in Table 1 and 2 compare. The realization of both paradigms involves the same processes and the same number of steps and both realize the similar paradigms. Since Rangri is lexically similar to both Urdu and Punjabi, the same procedures can be used to analyze these two and many other Indo-Aryan languages. Therefore, two things can be safely deduced: firstly, WP model is as effective for analyzing the derivational structure of languages as it is for analyzing the inflectional properties, secondly, WP model is appropriate for analyzing the structure of IA languages of which Rangri is one.

5. Conclusion

It is concluded from the analysis and description of the data that Rangri in general and Rangri adjectives, in particular, possesses a complex morphological structure, and that the WP model is an appropriate theoretical framework for analyzing Rangri due to its ability to deal with the complex structures, which have little one-to-one form-meaning correspondence. Since Rangri is morphologically and lexically similar to many other Indo-Aryan languages like Urdu, Punjabi, Siraiki, Haryanvi etc., the WP model should, therefore, be equally useful for analyzing all other Indo-Aryan languages.

The study proves that it is a myth that the WP approach is not suitable for the derivational analysis of language; however, the derivational morphology, due to its simpler nature and little packaging of morphosyntactic information comes as a less attractive proposition for the researchers in morphology than the inflectional morphology.

The derivation by suffixes is formally similar to inflection due to their suffixal nature. The derivational paradigms also show the same morphosemantic properties as the inflectional paradigms do. The only difference between the two is the morphosyntactic properties like pluralization and gender agreement which the derivation has little to do with. Therefore, the derivational paradigms are only limited to the derivation of the adjectives through different morphological processes. The derivational paradigms, however, offer greater insight into the semantic content of the derived adjectives.

The biggest benefit of the WP model, therefore, is its flexibility. It can be used to analyze the derivational morphology without making any fundamental changes to it.

Analogy, which is an integral part of this model offers it immense analytical and predictive potential as it can be used to analyze and predict the forms which the native speaker may not have a direct experience of. However, the biggest benefit of this model is also considered to be its drawback. The model, according to Haspelmath and Sims (2010), has very little restrictiveness which is a hallmark of any theoretical model. The WP model has the potential to analyze anything and everything. The failure of the model, for example, to put any restrictions on the analogies from predicting the word-classes other than the suffixally derived adjectives is a weakness of the model. While it has a higher predictive potential, there is practically no restriction on it not predicting, in the same way, the other word-classes having the same forms. Other than that, the model shows no weakness in its analysis of the derivational morphology similar to its potential for analyzing the inflectional morphology.

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PRONOMINAL SUFFIXES AND CLITICS IN SARAIKI

Nasir Abbas Syed & Ghulam Raza

Abstract

This paper presents and analyzes examples of pronominal clitics/suffixes in Saraiki. Saraiki has one and/or two suffixes attached to various hosts in the fixed order of priority i.e. copula, negative polarity marker, auxiliary or principal verbs and nouns which means if a copula is present in a sentence the suffix attaches to the copula otherwise it goes to negative polarity marker, and if both are absent, the suffix lands at auxiliary or principal verb. Whereas single suffixes create problems of semantic confusion, appearance of two suffixes involves complex ordering parameters. Semantic problems like vagueness arise in a sentence with more than one pronouns along with one pronominal suffix in which case, it sometimes becomes difficult to determine which particular noun the pronominal suffix represents. Such ambiguity is removed in a contextual description only; otherwise the surface form leads to polysemy. In cases where objects and subjects are persons in a sentence in Saraiki, pronominal suffix of the object follows that of the subject. An interesting context is provided by third persons which in some contexts do not have pronominal affixes. In that case, the empty slot of a subject is occupied by a genitive case of another person in the subject phrase which is not really the agent in the sentence. Similarly, ergativity also causes change in sequence of appearance of two suffixes further enriching morphology of the language. A strong interaction of phonology with morphology and syntax is also highlighted in this paper.

Keywords: Pronominal clitics, Saraiki, Suffixes, Ambiguity, Ergativity, genitive case

1. Introduction

This paper describes and analyzes an important and very common phenomenon in Saraiki namely pronominal suffixation and cliticization. The study has a descriptive and analytical approach. The paper is divided into five major sections. The first section provides a very brief description which differentiates clitics from affixes and highlights paradigms regarding ordering two pronominal suffixes/clitics. The second section recapitulates previous studies on the nature and behavior of suffixes, clitics and agreement markers. It also points out how previous research focuses on different levels of linguistics in analyzing pronominal suffixes and clitics in various languages of the world. The next section consists of research questions immediately followed by presentation, analysis and discussion of data from Saraiki language. The paper ends with a summary of findings and conclusion in section 5.

1.1. Difference between clitics and affixes

A very basic question regarding this topic is how to differentiate between clitics and affixes. Clitics attached to the right of a host are enclitic, those to the left are called proclitic and the ones attached inside are called endoclitic. A very important characteristic of clitics is their idiosyncrasy (Spencer & Luis, 2012, p.5). According to linguists, function words become clitics due to their weakness (Spencer & Luis, 2012). Affix is the next stage in this development (Emeneau, 1980). In the words of Spencer and Luis (2012, p.18), clitics are normally unstressed, dependent on a host with which they attach promiscuously and have different syntax from that of full words. Normally clitics reflect or interact with number, gender, person and cases.

Zwicky and Pullum (1983) have developed a formal yardstick to highlight the differences between clitcis and affixes which Spencer and Luis (2012, p.108) call 'Zwicky-Pullum criteria'. According to the criteria, affixes have more scope for selection of hosts than clitics; thus, clitics show low degree of selection for their hosts. Compared with clitics, affixes show more arbitrary gaps in combinations which make them look more idiosyncratic than affixes. Rules of syntax can affect derived words (and affixes which are integral part of their hosts) but not clitics so commonly. Another important point to note regarding the difference between the two is that affixes are normally attached to words whereas clitics are associated to phrases. Therefore, relatively more syntactic regularity is expected from clitics since idiosyncrasy is more characteristic of words than phrases (Spencer & Luis, 2012, p.108). According to Spencer and Luis (ibid), if both clitics and affixes are to be attached with the same host,

the later will be attached first with the stem and the former will follow. In line with this argument, Anderson (2005, p.35) is of the opinion that clitics are syntactic entries that is why when they attach to a host, all affixation (morphological activity) is blocked. Thus, no affixation is possible after cliticization because clitics are a post-lexical phenomenon. However, in the opinion of Spencer and Luis (2012) despite such specific behavior of both these phenomena, they occasionally behave in the same way in many contexts. Therefore, linguists (e.g. Luis & Spencer, 2005; Embick & Noyer, 2011, etc.) conclude that there is no particular, strong and clear distinction between affixes and clitics.

An important distinction to be made is between clitics and agreement inflections which are considered different but sometimes found to be very difficult to distinguish (Kramer, 2014, p.593). The main difference between the two is that agreement marker is obligatory and is a morphological phenomenon which prefers to remain closer to the stem verb. On the other hand, clitics are syntactic phenomena which are optional and do not necessarily demand a position closer to the verbal stem. The Movement approach considers clitics as an unusual agreement marker which have moved to the verbal stem (Anderson, 2005) whereas some other linguists, in the words of Kramer (2014, p.597), consider it a 'morpheme that has moved into verbal complex within the DP' (Roberts, 2010). Clitics normally change hosts but agreement markers do not. Thus, Auxiliary is preferred to the main verb as a clitic host (Kramer, 2014, p.599) but agreement markers are affixed to principal verbal stems only. An important indicator to distinguish between the two is that removal of agreement marker renders a construction ungrammatical but that of a clitic does not (Kramer, 2014, p. 603). Agreement markers change with tense etc. but tense invariance is an important feature of clitics (Nevins, 2011). Clitics can attach to clitics more frequently.

It is very common to confuse clitics with agreement markers (Anderson, 2005, p. 227). Sometimes we see triple information in the form of affixation/cliticization, agreement and null agreement. Baker (1995) interprets it with a view of his 'morphological visibility condition' (MVC) which demands that maximum information is loaded in the head (which is a verb in a verb phrase VP).

1.2. Order of clitics in doubling

An important aspect of pronominal affixes/clitics is occurrence of two pronouns in a single host verb. Sometimes double pronominal suffixes i.e. that of subject and object are combined together with a verb. Regarding such combination, various patterns are

seen in the world languages. The most common is that actor precedes in order (Jiang & Billings, 2015). Some languages use prosodic weight as ordering principle placing monosyllabic words in the first place. Those languages which use persons as ordering principle, speech-act participant (first or second person) comes before third person (Jiang & Billings, 2015, p.88). Franks (2018) discussed the concept of clitic ordering called Person Case Constraint (PCC) which explains ordering clitics with reference to the concept of spreading of a feature of person feature geometry. He called his view 'Person Ordering Constraint' (POC). He develops various POCs which are reproduced from Franks (2018) below;

Strong POC: In a combination of clitic pronouns, the last one has to be 3rd person (p.628).

Weak POC: In a combination of clitic pronouns, if there is a 3rd person, then it has to come last (p.629).

Me-First POC: In a combination of clitic pronouns, if there is a 1st person, then it has to come first (p.629).

Strictly Descending POC (Ultra-Strong): In a combination of clitic pronouns, the argument with the "higher" person specification (where 1st » 2nd » 3rd) has to come first (p.637).

Super-Strong POC: In a combination of clitic pronouns, the first clitic cannot be 3rd person and the second clitic must be (p.642).

There are possibilities of doubling of third person clitics with different cases. Franks gives the following ordering possibilities for all these types of constraints (2018, p. 645);

1) **Person Ordering Constraints (POC)**

Super-Strong POC

a. $1^{st} \gg 3^{rd}$
b. $*3^{rd} \gg 1^{st}$
c. $2^{nd} \gg 3^{rd}$
d. $*3^{rd} \gg 2^{nd}$
e. $*1^{st} \gg 2^{nd}$
f. $*2^{nd} \gg 1^{st}$
g. $*3^{rd} \gg 3^{rd}$

	Strictly Descending POC	Weak POC	Me-First POC	Strong POC
a.	$1^{st} \gg 3^{rd}$	$1^{st} \gg 3^{rd}$	$1^{st} \gg 3^{rd}$	$1^{st} \gg 3^{rd}$
b.	$*3^{rd} \gg 1^{st}$	$*3^{rd} \gg 1^{st}$	$*3^{rd} \gg 1^{st}$	$*3^{rd} \gg 1^{st}$
c.	$2^{nd} \gg 3^{rd}$	$2^{nd} \gg 3^{rd}$	$2^{nd} \gg 3^{rd}$	$2^{nd} \gg 3^{rd}$
d.	$*3^{rd} \gg 2^{nd}$	$*3^{rd} \gg 2^{nd}$	$3^{rd} \gg 2^{nd}$	$*3^{rd} \gg 2^{nd}$
e.	$1^{st} \gg 2^{nd}$	$1^{st} \gg 2^{nd}$	$1^{st} \gg 2^{nd}$	$*1^{st} \gg 2^{nd}$
f.	$*2^{nd} \gg 1^{st}$	$2^{nd} \gg 1^{st}$	$*2^{nd} \gg 1^{st}$	$*2^{nd} \gg 1^{st}$
g.	$3^{rd} \gg 3^{rd}$	$3^{rd} \gg 3^{rd}$	$3^{rd} \gg 3^{rd}$	$3^{rd} \gg 3^{rd}$

Franks (2018) claims that 1st person has two features which are PARTicipant and AUTHor, 2nd person has the feature PART but 3rd person does not have any feature; or it has a zero-feature specification. In other words, Franks considers that 3rd person does not have any personal specification. (For justification of this specification see Franks (2018, p.632)).

Following the generative view, it can be simply claimed that pronouns actually move from their own nominal place to the phrase head (i.e. towards a verb in a VP) which is an act of movement. However, it is difficult to justify examples where affixation and nominals are not in complementary distribution i.e. the subject remains on its place and its pronominal is also attached to the head verb or head-word (Anderson, 2005, p. 228-9). This also does not accord with the 'copy and delete view' (Anderson, 2005, p. 229 fn 3).

2. Literature Review

2.1 Previous studies on clitics

Wackernagel (1892) was first formal detailed analytical study on clitics. The ideas of Wackernagel are still considered valid. Wackernagel's seminal paper on this topic has become a basic reference in the study of clitics. According to Wackernagel, clitics prefer second position for occurrence after a word or phrase. This is called Wackernagel position after the name of the author. The clitics on the second position after the domain of a phrase are called 2 D clitics and those second after a word are called 2 W. Overall, the term 2P is also used for Wackernagel position.

The second important development in the study of clitics was that of Zwicky (1977). Zwicky divided clitics into simple and special types. Simple clitics are those which occur in the same place where a full word of which a clitic is derived, is expected but if the clitic occurs in an unexpected location or a place different from where its original full word form occurs, then they are treated as special clitics. According to Zwicky, simple clitics behave like weak function words supra-segmentally. Zwicky thinks that weak morphemes develop into simple clitics and such simple clitics also have simple predictable syntactic structure. On the other hand, special clitics do not necessarily behave like simple clitics or their full word form. They rather behave like independent lexical words (Spencer & Luis, 2012, p. 42). Along with this, Zwikcy also defines a third class of clitics called 'bound words'. The English apostrophe 's' lies in this class. In the words of Spencer and Luis (2012, p. 43), bound word clitics are phonologically attached with the margins of constituents but semantically to the entire domain of the constituent (e.g. 'my student's car means 'the car of *my* student' not that of a student). Whereas, simple and special clitics have simple forms, bound words do not have full forms, and like special clitics, they also do not have as simple syntax as simple clitics have. Another commonality between bound words and special clitics is their idiosyncratic placement. Therefore, both are treated as clitics of the same type (Zwicky, 1985a; Zwicky & Pullum, 1983). The position of these special clitics is determined by their syntax whereas that of simple clitics is determined by their phonologically weak stress.

The next study which followed this line was that of Klavans (1982) immediately followed by another study of the same author (1985). She determines the anchoring position of clitics to the right or left edge of a host. The second parameter adopted by Klavans in attachment of clitics is phonological. She also discusses cases where the attachment and anchoring occur to either the first or the last word of a domain. The typology of clitics developed by Klavans is based on the parameters namely anchoring, attachment and first/last word of the domain of a clitic.

