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Contributions

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ATTITUDES TOWARDS LANGUAGE VARIATION AND CHANGE: A CASE OF MULTAN DISTRICT

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Abstract

This paper examines the attitudes towards variations in various languages spoken in Multan district of Pakistan in order to find out how linguistic variations and changes are taken by the speakers which are leading to the specific ethnic attitudes towards specific languages. This paper also explores the attitudes of people towards influencing languages, which in the case of our target sample is mostly English. Linguistic variation can also account for social variations. The attitudes of the speakers towards linguistic variation play a major role in accepting social variations (Gumperz, 1958). We developed questionnaire on which participants rated the 15 adjective pairs regarding variations and changes in value, sound and structure on 5-point bipolar semantic differentials by Osgood *et al.* (1957) and applied Attitudes Towards Languages Scale (AToL) developed by Schoel *et al.* (2012) to explore and compare the attitudes of 300 participants via stratified random sampling towards major languages spoken in Multan i.e. Siraiki, Punjabi and Urdu, their influences vice versa and by English. This research also evaluates the hypothesis that if linguistic variations and changes are being welcomed, these may lead to the death of certain languages in the backdrop of extremely influential and officially propagated language.

Key Words: AToL, language change, language attitudes, language death, linguistic variance

Introduction

Multan is a multilingual city located in the Southern Punjab in Pakistan. Majority of the residents are Siraiki speaking people (52%) but the city being the major urban attraction, there are also Punjabi (25%) and Urdu speaking people (18%). In their daily businesses and meetings, there are constant interactions bringing about linguistic changes particularly in the sounds and structure of the languages. Added to this fact is the use of English language at all academic and official levels which is also a major source of changes in the local languages. For researchers on multilingualism and multiculturalism, it is a good breeding ground of data. Therefore, this area is selected to study the attitudes of the people towards these linguistic changes. Being one of the oldest cities of saints

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in the subcontinent, it also attracts many tourists from adjacent areas who are also a source of influence on languages. Based on mother language bias, there are also ethnic attitudes towards other linguistic communities. Yet these languages are being constantly influenced by each other and English (Grierson, 1961; Wagha, 1990; Latif, 2012).

Holmes (2008) states that a positive attitude towards a language is necessary to make it work as an important part of the socio-cultural identity of a nation. Positive attitude and distinct features of a language are thus major necessary factors for a language to have a socio-cultural status in the mainstream of a nation. Language variation, though a natural process, can also be fought by status and corpus and methodological language planning (Crystal, 2003). The study of the attitude towards language variation hence becomes important to evaluate, understand and recommend as to how the speakers may develop their attitude to preserve their socio-cultural identity. This paper explores how speakers are taking this language variation and change. One sub-objective of this exploration is to evaluate the awareness about language variation in Multan.

Language Variation and Attitude Testing

Sapir (1921) was the first to mention that language variation is common knowledge. Language variation has now become an important topic in sociolinguistics and is being systematically and scientifically studied (Holyk, 2014). Even speakers bring variations in their language for their different communicative needs in different contexts (Meyerhoff, 2009). Variation in language occurs at all levels from phonetics to syntax (Holyk, 2014). Researchers often study linguistic variables and co-variants influenced by various factors. Yet, linguistic variable is the basic unit of study (Wolfram, 2006). Crystal (2003) argues that language change cannot be normally predicted. However, Croft (2000) argues that the change in language exists and that the areas of language that are changing can be identified. Language change starts from language variation (Biber, 1988). Hence, the study of linguistic variables becomes central. Labov (2001) argued that language changes are inherent but later on it was argued that external factors were also greatly responsible for language variation and change (Fasold, 1991).

Studies on attitudes towards language normally focus on two main approaches in psychology i.e. mentalist and behaviourist approaches.

Mentalists define attitude as the response to some internal stimulus (Williams, 1976) while the behaviorists agree that attitude is the response to some social situation that can be observed externally, but one attitude cannot be the basis to predict another in some other situation (Fasold, 1991). However, in these two approaches one important point is common that attitude is the response to some sort of stimuli either produced within the brain or from social setting. Even silence is a response, and not a mild one at all. Petty and Cacioppo (1981) state that attitude is negative or positive feeling about some situation. The studies about the measurement of attitudes are based on the behaviourist as well as mentalist view but most of these are based on mentalist attitude (Appel & Muysken, 1987; Baker, 1992; Bosch & De-Klerk, 1996; Cargile & Giles, 1998; El-Dash & Busnardo, 2001; Gao & Zhou, 2000; Hoare, 2001; Hoare & Coveney, 2000; Hussein & El-Ali, 1989; Ioratim-Uba, 1995, 2001; Lawson & Sachdev, 1997, 2000; Long, 1999; Mgbo-Elue, 1987; Moreau, 1990; Payne, Downing & Fleming, 2000; Pieras, 2000; Thibault & Sankoff, 1999; Woolard & Gahng, 1990; Zhou, 1999). Mentalists argue that attitude falls somewhere between stimulus and response.

Campbell and Stanley (1963) regard attitudes as “acquired behavioural dispositions”. Some attitudes can change and some cannot (Eagly & Chaiken, 1993). Fasold (1991) also argues that the language attitudes should not be limited to the language only but also to its speakers. Hence, language attitude becomes a broader term that also includes the attitude/s towards the speakers of the language. It goes from entity to the speakers. Gumperz (1958), therefore, aptly states that linguistic variation can also account for social variation. Change in language can also influence social changes including culture. Change in language is mostly silent and is realized over a long period of time if understood.

Methodology

Under mentalist approach mainly two methods are adopted to measure the linguistic attitudes of the speakers i.e. questionnaire and matched guise techniques. For the current paper questionnaire is being adopted. Direct questionnaire methods as well as indirect methods have been used to measure the attitudes of the speakers (Gal, 1979; Fishman, 1971; Williams, 1976; Lieberman, 1975; Strongman & Woosley, 1967). For the current research, we have selected the latest Attitude towards

Languages Scale by Schoel *et al.* (2012) as it has been validated and rechecked in various tests (see Schoel *et al.*, 2012).

For this there was an important task of making the speakers understand that there are definite and real changes occurring in their languages. There were two groups of participants based on age differences. One group consisted of youngsters aged between 20 to 30 while the other group consisted of participants aged above 45. The mother tongue speakers were given certain pieces of poetry and prose in pure as well as changed language. They were requested to read those works and then answer the questionnaire based on Attitudes towards Languages Scale (ATOL). The questionnaire consisted of 18 questions five of which assessed the attitude towards value of language change, five for sound and five for attitude towards structural changes. The questions were developed on semantic differentials to be rated through Likert Scale (Osgood *et al.*, 1957). The table for semantic differentials is given below:

Factor 1 (Value)	Factor 2 (Sound)	Factor 3 (Structure)
beautiful-ugly	round-angular	systematic-unsystematic
pleasant-unpleasant	flowing-abrupt	structured-unstructured
appealing-abhorrent	soft-harsh	logical-illogical
graceful-clumsy	smooth-raspy	precise-vague
elegant-inelegant	fluent-choppy	unambiguous-ambiguous

Table 1: Semantic Differentials for Language Attitude Testing (Schoel *et al.*, 2012)

There were also three other questions related to the influencing language and the acceptance of change. All the answers were quantitatively analyzed using SPSS software.

Results and Discussion

The responses to the questions regarding attitudes towards language variation and change were markedly different owing to the differences of age. The youngsters, aged between 20 to 30 years, were more in the positive towards the changes in their mother language in value, sound and structure as compared to the people aged above 45 years. Prior to giving responses they were briefed in detail about the changes in the

value, sounds and structure of their language with examples from the texts written in old condition of the mother tongue and in the latest condition of the mother tongue. This briefing was one of the most difficult tasks of this research work as most of the subjects were not sure of the minute differences in language variation and changes nor of adjectival pairs of the semantic differentials. Therefore, for this research work, a number of group members were chosen to collect the data. Of all the 300 samples of the youngsters, most were positive in value, sound and structural changes in their mother tongue which is precisely summarized in the following table:

Factors	Semantic Differentials	Positive %	Neutral %	Negative %
Value	beautiful-ugly	70%	4%	26%
	pleasant-unpleasant	66%	17%	17%
	appealing-abhorrent	52%	28%	20%
	graceful-clumsy	45%	23%	32%
	elegant-inelegant	50%	20%	30%
Sound	round-angular	59%	16%	25%
	flowing-abrupt	55%	15%	30%
	soft-harsh	62%	13%	25%
	smooth-raspy	60%	26%	14%
	fluent-choppy	68%	16%	16%
Structure	systematic-unsystematic	66%	22%	12%
	structured-unstructured	68%	22%	12%
	logical-illogical	52%	23%	25%
	precise-vague	62%	8%	30%
	unambiguous-ambiguous	64%	15%	21%

Table 2: Youngsters' (aged 20 to 30 years) Positive/Negative response percentage towards language change and variation

When asked about the value of language variation in changes, the percentage of responses ranged from 45 % to 70%. 70% of the participants replied that the changes were beautiful, while 66%

considered the changes pleasant, 52% appealing, 45% graceful and 50% elegant. These percentages signify that the changes occurring in the mother tongue are being considered valuable and most of the participants were interested to continue with these valuable additions. Language variation and change, and the value given to changes the youngsters endorsed, also refer to the fact that there would be a continuous acceptability by them. So far as the resistance is concerned, it would be limited to 17 to 32 percent of the young people which is very less as compared to the ratio of acceptability. Such acceptance by the youngsters also accounts for the transfer of the changes to their next generations.

In the responses of the youngsters about attitude towards sound changes and variation in their mother tongue, the percentage varied from 52 to 68, which is still markedly high and denotes majority of their population. The adjective like 'round/angular', 'flowing/abrupt', 'soft/harsh', 'smooth/raspy' and 'fluent/choppy' needed hard work to be explained to the participant with examples. Yet most of the participants were positive about the language variation in sounds. The percentage of the rejection and resistance ranged between 14 to 25 years, which is very less as compared to the acceptability percentage, while 13 to 26 percent of the participants were neutral about this phenomenon. These markedly varied percentages signify that language variation and change at sound level is speedily increasing and is being accepted by the youngsters.

The last factor in the attitude testing towards language variation and change was that of structure. Almost the response percentage was the same. It ranged from 52 to 68 percent of the participants in the positive towards the five adjectival pairs 'systematic/unsystematic', 'structured/unstructured', 'logical/illogical', 'precise/vague' and 'unambiguous/ambiguous', while 8 to 22 percent of the participants were neutral about these changes. The rejection ratio ranged from 12 to 30 percent.

A language maintains its identity and importance for the speakers in the domain of value given to it, sounds that are maintained and the structure that is kept intact. In these spheres, the youngsters of Multan were evidently in the favour of changes and variation in their mother tongue signifying a wide gap in the attachment towards mother tongue. However, the responses of the older participants were completely the opposite. The figure percentages in the negative and positive attitude

differed denoting the persistence of the old remaining attached to their cultural heritage. The same number of educated participants belonging to various occupations in Multan district was asked the same questions. Their markedly opposite responses are summarized below:

Factors	Semantic Differentials	Positive %	Neutral %	Negative %
Value	beautiful-ugly	27%	2%	71%
	pleasant-unpleasant	19%	13%	68%
	appealing-abhorrent	23%	22%	55%
	graceful-clumsy	36%	15%	49%
	elegant-inelegant	35%	10%	55%
Sound	round-angular	30%	6%	64%
	flowing-abrupt	34%	7%	59%
	soft-harsh	28%	6%	65%
	smooth-raspy	16%	22%	62%
	fluent-choppy	17%	14%	69%
Structure	systematic-unsystematic	13%	20%	67%
	structured-unstructured	14%	16%	70%
	logical-illogical	28%	16%	55%
	precise-vague	34%	2%	64%
	unambiguous-ambiguous	26%	9%	65%

Table 3: Positive/Negative response percentage of the respondents above 45 years towards language change and variation

The positive attitude towards language variation and change of sound ranged between 19 to 36 percent, and for structure it went from 13 to 34 percent. However, the negative attitude for the factor of value remained between 49 to 71 percent, for sound between 59 to 69 percent and for structure between 55 to 70 percent while 2 to 22 percent of the participants were neutral in their responses. This situation is quite the reverse of the responses of the youngsters. It can lead to certain important assumptions. The basic implication is that the young are less concerned with language changes as compared to the old ones. Rather,

they are positive about the changes and the globalization of languages. The desire of being part of the greater whole is more visible in the youngsters as compared to the old ones.

Such differences in responses can also lead to the assumption that the awareness of linguistic cultural identity in Multan district comes at a much older age. Many factors like generation gap, educational values, cultural inputs in curricular and co-curricular activities, administrative policies and the like may be held responsible which need to be probed into scientifically in order to ascertain the exact reasons for the making of proper applicable policies to save the change in the cultural identities and ideologies of which language of any area is the carrier. When linguistic variation can lead towards attitude towards ethnic variation (Gumperz, 1958), the aforementioned attitudes of the youngsters can be assumed as the desire to be associated with the universal unified culture where all identities are incorporated into one.

In order to carry the debate further, we also asked three other questions. Question one was related to naming the influencing language. About 65 percent of the total participants named English and the most influencing language on the second position was Urdu. 30 percent participants thought Urdu is the most influencing language and 5 percent of the participants named other regional language like Punjabi and Siraiki to be the influencing language. The second question was related to the likeness of the influencing language: 79 percent of the young participants affirmed that they liked the influencing languages; the likeness percentage of the older participants was at 40. The third question was about the death of mother language and the availability of another language, and the response was strangely similar. 80 percent of the youngsters did not like the idea of the death of their mother tongue while 90 percent of the older participants had the same response. This similarity in response to the death of mother tongue and the availability of other substituting language can point to the assumption that there is still an innate desire of the participants to keep their mother tongue alive, a phenomenon that shows love for cultural symbols.

This situation of attitude towards language variation and change can lead to a big question with certain recommendations. If we have to preserve our cultural identities and ideologies, language being the key element here, there is a lot to be done in the development of attitude of

the speakers. Pakistani linguists, sociologists, scientists of cultural studies and psychologists face a threatening burden and pressure to transform the attitude of the people especially the youngsters. In the wake of the current global challenges for the third world countries, the reformative attitude, policies and steps are the need of the hour.

Conclusion

The current study was conducted to explore and compare the attitudes of the people of Multan towards variation and changes in the mother tongue in order to ascertain whether the regional languages are snailing towards death. The responses of the youngsters clearly indicated the welcoming of the changes while the strong opposition came from the older people aged above 45 years. This explorative study can lead to various assumptions like the slow overshadowing of other languages especially English on the local languages and the acceptance by the young ones. The presence of such attitude among the young ones is also the indicator that such ideas are ready to be transferred to the coming generation which is leading towards cultural change at massive level. At academic level, the assumption can be made about the phenomenon of differences in attitudes due to generation gap. However, with the language changes and variation, being in the continuous process, there is a danger of language substitution leading towards cultural displacement. Reformative steps are to be taken in serious note for the preservation of regional languages by developing them systematically to satisfy the demands of the current vibrant times.

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A CORRELATIONAL STUDY OF CRITICAL THINKING PEDAGOGY AND CRITICAL READING PROFICIENCY

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Abstract

This research study investigates the implications of critical thinking pedagogy in teaching reading comprehension skills to second language learners. The theoretical framework of the study is derived from the concept of critical thinking given by Bloom (1956) in his cognitive domain of educational objectives according to which learning of any available material or content is related with or dependent upon the level of human thinking. This implies that the lower the level of thinking, the lower the rate of learning; and the higher the level of thinking, the higher the learning. Following this line of the issue, the researchers have attempted to investigate whether critical thinking instruction can enhance reading comprehension skills of the second language learners. The data have been collected from 35 ESL learners. The extent of the use of critical thinking pedagogy has been assessed by using a questionnaire, while the reading proficiency of the learners has been measured through a critical reading test. The relationship between critical thinking pedagogy and critical reading proficiency has been explored statistically by applying Pearson product-moment correlational test on the collected data. The results show a positive relationship between critical thinking pedagogy and critical reading proficiency.

Key Words: Critical thinking, critical thinking pedagogy, reading comprehension skills, critical reading proficiency, Bloom's taxonomy of educational objectives and cognitive domain

Introduction

In the present times, critical thinking is one of the major concepts under consideration. Success in education is generally equated with the power to think critically and behave creatively in academic tasks. In the field of language teaching, the concept of critical thinking was initially practiced in the United States for first language acquisition. Gradually, it achieved a pivotal significance in second and foreign language learning (Atkinson, 1997). Moon (2008) thinks that there is a dire need to explore the term 'critical thinking' because critical thinking skills can help to activate higher level learning. Lipman (2003) proposes that the teacher's responsibility includes not only to push the students from one educational level to the next, but also to develop critical thinking skills in them. Defining the objectives of a curriculum, Brown (2004) suggests that an ideal ELT program should necessarily exceed the boundary of

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linguistic factors, and step towards developing the art of critical thinking in the learners. He further points out that critical thinking matters a lot in language learning; so, it must be one of the constituent of language learning strategies. Thadphoothon (2002) argues that English, having the status of an international language, demands the ESL users and learners to be critical in their learning and use of language. Likewise, Khan (2011) comments that the real aim of education is “the creation of a critical frame of mind capable of independent, rational thinking and objective intelligent decision making” (p. 5). Hence, it can be assumed that language skills (reading, writing, listening and speaking) in higher education can be made active by adopting critical thinking approach to learning.

Theoretical Background

What is critical thinking?

Critical thinking, to be defined simply, is the ability to analyze and evaluate information. Halvorson (2005, p. 1) states that "to think critically about an issue is to consider that issue from various perspectives, to look at and challenge any possible assumptions that may underlie the issue and to explore its possible alternative". John Dewey, the American philosopher, psychologist and educator calls it “reflective thinking” and defines it as “the kind of thinking that consists in turning a subject over in the mind and giving it serious consecutive considerations” (cited in Ido and Jones, 1991, p. 112). Levy (1997) regards critical thinking as an active and systematic cognitive strategy to examine, evaluate and understand events, solve problems and make decisions based on sound reasoning and valid evidence.

Bloom’s Concept of Cognitive Domain

In his *Taxonomy of Educational Objectives*, Bloom (1956) categorizes three overlapping domains of educational activities: the cognitive domain (mental skills), the affective domain (growth in feelings, emotional areas or attitudes), and the psychomotor domain (manual or physical skills). In the present study, the researchers will deal with the cognitive domain only as the other two (i.e. the affective domain and the psychomotor domain) do not occur within the context of the present study because it deals with cognitive aspects of learning, i.e. use of critical thinking in reading.

The cognitive domain (Bloom, 1956) involves knowledge and the development of intellectual skills. This includes the recall or recognition of specific facts, procedural patterns, and concepts that serve in the development of intellectual abilities and skills. Bloom (1956) identified six levels within the cognitive domain, each of which relates to a different level of cognitive ability (Duran et al. 2006). These cognitive levels are: knowledge, comprehension, application, analysis, synthesis, and evaluation which are listed in order below (from bottom to top), starting from the simplest behavior to the most complex. The categories can be thought of as degrees of difficulties i.e. the first ones must normally be mastered before the next ones can take place.

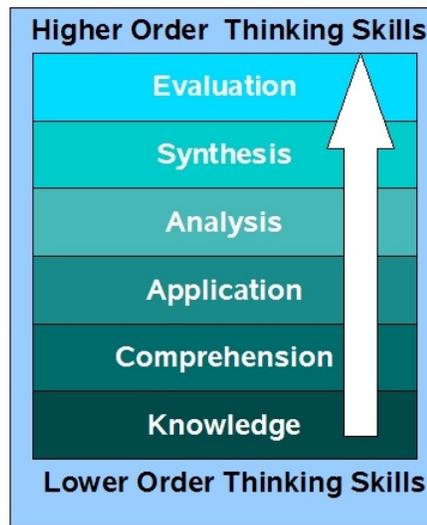


Figure 1: Levels of human thinking in Bloom's (1956) cognitive domain

The first three levels of human thinking (Knowledge, Comprehension and Application) constitute the lower order thinking skills, while the last three levels (Analysis, Synthesis and Evaluation) involve the higher order thinking skills and activities. Duran, et al. (2006, p. 160) observe that **knowledge** focuses on remembering and reciting information; **comprehension** focuses on sequencing the already learned information into a meaningful pattern; **application** focuses on applying information according to a rule or principle in a specific situation; **analysis** focuses on parts and their functionality in the whole; **synthesis** involves putting parts together to form a new and original whole and

evaluation refers to valuing and making judgments based upon the received information.

Critical Thinking in Language Teaching

Over the last 20 years, educators and psychologists have stressed the importance of critical thinking skills as a part of curriculum. They believe that the key goal of education is to teach learners how to think critically (Hosseini et al. 2012). In the same vein, Dewy (quoted in Ido and Jones, 1991) argues that if learners do not reflectively think about the content they are studying, their knowledge cannot be useful i.e. memorizing content knowledge means ignoring the development of critical thinking.

In the perspective of using critical thinking in language teaching, it is strongly believed that using language and knowing the meaning do not lead the learners to be proficient. They need to display creative and critical thinking through the language to express and support their ideas creatively and critically (Fahim and Sa'eepour, 2011). Fahim et al. (2012) affirm that the development of critical thinking skills has become a key goal for educators in first and second language contexts. However, it is evident that the use of such activities has still not become widespread in a number of ELT situations. They opine that one reason for this may be lack of awareness about how levels of thinking can be conceptualized in ELT activities.

Critical Reading

A more recent concept growing rapidly in research in the field of ELT is that of 'critical reading'. 'Critical reading' generally refers to the use of critical thinking while reading a text. Critical thinking is a sort of higher order thinking that helps learners act critically through using problem solving strategies (Gheith, 2007). From this perspective, the act of reading, being a problem solving activity, itself provides an opportunity of a good command of thinking on the part of the learner (Hosseini et al. 2012). Cook (1991) regards reading primarily as a thinking process involving the use of various reading strategies on the part of the learner. Erler and Finbeiner (2007) say that in L2 reading, the readers are constantly engaged in a complex interaction between text, setting, reader himself, reader's background, reading strategies and the L1 and L2. It necessitates them to be able to evaluate the text critically. In other words, in order to understand the text and facilitate this complex interaction,

they need to be critical thinkers i.e. to learn to value their own thinking, to compare their own thinking and interpretations with others, to reexamine, accept or reject the part of their interpretations of the text, to agree or disagree with the author, to accept or reject the author's point, and to evaluate the newly received information in the light of their previous world knowledge (Collins, 1993). This is what we call using critical thinking in reading or 'critical reading'. Elder and Paul (1994) also elaborate the term 'critical thinking' in reading context. They define it as reading with an emphasis on understanding one's purpose in reading; understanding the author's purpose in writing; seeing ideas in a text as being interconnected; and looking for and understanding systems of meaning.

Relationship between Critical Thinking and Reading Comprehension

Paul (2004) has stressed that there is a significant correlation between critical thinking and reading comprehension. He affirms that the reflective mind improves its thinking by reflectively thinking about it. Likewise, it improves its reading by reflectively thinking about how it is reading. This shows the connection between critical thinking and reading comprehension. Veeravagu et al. (2010) affirm that reading comprehension is a thinking process by which a reader gets ideas from printed materials; determines the author's intended meanings; relates these meanings to his previous knowledge and evaluates their appropriateness and worth. Logically, active and thoughtful reading procedures should lead learners to critical analysis of the text, resulting in the reconstruction of knowledge. Many researchers advocate this concept of reading as a source for critical thinking engagement with texts because of its potential to facilitate and reconstruct knowledge that ensures comprehension (Fielding & Pearson, 1994). Veeravagu et al. (2010) further state that comprehension includes all the skills and abilities necessary for literal, inferential and critical reading. Facione (2011, p. 18) has also referred to a direct connection between critical thinking and reading comprehension as "improvements in one are paralleled by improvements in the other". Grabe (1991) proposes that inference, analysis, synthesis and evaluation are some of the cognitive skills involved in reading comprehension. Facione (2011) also considers them the very core of critical thinking.

Using the taxonomy of critical thinking skills drawn up by Facione (1990). Fahim et al. (2012) designed a program to probe the effects of critical thinking strategies training on reading comprehension of Iranian EFL students. Overall, the findings provided an empirical support for the facilitative effect of critical thinking strategy training on reading comprehension performance of the EFL learners. Comparing and analyzing various definitions of critical thinking and reading comprehension as given by different experts, Fahim and Sa'eepour (2011, p. 872) state that "critical thinking and comprehension both are cognitive abilities having cognitive skills in common so that improving the first can contribute to the improvement of the other". In line with the studies confirming the positive relationship between critical thinking and language proficiency, Fahim and Sa'eepour (2011) investigated the impact of teaching critical thinking skills on reading comprehension ability, as well as the effect of applying debate on critical thinking of Iranian EFL learners. The results confirmed that teaching critical thinking skills has a positive effect on reading comprehension. These studies demonstrate the positive impact of critical thinking on reading comprehension. The present study, however, in relation to the cognitive domain of Bloom's Taxonomy, aims at investigating the possible effect of critical thinking strategies instruction on critical reading ability.

The Study

Being ELT professionals and having read a considerable amount of literature on critical thinking and reading comprehension, the researchers felt curious to assess the current state of the use of critical thinking approach in teaching and learning L2 reading comprehension skills in a university of Southern Punjab in Pakistan where the researchers themselves have been teaching English over the years. The purpose of this study is to know whether the real aim of education (i.e. using critical thinking approach in learning) is being achieved or not. This was planned to be carried out at the above mentioned institute by evaluating the teachers' use of critical thinking pedagogy while teaching reading skills to the L2 learners of English and subsequently measuring the learners' acquired proficiency in L2 critical reading. The rationale to choose reading skills for this study was that the reading skills are the most important receptive skills at the level of higher education in Pakistan as

the learners are required to read a large number of reading materials in order to cope up with the demands of their learning.

Research Questions

The study concentrates upon investigating the following questions:

- i- To what extent is critical thinking instruction available to the L2 learners of English?
- ii- What is the critical reading proficiency level of the L2 learners of English?
- iii- Is there any correlation between critical thinking instruction and critical reading proficiency?

Research Methodology

Participants

In order to explore the aforementioned correlation, the data were obtained from 35 ESL learners studying at graduation level in a university in Southern Punjab, Pakistan. The participants were enrolled in the department of English in B.A. (Hons) program. The sample consisted of both male and female students selected in accordance with their proportion in the B.A. (Hons) program in the department of English. The male to female ratio in the actual population was 1:3 students respectively. Therefore, 9 male students and 26 female students were selected for data collection. 12 participants were from B.A (Hons) English 1st semester, 12 from 3rd semester and 11 were from 7th semester. Hence, all of the participants had at least 13 years of formal education in English language, and had been studying in the said department or institute as ESL learners for 1, 2 and 3 years respectively.

Data Collection Tools

Questionnaire

A self-designed questionnaire was used to collect data. However, a considerable help was sought from Rahman (2007) in the construction of this instrument. The questionnaire was meant to measure the level of critical thinking strategies of instruction provided to the participants. It consisted of 17 items pertaining to the use of a variety of reading strategies which involve critical thinking on the part of the learners while reading English texts. Items 1-7 are related with general thinking skills and strategies of reading while items 8-14 are directly based upon the six levels of human thinking as given in Bloom's (1956) cognitive domain of educational objectives. The participants' answers to each of the

statements were drawn in terms of 5-point likert scale which aimed to know the frequency to which a particular critical thinking-cum-reading strategy is used as a reading instruction by the teachers of the participants (see questionnaire in Appendix-A).

Critical Reading Test

A critical reading test (see Appendix-B) was conducted to measure the proficiency in critical reading of the L2 learners of English. The test was especially modeled in the design of six levels of human thinking as discussed in Bloom's (1956) cognitive domain of educational objectives. The test was based upon a passage written in English language. It consisted of 5 paragraphs each of a medium length (approx. 90 words). The participants were supposed to read the passage within 20 minutes and answer the questions given at the end of the passage. The test included 14 questions. The first seven questions (Section 1) inquired about the details related with the specific paragraphs to measure students' knowledge and comprehension ability. The last seven questions (Section 2) on the other hand, were based upon the learners' overall understanding of the given passage aiming exclusively to judge their critical reading ability.

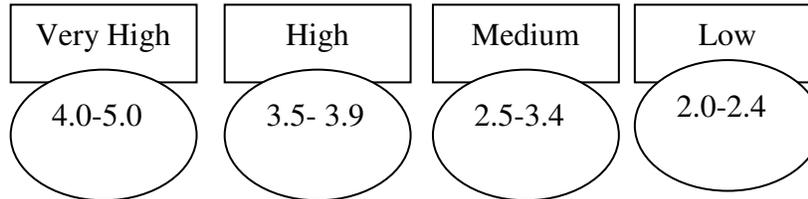
Data Analysis and Findings

The study assumes the quantitative-cum-qualitative paradigm for the analysis of the collected data. The participants' responses to the questionnaire were fed into the Statistical Package for Social Sciences (SPSS) for their quantitative analysis, and descriptive statistics were computed for each variable. On the other hand, the reading comprehension test was first analyzed manually by checking the participants' answers to the given questions and then awarding them scores and grades accordingly. Later, their attained scores were submitted to SPSS for a quantitative analysis of the results and to find out correlation between critical thinking pedagogy and critical reading proficiency. For this purpose, Pearson Product-moment Correlations were identified through standard correlational tests in order to measure the nature and extent of the probability of relationship between critical thinking pedagogy and critical reading proficiency.

Analysis of the Questionnaire

The questionnaire was analyzed by obtaining descriptive statistics for the participants' responses. As the questionnaire was meant to measure the

level of critical thinking pedagogy, an interpretation scale for the high, low or medium instruction was devised for the analysis of the obtained statistical values. The scale of interpretation is given below:



The rectangular shapes represent the level of critical thinking pedagogy, while the circular shapes identify the Mean scores computed through descriptive statistics. Scores for overall use of critical thinking pedagogy were calculated as are presented in tabulated form below:

Table 1: Descriptive statistics for critical thinking pedagogy

Sr. No.		N	Mean	Std. Deviation
1	Asking warm-up questions before reading	35	4.51	.853
2	Reading a text with a set purpose	35	4.34	.802
3	Using prior knowledge to understand text	35	4.46	.886
4	Self-questioning during reading	35	4.11	.867
5	Inferring the unstated statement of the writer	35	4.00	1.163
6	Surveying text organization	35	4.00	.804
7	Reading text intensively	35	4.57	.739
8	Asking knowledge based questions	35	4.71	.458
9	Asking comprehension check questions	35	4.43	1.008
10	Applying textual information to different contexts	35	4.29	.957
11	Analyzing the text	35	4.83	.453
12	Analyzing attitude, mood, tone etc. of the author	35	4.77	.731
13	Practicing synthesis skills	35	4.31	.718
14	Evaluating the textual information	35	4.66	.482

15	Answering textually explicit questions	35	4.26	.886
16	Answering textually implicit questions	35	4.26	1.067
17	Answering scriptally implicit questions	35	4.11	1.022
Total critical thinking instruction (average)		35	4.38	.51914

Scores for overall use of critical thinking pedagogy were calculated as are presented in bold figures above. The average mean score (4.38) illustrates that a very high level of critical thinking strategy instruction is available to the participants.

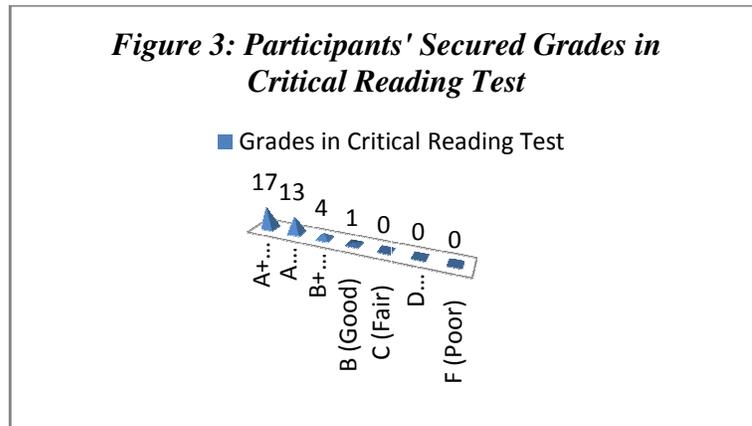
Overall results of the critical reading test

The following data were attained for overall results of the critical reading test:

Table 2: Overall results of the critical reading test

Sr. No	% Marks	Grade	Frequency	Frequency %
1	90% & above	A+	17	49%
2	80%-89%	A	13	37%
3	70%-79%	B+	4	11%
4	60%-69%	B	1	3%
5	50%-59%	C	0	0%
6	40%-49%	D	0	0%
7	Below 40%	F	0	0%

The results reveal that 49% of the students passed the critical reading test with A+ grade (Marvelous/Exceptional), 37% of them got A grade (Excellent), 11% secured B+ grade (Very Good) and the remaining 3% of the participants achieved B grade (Good). None of the participants got C (Fair), D (Satisfactory) or F grade (Poor). The top highest (49%) and the second highest percentage (37%) of the participants securing A+ and A grades respectively is demonstrative of the fact that the students' overall critical reading proficiency is excellent. The percentage of students' achieved grades in the said test can be depicted in graphical form given below:



It is evident from the above data that the participants' showed a very high level of proficiency in text comprehension.

Item-wise description of the results of critical reading test

The results of the critical reading test were also analyzed in terms of its individual items, i.e. levels of critical thinking. As mentioned earlier, the critical reading test was especially modeled in the design of six levels of human thinking (each categorized either as Lower Order or Higher Order Thinking) as discussed in Bloom's (1956) cognitive domain of educational objectives. It included 8 items to evaluate participants' lower order thinking skills (3 items each for knowledge and comprehension and 2 items for application). The rest of the 6 items of the designed test aimed to measure higher order thinking skills, 2 items each for analysis, synthesis and evaluation). The participants' individual scores in each level of thinking were transformed into percentage scores and grades (shown in table 3) for an ease of interpretation of their ability in critical thinking.

Table 3: Item-wise description of the results of critical reading test

Levels of Thinking ↓	Grades & Percent Scores	Knowledge						
		25	5	0	4	0	0	1
A+	90% or Above	71%	15%	0%	11%	0%	0%	3%
A	80%-89%							
B+	70%-79%							
B	60%-69%							
C	50%-59%							
D	40%-49%							
F	Below 40%							

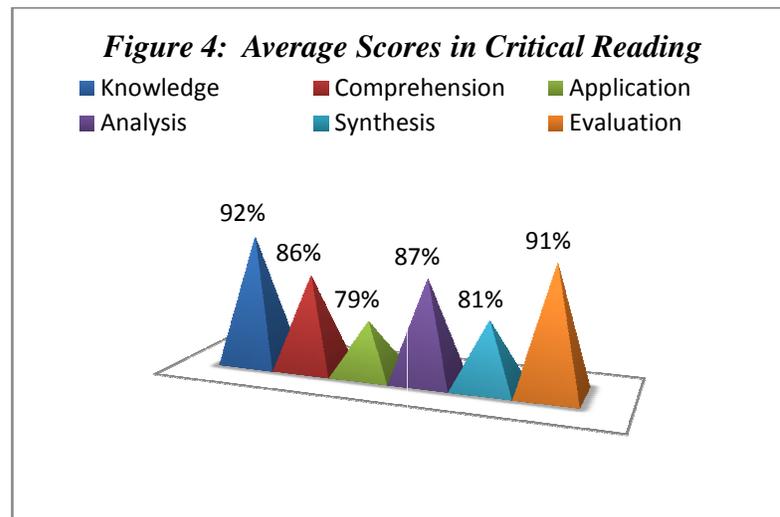
Comprehension	27 77%	5 15%	0 0%	2 5%	0 0%	0 0%	1 3%
Application	17 49%	0 0%	8 23%	0 0%	8 23%	0 0%	2 5%
Analysis	25 71%	4 11%	0 0%	2 6%	0 0%	3 9%	1 3%
Synthesis	15 43%	7 20%	0 0%	13 37%	0 0%	0 0%	0 0%
Evaluation	26 74%	0 0%	7 20%	0 0%	1 3%	0 0%	1 3%

Afterwards, average percent scores for each level of cognition were calculated as is presented below in table 4.

Table 4: Average scores in various levels of thinking

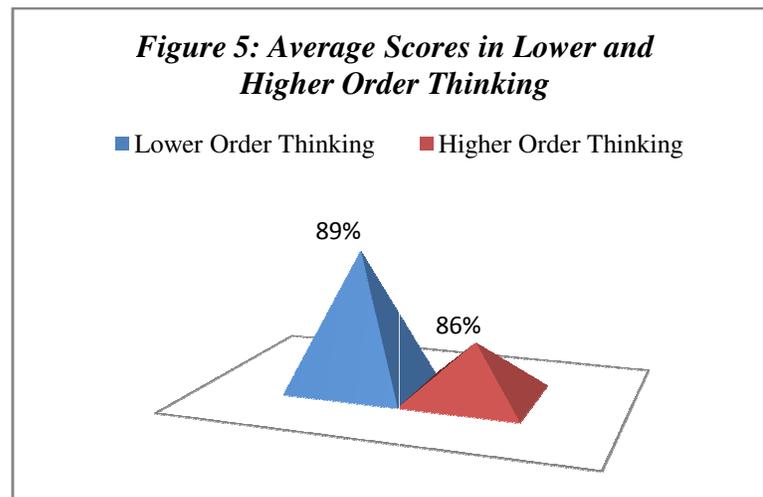
Category of cognition	Levels of thinking	Average percent score and grade	Category percent score and grade
Lower order thinking	1 Knowledge	92% A+	89% A
	2 Comprehension	86% A	
	3 Application	79% B+	
Higher order thinking	4 Analysis	87% A	86% A
	5 Synthesis	81% A	
	6 Evaluation	91% A+	

The results produced through the above table can be used to carry out a comparison between participants' proficiency in six different levels of critical reading. This is represented through the figure below:



The differentiated bars show that participants' critical reading ability is highest for knowledge (average score = 92%) and second highest for 'Evaluation' (Average score = 91%). Moreover, the average percent score for 'Analysis' is 87%; for 'Comprehension' it is 86%; and for 'Synthesis' it is 81%. The least among all is the score for the skills of 'Application', although it is still very good being 79% (B+ grade).

Finally, average percent scores for higher and lower order thinking skills were figured out by summing up those of the individual levels of cognition involved in each category. These scores were then compared and contrasted in the form of the following bar chart:



The data demonstrates that the participants' proficiency is excellent (80%-89% score) for both Lower Order and Higher Order thinking skills, yet their command on Lower Order reading skills is greater than that of the Higher Order reading skills.

Identification of Correlation between Critical Thinking Pedagogy and Critical Reading Proficiency

Pearson Product-moment correlation coefficients were computed to investigate the statistical relationship between critical thinking instruction and proficiency in critical reading (see table 5).

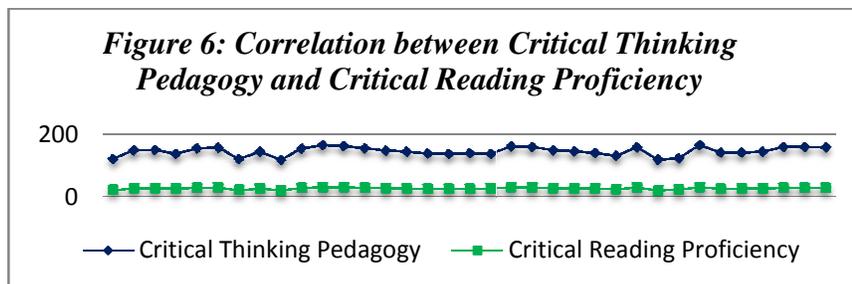
Table 5: Results of Pearson Product-moment Correlation for Cognitive Reading Instruction and Critical Reading Proficiency

		Critical Thinking Instruction	Proficiency in Critical Reading
Critical Thinking Instruction	Pearson Correlation	1	.977**
	Sig. (2-tailed)		.000
	N	35	35
Proficiency in Critical Reading	Pearson Correlation	.977**	1
	Sig. (2-tailed)	.000	
	N	35	35

** . Correlation is significant at the 0.01 level (2-tailed).

The results reveal that a strong positive correlation exists between critical thinking pedagogy ($r = .977$, $p = .000$) and critical reading proficiency. The correlation is significant at the level 0.01. The correlation is visually represented in figure 6 below:

Figure 6: Scatter plot for correlation between critical thinking pedagogy and critical reading proficiency.