2.2 Levels of Study

Clitics have been studied at the level of morphology, phonology, syntax, semantics and discourse analysis. On the one hand, they show properties of tense, aspect or mood and on the other, they are classed with affixes by some linguists.

2.2.1 Clitics and phonology

Spencer and Luis (2012, p. 25) provide examples of Serbian/Croatian to show how clitics of stressed words also become unstressed when they transform into their clitical form. It has been observed that although clitics do not commonly bear stress, sometimes they have a very important role in stress placement (Anderson, 2005, p.154). In this regard, Spencer and Luis (2012, p. 84) argue that if a language has fixed stress on penultimate syllable, the attachment of a clitic at the end will definitely shift the place of stress in the host words. In Hungarian on the other hand, stress determines the place of clitics (Hauge, 1976, 1999). Along with this, stress neutral clitics also do exist in the world languages (Spencer & Luis, 2012, p.84). Particularly simple clitics have been found to have strong interaction with prosodic features of a language. Overall, clitics are known for prosodic non-prominence (Spencer & Luis, 2012, p.105). In the previous literature, generally a strong interaction between prosody and clitics has been found in the world languages. Spencer and Luis (2012) provide examples of Tongan from Churchward (1953, p.7) which show that clitics trigger stress attraction.

Another important phonological development related to the affixation and cliticization is that clitic-doubling leads to haplology as in Czech (Frank & King, 2000). Similarly, their interaction with discourse factors and syntax is also found in Tagalog (Schachter & Otanes, 1972). Many linguists have studied clitics/affixes in various languages as a phonological phenomenon. The examples of such studies are Serbo/Croatian (Radanovic-Kocic, 1996), Sanskrit (Hock, 1996) and some other languages (Anderson, 2005).

2.2.2 Clitics and morpho-syntax

Clitics and pronominal affixes are directly affected by the rules of syntax as they also interact with syntactic features of grammar e.g. it is observed that clitics move to change host depending on their context. They perform the role of subject or object of a verb. Clitic climbing is a kind of movement of a syntactic nature. Thus, pronominal movement in the form of pronominal clitics or affixes is noticed in the world languages. Pro-drop and clitic-doubling is also a morphosyntactic phenomenon. There is a direct relation between agreement and attachment of clitics. Some languages show complementary distribution arrangement between pro-drop and attachment of clitics/affixes and some are so flexible that they accept/allow both to occur together. That is why cliticization/affixation has varying behavior in the world languages, e.g. clitic-doubling

is found to be optional in Albanian but obligatory in Macedonian, whereas it is context-dependent in Bulgarian (Friedman, 1994).

Clitic-doubling is common in the world languages. The core idea is that the pronoun of a clitic is doubled in a phrase. In the world languages, it is obligatory, optional or prohibited either categorically or they depend on the context of occurrence. Clitics show varying behavior in selection of hosts. For example, clitics/affixes prefer to attach with polarity items (negative markers) in Udi (Harris, 2000). Erschler (2009) reports that pronominals inflect for number, person and cases in Ossetic verbs. A large number of studies of clitics/affixes base their analysis at morphological level using different approaches. Stump (2001), Embick and Noyer (2001), Anderson (2005), etc. are some such studies. On the other hand, Chomsky (2008) has taken it as a syntactic phenomenon.

2.2.3 Clitics and discourse

A strong interaction between clitics/affixes and discourse/pragmatics has also been identified in the world languages. Payne and Payne (1990) point out that clitic-doubling in Yagua is an effect of pragmatic requirements. A kind of interaction between discourse factors and syntax is also found in Tagalog (Schachter & Otanes, 1972). It has been pointed by Harris that in Udi focus has strong interaction with clitics (Harris, 2000). The current paper studies pronominal suffixes/clitics in Saraiki at various levels.

3. Research Questions

In this study we address the following research questions regarding pronominal cliticization/affixation in Saraiki:

1. Which pronouns participate in single and/or double pronominal affixation/cliticization[1] process in Saraiki?
2. What is possible pairing or ordering of affixation/cliticization in case of two affixes occurring together?
3. What is the underlying principle of ordering?
4. Which classes of words are host of affixation/cliticization and what is order of priority in case of many hosts?

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[1] Since we could not categorically determine in this study whether the examples taken from Saraiki may be classified as pronominal suffixes or clitics, we use both terms for these examples throughout the paper.

5. Is there any role of prosody (stress and intonation, etc.) in this phenomenon? If yes, what is that?
6. What is the status of these morphemes in Saraiki? Are they affixes or clitics or both (or some are affixes and some clitics)?
7. How do gender and number agreement inflections interact with this phenomenon?

4. Pronominal Suffixes/Clitics in Saraiki

Saraiki is an Indo-Aryan language (Bashir, Conners & Hefright, 2019) which has almost all prominent features of the IA family like agreement, ergativity, etc. Pronominal suffixation is also a prominent phenomenon found in some languages of North Western Indo-Aryan sub-family like Saraiki, Sindhi, Kashmiri, Khetrani and Jaffarki, etc. The current paper is concerned with Saraiki pronominal suffixation. An interesting as well as complicated picture emerges when different levels of agreement and suffixation/cliticization occur simultaneously. Saraiki has inflections of tense/aspect and agreement of gender and number for subjects and objects as the following expressions in (2) reflect;

2)

Oʼkhada/khadi/khade/khadiã (S/he ate (V SG M/SG F/PL M/PL F)

In the above derivations, the vowels at the end of the verb are inflection markers which not only give the idea of tense and aspect but also number and gender of the object (the thing eaten). The word-final vowels/morphemes 'a', 'i', 'e' and 'iãʼ are agreement markers of singular masculine, singular feminine, plural masculine and plural feminine, respectively. A verb can be loaded with arguments of various types in Saraiki by suffixing morphemes of various types as the following examples in (3) derived from the verbal stem 'ɗe' (give) illustrate;

3)

  i.   ɗe 'give' (IMPERATIVE)
  ii. ɗiṭṭⁱẽmis

ɗi-ṭṭ-i-ẽ-m-is

Give-PAST-F-PL=1 SG=3 SG

'I have given these (feminine) to him/her'.

On account of both single and double pronominal cliticization/suffixation along with such heavily loaded inflection, the morpho-syntactic study of Saraiki becomes very interesting for a researcher, but an uphill task for an adult L2 learner of Saraiki. The following sub-sections provide information on different types of suffixation/clticization in Saraiki.

4.1 Clitics with nouns

In Saraiki, pronominal suffixes/clitics can attach to verbs, nouns, auxiliary/copular verbs and the negative polarity item 'not'. The following various derivations from the noun *putr* 'son' in (4) provide examples of affixation with nouns;

4)

   i.   puṯrim 'He is my son' putr-i=m 'putr (son)-COP=1 SG'
   ii. puṯrin 'They are sons'. puṯr-i-n 'putr (son)-COP=3 PL'
   iii. puṯrinnis 'They are his/her sons'.

       puṯr-inn=is 'putr (son)+COP-3 PL=3 SG'

In the first expression, the morpheme 'm' added to the noun 'puṯr' is pronominal suffix/clitic of first person and the whole derived word in (4-i) means 'he is my son' but the morpheme 'n' suffixed to the second word (4-ii) indicates third person plural. Unlike the first word, in the second word, the referents are sons (possession) not the father (possessor). In other words, the suffix 'm' in the first word stands for the possessor (father) and that in the second word stands for the possessed (sons). This is because 'n' is an agreement marker but 'm' is a pronominal suffix. Similarly, in the third word in (4-iii), 's' is a pronominal suffix of the third person singular. A confusion also arises in the above example (4-iii) in which we have two [i]s in the word. This vowel is a morpheme reflecting the argument of a copular verb which normally means 'is/are'. In this word, one copular morpheme is required but to avoid consonant clusters word-finally, the language inserts a vowel between the two consonants. Thus, one of these two vowels is copular representation while the other is an epenthetic vowel but we are not sure which one is morphemic and which one epenthetic; if we depend on the example of the vowel in (4-i) and (4-ii), the first vowel [i] of the word (4-iii) seems to be morphemic (in which case, the second vowel [i] in (4-iii) will be treated epenthetic), but if we compare it with the examples (3-ii) and (3-iii) the second vowel in (4-iii) seems to be a morpheme (in which cases, the first vowel in (4-iii) will be treated as epenthetic.)

As mentioned above, the suffix 'm' in (4-i) genitive (possessive) but 'n' in (4-ii) is a pronominal suffix of a predicate normal. The pronominal suffix of plurals as either subject or object is also possible in Saraiki as the following data in (5-ii) reflect;

5)

    i.   piuinnis
        'piu-i-nn=i-s'
'father-COP/Epenthetic vowel-3 PL- COP/Epenthetic vowel=3 SG'[2]
    'They are his/her fathers'

    ii. piuinnẽ

       'piu-i+-nn-ẽ'

'father-COP+3 PL = 3 PL[3]

'He/They is/are his/their father(s)'

Such plural expression as in the first example, is used to refer to father and uncle or father and grandfather together. However, the suffix in the second (5-ii) word is vague and may indicate different referents. The plural agreement marker may refer to fathers or sons. The expression may either mean 'their father' or 'their/his/her fathers'.[4] Such vague polysemous expressions create ambiguity which can only be avoided by double affixation. If double suffixation is applied, the clarity in meanings can be obtained in similar expressions.

An important phonological phenomenon in the above examples is that the morpheme 'n' is geminated in this context whereas its underlying representation has a single consonant. The factors which triggered this, are prosodic requirements and onset of a syllable. If we place the phoneme [n] in the onset of the ultimate syllable (*piu.i.nis), the stress pattern of the word will be disturbed since the resulting word will give us a structure of H.L.H type of metrical word which is illegitimate since HL (heavy syllable followed by a light syllable) type of foot is not common in Saraiki, and if [n] is placed in the coda of the penultimate syllable (*piu.in.is), the principle of Maximal Onset Projection (Spencer, 2005, p.95) will be violated since the ultimate syllable is without

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[2] The vowel [i] occurs twice in this word. One is epenthetic and another copular but we are not certain which one is epenthetic vowel and/or is copular.

[3] The vowel [i] occurs twice in this word. One is epenthetic and another copular but we are not certain which one is epenthetic vowel and/or is copular.

[4] This expression also means 'his father' because in Indo-Aryan languages a singular is treated as plural to show respect.

onset in such a structure. In Saraiki, (H).(LH) type of metrical structure is also prohibited. Thus, Saraiki manages to satisfy both constraints by geminating these and similar consonants in words of such structures. These are examples of interaction between phonology and morphology.

In example (6) although the suffix is of the third person singular but it is not clear whether the affix indexes the subject of the sentence or his/her cousin.

6)

    i. soṭris

    ii. soṭr-i=s

cousin-COP=3 SG

(S/He is cousin, or is his/her cousin)

In the following affixations/clitics in examples 7(i-iii), we come across such phonological structures which are not independently attested in lexical phonological words in Saraiki language;

7)

    i.   Cacaim 'caca-i=m 'uncle-COP=1 SG) 'He is my uncle'
    ii. caceim 'cace-i=m 'uncle PL -COP= 1 SG' 'They are my uncles'
    iii. masiei: 'masi-e-i:' 'aunt SG- COP- 2 SG' 'She is your aunt'

The sequence of triphthongs in these derived words are not allowed to occur commonly in non-derived lexical words of Saraiki. This indicates that these are clitics not affixes and what apparently looks a tribphthong is actually a vowel sequence.[5] Another evidence that confirms the status of these pronominals is their free variation in the following expressions (although the expressions have different discourse connotations).

8)

    i.   Na ɦami ~ namʰi
    ii. Na ɦami
    iii. Na ɦa-mi

Not COP PST=1 SG ('I was not')

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[5] Shackle (1976) also calls these vowel sequences.

But there are other factors which seem to confirm that these are not clitics, rather they are affixes. As is already delineated in the literature review section, a pronominal suffix or a clitic cannot be affixed after a clitic. In this view, double suffixation does not seem to be cliticization. It rather looks pronominal suffixation.

The examples in (8) show that in cases of a competition between negative polarity item and copular/aspectual verb for hosting a pronominal suffix, a copular/aspectual verb wins as a host of a pronominal suffix/clitic. Such a morpheme is added to a principal verb if there is no copular/aspectual verb and/or negative polarity item in the phrase. Thus, the order of priority for hosting a morpheme in Saraiki is copular/aspectual verb > negative polarity item > principal verb.

4.2 Pronominal clitics/affixes with verbs

In the words of Spencer and Luis (2012), clusters of clitics occur in a very strict order in most languages of the world, though some languages have flexible word-order (p.2, 37, 48). They also provide examples of violation of strict ordering in cluster of clitics (ibid, pp. 49-50). Though Clitic/affix doubling leads to morphosyntactic complications, the ultimate syntactic expression has more clarity in it but in single clitics/affixes, sometimes a semantic confusion arises, although the morphosyntactic structure of such constructions apparently looks easier. The following phrase of the well-known Saraiki poet also confirms this view;

9)

aʋi=m	dʰol	bəɣəl	ʋic
come=1SG	friend	arm	in

(آوم ڈھول بغل وچ)

The pronominal suffix/clitic of first person with the verb in this sentence may imply either of the multiple referents; it can be a suffix for the speaker (to me) which in that case presents the goal or locative case, the arm of the speaker (my arm) which is a kind of genitive-locative and also for the beloved/friend (my friend) in which case it stands for genitive-accusative case. In the latter two cases, it seems a kind of clitic climbing. Thus, the above phrase may be translated into the following three different ways;

i.   May my friend come under the arm.
ii. May the friend come under my arm.
iii. May the friend come to me under the arm.

Similar ambiguities can also occur in many other single pronominal suffixes as the following examples show;

10)

      put̯r nisi   aya

      son   not=3 SG   come-PAST-3 SG

      'The/His son did not come'

In the above sentence, the pronominal suffix of a 3ʳᵈ person attached to the negative polarity item may refer to the father or the son. The actual meaning of the sentence in (10) is, *The son he did not come'* where the pronoun '*he'* may refer to either the son or the father. This semantic confusion about the referent can only be clarified in the context. In other words, this may be an example of either homophony or polysemy of a suffix. Right now we are unable to determine which one it is.

Suffixation/cliticization after pro-drop becomes obligatory in Saraiki otherwise some of the information is lost.

11)

na anda ham

'not come COP=1 SG'

'I did not want to come.'

In the example in 11, the pronominal suffix of the first person is obligatory but in the following sentence it is optional;

12)

      i.   mei oku: marie

             'I hit him'

      ii.   mei oku: mariem

             'I him hit=1 SG'

             'I hit him'

4.3 Order of clitics/affixes

Clitics are of subjects and/or objects in the form of persons. In the perfective tense, pronouns have different behavior in Saraiki. For example,

13)

      i.   pinḍ kʰaḍi ham/hase

'date eat-PAST-F-SG COP=1 SG/COP=1 PL'
'I/we had eaten a/the date.'

    ii.   pinɖũ̃ kʰã̃ɖia ham/hase
'dates eat-PAST-F-PL COP=1 SG/COP=1 PL'
'I/we had eaten dates.'

It shows that only subject of the verb are suffixed with the copula in examples listed in (13) where the agents (eaters) are in first person. Similarly, in case of third person plural subjects, the pronominal suffix of the subject also attaches to the copula and the number and gender of the object is reflected with verb as the following examples in (14) show;

    14)

        i.   pinɖ kʰaɖi hane
'date eat-PAST-F-SG COP-3 PL'
'They had eaten date'

        ii.   pinɖũ̃ kʰã̃ɖia hane

'dates eat-PAST-F-PL COP-3 PL agreement marker-3 PL (subject)'

'They had eaten dates'

In the sentence (14.i-ii), the word 'hane' has three morphemes namely 'ha-n=e' which mean 'had or past form of the Saraiki copular verb 'he', agreement marker of the plural object (which is being eaten) and pronominal suffix of the third person plural subject, respectively. But, in case of third person singular subject, if the object is also singular, a single suffix of the subject goes with the copula and that of object inflects on the verb. However, if the subject is singular and object is plural, pronominal suffix of the subject is attached with the COPULA but the object is reflected on the copular verb as well as the principal verb as the following examples in (15-ii) show;

    15)

        i.   pinɖ kʰaɖi has
'date eat-PAST-F-SG CO=3 SG'
'S/he had eaten date'

        ii.   pinɖũ̃ kʰã̃ɖia hanis

'dates eat-PAST-F-PL COP-3 PL agreement marker=3 SG (subject)'

'S/he had eaten dates'

In this sentence, the copular 'hanis' (ha-n=s) has agreement marker of the plural object ([n]), followed by a pronominal suffix of the singular subject ([s]). An interesting context is noticed in second persons in the similar examples. If both subject and object are singular, the subject's pronominal suffix attaches to the copular verb and object is inflected on the principal verb but if the subject is singular and object is plural then morphemes of both object (in the form of agreement markers) and subject (in the form of pronominal suffix) go to the copular verb. Importantly, agreement markers of the object are also reflected on the principal verbs. In other words, in these cases, the agreement markers of object appear on both principal verb and copular verb as the following examples in (16) show.

16)

      i.   piṇḍ kʰaḍi havi:
           'date eat-PAST-F-SG COP-2 SG'
           'you (singular) had eaten date'
     ii.   piṇḍũ: kʰaḍiã hani

         dates eat-PAST-F-PL COP-3 PL agreement marker=2 SG'

         'you (singular) had eaten dates.'

The above examples show a very complicated pattern of morphological structure in verb phrases of Saraiki. All this occurs because the language has multiple layers of agreements (number, gender and tense) and pronominal suffixes and agreement markers are combined together in single words. However, these heavy loaded morphological structures do not allow any confusion or vagueness. Now we compare two sentences of the same tense below;

17)

      i.   akhiemis

          'akh-i-e=m=is'

           'Say-PAST-COP=1 SG=3 SG'

          'I said to him'

     ii.   piṇḍũ: khaḍienis
          'dates eat-PAST-COPULA-3 PL=3 SG'
          'He has eaten dates'

An interesting comparison in the parallel words 'akhiemis' and 'khadienis' in the examples in (17) is that in the first verb, the subject (speaker) is followed by the object (listener) but in the second, the morpheme of the object (plural) is followed by that of the subject. This complication can be clearly understood if we do not confuse agreement marker [n] with pronominal suffixes [m, s].

5. Cases and Affixes/Clitics

5.1 Genitive and nominative cases

An interesting interaction between affixes of genitive and nominative cases is reflected in the following examples;

18)

     i.   Mei   nimi   khã̱ɖa
        'I   not=1SG   eat-SG'
        'I do not eat'

     ii.   t̪u: nẽ   kʰã̱ɖa
        'You   not-2SG   eat-SG'
        'you (singular) do not eat'

     iii. əssã   nise   kʰã̱ɖe
        'We   not-1PL   eat-PL'
        'we do not eat'

     iv. t̪usã   niʋʋe   kʰã̱ɖe
        'you (Pl)   not-PL eat-PL'
        'you (plural) don't eat'

In each of these sentences, the morpheme of the subject is attached to the negative polarity item 'not' and number agreement is marked on the verb. But if the subject of such sentences is a third person singular or plural, there is no pronominal suffix as the following sentence shows;

19)

     O   ni   kʰã̱ɖa/kʰã̱ɖe/ kʰã̱ɖi:
     'S/He/They   not   eat-3 SG/PL'
     'S/He/They   do not eat.'

This shows that the pronominal suffix of the third person in such constructions is zero. Therefore, the place is empty. In such contexts, pronominal suffix of another pronoun, if there is any in such sentences, occupies this place as the following example in (20) shows;

20)

bʰira	niʋʋi	khã̠ɖa
'brother	not=2 SG	eat-3 SG'

'your brother does not eat'

In this sentence, there the pronominal suffix attached with the negative polarity item is not that of the subject (your brother which is a third person); rather the pronominal affix of the second person (your) is added here. The line of argument here is, as pointed out earlier, the subject of this sentence is a third person which does not need its pronominal affix/clitic or agreement marker with the polarity item in this tense, and there is also semantic existence of another person in the subject phrase i.e. second person 'your' (in 'your brother'), the empty space left by the third person, is occupied by the affix of the second person which is in the form of a genitive case. However, this is only possible in cases of pro-drop. If the genitive pronoun of the second person does occur in the subject phrase, the affix of the second person is not legitimate as the following example in (21) shows;

21)

i.	ʈæɖa	bʰira	ni	khã̠ɖa
	'your	brother	not	eat'

'Your brother does not eat'

ii.	ʈæɖa	bʰira	*niʋʋi	khã̠ɖa
	'your brother not eat'			

'Your brother does not eat.'

A very relevant point to note here is that suffix/clitic doubling is optionally allowed in these constructions but obligatory if the subject is second person as the following examples in (22) compared with those in (23) show;

22)

i.	Mei	nimi/ni	khã̠ɖa
	'I	not-1SG/not	eat-SG'

'I do not eat'

ii.	əssã̃	nise/ni	khã̠ɖe
	'We	not-1PL/not	eat-PL'

'we do not eat'

As the above two sentences show, we can optionally add the pronominal suffix/clitic of the subject if the subject is first person singular or plural. We have already mentioned that pronominal suffix/clitic of a third person does not emerge as an affix in such contexts. The suffixes of second person subjects obligatorily affix with the polarity items in such sentences as the following constructions show;

23)

    i.   ṱu: nẽ/*ni   kʰã̠d̠a

       You   not-2SG/*not   eat-SG

            'you (singular) do not eat'

    ii.   ṱusa   'niʋʋe/*ni   khã̠d̠e'[6]

       'you (Pl)   not-PL/*not   eat-PL'

            'you (plural) don't eat'

Thus, the generalization that emerges from these examples is that in such constructions, the existence of second person pronominal suffix (or its agreement markers) with polarity items is obligatory, that of first person optional and of third person prohibited. That is why when an empty space, on account of third person subject is available to the semantically existing second person in the third person subject phrase (your brother), the pronominal suffix/clitic of the second person genitive occupies such a space. An example of vague meanings of single suffix in these contexts is given in the following set of examples in (24-26);

24)

        niʋʋe   khã̠d̠e
        'Your (guests) do not eat/ you do not eat.'

In such sentences where ambiguity may arise, a suffix primarily reflects nominative case of the second person, and if there is no nominative, genitive is inferred as the following phrase also shows;

25)

        Satende hane
        'Sat-IPFV COP-3 PL'
        'They were about to fall.'

One interpretation of this sentence is that they were about to push them to the ground. And the second one is that they were about to push something of theirs (wall etc.) to the ground. Similar vagueness is also seen in complex clitics of Finnish (Toivenon, 2000)

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[6] The sentence in 23-ii is an acceptable structure in colloquial speech these days under the influence of Urdu and Punjabi but in classical Saraiki the polarity item with inflectional vowel of the subject only is acceptable.

in which a possessive is reflected as a pronominal affix/clitic. The following pair of words of Saraiki shows that suffixation/cliticization is more dependent on cases rather than on persons;

26)

    i.   məraĩs?
        'mər-aĩ=s'
        'hit-1 SG agreement marker=3 SG'
        'should I hit him/her?'

    ii.   məresim
        'mər-e-s=m
        hit-FUT-3 SG=1 SG
        's/he will hit/beat me'

In these two examples, the subject precedes the object. In the first, the order of persons-marking morphemes is 1>3 but in the second it is 3>1. However, we need to keep in mind that the first expression has agreement inflection marker of the first person but in the second expression both are affixes/clitics. This shows a strong interaction between agreement marker and affixes/clitics of pronouns.

5.2 Ergativity and pronominal suffixes/clitics

Split-ergativity is a common feature of Indo-Aryan languages. An expression of this is noted below;

27)
mei pinɖuː kʰãɖa ɓeʈha ham   mei pinɖuː kʰãɖi ɓeʈhi ham
'I (male) was eating dates'   'I (female) was eating dates'

In the above sentences which are in imperfective aspect, the inflecting vowels (highlighted bold) attached with the verbs, agree in gender with the subject/agent who eats. On the other hand, the following sentences are in perfective definite mood which show that the gender agreement markers of the object (thing which is being eaten) is attached to the verb.

28)
Mei pinɖ kʰaɖi hai   Mei se:b kʰaɖa ha

'I had eaten date (feminine)'   'I   had   eaten   apple (masculine)'[7]

These examples show a change of structure on the basis of tense or aspect of the verb which is an example of split ergativity in Indo-Aryan. Such split ergativity is very common in this family of languages. It seems to have influenced the behavior of affixes/clitics in Saraiki. The following sentences reflect interaction of ergativity and affixation/cliticization in Saraiki.

29)
> i. pinḍũː kʰaḍiã   hanis
>   'dates eat-Past-F-PL   COP-PST-3 PL=3 SG.'
>   '(He) had eaten dates'
> ii. pinḍũː kʰã̃ḍe ɓeʈhe   hanis
>   'dates eat-IPFV-3 PL   Aux-3PL   COP-PST-3   PL=3 SG'
>   '(They) were eating dates'.

In the first sentence above, the word *hanis* has three morphemes, first the COPULA which is also a tense marker, which hosts two other morphemes, the second morpheme which the copula hosts, is of the plural object (accusative) i.e. 'n' followed by that of subject/agentive i.e. 's' which is a third person singular. However, in the second sentence (They were eating dates), the role of the 's' in the word 'hanis' is different. In the word 'hanis' in 29-ii (all other things being the same as in 29-i), the 's' for third person refers not to the agentive (because the agents are plural) but for someone which has a relation (genitive) to the person referred. Thus, possible subject of this sentence cannot be S/He but 'His/Her guests/relatives'. This sentence can mean 'His/Her (some relations like guests, etc. 'they') were eating dates'. In these sentences (29-i and 29-ii) the clitic/affix 's' in the word 'hanis' refers to two different cases of referents, namely agentive (s/he) and plural genitive-agentive (His/her relatives). In other words, suppose the eaters (subject) are 'his guests', the word 'hanis' consists of morphemes of both, i.e. a morpheme of plural (indicating relatives, etc.) and a morpheme of 3rd person singular (himself). Another important factor in these examples is that in the first sentence above, the verb agrees with the object whereas in the second it agrees with the subject. This is an artefact of ergativity.

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[7] Date is feminine and apple masculine in Saraiki.

5.3 Vocative and affixation/cliticization

An interesting case of pronominal affixation/clitics of vocative attached with other pronominal is noted below;

30)
        i.   Dhrukie 'he ran'
        ii. Dhrukiei:!
             Dhruk-i-e-i:
             'run-PST-PEF-2 SG'
             'your (he) ran!'
        iii. Vesni
             'they your will go'
        iv. Vesnia:
             Ve-s-n-i-a:
             'go-FUT-3 PL-2 SG -VOC'
             'Your they will go'

This is a kind of benefatctive case in Saraiki. Similar concept exists in Spanish in the form of illocutionary use of vocatives with verbs (Haddican, 2018). Punjabi also exhibits this phenomenon as the following examples in (31) will clearly illustrate.

31)
        i.   pia janda i: 'He (your) is going, there!'
        ii. pia janda e 'He is going, there'.

In these two sentences, the first has a clitic/affix or agreement marker of second person [i:] which is used in vocative case which is absent from the verb in the second sentence.

5.4 Suffixes/Clitics and gender agreement

In some contexts, gender agreement is also reflected in inflectional endings in Saraiki as the following examples in (32) show;

32)
        i.   diṭṭʲmis
             'di-ṭ-i=m=is'
             'give-PST-F-=1 SG=3 SG
             'I gave him/her (something feminine)'.
        ii. diṭṭemis
             'di-ṭ-e=m=is'

'give-PST-M=1 SG=3S
'I gave him/her (something masculine)'.

The highlighted vowels in the above expressions reflect gender of the objects. With the exception of a few tenses/aspects/moods, normally single/double suffixation/cliticization is allowed in Saraiki. For example, see the following examples which all mean 'I said to him';

33)

    i. akhiem
    ii. mei akhiem
    iii. akhia himms

Although all these expressions are grammatically correct but in these expressions stress and intonation differs along with focus of the theme. The first expression (33-i) is normal, simple and descriptive, the second (33-ii) shifts focus/stress on the speaker and the third (33-iii) reflects stress, positivity or strong affirmation 'I *did* say to him'.