The strong similarity in the vertical flow of points in each category is supportive for a positive relationship.

Discussion

Research Question 1: To what extent is critical thinking instruction available to the L2 learners of English?

The findings show that a very high level of critical thinking instruction is available to the L2 learners of English. The learners report that the teachers use critical thinking strategies while teaching them. This stands in contrast with the findings of a number of other studies which depict a very bleak situation regarding the use of critical thinking instruction in academic institutes of various regions in Pakistan as well as in other contexts. For example, Khan (2001) claims that education system in Pakistan is devoid of the use of critical thinking. Likewise, Fahim et al. (2012) state that the application of critical thinking is not commonly realized in ESL situations.

Research Question 2: What is the critical reading proficiency level of the L2 learners of English?

The findings also show that the critical reading proficiency level of the L2 learners of English is very high. They are good at practicing both lower order thinking skills (i.e. knowledge, comprehension and application) and higher order thinking skills (i.e. analysis, synthesis and evaluation) while reading English texts. This might be because of the critical thinking instruction provided to them by their teachers. The students' high scores in six levels of cognition (i.e. critical thinking) may also be associated with the cognitive input available to the learners in the form of cognitive reading strategies and critical reading skills. Similar kinds of relationships between cognition and reading comprehension, and between critical thinking and reading comprehension have been reported in various studies like Grabe (1991), Facione (2011), Fielding and Pearson (1994), Paul (2004), Kuland (2010), Veeravagu et. al. (2010), Fahim and Sa'eepour (2011) and Fahim et al. (2012) (See theoretical background).

Research Question 3: Is there any correlation between critical thinking instruction and critical reading proficiency?

The results show a very strong positive correlation ($r = .977^{**}$) between critical thinking pedagogy and proficiency in text comprehension or critical reading. It suggests that the more the critical thinking instruction, the better the proficiency in text comprehension or critical reading. Hence, it is suggested that the Cognitive domain of Bloom's Taxonomy

of Educational Objectives (1956) has positive implications in teaching reading skills to L2 learners. If ESL learners are instructed about various levels of thinking and about how to inculcate these levels in reading an English text, they automatically become proficient in their critical reading skills.

Here, it is worth mentioning that the present study has moved a step further by disclosing the role of cognitive strategies in improving critical thinking. The previously conducted research studies focused mainly on the impact of critical thinking on reading comprehension. The current study, on the contrary, has twin findings. Besides investigating the role of critical thinking (i.e. cognitive and critical reading instruction) in reading comprehension, it aimed and finally succeeded in exploring the possible effects of comprehension skills and strategies on critical thinking (i.e. the role of reading strategies on critical reading).

Conclusion

Finally, it can be concluded that the ESL learners are highly instructed about using critical thinking in reading English materials. The students use all major types of critical thinking strategies such as setting a purpose for reading, previewing, activating prior knowledge, making connections, drawing inferences, self-questioning, summarizing, synthesizing and evaluating. Moreover, it is also concluded that the ESL learners are highly proficient in critical reading. The students' average grades in six separate levels of thinking (A+, A, B+, A, A and A+ respectively) reveal that the students have 'exceptional' power in answering 'knowledge' based questions (textually explicit questions). They also have an 'exceptional' proficiency in evaluation of their reading materials. Likewise, their capability of 'comprehension', 'analysis' and 'synthesis' of the textual information is of 'excellent' level. As far as the 'application' of the textual information is concerned, they have exhibited a 'very good' practice in this level of thinking. All this demonstrates that the students possess a very high level of cognitive and critical thinking ability. Hence, the students' capability in both lower order and higher order thinking skills is excellent, although their proficiency in the former one is a bit greater than the latter one.

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Appendix-A (Questionnaire)

Relationship between Critical thinking pedagogy and Critical Reading Proficiency

Name _____ (Optional):

.....

INTRODUCTION: This questionnaire is meant for a research in English language teaching. Your cooperation is important for the study. The information you provide will be strictly confidential and used only for the purpose of this study. Below is presented a brief introduction to the nature of the research:

Critical thinking pedagogy means to teach students different types of critical thinking strategies which can be used when reading any text in English. The present study aims to assess if critical thinking instruction can improve students' reading comprehension ability.

DIRECTIONS: This questionnaire focuses to measure the extent to which critical thinking instruction is being provided to you as English language learners. Listed below are statements about what teachers might do when teaching reading comprehension skills to students. After reading each statement, mark the box that applies to your teachers when teaching reading comprehension skills.

No.

Never **Rarely** **Sometimes** **Often** **Always**

- 1 Your teacher asks you warm-up questions related to the text before reading.
- 2 Your teacher teaches you how to read a text with a set purpose in mind.

- 3 Your teacher asks you to use your previous experience or background knowledge to understand a text.
- 4 Your teacher helps you to ask yourself questions about the text when you are reading.
- 5 Your teacher teaches you how to infer the unstated statement of the writer.
- 6 Your teacher teaches you how to survey (analyze) text organization.
- 7 Your teacher teaches you how to read the text closely to know the details (i.e. intensively).
- 8 Your teacher asks you knowledge based questions (i.e. who, what, where... questions, recalling dates, listing events, defining terms etc.) about the text you have read.
- 9 Your teacher asks you comprehension check questions (i.e. stating ideas, explaining, interpreting, comparing, contrasting, summarizing etc.) after each reading.
- 10 Your teacher assigns you tasks to apply the textual information to some different given contexts.
- 11 Your teacher teaches you how to analyze the text (to identify causes, themes, motifs, relationships, to compare and contrast etc.).
- 12 Your teacher teaches you how to analyze attitude, mood, tone etc. of the author.
- 13 Your teacher helps you practice synthesis skills (compiling, recreating, and reorganizing the textual information in different forms and patterns).
- 14 Your teacher encourages you to evaluate the textual information (i.e. to prove, disprove, agree, disagree, criticize the author's point etc.).
- 15 Your teacher teaches you how to answer textually explicit questions (whose answers can be located in the text directly

'on the lines').

- 16 Your teacher teaches you how to answer textually implicit questions (whose answers can be located between the lines).
- 17 Your teacher teaches you how to answer scriptally implicit questions (whose answers can only be generated beyond the lines).

****Thank you for your cooperation****

Appendix-B

CRITICAL READING TEST

Name----- Class and semester-----

Read the following passage and answer the questions given at the end:

1. All down the ages, many people have believed that Nature holds mysterious and mighty secrets. In the past they thought that if they could learn these secrets, they would gain all sorts of powers, either to benefit themselves, or to direct the lives of other people, for good or evil purposes. There has been a long history, then, of those who have claimed access to the mysteries of Nature. Magicians and witches, fortune-tellers and astrologers boasted that they could see a deeper meaning in the way the world operated. They said that the appearance of strange stars in the sky, the violent forces of earthquakes and storms and the mysterious onset of plagues could all be attributed to the workings of Nature. They claimed that only they could understand them.
2. No doubt man's first acquaintance with these mysteries was through the animals around him. Curious hoof marks sometimes be seen in the lonely woodlands were thought to be belonging to some horrifying spirits. So, people began to make humble offerings of food and wine to animals in order to pacify these spirits. And what of those roarings and rumblings underground that often went before some violent earthquake. Was it some bull-like creature beneath the earth roaring and running wild? Let the powerful bulls above have special place, then, among the herds of animals, and let them be worshiped in ceremony and rituals. This is how the animals took the roles of gods in men's eyes and that ritual worship quickly developed. The animal-rituals were mostly violent to echo the violence that the gods could display. The animal worshippers dressed themselves in animal skins, hoping to assume some of the wild attributes of their gods. Many living creatures, even humans were torn apart at the climax of such rituals.

3. Moon-worshippers, however, tended to follow the gentler paths of worship. The learning of spells and magic formulae formed the core of their devotion, for they believed that the mysterious powers of nature could in this way be brought under some control, or at least persuaded to act in their favour. Women also played their part in worshipping moon-goddess by reciting spells and magic formulae. These, they believed, could bring rich harvest, divert storms and floods, and control the powers of wild, dangerous animals.
4. Later, the new religions emerged which sought to root out the ancient worship of Nature and its supernatural spirits. The female magicians were classed as 'witches', and to call a woman a witch was automatically to accuse her of sinful practices. They were suspected of bringing bad-health and harm to innocent people by calling devil-spirits through their magic spells. Therefore, the new religions started persecuting them.
5. In time, science began to provide psychological explanations for types of human behavior which had formerly been regarded as deeply suspicious. It also began to present geographical reasons for the rendings of earth, the violence of winds and the fury of waters. Witches, if they did exist, could be regarded as harmless cranks, and there was no longer any need for sorcerers or magicians in the age of science. Yet man still looks in wonder at the mighty forces of Nature; violent storms, floods and earthquakes make headline news across the world and somehow the plain scientific facts that lie behind them do not dispel our fear and awe of Nature's powers. The stars at night are not just part of some unending world outside; they can control and direct our lives, according to astrologers. Man, it seems, will always be fascinated by things supernatural, and will not give up his quest to find out more about the many mysteries that science cannot explain.

QUESTIONS

SECTION 1: SPECIFIC PARAGRAPHS

From paragraph 1:

1. What powers people in the past sought to gain by learning the secrets of nature?

From paragraph 2:

2. Strange hoof prints could sometimes be seen in the woodlands. What did people think about them?

3. Explain in your own words why, according to the passage, some primitive worshippers were dressed in animal skins?

From paragraph 3:

4. Explain in your own words the purpose of the spells and magic formulae in moon-worship.

From paragraph 4:

5. What was suspected about the female worshippers or magicians?

From paragraph 5:

6. Explain the two ways in which science has attempted to remove superstitious beliefs from men's minds.

In paragraph 5, what do these phrases refer to? i) The rending of earth, ii) the violence of winds, and iii) the fury of waters. Find answer in the same paragraph ahead.

SECTION 2: OVERALL COMPREHENSION

7. In the passage, the author has compared two styles of worship. Name them.

8. What conclusion does the author give to his argument on the mysteries of nature and the logics of science? Which one is more powerful according to him? State in your own words.

9. Has the author been logical in presenting the details of his argument? Yes or no? Support your stance.

10. "Man, it seems, will always be fascinated by things supernatural, and will not give up his quest to find out more about the many mysteries that science

cannot explain”, says the author. Do you agree?

Having read the whole passage, what interpretation do you personally give to the natural disasters (i.e. floods and earthquakes) occurring in your own country? Scientific changes, religious aspects or the supernatural element? Argue.

11. Suggest a suitable title for the above passage.

12. Summarize the passage in your own words. OR Make an outline.

DE-RADICALIZATION AFTER OPERATION RAH-E- RAST

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Abstract

Radicalization is the biggest problem of Pakistani society. Countering terrorism wants a multi-faceted method which includes not only threatening it through the armed forces of the country but also through disengagement policies. This article explains different approaches and strategies of de-radicalization, disengagement and rehabilitation of the detainees. Saudi Arabia, Yemen, Sri-Lanka, Colombia, Singapore and Indonesia all have used de-radicalization programs and success level is satisfactory. De-radicalization method is logically twofold: first, jails provide an atmosphere where the prisoners have time to think and cooperate with much guidance and supervision; and second, the detainees should be involved in practical and positive actions, without which they would likely practice their phase in prison to stimulate outside support and radicalize further detainees. Analysis of the phenomenon of radicalization in Pakistan in the backdrop of contemporary strategies suggests a viable national approach to counter radicalization. Rehabilitation of arrested militants and fighters becomes an essential part of any such program as part of the deterrence policy.

Key Words: Radicalization, de-radicalization, disengagement, rehabilitation, detainees

Introduction

Since September 11, 2001, the Taliban and Al-Qaeda have taken up sanctuary in Pakistan's tribal areas that border Afghanistan, and addressing this sanctuary may be the most essential step to defeating them. So far, Islamabad has failed to deny safe haven to militant groups in this region. Two major factors dictate whether Pakistan will eliminate this sanctuary. The first is Islamabad's willingness to combat these insurgent and terrorist groups, and the second is its ability to do so. Examining Pakistan's willingness to fight militant groups is moot, however, if Pakistan is unable to wage counterinsurgency successfully. Therefore, the second major factor is Pakistan's capacity for conducting a counterinsurgency campaign. This research seeks to examine the extent to which Pakistan is actually engaging in best counterinsurgency practices and to evaluate its strengths and weaknesses in doing so. Through a case study of the summer 2009 Operation Rah-e-Rast in Swat District and an examination of Pakistani learning since then, this analyzes Pakistan's effectiveness in counterinsurgency operations and

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suggests policies to improve its capabilities in future (Cohen & Nawaz, 2009, p. 5).

Summer 2009 military operations in Swat District present an excellent case study to examine Pakistan's ability to wage counterinsurgency because Islamabad's willingness in this instance is not in question. Unlike other operations in KPK and FATA, Pakistan was motivated to defeat the militant group and retake and hold the territory in the long term. Regaining control of Swat District was of strategic importance to Pakistan because the idea of losing it was unacceptable. Swat is a vacation destination characterized by wealthy land owners in KPK rather than in FATA. It is a largely settled area, much closer to Islamabad and Punjab than Waziristan. Therefore, it enjoys greater strategic importance for Pakistani state (NC Report, 12 March 2010, p. 1). Academics argue that rather than protecting the local population, Pakistan's preferred practice is to capture and kill the enemy with little regard to the destruction that results. Rashid argues that Pakistan's heavy-handed tactics have been largely ineffective, as the military's methods are the complete opposite of the best practices prescribed by counterinsurgency literature and doctrine (Rashid, 2009, p. 8).

Galula lays out an eight-step operational plan for waging a successful counterinsurgency. He further claims that if a counterinsurgent is successful in each step, he will be successful overall: "The expected result – final defeat of the insurgents – is not an addition but a multiplication of these various operations; they are all essential and if one is nil, the product will be zero" (2006). The steps include: 1) destruction or expulsion of the insurgent forces; 2) deployment of the static unit; 3) contact with and control of the local population; 4) destruction of the insurgent political organization; 5) local elections; 6) testing of the leaders; 7) organizing a party; and 8) winning over or suppressing the last guerillas. These steps are fluid and can, to some extent, occur simultaneously. The cumulative success or failure in each of these steps determines the extent to which the insurgency in FATA and KPK is still ongoing, and the militants in Swat District fall under the umbrella TTP organization. Since Swat is not insulated from the wider insurgency, it would be impossible for Islamabad to have won over or suppressed the last guerillas. Therefore, it would be unfair to evaluate

Pakistan's ultimate performance in Swat based on this step in which the counterinsurgent is successful (Galula, 2006, pp. 61-94).

De-radicalization is a small approach in Friedrich Schumacher's view that will provide big paybacks. In the same way, this belief is practical and valid when the strategic and security policy is planned. By using the policy of military operations, drone strikes and heavy technology the law and order situation of Pakistan has worsened and the small phase of rehabilitating of these militants has been very affective because it improves the radical-ideological context of the individual. When he participates back into the community, he can be productive for the community and can also teach the other individuals of the society. Radicalization is the main problem of Pakistani society today. The word radicalization is normally used to define the process whereby persons transform their thoughts over time from a series that community tends to reflect to be normal into a choice that community tends to deliberate to be extreme (Hannah, Clutterbuck, & Rubin, 2008, p. 2).

Model for Prisons

Prisons can also play a helpful part in confronting problems of terrorism and radicalization in society. According to international recommendations and resolutions, detainees have equal right to education as others. The facility of education and training chances in jails grants an opportunity to allow detainees to bridge the gaps in their knowledge and thus to support their alteration for the society. According to UN reports, all hostages shall have the chance to take part in education and cultural activities meant for the full improvement of the human behaviour. The imprisonment centre can perform a vital role in rehabilitation. Saudi Arabia, Yemen, Singapore and Indonesia have all applied ideological-based de-radicalization structures that attempt at the modification of the beliefs held by these terrorists.

In Pakistan this activity is taken by the army and it is significant that the government must show determination in defining policy toward radicalism and extremism and controlling FATA and disturbed areas of KPK. In Pakistan there is no rule that satisfies the requirement of the rehabilitation of extremists and the lack of a legal framework for reintegration and rehabilitation has left Pakistan handicapped in confronting de-radicalization. The delivery of inclusive legal framework

for this determination will make de-radicalization more affective (Pervaiz, 2011, p. 131).

Pakistan Military launched a program for rehabilitation of captives in the Swat area of KPK in 2009 after an effective military operation against radical extremists there. In the operation, hundreds of extremists and their energetic followers were detained and are still in the military's supervision. In 2010, the military decided to monitor hostages in order to classify hard-core fighters. A de-radicalization procedure was started for the prisoners other than the diehard radicals. The initiative is still in its early stage and there is space to learn and create modifications where required to expand its risks of achievement (Rana, 2011, p. 1).

Rehabilitation programs for prisoners are generally a portion of a greater de-radicalization policy. Different countries use different methods but there are four main approaches in exercise to reintegrate the insurgents and die-hards into social mainstream. These four methods function at ideological, security, political and societal levels and are founded on the ideas of counter-radicalization and de-radicalization. Detail is given below in the table:

De-radicalization Approaches

Approach	Focus	Strategy	Objective
Security	Detainees	Rehabilitation	Reducing security threats
Societal	Vulnerable communities	Engagement	Developing moderate tendencies
Ideological	Clergy	Highlighting religion's emphasis on peace	Developing counter arguments/ narratives
Political	Society at large	Winning hearts and minds	Neutralizing security threats

Source: (Rana, 2011, p. 1).

There is a common settlement that the best opposition to radicalization lies in an amalgamation of all the four methods. Different countries use different policies alternating from commitment to engaging the minds and hearts of the individuals. But the purpose of many of the

platforms is nullifying the security fears. Although sharing mutual goals, such platforms in Muslim countries have some features that differ from the approaches established by non-Muslim countries with considerable Muslim residents. Strategies by Muslim countries focus mostly on deterrence and producing a conceptual reaction to radicalization. The Indonesian, Jordanian, Egyptian and Yemeni models basically settled as moral answers and the Saudi model highlighted on reintegration through social and psychological components, along with philosophical reactions. Detail is given below in the table:

De-radicalization Models in Muslim Countries

Model	Strategy	Constraints for Pakistan
Saudi Arabian	<ul style="list-style-type: none"> • Prevention • Cure/rehabilitation • Care/support 	<ul style="list-style-type: none"> • Political • Ideological • Economic cost
Indonesian	<ul style="list-style-type: none"> • Highlighting the conflict as the country's own war • Role of former militants in rehabilitation • Effective policing • Efficient and effective prosecution 	<ul style="list-style-type: none"> • Militant landscape is more complex • Failure to gain support of former militants for the process
Jordanian	Counter-narratives/ ideological responses dictated by the state	A forcible or aggressive approach would not work in Pakistan
Yemeni	Dialogue through a committee consisting of respected religious scholars	Lack of consensus among the clergy
Egyptian	Revision/ correction of concepts (<i>Tashih Al-Mafahim</i>)	<ul style="list-style-type: none"> • Sectarian divide • Inflexible religious discourse
Algerian	Reconciliation and Transformation	Lack of political Consensus

Source: (Rana, 2011, p. 2)

Though many Muslim countries have copied modules of their de-radicalization plans from the Saudi approaches, however they have failed to arrange their policies according to local desires because of deficiency of funds and human resources. As an assessment summary: “Saudi Arabia has access to a significant amount of entire income and is able to dedicate a large amount of money to the success of the program. In addition, Saudi clerics hold an authority enhanced by Saudi Arabia’s claim to guardianship of the two holy cities in Islam. Saudi Arabia’s vast resources, both monetary and religious, allow for program components that are difficult to replicate in other locations” (Rana, 2011, p. 3).

To restrain these limitations, the Yemeni militant rehabilitation method holds a group of religious researchers directed by Judge Hamoud Al-Hitar for discussion with Al Qaeda convicts. Indonesia works a diverse way and involves hindering extremists to generate an active comeback to radicalization. The activities have produced mixed outcomes which have been recognized to queries of reliability of extremists in Indonesia and of the Group for Religious conversation directed by Al-Hitar in Yemen, in which prisoners often consider share of the government machine (Rana, 2011, p. 3).

But Egypt’s long debate among detained activists, which confronted the extremism description in that state, has showed operative, generally because it was creativity by associates of radical cluster Gamaa Islamiya themselves and the government stimulated the argument only at an advanced phase. The discussion was started among many of restrained supporters of Gamaa Islamiya and examined the explanation for aggressiveness in order to attain their specified goals. Then through dialogue, understanding and secretive discussions, the convicts approached the decision that they had been operated into following an extremist track. Starting the discussion was clearly tough as it tackled resilient early resistance both inside and outside the jails; though ultimately trapped followers of Al-Jihad, the supreme violent cluster in Egypt which was commanded by Ayman al-Zawahiri, also initiated to direct attention in connecting the non-violent creativity. However, it was Dr. Fadl, one of the planners of Al Qaeda’s philosophical model, who revolved the advantage into the great debate (Rana, 2011, p. 3).

None of these creativities have been accepted in Pakistan and the approach being tarnished in Malakand and Swat pulls its outlines from

Saudi Arabia. However, the problems challenging Pakistan are difficult. Charter for peace and national reconciliation of Algeria suggests a method that can deliver the basic outlines for a counter radicalization policy in Pakistan. Policies for reintegration of hostages form an essential portion of a broad strategy on de-radicalization. Pakistan can learn from de-radicalization approaches of non-Muslim countries which arrange security fears, as defence is a main component in their approaches. But defence can be guaranteed only by examining the fears the extremists position both at the ideological and security points. The Australian de-radicalization approach contains scrutiny as a main module in its policies (Rana, 2011, p. 3). Detail is given below in the table:

De-Radicalization Models in Non-Muslim Countries

State	Strategy	Constraints for Pakistan
Singapore	Religious rehabilitation groups	<ul style="list-style-type: none"> • Political • Such efforts may be perceived as attempts to promote secularism by force
Australia	<ul style="list-style-type: none"> • Analysis • Protection • Response • Resilience 	Economic cost
United Kingdom	<ul style="list-style-type: none"> • Pursue • Prepare • Protect • Prevent 	<ul style="list-style-type: none"> • Dissimilar patterns of radicalization

Source: (Rana, 2011, p. 3)

Terrorists are different from regular criminals in many conducts in that they are strong-minded by an ideology, some professed or actual grievance, and religious explanations that suit their cause. Saudi Arabia has established a rehabilitation plan ever since 2004 it has reintegrated and rehabilitated more than 4000 militants into typical society. Saudi Arabia has the best recognized de-radicalization process and the best commonly acknowledged “soft tactics to counter terrorism” in the Middle East (Boucek, 2008, pp. 1-4).

Creativities and visions to restrain the radicalism as an approach are “part of Saudi Arabia’s long-term counterterrorism strategy”. The war of thoughts is battled “to instil the concepts of moderation and tolerance, and to undermine any justification for extremism and terrorism on an intellectual level”. These early estimates maintaining the aims of Saudi Arabia’s de-radicalization policy of quick interrogations about the explanation of expressions such as ‘extremism’, ‘terrorism’ and ‘moderation’. Once mutual definitions are recognized, Saudi Arabia’s “Counter-Radicalization” and “Rehabilitation Program” can be put in comparison to other such platforms to increase discussion and best-exercises contributing among global players. While the terms of de-radicalization, rehabilitation, reintegration and disengagement are used commonly by administrations and analysts (Boucek, 2008, pp. 1-4).

The two prominent writers Horgan and Fink identified that de-radicalization and counter-radicalization indicate rational features and test fundamentalist thoughts and their clarifications, while disengagement follows to change behaviour. Horgan “emphasizes the need for clarity in distinguishing deradicalization (attitudinal modification) from disengagement (behavioral modification).” Cragin and Davis also distinguish between a “change in actions” and a “change in beliefs”. Horgan observes that “[o]ften there can be physical disengagement from terrorist activity, but no concomitant change or reduction in ideological support, or indeed, the social and psychological control that the particular ideology exerts on the individual” (Horgan 2008, p. 5).

De-Radicalization Efforts

The army uses some confinement centres, such as Sabawoon and Mishal in Swat, to de-radicalise extremists through psychological patterns and supervision by sociologists and moderate clerics. Professional training is delivered to support rehabilitated prisoners obtain occupations. The Taliban partners who are not diehard fighters but were considered helpers, falling in the third level are integrated in the schools. The rehabilitation programs have been allocated into four main sections, containing an educational section covering formal education, exclusively for youngsters, to empower them to endure their education. Another section comprises psychological therapy and counselling for increasing logical and independent discerning. The social section includes social

matters and family contribution and the fourth section includes vocational teaching (Rana, 2011, p. 4).

An advanced counterterrorism approach known as 'de-radicalization' and 'rehabilitation' that has a lenient side is being used round the globe as many states have developed jihadist rehabilitation programs including Egypt, Algeria, Singapore, Jordan, Indonesia, Malaysia and Saudi Arabia. In Pakistan, some rehabilitation schools launched for the prisoners other than the hard-core extremists adopt this strategy. These centres consider that violent and Islamic extremism cannot be crushed by traditional security resources alone as violent philosophy is based on divergent clarifications of Islam.

De-radicalization, rehabilitation, disengagement and reintegration of the militants can prove very helpful for Pakistan in the long run. The procedure of de-radicalization includes a pre-radicalization phase of an individual's world, his lifestyle, social status, neighborhood, religion and education just earlier to the start of their expedition down the track of radicalization. We consider help from the stages through which an individual passes to become a radical item. It defines that the individual seen to exhibit radical approach comes to the level of violent radicalization. Violent radicalization includes the stages of becoming tangled with a terrorist organization, continuing involvement and interest in terrorist activity. To de-radicalize the captive, he has to suffer a disengagement procedure and then finally the purpose of de-radicalization is attained that aims for practical alterations in individuals' thought and attitudes, and focuses on helping behavioural change (Horgan, 2009, p. 4).

Sabawoon's eighteen month program has four modules: counselling and therapy; vocational training; formal education, containing corrective Islamic education; and a social component to deliberate social problems and hold conferences with the recipients' families. Sabawoon Center follows the education scheme and syllabuses of the Provincial Education Commission, and also offers classes at the intermediate level. The syllabus is generous in nature and tries to teach the learners Islam, harmony and tolerance (Qazi, 2013, p. 8). Since 2009, Sabawoon has refined around 200 previous child warriors and transformed 143 child soldiers into the society. Reintegration criteria comprise expert psychosocial assessment, vocational skills, educational performance and

family's level of commitment with the youngster. "Low-risk" boys are transformed rapidly if they and their relatives do not have terrorist links and there is no terrorist existence in their society. Different squads visit communities or villages to examine this. Additionally, Sabawoon confirms that their inheritors either move into a high school or are engaged in work at the phase of rehabilitation (Qazi, 2013, p. 9).

Presently, Pakistan multitudes six recognized de-radicalization programs: Mishal, Sparley, Pythom, Rastoon and Heila for deradicalization and the Sabawoon Center for Rehabilitation. Sabawoon Center is the only civilian-run project. Two plans that are involved with seminaries (madaris) to encourage peace initiatives and tolerance are the training workshops for Deeni teachers and Khateebis and Madrasah Enhancement Project (MEP). Through the Mishal Rehabilitation Centre, over 400 persons have been reintegrated into the community so far. Project Mishal purports at "providing an environment conducive for restoring self-respect for selected individuals to de-radicalize and remove their psychological burden caused by ideological exploitation and/or coercion so as to make them and their families useful citizens of the society" (Rana, 2011, p. 4).

The rehabilitation programs have been distributed into four main sections: social section includes social matters and family contribution; educational section containing formal education especially for youngsters allows them to sustain their education. Another section includes psychological counselling and treatment for developing logical and independent thinking and the fourth section includes professional and vocational teaching, such as repairing home appliances, masonry and computers etc., to prepare the prisoners with abilities that empower them to maintain honorable subsistence (Rana, 2011, p. 4).

The reintegration of this rank is significant but the program requires to be prolonged to the mid-level cadre because the insurgents have more ideological and political tendencies for radicalization. If some teenagers are disconnected from extremism, they can show valuable effects in the de-radicalization procedure, as has occurred in Indonesia. But disconnection of mid-level cadre is a tough job and answering their descriptions is a task where Egypt has a decent record (Rana, 2011, p. 5).

Re-engagement/ Recidivism

There is a chance of the militants' reversion into the actions of extremism after rehabilitation. The burning question therefore remains whether these programs are effective, as there is a chance that the militants being rehabilitated and reintegrated into the society can re-engage in terrorism. The criteria for determining success remain a reluctant and indefinable feature of most of these platforms. National Offender Management Service (NOMS) is a procedure engaged by British psychologists who have freshly established a peer-reviewed methodology for measuring risk of recidivism among extremist offenders and a set of directed involvements (Horgan & Altier, 2012, p. 87). The threat of recidivism is a main trial for de-radicalization programs. To counter this risk, an observing system has been formed. Army officers check in with transformed juveniles every month to judge their actions. This observing procedure continues for at least two years.

Conclusion

In the end, however, it is Pakistan's strategic decision to fully engage in a counterinsurgency campaign against militant groups in KPK and FATA. Therefore, this aid should seek to complement a Pakistani decision to improve its counterinsurgency capabilities. First and foremost, in order to make the necessary institutional changes, Pakistan might consider assessing the relative importance of counterinsurgency versus conventional military operations, highlighting the latter, and officially recognizing this paradigm shift by adopting a formal doctrine.

Pakistan is going through the worst situation of its history because it is confined in the war with its own people. The counter-terrorism strategies have not helped Pakistan. Rather, they have deteriorated extremism. The de-radicalization centres established for the rehabilitation of juveniles have indicated to be very useful in Pakistan. There lie some gaps in the programs, but through prearranged attention and planning, they can be made advanced and can contest with the radicalization very efficiently. Some countries have invested a lot in Pakistan in many development schemes; there is a requirement to provide a devotion to this region also because the pilot projects initiated by the government and army on low level have showed to be very helpful. This will contribute a long-term advantage to Pakistan in

allocating with its most dominant and unwanted component in the society and will also help international community.

De-radicalization and disengagement programs have likely endured a basic part of larger counter-terrorism and counter-radicalization policies. However, governments cannot afford to be careless or immature in rehabilitation of extremists. To prosper, de-radicalization strategies must be wide struggles that include emotional, ideological and practical sections and significant support. Prison-based de-radicalization projects, in particular, need to work out attention, cautiously judging each individual before release and executing protections.

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EXPLORING THE IMPACT OF GLOBALIZATION ON MARKETING STRATEGY IN A DEVELOPING COUNTRY

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Abstract

This paper explores the implications of globalization on Zimbabwe's clothing and textile (C&T) sector so as to close the 'gap' between the general understating of globalization and the crafting of appropriate marketing strategies to assist businesses in the sector to manage the impact of globalization. A two-stage cluster sampling technique was used to collect data from 127 respondents drawn from stakeholders in the clothing and textile sector. The results from a Categorical Critical Component Analysis using SPSS positively support the research hypotheses and the confirmed results were supported at 5% level of significance. Based on the results of this research, it is clear that moving marketing and marketers towards sustainability requires a range of new ideas and new tools based on a critical understanding of the broader market.

Key Words: marketing strategy, developing country, clothing and textile industry

Introduction

The highly dynamic global business environment no longer requires complacency but concerted efforts on the part of management to reconfigure and align business strategy to the new realities of globalization (Fischer et al., 2010), and this often requires breaking the embedded path dependencies which retard strategy implementation (Kindström, 2010). Organizations are encouraged to coordinate and configure strategy in response to the new business environment created by globalization, since the ability to coordinate is made possible through the direct involvement and commitment of top management as the entire organization works towards achieving a common objective of sustaining operations in the face of globalization (Chimhanzi, 2004). When marketing strategies are aligned to the existing resources, the resultant synergy created comes as a major benefit to the company (Chimhanzi & Morgans, 2005). Clearly, the internal processes of the company must be consciously ready to facilitate the process of seizing and exploitation thereof (e.g. Chesbrough, 2010; Teece, 2010).

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Since globalization is a permanent feature in the business discourse, Giddens (2000, p. 25) notes that “our runaway world does not need less, but more government.” In close support, Stiglitz (2002, p. 57) asserts that “an important task of a government is to protect jobs and vulnerable sectors of the economy such as the clothing and textile industry.” While many company executives would wish that the State assumes a minimum role (often restricted to regulatory) in trade and commerce, the new reality demands that the State actively participates in creating an enabling business environment particularly so for companies in developing economies (Weller, 2014). Governments are expected to provide a vision, strategy and an enabling environment by establishing a framework and mechanism that ensures the participation of all sectors of the economy, and the role of national policy is to provide a national vision which guides the conduct of business (Moyo, 2014).

Within the globalization discourse, policy-makers should be highly critical of the market conditions in order to save the industry from total collapse (Moyo, 2014; Chirisa & Dumba, 2012). Such sustainable policies are critical as companies seek to spread their business exploits across the globe (Moyo, 2014). The negative global economic outlook continues to create ‘knock-on’ effects on emerging and developing economies (Manzungu, 2012), and the impact of these turbulences on global markets are currently being transmitted to developing countries such as Zimbabwe, amplified by increased globalization and regionalism (Mpfu, 2013). In essence, the lack of effective policy instruments to absorb both the domestic and external shocks, relegates Zimbabwean policy makers to mere observers who pray that global developments remain favourable (Mpfu, 2013). Therefore, in this context, instances of policy emulation is encouraged; especially by all policy makers in the developing world (Chirisa & Dumba, 2012).

Over the past ten years, Zimbabwe has opened itself up considerably to the influences of the global economy through a process of liberalization (Zindiye et al., 2012), in an attempt to raise its growth rate by stimulating investment (Zindiye et al., 2012). However, due to the poor performance of its economy it did not reap the anticipated benefits (Ndlovu & Heath, 2013). With respect to the globalized market in a developing country, company competitiveness can no longer be defined

only by the “Five Forces,” but also through extending Porter’s (1985) model and incorporating government as a key force to consider.

In the light of the above, the aim of this study is to explore the implications of globalization on marketing strategy with respect to Zimbabwe’s clothing and textile (C&T) sector and the main question is: “What sustainable competitive strategies can Zimbabwean clothing and textile companies employ to mitigate the impact of globalization on the sector?” More specifically, we explored the impact of a standardized marketing strategy; coordination of marketing activities; integration; the role of technology, and the impact of government policies on the sustainability of clothing and textile (C & T) businesses in a developing country, namely, Zimbabwe.

Literature Review

Responding to Global Trends

While globalization seeks to terminate the concept of protectionism through creating a flat world, a new breed of protectionist measures have emerged, commonly referred to as “policy slippage” by the World Trade Organization (Hillebrand et al., 2010). These measures are deliberately designed to protect local industries from undue competition from companies originating from developed countries (Erixon, & Sally, 2010). Protection against cotton and clothing import has been cited in the literature as a common phenomenon across the globe, mainly due to the vulnerable nature of the sector which employs low skilled labour (Erixon & Sally, 2010). Such moves to protect markets are not without justification particularly so in developing countries (Garmann, 2014). These protectionist measures are often meant to boost domestic output and/or prevent the collapse of domestic companies in the face of globalization are indeed rampant (Everett, 2015). For example, the rapid growth and development of the South African C & T industry was largely due to State support through a number of policy frameworks (Bonnin, 2011; Kaplinsky, 2013). The support primarily came in two forms (Morris & Barnes 2014), financial support provided through the Industrial Development Corporation; and the state provided support through direct protection of the sector through stringent tariffs which discouraged importing of finished clothing products (Morris & Barnes 2014). Under such circumstances, the active role of national policy in influencing business strategy becomes more evident and beneficial to

companies and the nation at large (Moyo, 2014; Chirisa & Dumba, 2012).

A strong marketing leadership positioned to drive the strategy is also needed (Kapferer, 2012). Several research studies link marketing strategy and the overall performance of an organization (Wang & Verma, 2012; Zou & Cavusgil, 2002; Patel & Chavda, 2013). Zou and Cavusgil (2002, p. 53) argued that “global marketing strategy (GMS) is affected by external globalization drivers and internal drivers such as international experience and global orientation of the firm, and that GMS in turn affects financial and strategic performance in a sample of companies competing in global industries.” Through combining a number of factors, Zou and Cavusgil (2002) call for the radical adaptation of the marketing mix elements in pursuance of the marketing strategy which guarantees success in the global market place. The authors extend this notion by developing what they term “the global marketing strategy (GMS) which includes factors such as configuration, coordination, and integration of activities” (Zou & Cavusgil, 2002, p. 45).

Through aligning strategy to the broader context, the firm is able to develop marketing plans which allows it to offer the right product to the right market and thus gain a competitive advantage (Morgan, 2012). “These specialized combinations of capabilities and assets create competences which lead to organizational competitiveness” (Madhavaram & Hunt, 2008, p. 69). Global competitiveness in terms of quality, price and supply chain management are critical in order to create viability in the clothing and textiles industry (Kruger & Ramdass, 2011). “To survive the impact of the globalization of markets and maintain their current status, the clothing and textile industry around the world needs to be aware of changes in the market place and respond by implementing innovative strategies that improve their competitive status” (Kohnert, 2010, p. 57).

Marketing strategy development is thus a complex feat composed of processes, routines and activities as marketing plans are designed and executed in order to achieve organizational objectives (Baker, 2014). The key to strategy making is a thorough understanding of the business environment in which one is operating (Porter, 2010). This is achieved through a systematic analysis of the business environment in which the company operates in order to prepare it for competition (Baker, 2014).

The firm's internal resource endowments are some of the key characteristics which may enable or disable strategy making as a company pursues international marketing (Tantong et al., 2010). Ethnocentrically oriented firms use a similar marketing strategy across all the countries as the home market while polycentrically oriented companies take the differences across markets into consideration (Calantone et al., 2006). As pointed out by Tantong et al. (2010, p. 159), "companies with geocentric orientation see the world as potential market, recognizing regional differences without taking into consideration national boundaries, normally they offer their product universally with only some superficial adaptations."

Besides the firm's internal environment, external variables also have to be considered since they help define the degree of company competitiveness and the nature and potential of the business environment in which the company operates (Kim & Mauborgne, 2015). The need to study the influence of the external environment on strategy has huge support in literature (e.g. Gabrielsson et al., 2012; Nasir & Altinbasak, 2009). Anecdotal evidence suggests that favourable regulations and consumer stability generally give more opportunity for growth (O'Cass & Weerawardena, 2010). This is primarily so in view of the ever changing consumer tastes and cultural traits fuelled by the globalization wave (López-Duarte & Vidal-Suárez, 2010). The divergent tastes and habits of consumers which vary among the different local cultures are among some of the main obstacles for marketing and the quest for a standardized global product (Nasir & Altinbasak, 2009). As a result of globalization, companies are expected to consider similarities across the cultural convergence gap in order to promote the use of a standardized marketing strategy which help reduce marketing cost and increase overall competitiveness (Schilke et al., 2009). Therefore, the question of strategic fit comes into play (Carpenter et al., 2012). There is still no single universal strategy that can fit all companies as each company has to consider both internal and external forces which affect its own activities and align its strategy accordingly (Virvilaite et al., 2011; Gabrielsson et al., 2012). The industry-based view, further stresses the need to align company strategy and its broader environment (Gabrielsson et al., 2012), and pressures exerted by the external environment must be

dealt with in order for a firm to survive and prosper (Kim & Mauborgne, 2015).

Globalization has unfortunately created a new and challenging situation where companies from developing countries now find it difficult to compete with companies from the highly industrialized countries (Gereffi & Frederick, 2010). Firms from low-wage industrialized countries have distorted competition in the clothing and textile industry thus threatening the survival of companies from third world countries (Roberts & Thoburn, 2002). In order to mitigate these challenges, effective marketing strategies which focus on cost reduction, quality and efficiency must be adopted (Goworek, 2011). A number of studies suggest that proponents of globalization (often called “born globals”) are more willing to adopt standardization as a strategy than some traditional companies who are yet to accept the realities of globalization (Gabrielsson et al., 2012). Besides addressing costs and customer considerations, companies need to pursue collaboration with competition (Hawkins, 2010). This is important particularly with respect to clothing and textiles firms in developing countries which need to pursue horizontal integration (Morris & Barnes, 2014). These horizontal marketing structures should be seen “rapidly displacing these conventional marketing channels as companies seek more cooperation than competition” (Hawkins, 2010, p. 257). “Collaboration is one of these alternative strategies and is defined literally as working together for a common interest or voluntary cooperation between firms involving exchange, sharing of resources, or joint development of products, technologies or services” (Hawkins, 2010, p. 258). “Firms must respond to globalization by making marketing and operational changes which are designed to create more value to the consumer though at a reduced cost to the company” (Taplin et al., 2003, p. 1033). This change in focus can be made possible by investing heavily in technology which creates improved quality and added value to the consumer (Buch-Hansen & Wigger, 2010). In light of the brief literature review, this study on which this paper is written will explore the views of various stakeholders in the C & T industry in Zimbabwe using the methodology described below.

Methodology

A survey was conducted among C&T stakeholders as well as government officials responsible for trade policy pertaining to the C&T industry. The study was designed in two stages. The first stage of the study was exploratory to determine the effects of globalization on the C&T industry in general with the main aim of isolating any possible pointers attributable to the demise of the clothing and textile industry. In-depth interviews with policy makers, management, staff and a selected few customers were used for this purpose. In the second stage, a descriptive research design was used to identify the detailed underlying dimensions of globalization through in-depth interaction with informants for the purposes of generating relevant theories relating to globalization as a phenomenon. The study was designed in such a way that both qualitative and quantitative data could be obtained from relevant stakeholders in the clothing and textile industry. The use of multiple research methods (methodological triangulation) is gaining massive momentum in modern research studies in order to validate research data by offsetting the weaknesses of one method through the strengths of the other. Qualitative research data obtained through the use of in-depth interviews was later analyzed through simple statistical methods after themes were generated in order to bring clarity and meaning to research findings. In addition, secondary data from both internal and external publications was extensively used. The researcher had unhindered access to most of the companies' internal records which showed a remarkable decline in business within the sector; largely attributed to the invasion of the local market by traders of Asian origin.

The sample for this research was drawn from companies in the C & T industry, industry association representatives, consumers and government officials. Detailed interview guides and well-designed questionnaires were designed, tested and applied to gather data. The final analysis of data was done through a combination of both qualitative and quantitative methods.

Findings

While 148 questionnaires were sent out to the sampled companies, consumers and policy makers from the key government Ministries, 127 usable questionnaires were returned, which translated into a satisfactory overall response rate of 85.8%. Of the 127 participants, 21.3% were from

clothing manufacturing companies, 19.7% from textile manufacturers, 10.2% from clothing retailers, 7.9% from textile retailers; while 40.9% collectively represented industry associations, consumers and policy makers of key government departments, as these participants were considered key stakeholders in the clothing and textile sector. The majority (22%) of the respondents were marketing managers, followed by general managers (16.5%), and the majority (75.6%) of the businesses had been in existence for at least 5 years, which implies that most of the companies sampled had survived the hyperinflationary decade that affected Zimbabwe from the year 2000 to 2008. These companies also managed to survive the multicurrency period of 2009-2013, in which period, the negative impact of globalization on the clothing and textile sector was at its peak, since international competition was attracted by the use of stable currencies such as the US Dollar, South African Rand and Botswana Pula among others. Given the significant differences in the operating environments (hyperinflationary decade vs multicurrency period), it naturally follows that these companies were able to adjust their marketing strategies, albeit the challenging operating landscape. Therefore, this study benefited from tapping into the knowledge on specific marketing strategies which were employed by the companies which continued to survive in the face of globalization.

Instrument Reliability and Validity

The Cronbach's coefficient alpha was calculated to determine the validity of the questionnaire, and the outcome using SPSS are reflected in Table 1. All the measures were found to be reliable (Tavakol & Dennick, 2011).

Table 1: Instrument Reliability

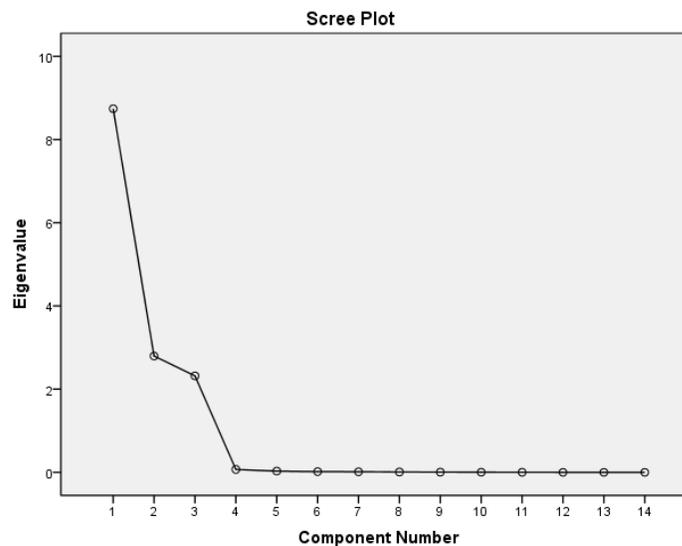
Theme	Cronbach's Alpha	No. of Items
Standardized marketing strategy	0.732	18
Coordination	0.816	8
Competitive integration	0.764	7
Role of advanced technology	0.788	6
Impact of government policies	0.784	18

With reference to validity, the Principal Component Analysis (PCA) extraction method and varimax rotation with Kaiser Normalization was used, with the extraction criterion being that only components with eigenvalues above the Kaiser' default of 1 were extracted.¹ The outcome of this process for each of the measurements is explained below.

Sustainability

Figure 1 clearly shows that of the 14 components/items which were developed to measure the sustainability of the C&T industry, only 3 which cumulatively accounted for over 99% of the variance among the factors, had eigenvalues exceeding 1. This implies that all the other components from the 4th onwards had eigen values below 1 and could therefore not qualify for analysis.

Figure 1: Sustainable Marketing Strategies



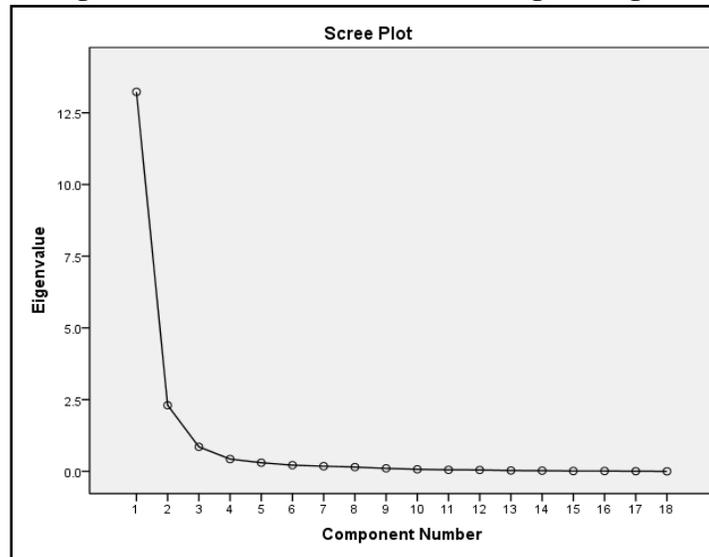
Standardized Marketing Strategies

The scree plot shown in Figure 2 confirms the extraction of the two principal components as the graph starts to flatten after the second principal component, which also confirms the extraction criterion in which only components with eigenvalues of 1 and above were considered significant. These benefits were collectively referred to as the development of competitive advantages either in cost or quality. Two

¹ Due to the length of this paper the various tables have not been reported but are available, should it be requested; thus only the scree plots are reported.

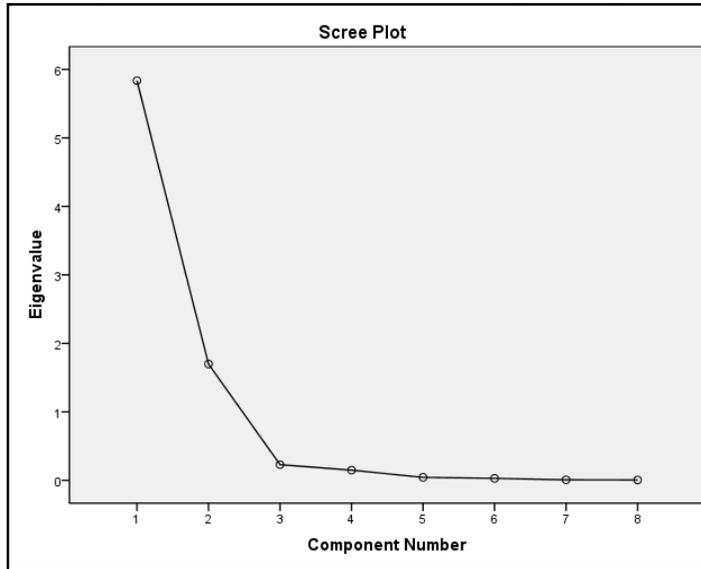
principal components with initial eigenvalues of 13.228 and 2.303 and rotated eigenvalues of 8.294 and 7.237 respectively were extracted. The rotation sums of the squared loadings show that the first component accounted for 46.08% of the variation in the benefits of standardized marketing strategy, while the second component accounted for 40.2% of the variation in the benefits of a standardized marketing strategy to the clothing sector. What this implies is that these two components were very significant in explaining the benefits of standardizing the marketing strategy.

Figure 2: Standardization of Marketing Strategies.

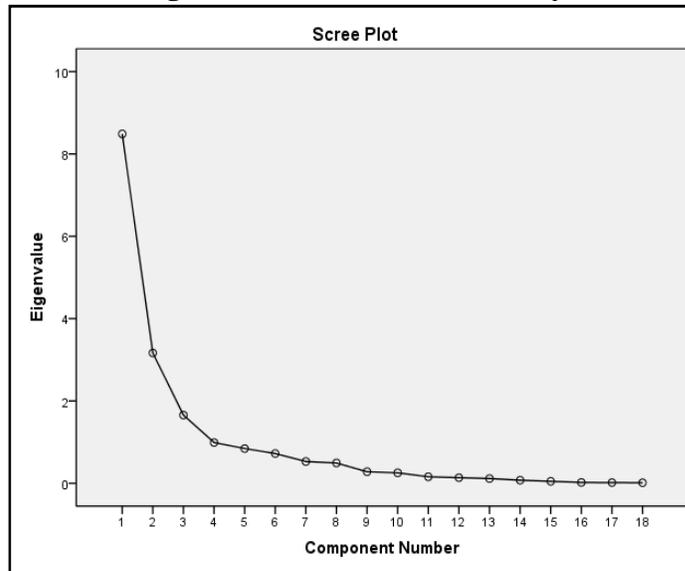


Coordination of Marketing Strategies

Figure 3 illustrates that only two components met the extraction criterion, with all other components from the third having eigenvalues less than 1. The scree plot confirms that only two components met the criterion with all other components from the third having eigenvalues less than 1. To summarise the broad benefits that arise from coordinating organizational activities as a strategy to survive in the globalized clothing and textile sector, component 1 and 2 were further analyzed and accounted for 57.6% and 36.5% respectively of the variation in marketing strategy.

Figure 3: Coordination of Marketing Strategies**National Policy**

With respect to the 18 items developed to measure the impact of national policy on marketing strategy, it was ascertained (Figure 4) that only 3 principal components were extracted and these cumulatively accounted for 73.95% of the variance among the factors.

Figure 4: Effect of National Policy

Generally, the higher the absolute value of the loading, the more the item contributes to the principal component. It was therefore set in SPSS that factor loading less than 0.7 be suppressed so that the 18 items could be easily associated with the extracted components where they had the greatest association.

Role of Technology

An analysis of these results shows that the least Spearman's Rho value is 0.272 and the maximum value is 0. Squaring these correlation coefficients gives an indication of the percentage of variance that could be accounted for by the improvement or deterioration of the predictor on the outcome variable. At least 7.4% up to 29.3% of the variation between the marketing strategy items could be explained using the variations in the items themselves. The implication of this was that the adoption of technology in the clothing sector in any one dimension of the marketing strategy as determined by the items analyzed had a ripple effect on the other elements of the marketing strategy given the existence of statistically significant linear relationship as confirmed by the Spearman's Rho test.

Challenges of Globalization

The respondents were provided with brief statements that described some of the challenges of globalization and were requested to show the extent of their agreement or disagreement with each statement on a Likert scale that ranged from strongly agree (5) to strongly disagree (1). The results of this exercise are reflected in Table 2 below.

Table 2: Challenges of Globalization

Challenge	Strongly Agree	Agree	Uncertain	Disagree	Strongly Disagree
Causes prices of local products to increase	5.5%	13.4%	7.1%	46.5%	27.6%
Reduces employees' disposal incomes	30.7%	34.6%	8.7%	14.2%	11.8%
Results in unfair competition	47.2%	36.2%	8.7%	5.5%	2.4%
Forces the closure	35.4%	37.8%	7.1%	12.6%	7.1%

of local companies						
Only benefits developed economies	33.1%	27.6%	16.5%	14.2%	8.7%	
Results in the influx of cheap commodities	40.2%	26.8%	6.3%	11.8%	15.0%	
There are no visible benefits to local companies	15.0%	20.5%	25.2%	22.0%	17.3%	

Table 2 reveals that the overwhelming majority (74.1%) of respondents disagreed that globalization causes prices of local products to increase. This can be explained by the fact that globalization in the clothing and textile sector is normally associated with the dumping of poor quality and second hand clothes from developed countries. It was also ascertained that the vast majority (83.4%) of the respondents agreed that globalization of the markets resulted in unfair competition for the local clothing and textile companies. Furthermore, a cumulative majority (73.2%) of the participants 'agreed' that globalization forced the closure of local clothing and textile businesses. This was closely linked to the argument that globalization only benefits the developed countries particularly when viewed in the context of variations in the levels of technology and other cost structures. The general explanation was that the clothing and textile sector faced challenges which invariably resulted in the closure of companies especially on account of stiff competition from cheap imports that continued to flood the markets in developing countries, and in the process making locally manufactured clothing and textile products uncompetitive.

Globalization Strategies

Interconnectedness of Markets

The respondents were asked to indicate their level of agreement or disagreement with respect to pre-established benefits that related to the globalization of the clothing and textile markets. The results are reflected in Table 3 below.

Table 3: Benefits of Increasing Interconnectedness of Markets

Benefit	Strongly Agree	Agree	Uncertain	Disagree	Strongly Disagree
Has assisted in increased participation in international markets	29.1%	32.3%	10.2%	15.0%	13.4%
Helps in the transfer of technology	33.9%	37.8%	7.1%	11.0%	10.2%
Helps in creating employment	6.3%	10.2%	8.7%	33.1%	41.7%
Has resulted in the improvement of living standards of people	13.4%	16.5%	7.9%	33.1%	29.1%
Has resulted in access to foreign markets	33.1%	27.6%	16.5%	14.2%	8.7%
Has resulted in increased foreign direct investment (FDI).	11.8%	7.9%	18.1%	28.3%	33.9%
Has helped to improve product quality	19.7%	18.9%	19.7%	20.5%	21.3%

It is evident from Table 3 that the majority (61.4%) of the respondents agreed that globalization assisted in increased participation in international markets. Furthermore, an almost equal majority (60.7%) of respondents also indicated that globalization has the effect of facilitating access to foreign markets. The aforementioned findings imply that one of the major benefits of globalization is “the ability of companies in the

clothing and textile sector to explore market initiatives that can improve their revenue streams.” It follows that although globalization of the markets could ordinarily be associated with constrained growth of the local clothing and textile sector, it also presents an opportunity for companies to shift focus to the export market by revising their marketing strategies appropriately.

The overwhelming majority (74.8%) of the respondents did not agree that increasing interconnectedness of the clothing and textile markets had the benefit of creating employment. This can most probably be explained by the fact that the involvement of foreign companies in the clothing and textile sector in Zimbabwe has been restricted to exporting rather than manufacturing, which does not create sustainable employment. This development can be explained by the relatively harsh business environment that prevails in Zimbabwe.

Sustainable Marketing Strategies

The respondents were requested to indicate their agreement or disagreement on a scale of 1-5, with respect to 14 pre-established marketing strategies that the clothing and textile companies could adopt to mitigate the effects of globalization. The results reflected in Table 4 reveal that all 14 marketing strategies had minimum and maximum scores between 1 and 5 respectively, except for advocacy, lobbying, and relationship marketing, which each had a minimum score of 2. By using the mean to rank the marketing strategies that clothing and textile companies could adopt to withstand the adverse effects of globalization, it became evident that the five most preferred marketing strategies were: improved internal working systems, reduced costs through cost leadership, use of, or investment in advanced technology, exploiting the value chain through collaboration, and improved product quality. Regarding improved internal working systems, the clothing and textile companies would be able to enhance productivity which would ensure that more products would be produced using the same level of resources (financial, human and technology).

The positive effects of such a development would be a potential reduction in production costs that enhances the capacity to adopt cost leadership strategies necessary in order to compete in the price elastic clothing and textile markets. This is because the ability of companies to

improve the utilization of human resources, financial resources, as well as the existing technology can improve their operational efficiencies.

Table 4: Marketing Strategies

Descriptive Statistics					
	N	Minimum	Maximum	Mean	Std. Deviation
Improved internal working systems	127	1.00	5.00	3.6299	1.25864
Reduce costs through cost leadership	127	1.00	5.00	3.6299	1.25864
Use of investment in advanced technology	127	1.00	5.00	3.6220	1.27198
Exploit value chains through collaboration	127	1.00	5.00	3.6220	1.27198
Improve product quality	127	1.00	5.00	3.6063	1.29809
Advocacy and lobbying	127	2.00	5.00	2.6535	.87630
Relationship marketing	127	2.00	5.00	2.6299	.88014
Aggressive marketing and selling	127	1.00	5.00	2.6063	.90989
Standardise marketing strategies	127	1.00	5.00	2.6063	.90989
Effective product positioning strategies	127	1.00	5.00	2.0630	1.20678
Differentiating	127	1.00	5.00	2.0551	1.21045
Emphasise customer personal tastes and customisation	127	1.00	5.00	2.0551	1.21045
Niche marketing	127	1.00	5.00	2.0472	1.21406
Promote the consumption of brands through brand building strategies	127	1.00	5.00	2.0315	1.22109
Valid N (listwise)	127				

Standardized Marketing Strategy

The participants were asked to indicate the extent of their agreement or disagreement with a set of 18 predefined benefits that the clothing sector companies could enjoy through adoption of a standardised marketing strategy; which benefits were on a five-point Likert scale, where 1 = 'strongly disagree' and 5 = 'strongly agree'. The results in Table 5 show that the respondents were convinced that the use of a standardized marketing strategy was one sure way of overcoming the effects of globalization. The explanation is that, the adoption of a well-considered marketing mix characterized by uniform product features and qualities, pricing strategies, distribution systems, as well as promotional campaigns would be advantageous to the local clothing and textile companies as this helps them to create a distinct identity relative to competition brought about by globalization. Adding to the same understanding, the respondents noted that the adoption of a standardized marketing strategy results in the creation of sustainable competitive advantages.

Table 5: Effects of Standardization of Marketing Strategy

Descriptive Statistics					
	N	Minimum	Maximum	Mean	Std. Deviation
Improves resource utilisation	127	1.00	5.00	1.9843	1.24712
Results in a uniform corporate identity which simplifies the marketing and promotion of products	127	1.00	5.00	2.0630	1.25197
Promotes rapid company growth	127	1.00	5.00	2.1339	1.24952
Promotes strategy alignment	127	1.00	5.00	2.1575	1.24356
Allows for greater control across national borders	127	1.00	5.00	2.1969	1.33357
Promotes improved planning and distribution	127	1.00	5.00	2.1969	1.39750
Vital in mitigating the effects of globalisation	127	1.00	5.00	2.2598	1.33460
It allows for the consistency with customers tastes and preferences	127	1.00	5.00	3.4331	1.30682
Results in increased productivity	127	1.00	5.00	3.6378	1.34323
Improved product quality and customer loyalty	127	1.00	5.00	3.7008	1.11494
It helps to reduce product cost	127	1.00	5.00	3.7323	1.11589
Promotes the marketing of quality products	127	1.00	5.00	3.8425	1.35357
Results in significant cost savings	127	1.00	5.00	3.8819	1.16574
Assists in the creation of competitive advantages	127	1.00	5.00	3.8898	1.33469
Increases the company's ability to produce high quality products at a low cost	127	1.00	5.00	3.8898	1.30462
Results in the creation of sustainable competitive advantages	127	1.00	5.00	3.9370	1.32586
Allows companies to focus	127	1.00	5.00	3.9843	1.34509
One sure way of overcoming the effects of globalisation	127	1.00	5.00	4.0787	1.23189
Valid N (listwise)	127				

The results in Table 5 also show that the participants perceived that standardization results in significant cost savings, helps to reduce product costs, promotes the marketing of quality products, and generally improves productivity, since all means exceeded a score of 3. Considering that globalization invariably results in intensification of competition particularly through pricing, these benefits would be a welcome development for the local clothing and textile companies, as they try to improve their survival strategies through marketing.

Considering that only two broad categories of benefits emerged, the results in Table 6 show that the benefits of a standardized marketing strategy were highly related to each other.

Role of Coordination

A total of eight (8) statements describing the benefits that coordination could bring through the creation of sustainable marketing strategies were provided to the study participants, and they were asked to indicate the extent of their agreement or disagreement on a Likert scale that ranged

from strongly disagree (1) to strongly agree (5), and the results were captured in Table 6.

Table 6: Benefits of Coordinating Marketing Strategies

Descriptive Statistics			
	N	Mean	Std. Deviation
Promotes the achievement of company objectives	127	4.2756	.98139
Improves productivity	127	4.2598	.97763
Strengthens the organisation and improves its capacity to deal with the effects of globalisation	127	4.0079	1.20512
Results in the creation of synergies	127	3.9843	1.23433
Can be used as a competitive advantage	127	3.9370	1.31383
Improves employee morale	127	2.2126	1.33708
Promotes team work and the achievement of organisational goals	127	2.0945	1.26261
Promotes and encourages team building	127	2.0000	1.26617
Valid N (listwise)	127		

The results in Table 6 show that based on the mean score of 4.2756, it may be deduced that the respondents 'agreed' that the coordination of marketing strategies promotes the achievement of company objectives. It can therefore be concluded that it is important for organizations to ensure that the marketing objectives of the clothing and textile companies are in sync with the overall strategic objectives by being supported by the other key functions of the business namely, production, finance, and human resources. Coordination of marketing strategies can also be ensured by the harmonization of such activities as branding, advertising, sales, public relations and other sections. In this way, an end-to-end connection of activities within the marketing department and with other departments in the clothing and textile companies would facilitate the achievement of company objectives.

The results show that other benefits that were highly rated were that coordination improves productivity, strengthens the organization and improves its capacity to deal with the effects of globalisation, results in the creation of synergies and can be used as a competitive advantage. These benefits seem to add to the realization that the coordinated efforts of the different sections of the business can create critical mass necessary to withstand the effects of globalization. On the other hand, there was general disagreement that the coordination of marketing strategies

improves employee morale, promotes teamwork and the achievement of organisational goals, and promotes and encourages team building.

Role of Technology

Due to the limited number of items in the questionnaire which measured the effect of technology on marketing strategy, Categorical Critical component could not be conducted. However, a correlation analysis was conducted and the results are as shown on Table 7.

Table 7: Spearman's Rho Correlations – Effect of Technology

			Correlations					
			Improving product quality	Reducing product costs	Increasing product availability	Building strong brands	Creating brand equity	Generating employment
Spearman's rho	Improving product quality	Correlation Coefficient	1.000	.357**	-.084	.272*	.500**	.237*
		Sig. (2-tailed)		.000	.348	.002	.000	.007
		N	127	127	127	127	127	127
	Reducing product costs	Correlation Coefficient	.357**	1.000	-.457**	-.137	.541**	.500**
		Sig. (2-tailed)	.000		.000	.124	.000	.000
		N	127	127	127	127	127	127
	Increasing product availability	Correlation Coefficient	-.084	-.457**	1.000	-.094	-.084	-.223*
		Sig. (2-tailed)	.348	.000		.292	.347	.012
		N	127	127	127	127	127	127
	Building strong brands	Correlation Coefficient	.272*	-.137	-.094	1.000	-.208*	-.354**
		Sig. (2-tailed)	.002	.124	.292		.019	.000
		N	127	127	127	127	127	127
	Creating brand equity	Correlation Coefficient	.500**	.541**	-.084	-.208*	1.000	.422**
		Sig. (2-tailed)	.000	.000	.347	.019		.000
		N	127	127	127	127	127	127
	Generating employment	Correlation Coefficient	.237*	.500**	-.223*	-.354**	.422**	1.000
		Sig. (2-tailed)	.007	.000	.012	.000		.000
		N	127	127	127	127	127	127

** Correlation is significant at the 0.01 level (2-tailed).

* Correlation is significant at the 0.05 level (2-tailed).

The results in Table 7 above clearly show that all the marketing strategy items had statistically significant positive relationships with generating employment. Concerning the linear relationships between the marketing strategy items affected by the adoption of technology, the results show statistically significant positive correlations between improving product quality and reducing products costs ($R = 0.357$, $p < 0.001$), improving product quality and building strong brands ($R = 0.272$, $p = 0.002$), improving product quality and creating brand equity ($R = 0.500$, $p < 0.001$). Reducing product costs had statistically significant positive relationships with increasing product availability ($R = 0.457$, $p < 0.001$) and creating brand equity ($R = 0.541$, $p < 0.001$) while building strong brands had a significant positive correlation with creating brand equity ($R = 0.208$, $p = 0.019$).

Discussion of the Findings

Standardized Marketing Strategies

The analysis of findings using Categorical Principal Component Analysis (CATPCA), revealed that the major benefits of standardized marketing strategies relate to assistance in the creation of competitive advantages, allowing for consistency with customer tastes and preferences and resulting in increased productivity. This implies for example, not differentiating the quality products for the domestic market and those for the international market as both markets should be considered as one. The findings also reveal that the moderate success of certain companies is largely attributed to standardization as the companies are not differentiating product characteristics for the domestic market from those for international markets.

The findings of this study support Roberts and Thoburn, (2002, p. 7) who note that “companies are competing and constantly confront the competitive challenge from firms in low-wage, industrialized economies that are able to produce more cheaply.” In case of developing countries, in order to mitigate these challenges, effective marketing strategies which focus on cost reduction, quality and efficiency must be adopted (Flanagan, 2003; Kolinsky, 2005). The low cost leadership strategy must therefore be applied as consumers seek to maximize value (Lechner & Gudmundsson, 2014). However, companies must still consider the differences in tastes across the countries in line with the responses from some participants. Those in favour of adaptation argue that since markets are not exactly alike, it is necessary to adapt a marketing mix which recognizes differences across the geographical markets served (Lechner & Gudmundsson, 2014).

Keegan and Green (2000, p. 35) assert that “the strategy of standardization has the ability to combine other activities and strategies with universal marketing solutions that help to achieve global success of activities.” In addition, if the same company aims to achieve bigger profitability, it should use competitive pricing strategy. In order for the standardized marketing strategy to be effective, changes to the marketing strategy must be instituted in the face of globalization. Svensson (2001, p. 8) suggests that “the most viable standardization option is achieved through using an approach that combines elements of standardization and adaptation to create a glocal marketing strategy.” Since standardization of

products and international marketing strategy facilitates the realization of economies of scale in production and marketing, firms must pursue a standardized product and international marketing strategy to be successful in the global market. Through following a standardized marketing strategy, huge cost reductions will be achieved and this should stand as a major benefit for companies in developing countries if they are to remain relevant (Ghantous, 2008).

Coordination of Marketing Strategies

The presence of a marketing strategy alone without coordinating the effort does not assist a company in the face of globalization, and four key results (Table 6) were singled out for their contribution towards the creation of sustainable marketing strategies through an effective coordination of the marketing effort. These four were coordinating the marketing effort helps to promote team work and the achievement of organizational goals, strengthens the organization and improves its capacity to deal with the effects of globalization, improves employee morale, and improves productivity.

These results are well supported by previous studies which show that when internal elements of an organization are closely linked to one another, it enables it to coordinate its strategies with much ease and success (Fischer et al., 2010). The literature suggests that “lack of congruence and unity of purpose results in discord and subsequent failure to capture existing opportunities or deal with the current challenges of globalization” (Gabrielsson et al., 2012, p. 28). An integrated pattern of organizational behaviour which seeks to create synergistic benefits across the length and breadth of the company must be put in place as a company looks for global marketing opportunities (Hoegl et al., 2004).

Integration of Marketing Activities

The need for companies in the sector to integrate and coordinate strategies was highlighted in an interview with the Government officials, and this was confirmed by over 75% of the interviewed company representatives. This is in line with previous studies which posit that in today’s dynamic environment, the need for collaboration has grown even bigger than before as a single company may not be better positioned to respond to existing market opportunities (Mentzer & Zacharia, 2000). Some previous studies (Peng 2009) consider strategic alliances as “long-term collaborative arrangements between two or more firms to execute

specific transactions for mutual gain and to maximize performance through cost reduction, knowledge acquisition, and/or market expansion.” The aforementioned study concludes that while companies need to compete with others, they also need to cooperate through alliances and integrative strategies so as to remain sustainable.

The Role of Technology

It became apparent that the survival of companies is firmly attached to how well they embrace modern technology for efficient adaptation while they also seek to improve the efficiency of their operations and thus gain competitive advantage. This view is also shared by Karlicek et al., (2013) who note that the extent of technological adoption and usage of a company directly corresponds with its success and chances to capture existing opportunities in the global marketplace and be able to adapt strategy at low costs. The decrease in operating costs creates a huge saving which should be translated into customer value thus improving the company’s competitive position in the global market place (Madar & Neacsu, 2010). Cunningham and Ferrell (2015) support the use of standardized marketing strategies as companies expand their market bases through the process of market development. It is quite evident that the current processes of globalization are made possible because of technology (Blázquez, 2014). Nayak et al. (2015, p. 4) assert that “the survival of companies is firmly attached to how well they embrace modern technology to improve the efficiency of their operations and thus gain competitive advantage.” A number of respondents expressed this opinion citing lack of modern technology as one the major challenges which has affected their growth.

These views are also shared by Ngai et al., (2013) who note that the extent of technological usage of a company directly corresponds with its success and chances to capture existing opportunities on the global marketplace. As the goal of competitiveness through technology is pursued, it must be noted that technology is not the only variable which matter but also the quality of entrepreneurial posture (Ali & Habib, 2012). Therefore, technological and marketing capabilities of a company must be evaluated simultaneously as the firm seeks to build new dynamic capabilities which create future value. Clearly, the clothing and textile companies and indeed other industries may need to take advantage of this knowledge and adopt advanced technology for adaptation if they are

to enjoy the moderate success enjoyed by other companies. However, because of the diversity of consumer capacity to purchase, the results show that adaptation must also form part of the grand strategy as companies operate on the global market place.

Government Policies and Marketing Strategy

The key findings show that policy makers should enact stringent regulations to prevent the entry of cheap commodities. The role of the state in this instance is not to stifle competition but to allow fair competition while protecting the interests of the consumer. The results from interviews with government officials supported the protection of the industry through effective regulatory frameworks citing the example of how South Africa has managed to serve its clothing and textile sector from total collapse through regulation and national support. These results further strengthen the strategic role played by the State in infrastructure development or direct support to corporate bodies in support of their internal marketing strategies. Cling et al. (2007) noted that one of the key reasons for the success of the clothing and textile sector in Madagascar was the strong push for outward orientation led by the government, generous tax breaks, combined with low wages and trade preferences while riding on its Export Processing Zones (EPZs). Some respondents advocated for economic policies for upgrading and diversification citing examples of several Asian countries whose companies have remained competitive through upgrading their global textiles value chains and move into other higher value added activities.

Managerial Implications

The current dynamic business environment driven by forces of globalization challenges how managers conceptualize their businesses and realign marketing strategy. In the contemporary context of marketing, unlike in the past, companies now have no choice of either operating as 'big' or 'small' since globalization has created one big pond in which all companies of different sizes have to 'swim'. Thus, the survival challenge is to devise a competitive strategy which takes a global stance, and to recognize threats and opportunities on that level. To recognize and exploit such opportunities, firms need new organizational structures and capabilities that make interaction across borders a way of life for individuals in many functional departments, not only those in top management. Thus, the leadership challenge is to create corporate

capabilities, especially human capital and communications infrastructure that can create and exploit global linkages. This requires managers with a global mindset and cross-cultural competences to operate across large distances. Therefore five critical issues have to be addressed by management:

The use of generic competitive strategies remains one viable option in the face of globalization. In this regard, in order to remain competitive, product costs must be kept low while quality must be raised high. This delicate balancing act requires that companies effectively utilize their dynamic capabilities. The literature on how to achieve competitiveness in an industry should now move away from the static Porter's 5 Forces model. The model, though useful, was created in the period when globalization was still in its formative stages and thus current models need to incorporate internal company capabilities, technology and the role of policy. This new model (which was conceptualized in this research) takes a more contemporary stance towards strategy and the competitiveness of companies by building and extending the traditional Porter's 5 Forces Model.

Coordination of marketing activities must not only be considered as an internal process, but rather a combination of both the internal and external environments. The presence of a marketing strategy alone without a robust coordination of the marketing effort does not assist a company in the face of globalization anymore. In this regard, organizations must be structured in a way which promotes the swift identification and capitalization of existing market opportunities in the highly dynamic global market place.

While companies need to compete with others, they also need to cooperate through alliances and integrative strategies so as to remain sustainable. Strategic alliances are long-term collaborative arrangements between two or more firms designed to execute specific transactions for mutual gain and to maximize performance through cost reduction, knowledge acquisition, and/or market. The current market situation calls for companies to cooperate as much as possible and compete where necessary.

Technology is one of the key drivers of globalization and as such, must be embraced by all organizations in the clothing and textile sector. The internet age calls for companies to effectively utilize e-platforms for

trade and commerce. A narrow line now exists between the domestic consumer and the international consumer. Gone are the days when product quality would be deliberately varied according to the market served, with the international markets being provided with better quality products at the expense of the domestic consumer. Technology has broken that barrier and now require that companies consider the market as a common village. Effective utilization of the available technology is thus encouraged as there are so many benefits associated with such a move. Modern technology enhances brand equity and also helps in the improvement of product quality; a key product attribute for success in the global market place. Thus, the implications for management are that one has to either “adapt or die” in the face of globalization.

The success of firms in the clothing and textile sector cannot be attributed to the marketing strategy alone, without mentioning the role of government policy. The implications are that, left alone without the positive intervention of the State, marketing strategies will not be effective. A review of the literature shows that the success story of Madagascar as the number two African clothing exporter in sub-Saharan Africa behind Mauritius, is partly because of the strong push for outward orientation led by the government, generous tax breaks, and combined with low wages and trade preferences. Politics should be taken in normative, creative and problem solving terms. There is necessity to overhaul the rules and processes by which the government conducts its policy and decision making functions. Along with liberalization, government should maintain a certain balance between foreign investment and state regulation to maintain its influence for national capability building. Clothing and textile companies in Zimbabwe must therefore continue to lobby the government to create an enabling operating environment through policy pronouncements which favour the growth of the once vibrant clothing and textile sector.

Conclusion

The need for advocacy and lobbying seems to support the call for the adoption of protectionist measures by the government in an attempt to lessen regional and international competition. Relationship marketing, if appropriately applied to corporate customers has the effect of improving loyalty to the clothing and textile companies so that the foreign companies may not have the market space to compete on. Given the

increased product similarity in the market due to globalization, the adoption of aggressive marketing and selling skills would be appropriate to push the products and services in the distribution chain. Generally, standardized marketing affects the international appeal for the product to the different markets, as consumers are provided with a uniform product worldwide.

Considering that Zimbabwe is a developing country, the increased use of and greater investment in technology could contribute to reducing the technological gap. From a production point of view, the use of technology has the positive effect of helping to contain the costs of production, increase levels of output, as well as improve general product quality. If the local clothing and textile sector was to acquire such technological benefits, they would be better placed to deal with the negative impact of globalization, due to better product availability, improved product quality and general reduction in the cost of production in the long run. The exploitation of the value chain through collaboration was also highly rated by the study participants in view of the fact that such a development has the potential to create synergies both upstream and downstream. For example, the clothing and textile companies could develop 'win-win' strategic alliances with suppliers, resulting in reduced input costs and a subsequent reduction in the final price of the product, in order to be competitive.

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FADAMA III PROJECT AND EMPLOYMENT GENERATION IN SOBA AND KUDAN LOCAL GOVERNMENT AREAS OF KADUNA STATE

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Abstract

The research work was carried out to find out the extent to which Fadama III Project has contributed to employment generation in Soba and Kudan Local Government Areas of Kaduna State. It explored the various employment opportunities opened by the project in Fadama communities of the two LGAs. The research employed the use of survey research design and multi-stage sampling technique. Data on the issue at hand was collected through FGDs, KIIs and questionnaire administration. The data collected was analysed qualitatively and quantitatively. The statistical tools used for the analysis were percentages and spearman correlation coefficient. The result of the analysis revealed that the pilot assets like milling machines, work bulls and vegetable grinder run by crop farming and processing enterprises respectively were used as means of livelihood for FUGs and their paid employees. The result of the spearman correlation also revealed a strong correlation between the pilot assets and employment generation in Fadama communities of the two LGAs. Accordingly, the access roads constructed in Kudan LGA has opened up economic opportunities and it was further confirmed by the spearman correlation result which revealed a strong correlation between rural infrastructure and employment generation. The result also revealed a weak correlation between rural infrastructure and employment generation in Soba LGA. This was as a result of the type of infrastructure provided. The LGAs were faced with shortage of rural infrastructure, low patronage, and shortage of farm inputs. In line with the findings of this study, it was recommended that more pilot assets should be provided in Fadama communities, but emphasis should be laid on those assets that provide permanent employments in Fadama communities. The need for provision of farm inputs and rural infrastructure like access roads, earth dams, markets and micro-processing industries was also recommended because of their ability to motivate farmers towards enhancing agricultural production in both seasons, hence employment generation.

Key Words: Fadama III Project, Pilot Asset, Rural Infrastructure and Employment Generation

Background to the Study

Employment opportunities for the teeming labour force is a fundamental responsibility of governments the world over. It is fundamental to the extent that it constitutes one of the indicators by which the level of development of society is measured. In this regard, governments the world over, put in place all the necessary

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machinery(ies) to make sure that their teeming populations are gainfully employed.

It is estimated that nearly 30 percent of the world's labour force (about 910 million people) live on less than US \$2 a day (ILO, 2012). Similarly, vulnerable employment, consisting of own-account workers and contributing family workers, makes up around 50 percent of global employment, reaching almost four-fifths of the employed in sub-Saharan Africa and South Asia (ILO, 2012). The majority of vulnerable workers works within the informal economy, in rural areas of developing countries and constitutes most of the "working poor".

Recognising the importance of employment generation, successive governments in Nigeria have planned and implemented employment generation programmes. These programmes among others include: National Directorate of Employment (NDE), National Economic Empowerment and Development Strategies (NEEDS), National Poverty Eradication Programme (NAPEP), Subsidy Reinvestment Programme (SURE-P) and Agriculture Transformation Agenda (ATA). In spite of all these programmes, the rate of unemployment kept on increasing with each passing year (NBS, 2013). This could not be unconnected with the implementation strategy adopted by these programmes. Specifically, unemployment rate in 2006 was 12.3% but skyrocketed to 24.7% in 2013 (NBS, 2013). It was argued that there is a strong relationship between neglect of agricultural sector and high rate of unemployment in the country. As such a focus on agriculture is generally believed to be a panacea for sustainable development of any nation (Meijerink and Roza, 2007; Vaarst, 2010; Barbu and Capusneanu 2012).

The National Fadama Development Project introduced by the World Bank in collaboration with the Federal Government of Nigeria is a bottom-up approach to poverty reduction and employment generation by sustainably increasing the income of Fadama and other resource users. The programme started with Fadama I, which was implemented from 1993 - 1999. And later Fadama II, implemented from 2003 – 2007; and then Fadama III that was implemented from 2008 – 2013. This study focused on

Fadama III and employment generated within the areas of study with a view to determining the employment opportunities and nature of employment generated to reduce rural unemployment which could serve as a basis for subsequent rural intervention strategies vis-à-vis employment generation. This is so because employment provides a source of livelihood for individual members of community which in turn reduces rural poverty.