6. Conclusion

This paper analyzed role of pronominal suffixes/clitics in Saraiki. Maximum two pronominal suffixes/clitics can occur in Saraiki with first person in the beginning followed by a third person. The ordering is strict in these suffixes. If a single pronominal suffix/clitic occurs in a phrase it may sometimes create vagueness. Sometimes orders of agreement markers change which is an artefact of verbs and tense. Gender is expressed by agreement markers in Saraiki. Nouns, negative polarity items, copular/aspectual verbs and principal verbs are possible hosts of pronominal suffixes. Among these, copular verb is the strongest candidate followed by negative polarity item for hosting clitics/affixes. If both are absent from the phrase, then the principal verb will host pronominal suffixes/clitics. Cases have strong interaction with this phenomenon. In case of single suffixation/cliticization with nouns, polysemy generates confusion about referents. Ergative and vocative cases have special interaction with pronominal suffixes/clitics. Doubling is allowed in Saraiki with first person but not with second persons.

Phonology is found to have a very strong interaction with this phenomenon. Geminating a consonant through insertion for the sake of satisfaction of prosodic requirements occurs in the derived words. We could not determine, in this study,

whether these morphemes are pronominal suffixes or clitics in Saraiki. This is a question for future researchers. Many aspects of morphology and syntax of other indigenous languages of Pakistan which are equally rich linguistically are also yet to be explored.

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Language of Politics and Youth Activism on Social Media: Implications for the Political Discourse of Pakistan

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Abstract

This study examines: (a) how the political events that unfold are commented upon on Facebook (henceforth the social media), (b) whether or not political expressions reveal about political representation, and (c) what are the implications of the social media on political discourse in Pakistan. A sample of 75 participants was purposely selected to study their political expressions and political representation on the social media. The data was confined to their Facebook conversations 'on the wall'regarding the disqualification of the former Prime Minister of Pakistan (Nawaz Sharif). The communicative activities and events they carried out were interpreted by taking the sociocultural perspective. Mostly, the participants who were 26-45 years of age used binary, sarcastic and ironical expressions as well as factual, opinionated and normative information to create their political consciousness about the disqualification of Nawaz Sharif. The female participants were found to be relatively more expressive in representing and defending their observations on the dismissal of Nawaz Sharif. The study has observed a considerable rise in the youth political activism in the Urban areas of Punjab. There is a fair chance that an increasing political conscious of youth would influence political parties of Pakistan to allocate more budget for social media campaigning.

Keywords: Politics of social media, Political expression, Political representation, Youth political activism

1. Introduction

Pakistan is a country of over 193 million people with a fast-growing Internet market. According to an estimate, around 20% of the population has access to the Internet mostly through their mobile phones. The rapid rise in the frequency of Internet connections has been due to government policies and mobile phone industry with an interest in socioeconomic benefits in the last two decades. People have free wifi access at several public places in Punjab – the largest province of Pakistan. Lee (2017) argues that the use of Internet in many ways is shaped by the academic, socioeconomic, political and cultural circumstances. The Internet has become a part of the political culture in Pakistan, however contemporary Pakistan is not comparable with the West or Southeast Asia in the development of social media usage and its proliferation in everyday life. The Internet is limited mainly to the educated middle and elite class of the country. Butt (2017) argues that the urban youth political activism has a trickledown effect reaching down to the rural silent youth majority. The Internet offers people a freedom to express themselves on various local and international political scenarios and to have feedback as it is the case in many countries (see e.g. Sreberny & Khiabany, 2010; Volkov, 2012; Willnat, Wong, Tamam & Aw, 2013; Park, 2015; Hermida, 2015; Velasquez & Rojas, 2017; Barisione & Michailidou, 2017).

The use of social media (mainly, Facebook, Instagram, Twitter, WhatsApp, Blog, YouTube and so forth) for political expression and political representation (speaking up for a party one supports) is emerging invariably among the people of Pakistan beyond gossip and entertainment. They are the same people who have been away from politics for around for a long time. But social media sites seem to be a new antecedent of political expression for them as noted by various researchers (Eijaz, 2013; Gil de Zuniga, Molyneux & Zheng, 2014; Khan & Shahbaz, 2015; McAllister, 2016; Karamat & Farooq, 2016; Lee, 2017; Butt, 2017). Unlike the conventional electronic and print media, social media networking sites are considered more efficient and effective in sharing uncensored information (see e.g. Molony, 2014). Besides knowing about the news and views on political events, social media usage influences interpersonal communication and self-efficacy that in turn leads to political participation (c.f. Lee, 2017; Enli, 2017; Butt, 2017). Keating and Melis (2017) highlight that the social realms people are engaged in provide them opportunities to express their political self. Not surprisingly, public voice in the crucial political issues is either missing or manipulated or controlled by the mainstream media in the larger interest of their allied political parties in Pakistan. Wagner and Gainous (2013) argue that limiting and

censoring print newspapers, radio, or television broadcasting is within the ability of most state institutions. Social media platforms have filled this gap by providing the young people means to express their political self freely and (a)synchronously. A shift from the traditional media to social media for recreating political content, seeking information and entertainment is increasingly becoming a point of contestation and debate in Pakistan.

Researchers (e.g. Cantijoch, 2012; Seib, 2012; Wagner & Gainous, 2013; Romero, 2014; Rosa, 2014; Bute, 2014; Yang & DeHart, 2016; Mercea, 2017; Caiani & Kluknavská, 2017) emphasize that Internet usage may have an impact on specific forms of political participation such as membership, holding office, fund raising, demonstration and other formal and informal activities. Since the last general election in 2013, social media sites (particularly, Facebook and Twitter) have been used as an important tool to mobilize the supporters of Pakistan Tehreek-e-Insaf (which emerged as the largest political party under the leadership of cricket legend, Imran Khan) against the election rigging and corruption by Pakistan Muslim League Nawaz (lead by a veteran politician who thrice served as the Prime Minister of Pakistan, Mian Muhammad Nawaz Sharif). Pakistan Tehreek-e-Insaf (PTI) capitalized on the popularity of social media among the urbanized educated population and gathered around 50 thousand people to stage a *dharna* (sit-in-protest) at Islamabad in 2016 against the election rigging and corruption by Pakistan Muslim League Nawaz (PMLN). In the same vein Bute (2014) and Rasmussen (2017) argue that social media networking sites play an important role in organizing citizen protest in a societal and political context. The sit-in-protest gave a serious blow to the then ruling party PMLN. Social media sites play a significant role in helping political actors getting their voice out to a larger community mostly a direct appeal to their voters for information, persuasion and mobilization (see e.g. Eijaz, 2013; Vaccari et al., 2013; Chadwick, 2013; Johannessen, 2014; Fraia & Missaglia, 2014; Ahmad & Popa, 2014; Deželan, Vobič & Maksuti, 2014; Borah, 2014; Shen, 2016; Michailidou, 2017; Kovic et al., 2017; Spaiser et al., 2017; Rashid & Rafi, 2019).

Since the proliferation of social media especially in the lives of young people who form around 50% of the total population in Pakistan, there is an increasing trend among them to express and represent their political stances without any restraint – even during a dialogue over various political issues such as Panama leaks. The Internet has been seen as a means of reinvigorating political knowledge, engagement and empowerment among young people as has been emphasized by McAllister (2016),

Karamat and Farooq (2016) and Keating and Melis (2017). In the Panama papers, the former Prime Minister of Pakistan (Mian Muhammad Nawaz Sharif henceforth Nawaz Sharif) and his family were accused of money laundering through foreign companies. The news went viral on social media. The people of Pakistan demanded the resignation of Nawaz Sharif and to clear the charges of corruption. Finally, the case was filed by PTI and its allied political parties in the Supreme Court of Pakistan (SCP). In doing this, much attention was given to social media by PTI and other interest groups to enhance people's knowledge about the Panama Scandal. In many ways, an environment was created to force the SCP to take a decisive action against Nawaz Sharif and his family. Hence, numerous paid ads were posted on Facebook to oppose the initiatives of PMLN as investigated by Khan and Shahbaz (2016) and Vaidyanathan (2017) that social media precisely Facebook was used to run ads to win people's favor for Donald Trump.

Unlike the Panama scandal that Nawaz Sharif was originally booked for, he was disqualified by the SCP for his affiliation as Chairperson with a Dubai based company run by his family and for hiding his income through it. Also, the court referred his case to National Accountability Bureau for the investigation of corruption charges against him. Soon after this decision, the supporters of both PTI and PMLN thronged the social media with their views on the verdict. PTI supporters welcomed the decision by declaring it a 'historical verdict'. On the other hand, PMLN supporters declared the decision a 'black day' in the history of Pakistan. Mostly bystanders expressed their wish for a peaceful and economically stable Pakistan. Hence,the social media was flooded by opinions in favor of and against the verdict. This happened perhaps for the first time in the history of Pakistan that people especially young people expressed their political selves overwhelmingly on the social media. The disqualification of Nawaz Sharif provides a foreground for understanding how the social media can serve to create a new political environment for people in Pakistan.

Although past studies show a correlation between the use of social media and political participation and political mobilization against regimes and organizations, there is a little scholarly research available that investigates political expression and political representation by people on the social media in Pakistan. Lall (2012 and 2014) concluded in an offline research on youth political participation that Pakistan's power structure does not encourage rather prevents youth political expressions and participation. The Internet has become a space of contention between people and the state and thus provides a new discourse to 'citizenship' (c.f. Sreberny & Khiabany, 2010). In the virtual discourse which has a profound impact on real-life, politics may

not be regarded as an older or perhaps middle-aged person's pursuit. The study explores: (a) how the political events that unfold are commented up on the social media, (b) whether or not political expressions reveal about political representation, and (c) what are the implications of the social media on the political discourse of Pakistan. Hence, the study finds it is important to examine the Internet-based subjects and their influence on formal politics who might not have been approachable prior to a proliferation of social media.

2. Methods

2.1 Theoretical Underpinning

The analysis procedure was based on the Sociocultural Communication Approach (SCA) that interprets communicative activities and events people express in the common space by considering the indigenous perspective and background knowledge (c.f. Shi-xu, 2016; Rafi, 2017). The background knowledge of the participants regarding the resignation of Nawaz Sharif included certain presuppositions and entailments in their communication, which were socio-politically embedded. SCA assumes that the cultural context of speakers determines communication habits, which can be realized through their linguistic choices such as digital images, emoticons, videos and comments in the virtual spaces. Shi-xu (2016) notes that 'people accomplish social interaction through linguistic and other symbolic means and mediums in particular cultural relations…Culture…is saturated with power relations and power contestations' (p. 3). The social media tends to provoke the least powerful whose voice is marginalized in the mainstream media to comment through cultural semiotic resources on unequal distribution of resources and indiscrimination. SCA draws on textual and semiotic resources used to comment upon real life events in the virtual spaces and their meanings are determined by whole not by its parts. The data was interpreted as metonymic cultural artefacts of broader societal processes that involve powerful groups e.g., army, judiciary and political parties inserting particular meanings and the participants were depicted who either resisted or accepted these meanings. It was these broader processes that were reflected in, but lie beyond the data that were somehow embedded in the interpretation.

2.2 The Data

The data was based on what the participants generated in their communication on Facebook wall about the verdict of SCP. The sample of this study comprised my Facebook friends who were not available in most of the cases for a face-to-face

communication. I had met many of them at least once in an offline context. They were my students at the institutions I had been teaching for around 15 years. I was thus familiar with a majority of the participants' gender, age, residence, education and indirectly with their socioeconomic status. They were spread over the entire country; however some of them were part of the Pakistani diasporas in various countries such as Australia, Canada, Ireland, Malaysia, New Zeeland, Saudi Arabia Sweden, UAE, UK and USA. I restricted the data to Pakistani nationals even though they were living abroad mainly for higher education, however they were in contact with their families and friends through the social media. They were observed taking a keen interest in the political dialogue that emerged after the resignation of Nawaz Sharif. Moreover, their participation in the communication threads showed that they were following regularly the political events unfolding in their home country. It is important to note that most of the participants were either supporter of PTI or PMLN. There was hardly anyone representing other political parties such as Pakistan Peoples Party, Muttahida Quami Movement, Jamaat-e-Islami, Jamiat Ulema-e-Islam (F) and so on. Those who were foreigners or not known or I could hardly retrieve information about them were excluded from the study. Considering all the above-mentioned factors, a sample consisted of 75 participants was selected purposively to gather the data. Instead of crawling the post on public pages which restrict inside view in many ways, I chose purposive sample technique to have an emic perspective regarding the demographic information of the participants and eventually to make a rich interpretation of the data sets.

The data was based on 75 male and female participants of different age groups (15-25, 26-35, 36-45 and 46-onward) areas (Pakistan and abroad) and social status (middle class and upper middle class). As soon as the decision was announced by SCP on July 28 at 11AM, 2017, supporters of PTI and PMLN expressed their politically charged comments, digital images and videos containing their sentiments. I crawled through their Facebook walls to record whether or not they were a part of the political dialogue which evolved after the disqualification of Nawaz Sharif. Of 512 messages posted on July 28th, 2017 by the participants, I selected 176 posts which were directly relevant to the theme of Nawaz Sharif's disqualification. Usually, the information travelled from an individual to their immediate circle. The participants employed linguistic conventions such as symbols and objects. Their postings can be classified into the national language (Urdu), the second most prestigious language (English) and the regional language/dialect (mainly Balti, Pashto, Punjabi), however most of the posting were in the Urdu language, perhaps for the dissemination of information to a large

number of followers. In addition to this, code-switching, short language forms and emoticons were common in the participants' comments on the postings.

2.3 Ethical Considerations

I considered data collection legislations even it was accessible. Prior to the data collection, I sought the participants' permission through a status update on my Facebook wall whether I could include their conversation regarding the disqualification of Nawaz Sharif in this study. I told them the research interest and the purposes of data collection. They were assured that the data extracts selected from their Facebook walls would be used only for this study and would not be used elsewhere. They gave me permission in response to the thread that I created on my timeline to include their postings in this study. Not unsurprisingly, some of them had no problem in revealing their original identity. Most of them were running their accounts with pseudonyms. The information that might identify their place or institution was never disclosed as has been endorsed by the Association of Internet Researchers (2012). The data was collected, arranged and analyzed to the extent that the identity of the participants might not be revealed. Since the data were collected in the context of free conversation, I could not forbid the use of racist and sexist language, and other contentious and provocative material (c.f. Ess, 2009).