However, Fadama III Project is a follow-up to Fadama II Project which was assessed to have impacted on the lives of rural farmers, increased productivity and raised their incomes (Fadama III PAD, 2008). The project like Fadama II adopted the Community Driven Development (CDD) approach, which placed beneficiaries on the driver's seat of development. Local community members under the umbrella of Fadama Community Associations (FCAs) and Fadama Users Groups (FUGs) oversee the design and implementation of the project and are empowered through skills and capacity building to improve their livelihoods by increasing income generating activities.

Moreover, Fadama III Project supported different enterprises like crop farming, processing and marketing that are carried out in the rural areas to promote employment generation at both group and individual level. It is contained in the Project Appraisal Document, (2008) that:

Fadama III Project will support about 412,924 sub-projects for various enterprises and about 15 households will benefit directly from each subproject. It will, therefore, create employment for about 6,193,862 households. About 15 percent of the total subprojects or 929,079 households, will be made up of disadvantaged or vulnerable groups in the society, including women, widows, aged, disabled persons (cripples, lame, blind, lepers, etc.), HIV patients, unemployed youths, etc. (Fadama III PAD, 2008, p. 47)

Accordingly, Fadama III Project has taken the advantage of agricultural value chain in creating employment opportunities for the rural poor through the project's value addition scheme. The project especially through its community owned infrastructure and asset acquisition components provided opportunities for the rural

poor to be integrated into the mainstream economic activities. It created accessibility in the rural area thereby opening-up economic opportunities and providing room for asset acquisition as a means of livelihood for rural poor. Employment is created as part of the multiplier effects or higher level objectives of the project in reducing rural poverty.

However, Soba and Kudan Local Government Areas of Kaduna State, Nigeria are part of the twenty three (23) Local Governments in the State that participated and benefitted from the completed Fadama III Project. A lot of money was committed for the implementation of the project in the two Local Governments. It is therefore, pertinent to determine whether or not the project has made some contribution to employment generation and poverty reduction in the two Local Government Areas.

Statement of the Research Problem

According to the Fadama III Project Implementation Manual, (2009) cited in Alawode (2013), the strategic objectives of Fadama III Project are to enhance growth in all sectors other than oil in order to achieve increased food security, reduce poverty, and create employment in the rural areas. Despite this effort, unemployment has kept on increasing in the country. It has increased from 14.9% in 2008, 19.7% in 2009, 21.1% in 2010 and 23.9 in 2011 to 24.7% in 2013 and suddenly to about 30% in 2014 (NBS, 2012 and Innocent, 2014). On the other hand, rural unemployment stood at 25.6% compared to urban unemployment of 17.1% in 2013. However, in Kaduna State, the unemployment rate was 12.7% in 2008, 11.6% in 2011, 12.4% in 2012, and 24.7% in 2013 respectively (NBS, 2015). The question being asked is: what might have accounted for this increase? The answer to this could not be far from the nature of employment reports from official statistical surveys that do not take into account economic activities undertaken by rural people to earn a living (ILO, 2003).

However, a large amount of money was approved for the implementation of Fadama III Project in the two Local Government Areas under study. A total sum of N29, 977,024.00 was spent on the implementation of the project components in Kudan Local Government and a total sum of N16,501966.00 in

Soba Local Government (Kaduna State Fadama III Implementation Completion Report, 2013). Specifically, in Kudan Local Government, N1, 925,000 was disbursed to input support, N11, 504,200 to Asset Acquisition, N13,468,192.00 to Small Scale Rural Infrastructure. Similarly, in Soba Local Government, N2, 314,600 was disbursed to input support, N10,338,800 to Asset Acquisition and N457, 968.00 to Small Scale Rural Infrastructure respectively (Kaduna State Fadama III Implementation Completion Report, 2013). Given this huge amount of money, the project is expected to generate employments capable of reducing rural unemployment in the rural areas. Conversely, over this period rural unemployment has kept on rising. It has rose from 21.1% in 2009 to 25.6% in 2013 amidst increasing effort by government (Federal, State and Local) towards reduction of unemployment in Soba and Kudan Local Government Areas. It was reported in the Local Development Plans of Soba and Kudan LGAs (2011) that the two Local Government Areas were affected with high level of unemployment among the youth, disabled and women. Therefore, it is the determination of this study to pose the question as to “what might be the cause of this increase in unemployment in spite of the adoption of the Fadama III Project? It is against this background that the study sought to find out the extent to which Fadama III Project generated employment among beneficiaries in Soba and Kudan Local Government Areas of Kaduna State, Nigeria.

Aim and Objectives of the Study

The general aim of this study is to find out the extent to which Fadama III Project has contributed to employment generation in Soba and Kudan Local Government Areas of Kaduna State in Nigeria. The specific objectives are:-

- i. to identify the employment opportunities created by Fadama III Project in Fadama communities of Soba and Kudan Local Government Areas;
- ii. to examine the nature of employment generated by Fadama III Project in Fadama communities of the two Local Government Areas;

- iii. to examine the benefits of employment generated by Fadama III Project to the Fadama communities in the two Local Government Areas;
- iv. to identify and discuss the challenges faced by Fadama III Project in generating employment in the two Local Government Areas; and
- v. proffer solution to refine future intervention delivery processes towards employment generation in the rural areas.

Research Hypotheses

The following hypotheses were raised and tested in this study, and they are formulated in a null form:

- i. H_{0i} : There is no significant relationship between pilot assets acquired by Fadama III Project beneficiaries and employment generation in Soba and Kudan Local Government Areas.
- ii. H_{0ii} : There is no significant relationship between rural infrastructure provided by Fadama III Project and employment generation in Soba and Kudan Local Government Areas.

Research Methodology

Soba is located at Northern part of Kaduna State it has a total population of 125,703 based on 2006 census data, and Kudan LGA is also located in the Northern part of the state with a population of 138,992. However, the research was mixed in nature and it employed the use of survey research design. Data were collected from primary sources through interview and questionnaire methods. The primary method consists of Semi Structured Interview (KII), Key Informant Interview (KII), Focus Group Discussion (FGD), and questionnaire administration. Mixed methods procedures are those in which the researcher sought to elaborate on or expand on the findings of one method with another method. This may involve beginning with a qualitative interview for exploratory purposes and following up with a quantitative, survey method with a large sample so that the researcher can generalize results to a population (Creswell, 2008). The Cronbach alpha's test was employed in this study to measure the internal

consistency of the instrument. After running the data using SPSS version 16 for windows, it was found that the measures possess a high reliability standard of 0.705 (Maiyaki & Mokhtar, 2011).

Population and Sampling

The population of the study covers the officials and the beneficiary group of the Fadama Project in the Local Government Areas. Soba LGA has a total population of 2018 (beneficiaries and officials) and Kudan LGA has a total population of 1584 (beneficiaries and officials), out of which 320 and 306 respondents was arrived at as a sample size for Soba LGA and Kudan LGA respectively using Krejcie & Morgan (1970) table of sample size. However, 15% of the sample size was added in each of the two LGAs based on Naing; Winn and Ruslin, (2006) submission that it is wise to over-sample by 10% to 20% of the computed number.

The study employed the use of multi-stage sampling technique. The population of the study was stratified into staff and beneficiaries categories. Therefore, for the purpose of Focus Group Discussions, one Fadama User Groups (FUG) was purposively selected from each Fadama Community Association (FCA) in each of the two Local Government Areas. The beneficiary groups were also randomly selected for questionnaire administration.

Techniques for Data Analysis

The data collected was analyzed using both quantitative and qualitative techniques (mixed method of data analysis). The data collected was analysed using the spearman correlation coefficient analysis, which was used in testing the hypotheses formulated in the study at 5% level of significance, using the Statistical Package for Social Sciences (SPSS) Version 16.

Literature Review and Theoretical Framework

Conceptual Issues in Employment

The concept of employment has been conceived differently by different scholars. Douglason and Gbosi (2006) conceived employment as a situation in which people who are willing to work at the prevailing wage rate are able to find jobs. The implication of this definition is that anyone who is hired should not be counted as part of the unemployed labour force, in order to avoid overestimation of the official rate of unemployment (Sunday,

Vonke and Matthew, 2014). It also means that anyone who voluntarily refuses to take employment should not be counted as unemployed. In his own view, Fields (1990) referred to employment as the individual having an income from work either as employee, as self-employed, or both. This research concurs with this definition in that, it looked at both self-employment and wage employment provided for other people.

In its report the International Conference of Labour Statisticians (1982) stated that employment captures all those who have done some work over a short reference period (usually one week, sometimes one day). It covers two principal categories of workers: (i) those in paid employment, i.e. those who have performed some work for wage or salary, in cash or in kind; and (ii) those in self-employment, i.e. those who have performed some work for profit or family gain, in cash or in kind (Malte, 2008). It can be realized from this submission that reward for employment can be in cash or kind.

The NBS (2012) referred to employment as the contract between two parties, one being the employer and the other being the employee. The Employer conceives of a productive activity generally with the aim of generating income, and the employee contributes labour to the enterprise usually in return for remuneration. NBS added that employment also exists in the public, non-profit and household sectors. An employer is any entity that hires employees; it can be a person, an organisation or a corporation. A person is regarded as employed if he/she is engaged in the production of goods and services, thereby contributing to the Gross Domestic Product (GDP) in a legitimate manner, which is a component of the National Accounts and receives any form or amount of compensation for that activity (NBS, 2015). This definition has explicitly shown that employed persons are only those engaged in productive activities that contribute to growth of GDP. Others that do not contribute to GDP are not counted as employments. The definition, though explicit, has not taken into account some legitimate productive activities in the informal sector of the rural area (undertaken by households to earn living) which are often overlooked by national income statistics.

1.7 Types of Employment

In its report, the ILO (2003) classified employment into two (2) categories: formal and informal employments.

1.7.1 Formal Employment: Employment is remunerated work which complies with statutory requirements in regard to employment protection legislation or pay related social insurance. (Lin, Prins & Jan, 2002). In another view, formal jobs are referred to as employment generated in establishments that employ 10 persons and above, or formal professional services that employ less than 10 persons (CBN, 2014). In the first view, jobs that employed less than 10 persons are not qualified as formal employment, while the second view is inconsistent as to the number of employed people in an establishment to qualify it as formal employment. In this study, we consider employment as any economic activities that employed at least one person be they self employed or paid employed.

1.7.2 Informal Employment: According to the ILO, (2003) employment in the informal sector includes all jobs in informal sector enterprises or all persons who, during a given reference period, were employed in at least one informal sector enterprise, irrespective of their status in employment and whether it was their main or a secondary job. It added that informal employment comprises the total number of informal jobs, whether carried out in formal sector enterprises, or households, during a given referenced period. Hart (1973) cited in Vandana and Robert (2008) saw informal employment as that which fell outside the boundaries of formal sector enterprises (factories, public services, and large-scale commerce). The above definitions have rather given qualitative features of informal employment as all forms of informal jobs that are not within the purview of the formal sector. Contrarily, CBN, (2014) gave a quantitative view of informal employment. It sees informal jobs as those generated by individuals or businesses employing less than 10 people, or those businesses operating with little or no structures e.g. those in agriculture and wholesale and retail trades. However, informal employment could cover an enterprise employing more than 10 people as in the case of FUGs.

1.8 Employment Generation

This is the process of engaging the labour force in productive activities in the economy. Full employment is the most desired employment condition in the economy. Beveridge (1994) defined full employment as situation where there are more jobs than men. He added that full employment does not mean that everybody in the labour force is employed. A condition of full employment can be said to exist if the number of unfilled vacancies is equal to the number of people who are out of work (Hanson, 1996).

Economically, employment generation is determined by how fully and productively society utilizes the material, technological, organizational and human resources at its disposal. The more productive the society is, the greater the quality and efficiency with which it produces goods and services, the greater the demand for those goods and services in the market place, the more employment opportunities and purchasing power are created (National Commission on Farmers, 2004). This increased purchasing power then acts as an additional stimulus to the creation of new demand and employment opportunities (National Commission on Farmers, 2004). This shows how productivity can in turn creates employment opportunities in an economy.

1.8.1 Strategies for Employment Generation

Umar and John (2012) opined that rural infrastructure investment is taken by the Fadama project to support creation of economic infrastructure and local public goods that would improve the productivity of households using Fadama resources. Under this component, beneficiaries are required to pay 10 percent of the costs of constructing rural infrastructure, including rural roads, culverts, market stalls, cold storage, boreholes, and irrigation infrastructure, among others. In addition, pilot productive asset acquisition support to enhance the improvements in the productivity and income of Fadama resource users by facilitating the acquisition of productive assets by individuals or FUGs. Under this component, Fadama resource users are required to pay 30 percent of the cost of the productive assets acquired (Umar and John, 2012).

1.9 Conceptual Issues in Agriculture and Rural Employment

Agriculture has a central role to play in the rural economy of most developing countries, which means that rural employment entails mainly agricultural work – including both on-farm self-employment and wage employment. In addition, the non-farm economy (which is becoming an important source of employment growth in rural areas), depends heavily upon agricultural production (e.g. agro-industry, trade in inputs and products, machinery and transportation services, professional services, etc.) (FAO, 2011).

1.10 Conceptual Framework: Livelihoods Approach

The theory underpinning this study is the body of work known as the livelihoods approach or framework. The approach was first developed by Chamber and Conway in 1992. It was later popularized by Scoones, 1998; Bebbington, 1999; Carney et al, 1999; Ellis and Freeman, 2005. A livelihood comprises of the capabilities, assets (including both material and social resources) and activities required to make a living (Chambers and Conway, 1992). Chamber (1995) opined that Livelihoods perspectives start with how different people in different places live. A variety of definitions are offered in the literature, including, for example, ‘the means of gaining a living’ (Chambers 1995) or ‘a combination of the resources used and the activities undertaken in order to live.

The targeted beneficiary households utilised the pilot assets acquired from Fadama III Project in their productive activities in order to earn a living thereby making them self employed. They also employed the labour of others in their communities to operate the pilot assets acquired so as to earn a living. The rural infrastructure provided by the project stimulates employment opportunities in the Fadama communities by opening up economic opportunities for small scale businesses, increase farming businesses, transport services which served as sources of livelihood for the rural people and thus employment generation.

1.11 Empirical Studies on Fadama III Project

A number of empirical studies have been carried out on Fadama III Project. Odoh (2014) conducted a study on Fadama III Project

using stratified sampling technique, questionnaire and interview methods as well as qualitative method of data analysis. His findings revealed that part of the benefits of Fadama III Project are: increase in income, youth employment, reduction in rural-urban migration, employment opportunities. Using one method of data analysis, the study has tried to bring out the benefits of the project among which is employment in Fadama communities, but has not clearly shown the strategies and nature of the employment generated. This study made use of quantitative and qualitative methods of data analysis in bringing out the relationship between Fadama III project and employment generation.

In another study conducted by Eze (2014) using content analysis and descriptive survey, it was found out that the contribution of Fadama III project to economic development among others includes: provision of food, supply of raw materials to growing industrial sector, promotion of employment generation among others. However, like the previous study, it has not shown the nature of employment generated by the project.

In the same vein, study conducted by Ezeokeke, Anyanwu and Okoro (2012) using secondary data, found that Fadama projects have created employment and reduced poverty. However, this study has not really shown the economic activities that generated the employment opportunities within the project framework. It also relied on secondary data which may not reveal the practical reality or situation in Fadama communities.

1.12 Analysis of Data

Fadama III Project has two types of employment, that is the group involvement in economic activities from which they earn a living, and the paid employment created by the beneficiaries from the benefit received in their enterprises. The responses collected on this issue were presented and analyzed qualitatively and quantitatively.

Table 1: Nature of Employment created by Fadama III Project in Fadama Communities of Soba Local Government Area

Name of FUGs	Enterprise	Nature of Employment		
		At Group	At Individual	Type of Employment

Karofi Farmers Cooperative Society	Crop farming	All members	2	Permanent (both self and paid employed)
Anguwan Umar Farmers Cooperative	Crop farming	2 sprayers operators 3 irrigation farmers	Not specified	Permanent and Temporary
Gimba Blind MPCs	Crop farming	All members	1	Temporary (both self and paid employed)
Soba Women Better Life	Processing	All members	4	Permanent and Temporary
Anguwan Dandabo Garu	Processing	9 members	3	Permanent (self and paid employed)
Gama Gira MPCs	Processing	All members	1	Permanent (self and paid employed)

Source: Researcher's Survey, 2015

Table 1 above shows the nature of employment generated by Fadama III Project at both group (FUG) and individual level (paid employment). In this regard, the crop farming enterprises to start with Karofi Farmers Cooperative opined that the project has made their group members self employed and other two individuals that were paid employed. Both group members (aged and youths) and paid employees (youths) were permanently employed. In their own view, Anguwan Umar Farmers Cooperative said that 2 of their members were now permanently employed as sprayers (youths); and 3 members that were hitherto the project not into commercial agriculture. Gimba Blind MPCs (disabled) said that the project has provided all their members and employed person means of earning a living, but such employment is only in the rainy season.

On the other hand, the processing enterprises to start with Soba Women Better Life (married women and widows) opined that the project has provided all their members with permanent source of

earning living. At the same time, they have provided paid employment for 2 people on permanent basis and 2 people on temporary basis. In their view, Anguwan Dandabo Garu said that the project has provided 9 of their members with a sustained means of living. The group in turn has provided paid employment for 3 people on permanent basis. Gama Gira MPCs also opined that the project has provided their group with permanent means of living; and they have taken a paid employee from their community on a permanent basis.

Table 2: Nature of Employment generated by Fadama III Project in the Fadama Communities of Kudan Local Government Area

Name of FUG	Enterprise	Nature of Employment		Nature of employment
		At Group	At Individual	
Unguwan Tsauni Farmers Cooperative	Crop farming	All members	2	Permanent and Temporary
Zumunta Women MPC	Crop farming	All members	3	Permanent and Temporary
Doka Rice FCS	Crop farming	All members	1	Permanent and Temporary (both self and paid employed)
Sarama Women Cooperative Society	Processing	7 members	1	Permanent (both self and paid employed)
Kudan Blind MCS	Processing	All members	2	Permanent (both self and paid employed)

Source: Researcher's Survey, 2015

Table 2 above shows the nature of employment generated by Fadama III Project in Kudan LGA. Therefore, the crop farming enterprises to start with Unguwan Tsauni Farmers (youths) said that the project has provided their group members a permanent

source of earning living; and their group has now employed other 2 people on temporary basis. In its own view, Zumunta Women MPC (married women and widows) said that the project has provided them with permanent employment as it becomes the primary source of earning living for some of their members. The group have also given permanent paid employment to 2 people and temporary to 1 person. Doka Rice FCS, said that the project has provided permanent employment for some of their members that are now into irrigation farming as a result of the project assistance and temporary for some. The group has provided temporary employment for a person.

On the other hand, the processing enterprises to start with Sarama Women Cooperative society said that 7 of their group members have been permanently employed in their enterprise from where they earn living and a person that they permanently employed. Kudan Blind MCS also said that they are now permanently employed in their enterprise as a result of the project benefits and they employed 2 people on a permanent basis.

Table 3: Demographic Data of Respondents and their Enterprises

Options	Soba LGA		Kudan LGA	
	Frequency	Percent	Frequency	Percent
Gender				
Male	207	59.0	209	65.5
Female	144	41.0	110	34.5
Total	351	100.0	319	100.0
Age Bracket				
18 - 25 years	126	35.9	77	24.1
26 - 33 years	126	35.9	154	48.3
34 - 41 years	63	17.9	77	24.1
42 years and above	36	10.3	11	3.4
Total	351	100.0	319	100.0

Options	Soba LGA		Kudan LGA	
	Frequency	Percent	Frequency	Percent
Gender				
Male	207	59.0	209	65.5
Female	144	41.0	110	34.5
Type of economic activities				
Crop farming	131	34.6	209	65.5
Processing	128	33.8	110	34.5
Marketing	59	15.6	0	0.0
Others	33	8.7	0	0.0
Total	351	92.6	319	100.0

Source: Researcher's Survey, 2015

From the table it can be seen that that the beneficiaries of Fadama III Project in Soba and Kudan

LGAs cut across males and females. On the other hand, youths constituted the majority of the respondents in the two LGAs. At the same time, crop farming and processing constituted the larger percentages of the enterprises found in Fadama communities of the two LGAs.

1.13 Test of Hypotheses

The two hypotheses raised in the study were tested using the data presented on table 6 and 7 on Soba and Kudan LGAs respectively (see appendix).

Table 4: Correlations of Variables in Soba LGA

		Employment Generation	Pilot Assets	Rural Infrastructure
Spearman's rho	Employment Generation	1.000	.822	.277
	Pilot Assets	.277	1.000	.

	Rural Infrastructure	.277	.	1.000
Sig. (1-tailed)	Employment Generation	.	.000	.000
	Pilot Assets	.000	.	.000
	Rural Infrastructure	.000	.000	.
N	Employment Generation	351	351	351
	Pilot Assets	351	351	351
	Rural Infrastructure	351	351	351

** . Correlation is significant at the 0.05 level (2-tailed).

The above result revealed that, at significant level 0.05 under 2-tailed test, there is a strong correlation (0.822 correlations coefficient and $P < 0.05$) between the pilot assets and employment generation. This connotes a significant relationship exist between Pilot Assets and employment generation in Soba LGA.

The result also revealed that, at significant level 0.05 under 2-tailed test, there is a weak correlation (0.277 correlations co-efficient and $P < 0.05$) between the rural infrastructure and employment generation. This connotes that, a significant relationship between rural infrastructure and employment generation in Soba LGA.

Table 5: Correlations Variables in Kudan LGA

		Employment Generation	Pilot Assets	Rural Infrastructure
Spearman's rho	Employment Generation	1.000	.718	.557
	Pilot Assets	.718	1.000	.

	Rural Infrastructure	.557	.	1.000
Sig. (1-tailed)	Employment Generation	.	.000	.000
	Pilot Assets	.000	.	.000
	Rural Infrastructure	.000	.000	.
N	Employment Generation	319	319	319
	Pilot Assets	319	319	319
	Rural Infrastructure	319	319	319

** . Correlation is significant at the 0.05 level (2-tailed).

The above result revealed that, at significant level 0.05 under 2-tailed test, there is a strong correlation (0.718 correlations coefficient and $P < 0.05$) between the pilot assets and employment generation. This connotes a significant relationship between Pilot Assets and employment generation in Kudan LGA. It also means that, the higher the pilot assets, the more employment will be generated.

The study also revealed that, at significant level 0.05 under 2-tailed test, there is a strong correlation (.557 correlations coefficient and $P < 0.05$) between the rural infrastructure and employment generation. This connotes a significant relationship between rural infrastructure and employment generation in Kudan LGA. It also means that, the higher the number of rural infrastructures (like roads, markets, orchard farms and earth dams), the more employment would be generated.

1.14 Discussion of Findings

Based on the data collected through interviews and questionnaire, which were presented and analysed, the following findings revelation becomes pertinent.

1. The analysis of the data generated through FGDs and KIIs revealed that Fadama III Project through its pilot assets

acquisition like milling machine, rice thresher, work bulls, and vegetable grinder, has generated employment for the 2 major enterprises (crop farming and processing) found in Fadama communities of the 2 LGAs. On the other hand, the rural infrastructure provided in Fadama community of Kudan LGA has provided employment opportunity for the rural people that are into petty-trading, and expansion of farm for irrigation farming in Fadama communities. The result revealed a weak correlation between rural infrastructure and employment generation in Soba LGA. This is not unconnected with the type of rural infrastructure provided in Soba LGA.

2. It was revealed that employments provided in Fadama communities as a result of the project were self and paid employments (in each case permanent and temporary) in nature. Specifically, crop farmers (especially youth group) are now into irrigation and rain-fed farming, which provided self employment for them and wage labours employed along the agriculture value chain. This finding is in line with the NBS (2015) perception of full time employment that farmers who work in both rainy and dry seasons are classified as full time employed. The crop enterprises used their work bulls as a means of livelihood for their members and employed operators to earn a living. On the other hand, the processors' enterprises (including women and disabled) were also self employed for they run their processing machines to earn living and employed operators of productive assets. Thus, in each of the enterprise, households (FUGs) members were self-employed, and an average of 1-2 persons as paid employees.

In comparative terms, the project has generated more employments for the disabled and youth groups in Kudan LGA than in Soba LGA. On the other hand, more women groups were employed in Soba LGA than in Kudan LGA.

3. The study revealed that employment opportunities created by the project have improved beneficiaries' welfare, reduced social problems like street begging, and unemployment in Fadama communities. It has also increased income of beneficiaries, sending children to better schools, reduced youth

migration as well as other economic and social benefits that were accrued as a result of the project's employment generation.

4. It was found out that the processors' enterprises were experiencing low patronage of their enterprises in their communities. It was also found that very few FUGs were able to sustain their FUEF accounts, this has led to the break-down of many processing machines, inability to add more assets and even replaced depreciated ones.
5. The study brought to the fore that there is shortage of rural infrastructure like access roads, market stalls and earth dams which affects the level of agriculture production. Other factors found to be affecting employment generation are: shortage of farm inputs, low prices of agric commodities, shortage of buyers of farm produce, project low coverage, shortage of land for expansion, some FUG member inability to pay CF. These factors among others continued to affect the prospects of employment generation in the rural area.

1.15 Conclusion and Recommendations

Fadama III Project is part of the Federal Government's efforts to generate employment through the development of agriculture value chain. The Project has supported crop farmers, processors and marketers through its components. This research found only crop farming and processing as the major types of enterprises operating by beneficiary groups in the study areas. In this regard, employments generated in Fadama communities were explored. Based on the data presented and analysed, the study concluded that the project has generated employments among the beneficiaries in Fadama communities as people were earning living from their various enterprises. However, the beneficiaries were faced with a number of challenges that need to be addressed. Part of the effort should be on widening the scope of any rural intervention programme to deliberately include the whole segments of the society (rural area) thereby increasing the supply of rural infrastructure and pilot assets capable of generating wider employment opportunities for people to earn a living.

Based on the findings of the study presented above, the following recommendations were outlined:

1. There is need for provision of more rural infrastructure like markets, access roads, and earth dams in rural areas. The access road and market would help farmers have easy access to market and sell their farm produce at appreciable price which would in turn motivate them to be self employed by producing more agric commodities and employ more labour along the agric value chain. The earth dams will encourage more farmers to engage in irrigation farming thereby providing more permanent employment opportunities in the rural area. This could be complemented by supply of adequate fertilizer, insecticides and improved seedling.
2. More pilot assets should be provided in Fadama communities, but emphasis should be laid on those assets that would generate permanent employment, as this would sustain the income generation of beneficiaries in Fadama communities. Hence, improve their livelihood.
3. Establishment of micro agro-processing industries like vegetable processing industry should be encouraged. This could be ensured through providing an enabling environment for private business investors that would invest in this sector thereby developing the agric value chain through forward and backward linkage effects. The industry should have potential for generating on farm and nonfarm employments for people to earn living in Fadama communities.
4. There should be effective periodic monitoring and evaluation by both FCAs and their apex Federations. At FCA level, periodic monitoring and evaluation of the beneficiaries' sub project should be carried out to ensure that the percentage earmarked as capital/revolving fund is saved in the FUEF Accounts of each EIGs so as to ensure sustainability of sub projects.
5. Community patronage of the processors' enterprises should be encouraged through quality services and subsidy to customers. This would help in increasing the income of the EIGs and means of livelihood.

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APPENDIX

Table 1.6: Fadama III Project and Employment Generation in Fadama communities of Soba LGA

Items Questions	SA		A		U		D		SD	
	F	P	F	P	F	P	F	P	F	P
1 Fadama III project has generated employment in my community.	171	48.7	171	48.7	0	0.0	9	2.6	0	0.0
2 People are now earning a living in my community as a result of Fadama III project.	126	35.9	225	64.1	0	0.0	0	0.0	0	0.0
3 There was improvement in Employment situation in my community after Fadama III Project	189	53.8	144	41.0	9	2.6	9	2.6	0	0.0
4 Fadama III project has opened economic opportunities in my community.	0	0.0	271	77.2	9	2.6	71	20.2	0	0.0
5 Fadama III Project has provided rural infrastructure in my community.	9	2.6	127	36.1	27	7.7	188	53.6	0	0.0
6 The infrastructure provided by Fadama III project has generated permanent employment in my community.	18	5.1	126	35.9	63	17.9	144	41.1	0	0.0
7 The infrastructure provided by Fadama III project has generated temporary employment in my community.	9	2.6	144	41.0	45	12.8	153	43.6	0	0.0
8 The infrastructure provided by Fadama III project has	45	12.8	153	43.6	18	5.1	135	38.5	0	0.0

	generated seasonal employment in my community.											
9	Fadama III Project has provided pilot assets in my community.	180	51.3	153	43.6	18	5.1	0	0.0	0	0.0	
10	The pilot assets provided by Fadama III Project have generated permanent employment in my community.	63	17.9	126	35.9	72	20.5	90	25.6	0	0.0	
11	The pilot assets provided by Fadama III Project have generated temporary employment in my community.	56	15.4	180	51.3	27	7.7	90	25.6	0	0.0	
12	The pilot assets provided by Fadama III Project have generated seasonal employment in my community.	90	25.6	180	51.3	36	10.3	45	12.8	0	0.0	
13	Fadama III support on farm input has reduced cost of production which in turn provided employment opportunities in my community.	252	71.8	90	25.6	0	0.0	9	2.6	0	0.0	

Source: Researcher's Survey, 2015.

Note: F = Frequency, P = Percentages, SA = Strongly Agree, A = Agree, U = Undecided, SD = Strongly Disagree, D = Disagree.

Table 1.7: Fadama III Project and Employment Generation in Fadama communities of Kudan LGA

	Items Questions	SA		A		U		D		SD	
		F	P	F	P	F	P	F	P	F	P
1	Fadama III project has generated employment in my community.	242	75.9	77	24.1	0	0.0	0	0.0	0	0.0
2	People are now earning	66	20.7	242	75.9	0	0.0	11	3.4	0	0.0

	a living in my community as a result of Fadama III project.										
3	There was improvement in Employment situation in my community after Fadama III Project	77	24.1	231	72.4	11	3.4	0	0.0	0	0.0
4	Fadama III project has opened economic opportunities in my community.	132	41.4	187	58.6	0	0.0	0	0.0	0	0.0
5	Fadama III Project has provided rural infrastructure in my community.	88	27.6	130	40.8	0	0.0	101	31.7	0	0.0
6	The infrastructure provided by Fadama III project has generated permanent employment in my community.	44	13.8	242	75.9	11	3.4	22	6.8	0	0.0
7	The infrastructure provided by Fadama III project has generated temporary employment in my community.	11	3.4	66	20.7	11	3.4	187	58.6	44	13.8
8	The infrastructure provided by Fadama III project has generated seasonal employment in my community.	22	6.9	44	13.8	11	3.4	198	62.1	44	13.8
9	Fadama III Project has provided pilot assets in my	66	20.7	220	69.0	0	0.0	22	6.9	11	3.4

community.

10	The pilot assets provided by Fadama III Project have generated permanent employment in my community.	55	17.2	198	62.1	22	6.9	22	6.9	22	6.9
11	The pilot assets provided by Fadama III Project have generated temporary employment in my community.	11	3.4	66	20.7	0	0.0	220	69.0	22	6.9
12	The pilot assets provided by Fadama III Project have generated seasonal employment in my community.	11	3.4	55	17.2	11	3.4	198	62.1	44	13.7
13	Fadama III support on farm input has reduced cost of production which in turn provided employment opportunities in my community.	77	24.1	198	62.1	11	3.4	33	10.3	0	0.0

Source: Researcher's Survey, 2015.

SOCIO-ECONOMIC AND DEMOGRAPHIC FACTORS AFFECTING ADOPTION OF POPULATION CONTROL METHODS IN PAKISTAN

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Abstract

The present study investigated the household's socio-economic and demographic factors affecting the adoption of Population Control Methods (PCM) in Pakistan. Data of 39049 married women of reproductive age (15 to 45 years) taken from Pakistan demographic household survey (2006-07) were analyzed by SPSS through multinomial logistic regression. Only 34.54 per cent respondents practiced PCM and from various socioeconomic and demographic factors work status of both wife and husband, wealth index and urbanization were found most profound in affecting adoption of PCM in Pakistan. Women from professional and hard labour group were 38 and 17 per cent more likely to adopt traditional PCM and 0.99 and 1.21 times to adopt efficient PCM as compared to non-working women. Mothers from sales, clerk occupations were 20 per cent more likely to adopt efficient PCM than non-working mothers. Husbands from professional category were 28 and 55 per cent more likely to adopt traditional and efficient PCM respectively. Husband with sales and clerical occupation had 2.8 and 98 per cent more chances to adopt traditional and efficient PCM respectively compared to husbands with no job. Husbands having hard labour job were also more inclined to adopt traditional and efficient PCM by 18 percent and 64 per cent. The probability to adopt PCM decreased with the decrease in wealth index. The odds of using traditional and efficient methods were 0.178 and 0.271 for poorest family as compared to the richest ones. Similarly, respondents from wealth index of poor, middle and rich were 0.388, 0.539 and 0.726 times likely to adopt efficient methods. Improvement in education and employment opportunities in all areas generally and especially in rural areas will help to reduce non-adoption ratio among the population of Pakistan.

Key Words: Population control methods, Traditional, Efficient, Pakistan

INTRODUCTION

The population growth and economic development are two most cherished phenomena all over the world. In the view of population economist the main reason behind poverty is the rapid population growth that in turn gives way to negative economic penalty, a real fear for developing countries (Klasen et al. 2007). The rapid population growth turns down the opportunities of better life for the already born children by decreasing the investment at the domestic and national levels and

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increasing poverty (Hakim, 2002). The economic repercussion of this fast population growth is enormous and translates into poor quality of life and health of an average Pakistani (Afzal, 2009; Ali & Rozi, 2004).

Pakistan is the sixth most populous country of the world and the third highest contributor to the global population after India and China (GOP, 2013). According to UN Projections, Pakistan with a population growth rate of 2.05% will become third most populated country by the year 2050. Among south Asian countries Pakistan is having the highest total fertility rate (TFR) and at the same time lowest contraceptive prevalence rate (CPR). Many authors believe that Pakistan is still experiencing “Natural” fertility and the stage of intentionally controlled fertility has not yet begun, in spite of being the first developing country to initiate an official public family planning program in 1951 (But & Jamal, 1993). Population growth rates began to turn down after gaining peak during two decades i.e. from 1961 to 1981 owing to high fertility (Sathar and Casterline, 1998). Even Iran and Indonesia have TFR about 2 and 2.5 while CPR is 74 and 60 respectively (Population Reference Bureau, 2009). Despite all the efforts through various programmes and campaigns by government and many NGOs, adoption of Population control Methods (PCM) is very low. Various human, household and institutional characters play their role in decision making of adoption of PCM. The present study is an effort to investigate the factors affecting the adoption of population control methods and suggest some policy recommendations to encourage the adoption of population control methods.

Review of Literature

Education was found as the prime factor in determining the use of modern population control methods. A lot of studies have affirmed that education level especially of woman improves the likelihood of approving the population planning for her family (see Mehmood, 1998; Banerjee, 2004; Okezie et. al, 2010; Islam and Nesa, 2009). Not only women but men with formal education were more inclined to use modern methods of contraceptives (Agha, 2010). Men were found to be the prime decision-makers relating to fertility issues (Dinh, 1997) and (Omos, 2007) their awareness and approval of the population control increased the contraception use by women (Casterline, et al 2001; Khan & Ejaz, 2010). Majority of men wanted more children to carry on family

name and support economically in future (Parakoyi et al. 2005). This is not particular with men; even women with strong son preference had the lesser adoption of birth control practice (Kumari, 2005). Therefore, use of family planning techniques increased with the increase in number of living children and sons, (Mehmood & Ringheim, 1996; Nayab, 1999; Agha, 2010; Khan & Ejaz, 2010; Zaidi *et al.*, 2010; Ali et al., 2004; Hakim, 2000).

A negative relationship was found between women's age at marriage and the number of children born (Islam and Nesa, 2009). Women of age 25-30 years were most likely to adopt population control methods (Kamal, 2011 and Hakim, 2000, Agha, 2010) and the men below the age of 45 years (Agha, 2010). The relatively young mothers of fewer children were more likely to use injectables and IUD's, whereas the traditional methods were more common among the older women with more children (Banerjee, 2004).

Residence in rural areas had a positive influence on fertility (Dinh, 1997). Total fertility rate (TFR) was higher for rural area than for urban area (Islam and Nesa, 2009). Women living in urban areas used birth control methods (Durr-E-Nayab, 1999 and Kamal, 2011) owing to better access to family planning services (Khan & Ejaz, 2010). Extended family system proved to be an impediment to measures for lowering fertility (Okezie et al. 2010). On the contrary a couple from nuclear family had more children than a couple from a joint family before adopting sterilization (Jain, 2004).

A stable source of income and employment status of husband had significant negative effect on fertility (Dinh, 1997) and positive link with use of PCM (Khan & Ejaz, 2010). Woman's position herself also played a role in her decision of family planning. Contraceptive prevalence was higher among working women, women of high income groups or possessing property rights (see Kumari, 2005; Arshad & Manzoor, 2002; Hakim, 2000; Mehmood & Ringheim, 1996). The high cost of raising number of children played an important role in the decision of urban woman to adopt contraception (Hakim, 2000).

A couple's joint support and discussion about family planning also showed a strong effect on the use of PCM (Mehmood, 1998; Ali & Sultan, 1999). Mostly women do not use any fertility directive owing to the lack of communication with husband (Nayab, 1999). In addition to

these facts use of PCM was found positively related with home visitation of family planning field workers who distributed pills and condoms (Khan & Rehman, 1996; Mehmood & Ringheim, 1996). Use of injectables and IUD's was higher among those women who visited fixed site service centers.

MATERIALS AND METHODS

Data Description

Pakistan Demographic and Health Survey, PDHS (2006-07), represents the population of Pakistan over all the urban and rural areas of four provinces excluding Federally Administered Tribal Areas (FATA), Northern Areas (FANA) and restricted military and protected areas. From the total 102060 households, data collected from 39049 currently married women of active reproductive age i.e. 15 to 45 years were utilized for the present study.

Description of Variables

In this study the dependent variable was classified into three categories. These three categories are following: 0= Non Adoption

1= Adoption of traditional method

3= Adoption of efficient method

The respondent is considered non-adopter if she or her husband has not adopted any population control method and the respondent is considered an adopter of traditional methods if she or her husband has used any one from the withdrawal, rhythm and other. Respondent is considered the adopter of efficient method if she or her husband has used any one or more than one from the female sterilization, male sterilization, condoms, injectables, and Inter Uterine Devices (IUDs).

Independent variables are divided into two parts i.e. socio-economic variables and demographic variables. Socio-economic variables include the women education and husband education, wealth index of the household, occupational status of the female and husband. Wealth index, first time introduced in PDHS (2006-07) in place of household income, was constructed on the basis of the assets owned by the household. These assets included type of flooring, water supply, sanitation facilities, type of vehicle, persons per sleeping room, ownership of agriculture land, domestic servant and availability of electricity, radio, television, telephone, refrigerator etc. Each household was assigned scores on the basis of these assets. Then these standardized scores were used to create

the break points that defined different quintiles as lowest, low, and middle, high and highest. The demographic variables included in the model are women age, husband's age, family size, region, total number of living children and living sons.

METHODOLOGY

SPSS 17 was used for the data analysis. Multinomial logistic regression (MLR) analysis was used to estimate the probability of the adoption status of the population control methods. Logistic regression analysis is used when dependent variable is not continuous rather a discrete categorical or binary in nature. In this study MLR model was used to estimate the categorical outcome for the individuals using the appropriate economic mode. For N categories model estimated the N-1 equations and all categories are explained with the context of that reference category. The basic equation of multinomial logit model is as follows:

$$\ln \frac{\Pr(Y = a, b)}{\Pr(Y = c)} = \beta_{(a,b)} + \sum_{j=1}^J \beta_{(a,b)j} (Z)_{ij} \dots\dots\dots 3.1$$

Where

Y= dependent variable with N= a, b, c (i.e. categories)

The basic equation with reference to category no adoption taken as 0 is as follows

$$\ln \frac{\Pr(\text{method_type} = 1, 2)}{\Pr(\text{method_type} = 0)} = \beta_{(1,2)} + \sum_{j=1}^J \beta_{(1,2)j}^{(x)} (X)_{ij}$$

Where

Adoption status (Y).....J = 0, 1, 2

Where X1, X2, Xn are all independent variables included in the model.

β = is the constant term

β = the coefficient of the predictor variables.

Method-type= Adoption status of population control method

The coefficients of logistic regression showed, for a unit change (β_i>0 increase and β_i<0 decrease) in independent variable, change in the log

odds of dependent variable holding all other variables constant.

RESULTS & DISCUSSION

Table 1. Frequency Distribution of Adoption of Population Control Methods in Pakistan (PDHS-2006-07)

Adoption Status of Population Control Methods	Frequency	Percent
No Adoption	25561	65.46
Adopters of Traditional Method	3221	8.25
Adopters of Efficient Method	10267	26.29
Total	39049	100

Frequency distribution of adoption of population control methods showed that from the total 39049 respondent women two third majority was non adopter, 8 percent were the adopters of traditional methods and the remaining one fourth were adopters of efficient methods.

Table 2 Socio Economic Factors Affecting Probability of Adoption of Traditional and efficient PCM in Pakistan

		Traditional		Efficient	
Independent Variables		Coefficients	Odd Ratio	Coefficients	Odd Ratio
Intercept		-1.340		-0.471	
Woman Education	illiterate	-0.476	0.622	-0.335	0.715
	Primary but less than secondary	-0.153	0.858	-0.021	0.979
	less than secondary but				
	higher	-0.089	0.915	-0.136	0.873
Higher education		Ref Category			
Husband Education	illiterate	-0.066	0.936	-0.001	0.999
	Primary but less than secondary	-0.039	0.962	-0.010	0.990
	less than secondary but				
	higher	0.142	1.152	-0.076	0.927
Higher education		Ref Category			
Woman Occupation	Professional	0.323	1.381	-0.009	0.991

	Services	0.007	1.007	0.085	1.089
	Sales, clerk	-0.334	0.716	0.187	1.206
	Hard labour	0.146	1.158	0.193	1.212
	Not working	Ref Category			
Husband Occupation	Professional	0.251	1.285	0.440	1.552
	Services	-0.011	0.989	0.447	1.563
	Sales,clerk	0.237	1.268	0.654	1.923
	Hard labour	0.166	1.181	0.494	1.639
	Not working	Ref Category			
Wealth-index	Poorest	-1.726	0.178	-1.307	0.271
	Poor	-1.064	0.345	-0.946	0.388
	Middle	-0.589	0.555	-0.618	0.539
	High	-0.151	0.860	-0.320	0.726
	Highest	Ref category			

The reference category is : No

Adoption

The results showed that probability of the adoption of PCM is positively dependent on wealth index of the household, husband's education, female occupation and husband's occupation. Women who had no education were 38 and 29 percent less likely to adopt traditional and efficient PCM respectively than women with higher education. While women with primary and secondary education were 0.858 times and 0.95 times likely to adopt traditional and efficient methods as compared to highly educated women. It was evident from the results that husband with higher education was positively related with the adoption of population control methods. Husbands from all education categories except secondary but less than higher education were less likely to adopt PCM than with highly educated ones.

Women's occupation status showed more profound results in PCM adoption. Women from professional group followed by hard labour group were 38 and 17 per cent more likely to adopt traditional PCM and 0.99 and 1.21 times to adopt efficient PCM as compared to non-working women. While women from sales, clerk occupational category were 29 per cent less likely to adopt traditional PCM but 20 per cent more likely to adopt efficient PCM. Husband's occupational status showed a maximum contribution in decision about PCM adoption. Husbands from

professional category were more likely to adopt traditional and efficient PCM by 28 and 55 per cent respectively. From services category 1 per cent were less likely to adopt traditional PCM but 56.3 per cent more likely to adopt efficient PCM. Husband from sales and clerical occupation group had 2.8 percent more chances to adopt traditional PCM and 92 percent more for efficient PCM compared to husbands with no job. Husbands having hard labour job were also more inclined to adopt traditional and efficient PCM by 18 percent and 64 percent.

The probability to adopt PCM decreased with the decrease in wealth index. The results showed that log-odds of using traditional and efficient methods were 0.178 and 0.271 when the respondents belonged to a poor family as compared to those who were rich. Similarly, the poor were 0.388 times, middle wealth index group were 0.539 times and the rich 0.726 times more likely to adopt efficient methods than the richest families.

Table 3: Demographic Factors Affecting Probability of Adoption of Population Control in Pakistan (2006-07)

Independent Variables		Traditional		Efficient	
		Coefficients	Odd Ratios	Coefficients	Odd Ratios
Intercept		-2.615		-0.806	
Woman age,	15-25 years	-0.583	0.56	-0.431	0.650
	26-35 years	-0.120	0.88	-0.029	0.972
	36-49 years	Ref category			
Husband age,	15-25 years	-0.013	0.987	-0.280	0.756
	26-35 years	0.185	1.203	0.142	1.152
	36-49 years	0.408	1.504	0.407	1.502
	Above than 49 years	Ref category			
Family size up to 10 members		0.329	1.389	0.043	1.044
From 11 to 20 members		0.135	1.144	-0.138	0.871
More than 20 members		Ref category			
Alive Children	No	-1.962	0.141	-2.101	0.122

	1 to 4	-0.351	0.704	-0.240	0.787
	5 to 9	-0.517	0.597	-0.268	0.765
	Above than 9	Ref category			
Alive Son	No	-0.140	0.870	-1.138	0.321
	1 to 2	0.219	1.245	-0.390	0.677
	3 to 5	0.389	1.476	-0.149	0.861
	Above 5	Ref category			
Region	Urban	0.804	2.234	0.783	2.188
	Rural	Ref category			

The reference category is No Adoption.

Results given in Table 3 explained that for women odds of adoption of traditional PCM increased with increase in age as women from 15-25 years category were less likely to adopt traditional and efficient PCM by 34 and 45 per cent respectively than women above 36 years. Odds of adoption decreased by 0.22 and 0.3 times of traditional and efficient PCM respectively for women aged 26 to 35 years, as compared to women aged 36 to 49 years. The husbands with the age of 15 to 25 years were 0.1 and 0.25 times less likely to adopt traditional and efficient methods as compared to husbands more than 49 years of age. Where the husband aged 26 to 35 years and the husband with the age of 36 to 50 years were 1.203 times and 1.504 times respectively likely to adopt traditional methods and 0.15 times and 0.5 times more likely to adopt efficient PCM as compared to those aged above 49 years.

Results explained that larger family size was positively and significantly related with the adoption of efficient PCM. Respondents from family up to 10 members were 0.389 times and of 11 to 20 members were 0.144 times more likely to adopt traditional PCM as compared to those who had family size above 20 members. The odds of adoption of PCM were strongly associated with more number of living children. The odds of the use of traditional and efficient PCM were about 0.86 and 0.88 times lower respectively for women having no living child, compared to those having above 9. Situation improved for women with 1 to 4 living children as odds of adoption of traditional and efficient PCM was 0.70 and 0.78 times respectively. The odd ratios were again slightly lower for women with 5 to 9 living children.

Findings indicate that presence of living son is an important and determining factor in adoption process of PCM. A family without son was less inclined to adopt traditional and efficient PCM by 13 and 68 percent respectively than those having above 5 living sons. Similarly, a family with 1 to 2 and 3 to 5 living sons was 1.245 and 1.476 times likely to adopt traditional PCM. While probability of adoption of efficient PCM was 33 and 14 percent lower for both these categories. Respondents living in urban areas were more likely to adopt traditional PCM by 1.234 times and efficient PCM by 1.188 times as compared to rural families.

ANALYSIS AT PROVINCE LEVEL

Table 4 Distribution of Adoption of Population Control Methods in Provinces (2006-07)

	Punjab		Sindh		NWFP(KPK)		Baluchistan	
Adoption status	Number	Percent	Number	Percent	Number	Percent	Number	Percent
No Adoption	9739	60	7284	69	5035	66	3503	77
Traditional Method	1891	12	466	4	732	10	85	2
Efficient Method	4673	29	2847	27	1849	24	945	21
Total	16303	100	10597	100	7616	100	4533	100

Adoption rate of efficient PCM was highest in Province Punjab followed by Sindh and KPK ; while Baluchistan stood on last ladder. In adoption of traditional PCM Punjab and KPK showed significant performance. Maximum non-adoption was witnessed in Baluchistan.

Table 5 Socio Economic Factors Affecting Probability of Adoption of Traditional Methods in Provinces of Pakistan (2006-07)

	Punjab		Sindh		NWFP		Baluchistan	
Variables	Coeffi	Odd Ratio	Coeffi	Odd Ratio	Coeff.	Ratio	Coeff.	Ratio
Intercept	-1.409		-1.59		1.126		19.32	
Woman Education illiterate	-0.42	0.65	-0.95	0.38	0.328	1.38	-0.50	0.60

<i>Primary but less than secondary</i>	-0.28	0.75	-0.40	0.67	0.532	1.70	1.19	3.31
<i>secondary but less than higher</i>	-0.25	0.78	-0.14	0.87	0.76	2.14	1.03	2.79
<i>Higher education</i>	Ref category							
\Husband Education								
<i>Illiterate</i>	-0.12	0.89	0.45	1.56	-0.73	0.48	0.19	1.22
<i>Primary but less than secondary</i>	-0.16	0.85	0.07	1.07	-0.15	0.86	-5.55	0.025
<i>second ary less than but higher</i>	-0.07	0.93	0.35	1.42	-0.38	0.68	1.17	3
<i>Higher education</i>	Ref category							

Woman	occupation		0.2					-	
		0.26	1.300	6	1.29	-0.17	0.85	0.626	0.535
Working		Not Working Ref category							

Husband	occupation	1.66							
		0.507	1	0.39	1.49	-0.15	0.86	6.09	4.52
Working		Not Working Ref category							

Wealth-Index		0.35							
		-1.042	3	-3.039	0.048	-1.524	0.218	-0.910	0.403
Poorest		Not Working Ref category							
		0.54							
	Poor-0.603	7	-2.961	0.052	-0.982	0.375	-0.389	0.678	
		Not Working Ref category							
		0.70							
	Middle-0.353	2	-1.306	0.271	-0.526	0.591	-1.613	0.199	

Husband's Education	illiterate	-0.03	0.97	0.06	1.06	-0.30	0.74	0.16	1.17
	Primary but less than secondary	-0.116	0.89	0.10	1.11	-0.27	0.76	0.09	1.10
	secondary but less than higher	-0.10	0.90	-0.12	0.89	-0.23	0.79	0.22	1.25
	Higher education	Ref category							
Woman's Occupation	Working	0.036	1.04	0.15	1.16	-0.35	0.70	0.06	1.06
	Not Working	Ref category							
Husband's Occupation	Working	0.556	1.74	0.15	1.16	0.701	2.016	0.16	1.17
	Not Working	Ref category							
Wealth-index	Poorest	-0.95	0.385	-1.83	0.16	-1.06	0.35	-	1.75
	Poor	-0.73	0.48	-1.31	0.27	-1.015	0.36	-	1.02
	Middle	-0.47	0.63	-0.63	0.53	-0.84	0.43	-	0.98
	High	-0.36	0.69	-0.27	0.76	-0.45	0.64	-	0.14
	Highest	Ref category							

The reference category is: No Adoption.

It is evident from the results that adoption efficient PCM increased with increase in education in all provinces except Baluchistan. In Baluchistan women with no education, up to secondary and less than higher education were 0.97, 1.76 and 0.75 times respectively more likely to adopt efficient PCM. In Punjab and KPK efficient PCM were more adopted by highly educated husbands but in Sindh and Baluchistan this trend was reverse and

adoption of efficient PCM was higher in illiterate and less educated husbands. The log-odds of using efficient methods increased in working women in all provinces except KPK but it was highest in KPK if husband was working. Overall adoption was more of efficient PCM in couples of working husbands. Adoption of efficient PCM increased with increase in wealth index in all provinces with slightly different probabilities.

Table 7: Demographic Factors Affecting the Probability of Adoption of Traditional Methods in Provinces of Pakistan

Independent Variables	Punjab		Sindh		NWFP(KPK)		Baluchistan	
	β	Odd Ratio	β	Odd Ratio	β	Odd Ratio	β	Odd Ratio
Intercept	-4.00		-4.69		-2.014		-4.00	
Woman's								
Age 15-25 years	-1.52	0.22	-1.24	0.28	0.29	1.34	-1.52	0.22
26-35 years	0.78	2.18	-0.66	0.52	0.06	1.06	0.38	0.78
36-49 years	Ref category							
Husband's								
Age 15-25 years	-0.37	0.68	-0.03	0.97	-0.51	0.59	-0.37	0.68
26-35 years	-0.96	0.38	0.73	2.08	-0.47	0.63	-0.96	0.38
36-49 years	-0.26	0.77	0.78	2.18	0.09	1.09	-0.08	1.06
Above than 49 years	Ref category							
Family Size								
Up to 10 members	-0.18	0.83	0.05	1.06	-0.06	0.94	-0.18	0.83
From 11 to 20 members	0.14	1.15	-0.13	0.88	0.04	1.04	-0.14	0.85
More than 20 members	Ref category							
Alive Children								
No	-0.93	0.39	-0.43	0.65	-1.04	0.35	-0.93	0.19
1 to 5	0.92	2.50	0.29	1.34	-0.21	0.81	-0.72	0.30
Above than 5	Ref category							
Alive Sons								
No	0.21	1.23	0.67	1.96	-0.42	0.65	0.21	1.23
1 to 3	-0.32	0.72	0.79	2.21	0.02	1.02	-0.32	0.72
more than 3	Ref category							

Region	Urban	0.51	1.66	1.77	5.91	0.87	2.38	0.51	1.66
	Rural	Ref category							

The reference category is: No Adoption

Results showed (Table 7) that women in age group of 26 to 35 years were 1.18 times more likely to adopt traditional methods as compared to women above 36 years in Punjab. Adoption of traditional PCM was lower in women up to 35 years in women of all provinces except Punjab. Husbands above 49 years were more likely to adopt traditional PCM in Punjab but in Sindh adoption was high among couples with husband aged from 26 to 35 years. In Punjab and KPK family of 11 to 20 members revealed its preference for traditional PCM adoption. In Sindh small family size exhibited only .06 times more preference than large sized family but Baluchistan showed 0.15 times less likelihood for adoption of traditional PCM.

Table 8: Demographic Factors Affecting the Probability of Adoption of Efficient Methods in Provinces of Pakistan

Independent Variables	Punjab		Sindh		NWFP		Baluchistan		
	β	Odd Ratio	B	Odd Ratio	B	Ratio	β	Ratio	
Intercept	-		-		-		-		
	0.496		1.188		1.447		-0.49		
Woman's age	15-25 years	-				0.76			
		0.615	0.54	-0.29	0.74	-0.27	3	-0.32	0.71
	26-35 years	-			1.02		1.10		
	0.508	0.60	0.02	3	0.10	5	0.708	0.34	
36-49 years	Ref category								
Husband's age	15-25 years	0.774	2.17	-0.43	0.6	-	0.60	0.4	
					5	0.497	8	-0.57	3
	26-35 years	-			0.9		0.95		0.8
		0.160	0.85	-0.09	1	-0.04	9	-0.16	5
	36-49 years				1.3		1.15		1.1
		0.248	1.28	0.27	0	0.146	7	0.15	8
Above than 49 years	Ref category								

Family Size	Up to 10 members	-		-	0.9		1.47		1.5
		0.933	0.21	0.036	6	0.389	5	0.41	8
	From 11 to 20 members	-			0.6				0.3
		0.749	0.37	-0.47	2	-0.46	0.59	-0.74	5
	More than 20 members	Ref category							
Alive Children	No	-	0.20		0.1				0.4
		1.587	4	-1.64	9	-0.77	0.46	-0.88	0
	1 to 5	-			0.8				0.8
		0.163	0.82	-0.22	0	-0.14	0.85	-0.17	2
	Above than 5	Ref category							
Alive Son	No	-			0.6				0.4
		1.098	0.34	-0.47	2	-0.56	0.47	-0.65	4
	1 to 3	-			0.8				0.9
		-0.11	0.98	-0.16	4	-0.07	0.92	-0.11	0
	Above than 3	Ref category							
Region	Urban		2.12		2.7				2.1
		0.751	0	1.026	9	0.78	2.18	0.75	2
	Rural	Ref category							

Results showed (table 8) that women aged from 26 to 35 years were less likely to adopt efficient methods as compared to women in the age group of 36 to 49 years in all provinces but women from 26 to 35 years were more inclined to assume efficient PCM than other age group women. While husband of age from 15-25 years and 36 to 49 years respectively were having 1.17 and 0.28 times more odds to adopt efficient PCM than other age group husbands in Punjab. In all other three provinces husbands of age from 36 to 49 were more likely to adopt efficient PCM. Respondents with the family size of up to 10 members were 0.21 times and of 11 to 20 members were 0.37 times likely to adopt efficient methods as compared to family of above 20 members in Punjab. In KPK and Baluchistan couples from family up to 10 members have more preference for efficient PCM by 0.47 and 0.58 times as compared to large families. Parents having more than 5 alive children were more inclined to practice efficient PCM than all the other parents over all. In the same way parents of more than 3 alive sons had more odds of adopting Efficient PCM. Number of living sons is a

very important factor that determines the adoption or non-adoption of population control methods. Women having no living son were 0.66 times and women having 1 to 3 living sons 0.06 times less likely to adopt efficient methods as compared to those who had more than 3 living sons. Urban women usually have better access to adopt population control methods as compared to rural ones. Urban women were 2.79 times likely to adopt efficient methods as compared to rural women in Sindh followed by 2.18 in KPK and 2-12 in Punjab and Baluchistan.

Conclusions and Recommendations

Over all it was found that from socioeconomic factors occupational status of both man and woman and its wealth index strongly decides the attitude towards population planning. Urbanization is the strongest demographic factor. Here it is important to explain that occupational status more or less depends upon educational attainment and both jointly have correlation with wealth index. Urban locality further explains better access to education, health centers, awareness and job opportunities. Thus education as well as involvement in earning process will ensure the improvement in adoption process of PCM in all areas of Pakistan. Therefore broadening the education opportunities and employment activities in all areas generally and especially in rural areas for both men and women will help reduce non-adoption ratio among the population of Pakistan.

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GAP BETWEEN EXISTING AND DESIRED LEVEL OF PERCEIVED ETHICAL COMPETENCES IN PROSPECTIVE TEACHERS: A CONTEXT OF PAKISTAN

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Abstract

We assessed the existing and desired level of self-perceived ethical competence. Adopted version of Reflex Project instrument consisting of 39 items was used to collect data from the 313 prospective teachers enrolled in the departments of Education of the sampled Universities. The respondents rated themselves on a seven-point scale for existing and desired ethical competence level. The reliability of the scale for existing and desired competence was 0.914 and 0.900 respectively. The analysis of the data revealed that the existing level of ethical competence was much lower than the desired ethical competence level and high existing level was associated with high desired level. The qualitative data (interviews from 12 teacher educators) revealed that Ethics was ignored part of the curriculum and needs to be added. But all the respondents tend to agree that ethics cannot be taught until and unless teacher educators follow the ethics. The findings of the study will contribute to the development of ethical competence of prospective teachers and teacher educators by sensitization, inclusion of ethics into curriculum and assessment. The enhanced ethical competence in prospective teachers will contribute to develop ethical competence in their students.

Key Words: teacher education; perceived ethical competence; prospective teachers

Introduction

Man is the only creature that needs to learn ethical competence (Abbasi, Kashifur Rehman, & Bibi, 2011; Abbasi, Rehman, & Abbasi, 2010; Maududi, 2003). Although ethics is one of the standards for teacher education in Pakistan, nevertheless it is being neglected in teacher education in Pakistan. None of the courses on ethics or value education is offered in teacher education program. Consequently, in teacher education assessment of ethics has no room to be included. Even the teacher educators rarely talk about ethical competence. This neglect of ethics in teacher education has contributed to ethical issues among teaching community of Pakistan. Some of the reasons of this neglect as quoted by (Zia, 2007) may be ignorance of the theoretical foundation on

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ethics in teacher education, fear of controversy, apathy, and a mixture of various factors.

There are expectations from governments worldwide to deliver higher standards of ethics in their social services (Dorasamy, 2010). Ethical competence reduces the acceptability of corruption (Zekos, 2004). The teachers need to be trained in ethical competence (Carr, 2006; Keefer & Ashley, 2001). This study will contribute to the development of ethical competence by providing the existing level of ethical competence in prospective teachers and gap between existing and desired level of ethical competence.

Pakistani Context

Presently, Pakistan is fighting against terrorism and ethical standards are being perilously affected. Deterioration of law and order has weakened the national administrative structure. The virus of corruption has not spared even the education sector (Khalid & Khan, 2006). This problem is more jeopardized by political interference and lack of technical and especially ethical competence. The interference of bureaucracy widens the gap between ground realities and what is represented in papers. Politicians spoil the fabric of education system for their petty benefits; they have no stake in the system as their children study abroad. The scenario of the system of education in Pakistan can be improved by better management and focus on technical and ethical competence (Khalid & Khan, 2006).

Teacher Education in Pakistan

Teacher education in Pakistan is striving to overcome various challenges including inconsistency in policy, low quality curriculum, lack of resources and low quality teachers (Haider, 2008). Teacher education in Pakistan had no fixed standards for the assessment of prospective teachers (Khalid & Khan, 2006) before the introduction of National Professional Standards for Teachers in 2006. Sometimes there is mismatch between examination grades and practical teaching skills.

Pakistani society being a victim of terrorism over three decades is facing ethical problems. Education may contribute to solve these problems (Rehman & Baig, 2012). Mahmood, Ahmed, and Iqbal (2013) observe that teacher's competence contributes a lot in the performance of students at all levels of education. A large body of research shows that the quality of teachers is low in Pakistan (Government-of-Pakistan,

2009). Presently, the pedagogical skills of teachers in Pakistan and sometimes teacher educators encourage passive preparation of tests instead of producing active seekers of knowledge and skills (Government-of-Pakistan, 2009). The prevailing meager salary of teachers not only hinders to attract academically talented candidates to take up the teaching profession but also complicates the problem (Government-of-Pakistan, 2009).

The government of Pakistan is committed to improve the quality of teacher education. One of the methods of improving quality of teacher education is standard-setting and accreditation of teacher education programs (Hameed-Ur-Rehman & Baig, 2012). The teacher education programs are now in the process of accreditation and adoption of National professional standards for teachers (Government-of-Pakistan, 2009).

Ten standards have been set by National Accreditation Council for Teacher Education (NACTE) for teacher education in Pakistan; the third standard is about knowledge of Islamic Ethical values and social life skills. It is further explained that the teachers need to understand the ethical values and practices, and the implications of these values for bringing national and global peace, unity and social adjustment.

Ethical Competence

Ethical competence is a set of knowledge, skills, and abilities which facilitates commission of ethical behaviors (Morales & Cabello, 2012). Competence can be defined as knowledge, skills and attitudes necessary to function in an acceptable standard (Baartman & Ruijs, 2011). It is a person's ability to perform a valid (relevant, qualified, at a concrete quality level) and reliable (precise and fast) part or function of occupation. Competence measure might be developed based on three parts: tasks, responses and scoring (Blömeke, Troitschanskaia, Kuhn, & Fege, 2013). Ethical competence is the ability to meet some standard of excellence to complete a task or job by following universal standards of equality, justice, brotherhood, balance, tolerance and peace (Bartlett, 2013). Ethical competence covers three main elements: knowledge, skill and attitude (Baartman, Gulikers, & Dijkstra, 2013; Bebeau, Rest, & Narvaez, 1999; Vleuten, Schuwirth, Scheele, Driessen, & Hodges, 2010). Competences can be generic, specific and ethical. Generic competences are generally recognized as being important for a person's integration

into a quickly altering place of work (Collis & Montgomery, 1995). Specific competences refer to the capability to do the job and are occasionally called hard skills (Ashworth & Saxton, 1990). Ethical competence can be defined as knowledge, skills and attitudes necessary to function in an ethical way.

Development of Ethical Competence

There is discussion among the educationists whether ethics need to be taught formally or informally (Zia, 2007). Pakistani society is experiencing a rise in materialism and disrupting standards of ethics. Developing ethical competence in teachers leads to their involvement in providing high quality teaching and enables them to duly encounter ethical issues (Borhani, Alhani, Mohammadi, & Abbaszadeh, 2010). The purpose of teacher education is ethical as well as technical training in teaching (Borhani et al., 2010; Rabin & Smith, 2013). In other words, in teacher education, professional ethical competence and teaching capabilities need attention. Developing ethical competence leads to train teachers committed to and responsible for presenting high quality teaching. Improved ethical competence increases students' capabilities in various fields including their self-esteem and taking advantage of learning opportunities (Borhani et al., 2010).

The roots of ethical competence can be found in moral development of an individual (Cheetham & Chivers, 1996). Competence based training approach to professional ethics for teachers can provide a relevant framework for developing ethical competence (Weissman & DeBow, 2003). Ethical competence development focuses on strengthening the ability of teachers to apply basic ethical concepts to complex and difficult ethical problems (Clarkeburn, 2002).

The development of ethical competence follows the following three steps. Firstly, the teachers need to know and understand basic dimensions of ethics: equality, justice, balance, brotherhood, tolerance and peace. The comparative knowledge of benefits of aforesaid globally accepted values and negative impact of discrimination, prejudice, class, gender, language and race on the ethical competence of prospective teachers (Government-of-Pakistan, 2009). Secondly, the teachers demonstrate positive attitude towards cultural diversity, individual differences, tolerance and celebration of diversity, and conflict resolution through dialogue. Thirdly, the teachers need to perform and use their skills to

engage in creating a learning community in which opinions of individuals are respected. Ethical competence can be developed by practicing Islamic code of conduct and guiding through a convincing dialogue to value and practice ethics (Epstein & Hundert, 2002; Government-of-Pakistan, 2009).

Kidwell, Fisher, Braun, and Swanson (2012) suggested following steps for developing ethical competence: first step is anticipating specific threats to development of ethical competence; second step is to strengthen the ethical competence of teacher educators; third step is to develop administrative practices and processes which promote ethical competence in teacher education.

Self-Assessment of Perceived Competence

Universities have a natural concern with the assessment of learning outcomes of their graduates (Hughes, 2013). The assessment of competence has been a topic of discussion for long (Allen & Velden, 2005). Different approaches have been used for competence assessment. In one of these approaches, assessment of professional competence is based on evidence provided by the individuals rate themselves (Gonczi, 1994; McNamara, 2013). On the other hand in other approaches, assessment of competence is based on the information gleaned from the (outside) observers (Epstein & Hundert, 2002). The second approach is expensive in terms of time and resources, as it requires more and complex data for the purpose (Groth-Marnat, 2009). The self-assessment method is easy but there are questions of its reliability (Norman, Watson, Murrells, Calman, & Redfern, 2002). These questions have been answered by Shah (2009) who studied generic competences in Pakistan and reported that self report method was the fittest for assessment of competences. He further argues that self assessment of competences is cost effective, easy to administer and a direct source of information, especially at higher education level (Shah, 2009).

Teacher Education and Ethical Competence

A number of social disorders are observable in our society, which specifies deficiencies in the moral development of students in Pakistan. Teachers have significant role in the moral development of their students. Teachers are trained in teacher education institutions. This makes it essential to explore whether teacher education institutions are promoting ethics and moral values among the prospective teachers or

not. For this reason the researchers investigate the development of ethical competence among prospective teachers. Another important reason for the study of acquisition of ethical values among prospective teachers is that ethics is one of the national professional standards for teacher education in Pakistan. Ethical competence climate has been neglected in educational settings (May, Gandara, Edwards, Subhani, & Huyck, 2010).

Teaching demands specific competences. Teacher education is expected to develop a set of general, specific and ethical competences. Job market expects the teacher education to develop some specific and generic skills among the graduates (Pukelis & Pileickiene, 2009; Shah, 2009). The role of teacher education includes but is not limited to preparing young people for their entry into the job market (Nunan, 1999). Increasingly, teacher education institutions need to focus on competences which are in demand (Aracil & Velden, 2008). Teacher education must go ahead to devote greater attention to ethical competence (Aracil & Velden, 2008; Teichler, 1999). At policy level teacher education is focusing on the importance of ethical competence, but at curriculum and assessment level this focus is missing (Fallows & Steven, 2000), at least in Pakistan. Some authors say that ethical competence is hidden (Singh, Narasuman, & Thambusamy, 2012), but there is growing recognition that the competence should be made clear in the curriculum (Maher & Graves, 2007; Pandiyan, 2011; Yorke, Knight, Moon, Layer, & Moreland, 2004). There is a debate in the universities whether the ethical competence should be taught as a separate subject or students learn this competence as part of the curriculum (Goldie, 2000). In Pakistan there is no mechanism to teach ethical competence to students of teacher education (Haider, 2008). If development of ethical competence is the aim in teacher education, then we need to assess ethical competence. As teaching and learning in Pakistan is assessment driven (Ali, Tariq, & Topping, 2009; Van der Vleuten et al., 2010), it needs to be part of the assessment in teacher education for developing the same among the graduates.

Assessment of competences significantly enhances the level of these competences at the end of academic session (Dainty, Cheng, & Moore, 2004; Fortin & Legault, 2010; Male, Bush, & Chapman, 2011). Ethical competences existing in teacher education enable the graduates to perform better in their practical life (Schaeper, 2009; Williams, 2003).

The present study will contribute by creating evidence based awareness among prospective teacher educators, administrators and policy makers for the development and assessment of ethical competence. This study will contribute to the development of ethical competence by providing the existing level of ethical competence in prospective teachers and gap between existing and desired level of ethical competence.

Procedure of the Study

This study is descriptive in nature as no experimentation is involved and the data were collected in natural settings. Descriptive research describes situations, events, and persons as they exist (Bordens, 2006; Robson, 2002). It usually explains and describes situation in which events are occurring for evaluating data and drawing conclusions for synthesizing ideas (Saunders, Saunders, Lewis, & Thornhill, 2011). In this study survey design was used. Survey design studies intend to measure a construct which may be theoretical or practical (Mackey & Gass, 2005; Raja, Mahal, & Masih, 2004). The data gathered from survey is subjective in one sense and objective in another. The respondents are usually subjective in their opinions on one hand and researchers may be very objective in converting the responses into numbers, analysing data and reporting results (Kitchenham & Pfleeger, 2008; Parks, 1984).

The mixed method was used in this study. Mixed methods research combines traditional qualitative and quantitative research (Johnson & Onwuegbuzie, 2004; Johnson, Onwuegbuzie, & Turner, 2007). The qualitative method leads towards in-depth and detailed study of the problem (Creswell & Clark, 2007). The quantitative method is used to collect empirical data in numeric codes (Johnson et al., 2007; Migiro & Magangi, 2011).

Sample

The process of sampling helps draw valid inferences on the basis of small portion of population (Bröder, 2000). A sample is a miniature representation of population under study used to describe the population (Marshall, 1996). After specification of population the researcher needs to specify the number of participants to be selected (Onwuegbuzie & Collins, 2007). Multiple sampling strategies are required for studies in which both qualitative and quantitative research approaches are used (Johnson & Onwuegbuzie, 2004; Onwuegbuzie & Collins, 2007). While deciding about the sampling scheme, mixed methods researchers need to

keep in mind the objective of the study (Creswell, 2013). The objective of the study is to generalize the findings of the sample of prospective teachers from five universities to all the eleven universities of the Punjab. If the objective of the study is to generalize the quantitative and/or qualitative findings to the population from which the sample was drawn then the researcher should attempt to select a sample for that component that is random (Onwuegbuzie & Collins, 2007). There are five random sampling schemes appropriate for the mixed method research: simple random sampling; stratified random sampling; cluster random sampling; systematic random sampling; and multi-stage random sampling (Lee, Forthorer, & Lorinor, 1986; Onwuegbuzie & Leech, 2007; Picquelle & Mier, 2011). Multi-Stage Purposeful Random sampling scheme was considered appropriate for the study. This scheme represents selecting settings, groups, and/or individuals representing a sample in two or more stages; the first stage is random selection and the following stages are purposive (Collins, Onwuegbuzie, & Jiao, 2006; Hameed-Ur-Rehman & Baig, 2012). Following Multi-Stage Purposeful Random sampling scheme, the researchers randomly selected five universities out of 11 general universities situated in the jurisdiction of Punjab province of Pakistan. At second stage department of education was selected from all the four above selected universities. At third stage all classes in final semester were selected. In this way three classes from University of Sargodha and two classes from Pir Mehr Ali Shah Arid Agriculture University Rawalpindi, Government College University Faisalabad and University of Education, Sargodha Campus were selected. In this way eleven classes of prospective teachers were selected respectively. The scheme ended up selecting 349 prospective teachers from four universities; physical verification resulted in discarding 36 questionnaires which were not properly filled leaving behind 313 with the following detail: University of Sargodha 101; Pir Mahr Ali Shah Arid Agriculture University Rawalpindi 68; Government College University Faisalabad 71 and University of Education 73. Majority of respondents (89.7%) were female.

Instrument of the Study

Major objective of the scale development is to compose a valid measure of an underlying construct (Clark & Watson, 1995). Scale development process can be divided into four steps (Bearden, Netemeyer, & Sharma,

2003). In the first step, the construct is defined. In the second step, items are generated. In the third step, the instrument is pilot tested and is revised if necessary. In the fourth step, the instrument's construct validity is further examined (Daigneault & Jacob, 2014; Remor et al., 2012; Sousa & Rojjanasrirat, 2011; Sundström, 2009).

Firstly, the construct of perceived ethical competence was operationally defined on the basis of the literature review. Competence can be defined as the whole of knowledge, skills and attitudes necessary to function in a certain professional domain (Baartman & Ruijs, 2011). Being competent can be defined as having sufficient ability to function at an acceptable standard (Bartlett, 2013). Ethical Competence covers three main elements: knowledge, skill and attitude (Baartman et al., 2013; Bebeau et al., 1999; Vleuten et al., 2010). In this study ethical competence is defined as the whole of knowledge, skill and attitude necessary to function in ethical way. These knowledge, skill and attitude constitute the 3rd National professional standards for teacher Education in Pakistan (Government-of-Pakistan, 2009). Secondly, a pool of 57 items was developed to reflect the aforesaid definition of ethical competence. A 7-point scale (ranging from very low to very high) was used for each item. Each item had two levels: one for existing and other for desired competence level. This item pool was reviewed by a panel of nine education faculty members having PhD for face validity. Thirdly, after incorporation of feedback by the panel, pilot instrument was developed consisting of 51 items and administered to a sample of 50 respondents. Fourthly, statistical analysis revealed that the scale is unidirectional. Exploratory factor analysis on existing competence revealed that the scale has only one component that is ethical competence. The factor loadings range from 0.54 to 0.83. The above procedure produced 39-items scale. The reliability for both existing and desired competence scale was 0.914 and 0.90 respectively. After finalisation of instrument, the researchers personally visited the sample universities and collected data.

Analysis and Interpretation of Quantitative Data

The collected data were checked for aberrant values and missing values. Paired sample t- test was applied to compare the mean differences between desired and existing ethical competence scores. It can be used to determine if two sets of data are significantly different from each other.

Table: 1 Comparison of existing and desired level of ethical competence score

Variable	Level	Mean	Sd	Difference	T	Sig.(2-tailed)																										
1 Ethical Competence Score	Desired	6.15	.53	1.33	49.225	.000																										
	Existing	4.82	.73				2 Ethical Competence Knowledge Score	Desired	6.02	.63	1.44	37.185	.000	Existing	4.58	.84	3 Attitude towards Ethical Competence Score	Desired	6.18	.67	1.20	35.802	.000	Existing	4.99	.92	4 Ethical Competence Skills Score	Desired	6.24	.57	1.35	34.506
2 Ethical Competence Knowledge Score	Desired	6.02	.63	1.44	37.185	.000																										
	Existing	4.58	.84				3 Attitude towards Ethical Competence Score	Desired	6.18	.67	1.20	35.802	.000	Existing	4.99	.92	4 Ethical Competence Skills Score	Desired	6.24	.57	1.35	34.506	.000	Existing	4.89	.97						
3 Attitude towards Ethical Competence Score	Desired	6.18	.67	1.20	35.802	.000																										
	Existing	4.99	.92				4 Ethical Competence Skills Score	Desired	6.24	.57	1.35	34.506	.000	Existing	4.89	.97																
4 Ethical Competence Skills Score	Desired	6.24	.57	1.35	34.506	.000																										
	Existing	4.89	.97																													

df= 312

The table shows that prospective teachers' perceived desired competence level is significantly higher than perceived existing level of Islamic ethical competence. This difference in existing and desired competence is evident in knowledge, attitude and skills of ethical competence.

Correlation

A correlation for the data revealed that desired ethical competence and existing ethical competence were significantly related ($r = .753$, $N = 313$, $p = .000$, two tails). Higher existing competence was associated with higher desired competence. It implies more you desire, more you acquire is true for ethical competence. This is true for knowledge ($r = .593$, $N = 313$, $p = .000$, two tails), attitude ($r = .769$, $N = 313$, $p = .000$, two tails) and skills ($r = .711$, $N = 313$, $p = .000$, two tails) skills in ethical competence.

Analysis and Synthesis of Qualitative Data

The qualitative data came from interviews of faculty members from four universities of Pakistan. Fifteen participants (seven women and five men) were taken from departments of Education of the selected universities. The designation of teacher educators was as follows: two

were professors, four associate professors, seven assistant professors and two lecturers. A semi-structured interview was conducted with each of them. The interview schedule had four main questions: what are the concept, representation in curriculum, prevalence, and future teaching strategies to teach ethical values? These four questions were asked about adopting equality, justice, brotherhood, balance, tolerance, peace, avoidance of prejudice, discrimination, social class system, gender biasness, religious bias, and language bias.

Analysis of Interview Data Regarding Teaching of Equality, Justice, Brotherhood, Balance, Tolerance, Peace

Teacher Educators' perception of equality, justice, brotherhood, balance, tolerance, peace as a value

The concept of equality: Responding question regarding the concept of 'equality' participants replied: it is equal behaviour with all friends/concerned people, equal treatment/behaviour with all students, equality in assessment, equal opportunities for all (male and female), equal access of all available resources and same rules and regulations for all.

The concept of justice: respondents perceived that justice is to put the things on their suitable place, equal rights and opportunities, same standards for reward and punishment, equal access to facilities, fair treatment and fair evaluation. Many factors determine justice; it is reflected from the common behaviours of the people.

The concept of brotherhood: While asking about brotherhood, the participants replied that it is behaving like brothers, sharing happiness and sorrows. Brothers have good feelings and sacrifice for their brothers and sisters. Brothers live like a family, feel the pain of others, and console others in difficult times. It is a kind of everlasting friendship.

The concept of balance: The participants' reflections about balance as value were as: it is reflected through equal work load of all colleagues, balance between facilities and expected output and flexibility. Balance in behaviour especially in reward and punishment.

The concept of Tolerance: While describing tolerance they said: tolerance is the ability to listen others' point of view, respect for diversity in ideas, beliefs and culture. It is dealing with behavioural issues and

unfavourable attitude, and unfavourable people and policy. It is also coping with existing biases without creating any disturbance.

The concept of Peace: The respondents perceived that peace is demonstrated by satisfied employees; smooth functioning of an organization and rule of law.

Representation of Equality, justice, brotherhood, balance, tolerance and peace in curriculum: The respondents were of the view that there was no formal representation of all these values in curriculum of teacher education in instruction and assessment of teacher education. The teacher educators especially referred the standard regarding ethics, which is not being implemented.

Prevalence of equality justice, brotherhood, balance, tolerance and peace teacher education institutions: The respondents viewed that all these values exist at individual level in some teacher educators and prospective teachers. But at institutional level there is no system to promote these values.

Strategies of promoting equality justice, brotherhood, balance, tolerance and peace: The respondents perceived that the values can be taught by teaching and assessing these values. The teaching may be done through instruction and role models in the form of teacher educators. The values can be taught by including them in the institutional culture. This can be facilitated by improving governance in the departments; currently either departments lack rules or rules are not well shared. These values need to a part of teacher educators' performance evaluation and accountability system.

Avoidance of prejudice, discrimination, gender bias, religious bias and language bias

The concept of avoidance of prejudice, discrimination, gender bias, religious bias and language bias

Prejudice: Teacher educators perceived that the causes were prejudice jealousy, discrimination, and irrational superiority complex. It is demonstrated by non-cooperation, disrespect, grouping, disturbed functioning of an institution, anti-social behaviour, lack of harmony, isolation, negative thinking, narrow mindedness, no consistency and unhappy people.