I took an emic view to go further in-depth on the details of practices and beliefs of the participants. Whereas this perspective provided me rich descriptive reports about the disqualification of Nawaz Sharif, I might not rule out my unconscious political biases in the interpretation of the data sets, which seems to limit generalization of the findings. To counter this limitation, though I took different vantage points (such as gender, age, residence, education and socioeconomic status) to codify the data for the most reoccurring category and themes (regarding political expressions and political representations) emerged in the comments and semiotic resources produced by the participants.

2.4 Data Analysis

This is a mixed-methods research. To answer the research question how the political events that unfold are commented upon on the social media, I analyzed the status updates (e.g. digital images, and comments) of the participants regarding disqualification of Nawaz Sharif to construct codes (e.g., honest vs. corrupt, steaming food and *Alhamdulillah*) to look for commonly emerging patterns or categories (e.g. binarism,

ironic & satirical expressions, cultural & religious connotations, and neutral expressions) to account for themes. The data was organized for constructing, indexing and sorting codes at the first stage. At the second stage, the categories were described for possible linkage between them. Finally, the commonly emerging themes were explained to account for political expressions and representations. The demographic detail (i.e., age and gender) elicited from the participants' walls was interpreted to elaborate the findings. The political expressions either in favor of or against a political party were used as a partial correlate of the participants'political representations. More precisely, frequency count on political expressions and responses in the form of 'like' 'dislike' or/and comment were also measured to reveal political representations by the participants. The participants were found defending their political positions on the social media which was an indication of their political affiliation as well. Furthermore, the frequency of conversations and responses on the status updates helped speculate political conscious of the participants.

3. Results and Discussion

The social media provided 27% of the participants an outlet to engage in politics, however some of them were far more engaged in representing their political parties. The participants who were between 26-45 years of age posted maximum comments and digital images regarding the disqualification of Nawaz Sharif. The average age of the participants engaged in political activities was higher than the studies carried out in the west (see e.g. Feezell, Conroy & Guerrero, 2016; McAllister, 2016; Keating & Melis, 2017) on political expression and political participation. As compared to male participants, female participants slightly did more posting on this issue. There was not a single female participant who posted anything against the disqualification of Nawaz Sharif. There was an overwhelming support given to PTI by the participants. 90% status updates were from Punjab – the most populated province of the country. Around 5% of the posts were from Pakistani overseas diasporas, and the remaining 5% were from Gilgit Baltistan, Khyber Pakhtunkhwa, Kashmir and Sindh. There was no status update from Balochistan. One obvious reason for a very low representation from Gilgit Baltistan, Khyber Pakhtunkhwa, Kashmir and Sindh was because of a majority of the participants who participated in this study was from Punjab. Also, Punjab is the province with the highest users of Facebook (c.f. Rafi, 2017). The finding suggests that the rest of the provinces are far behind in the use of the social media for political expression and political representation as found by Lall (2014) that the political literacy is very low in Pakistan. However, when we compare the role of Facebook and more broadly social

media in political engagement since the last general election in 2018, we find an increasing percentage of the subjects engaged in opinion expression. Hence, we may speculate an increasing role of social media in the next general election in Pakistan.

Table 1:Demographics of posting on the disqualification of Nawaz Sharif

Age	Gender		Frequency of posting
	Male	Female	
15-25	2/17	1/11	6
26-35	13/25	23/46	38
36-45	14/83	12/42	107
46 and above	4/39	6/15	25
Total	33/164	42/114	176

The participants made their voice in favor and against the decision of the Supreme Court of Pakistan. It is evident in table 1 that 75 participants expressed themselves by posting a comment and/or a digital image covering various themes such as political victory of PTI and victimization of PMLN. The political expressions that evolved on the social media had very clear binary patterns e.g. honesty vs. corruption, good vs. bad, truth vs. falsity, innovative vs. classical, and patriotic vs. disloyal. The positive expression in this binarism was implied for PTI and the negative word was used to refer to PMLN by 87.5% of the participants. Only 12.5% of the participants favored PMLN with positive connotations such as economic progress as indicated in figure 1 (b). They praised PMLN for making Pakistan a nuclear country, accomplishing several development projects and lifting Pakistani economy that was deteriorated by the previous governments.

The political expressions in figure 1 reflect a kind of paradoxical situation. One of the participants expressed her excitement on the dismissal (*Na-Ahal* in the Urdu language) of Nawaz Sharif and his family members in figure 1 (a). The post was liked by 25 of her followers and commented on in affirmative e.g., *love you judges*, *salute to the judges*, *the history is written*, *justice prevails in Pakistan* and so on. The choice of certain code-mixed linguistic expressions (such as *Na-Ahal*, which means 'disqualified', *Alhamdulillah,* which means 'all praises and thanks to be God', *Pakistan Zindabad* which means 'long live Pakistan' and *Allah tera shukriya,* which means 'thank God') indicates their 'local identity' in the digital discourse. Another participant opposed the decision of the SCP in figure 1 (b) by drawing a comparison between the tenure of Nawaz Sharif and the past governments. He praised PMLN for its efforts for the economic upturn especially in the sectors of transportation, energy and agriculture. The post was neither liked nor commented on by his followers. There was a kind of

opposition to pro PMLN postings as indicated in table 2. A majority of the participants did not like but were rather offended by the status updates favoring PMLN.They denounced the PMLN supporters as ignorant and biased. As indicated in the conversation thread in figure 1 (c), the PMLN supporters called the SCP decision as 'black day'. The comment was opposed by PTI supporters as the 'end of black day'. In the same conversation thread, even the news headings (for example; 'the establishment'in Pakistan had already decided to oust Nawaz Sharif in one way or another) of mainstream media (such as Bloomberg and Geo) in the support of PMLN were contested openly and declared as biased by the participants. One of the supporters of PMLN was bullied when he challenged the decision of SCP and demanded accountability of the judges.

Figure 1: Mixed reaction to the dismissal of Nawaz Sharif

In another conversation thread, one of the participants wrote on his wall the Quranic verse (إِنَّا لِلّهِ وَإِنَّا إِلَيْهِ رَاجِعونَ for we belong to God and to Him we will return) usually recited when someone is dead in the Muslim culture to ridicule the resignation of Nawaz Sharif. There were several posts in which the personality of Nawaz Sharif was directly hit and ridiculed. In figure 2 (a), the caricature of Nawaz Sharif and his office in the backdrop was posted to make fun and to highlight his love for steaming food while speculating his longest tenure as the Prime Minister. The image along with the text was received by the participants as his non-serious attitude towards the burning issues of the country. Similarly, the second image in figure 2 (b) portrays a kind of fun when he was running

away from the Prime Minister's office along with his baggage. It was observed that the ironic and satirical posts were liked, commented and shared by the participants mostly to mark the day. It is important to note that the source of such posts was perhaps the social media team of the opposition parties and media houses as demonstrated by Spaiser et al. (2017) that public opinion on social media is manipulated usually by political actors. These images were further amplified and gained more popularity when shared on the social media.

a   b

Figure 2: Ironic and satirical political expressions

The participants created a kind of political environment that was liked by their followers. As indicated in table 2, there were 3764 likes on 154 postings in favor of Nawaz Sharif's dismissal. There was no dislike on such postings. In addition to liking a post which is perhaps the easiest thing to do, 254 comments were also posted in favor of his resignation. As expressed in figure 3 (a and b), most of the comments showed apparent faith in the decision and lamented PMLN as a corrupt regime. These comments were further liked and replied to as 'Independence Day' and freedom from the corrupt regime. There was a kind of celebration marked by the supporters of PTI. Some digital images clearly showed the environment of festivity extended in the offline discourses. Some political leaders of the opposition parties and their supporters distributed sweets and organized dinner parties to mark the day. The finding is constant with the study of Gil de Zuniga, Molyneux and Zheng (2014) who concluded that social media news use has direct effect on offline political participation.

Table 2: Frequency of postings in favor and against the disqualification of Nawaz Sharif

	Frequency of posting	Reaction			
		Like	Dislike	Comments	
				Support	Oppose
Favor	154	3764	0	254	09
Against	22	231	0	183	16

a   b

Figure 3: Expressions of faith and excitement on the decision of Supreme Court of Pakistan

Some of the participants took a neutral position for a variety of reasons while expressing their hope for a prosperous and peaceful Pakistan. In figure 4 (a), the participant noted that the decision was the beginning of an accountability process; however politicians had to submit to them first. In the same thread, another participant welcomed the decision of SCP and demanded accountability of the former president of Pakistan Asif Ali Zardari as well. The post in figure 4 (a) was liked and commented by 120 followers. In figure 4 (b), the Quranic verses were posted saying "O Lord, do not impose on us statesmen who are not kind and do not have your fear". The participant also appealed to the masses to recite these verses until the next prime minster takes oath.The digital images related to the Holy Quran arouse feelings and emotions to receive likes or comments. The posts related to Islam are usually made emotionally provocative through messages such as 'only Satan (devil) can stop you liking/sharing this' which govern the users' choices. These postings were responded conventionally in Romanized Urdu maybe to relate them with the local identity in the digital discourse. One of the reasons for the popularity of such posts is the tight bond between Islam and the participants.

a

b

Figure 4: Expressions of a hope for prosperous and peaceful Pakistan

4. Implications

The verdict by the SCP created a kind of politically charged environment and motivated the participants to express themselves. A majority of the participants represented PTI on the social media by posting anti-PMLN comments while contesting with its supporters. They developed the argument that PMLN was a corrupt political party which did money laundering to buy offshore companies. Moreover, they noted that PMLN never strengthened the institutions rather hatched conflict between them for its vested interests. On the other hand, the supporters of PMLN declared the decision motivated by Pakistan Army because Nawaz Sharif had differences with the army over some strategic issues as supported by Haroon (2018) in his interview in Hard Talk BBC that Pakistani Army was meddling political affair of the country. They posted on their wall the analysis of local and foreign media to support their observations. Apart from whether the decision was right or wrong, the social media provided a platform to the participants to exercise freedom of expression.

The people of Pakistan have been away from politics for a long time as also highlighted by Butt (2017) in her article on "Political Consciousness of Youth". It seems as the social media has given an impetus to the political activism in the country. Barisione and Michailidou (2017) support the observation that the ever-growing influence of the social media plays a crucial role in creating awareness and spreading

voice on issues that the mainstream media does not cover. The participants drew a comparison between governance and delivery, provisional management of the governments and development initiatives, pros and cons of the development agenda vs. providing public services to promote social justice and further human rights.They appeared to be politically more conscious than ever. There is a fair chance that an increasing political conscious of youth would influence political parties of Pakistan to allocate more budget for social media campaigning in the next general election.

The participants who used to be passive – they had not been posting politically charged comments on their walls – became organized, active and began to raise their voices as concluded by Yang and DeHart (2016) that the use of social media is a positive predictor of political participation. They became more and more involved in the decision making and political activism, which has stimulated a change in the interpersonal communication, political behavior and collective action. The socio-political events and activities carried out cannot be restricted or masked for a long time as it was the case before the proliferation of the social media in the lives of people in Pakistan. These activities are unfolded on the social media for the common people that warn or/and alert in some way politicians to be fair in their social practices as noted by Schlozman, Verba and Brady (2011) that the Internet permits ordinary citizens to short circuit political elites.The social media empowers the masses who lack organizational membership by providing them a platform to express their political self freely (see e.g. Lee, 2017).The participants demonstrated relational and performative political expressions through the expectations and emotions in their communication to influence the real-world discourses as noted by Hermida (2014) also.

5. Conclusion

The disqualification of the former Prime Minister Nawaz Sharif became a topic of national as well as international interest. The event was taken seriously and recreated by posting comment, digital image, video and participating in the conversation threads. The entire issue has given impetus to the political engagement and activism as well as changed the political consciousness in a lot of ways. The study is in line with Keating and Melis (2017) that 27% of the participants who were between 26-45 years old were far more engaged in using the social media for criticizing PMLN; however a substantial proportion of the sample never used the social media for political purposes. The political environment recreated by them was clearly depicting political representations. Most of the female participants favored PTI and its initiatives for justice across the board. There

were a few participants who opposed the decision of the SCP and supported PMLN. The study observed a rise in the political activism on the social media in favor of PTI in Punjab as supported by Kovic et al. (2017) that social media activity can have substantial impact on voting behavior. It seems that social media savvy political parties will have an advantage over traditional political parties for campaign in the next general election-2023 in Pakistan. The study recommends exploring tirade of politicians, people and social media to draw a comprehensive picture regarding increasing awareness of political engagement, empowerment and activism in Pakistan.

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Intertextual and Inter-discursive Construction of Muslim Identity in Iqbal's Poetry: A Postcolonial Perspective

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Abstract

The present study aims to analyse the role of the intertextuality and interdiscursivity in the construction of Muslim identity in Iqbal's poetry in the postcolonial perspective. Moreover, it investigates what counter discourses are constructed by Iqbal, and how these discourses write back to the colonial discourses about the history of the colonized communities. The four Poems of Iqbal named Shikwah "Complaint", Jawab-e-shikwah "Answer to the complaint", Masjid Qurtuba "Mosque of Cordoba" and Mein aur Tun "I and You" have been selected from Bang-e-dara, and Bal-e-Jibril. Furthermore, the study investigates the discursive strategies used by Iqbal in the process of this construction. Orientalism has provided the conceptual framework, and Critical Discourse Analysis has been used as a theoretical and methodological framework to analyse the data. The findings reveal that Iqbal has employed intertextual and interdiscursive references from the glorified past of the Muslim history in order to construct the Muslim identity as brave, civilized and morally strong. It has been constructed that the Muslims are not non-historical entities. Thus, these counter discourses of the Muslim identity have been constructed to counter the imperial fabricated narratives of the Orients as coward, uncivilized and non-historical identities. Moreover, in the construction of these discourses, the writer has used the discursive strategies of repetition, universalization, nominalization, foregrounding, and anaphora and so on.