Discrimination: Most of the teacher educators perceived that discrimination is mild form of prejudice. It is demonstrated by

dissatisfied employees, inequality, lack of confidence, distorted thinking, lack of ethics, no value/respect to rules and regulations, and bickering among employees against management. It may lead to big conflicts.

Gender Bias: A gender bias is discrimination among male and female, giving preference to any sex, soft behaviour towards female etc. It is demonstrated by ignorance of males and boys suffer because of gender biasness

Religious and Language Bias: Respondents perceived that differential treatment based on religious beliefs and language is called religious bias and language bias respectively

Representation of avoidance of prejudice, discrimination, gender bias, religious bias and language bias in curriculum: There is no representation of avoidance of prejudice, discrimination, gender bias, religious bias and language bias in curriculum of teacher education in Pakistan.

Prevalence of avoidance of prejudice, discrimination, gender bias, religious bias and language bias as a value: Prejudice: While some of the respondents denied the existence of prejudice, some others say that it exists. One respondent said; 'naturally it exists everywhere in any shape'. Reasons may be religious beliefs and ingrained caste system.

Discrimination: Teacher educators perceived that discrimination exists here very much in our system and society as well. It is demonstrated as favouritism and bad behaviour of authority.

Gender Bias: Majority of respondents said that gender bias exist mostly favouring girls. One of the male respondents said: 'it exists as we usually say "ladies first" in banks females are privileged over males even on public places'.

Religious and Language Bias: In central part of Punjab, Pakistan, where study was conducted no language, religious and social class based discrimination was reported. The outcome was surprising. The reason may be teaching profession is joined by only lower middle class having moderate religious disposition. In central Punjab, language and heterogeneity is almost nonexistent.

Strategies for teaching avoidance of discrimination, gender bias, religious bias and language bias as a value: Avoidance of prejudice can be taught through models in faculty, favourable atmosphere of teacher training institutions and inclusion in curriculum.

Discussion

The self-perceived ethical competence scale cannot be used for high stakes assessment. It is better to interpret it for program evaluation purposes instead of decision making at individual level.

The desired ethical competence level is higher than desired competence level. This shows the need to teach and learn ethical competence, especially in teacher education programs. This need is felt by the teacher educators and prospective teachers. The teacher education institutions do not implement ethical standards in admission process. Similar situation exists in recruitment of teachers in Pakistan. As a result a sizable portion of teacher educators is not convinced to include ethics into curriculum mainly because they do not follow it (Zia, 2007). This portion unfortunately has more influence on decisions, due to their ethical and unethical practices. Consequently, even the teacher educators rarely talk about ethical competence. This neglect of ethics in teacher education has contributed to ethical issues among teacher community of Pakistan.

The existing and desired competence levels are positively related. It means that teacher educators who are aware of learning ethical competence learn more than their counterparts who are not. Similarly findings have been reported by Morales and Cabello (2012). Prospective teachers take teacher educators as role models and often express their views regarding it (Bain, 2011). If developing ethical competence is the goal, then ethical competence of teacher educators needs to be enhanced along with inclusion of ethics in the curriculum.

The qualitative data revealed that ethical values equality, justice, brotherhood, balance, tolerance, peace, and avoidance of prejudice, discrimination, gender bias, religious bias and language bias are not being taught. The values are absent from curriculum. There is no mechanism to promote these values, mainly because these are not in the priorities of high ups. These values are part of religion but politicisation of religion in the wake of American led war against Russian Afghanistan, where Pakistan was a frontline state, has shifted the focus of religion from promotion of ethical values to the fight with opponents on petty issues.

Ethics is the ignored part of the curriculum, instruction and assessment. The situation speaks of complete neglect of ethical

competence in teacher education in Pakistan. Ethical competence can be developed if government and universities join their hands to revise teacher Education curriculum for inclusion of ethical competence and assessment of it. The recruitment of teacher educators and especially the heads of teacher education institutions should be made keeping in view the higher level of ethical competence. Competence based teacher education might be solution to this problem. In competence based teacher education curriculum is based on competence, learning outcome is competence, and assessment is competence based (Kouwenhoven, 2003). This may improve the performance and job satisfaction of future teachers (Ko, 2012).

The results of this study may be interpreted with caution. The study is based on self-assessment of existing and desired ethical competence; there might be some difference in self-assessment and actual level of competence. The self-perceived ethical competence scale cannot be used for high stakes assessment. It is better to interpret it for program evaluation purposes instead of decision making at individual level. The sample of the study was selected from only one province Punjab. Situation in other provinces might be different.

Conclusions

There is a gap between existing and desired ethical competence of prospective teachers. The teacher educators who perceived that they need more ethical competence, their existing level of ethical competence was also high. The reason of low level of ethical competence was absence of ethical competence in syllabus, teaching and assessment of prospective teachers.

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MARXIST CRITIQUE OF DISINTEGRATION OF INDIGENOUS VALUE-SYSTEM UNDER BOURGEOIS HEGEMONY IN MOHSIN HAMID'S NOVELS

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Abstract

This paper presents Marxist study of Mohsin Hamid's novels to show how unrestricted capitalism is subverting indigenous value system of social empathy. Local value system, its norms, traditions and ecosystems are disintegrating under the pressure of profit motives of globalized capitalist forces resulting in social apathy. Marxism which defends indigenous cultural and economic patterns of behavior, social collectivity, self-sufficiency and restrained utilization of environment, is being maligned through the use of misconceptions and half-truths because monopolized bourgeois class, Ideological State Apparatuses (ISA) stigmatizes Marxist ideology as outmoded. But, the discontent in the ranks of the working class goes on smoldering because under the much publicized façade of growth in international commerce and trade, unemployment has increased manifold resulting in social disequilibrium. Hamid's novels present a picture of the socio-economic imbalance occasioned by globalization and bourgeois mind-set active at national and international levels necessitating the temperance of unchecked capitalist immoderations with Marxist regulations.

Key Words: Marxism, neo-colonialism, globalization, hegemony, social apathy, indigenous values, ISAs

Introduction

Mohsin Hamid, a Harvard Law School graduate, is an internationally acclaimed best-selling Pakistani novelist. Hamid, who writes for post-post-colonial generation, distinguishes between Western colonialism and new economic world order of post-independence era. He does not approve of postcolonial critique of Frantz Fanon (1963) and Ania Loomba (2005) who affirm that colonialism persists even after independence of the once colonized societies in the form of institutions and ideologies and is responsible for the existing socio-economic instability in the Third World. Paul Jay (2005), in "The Post-post Colonial Condition: Globalization and Historical Allegory in Mohsin Hamid's *Moth Smoke*", points out the focus of the novel on economic globalization. The author analyzes the contemporary city of Lahore through a "post-postcolonial" perspective; and instead of contextualizing the existing social milieu of the city under the impact of colonialism, he relates cultural and economic transformations brought about to the city

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and its inhabitants with the advent of economic globalization. There is a deliberate bypass of the colonial effects of the British Raj. This historicization of the contemporary situation of the city of Lahore ignores and undermines the postcolonial perspective that colonialism persists in a very subtle way even after independence. However, Hamid shares the perspective of Kwame Nkrumah (1965) who argues that the new economic world order established by ex-colonial powers and the newly-emerged superpowers especially USA, which is sustained through international monetary bodies, multinational corporations, cartels, consortia, and educational and cultural institutions, is responsible for the existing socio-economic disequilibrium in postcolonial societies. Hamid's thesis at Princeton on the use of bio-fuels to combat global warming in developing countries evinces his sensitivity towards adverse effects of neo-colonial globalization in disintegrating ecosystems and local values. His job at McKinsey & Company further added to his awareness of exploitative designs of the capitalists. Whatever the apparent leitmotifs of his novels, a distinct perception of the excesses of corporate capitalism pervades them in one way or the other. The indigenous values are disintegrating under the crushing profit-motives of global corporations.

Dynamics of the globalized world are consistently present in the background of all the three novels of Mohsin Hamid. His debut novel *Moth Smoke* (2000) is about widening gulf between the haves and the have-nots in a society rotten to the core with the evils of globalization. His second novel *The Reluctant Fundamentalist* (2007) is the story of a disillusioned young Pakistani working in corporate America. The so-called 'war on terror' seems an economic enterprise tearing apart fragile social orders of the weaker nations. Similarly, *How to Get Filthy Rich in Rising Asia* (2013) portrays a society in which financial corruption has not only weakened the infrastructure of the state, its religious and educational institutions, but also has become a normal social practice. The onus of this sad state of affairs cannot be shifted to anything but global capitalist forces.

Literature Review and Methodology

Keeping in view the key research issue of the study, literature review consists of critical reading of Marxism and review of sporadic attempts of the critics of Hamid to identify Marxist vein in his works. Propounded

by Karl Marx, Marxism is a set of lego-historical and economic views which are directed at social change in favour of the oppressed class. Marxism offers a materialistic interpretation of history and culture. “Marx had nothing but scorn for the idea that there was something called history which had purposes and laws of motion quite independent of human being” (Eagleton, 2007, p. 45). In its classic form, culture is considered a repository of humanistic values. Its true end is the suspension of commodification of the individual and his reintegration with the actual life processes in a society. But under capitalism, culture is entangled with economy and is contaminating cultural and economic patterns of behavior and thought of various cultural zones of the world to create a society of consumers. “Culture today is infecting everything with sameness. Film, radio and magazines form a system. Each branch of culture is unanimous within itself and all are unanimous together” (Horkheimer & Adorno, 2002, p. 94).

There is a renewed interest in Marxism in the wake of corporate imperialism of North with its drive for unchecked consumption of environment and resources of the world. Advocates of neo-liberalism argue that globalisation of economy under capitalistic values has established the inevitability of bourgeoisie economic and cultural parameters. Whereas Marxist critics affirm that due to its peculiar aims and objectives (profit principle), capitalism does not have the energy to manage cultural and political liberalization of human society. As bourgeoisie culture strives for an international society of consumers, it organizes leisure time of the individual in pursuing gratification of his desires which, in turn, requires more production and more consumption of goods. “The consumers are the workers and salaried employees, the farmers and petty bourgeoisie. Capitalist production hems them so tightly in body and soul that they unresistingly succumb to whatever is proffered to them” (Horkheimer & Adorno, 2002, p. 106).

Mohsin Hamid’s works present a sordid picture of socio-economic inequality and disparity at national and global level due to the financial hegemony of local and international bourgeoisie class. A number of critics of Mohsin Hamid have made progressive interpretations of his works. Jhumpa Lahiri (2002) and Jasmine Alibhai Brown (2014) have identified the theme of economic disparity under globalised economy in Hamid’s works. Paul Jay (2005) has pointed out the issue of economic

globalisation and its discontents in the novels of Hamid. To add to it, Arundhati Roy has identified the exploitative role of privatization under capitalist economy in the works of the author. But keeping in view the popularity and the contemporary relevance and appeal of Hamid's critique of globalized world, the above-mentioned criticism seems scanty. So, this Marxist study of subversive effect of globalization on indigenous value-system will hopefully fill the gap of Marxist critique of Hamid's works and motivate the researchers to continue with and further extend Marxist reading of the works of the author.

The present study is a qualitative study. The mode of enquiry is textual analysis of the Marxian vein in the works of Hamid. Considering the major strains of the study, the most appropriate theoretical framework is literary Marxism which advocates political readings of all literatures. Marxist theorists and critics consider various phases of globalisation ranging from 19th century Western colonialism to the recent corporate globalisation of North as purely materialistic enterprise. They do not endorse capitalistic cultural globalisation of the entire world. Marxism approves of all those economic and cultural patterns of behavior and thought of various cultures and societies provided that they manage and accommodate the principle of self-sufficiency of the individual.

Analysis and Discussion

Works of Hamid deal with the issues of socio-economic disequilibrium in the aftermath of economic imperialism of North through its multinational corporations. Corporate globalisation has not only widened the gulf between the rich and the poor but also has resulted in class stratification on the basis of materialistic possessions diluting all cultural, religious and ethnic divisions into a class conflict for monopoly over means of production. Analysis of the works of the author will focus on the issues of class stratification, corporate hegemony and financial mismanagement – the issues highlighted in *Moth Smoke*, *The Reluctant Fundamentalist* and *How to Get Filthy Rich in Rising Asia*.

Class Stratification and Social Apathy in *Moth Smoke*

Moth Smoke on a micro level presents three social classes – the privileged class, the middle class and the laboring class through the characters of Aurangzeb (Ozi), Darashikoh (Daru) and Murad Badshah

respectively. The upper class is morally and financially corrupt, holds sources of production and power, can blatantly use RSAs to gain their ends, is insulated and lives in a controlled environment rich in all sorts of luxuries. They get all the benefits of economic globalisation. Middle class young men like Daru, restricted to their class under financial constraints, are wasting their talents. The working class represented by Murad Badshah gives vent to its anger by resorting to violence and getting sadistic pleasure in watching the rich suffering.

In *Moth Smoke*, social stratification is based on the availability of luxury items. Prof Julius Superb presents a novel idea of social stratification based on the availability of air-conditioning facility. In a Marxian vein, he states that there are two social classes in Pakistan: the first is large and sweaty and the second small but in full control of immediate environment. In the words of Prof. Julius Superb (a character in the novel), “They’re a mixed lot – Punjabis and Pathans, Sindhis and Baluchis, smugglers, mullahs, soldiers, industrialists – united by their residence in an artificially cooled world” (Hamid, 2000, p. 103). It is obvious that all racial, ethnic, religious, professional identities are melting away in the face of economic realities and commodity-fetishism. Ozi is obsessed with the idea of mastering his environment with air-conditioning and he likes to sleep under heavy blanket in the middle of the summer and naked under a single sheet in winter.

Ozi explains to his wife that he has returned to Lahore to help his father protect his ill-gotten money accumulated as a senior civil servant. His education abroad gave him expertise in money-laundering by creating little shell companies in Cayman Islands. Not only does he indulge in illicit dealings but also justifies his act as inevitable: “People are robbing the country blindly, and if the choice is between being held up at gunpoint or holding the gun, only a madman would choose to hand over his wallet rather than fill it with someone else’s cash” (Hamid, 2000, p. 184).

Pajero jeep is a symbol of power for Ozi to bully the people with small cars. For him, the foremost traffic rule is that “... bigger cars have the right of way” (Hamid, 2000, p.25). He can go scot free after crushing a boy and can even incriminate Daru, the eyewitness of the accident. In this way, the upper class can use Repressive State Apparatuses (RSAs) to repress the helpless lower classes. Ozi’s father is a retired bureaucrat – a

vestige of the colonial era, considering himself more of a master than a public servant. He is a contributor to the weakening of the state authority in order to protect his vested interests. He acts as a global agent who is neo-colonial in nature and identifies himself with the exploiters of the working class.

Dara Shikoh (Daru) stands for the oppressed middle class. He is the victim of oppression of the elite which are fearful of his potential. Growing up alongside Ozi, he develops a love-hate relationship with the rich. His anguish mounts when he cannot afford to fly abroad for a degree. Apparently, his aggressive temperament causes his downfall but the real factors behind this imbalance of his personality are economic hardships. He cannot pursue his Ph.D studies at the local university because he was obliged to do a job in a bank to make both ends meet. But soon he is fired for calling a spade a spade to Malik Jiwan, a corrupt feudal and member of the Provincial Assembly. The manager sides with the upper class feudal in ruthless use of RSA. After losing his job, he is unable to afford electricity for his small house which accelerates his downfall. He degenerates to the lowest when he sells hash to the kids of the rich to keep his body and soul together. With a little financial support, he himself could have been a Doctor of Philosophy in economics and an innovative microcredit banker of the country. Jhumpa Lahiri (2000) in her article "Money Talks in Pakistan" ascribes this personality imbalance of Daru to the economic disparity he faces in the society.

Craving for a luxurious life engendered in Daru by the close contact with rich and glamorous clique of the city is distorting his personality. He is ambivalently drawn to upper class and avoids his uncle Fatty Chacha's household. Partying at mansions like that of Ozi's or farm houses of big guns of the city attract him far more than simple, homey, appetizing, desi-tasting weekly family luncheons. He is not interested in simple Eastern beauties like his Tinky Phoppo's daughters but stunning, glamorous, accomplished Mumtaz who ravishes his soul. Sumptuous dinners in Ozi's circle leave him disturbed internally but dazzle his eyes all the same. Simple roti with mango slices at Chacha's, though soul satisfying yet plain, compared with multi-course elite party dinners.

The condition of the laboring class is even more pathetic. Murad Badshah develops a rationale to use violence and even resorts to the

criminal activities to effect redistribution of national wealth. He sounds more convincing and justified in his course of action when he regards the right to possess property as contingent one, and the right to live as absolute one:

When disparities become too great, a superior right, that to life, outweighs the right to property. Ergo, the very poor have the right to steal from the very rich. Indeed, I would go so far as to say that the poor have a duty to do so, for history has shown that the inaction of the working classes perpetuates their subjugation. (Hamid, 2000, p.64)

His instinct of self-preservation is so strong that he wants to wipe out yellow cab owners to save his rickshaw business: “The marauding yellow cabs had devastated the rickshaw industry, so I conducted a little redistribution of wealth on my own. Robbing yellow-cab drivers as they slept put my finances back in the black” (Hamid, 2000, p.63). He is bitterly antagonistic to the bourgeoisie, even approves of load-shedding as it also pains the rich. To him boutiques, thriving in the times when people face flour shortages, are intolerable. He is sick of subsisting on the droppings of the rich, and finds it obligatory to lighten the burden of the wealth of the rich.

It is obvious that the society is losing its bearings in the face of business interests of the global bourgeoisie. Multinational corporations have no affinity with any land and rob the countries relentlessly. They know that after manipulating natural resources of one country they can move somewhere else. Consumerism is destroying native cultures which are suitable to local conditions. Insatiable lust for money in the upper class is subverting the traditional societies. Big producers are using media for creating consumer societies. Yasmin Alibhai-Brown (2014) criticizes needless buying by the well-to-do which is not only accentuating social and economic disparity but also creating health hazards. She compares the post-World War II British social norms with those of the present day. Brown says:

The orgy was an apt metaphor for a society which has lost its bearings and self-restraint. During and after the last World War, people knew the value of things, could hold back gratification, hadn't yet come to believe the pernicious message – now embedded in our culture – that they were what they owned. (para 2)

Capitalism has monopolized markets and resources. Big corporations have marginalized the local small industries, impoverishing the proletarians. Global integration of financial markets has only increased disparity between the few ultra-rich and the poor masses.

Corporate Hegemony in *The Reluctant Fundamentalist*

The Reluctant Fundamentalist starts with Changez's entrance into the corporate world where he is attracted by alluring salary and luxurious life. His pursuit of corporate ideals is, in fact, the negation and rejection of his native culture in favor of bourgeois culture of which he wants to become a part. However, Changez's subsequent return to his native country after resignation from Underwood Samson (US) is, in fact, a resignation from American Values and Corporate world. The whole novel is replete with the protos constant wavering in a bid to choose between corporate hegemony and essentials of his ethical faith. The corporate world allures him for some time but later on he realizes its rottenness at the core.

Hamid has intelligently selected his hero from the corporate world in order to show the American financial hegemony over the rest of the world. In this way, it becomes easier for him to show that the modern world is ruled by corporate laws rather than ethical principles. The collapse of American Twin Towers is the reflection of collapse of modern financial hegemony and Mohsin affirms that the world cannot be ruled this way for long.

The Reluctant Fundamentalist primarily raises the issue of multiculturalism in the US after 9/11, yet it echoes Imperial hegemony shown by the USA in dealing with the threat of terrorism. The USA dealt with all *others* in the over-bearing manner of erstwhile European colonial masters. As Anna Hartnell (2010) points out that Changez works in "Underwood Samson", the initials of which match and are a symbol of power of the US. He loved a woman named Erica (AmErica), a personification of American nationalism. American economic power has over-reached itself and is self-destructive like Erica. The actual focus of the novel is American Empire rather than British or Mughal ones. Erica's grief of Chris's death is slowly killing her just as 9/11 is consuming America. Erica's beauty and innocence is still attractive but she has imploded just as The Twin Towers exploded. Underwood Samson values companies in order that they might be broken up and sold and Changez is

also becoming an expert of this art but he realizes timely that his ideals lie elsewhere. During Changez's visit to the publishing company of Chilean publisher Juan Bautista, the Chilean publisher's questions shake Changez's faith in his company's motto *focus on the fundamentals*:

“Does it trouble you,” he inquired, “to make your living by disrupting the lives of others?” He finds himself agreeing with Juan Bautista admitting: “In any case, Juan-Bautista's words plunged me into a deep bout of introspection. I spent that night considering what I had become. There really could be no doubt: I was a modern-day janissary, a servant of the American empire...” (Hamid, 2007, p.151)

Changez's awakening to his complicity in larger design of American imperialism makes him end his career in the US and return to Pakistan. He feels that he was blinded by the rhetoric employed by his officers in the company.

Changez had absorbed dictates of global capitalism which were manipulating the Third World countries including his homeland; he became reluctant 'traitor' to his native country. But when disillusionment follows, he turns into a reluctant fundamentalist. He tells the American how he recognized him by his 'bearing' not by his 'color'. He realizes that under the banner of 'American Dream' one has to pay a hard price for wealth and opportunities within America. Soon, he feels betrayed and his focus seemingly changes from financial fundamentalism of his firm to religious fundamentalism rife in Pakistan; but this change is not brought about by his religiosity. The excesses of global economic system are surfacing here and there. The hegemonic thinking of global agents is disrupting social equilibrium around the world, and its blow back may carry away everything that comes its way.

Social and Financial Disruption in *How to Get Filthy Rich in Rising Asia*

In this novel, Mohsin Hamid presents a society which is a hot-bed of corruption and is providing opportunities of advancement to those who are willing to shun all moral principles in pursuit of their material ambitions. With the structure of a self-help book, each chapter has a heading in the form of a piece of advice to get filthy rich in Asia. About half of these formulae are inculcating in the readers that corrupt, immoral and illegal ways are inevitable to get filthy rich. This culture is of late origin when neo-colonial approach of the big corporations superseded the old colonial approach of the Crown. In Colonial era, the imperial

masters needed strong administrative structures in their colonies to exercise RSAs and ISAs. But when independence had to be given to their colonies, they needed weak governments unable to pose any resistance to the capitalistic interests of the multinationals. Media have become the chief ISA, manipulating the public opinion on an unprecedented scale. Now, natural resources of other countries are exploited unchecked which was the prime motive of 16th century Imperialism.

The rise of the protagonist from rags to riches owes to his Machiavellian spirit and pragmatic entrepreneurial ambition. Starting his career from selling expired food-cans relabeled as non-expired ones, he moves to selling fake bottled water and expands this business by bribing the bureaucracy and establishing partnership with the artists of war. He uses violence to counter violence with the help of a religious magnate, dances with the debt, bribes income tax and customs officials. This corruption in bureaucratic and official ranks helps the multinational companies to work unhindered and plunder the Third World Countries which could not have been possible in the presence of strong corruption-free governments. The bourgeoisie has constructed relations of production for their benefit using rosy concepts like private property, free flow of capital and labor. By using print and electronic media, they create a false consciousness in the labor class to disguise their own exploitative profiteering.

Protagonist's moving to the city is actually symbolic of shift of the whole society to new set of values. In villages, agriculture was more a way of life than a source of livelihood, and being relevant to their lives it also brought them satisfaction. But the exigencies of industrialization and globalization have changed this concept of life. In cities, the labor has different modes of wage-earning and the commodification of the workers makes them free of commitment to a particular place and community. Mohsin Hamid keenly observes the changes in social patterns, individual thinking and economic position of the people taking place both in rural and urban areas. "It is an explosive transformation, the supportive, stifling, stabilizing bonds of extended relationships weakening and giving way, leaving in their wake insecurity, anxiety, productivity, and potential" (Hamid, 2013, p.15).

Michiko Kakutani (2013) fairly appreciates Mohsin Hamid's *How to Get Filthy Rich in Rising Asia* as a compelling story working on two

planes: a moving tale of romance and ambition as well as a metaphorical picture of socio-economic changes in rising Asia. The enterprising “you” goes to the university and falls in with politico-religious organization for “a monthly cash stipend, food and clothing, and a bed” (para 7) but later in life money becomes his religion. In addition he is a scare to the wealthy students and administration. She praises Mohsin Hamid for giving realistic picture of bribes and corruption greasing the social system. She feels that change taking place in rising Asia is in fits and starts: “Poverty and high-tech modernity exist side by side, turning the country into a patch work of the old and new, and the ugly urban sprawl of the in-between” (para 10).

In Industrial society, consumerism is the life-line of economy which needs urbanization. Factories need cheap labor. In Industrial economy, technology is indiscriminately applied all over the globe to maximize profit. But in an agrarian set-up, harmony between man and land guarantees conservation of this prime source of sustenance. Industrialization has contempt for anything natural, small and rural, tending to abuse all resources to the core and doing irretrievable damage to the social and environmental equilibrium.

Ruthless devastation of fertile agricultural land can be seen all around in the suburbs of the metropolis:

A new terminal sits across the runway from its predecessor, in what was formerly cropland but now lies within the ambit of the ring road, surrounded by housing developments, defense installations, slum-subsumed villages, golf courses, and the occasional hotly contested field, still free of construction and sprouting fronds of mustard, wheat, or corn. (Hamid, 2013, p.150)

Indiscriminate expansion of ring-roads, motorways and airports should not leave us in scarcity of fertile agricultural land to sustain our increasing population.

Mohsin Hamid in this novel depicts a rat-race to get rich over-night subjecting oneself to exhausting routines and turning a blind eye to social, familial and personal obligations. It is causing frustration and weakening fraternal bonds. Protagonist cannot marry the ‘pretty girl’ because of her vaulting ambitions in the dazzling world of showbiz and the demands of her work do not let her bound herself in the matrimonial relations. She cherishes her economic independence and escapes familial responsibilities. Spread on large scale, this trend is disrupting the whole social fabric.

Protagonist's obsession with his work results in the break-up of his marriage that would have been an enviable success otherwise. Young, beautiful, educated, and docile wife, raised in a typical middle class household, could not bear the bedroom estrangement brought about by the fatigue caused by material pursuits of her husband. The conjugal life is steadily and stealthily slipping towards ruination: "it does not occur to you that your wife's love might be slipping from your grasp, or that, once it is gone, you will miss it" (Hamid, 2013, p.136). The protagonist has been busy as a bee collecting money and neglecting relations.

It invokes the literary accounts of corporate economy by Arundhati Roy (2014) who in *Capitalism: A Ghost Story* argues that privatization is, in reality, a corporate accumulation by dispossessing the poor. This takeover of natural resources is shown as an inevitable act in the public interest by corporate media. She even lashes Anna Hazare's movement against corruption because she sees it as an attempt to gain favor for more privatization. Weakened governmental control is strengthening different interest groups which are ultimately bound to disrupt organization of the society. The middle class is internalizing the constructs of Corporate Foundation insidiously and is gaining a control of political and intellectual life of the masses. In the name of *laissez faire*, most of the decision-making goes into the hands of the private owners who try to maximize profit. The protagonist learns to work remote from "state's imperial economic grip" and grasps the truth: "No, harnessing the state's might for personal gain is a much more sensible approach" (Hamid, 2013, p.140). In an enlightened society, non-interference of government in business matters could work but in a backward and in-cohesive society, it cannot. So, in the novel, the society looks in shambles and we meet a teacher who aspires to be a meter-reader; we see universities controlled by armed religious organizations; we are forced to deal with government officials accepting heavy bribes for both lawful and unlawful approvals. Civil and military bureaucracy is the vestige of British Imperialism. For the last two or three decades, the civil bureaucracy is facing a downfall but military bureaucracy is more or less still intact. They are symbols of RSA's but their awe in the minds of the public also serves as an ISA to tame the public into submission. Unfortunately, these institutions have degenerated to such an extent that they are a tool in the hands of the greedy capitalists. This social

disintegration needs urgent corrective measures and appropriate governmental regulations.

Conclusion

Three fictional works of Mohsin Hamid stand apart from one another with respect to their structures, backgrounds and themes, yet all share socio-economic concerns of the present day. Trade liberalization (free market economy) and its disruptive influence on indigenous value system are the conspicuous strands of these novels. Their reading helps understand the dynamics of class-struggle, the machinations of bourgeois hegemony and its subversive effect on indigenous culture of social empathy.

Mohsin Hamid does not concede postcolonial interpretation of his novels, and he himself being a member of the global world of finance by his educational background cannot be deemed as a Marxist writer, but concerns shown by him in his novels are in line with Marxist philosophy. Daru's plight occasioned by bourgeoisie, Changez's disillusionment with the corporate world, and rise of the protagonist in *How to Get Filthy Rich in Rising Asia* through corrupt practices are food for Marxist thought. Mohsin Hamid's novels present a picture of shattered Pakistani society largely at the mercy of private capitalist interest groups. Hamid affirms that the state needs to be strengthened but only to uplift the downtrodden, not to oppress them. This pro-masses concern of Hamid does reflect strains of neo-Marxist approach and invokes the literary accounts of Terry Eagleton who in his *Why Marx Was Right* (2011) presents Marxism as a plausible alternative to Capitalism advocating its contemporary relevance. In the mad race for accumulation, we should not deprive our life of its peace, our land of its productivity and our environment of its livability.

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GENERIC STRUCTURE OF ONLINE BLURBS OF FICTION BOOKS: A CASE STUDY FROM PAKISTAN

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Abstract

This paper identified the generic structure of online blurbs for Urdu and English fiction books written by Pakistani authors. Onder's (2013) model was followed for the (move and step) analysis of blurbs. Remarkable difference was found in the generic structure of blurbs for English and Urdu fiction. Online blurbs for English fiction books had a 6- move structure: complimenting the author, book description, justifying the book by establishing the niche, book promotion, author's background and author's website/blog. Move 2 was found obligatory and moves 1, 3, 4, 5 and 6, optional. Online blurbs for Urdu fiction exhibited a 4-move structure. Move 3 and 6, present in English fiction blurbs were missing in the corpus of Urdu language. Generic variation in both corpora may be attributed to diversification in the targeted readership circles. General tendency was that moves and steps did not occur in a sequence but in a random fashion. Study will contribute significantly to the existing bulk of literature focused on genre analysis.

Key Words: Genre analysis, online fiction blurbs, Pakistani authors

Introduction

Genre analysis has currently emerged as the most focused area of research in the field of Applied Linguistics. A substantial number of studies has been conducted to identify the schematic structure of multiple types of genre such as letter of application (Connor, Davis & De Rycker, 1995), academic introduction (Bhatia, 1997), sales letter (Vergaro, 2004), press releases (Maat, 2007), book prefaces (Mohsenzadeh, 2013 & Abdullahzada & Salarvand, 2013).

The concept of genre analysis has undergone several stages to reach its present state. It started with the traditional practice of Register Analysis which merely focused on the frequency of lexical features and vocabulary items of text. The use of register analysis was restricted due to its inadequacy to identify the rhetorical and schematic pattern of text in a specific context, which further led to the evolution of genre analysis. Different theorists have presented multiple interpretation of the term genre (Miller, 1984; Swales, 1990; Bhattia, 1993; Berkenkotter & Huckin, 1995; Johns, 1997). However the researchers agree that the one

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fundamental tenet that shapes the notion of genre is the use of language in conventionalized, shared, communicative setting with specific communicative goals (Onder, 2013).

Book blurbs belong to the colony of promotional genre (Bhatia, 2005), so they present selected positive features of the books in highly positive terms (Cacchiani, 2007). Book blurbs also reflect the cultural specific patterns of writing and can serve as window on cultural values (Basturkmen, 2009).

Statement of the Problem

The multifaceted diversity of the book blurbs has invited the attention of the researchers across the world to examine the rhetorical structure of this genre in a specific social community. Consequently, an extensive bulk of literature is available at present on the analysis of online book blurbs. In Pakistan, genre analysis of book blurbs is a newly established area. Thus, not much work has been carried out so far to investigate the generic features of Pakistani fiction blurbs. Book blurbs serve a promotional purpose in marketing scenario of Pakistan. They perform multiple functions of providing information about book and author and arouse curiosity of readers and prospective buyers to purchase the books. A dominant majority of Pakistani authors opt to their native Urdu language for writing fiction. But simultaneously a sizeable volume of fiction is also produced in English language to cater to the needs of English readers in Pakistan and to access readership across the borders. Online blurbs for both Urdu and English Pakistani fiction are accessible in English language. Grounded on the hypothesis that there may be variation in the generic structure of online blurbs for Pakistani fiction books written in Urdu and English language (as they address two diverse readership levels), the present study sets out to analyze the generic features of online blurbs for Pakistani fiction books. The analysis of schematic structure of Pakistani fictionbook blurbs has been undertaken following the model proposed by Onder 2013. The study specifically seeks to answer two research questions:

- i- What is the schematic structure of online blurbs for English fiction books and Urdu fiction books written by Pakistani authors?
- ii- What similarities and dissimilarities does it have with the model presented by Onder 2013?

Literature Review

Several studies have been conducted to investigate the rhetorical pattern of bookblurbs from different perspectives. A ground-breaking study was piloted by Bhattia (2004), which analyzed threeblurbs, one from fiction book and two from academic books. The study identified six move scheme: headlines, justifying the book, appraising the book, establishing credentials, endorsements and targeting the market. The study came up with the evidence that blurbs for fiction and academic books had similar items of communicative purpose and lexico-grammatical realizations but differences were found in the nature of nominals, especially adjectives.

An influential comparative study was undertaken by Gea-Valor (2005). She examined 60 online blurbs from 4 companies: Penguin, Ballantine, Routledge and Barnes. She recommended three move scheme: description (summary of book content), evaluation (reviews) and information about author (publication, awards). Gea-Valor (2007) undertook another study which examined 36 blurbs to have a comparative analysis of the traditional blurbs which appear on the back cover and the online blurbs from Penguin books. The study explored the communicative purpose of different moves and suggested that blurbs not only performed informative and persuasive function but also provided positive evaluation by highlighting the qualities of books. Further it was concluded that blurbs share common communicative purpose to such a great magnitude that they are entitled to constitute a single genre.

A few diachronic studies recorded the variation appeared in the rhetorical and lexico-grammatical features of blurbs over a specific period of time. Gea-Valor and Ros (2009) conducted a diachronic study of blurb genre to scrutinize the changes in terms of schematic structure and lexical features of the blurbs. The study examined 100 blurbs of books published by Penguin classic series, namely Penguin Popular Classics, Penguin Modern Classics, Penguin Twentieth-Century Classics and Penguin Red classic since 1940. Five move scheme was identified: catchphrase, description, appraisal, author's credentials and technical information. The study suggested that keeping in view the needs and challenges of marketing in the fast moving world, the language of blurb was subject to change. The use of catchphrases increased in the 1970's in all collections but the oldest classics. Evaluative language was consistently used in all series. The study further confirmed that earlier

blurbs used to have conventional clause and linguistic patterns, while recent blurbs incorporated elliptical structures and cliff-hangers to arouse curiosity of readers.

A handful of research studies were held to examine the generic structure of academic books. Back-cover blurbs of 40 academic books from four disciplines (biology, engineering, education and linguistics) were examined by Gesuato (2007) to investigate the use of evaluative language. The study reported little variation in language use across book blurbs of four disciplines. A common characteristic feature of evaluation was recorded in 96% of the whole data. Orna-Montesino (2012) studied 234 blurbs of Architectural and Engineering text books by Elsevier publishers and found four big moves: authorship, readership, presenting the textbook and promoting the text book. Basturkmen (2009) examined blurbs in best-selling English for foreign language (EFL) teachers' books. The study worked on the corpus of 7 EFL books. Following Swales (1980) and Bhattia (1993), a two-step analysis was conducted. Content analysis of blurbs revealed a four-move schema: identifying the market niche, identifying language teaching theory, presenting credentials and informing readers of other items in the course book package. The study concluded that the words used in blurbs suggest and reflect how language should be taught in a specific discipline in a specific country.

Only a few researches have been conducted to examine book blurbs from cross-cultural perspective. Kathpalia's (1997) study investigated the cross-cultural differences between book blurbs of international publishers and local Singapur based publishers in terms of schematic structure, textual pattern and lexico-grammatical realizations. She found the move and step structure almost similar in both local and international fiction and nonfiction blurbs, i.e. a six move schema: headlines, justifying the book, appraising the book, establishing the credentials, endorsements and targeting market. Textual pattern in local and international blurbs was found to be narrative and expository. Differences were found in the use of evaluative language and lexico-grammatical features. Local blurbs appeared to center upon the value of book, while international blurbs exhibited their specific focus on evaluative language.

Another cross-cultural study was conducted by Onder (2013). He examined 95 blurbs of Amazon UK and Okuoku Turkey to identify generic features and promotional elements in them. Both corpora shared 4 common moves (complementing the author, book description, book promotion and author's background). Difference was found in the nature of move 3. Amazon UK blurb corpus established Move 3 as "Justifying the book by establishing a niche, while Okuoku TR blurbs reported the existence of "involving the reader in the text" as Move 3. One additional move identified in Amazon UK blurbs was Move 6 "author's website/blog". Change in rhetorical structures of both corpora was attributed to different socio-cultural factors. Cacchiani (2007) conducted a comparative study of 200 blurbs from Lazy Reads and 160 Reviews from the Economist. The study identified a 5-move generic structure in book reviews and a 4-move structural scheme in book blurbs. Along with the schematic structure, the other specific features such as promotional features and evaluative language were also identified. The study concluded that the common purpose of both blurbs and reviews was exclusively promotional.

Despite the fact that blurbs are inevitable for the promotion of books, little research has been carried out so far to explore the generic features of book blurbs in Pakistan. The present study aimed to fill this gap and investigated the schematic structure of online blurbs of fiction books in Pakistan.

Research Methodology

The study set out to explore the general schematic structure of the online book blurbs for Pakistani fiction books written in Urdu and English language. A corpus of 50 online book-blubs was collected in total to analyze move structure of these blurbs. In specific 25 blurbs were taken from English fiction books and 25 from Urdu fiction books. Order's (2013) model proposed for the blurbs of bestseller books of Amazon UK was considered appropriate to be followed in this study for it seemed to comply with the intricate generic structure of blurbs for Pakistani fiction written in English and Urdu.

Data Collection

The samplebook blurbs were collected from different websites which offered details of books and authors for the purpose of marketing and selling. These book distributors provided free accessibility to the

description of books written in English and Urdu. Purposeful sampling was conducted to select 50 blurbs for fiction books written by Pakistani authors in two languages: English and Urdu. The corpus constituted 25 blurbs for English fiction books and 25 blurbs for Urdu fiction books. The sample data were converted into text documents. An initial analysis was done on the basis of word-count. The following table provides a glimpse of this analysis:

Table 1: Description of the corpus of online fiction book-blurbs:

Book language	No. of blurbs	Shortest blurb	Longest blurb	Total no. of words	Average word count
Eng. fiction	25	74	649	9,075	363
Urdu Fiction	25	68	272	3,459	178

Data Analysis

Schematic analysis of corpus was started with manual tagging by the researchers. In order to ascertain maximum accuracy of tagging process, the software Ant mover was trained to tag data sentence wise in terms of move and steps. The tagged data was again reviewed by researchers carefully. Following the criterion settled by previous studies, the occurrences of obligatory (100% occurrence), conventional (more than 80% occurrence) and optional (least occurrence) moves and their realization in terms of steps were recorded.

Genre analysis of blurbs for English fiction by Pakistani authors exposed six-move schematic structure: Move 1, Complimenting the author; Move 2, Book Description; Move 3, Justifying the book by establishing a niche; Move 4, Book Promotion; Move 5, Author's background; Move 6, Author's website/blog. The sample analysis is given in table 2.

Table 2. Generic structure of book-blurbs for English Fiction by Pakistani authors

Moves and steps	Examples
Move 1: Complimenting the author: focuses on the author's qualifications (e.g., narrative	Move 1: This debut novel establishes Mohsin Hamid as a writer of substance and imagination.

skills, success stories, etc.) by praising the author in general or the author on the particular book	
<p>Move 2: Book description: describes the content of the book (e.g., plot and characters) by means of one or more of the following four steps</p> <p>Step 1: Brief information about the book briefly describes the plot and book content (usually two to three sentences)</p> <p>Step 2: Summary of the book provides detailed information about the content (usually one paragraph or more)</p> <p>Step 3: Description of the character(s) provides information about the main characters (e.g., age, job, family details)</p> <p>Step 4: Quotation from the book reproduces author's own sentence/s from the book</p>	<p>Move 2</p> <p>Step 1: When Daru Shezad is fired from his banking job in Lahore, he begins a decline that plummets the length of this sharply drawn, subversive tale. Before long, he can't pay his bills, and he loses his toehold among Pakistan's cell-phone-toting elite. Daru descends into drugs and dissolution, and, for good measure, he falls in love with the wife of his childhood friend and rival, Ozi—the beautiful, restless Mumtaz.(line 1-4)</p> <p>Step 2: not found in this blurb</p> <p>Step 3: Desperate to reverse his fortunes, Daru embarks on a career in crime, taking as his partner Murad Badshah, the notorious rickshaw driver, populist, and pirate.(line 5-8)</p> <p>Step 4: not found in this blurb</p>
<p>Move 3: Justifying the book by establishing a niche refers to the niche regarding the plot that is rarely addressed in other fictional texts</p>	<p>Fast-paced and unexpected, <i>Moth Smoke</i> portrays a contemporary Pakistan as far more vivid and disturbing than the exoticized images of South Asia familiar to most of the West. (line 5-7)</p>
<p>Move 4: Book promotion</p>	<p>Move 4</p>

<p>praises the book and blurbs; it can also feature one or more of the following steps</p> <p>Step 1: Complimenting the book uses positive and favorable words to describe the book</p> <p>Step 2: Review(s) refers to (inevitably favorable) reviews of the book/author by magazines, newspapers, etc. Reviews may include the name of the reviewer or publication only or details about both the reviewer and the relevant publication</p> <p>Step 3: Recommendation to read refers to statements that directly target readers</p>	<p>Step 1: This debut novel establishes Mohsin Hamid as a writer of substance and imagination. (embedded in move 1)</p> <p>Step 2 and 3 are not found in this blurb</p>
<p>Move 5: Author's background provides both informative and promotional information about the author. Blurbs can feature one or both of the following steps</p> <p>Step 1: Establishing credentials (education, publication(s), TV programs, success stories, work experience, awards)</p> <p>Step 2: Personal life (place/year of birth, family details, place of residence, place of death/information on the author's death)</p>	<p>Move 5</p> <p>Step 1: Mohsin Hamid is a Pakistani author best known for his novels <i>Moth Smoke</i> (2000), <i>The Reluctant Fundamentalist</i> (2007), and <i>How to Get Filthy Rich in Rising Asia</i> (2013). His fiction has been translated into over 30 languages, shortlisted for the Man Booker Prize, featured on bestseller lists, and adapted for the cinema. His short stories have appeared in the <i>New Yorker</i>, <i>Granta</i>, and the <i>Paris Review</i>, and his essays in the <i>Guardian</i>, the <i>New York Times</i>, and the <i>New York Review of Books</i>.(line 8-12)</p> <p>Step 2: Born in 1971, he has lived about half his life, on and off, in Lahore. He also spent part of his early childhood in California, attended Princeton and Harvard, and worked for a decade as a management consultant in</p>

	New York and London, mostly part-time. (line 12-15)
Move 6: Author's website/blog directs readers to an online source for further information about the author/book.	websitehttp://www.mohsinhamid.com/

It is important to highlight here that in blurbs for Pakistani fiction written in English, some moves were found embedded, that is, within one sentence the evidence of two moves was present. In the sample shown above, move 1 (complimenting the author) and step 1 of move 4 (complimenting the book) are found in one sentence. Wherever such occurrence is noticed, each move has been dealt as a separate move. The example of such occurrence is given below:

This debut novel (move 4, step 1: complimenting the book) *establishes Mohsin Hamid as a writer of substance and imagination* (move 1: complimenting the author).

Table 3: Generic structure of bookblurbs for Pakistani Fiction Written in Urdu

Moves and steps	Examples
Move 1: Complimenting the author: focuses on the author's qualifications (e.g., narrative skills, success stories, etc.) by praising the author in general or the author on the particular book	Move 1: A very simply written novel of Umaira Ahmed, deals with multiple issues of our society in a very intriguing manner.
Move 2: Book description: describes the content of the book (e.g., plot and characters) by means of one or more of the following four steps Step 1: Brief information about the book briefly describes the plot and book content (usually two to three sentences) Step 2: Summary of the book provides detailed	Move 2 Step 1: Amarbail is a love story of Umar Jehangir and Aleezay Sikandar, set-up in the backdrop of Pakistani bureaucratic culture. Step 2: not found in this blurb

<p>information about the content (usually one paragraph or more)</p> <p>Step 3: Description of the character(s) provides information about the main characters (e.g., age, job, family details)</p> <p>Step 4: Quotation from the book reproduces author's own sentence/s from the book</p>	<p>Step 3: Umer, a character that is very realistic but never sketched before, a mixture of good and evil, far from the usual perfect hero; normally depicted in our novels.</p> <p>Step 4: not found in this blurb</p>
<p>Move 3: Justifying the book by establishing a niche refers to the niche regarding the plot that is rarely addressed in other fictional texts</p>	<p>Move 3: not found in this blurb</p>
<p>Move 4: Book promotion praises the book and blurbs; it can also feature one or more of the following steps</p> <p>Step 1: Complimenting the book uses positive and favorable words to describe the book</p> <p>Step 2: Review(s) refers to (inevitably favorable) reviews of the book/author by magazines, newspapers, etc. Reviews may include the name of the reviewer or publication only or details about both the reviewer and the relevant publication</p>	<p>Move 4</p> <p>Step 1: The novel touches the heart by its brilliant portrayal of human emotions and psychology.</p> <p>Step 2 is not found in this blurb</p> <p>Step 3: We hope, Umaira's fans will find this book interesting and good addition to kitaabghar.com.</p>

<p>Step 3: Recommendation to read refers to statements that directly target readers</p>	
<p>Move 5: Author's background provides both informative and promotional information about the author. Blurbs can feature one or both of the following steps</p> <p>Step 1: Establishing credentials (education, publication(s), TV programs, success stories, work experience, awards)</p> <p>Step 2: Personal life (place/year of birth, family details, place of residence, place of death/information on the author's death)</p>	<p>Move 5</p> <p>Step 1: Amarbail by Umera Ahmed is a Social Reforming Novel and Best Seller Urdu Novel like Peer-e-Kamil, Aab-e-Hayat, Thora sa Asman & Man o Salwa.</p> <p>Step 2: not found in this blurb</p>
<p>Move 6: Author's website/blog directs readers to an online source for further information about the author/book.</p>	<p>Move 6</p> <p>Not found in this blurb</p>

Description given in the above table demonstrates that book blurbs for Pakistani fiction written in Urdu, generally show a four-move generic structure. Move 3 (justifying the book by establishing a niche) and move 6 (author's website/blog) are constantly missing. Moreover, the rate of occurrence of other moves and steps is slightly low, as compared to that of English fiction blurbs by Pakistani authors. The frequency of moves and steps will be discussed later in this section.

The rhetorical structure of the blurbs is found flexible and the order of the occurrence of the moves varies from blurb to blurb. The rhetorical

move structure of Englishfiction blurbs by Pakistani authors is presented through the following figure:

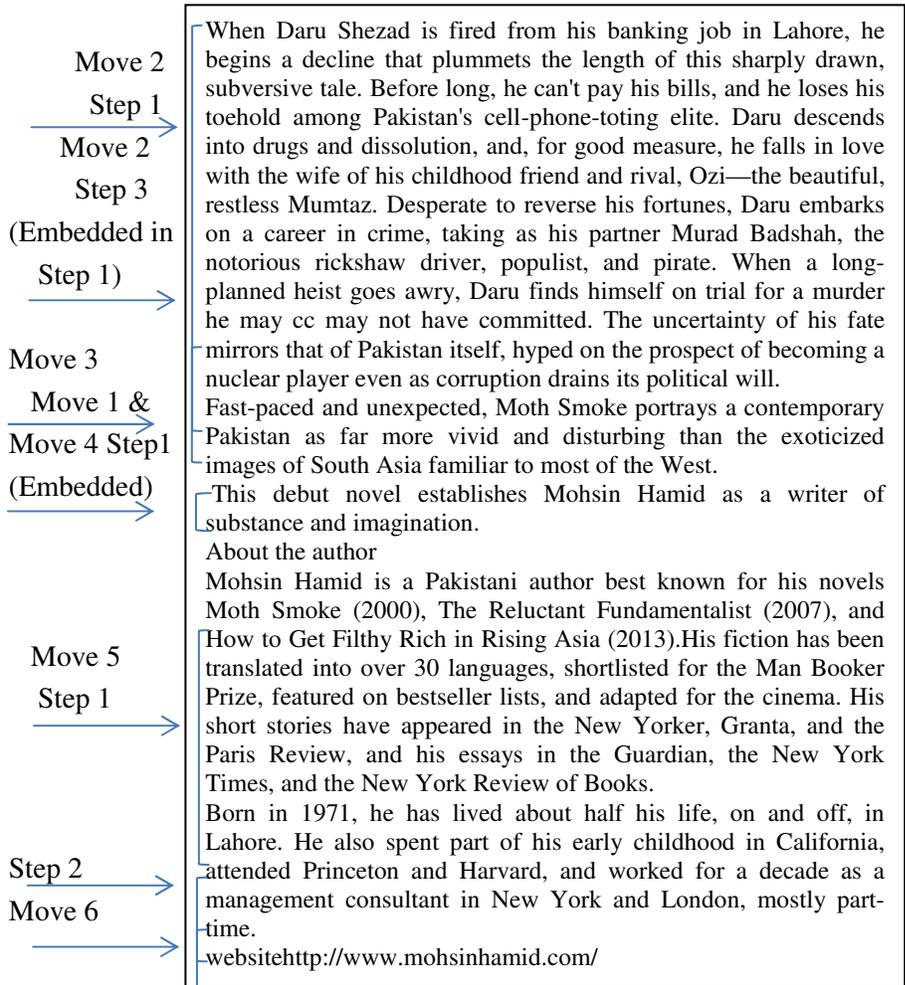
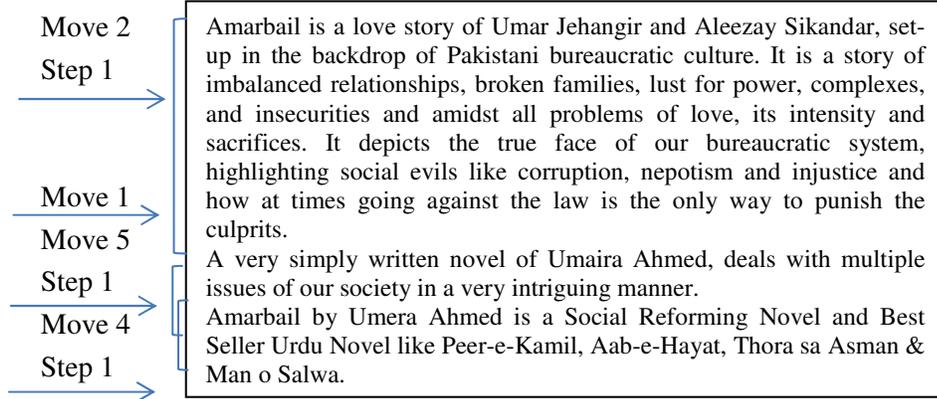


Figure 1-The rhetorical structure of blurbs for English fiction by Pakistani authors



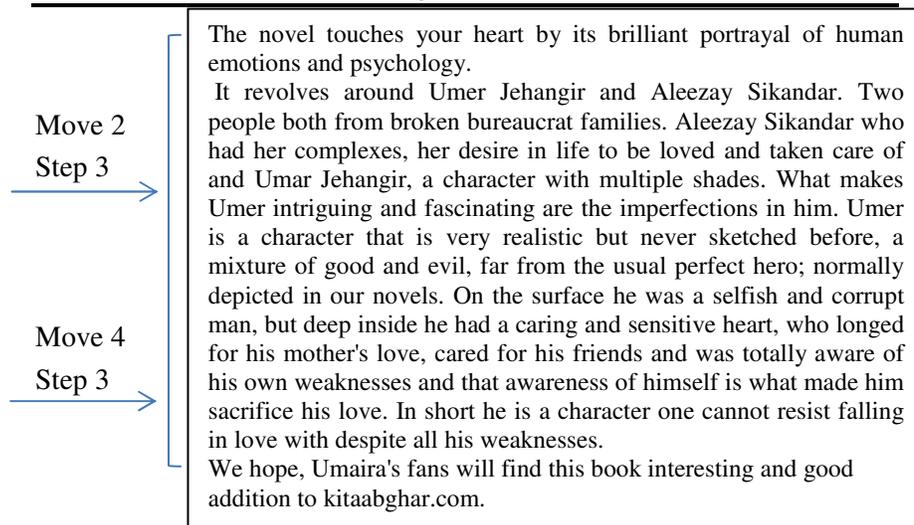


Figure 2- The rhetorical structure of blurbs for Urdu fiction by Pakistani author

Table 4-Frequency of Move and Step in blurbs for English fiction books by Pakistani authors

Moves	Steps	Total no. of blurbs	No.of occurrences	Percentage	frequency
Move 1: Complimenting the author		25	6	24%	0.24
Move 2: Book description		25	25	100%	1.0
	Step 1: Brief information about the book	25	25	100%	1.0
	Step 2: Summary of the book	25	Zero	Zero	zero
	Step 3: Description of the character(s)	25	17	68%	0.68
	Step 4: Quotation from the book	25	Zero	Zero	Zero
Move 3:		25	10	40%	0.4

Justifying the book by establishing a Niche					
Move 4: Book promotion		25	14	56%	0.56
	Step 1: Complimenting the book	25	13	52%	0.52
	Step 2: Review(s)	25	01	4%	0.04
	Step 3: Recommendation to read	25	Zero	Zero	Zero
Move 5: Author's background		25	17	68%	0.68
	Step 1: Establishing credentials	25	15	60%	0.6
	Step 2: Personal life	25	7	28%	0.28
Move 6: Author's website/blog		25	7	28%	0.28

Table 5- Frequency of Moves and Steps in blurbs for Urdu Fiction by Pakistani authors

Moves	Steps	Total no. of blurbs	Total No. of occurrence	percentages	Frequency
Move 1: Complimenting the author		25	9	36%	0.36
Move 2: Book description		25	22	88%	0.88
	Step 1: Brief information about the book	25	21	84%	0.84
	Step 2: Summary of the book	25	Zero	Zero	zero

	Step 3: Description of the character(s)	25	7	28%	0.28
	Step 4: Quotation from the book	25	Zero	Zero	zero
Move 3: Justifying the book by establishing a Niche		25	Zero	Zero	zero
Move 4: Book promotion		25	12	48%	0.48
	Step 1: Complimenting the book	25	10	40%	0.40
	Step 2: Review(s)	25	Zero	Zero	zero
	Step 3: Recommendation to read	25	12	48%	
Move 5: Author's background		25	11	44%	0.44
	Step 1: Establishing credentials	25	11	44%	0.44
	Step 2: Personal life	25	6	24%	0.24
Move 6: Author's website/blog		25	Zero	Zero	zero

Table 4 and Table 5 constitute the values of percentages and frequency of occurrences of different moves and steps incorporated in blurbs for English fiction and Urdu fiction by Pakistani authors.

Findings

The study analyzed the generic structure of online blurbs for English and Urdu fiction books written by Pakistani authors. Move 1 complimenting

the author, makes its appearance as an optional move in corpora of both languages. Table 4 exhibits that Move 2 book description, is found as an obligatory move having 100% existence in all 25 fiction blurbs in English. This move is directly related with contents of book, introduction of main characters and their idiosyncrasies. All this information is shared in an appealing mode not only to engage reader but also to boost the sale rate of book. Variation can be noticed in the frequency of occurrence of Move 2 in Urdu fiction blurbs presented in Table 5, which shows Move 2 as a conventional move having 88% of presence. Move 2 is further realized in four steps, of which step 1 brief information about the book, and step 3 description of characters, appear with high frequency (1.0 and 0.68 respectively) in English fiction blurbs but in a comparatively low rate (0.84 and 0.28 respectively) in Urdu fiction blurbs. Complete absence of step 2 summary of the book, and step 4 quotations from book, in both corpora identify the similar customary practices in a shared context. The probable explanation may be that the stake holders of English fiction books and Urdu fiction books assume the inclusion of step 1 brief information of the book, sufficient to serve the purpose of convincing the reader so steps 2 and 4, summary of the book and quotations from book, are not supposed to be essential to include.

Move 3 justifying the book by establishing a niche, appears in 40% of English fiction blurb corpus and is totally missing in Urdu fiction data, identifying a marked difference in schematic structure of blurbs for fiction bookswritten in two different languages. The reason may be attributed to the diversification of readership circle of English and Urdu fiction. English fiction by Pakistani authors has a wider readership circle transcending the national or cultural boundaries. The all-inclusive Move 3 presents the rareness and exclusivity of plot and characters in order to capture the attention of an extensive range of prospective readers across the world. The use of this additional move in English fiction blurbs is also a necessity to retain the survival and popularity of Pakistani fiction in English in the international market largely pervaded by English authors. The probable explanation of complete absence of move 3 in Urdu fiction blurbs may be ascribed to the fact that Urdu fiction addresses the kind of readership which is restricted to Urdu speakers of the subcontinent.

Move 4- book promotion establishes its existence as an optional move in both corpora (0.56 frequency in English fiction blurbs and 0.48 frequency in Urdu fiction blurbs) implying a relatively less focused promotional stance with 52% and 40% representation of step 1, complimenting the book. Step 3 recommendations to read, is found missing in English fiction blurbs but appears with 48% ratio in Urdu fiction blurbs suggesting that Urdu readers are directly targeted to get their involvement assured and interest aroused.

Move 5- Author's background is one of the important moves which provides both informative and promotional information about author (Onder, 2013). This move gets materialized through two steps i.e. step 1- establishing credentials and step 2- details about personal life of author. Move 5 makes its appearance in English fiction blurbs and Urdu fiction blurbs showing 68% and 44% ratio respectively, signifying a comparatively rising tendency of English fiction blurbs to give promotional edge to author by notifying his education, publications and accomplishments.

Move 6- Author's website/ blog establishes its presence in only 28% of English fiction blurbs. Urdu fiction blurbs are completely devoid of this move, may be on the assumption that its readership circle might not be inclined on having an online source to contact author.

The results of present study conform to the previous research findings on book blurbs. Order's (2013) model of six move schematic structure, suggested for international blurbs closely matches the structure of blurbs for English fiction written by Pakistani authors. Move 2, book description and move 4, author's background in present research are found largely similar to Move1, book description and move 3, about the author, identified by Valor's (2005) study. The findings confirm the status of book blurbs as a promotional genre which provides informational and promotional information to the book readers to enhance their acquaintance about the book and author and to boost the sales rate of the book.

Conclusions

This paper has identified the schematic structure of online blurbs for English fiction and Urdu fiction books by Pakistani authors. The findings support the hypothesis that there is variation in the generic structure of both corpora as they address the needs of diverse readership circles.

Blurbs for English fiction by Pakistani authors are found to have a six move schematic structure: Move 2, book description, is used as an obligatory move and the rest 1, 3, 4, 5, 6 as optional moves. Urdu fiction blurbs bear a four move schematic structure which includes Move2 as a conventional move and the others as optional moves. It is a noticeable fact that though, fiction books in English and Urdu are written by Pakistani authors, but even then the blurbs of both corpora exhibit marked differences at generic level. For instance, complete absence of Move 3, justifying the book by establishing a niche, and Move 6, author's website/ blog, from Urdu fiction blurb corpus. This may partly be attributed to specific marketing strategies of Urdu books publishers which do not entertain any claim regarding exclusivity of plot or story and tend to rely on Move 2- Book description (88% occurrence) to attract buyers. In addition, the non-existence of Move 6 may rest on the assumption that the expected reading circle targeted by Urdu fiction books has limited computer literacy and is not ambitious to use an online source to know more about author. In comparison, English fiction corpus manifests the existence of move 3 and move 6 (40%, 28% respectively) to attract the attention of a widespread readership circle in and outside the borders. Findings emphasize a strong connection between the rhetorical structure of genre and the needs of targeted audience. Diversification in the schematic structure of blurbs for English and Urdu fiction in shared Pakistani context may be attributed to diversification in audience, both the corpora aim to target.

Conclusions further establish the centrality of online book blurbs as a hybrid genre featuring myriad of moves and steps contributing to informational and promotional function in a discourse community. Analysis of both corpora leads to the conclusion that move and steps do not tend to occur in a linear sequence. Their occurrence is largely spiral and cyclical. They occur in an embedded and intertwined fashion. The results substantiate Onder's (2013) finding that move and steps necessarily occur simultaneously and moves could be discontinuous and embedded with another. Generalizability of Onder's (2013) generic model of Amazon UK best seller blurbs on to Pakistani corpora substantiates the concept of similarity among genres aiming at shared communicative functions (Bhatia, 2005).

The study is limited in the sense that it examines a small corpus of 50 blurbs for English fiction and Urdu fiction books by Pakistani authors. The obtained results may not be generalizable outside the context. Inclusion of more corpus from different categories of fiction and non-fiction blurbs would produce generalizable results. The study explores only the overall generic structure of online fiction book blurbs. Future research studies may be conducted to investigate the sets of co-occurring linguistics features among different categories of on-line book blurb genre on different textual dimensions suggested by Biber (1988).

Despite these limitations, the study may be helpful for students of genre analysis. They would gain adequate knowledge of the generic features of blurbs for Pakistani fiction books written in Urdu and English. At general level, the study would increase the familiarity with the hybrid and vibrant nature of blurb genre which may exhibit variation to match the varying requirements of readership.

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NATIVE AMERICAN APPROACH TO THE RELATIONSHIP BETWEEN CULTURE AND NATURE IN *ROLLING THUNDER* BY DOUG BOYD

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Abstract

Rolling Thunder, a biography of a Native American medicine man of the same name by Doug Boyd, is a comprehensive document on Native American view of nature. The representation of relationship between culture and nature inspires affection and respect for nature, and *spirit of supporting the practice of environmentalism* and spreads *ecological wisdom*. For Glotfelty the place is a significant subject because it shows whether imagination is earth centered or not. Native Americans are the most natural of people; they call the earth *the mother* and the sun *the father*. They have an ecocentric experience of life and their relation with nature is marked with respect, not domination or superiority; harmony, not competition. *Rolling Thunder* bears out Lynn White's view that Judeo-Christian belief system establishes man's superiority over nature that allows man to exploit nature while the Native American animistic belief system protects nature from man. Native Americans do not believe in *the Great Chain of Being*; they believe that the same spirit breathes in every object of nature and rules both humans and nature. For them it is a sin to have a desire to master nature. Britto thinks that *Classical Greek Humanism* that claims man's superiority over animals and nonhumans because of his rational faculties, *Cartesian dualism* that accepts man's superiority to animals on the basis of having soul, *Judeo Christian concept of Great Chain of Being* are the sources of *ecological crises*. *Rolling Thunder* offers Native American approach to man-nature relationship which guarantees survival of all living species on this earth.

Key Words: Native American Literature, environmentalism, ecological wisdom, Euro-American and Native American attitude to Nature

Native Americans appreciate the way man used to live in the past in harmony with Nature in contrast with the mindset generated by science and technology and they want to retain their life they had "been living the way back. Way back life was good" (Boyd, 1994, p. 141), in pre-Christian atheistic culture, to use Lynn White's expression. Cultural representations in *Rolling Thunder*, outcome of ecological wisdom of Doug Boyd and *Rolling Thunder*, strengthen White's view that pre-Christian man considered himself to be part of nature (Glotfelty, 1996, p. 12). It brings home to us the correctness of getting back to nature because natural vitamins are better than synthetic ones (Boyd, 1994, p. 213) and prefers natural food to the commercially processed food (p.

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254). It raises a consciousness against wasting the natural resources, and motivates to communicate with nature. It urges to respect all the objects of nature regardless of their utility for human cause because the same Great Spirit runs through all the living beings.

Doug Boyd's two biographies *Rolling Thunder* and *Mad Bear* encompass the life of two Native American medicine men. They love nature, communicate with it, and respect it and hence these works attract the ecocritical. Samina Azad remarks that nature and environmental issues are the core subjects which *Black Elk*, *Rolling Thunder* and *Mad Bear* propagate (2013). Azad in her research paper "Ecocriticism and American Indian Biographies" explores the ecocentric concerns of Doug Boyd in *Rolling Thunder* and *Mad Bear* in the light of the ideas of Christopher Hitt, Jonahtan Levin, Glen A. Love, Dana Philip, Laurence Coup and John Foster. Through the framework of ecocriticism, she studies John G. Neihardt's *Black Elk Speaks* too and points out the ecocritical concerns and ecocentric attitude of Black Elk to define Native American relation with nature. Black Elk thinks that two leggeds, four leggeds and the wings of the air share the earth on equal footing. He regards all the creation as children of the Mother Earth. Azad observes that Black Elk does not claim the ownership of land; he accepts non-humans as partners using same terms of address and speech for nonhumans and humans both (2013). Analyzing the impact of the arrival of white man on environment, she concludes: both humans and nonhumans suffer equally from the ravages of Eurocentric culture which appears as a culture of war and usurpation. She adds that non-human nature has valuable and sacred position for Black Elk and his fellows. In order to highlight the ecocentric life of Black Elk and his people, she refers to the songs they sing for nonhumans, their worries on disorder of ecological balance, their names after nonhumans, Black Elk's holy vision and his feeling that he is like a relative of the birds, his pain on killing a frog and on seeing boys throwing stones at swallows and his happy welcome to thunder storm. She concludes that love and respect for nature and for all its forms is the hallmark of ecocriticism, and also are the important traits of Native American traditions and culture (2013).

Azad has studied *Rolling Thunder* too in her article. She thinks that *Rolling Thunder* possesses the love and concern of ecocritics for natural world. He believes that earth has its rights and proudly claims that there

is no concept of wanton slaughter among Native Americans because environmental pollution spreads like cancer. He laments at modern man's efforts to conquer nature instead of living in harmony with it. He raises a voice against destruction of trees and he has close relation with herbs. He denies the presence of weeds because he believes that nothing is uneconomical and useless in nature. He opposes the idea and efforts of controlling nature. She observes that *Rolling Thunder* upholds the cause of ecology very seriously (2013). *Rolling Thunder*, like ecocritics, does not take nature as a framework or a scenic device; to him it has its rights, ways and responses.

Azad thinks that *Mad Bear* too promotes ecocentric view of life. He observes that earth is Mother Earth and has a spirit and a self which should be respected and considered properly. She thinks that *Mad Bear* demonstrates the concept of "transition" but emphasizes participation in transition creatively. *Mad Bear* upholds the issue of the destruction of forests and insists on taking plants as living beings, to cooperate well with nature with ecocentric consciousness. Samina concludes that relation between human and non-human nature is the focal principle of ecocriticism. These biographies advocate harmony, regard and a sense of cooperation and affinity with the whole human and non-human nature as the solution of all spiritual and environmental issues (2013).

Healing and the Environment in American Indian Biographies by Shaheena Ayub Bhatti is also an ecocritical study of *Rolling Thunder* and *Mad Bear* from ecocritical perspective. She explores the question which, to Glotfelty, is the central ecocritical issue: "In what ways and to what effect is the environmental crisis seeping into contemporary literature and popular culture" (Bhatti, 2010, p. 288). Bhatti focuses on the American Indian beliefs and their life style. She explores what place their healing practices have in the contemporary theories of conventional medicine. Shaheena finds that nature, environment and non-human living beings form an invisible chain of which each link performs its specific and yet interlinked function (2010). Healing, she comments, is a holistic process for the Native Americans. In this regard she refers to *Rolling Thunder*'s belief that earth's health problem results in human health problem and he believes that physical sickness results in moral and spiritual decay: "unhealthy earth, according to him (*Rolling Thunder*) was directly the result of pollution and this results in demoralization and

destruction of socio-cultural and moral fiber of the society” (Bhatti, 2010, p. 291).

Islam shares with Judeo-Christianity the belief in *The Great Chain of Being* that establishes hierarchy in Muslim and Judeo-Christian cultures to give man superior position in his relation with nature. According to Lynn White and Britto this belief affects man’s relation with nature. Islam and Christianity give right to man to establish his authority on and superiority over nature and to use it for his interests. White believes that animistic culture like that of Native Americans protects nature. Native Americans love and respect nature and do not want to rule it. They have relationship of horizontal harmony with it because, they believe, Great Spirit runs through all the objects of nature and therefore respect the objects of nature and its forces. *Rolling Thunder* condemns misuse of nature because living in harmony with nature and respecting it pleases God. Consequently nature is healthy, kind and productive to Native Americans. Both the works relate in harmony with Lynn White’s observation that “human ecology is deeply conditioned by beliefs ... by religion” (Glotfelty, 1996, p. 9). For Glotfelty ecological wisdom lies in *get[ing] back to nature*; for Buell (2005), it lies in spirit of supporting the practice of environmentalism, for White it lies in establishing the counter Christian ethics, for Manes it lies in adherence to environmental ethics, for Yan (2011) it lies in accepting the intrinsic value of nature. In short it lies in creating a gratitude to and love for nature.

Native Americans are “the most natural of people” (Boyd, 1994, p. 233): “[t]hey sit on the ground. They call the earth *the mother* and the sun *the father*” (p. 86). *They flow with nature* (p. 260). “[T]he pinyon nuts are the major protein source for the Indians” (p. 74). Within their ecocentric experience of life and relation with nature, they do not exercise their superiority over nature; instead, they have horizontal relation of harmony with nature that arises out of their belief system. *Rolling Thunder* bears out Lynn White’s view that Judeo-Christian belief system establishes man’s superiority over nature that allows man to exploit nature while the animistic belief system protects nature from man (Glotfelty, 1996, p. 10). Native Americans reject *the Great Chain of Being* and believe that the same spirit breathes in both humans and nature: they “answer to one sovereign only and that’s the Great Spirit himself over all” (Boyd, 1994, p. 7). They submit their will to the will of

the Great Spirit and think that it is a sin to have a desire to master nature. They use nature quite respectfully as they believe that the ownership of nature has been delegated to them by the Great Spirit as Rolling Thunder remarks: "We do not own the land and certainly nobody else owns it. The Great Spirit owns the land but it was delegated to us" (p. 260).

Lynn White is right that nature is secure in cultures based upon animistic belief system because it generates strong motivation to love and respect nature. *Rolling Thunder* convincingly encompasses the consequences of such belief system on Native Americans: Rolling Thunder expresses the Native American belief that "nature is sovereign ... nature is to be respected. All life and every single living being is to be treated respectfully" (p. 40). In their religious services, they pray for all people, all animals and for mother earth (Boyd, 1994, p. 142); they think themselves to be *the custodians of the earth*" (my italics, 49). Rolling Thunder wants people to realize that the earth is "a living organism, the body of a higher individual who has a will and wants to be well, who is at time less health or more healthy, physically and mentally" (p. 51). They believe that "... mankind's strength and ultimate survival depends ... upon an ability to harmonize with nature ..." (p. 7). For Native Americans living in harmony with nature is doing the right things because being in harmony with nature is being in harmony with God: "As long as we do things right, we are in tune with Great spirit" (Boyd, 1994, p. 141). Lynn White's expectations of protection of nature in animistic culture are justified. Britto too thinks that classical Greek humanism that claims man's superiority over animals and non-human because of his rational faculties, *Cartesian dualism* that accepts man's superiority on animals on the basis of having soul, and *Judeo-Christian concept of Great Chain of Being* are *the sources of ecological crises* (p. 721).

Rolling Thunder tries to convince us to believe in deep ecology. The Deep ecologists want a shift from human centered to nature-centered system of values and it goes against the western philosophy and religion. The deep ecologist believe in accepting all the objects and forces of nature as they are, irrespective of their utility to man. They believe that nature is a living entity (Garrard, 2004, p. 21). Rolling Thunder as a deep ecologist advocates the intrinsic value of nature: while he was searching

herbs in the woods, advises his companions not to hurt any snake (Boyd, 1994, p. 124).

Native Americans believe that nature is a living agent: it feels and responds. Rolling Thunder says that white men shot the Natives living on a mountain and after it “the grass was dying and hay would not grow. Even the horses and cows were sick ...” (Boyd, 1994, p. 76) because nature understands. Rolling Thunder helps Alice communicate with bees and she claims that she “actually communicated with the bees. [She] actually talked to them and they understood” (p. 113). They do not like to impose their will upon nature because man has no right to ‘use’ and rule nature. When it is needed to take life of an animal for food or clothing, we beg pardon from that animal for taking its life, and every part of animal is *used for good cause*. There is *no wanton slaughter* among the Indians (emphasis added, Boyd, 1994, p. 9).

Rolling Thunder bears out Christopher Manes’ stance that nature suffers where it is *silent*. Nature is not silent for the Native Americans and they do not make misuse of it and condemn all anti-ecological practices. They use it as it is needed as Oscar Johnny, the sub-chief of the Western Shoshone, says: “We take what we need and no more, and nothing is wasted. And it is done in the proper way and with respect” (p. 62).

Boyd foregrounds physical nature that surrounds his characters and it is not a stylistic grace; it is a necessary requirement of the Native American relationship with nature. He records his meetings with Rolling Thunder, an American medicine man, with keen interest in his ecological understanding. Boyd’s recollections about Rolling Thunder covers the place as well. His narration focuses constantly upon the sky, the moon, and the sun. ‘The sky’, ‘the earth’, ‘the sun, the moon’ ‘the air’ and ‘the heat’ are motifs in the narration because place, observes Glotfelty, is a significant subject (p. xvi): it shows man’s attitude towards nature, whether imagination is earth centered or not. When Boyd leaves for Carlin, Nevada, in search of Rolling Thunder, the center of his attention was natural surroundings. He feels that “the evening air was calm and fresh and when he sits with Rolling Thunder’s wife, Spotted Fawn, “a pure white cat [that] climbed on her lap, looking at [him], and then jumped in through the open window” (Boyd, p. 30). When he meets Rolling Thunder, “the atmosphere was strange yet cheerful and friendly.

On the walls there were deer horns..." (p. 35), and during the first talk to Rolling Thunder, Boyd feels "the night ... cool and quite" (p. 36). At Rolling Thunder's house, "it was getting hot in the canyon. The sun was strong and the tents were like ovens" (p. 49) and during their visit to the abandoned ranch, "it was hot and dry; the ground and the air were scorching" (p. 75). When they sit together for supper, "the night sky began to sparkle with countless stars" (p. 81). During healing ceremony "suddenly from just behind Rolling Thunder came a shrill hoots of an owl, one after the other" (p. 89). When Rolling Thunder stresses the need to develop a relation with nature at the same time narration focuses on "a stream, smaller and quieter than a river, a natural hot spring" (Boyd, 1994, p. 97). During the conversation between Rolling Thunder and Boyd on their way to Sacramento Valley, the sky without moon and star gets Boyd's attention (p. 135). Similarly when he is talking of his pleasant trip to Bolinas, he goes outside the room where "three cats jumped up into his chair and made themselves comfortable" (p. 195). Sitting in the room of Richard Clammer waiting for him Boyd notices that "the sky was turning grey" (p. 201). Rolling Thunder also shares his experience of making medicine on Missouri river on "a clear day (when a) cloud rolled up back" (p. 154). Boyd tries to encompass the significant relationship between Rolling Thunder and place through the participation of place in the activities of Rolling Thunder whom earth, clouds, air and trees respond. The lightening, for example, responds when he disturbs the bug (p. 78). He believes that earth provides him the herbs where they are needed (p. 9) implying that the place is not an independently separate entity; it affects and is affected by men. He demonstrates ecocritical stance propounded by Lynn White (Glotfelty, 1996, p. 57).

Through raising consciousness of the *increasing ecological desecration*, *Rolling Thunder* sensitizes the reader to the significance of nature and of the damage man has done to nature. *Rolling Thunder's* significance lies in, to use Lawrence Buell's words, "the spirit of supporting the practice of environmentalism" (quoted in Yan 169). The discussion on the destruction of pinyon trees by the Bureau of Land Management sensitizes the reader to the destruction of biosphere. Rolling Thunder protests that

... the Bureau of Land Management is destroying living trees growing on the thousands of acres of land to serve the mercenary

interests of a few individuals ... the issue of the pinyon trees means ignoring ecology, destroying the precious food source, harming wild life and killing millions of trees ... to him the issue was health problem and a human problem. (Boyd, 1994, pp. 92-93)

He warns of the destructive consequences of this practice: "The rich ranchers do not care about the future when the land will wash away and the whole area will become a dust bowl" (p. 149). *Rolling Thunder* raises a voice against strip-mining as well. David Monongye, the spokesman of traditional Hopi, convincingly presents the Native American claim: "The Hopi are thought to be custodians of the spiritual doctrine of traditional American Indians" (p. 141). His speech is ecocritical manifesto against strip mining:

We must put a stop to strip mining. Most of us do not have good health and we would be the first ones to suffer from the smog and pollution ... when the smog will spread all over, it will affect the whole system of people, little animals, the birds and trees (pp. 141-142).

Rolling Thunder comes up to ecocritical standard theorized by William Hawthorn: that an ecocritic is a person who sensitizes about the impact of cultural attitude upon nature and who wants *eco* (the house) in good order (Glotfelty, 1996, p. 69). Rolling Thunder warns of white man's mindset which devalues nature to establish man's rule over nature poses serious threats to the whole biosphere:

Our earliest horrible problem occurred when man started walking around on the earth which urged him to believe that he owned it ... now man has started walking around on the moon with a sense of its ownership and now a new set of issues arises. (Boyd, 1994, p. 239)

He warns the Indians of imbibing this mindset because Native Americans "have friendly relation with nature and Euroamericans try to cut this relationship off" (p. 239). Apart from these particular facts, the text also invokes love and sympathy for nature: "There are the trees bent down in despair at the plight of Mother Earth. The polluted air and the gross violations are painful for the trees and living things, painful for the earth" (p. 239). He offers them an alternative position: "You have to keep your relationship with nature. Mother Earth is *your friend*" (p. 96). The text inspires to "get back to nature" and, according to Bertens, it is the ultimate invitation of ecocritical sensibility (p. 203).

Glotfelty thinks that an ecocritic is supposed to see whether a text spreads ecological wisdom or not. She thinks ecological wisdom lies in creating trouble awareness regarding the ecological crises, in inviting man to get back to nature and in inspiring love for it. According to Lawrence Buell ecological wisdom of a text lies in its being “under the spirit of supporting the practice of environmentalism” (Yan, p. 169). *Rolling Thunder* promotes the values which spread ecological wisdom as it criticizes the approach causing damage to ecosphere. It discourages man’s desire to rule nature and disapproves the cornucopian concept of the earth. It convinces man not to assert his superiority over nature against the modern western mind-set because

[t]he technological and materialistic path of contemporary western society is the most unnatural way of living man has ever tried to embrace. The people belonging to the western culture are farthest removed from the trees, the birds, the animals, the growing plants and the weather ... unnatural things are so commonplace to the modern mind it is little wonder natural things seem strange and difficult to face ... (Boyd, 1994, p. 81).

Rolling Thunder condemns the destruction of forests and the testing of chemical and biological weaponry in Nevada (p. 86). Stressing that nature is a wise agent, Rolling Thunder questions the Council Grove: “How do the bees in the hive know the queen bee?” (Boyd, 1994, p. 6). He believes that “herbs just appear where they are needed” (p. 9) and they too have their chief (p. 125). Rolling Thunder observes that “there is a law of nature that causes all things to be balanced, a law that says that nothing comes free, that all things must be paid for, that all wrongs must be righted” (p. 8). It studies the life of one of those who call the sun the Father Sun and the earth the Mother Earth (p. 19), and herbs the helpers: “[T]here [are] no weeds in this world” (p. 29). To Rolling Thunder, “all plants have a purpose that must be respected” (p. 9). The text highlights the beneficence of nature and it draws attention to the damage being done to nature and warns that “when they harm the earth they harm themselves” (p. 51) because “mankind’s strength and ultimate survival depends not only upon an ability to manipulate and control but also upon an ability to harmonize with nature” (p. 6). Rolling Thunder suggests to have natural vitamins because they “are life, a certain life force that cannot be synthetically produced” (p. 213). Rolling Thunder believes in the superiority of natural foods over commercially processed food (p.