1. Introduction

The present study deals with the postcolonial discourses. It has been investigated how they counter the colonial discourses about the history of the colonized communities particularly the Muslims of the subcontinent. Colonial discourse is a tool to justify the colonial rule through negative image building of the colonized. This issue has been highlighted in *Orientalism* by Said in 1978. *Orientalism* is the study of the relationship between Orient and Occident. There are various stereotypes constructed which are based on the binaries between the Orient and Occident. For instance, colonized communities are represented as the non-historical entities as having no historical past (Muhammad, 1995), and history in the colony is usually associated with the arrival of imperial power. There are a number of other stereotypes about the colonized communities. Said (1978) posits that the perspective of the west towards the East is not completely realistic but has an element of fabrication. Postcolonial discourses counter these constructed stereotypes.

Counter discourse is the symbolic resistance of the colonized subject which challenges the discursive practices of the colonial texts (Terdiman, 1985). There are different critical models of postcolonial literature but the Muslim narrative is the neglected dimension in this area (Zahra, 2013). Thus, the present study deals with this neglected dimension of this area of postcolonial study. The poetry of Iqbal has been selected as it deals with the discourses of the construction of the Muslim identity. Furthermore, the study investigates how these discourses counter the constructed stereotypes. Moreover, it investigates how these discourses write back to colonial discourses about the history of the colonized communities. In the construction of all such discourses, the role of intertextuality and interdiscursivity can't be ignored. Thus, in the present study, this role of intertextuality and interdiscursivity in the construction of the counter discourse has been analysed. The phenomenon of intertextuality revolves around the concept of the inter-dependence of the literary text on the mass of other which preceded it (Bullock and Trombley, 1999). Fairclough (1992) claims that texts are inherently intertextual in nature. These intertextual texts are also interdiscursive, and there is an articulation of different discourses in them (Phillips and Jorgensen, 2002). The poetry of Iqbal is intertextual and interdiscursive in nature. To counter the claims of colonial discourses about the non-historical nature of the colonized, the image of the Muslim is constructed through intertextuality and interdiscursivity to recall the glorified history of the Muslim of the subcontinent. Thus, the aims and objectives of the present research are as following:

2. 1.1 Objectives

1. To analyse the role of intertextuality and interdiscursivity in the construction of the Muslim identity in Iqbal's poetry in the postcolonial perspective
2. To investigate what counter discourses are constructed by Iqbal through intertextual and interdiscursive strategies
3. To examine how these discourses write back to colonial discourses about the history of the colonized communities
4. To investigate which discursive strategies are used by Iqbal in the construction of these discourses

3. 1.2 Research Questions

1. What is the role of intertextuality and interdiscursivity in the construction of Muslims identity in Iqbal's poetry in the postcolonial perspective?
2. What are the counter discourses constructed by Iqbal through intertextual and interdiscursive strategies?
3. How do these discourses write back to colonial discourses about the history of the colonized communities?
4. Which are the discursive strategies used by Iqbal in the construction of these discourses?

The Orientalism has been used as a conceptual framework and critical discourse analysis has been used as a theoretical framework to analyse the data.

4. Conceptual and theoretical Framework

The theory of Orientalism has been used as the conceptual framework in the present study. Moreover, Critical Discourse Analysis (CDA) has been used as the theoretical framework. The combination of these two is required in order to deal the nature of research questions in the present study. This framework is required to analyse the role of intertextuality and interdiscursivity in the construction of the Muslim identity in Iqbal's poetry in the postcolonial perspective.

CDA is linked with the processes of the production and consumption of the discourses and texts in terms of power relation, and also gives us an understanding about the socio-political environment of the context in which the particular discourse is produced and consumed. Thus, it gives us an insight that the particular discourse is produced through interdiscursivity and intertextuality in terms of power relations. However, it does not chiefly give us an understanding about the power relations of the

Orientals and Occident. As the present study is concerned with this relationship, we also need a conceptual underpinning from the *Orientalism*.

The colonial discourse is a significant concept in the postcolonial studies. It is a tool to justify the colonial rule by constructing the negative image of the colonized communities. It has been highlighted in *Orientalism* by Said in 1978, and thus made the foundation of the postcolonial studies. Said combined the idea of *hegemony* by Gramsci and the concept of discourse by Foucault to introduce the term of colonial discourse. Hegemony is linked with the "domination of the set of ruling beliefs and values through consent" (Bertens, 2001:88). Discourse is described as the set of ideas using language as the tool for the construction of reality. Thus, Said says that the colonial discourse constructs the positive image of the colonizer through the negative representation of the colonized. "*Orients* is conceived as being everything that the west is not; its alter-ego" (McLeod, 2007: 40). So, in the colonial discourse, different stereotypes are constructed which are based on the binaries. Colonized communities are constructed as the non-historical entities as having no historical past (Muhammad, 1995). Moreover, it is depicted that history begins in the colonized communities with the arrival of the colonial power. Furthermore, Occident is constructed as rational and Orient as irrational. McLeod (2007) has discussed 6 types of stereotypes that Said has highlighted in his seminal work on Orientalism. These includes strangeness of the Orient, its femininity, the historical transcends of the East, backwardness/ primitiveness, oddly different (unusual, bizarre), and irrational/abnormal. McLeod (2007) goes on to say that in Orientalism the East, as a whole, is feminized, deemed passive, submissive, exotic, luxurious, sexually mysterious and tempting" (45). Orients are described as weak, coward, lazy, untrustworthy, "possessing a tenuous moral sense" (46). Said (1978) posits that western perspective of the East is not realistic representation of the Orient. In order words, it is a kind of "fabricated construct" (McLeod: 41). In postcolonial discourse, counter-discourse is presented to counter these constructed stereotypes.

Counter discourse is the symbolic resistance of the colonized subject which challenges the discursive practices of the colonial texts (Terdiman, 1985). There are different critical models of postcolonial literature but the Muslim narrative is the neglected dimension in this area (Zahra, 2013). Thus, the present study deals with this Muslim narrative, and it has been analysed under the theoretical framework of CDA.

CDA views discourse as a kind of social practice. It is intertextual and works ideologically. Moreover, it is the source of the construction of power relations. CDA

thus claims that discourse should be analysed in the context in which is produced and consumed. The three-dimensional model of Fairclough is as following:
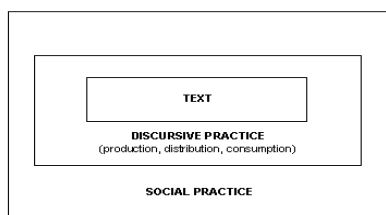
The three levels include description, interpretation, and explanation. The formal features of the text are described in the first level, description. It includes linguistic analysis: textual organization, lexical choices. The processes and the functions of the passivization are also examined in order to analyse how the participants are forgrounded and backgrounded. Thus, it is linked with the systemic-functional linguistics of Halliday.

The second level deals with the processes of the production and distribution of the texts. Intertextuality and interdiscursivity are the important part of this discourse production and thus, are significant key concepts in the Fairclough's model. He is of the view that texts are intertextual in nature and constructed with the elements of other texts (1992). Moreover, there are a number of discourses present in the texts which are making the texts as also interdiscursive in nature. There are a number of researches which analysed the role of intertextuality and interdiscursivity in the construction of the discourses. Naggar (2012), for example, analysed the role of intertextuality and interdiscursivity in the speech of Muslim televangelist named Hamza Yusuf. Ali & Mohammad (2016) have also analysed this role in the construction of consensus in the political affairs. The present study is going to put a drop in the research ocean of Postcolonial Studies by examining the role of interdiscursivity and intertextuality in representation of the Muslim identity in the postcolonial discourse of Iqbal. The third level of analysis, explanation, analyzes the situation, institution and the broader socio-political context in which a particular discourse is constructed (Fairclough, 1992).

5. Methodological Framework

CDA has also been employed as the methodological framework in order to analyse the data as it guides the data selection and its analysis.

 The postulates of Fairclough's CDA are as following:

1) Discourses are constructed.
2) Discourses and texts are produced in relations with other discourses and texts.
3) Analysis of any text/discourse is done on three levels. These include description, interpretation and explanation.

The research is qualitative in nature. Four Pomes of Iqbal from the *Bang-dara,* and *Bal -e- Jibril* have been selected.

The analysis of the data is done according to the following steps:

1. Underlining the linguistic choices in the verse of Iqbal contributing in the identity construction of the Muslims
2. Investigating which type of counter discourses is constructed by Iqbal in the postcolonial perspective
3. Examining how these discourses write back to colonial discourses about the history of the colonized communities
4. Analyzing critically the role of intertextuality and interdiscursivity in the construction of these postcolonial/counter discourses.
5. Analyzing the discursive strategies used by Iqbal in order to explore how discursivity has been created.

6. Data Analysis and Discussion

The data has been analysed in the light of conceptual framework of Orientalism and the theoretical and methodological framework of CDA. It highlights that the postcolonial discourses in Iqbal's poems are constructed through interdiscursivity and intertextually. These discourses are about the construction of the Muslim identity, constructed through the past history of the Muslim, which are functioning as the counter discourses in the postcolonial perspective. These discourses write back to the occident fabricated narratives about the Orients as non-historical entities, coward, passive, and uncivilized. The constructed counter discourses include glorified past history of the Muslims, brave and civilized character of the Muslims of the past. And importantly, these discourses are created through interdiscursive and intertextual strategies.

Iqbal, the poet of East, used the tool of poetry not only to awaken the Muslim from the slumber but to counter the colonial discourses regarding the history of the colonized communities. He has particularly focused on the Muslims narrative, and has constructed that the Muslim communities having the magnificent history. They have the

history and culture of the people who had been brave and determined not coward and lazy, civilized not primitive.

The following illustration helps us to get an idea how the discourses are contributing in the construction of the Muslim identity through Interdiscursivity.
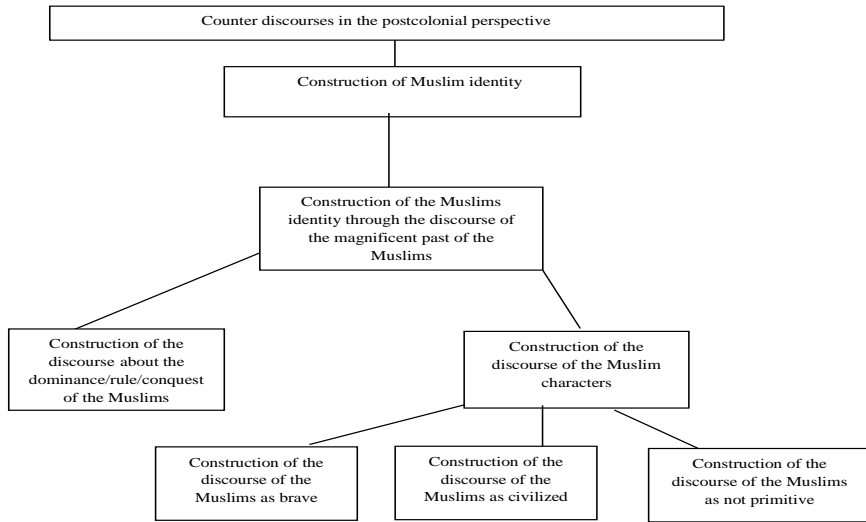
The above illustration has highlighted the role of interdiscursivity in the construction of the discourse about the Muslims identity. In other words, it depicts how the discourse about the Muslim identity has been constructed (from the magnificent past of the Muslims) through discourse on the dominance of Muslim, and discourse on the Muslim character (which itself is created through discourse on Muslim as brave, civilized, not primitive). Moreover, a number of intertextual references have been used in the construction of these discourses. These discourses are writing back the colonial discourse about the history of the colonized communities. These have been discussed one by one.

4.1 Construction of discourse of the magnificent past of the Muslims

Said (1978) posits that Occidentals believe that the Orientals had no history. In other words, they are presented as non-historical entities (Muhammad, 1995). This stereotypical representation has been written back by Iqbal particularly with reference to the Muslim identity and narrative. He has written back to the occident that the Muslim had the magnificent history and past which has its centuries back roots. The Muslim

were not meek and passive but the dominant one, and had conquered the vast area. They gained control of the large area, and known as Arab conquest. Gibbon (n.d) writes about the magnificent and victorious history of the Muslims, and says that "under the last of the Umayyads, the Arabian empire extended two hundred days journey from east to west, from the confines of Tartary and India to the shores of the Atlantic Ocean ... We should vainly seek the indissoluble union and easy obedience that pervaded the government of Augustus and the Antonines…." Once they had been the ruler, after conquering the lands, they laid the foundation of great civilizations. Even when Muhammad Bin Qasim conquered the subcontinent, he followed the steps of his historical traditions, and laid the foundation of civilized culture. Iqbal, in his poetry, by quoting this magnificent past of the Muslim, counters the Occident's fabricated narrative about the history of the colonized Muslims on one hand, and persuades the Muslim of his age to take action and to do struggle to revive their history and tradition on the other hand. The Muslim identity from the past has been constructed in the following dimensions as the above-mentioned illustration indicates:

1.1)   Construction of the discourse about the dominance/rule/conquest of the Muslims
1.2)   Construction of the discourse of the Muslims characters

   1.2.1) Construction of the discourse of the Muslims as civilized

   1.2.2) Construction of the discourse of the Muslims as not primitive

   1.2.3) Construction of the discourse of the Muslims as brave

In the construction of the above-mentioned counter discourses which are contributing in the image building of the Muslim, Iqbal has used the tool of intertextuality and interdiscursivity. In other words, he has used the number of intertextual references from the glorified history of Muslims. All these discourses collectively are creating the image building of the Muslims through interdiscursivity. The discussion begins with the construction of the discourse about the dominance/ rule and conquest of the Muslims in the past.

4.2 Construction of the discourse about the dominance/ rule and conquest of the Muslims in the past

The discussion begins with the discourse of the dominance/ rule/conquest of the Muslims in their centuries back history which Iqbal has constructed in his poems, and it has been critically analysed how it contributes in the construction of the Muslim Identity

and, how it counters the fabricated discourse of calling the colonized as non-historical individual. Moreover, the role of interdiscursivity and intertextually has also been analysed to see how these are being used in the construction of these discourses. Thus, consider the following verses from the *Shikwah* "Complaint" of Iqbal.

Verses from *Shikwah* " Complaint"	Transliteration	Translation
تو ہی کہہ دے کہ اکھاڑا در خیبر کس نے شہر قیصر کا جو تھا اُس کو کیا سر کس نے	*Tu hi keh de e **ukhara dar-e-Khyber** kis ne **sheher Qaiser** ka jo tha, us ko kiya **sar kis ne***	You yourself say-who **uprooted the gate of khaiber**? **That city of Caesar's who subdued it?** (Francis Pritchett)
دشت تو دشت ہیں دریا بھی نہ چھوڑے ہم نے بحرِ ظلمات میں دوڑا دیے گھوڑے ہم نے	*Dasht To dasht Hain, darya bhi na chhore hum ne **Bahr-e-Zulmaat mein daura diye ghore hum ne***	**Let alone the deserts, we didn't forget the rivers. In the ocean of darkness we marched in, with our galloping horses.**

The above-mentioned underlined expressions are intertextual which have constructed the positive representations of the Muslims, and have written back to the imperial discourses about the history of the colonized communities. These verses will be discussed one by one.

Extract No. 1

تو ہی کہہ دے کہ اکھاڑا در خیبر کس نے   شہر قیصر کا جو تھا اُس کہ کیا سر کس نے

Transliteration

*Tu hi keh de e **ukhara dar-e-Khyber** kis ne*
sheher Qaiser** ka jo tha, us ko kiya **sar kis ne

Translation

You yourself say-who **uprooted the gate of khyaber**?
That city of Caesar's who subdued it? (Francis Pritchett)

Data Analysis and Discussion

The above-mentioned verse is taken from the poem *Shikwah* "Complaint" of Iqbal. The lexical choices *ukhara dar-e-khyaber* "uprooted the gate of khyaber", *sheher-e- Qaiser* "that city of Qaiser" kya *sir kis ny* "who subdued it" are ideological loaded intertextual expressions. Iqbal is talking to Allah and complaining to Him the situation of the

Muslims. He recalls the victories of the Muslim history, and says that He knows that who uprooted the gate of khyaber and who conquered the city of Qaiser. There are intertextual references working in this verse, and in order to understand the ideological loaded message of Iqbal, one needs an understanding of intertextual references present in the verse. These intertextual references are related to the magnificent past of the Muslims. *Ukhara dar-e-khyaber* is linked to the Islamic historical event, Battle of Khyber, that occurred in 627 AD, and focuses on the conquest of the Muslims and particularly the bravery of Hazrat Ali (RA). Battle of Khyber is a decisive victory in the history of Islam (Delvi, 2012). Khyaber is the name of the fort which was occupied by Jews. Jews made the fun of the advancement of Islam and said the prophet (SAW) that their fort was unconquerable and they would teach the lessons to the Muslims. Prophet (SAW) directed Hazrat Ali to conquer the fort. Three brave Jews warriors came on his way, but were killed by Hazrat Ali. On this situation, many Jews ran back towards the fort to shut themselves. But he struck at the gate, and uprooted it. On this, Jews laid down their arms (Ahmad, 2009). The second expression *sheher Qaiser ka jo tha, us ko kiya sar kis ne* is also about the conquest of the Muslims. Qaiser of Rome, a non-Muslim ruler, was the king of Byzantine who was worried with the spread of Muslim empire. At that time, Syria was the colony of Roman Empire. On 9th *Hijri*, when prophet heard the news that army of Qaiser was gathering in Syria, he ordered all the Muslims to support him in this regard. He travelled towards the Syrian border with 30000 soldiers, and stayed there for 3 weeks, and the neighbouring territories surrendered to the Muslims. Thus, Muslims conquered the Byzantine forces without fighting. This event is regarded as the central in the construction of the Muslim state (Dalvi, 2012).

Thus, the above-mentioned intertextual expressions are about the conquered history of the colonized Muslim of the subcontinent. It indicates how their forefathers have made the name in the history by conquering the wide range of the land and by establishing the great civilization there. Thus, the lexical choices selected by Iqbal are ideological loaded, and are constructed the Muslim identity by countering the colonial discourse about the colonized as having no history. Iqbal has used the discursive strategy of positive self representation by giving the reminding notice. Moreover, he has used the discursive strategy of repetition by using the expression *kis ny* "who". There is a need to know that *kis ny* is not fulfilling the function of interrogation, but it is a kind of presupposition that someone has uprooted the gate of *Khyber,* and has conquered the Qaiser.

The above-mentioned discussion indicates that apparently Iqbal is complaining to God about the worst situation of the Muslims. It serves two purposes: he is doing the self-analysis of their present condition by comparing it with the past. On the other hand, he is writing back to the colonial discourse which declared the colonized community/ Muslim as have no history. In this construction of the counter discourse, he has used the tool of intertextuality and interdiscursivity.

Extract No. 2

دشت تو دشت ہیں دریا بھی نہ چھوڑے ہم نے

بحرِ ظلمات میں دوڑا دیے گھوڑے ہم نے

Transliteration

Dasht To dasht Hain, darya bhi na chhore hum ne
Bahr-e-Zulmaat mein daura diye ghore hum ne

Translation

Let alone the deserts, we didn't
Forget the rivers.
In the **ocean of darkness**
we marched in, with our galloping horses.

Data Analysis and Discussion

The above-mentioned lines have been taken form Iqbal's poem *Shikwah*. He says that we, the Muslims, have reached (expanded our rule) not only in the deserts but also the rivers. We have galloped our horses in the *behr-e- Zulmaat* "Atlantic Ocean". The above-mentioned underlined expression is not metaphorical in nature, but it is an intertextual expression taken from the Islamic historical event. It refers to the extension of Muslim rule in the Western tip in Africa (Dalvi, 2012). It refers to the expedition of Uqba Bin Nafi in the western tip of Arica where this *behr-e-Zulmat-* the Atlantic Ocean is present. "He spurred his horse into the waves and raising his eyes to heaven, exclaimed: "Great God! If my course were not stopped by this sea, I would still go on, to the unknown kingdoms of the west, preaching the unity of thy holy name and putting to the sword the rebellious nations who worship other gods than thee" (Gibbon 1776). This was the beginning of the Muslim rule in Africa which spread in the later years. So, Iqbal has used this intertextual reference from the past history of the Muslims in order to construct the positive representation of Muslim identity on one hand, and to counter

the imperial writing which criticizes orient as history less people. Here, Iqbal has used the discursive strategies of foregrounding and repetition. He has forgrounded the expression syntactically and semantically. Boats float in the sea rather than horses. By using the expression, "horses", he has forgrounded the event, and one is shocked how the horses gallop in the sea. Moreover, he has used the expression *behr-e-Zulmat* at the initial position in the verse which also highlights the intensity of difficult action taken by the Muslims. Moreover, the lexical choice of *hum* "we" is very important as it is giving the sense of inclusiveness and unity as he is including himself and other Muslims of his age particularly and all over the world generally to those categories of Muslims who had conquered those parts of the world which were at times considered impossible to be conquered.

4.3 Construction of the discourse of the Muslim characters

Colonial discourse constructs the colonized individuals as coward, passive, lazy and feminine and uncivilized. Iqbal has countered this discourse, and by taking the reference from the celebrated history of colonized Muslims, he has constructed the Muslim identity as brave, active, determined, civilized, cultured etc. Thus, he is responding to the imperial discourse. Moreover, he has constructed this discourse by using the tool of intertextuality and interdiscursively. The following verses have been selected from the *Masjid Qurtuba*, *Mein aur tun*, and *Shikwah*, and have been analysed one by one.

Verses from *Masjid-e- Qurtuba* "Mosque of Cordoba" + *Shikwah* " Complaint"+ mein aur tun "I and You"	Transliteration	Translation
آ وہ مردان حق! وہ عربی شہسوار حامل خلق عظیم، صاحب صدق و یقیں	aah woh mardan-e-haq! woh arabi shehsawar Hamil-E-**Khulq-E-Azeem**, sahib-E-sidq-O-yaqeen (*Masjid-e- Qurtuba*)	Ah, those men of truth, Those proud cavaliers of Arabia; Endowed with a sublime character, Imbued with candour and conviction.
جن کی نگاہوں نے کی تربیت شرق و غرب ظلمت یورپ میں تھی جن کی خرد راہ بیں	Jin Ki nigahon ne Ki **tarbiat-E-sharq-O-Gharb** **Zulmat-E-Eorap** mein thi jin khird rah been (*Masjid-e- Qurtuba*)	Their sagacity guided the East and the West. In the dark ages of Europe, It was the light of their vision that lit up the tracks
تری خاک میں ہے اگر شرر تو خیال فقر و غنا نہ کر کہ جہاں میں ناں شعیر پہ ہے مدار قوت حیدری	Teri Khak Mein Hai Agar Sharar To Khiyal-e-Faqr-o-Ghana Na kar Ke Jahan Mein Naan-e-Shaeer Par Hai Madar-e-**Quwwat-e-Haidari** (*Mein aur tun*)	
نقش توحید کا ہر دل پہ بٹھایا ہم نے زیر خنجر بھی یہ پیغام سنایا ہم نے	naqsh **tauheed** ka har Dil Pe bithaya hum ne **zer-e-khanjar** bhi yeh paigham sunaya hum ne (shikwah)	We imprinted the shape of **oneness** on every heart **Under the scimitar** too we recited **this message**

4.4 Construction of the discourse of the Muslims as civilized

Iqbal in his poetry has constructed the Muslim identity with the help of intertextuality and interdiscursivity. He has given the reference form the past history of the Muslim to counter the occident debate on the character of the colonized Muslim community as uncivilized. Iqbal claims that the roots of these colonized people match to those communities who were civilized and cultured. The following extract has been chosen from one of the poems of Iqbal.

Extract No. 3

آہ وہ مردانِ حق ! وہ عَربی شہسوار
حاملِ خُلقِ عظیم، صاحب صدق و یقیں

Transliteration

*aah woh **mardan-e-haq!** woh arabi shehsawar*
*Hamil-E-**Khulq-E-Azeem**, sahib-**E-sidq-O-yaqeen***

Translation

Ah, those men of truth, Those proud cavaliers of Arabia;
Endowed with a sublime character, Imbued with candour and conviction.

Data Analysis and Discussion

The above-mentioned verse has been selected from the Mosque of Cordoba. The underlined expressions, used for those who constructed the mosque, are ideological embedded. Iqbal says that these Muslims are men of truth, model of noble courtesy, truthful in actions. Before critically analyzing what type of discourse Iqbal has constructed in the novel, there is a need to understand the intertextual reference working in the verse. Here, the expressions *mardan-e-haq!, arabi shehsawar ,Khlulq-e-Azeem* are intertextual in nature. Understanding of the Iqbal's concept of *mardan-e-haq* demands an understanding of the Quran, other verses of Iqbal, and the scholarly discourses related to Iqbal. He calls the true believer as *mardan-e-haq ,mard-e khuda, band-e-momin* in his poetry. Sometimes, he says that *ishaq* 'love' is a basic characteristic of the *mard-e khuda* as he says in one of the verses:

مروحنداکامل عشق سے صاحب نسبۂ بُلغ

عشق ہے اصلِ حیات، موت سے ہے اس پر حرام

Love, the well-spring of life;
Love, on which death has no claim

(V. G. kiernan, p.98, The Mosque of Cardoba, Poems from Iqbal, Rendering in English verse with Comparative Urdu/ Persian Text)

This concept of *ishaq* is linked with his other concept of *khudi. Ishaq* has the capacity to surmount everything in this world. The same is true for *Khudi*. The characteristics of *band-e-momin* as discussed by Naqvi and Anjum (2010) are as following:

- He works hard and considers it the asset of his life.
- He is both kind and harsh.
- He believes in honesty.
- He is not afraid of death.
- He has the characteristics of *Iman* and *faqar, ishaq.*
- He acts upon the teaching of Islam.
- He conquers the word and not just confines himself to the material world but creates new worlds with his self.

Arabi shahswar are those people who built this grand Mosque of Qattara. The expression of *Khulq-e- Azeem* is deeply rooted in the Islamic discourse. It is an expression from the Quran which gives voice to the character of the Holy Prophet (SAW). This is a verse no.4 from the Sura Qalm (68) from the Quran. Allah says that the character of Holy Prophet (SAW) is *Khulq-e-Azeem* (of great moral personality and character). Hazrat Ayesha (RA) posits that the character of the Holy Prophet (PBUH) is based on the Quran. He acts according to the teaching of Islam. Thus, we can describe the Quran as theory and his character as its application. In the present verse, Iqbal is giving the message that those who constructed the mosque have the characteristics of *khulaq e-Azeem.* In other words, they have the characteristics as those of the prophet which are based on the teaching of Islam. Thus, this expression is intertextually embedded in the teachings of Islam. Moreover, analyzing the surrounding verses of this verse form the Mosque of Cordoba gives the vivid picture of the construction of the

Muslim identity in Iqbal poetry. These surrounding verses are basically the interpretation of the intertextual references that Iqbal has used about the personality of the Muslim. These verses are as following:

اس کا مقام بلند، اس کا خیال عظیم

Iss Ka maqam buland, iss ka khayal azeem

اس کی اُمیدیں قلیل، اس کے مقاصد جلیل
اس کی ادا دل فریب، اس کی نگہ دل نواز

*Uss Ki **umeedain qaleel**, uss ke **maqasid jaleel***
*Uss ki **ada dil faraib**, iss ki **nigah dil nawaz***

His **desires are modest;** his **aims exalted;**
His **manner charming;** his **ways winsome**.

نرم دم گفتگو، گرم دم جستجو
رزم ہو یا بزم ہو، پاک دل و پاک باز

Naram dam-e-guftugoo, garam Dam-E-justujoo
Razm ho ya bazm Ho, pak dil-o-pak baz

Soft in social exposure, Tough in the line of pursuit.
But whether in fray or in social gathering, Ever chaste at heart, ever clean in conduct

Thus, the above-mentioned discussion regarding the Muslim identity gives an impression that he has the characteristics of honesty, diligence, kindness and harshness, *Iman*, *faqar*, *ishaq* "love" and so on.

Thus, by tracing the roots from the history of the colonized Muslims, he has represented the Muslim identity as civilized one which can be illustrated with the help of the following picture.
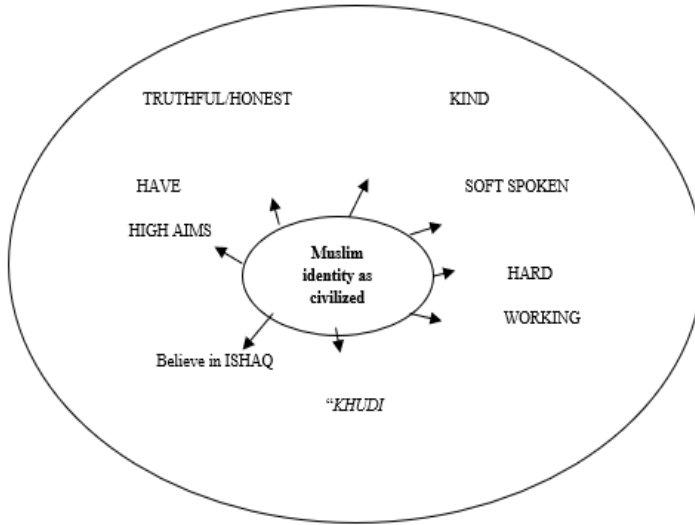
With the construction of the Muslims as civilized, he has challenged the fabricated stereotypes of the Occidents. He has used various discursive strategies to construct the discourse in the selected intertextual verse for analysis. He has used the strategy of nominalization to make the entities as really exist. For instance, he has used a number of nouns in the verse- *haq, shahswar, khulaq, sidq, yaqeen*. These give the idea of the real presence of such people. The expression *ah* with sign of exclamation after *aah woh mardan-e-haq!* indicates that he is exclaimed with the emotion of sadness that where those men of truth have gone. He has used one adjective *Azeem* to give the characteristic of their character.

4.5 Construction of the discourse of the Muslims as not primitive

Iqbal has not only constructed the discourse of the Muslims as civilized nation, but has also highlighted that these English were civilized by the Muslims. These Orients were the not the primitive but those of the Occidents who were considered now-e-days as the sole originator of the history. It was the Muslim nation which removed the backwardness and not vice versa. The following verse has been selected accordingly.

Extract No. 4

جن کی نگاہوں نے کی تربیتِ شرق و غرب

ظلمتِ یورپ میں تھی جن کی جبیں دُرراہ ہیں

Transliteration

*Jin Ki nigahon ne Ki **tarbiat-E-sharq-O-Gharb**
Zulmat-E-Eorap mein thi jin **khird rah been***

Translation

Their sagacity guided the East and the West.
In the dark ages of Europe, It was the light of their vision that lit up the tracks

Data Analysis and Discussion

The above-mentioned verse has been taken from Iqbal's poem *Masjid -e- Qurtuba.* The underlined lexical choices are ideological embedded and intertextual in nature. Iqbal says that it was the Muslims who trained the east and west. And their vision was the guidance for the Europe in its dark ages.

 Understanding of this intertextual reference gives an idea that Muslims once civilized the Europe which was primitive at that time. The Muslims were the cultural and civilized people. There is need to recall the history to understand this reference. The Islamic culture was it peak during the dark ages of Europe known as medieval period. Faruqi (2006) discusses in detail the role of the Muslims in inculcating scientific knowledge in the Middle Ages. This knowledge was transmitted in the West which created the culture of exploration and learning in Europe which led towards the Renaissance in the 16th and 17th centuries. Moreover, Banitalebi et al. (2012) have also discussed in detail the impact of Islamic civilization on Europe during crusades which occurred between 1097 and 1291. During this duration, Europe got the opportunity to learn from the Islamic civilization, its culture, politics and economics.

Thus, the above-mentioned discussion gives an understanding above the intertextual references working in the verse, *Jin ki nigahon ne ki tarbiat-E-sharq-O-Gharb, Zulmat-E-Eorap mein thi jin khird rah been*. Iqbal says that the eyes of the Muslims trained the Europe in its dark ages. Thus, Iqbal has created the counter discourse that it was not the Muslims who were primitive but those of Occident. He has used the discursive strategy of positive self representation and negatives other representation. The selection of the lexical word *Zulmat* with the word 'Europe' refers towards something backward, primitive and bad. In the context of the verse, the achievement and morality of the Muslims are being discussed. Thus, in this verse, by the expression *Jin Ki nigahon ne ki tarbiat-E-sharq-O-Gharb,* he is referring towards the Muslims who trained both the East and West. He has repeated the expression *jin ki*

in the first line and second line of the verse which is functioning as the anaphora-referring back to the Muslims who constructed mosque of Cordoba.

4.6 Construction of the discourse of the Muslims as brave

Iqbal has made the image building of the Muslims as brave, not feminize, submissive and coward as the colonial discourse claims about the Orient identity. Iqbal has countered this discourse. Consider the following verse in this regard.

Extract No. 5

کہ جہاں میں نانِ شعیر پہ ہے مدارِ قوتِ حیدری تری خاک میں ہے اگر شرر تو خیالِ فقر و غنا نہ کر

Transliteration

Teri khak mein hai agar sharar to khiyal-e-faqr-o-ghana na ar
Ke jahan mein naan-e-Shaeer par hai madar-e-__Quwwat-e-Haidari__

Translation

Do not care for poverty and affluence, if your dust has a spark
Because in the world __Haider's strength__ depends on bread of *Shair*

Data Analysis and Discussion

The above-mentioned verse has been taken from the Iqbal's poem *mein aur tun*. Iqbal posits to the people that there is no need to get think of poverty and richness, if they have the spark in themselves, as the *quwat-e-Haidreri* depends on bread of shair. The understanding of *quwat-e-Haidri* depends on other texts on which this text is based, and thus making this text intertextual. Iqbal has introduced the character form the past Muslim history. *Haidri* is a reference of Hazrat Ali, the fourth Caliphate of Islam. He is called Haider which means lion and brave. Thus, *Quwat-e-Haidri* is a reference towards the bravery of Hazrat Ali. His bravery is the most celebrated characteristics in the history of the Muslims. *Shaeer* is an Arabic word which is translated as *jau* in Urdu and 'barley' in English. Muslims generally and Hazrat Ali particularly advised by the Prophet (SAW) to eat it (Marwat et al., 2012). Thus, Muslims have spiritual association with it. Naqwi and Anjum (2010) while interpreting this verse say that by using the expression *Nan-e-shair*, Iqbal is giving the message of the simplicity of Hazrat Ali. He used to eat what was available to him with faith in Allah. For success, richness and poverty do not matter

but the Faith. Moreover, Iqbal has made the symbolic use of the expression *sherer* which refers to Iman "faith" which is itself intertextual in nature, and thus, depends on many other texts for its meaning. Zaidi and Akbarabad (n.d.) says that it is starting point of the Islamic way of life, and makes the people powerful. The word *khak* is also intertextual as this expression is taken from the discourse about the creation of man, for instance Allah says in the Quran "and of His signs is that He created you from dust" (Quran, 30:20). Thus, the above-mentioned intertextual references used in the verse are creating the discourse of bravery, faith and simplicity of Hazrat Ali. This, interdiscursivity is contributing in the image building of the Muslims as brave, simple and have faith.

Thus, by using the tool of intertextuality and interdiscursivity, Iqbal has constructed the significant discourse of the Muslims as brave. Most importantly, this bravery is not only confined to the physical strength but that of spiritual as well. This spiritual strength that derives from the *Iman* ' Faith' on Allah is the real identity of the Muslims. This faith makes him to fear not of death and adversity, but he remains ready to take daring step in his life. Thus, this characteristic of bravery of the Muslims is the source of counter discourse to the discourse that describes Orient as being feminine, passive, and submissive. He has written back to the Occident by showing that Muslims have the history of the people who are active, energetic, determined and above all brave. To convey this ideological message, he has used the discursive strategy of comparison. He has advised to the common man that if he leads the life like that of Hazrat Ali which is simple, full of faith, he (the common man) can become brave in his life.

Extract No. 6

نقشِ توحید کا ہر دل پہ بٹھایا ہم نے
زیرِ خنجر بھی یہ پیغام سنایا ہم نے

Transliteration

*naqsh **tauheed** ka har Dil Pe bithaya hum ne*
***zer-e-khanjar** bhi yeh paigham sunaya hum ne*

Translation

We imprinted the shape of **oneness** on every heart
Under the scimitar too we recited **this message**

Data Analysis and Discussion

The above-mentioned verse has been taken from Iqbal's poem *shikwah* "complaint". The underlined lexical choices are the ideological embedded expressions. An intertextual reference is working in it which is making the discourse as interdiscursive in nature. The lexical choice of *towheed* with *zer-e- khanjar* is linked with the event of *Karbala* which is a significant event in the Islamic history and the source of the pride for the Muslim where Hazrat imam Husain refused to bow before Yazid. Hazrat Imam Hussian was the grandson of Holy Prophet (PBUH). Yazid, after the death of his father Muawya, wanted to be become the leader in the Muslim community, and knew that it would be impossible without the support of Hazrat Ali. Thus, Yazid sent him the message to take the oath of loyalty towards him. As he introduced many evil practices in the society, and was not the true representative of the Islamic state, Hazrat Ali refused to accept his proposal. Hazrat Ali and his near ones wanted to avoid bloodshed, and decided to move towards Makkah. On his way to Iraq, army of Yazid stopped his way, and refused them to let them go. They reached the place of *karbla.* They were kept without food and water. On 10th Muharram, Yazid decided to solve the matter with the help of sword. Even in this worst situation, Hazrat Ali remembered Allah. He recited, "O Allah' it is you in whom I trust amid all grief, you are my hope amid all distress, you are my trust and provision in everything that happens to me." (Naimi et al., n.d). Shimr, one of the enemies, asked the Yazid army to kill Hazrat Imam Hussian, and at one he was "surrounded by the blows of swords, arrows and a crowed of spears" (Naimi et al., n.d). Thus, the expressions *towheed* and *zer-e-e khanjar* are intertextual expressions. The message is not that Imam Hussain was killed, and the chapter of Muslim history was over. But he laid the foundation of the new leaf in the golden history of the Muslims which focuses on the narrative of bravery, *iman*, high morality. Today, nobody remembers his enemy, but Hazrat Imam Hussain for his brave step and the message of *towheed* 'Oneness of Allah'.

Thus, this intertextual reference and thus the discourse of *twoheed* and bravery of Imam Hussian construct the identity of Muslim as having the history of full of people who had been brave and who physically died, but laid the foundation of the new leaf of history which the generations respected and remembered it forever. Thus, Iqbal is writing back to the Occident discourse which claims that the colonized Muslims had no history and culture. Iqbal reminded that these colonized Muslim have the culture of truthfulness, bravery and determination, which the colonized communities inherited from their ancestors.

Iqbal has used the discursive strategy of the repetition by using the expression *hum ny* "we". It indicates that he wants to emphasize the subject of the actions. In other words, he has given emphasis that it is Muslims, who had performed the actions of the bravery, and they are not weak and coward as the occident discourse called them so. The lexical choice of *hum* "we" is very important as it is giving the sense of inclusiveness and unity as he is including himself and other Muslims of his age particularly and all over the world generally to those categories of Muslims who were the sign of bravery. Thus, it keeps the Orients in the group of brave, and shuns the fabricated narratives which criticize Orient as being feminine- i.e. passive and meek. Moreover, he has used the strategy of anaphora by using the expression *ya paigham* 'this message" which refers back to the expression *towheed* "Oneness of Allah".

7. Findings and Conclusion

The above-mentioned data analysis and discussion indicate that intertextuality and interdiscursivity are an important component of the discourse. In the present context of the research, it has been investigated how Muslim identity has been constructed by using the intertextual references from the history of the Muslims. Iqbal has countered the colonial discourse regarding the histories of the Orient/ colonized Muslim. They are perceived as history less people, passive, submissive, primitive, uncivilized, coward. He has constructed the following counter discourses through intertextuality and interdiscursively in the perspective of post colonialism.

<u>**Colonial Discourse constructs Orients as:**</u>   <u>**Counter Discourse constructs Orients as**</u>:

Historical Reference

Feminine/submissive/coward ⟹ Brave
Uncivilized ⟹ Civilized (believe in morality, kindness etc.)
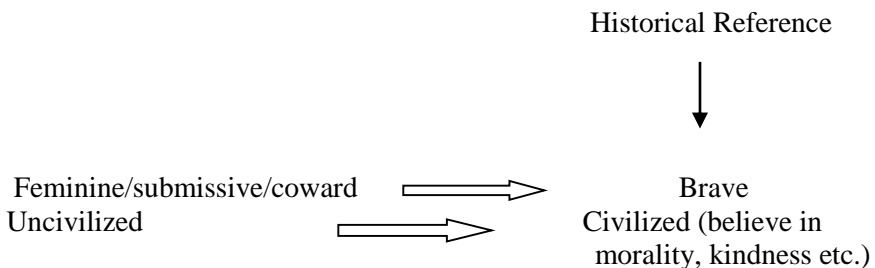
Moreover, in the construction of these discourses, Iqbal has used the discursive strategies of repetition, universalization, nominalization, foregrounding, and anaphora and so on. By using the references from the past history, Iqbal has performed two functions:

1. He has countered the above-mentioned stereotypes towards the Orients

2. He has awakened the Muslims from deep slumber, and has asked them for action by recalling the achievement of their forefathers.

The present research has focused on the first aspect. It has investigated which discursive strategies have been used to write back the colonial discourse about the history of the colonized. History is evident that Occidents made different attempts to cut the relation of the Orients/Muslims from their roots/souls. One of the very obvious examples is that of Macaulay's report in 1832 which made an attempt to make them Indian in body but the English in their souls. This ideology of the Occidents is challenged by Iqbal. Moreover, there is an important thing to note that he is involved in nostalgic condition merely for the sake of self-analysis. There are a number of other dimensions in Iqbal poetry which can be investigated in the context of postcolonial studies- his counter challenging to the western democracy and way of life etc. Thus, it can be an area for investigation for the future researchers.

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