254). Rolling Thunder's attitude inspires liking for nature. Boyd remarks "mosquitoes have always bothered me" (p. 131) but after being in the company of Rolling Thunder, he comes to believe that "[m]osquitoes wont bother you – might not even touch you – if you know how to maintain your good feelings. These attitudes make vibration and they have a smell to them. That's what keeps the mosquitoes away" (Boyd, 1994, p. 134). And the transformed Boyd admits that "it made me feel good ... I liked mosquitoes" (p. 127). Nature does not appear as a tormenting agent in *Rolling Thunder*. The narrator and the characters welcome the forces of nature to soften our emotional response towards nature as the following expressions prove: i- "the evening air was calm and fresh" (p. 25); ii- "The atmosphere was strange yet cheerful and friendly" (p. 35); iii- "The night was cool and quiet, and I felt good" (p. 36); iv- "a large cloud began to form above my head ... I felt refreshing and invigorating to be in its shade" (p. 77); v- "The night sky began to sparkle with countless stars" (Boyd, 1994, p. 81); vi- "the air became cool and pleasant ... the soft and steady rain seemed to muffle the atmosphere" (p. 83); vii- The air became cool and pleasant ... the soft steady rain seemed to muffle the atmosphere ... everyone was cheerful (p. 83); viii- "The day had been beautiful and peaceful" (p. 85); ix- "It was a stream, smaller and quieter than the river, a natural hot spring. Rolling Thunder called a medical spring ... stream became silver glow, filling strong smell in the air" (p. 97); x- "The air was fresh and cool" (p. 158); xi- "The pinyon trees had grace and beauty" (p. 171); xii- "When we arrived Carlin, the air was unbelievably warm and gentle" (p. 210); "The night was pleasant" (p. 211).

Rolling Thunder challenges both anthropocentric and androcentric dualism. It justifies Davion's observation that nature is treated like a woman. In patriarchy nature too suffers. She thinks that androcentric dualism encourages anthropocentric dualism (pp. 9-10). In the light of Davion's opinion, if in a culture anthropocentric dualism does not exist, there should not exist androcentric dualism either. *Rolling Thunder* justifies the stance as Native American culture values both nature and woman: they respect both nature and woman and their culture was matriarchal, not patriarchal. In the first meeting Boyd sees sense of self importance in Helen Pope (p. 30). Rolling Thunder is always tender towards his wife Spotted Fawn and his daughter Morning Star. As

representations of nature in *Rolling Thunder* are cool and fresh, woman too is beautiful as the narrator talking of Spotted Fawn says: “Rolling Thunder’s wife was a large woman with a very beautiful face” (p. 30). We always meet Spotted Fawn happy and pleasant. Nature too among the Indians is happy and pleasant: “The air was fresh and cool” (p. 158); “the pinyon trees had grace and beauty” (p. 171); “the night was pleasant” (p. 211); “the evening air was calm and fresh” (p. 25); and “the atmosphere was strange yet cheerful and friendly” (p. 35). Women too, in *Rolling Thunder*, are calm, free, beautiful and pleasant.

Nature for Boyd and Rolling Thunder – and for all the Indians, by implication – is a complementary part of human life and so is woman. The Native Americans do not impose their will upon nature nor upon the liberty of woman: Rolling Thunder performing spiritual treatment “ask[s] the Great Spirit that the woman be made free to do the work in the world that is meant for her to do” (p. 89). The Indians do not try to rule nature; nature is *sovereign* for them. Boyd believes that Rolling Thunder’s wife, Helen Pope – whose Indian name is Spotted Fawn – (p. 30), “was enchanted and she could go anywhere she wished” (Boyd, 1994, p. 30). He is impressed by the beauty of nature in the Indian territory and he is equally impressed by the beauty of Rolling Thunder’s wife (p. 31). Rolling Thunder is kind to all the objects of nature as well as to Spotted Fawn, Morning Star, Alice, Yasumi and Anne Habberton. *Rolling Thunder*, hence, encourages radical ecofeminism as it hopes that the association between woman and nature dissolves *cultural constraint*. The Native American belief in *Mother Nature* reflects simultaneous respect for women and nature. Davion believes that nature and woman find similar treatment from man because, she thinks, nature is associated with woman (p. 9). Nature has always been interpreted in terms of woman encouraging the patriarchal societies to exploit nature. The society where woman suffers, nature too suffers there. According to Davion anthropocentric dualism goes hand in hand with androcentric dualism (pp. 9-10) and *Rolling Thunder* supports the assumption. In *Rolling Thunder*, nature and woman have been represented as respectable parts of human existence. Native Americans claim superiority neither over nature nor over woman nor do they impose their will upon them.

Christopher Manes claims that nature is exploited where it is *silent*. He agrees with Foucault that “for human societies of all kinds, moral

considerations fall only within a circle of speakers in communication with one another” (Glotfelty, p. 16). Hence, he thinks, people do not exploit nature where it speaks to them (p. 16). Nature communicates with the Native Americans as Rolling Thunder believes that we can get summer flowers in winter snow, if we really need it and communicate our need to nature (p. 70). When he goes to collect herbs, he pays them respect and informs them of his need assuring them that he would not take more than need and everything would be put to good use. Rolling Thunder believes that they do not speak but they understand (pp. 9-10). Rolling Thunder’s following remarks sum up their relation with nature: “You have to keep your relation with nature; the mother earth is your friend” (p. 96). Glotfelty is, therefore, right in her observation that “... current environmental problems are largely of our own making, in other words, a by-product of culture” (p. xxi).

According to Glotfelty, *place* is a significant category for ecocriticism (p. xv). She wants an ecocritic to see the role of *place* in the development of action. She thinks that in life nature is not a stage; it is an active character in drama. *Rolling Thunder* represents *place* as a significant character with significant impact upon life. It acts and reacts. It, in the form of tornado helps *Rolling Thunder* release the Indians from cruel white officers. Torturing a bug causes lightning (p. 78). It helps Rolling Thunder cure the patient. The agents of nature such as storms, trees, animals, the sun, the moon and the earth remain under focus. Like Lynn White’s stance that nature affects man and is affected by him (Glotfelty, p. 6), *Rolling Thunder* tries to establish the significance of nature in human life. He goes to the Hopi tribe to take legal action against the rapid cutting of pinyon trees. All this makes *Rolling Thunder* a significant ecocritical work in Glotfelty’s terms: nature should play its role in the development of action.

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TRUCK AS A STORY-TELLING DEVICE: CURRENT TRENDS IN POPULAR PORTRAITURE

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Abstract

This study is based on social anthropological fieldwork conducted on cultural portraiture on the back of the trucks and those who execute these paintings. Because of various limitations this study was conducted only in the Punjab, but it reflects the psyche of all of Pakistan. The purpose was to investigate the ethnic artistic significance of portraiture in “truck art”, a major component of folk art in many countries, such as Afghanistan, India, Indonesia and several others and it reflects their indigenous cultures. The present study highlights the history of portraiture in truck art, the changes that have occurred in it through time and the current trends. Judging from the interviews of numerous interlocutors, I realized that these portraits are regarded not only as an aesthetic part of the overall decoration of the truck, but also as visual depiction of their owners. It is argued that the portraiture leaves a lasting impression in the daily lives of local people. The changes have been selective, not wholesale, in an evolutionary response to new industry demands.

Key Words: Anthropological field work, truck portraiture, decoration, aesthetic taste

Introduction

Decoration of possessions and desire to display creation are social instincts. Desire to confirm one’s place is a major motivating factor behind attempts to impress the people. In ancient, settled agrarian societies the plastic arts of painting, sculpture and architecture developed whereas in nomadic societies, folk arts like music, dancing and poetry developed, but even these societies liked to decorate their tents, camels and horses. Trucks are the horses, camels, carts and wains of the modern age and the owner values them not only because he has paid a good price for them and they are a source of livelihood but also because they reflect his taste and personal image. Not only trucks but also small vehicles such as minivans, rickshaws and even hand-push carts are decorated.

Kitsch or Artistic Expression

These decorations are means of self-expression. Recently, Pakistani truck decoration – mostly hand-rendered work – has become a celebrated subject not only at an indigenous level but also in the international art scenario. The images are not produced with the uniformity of computer design or lithographic printing, but are individually crafted and painted

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by self-trained artists and artisans in the field. Several painters who previously made cinema hoardings and posters have now turned to doing truck art due to the slump in Lollywood film industry and also because film-makers have now adopted making photographic and digitalized sign-boards and posters. Many of these old cinema hoarding painters were well skilled in their craft and genre, sometimes the profession was handed down in families over generations, as in other crafts. In truck art the aspect requiring the greatest painting skill is the portrait behind the truck. Therefore when these craftsmen from the film industry turned to truck art, better composed and executed portraits began appearing on trucks. For example figure 1 shows a portrait of the film star Mustafa Qureshi, a famous star from the heyday of Punjabi films. Unlike the blank, flat and often somewhat disproportionate portraits of the previous eras, this rendition is convincing; it has a degree of professional shading and there is almost a sensitive expression on the face.

These decorations are done on practically all private and fleet-owned commercial trucks with particular and regional variations in style. Since trucks are always travelling from one place to another and from one province to another in the country, they are transformed into objects of kinetic art, personalized and vibrant in their idiom. Almost every truck is decorated in a naive and non-systematic way, usually reflecting taste and local folk motifs. Such renditions are often referred to as “kitsch”. This term normally refers to cheap and crudely made pictures, paintings and other decorated objects, especially in the west. The kitsch object of art or painting is usually critically regarded for certain formal characteristics such as colour, shape, facture treatment and kind of material used. More specifically kitsch stuff usually features the use of random curved lines instead of more symmetrical straight ones: lack of a sober background, saturation of colour, use of cheap material and no regard for the dimension of the object itself (Moles, 1978, p. 2). Such art is regarded with aesthetic disdain in sophisticated art circles. Therefore, it does not evoke much scholarly interest though it is usually given great importance in archaeological or anthropological studies. However, it should be noted that truck art follows a definite genre in its own perspective with variations according to province or region, different themes and styles of different artisans who make these decorations and the inevitable changing trends in any idiom. In the local context, the decoration and paintings on trucks reflect the taste habits of a specific class identity in the manner as pointed out by Pierre Bourdieu (Bourdieu 1984). They

represent a popular culture and are a major arena of public expression. Indeed the public has come to accept and comprehend this genre; they respond to it and would not be able to make head or tail of anything different in formal truck decoration. For example, many owners of large fleets adopt a more commercial image like other big companies and paint their trucks or tank-lorries a uniform colour scheme, with the name of the company painted on it and sometimes they have emblems. To the average truck owner, driver, *cleandar* or the staff at depots this is all well and good, but these vehicles are not decorated.

Structure and Themes

A truck consists of three structural parts: the front (*taj or maatha*) usually reserved for Islamic symbols and motifs: the sides, which are the largest part of the truck, reserved for some religious motifs and a plethora of secular patterned compositions (often the name of the owner or transport company is written here) and the rear, reserved for large paintings especially portraits. Each part is further divided into different sections which are replete with decorative elements, paintings and designs. These elements of design are readily identifiable by the common people and represent a visual language that they appreciate. On the front of the truck sacred themes are represented in the form of small icons and religious posters, calligraphy of short holy inscriptions and prayers, etc. Contrary to the front of the truck where sacred themes are represented, the back of the truck has mostly been reserved for large, secular paintings for a long time. This part consists of 10-12 planks that close the cargo hold. The planks are numbered to ensure that the driver inserts them in the correct position after unloading the truck.

The choice of subject is often made merely according to whatever the current popular trend and topic is. Mostly the owner of the truck decides the themes and decorations for the truck and the subject to be selected for the back of the truck, but in many cases a permanent driver of the truck may be the decision maker in this regard. In both cases the truck becomes a carrier of a message; it tells us something through a pictorial language. Its meaning comes from the trucker's social background, his cultural traditions and his worldview. The theme on the back of the truck may also wholly or partly depict the homeland of the trucker through scenic representation, some landmark, emblematic object or other form of association.

The back of the truck according to Jamal J. Elias is, "the most sociologically undetermined aspect and one where personal expressions

have always played a greater role than on the sides” (Elias 2001, p. 166). Here one may find pithy statements, small verses and jokes. Their messages are always easily understood by on-lookers. While previously these rear boards mainly featured one big portrait or painting, nowadays usually they depict both pictorial and written matter. However, the images and the text always supplement one another perfectly and further heighten the effect.

Full size paintings and portraits are still found on the rear boards or in some cases smaller images surrounded by embellished designs. Though now more rare, the popular image of *buarq* (a mythical human headed, winged horse that is said to have carried the Prophet Muhammad (pbuh) to the dome of the rock in Jerusalem and back in a matter of fractions of a second) has been coming down for generations. Currently missiles or F 16s are more often depicted as objects of speed. Other religious themes sometimes found here are mosques and shrines, but these are usually subjects selected by devotees of particular saints. Other common subjects are popular celebrities such as famous singers, dignified portraits of religious figures, political and national leaders, martyred soldiers and live military leaders. There are also icons of Sufi saints, paintings of Bollywood and Lollywood stars, the picture of the owner of the truck may also feature the portrait. From among wild animals, eagle has been a popular image for long. Nowadays a trend of smaller portraits is developing, less stylized, more realistic and better executed, like figures 3 and 6; or they may even be smaller like realistic miniatures. Sometimes these may look almost like photographs, deliberately posed, quarter-length portraits or full-length as if taken in a studio. The painting may be of the owner himself or a member of his family. The selection of these subjects is quite erratic and may represent his tribe, his religious sect, village caste or clan. To understand the relationship between the text and the visual content one should know about the background of the subjects and topics and the significance they hold for the viewer. Of course, this is common knowledge except for those who may be alien to the environment.

The portrait at the back is almost always chosen by the trucker. The fact is that these portraits are not chosen arbitrarily, but from the owner’s need to define himself as a member of a particular social or ethnic group. The owner of the truck is identified by these various representations or paintings which hold significance in this respect. He strives to tell something about himself, his sense of identity and relationship with his

region and local culture. Since he and his truck have to travel all over this vast land, he feels the need to proclaim his own place in the general scheme of things. This is not necessarily a parochial tendency; he wants to communicate and be with the world he sees around him.

Portraits on Trucks

Truck portraiture represents refined craftsmanship and often some higher social and less often personal values through icons. For instance, Badshah Khan stands for Pashtun values; Pakistani flag represents patriotism; the image of the trucker's child shows his personal love and care. Can anyone dismiss such creative endeavors as mere kitsch? Thomas Kulka answers this question: one person's kitsch is another person's art, and what is or is not kitsch is determined by individual likes and dislikes (Kulka, 2002, p. 3).

Today, a plentiful supply of articles and books about the truck art of Pakistan is available, but surprisingly, there is very little research on the portraiture in this sphere, although the developing trends in the plurality of subject matter of this aspect and in the aesthetics and taste reflect several new changes in provincial and ethnic thought and rural aesthetic appreciation that should be of particular artistic and sociological interest. Therefore this paper deals exclusively with the current trends of truck portraiture and investigates basically two fundamental approaches to visual analysis of this aspect: iconography, what do the popular icons, places and objects represent and how do we recognize their significances? And, what history and changes in society do these images tell us? These questions will inevitably take us into a maze of cultural, aesthetic and social values that shape the way portraiture functions and sometimes they may unveil a long tale in a semiotic moment. I will attempt to give simple analyses of these questions. I am sanguine this present paper will interest all those who wish to understand truck art from the contemporary perspective of the portraiture it depicts.

Popular Portraiture and Current Trends

The portraits usually represent the ethnic taste and preferences of various provinces or regions. For example former prime ministers of Pakistan Zulfiqar Ali Bhutto and his daughter Benazir Bhutto are popular subjects of truck portraiture in Sind province. The portrait of the first military ruler of Pakistan, General Ayub Khan appears on several trucks of the Hazara region. Similarly, the portrait of Allama Iqbal continues to feature somewhat as a national icon associated with the formation of Pakistan along with an eagle which is a famous symbol used in his

poetry. Sometimes some inspiring verse of his is also written. All these are all-time favourites. However, another figure of national significance is the portrait of Muhammad Ali Jinnah that in fact seldom if ever appears on the rear of the truck. Instead, nowadays smaller size photo like paintings of him are sometimes seen on the sides of the trucks (Elias, 2011, p. 172). At one time the image of Badshah Khan, a Pakhtun national hero, was quite common in trucks of the frontier (occasionally this portrait still features). Similarly, G.M. Syed, a Sindi nationalist leader used to appear in Sind, but now its frequency has declined considerably.



Figure 1. Portrait of a famous film star Mustafa Qureshi, painted on the back of the truck. Sargodha 2016

Among the stars of Pakistani film industry (Lollywood), the face of Mustafa Qureshi (Figure 1) is now seen on several trucks. The interesting fact is that this actor normally plays the role of a villain. The popularity of this portrait is due to his famous phrase, “*Nawan aaya eien, sooneyan*” (‘Are you new here, dear?’ It is the cowboy movie equivalent, but this Punjabi phrase is more ingratiating in a

sinister manner) from the blockbuster Punjabi movie *Maula Jatt*. This remark has become the hallmark of the movie and is often even written underneath the picture. The addition of text to the visual depiction plays a vital role in understanding the context of the image. In these cases, the impact of the close-up view of the star, the simplicity of the content engages the gaze of the viewers. It is also interesting to note that previously famous female movie stars of both Bollywood and Lollywood were seen on trucks; however these have vanished as the local film industry slumped and now the portraiture of popular singers has taken their place, especially those who sing folk/rural songs.



Figure 2 . Back of a truck with the portrait of Ataulah Khan Esakhelvi.
Muzaffargarh, 2016.

Currently there is a trend in truck portraiture that the majority of popular icons are contemporary figures rather than those from the past. They are painted in new forms and styles and people can recognize them immediately. For example Figure 2 portrays the famous folk singer Attaullah Khan Esakhelvi. He is represented in many characteristic iconic styles on trucks. Vehicles carrying his portraits belong to almost every region of Pakistan. The reason is that he sings in several dialects and languages: Seraiki, Punjabi and Urdu as well as in Pashto. Moreover, the drivers carry cassettes and CDs of his folk songs which they listen to during travelling far and wide throughout Pakistan. His images are supported with his name, the driver's name as well as some information about the driver's village, or towns along with contact numbers.

Figure 3 . Portrait of an Ustad (teacher) on rare of the truck. Faisalabad, 2016.



Previously pictures of the owner (or permanent driver) did sometimes appear on the back of trucks. However, another new trend that has become quite common is that apart from the owner, pictures of his family members and other figures connected with his family, clan, tribe or sect are represented rather than choosing images of renowned public figures. These serve as a record to

depict more personal feelings, devotional love, veneration or respect and thereby, occasionally reveal aspects of the cultural background of the people concerned. Pictures of parents and elders not only show love, but also respect for older people which is supposed to be a revered religious and cultural principle in society; pictures of tribal leaders or spiritual guides shows deep tribal affiliation and religious devotion respectively. Figure 3 is that of the rear of a fully decorated truck with a skillfully painted portrait of a teacher (*ustad*). It is unusual that a truck owner should have the portrait of his *ustad* painted instead of some near and dear one or famous personality. When I interviewed the owner he told me that he revered his old mentor; that it was because of his prayers that he had become successful in life and he had taught him truck driving. Respect for a teacher is an important principle in local Pakistani societies. This portrait also gives some information regarding the names and other details of the owner and drivers. In fact the artist, Shabbir, is a well-known truck portrait painter of Chiniot (a tehsil of Sargodha) and almost every third portrait on a truck there is painted by him. Usually a good painter like Shabbir charges almost five thousand rupees (50 dollars) for one portrait. However, this rate may vary from region to region.



Figure 4. A formal portrait of a deceased man. Bahawalpur, 2016.

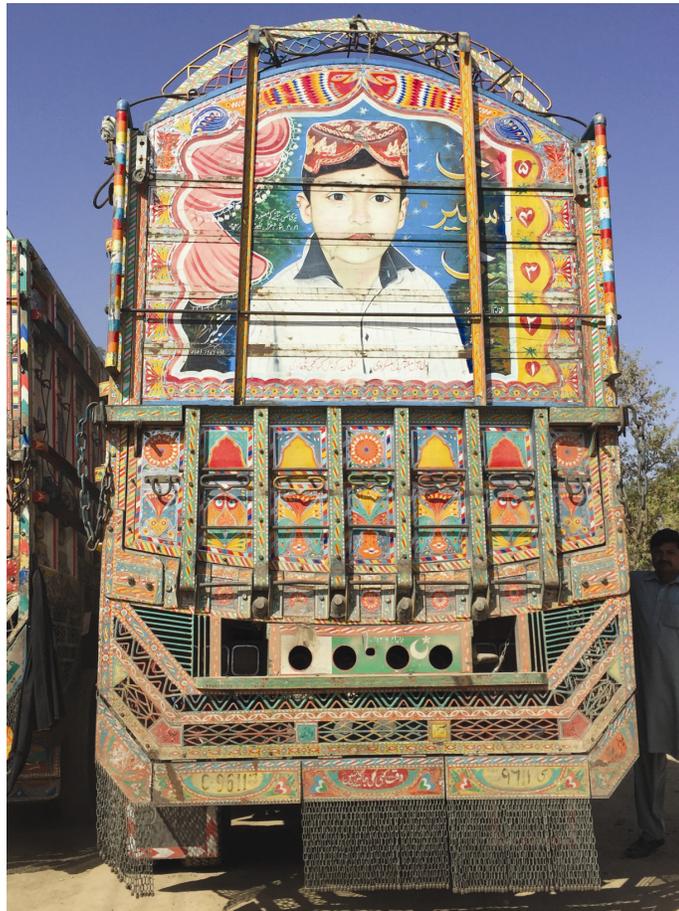
Many trucks carry portraits of relatives of the trucker. Such portraits evoke personal poignant emotions. Figure 4 shows a portrait of a deceased man, the truck owner's brother who died in a truck accident. According to the interlocutor the portrait kept his memory alive and reminded him of their time together driving on long journeys in their truck. Regarding emotions generated by the pictures of deceased men, Csikszentmihalyi and Rochberg-Halton, in their book "The Meaning of Things", write:

In their (photos) ability to arouse emotion there is no other type of [medium] that can surpass them; they are perhaps equalled only by stereo [films]. ... Because photos bear the actual image of a departed kin they can acquire an almost mystical identification with the deceased person. (Csikszentmihalyi and Rochberg-Halton, 1981, p. 69)



Figure 5. A pair of toddlers in single image. Jhang, 201

There are of course definite objective and subjective circumstances involved in the display of personal portraits in this social class (middle class). Of course drivers have to spend several days away from their families, thus they need pictures of their loved ones to compensate their emotional loss and these prominent, large portraits become symbols of their love. Portraits of important people and family members are quite common in well-to-do homes. They show the social standing of the family. However, getting a portrait of a family member painted on the rear of their trucks is an extraordinary task for the owner and that shows his superiority within his class. Moreover, this is a way of honouring a family member, especially a deceased one.



There are many mass produced, cheap posters available in the market that middle to lower class people buy to adorn their homes.

A popular theme of these posters is adorable toddlers and innocent babies. They have a wide appeal among the public because of their beauty and innocence. Now another trend that is gaining ground is that these paintings in the style of these mass produced photos of cute babies and toddlers and young boys are being painted on the rear of trucks. Usually the owner has pictures of his own children painted in this manner, though occasionally this may be only a reproduction of some ‘toddler poster’ that has particularly appealed to him. Often the name of his boy is written with some other text giving information, expressing love, occasionally with a verse. Figure 5 shows two brothers and contains short slogans representing the theme of love between them. The background is like that of a poster. The composition which is tasteful and the figures centrally juxtaposed, reveal the aesthetic taste of the truck



Figure 6. A single portrait of a toddler on the back of the truck. Multan, 2016.

owner. Likewise, figures 6 and 7 of single portraits of toddlers carry a special meaning for the owner of the truck, deep love for his son. These pictures serve as a permanent memento for him and give meaning to his life and work while driving down long, lonely roads. A culturally interesting aspect is the prevalence of pictures of boys, reflecting a mentality that idealizes the birth of boys and is disappointed in getting daughters because they consider them burdens. Also a picture of a daughter, no matter an infant, will seldom or never appear, because of the custom of observing the veil in these classes, and this precludes beloveds and wives also. According to Pierre Bourdieu such photos are real *sociograms* (Bourdieu, 1990, p. 6).



Figure 7. Truck from DG Khan carrying portrait of Usama Bin Laden. DG Khan, 2015.

These paintings on trucks are not permanent; they fade or deteriorate and have to be changed in the course of time or in some cases according to the political or social scenario. For example during the US invasion of Afghanistan back in 2001 after September 11 attacks, the posters of Usama Bin Laden became popular and hit the streets in Pakistan and also in Afghanistan. His portraits in heroic postures still continue to be fairly popular, Figure 8, but has decreased after the initial idealizing surge and disillusionment regarding terrorism. Another example was that during the 2003 US invasion of Iraq, posters of Iraqi President Saddam Hussain kneeling in prayer with symbols of Iraqi military power and the image of Dome of the Rock in the background became prominent throughout the country and adorned the walls of domestic as well as public spaces like trucks. But now with his abject defeat, this theme has gradually disappeared completely. In the modern scenario, the current political leadership is not considered suitable for representations on trucks. Several people I interviewed commented that the reason is that they are not doing wonderful jobs for the development at any level in Pakistan.

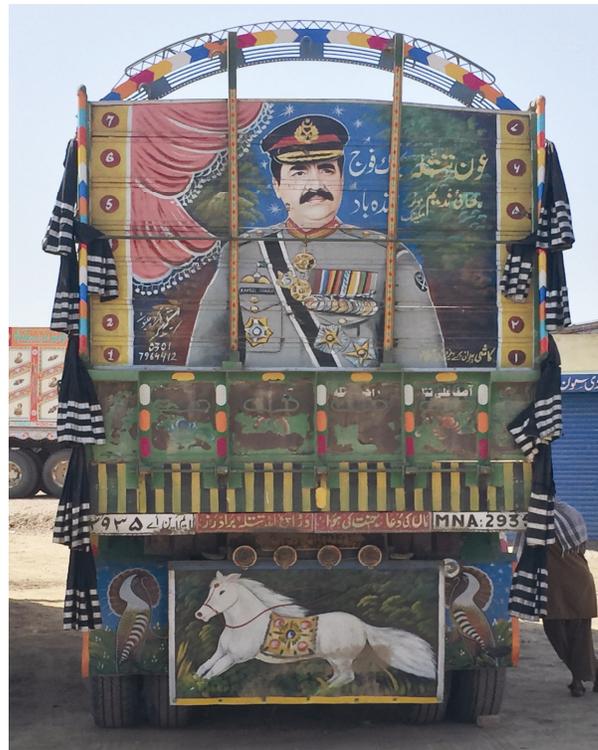


Figure 8. . Portrait of a sitting Army Chief General Raheel Sharif on the back of the truck. Lahore, 2016.

Further, there are regional and ethno-communal dimensions to recognizing public figures as heroes. Thus the portraits of army men, especially martyrs and generals of the past and present appear on the rear of the trucks because they are not identified with any particular province and the leaders enjoyed great powers and authority. It may be noted that the transport industry is more prevalent in areas where the tribal system still continues or has great influence (e.g., the frontier regions in the north west); areas that are more feudal and thus feudal clans and castes affect society (rural Sind) or places where the feudal system is breaking down but feudal clannishness maintains a base (Sargodha, Mianwali, parts of the Seraiki belt) and thus these people have a natural tendency to appreciate authoritarian figures like they obey their sardars, chiefs, *vaderras*, Chaudries, etc., and valorous fighters. As mentioned before portraits of the first military ruler of Pakistan, General Ayub Khan, who brought a surge of industrial progress in his time, was very popular once and continued so for a long time and is still relatively common on trucks today especially from his home region in Hazara. The portrait of Major Aziz Bhatti who was martyred in the war with India in 1965 and awarded Nishan-e-Haider, Pakistan's highest medal for bravery, is also common on contemporary truck portraiture. Also truck paintings of the hero of the Kargil conflict in 1997, Captain Karnal Sher Khan (also a recipient of the Nishan-e-Haider) has become popular and appears on most of the trucks from his home district Swabi (in Khyber Pakhtunkhwa). These icons pay homage to these heroes. However, now a new trend that has become noticeable is portraits of the incumbent army chief, General Raheel Shareef, Figure 9. He has caught the people's imagination for his vigorous action against terrorists and efforts to improve the image of the army. He got wide support throughout the nation. Truckers carrying his portrait feel proud. One of the interlocutors said that he would never rub out the picture of General Raheel's on his truck until with time it got completely effaced; and then he would replace it with another portrait of his. Thus, portraiture in truck art with its own repertoire of signals and messages gives to its inceptors an opportunity for idealization of certain public and domestic figures, and shows the

vital relationship between these portraits and the truck owner, directly reflects the social dimension of human life as a field of action of certain sections of the public.

Conclusion

The portraiture that appears on the rear of trucks has aesthetic value. They provide a catalogue of pictures of people, once renowned or currently who have become icons. They present a vibrant, kinetic gallery of portraits reflecting the thoughts, aspirations and feelings of various people from different provinces and sometimes these pictures cannot help but grab the attention of the most blasé motorist on the highways. And for those who might care to take a deeper interest in these works of art; each one evokes visual pleasure, shows unique and different methods of composition and execution of this genre and most important, they usually tell some tale of persons from the various provinces and regions of this country. The subjects, their forms, the colouration, background and the visual impact the artist paints are contrived to evoke distinct memories and deep emotions in the trucker, often at a personal level.

Fundamental to these portraits being a distinct genre in the vast repertoire of artistic representation on all sides of the truck, the meanings such folk and kitschy art exhibit shows that they increase the personal attachment of people with their trucks. Moreover, this truck art is becoming a wider cultural practice and in this idiom the aspect of portraiture is gaining significance and developing new techniques, it reflects the fact that these have an aesthetic attraction for many people and they appreciate the beauty of these representations and consider them beautiful in their own right. Further, artistic scholars, collectors and aficionados are becoming more interested in this ethnic art form.

These portraits provide the viewers with a basic sense of narrative through frozen images, whose forms are derived from different traditions of popular and traditional culture and subsequently they become the story-telling devices. Since the images are seen while travelling, they serve as records of reality, as documentary evidence of the people, places, things, actions and events they depict. Moreover, a beautifully decorated truck with a

fine painting on the rear shows itself clearly superior to other trucks.

I believe that in the future contemporary photography techniques will also start to be used in making these images. Nothing can substitute the personal endeavor or the touch of the craftsman, and of course, these techniques are bound to be expensive. Let us hope they only supplement the artisan's handiwork and not supplant it, as has happened in regard to cinema posters. A portrait is a space of pleasure that holds a recorded moment in stillness, capturing and offering up for contemplation an image of often something lost. In this sense the portraiture reminds viewers of the fleeting nature of the world; of the transience of beauty and mortality of life. Contemporary truck portraiture also tells us about what has been lost or eradicated in contemporary times in various regions of this country. These portraits reinforce what is timeless and highlight the different types of people around us. Thus, they show us what a vast country this is, not only in size but also in cultural diversity.

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THROUGH A GLASS DARKLY: THE PORTRAYAL OF INDO-PAK CULTURE IN ZULFIKAR GHOSE'S CONFESSIONS OF A NATIVE-ALIEN

*Asma Aftab

ABSTRACT

The article seeks to present a critical reading of the cultural portrayal of Zulfikar Ghose's memoir *Confessions of a Native-Alien*. The reading of the text is informed by the theoretical perspective of Edward Said for whom the migrant intellectual's cultural representation not reflective of the actual reality of the indigenous culture and is essentially colored with western prejudices about natives' backwardness. Far from being a sympathetic insider who describes and explains the native culture with empathy and intimacy, Ghose's narrative is a distant and lifeless repetition of some of his memories and events related with his immediate family and community. Instead of showing his connection with his past and collective community in a meaningful way, his cultural representation reduces the complex diversity of his native culture into a stereotypical description of what Said has termed as a "living tableau of queerness" with no life and overflowing energy. The cultural portrayal that emerges out of Ghose's memoir obfuscates more than it reveals the true nature and essence of a particular community in a wholesome way and does not enhance or improve our understanding of Indo-Pakistan culture by engendering cross-cultural understanding.

Key Words: Stereotyping, Orientalism, cultural representation, discursive reality, empathy, cross-cultural understanding, Pakistani Literature in English

INTRODUCTION

In the introduction of Waterman's recent work on Pakistani English literature, Shamsiehas credited Pakistani English writers for "challeng[ing] ... the stereotypes perpetuated in the West" about their people, culture and community (Waterman, 2015, p.xi). Shamsie's observation is not reflective of the actual terms of representation with which Indo-Pakistani culture and society have been presented by mainstream Pakistani writers in English. Far from engaging in a productive and complex task of questioning the stereotypes about their people as backward, extremist and violent and presenting a better image of their culture, the Pakistani English writers, including Ghose, have been instrumental in perpetuating these stereotypes, alleging the traditional Pakistani culture with violence, misogyny and inhumanity.

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Among the pioneering writers of Pakistani English literature, whether it is Suleri (1989) for whom the very existence of women in Pakistan is synonymous with absence and non-existence, or Aslam (2004) as a contemporary voice, the cultural presentation of Pakistan is ubiquitously negative and malignant with its stultifying and suffocating traditions or spectacles of violence and abuse against women and others marginalized. Far from questioning and dismantling the stereotypes about their people and society, these literary and discursive accounts have further strengthened and reinforced them with their stamp of validity. Since the knowledge is coming from the horse's mouth, the so-called insider's perspective – it is hardly questionable in terms of its legitimacy.

In the present article, I have discussed the peculiar portrayal of Indo-Pakistani culture in the autobiographical memoir of Zulfikar Ghose (1965) *Confessions of a Native-Alien*. It is important to mention that despite the general cataloging of Ghose among the pioneers of Pakistani English literature, his relationship has remained elusive and ambivalent with the land of his birth¹ – Pakistan as well as India where he spent the early years of his adolescence and youth before migrating to England.² Ghose's identity as a Pakistani writer is further problematized in the wake of his loud and repeated expression of dissociation, detachment and distance from all barriers and boundaries, be they geographical, ideological or nationalist (Abbasi, 2011, p.114). Notwithstanding, what qualifies him as a Pakistani English writer is the sole fact of his being born in a Pakistani city Sialkot, whereas his literary and subjective predilections situate him more in line with his western/American identity and worldview.

Distant and Detached Portrayal of Culture

In *Confessions*, one does not find any sense of belonging and indebtedness on the part of Ghose towards his native culture. This is most evident in parts of his memoir where he gives vent to his emotional and psychological distance from many aspects of his family, community and collective culture. At innumerable points, this distant and detached

²Tariq Rahman and Claire Chambers in their separate discussions on Ghose have argued the same in terms of his subjective identity and association with Pakistan and India to the extent that according to Chamber, Ghose has “left out of the Pakistani group due to his “wavy links to Pakistan”(as cited in Waterman, 2015, p.2).

outlook is culminated into a sheer lack of affinity and association for the collective norms and traditions of Pakistani culture, demonstrating that he is not at all “integrated with his people” with home he “maintains an outsider’s relationship”(Fanon, 2004, p.159). Even in recollecting and recalling his past days and childhood memories in Pakistan and India, his voice is devoid of any association and belonging and remains obviously distant and detached. In the chapter *Native Abroad II*, Ghose comments on various aspects of the traditional family system in Indo-Pak culture where a man does not marry a woman but the entire family (p.137), and where love marriages are not allowed by parents since “arranged marriages involve substantial material gain to the young man” (p.35). His own love affair with a Catholic girl Heather did not last as the traditional Indian culture does not “permit lovers of differing religions”(p.35).

In describing his childhood memories, he comments, quite distastefully, on the complex web of relations in the extended family system of Pakistan where he was born and raised as a child. His description unambiguously reflects his disapproval and distance from the essence of his culture where one man usually the “eldest male” is enormously burdened – far greater than in any other culture of the world – to “ensure the existence of the other members of the family” (p.2). For this, he is expected to “stretch his hundred-odd rupees a month to feed and clothe some twenty members of the clan” (p.2) – something that Ghose does not approve in case of his own father. He refers to his personal experience of being part of a family that was “living on one man’s brain and seven men’s hard work” and criticizes the extended family system where there is “no scope for individualistic gestures” (pp.49-50). Thus in referring to his extended family in Pakistan, he does not mention the feelings of love, sympathy and sacrifice with which the family members were connected and united with one another. Instead, he criticizes his uncles and aunts who were all dependent on his father for their livelihood and felt relieved when his father decided to migrate to England as nobody from his extended family in Sialkot could now “intrude on [their] prosperity” (p.72).

On a related note, Ghose’s description about his large family can be contrasted with the subjective outlook of the African writer Nguugi (1986) who valorizes his childhood as being one of twenty-eight children in the extended family, raised with a mixture of Gikuyu traditional

customs and Christian values. This extended family with its web of relations and associations connects Nugugiso strongly with the values and norms of his family and tribe and furnishes him with a perspective where past is characterized with “dignity, glory and sobriety” (Fanon, 2004, p.148). However, contrary to this perspective, Ghose disapproves and criticizes Eastern culture for its strict parental control and the rigid views of the elders and narrates her grandmother’s resentment that she shows against her son’s decision of joining army by fasting and sitting for long hours in the sun, showing her “hurt physically with an aura of self-humiliation for those around her to be hurt and humiliated in accepting her rigid views” (p.17).

Stereotypical Portrayal of Indian Culture

Ghose’s sense of alienation and distance from the traditional aspects of his native culture engenders a discourse by creating certain stereotypes about Indian people with their weather, wickedness and weakness of mind. At times this becomes so explicit that while reading his memoir it seems as if one were reading some Orientalist tale with its so-called cult of nativity – marked with natives’ ignorance, filth and debauchery. In his preface to Fanon’s *The Wretched of the Earth*, the French existentialist philosopher Sartre has analyzed so succinctly how the colonial rule has constructed the colonized subject by

breaking him in halfway. The result: neither man nor beast, but the “native”. Beaten, underfed, sick, and frightened, but only up to certain point, yellow, black, or white he always has the same character traits – *lazy, sly, and thieving* who lives on nothing and understands only the language of violence. (2004, p.1, italics mine)

In line with Sartre’s argument, Ghose constructs a native subject who is defined and determined with certain stereotypes and myths about his subjective and cultural identity. During his visit to India and Pakistan as a sports journalist he comments on the so-called Indian ways which are stamped with his explicit disapproval and distance. He describes an Indian man who “sleeps in the heat, his stomach covered in, his face turned to the dust, an arm stretched out, the hand in the dust” as being a Indian “he has nowhere else to go [but] to the earth and one day he will never rise from it” (p.139). Another typical stereotype that he often associates with Indian culture is the superstitiousness of its people,

showing them as weak-minded and psychologically frail. He compares his parents' religious belief which they exhibited during an earthquake with a primitive and pre-modern man who is "fretted at the sight of a comet, wept during a hurricane, and prayed with dry lips during the months of drought" by considering these as "afflictions...brought upon himself by his own wrong deeds" (p.10). In a similar manner, he narrates his childhood memory when his father was cursed by his grandmother while he was lying in his bed and hearing the cross accusations which he "would not want to hear again from a mother and son" (p.50). The effect of his curse was considerably palpable on Ghose's mother who due to her "illiteracy and simplicity was terribly pessimistic" (p.156), believing that "a curse from an elder member" is "a potent thing" that inevitably brings with it "the gloom of imminent disaster" (p.50). As a corollary, his description of his grandmother as a controlling cursing woman willfully belies the kind, accommodating and usually-praying grandmothers in the traditional family system of Pakistan, underscoring his greater proclivity of mirroring a negative image of his culture by excluding the positive side.

Having read his repeated references to the alleged sloth and greed of Indian culture, one has the impression as if there were no greedier and lazier people elsewhere but India – the bloody country where he has to drink black coffee to keep himself awake (p. 137); and where "time moves differently" as the "omnipresent sun encourages sloth" (p.127); and where one "can belch, fart, spit" wherever one chooses to do so without any internal or external restraint (p. 60). Besides their weather, hygiene and sloth, another stereotype that he creates about Indians is what he terms as the "fatalistic acceptance of sufferings, even of inconvenience" which is an essential feature of their collective consciousness(p.140). Thus he considers the Indians' strange temperament of resignation against all injustice and misery, no matter how massive and unbearable, as if someone had learnt to "lie back and enjoy" the rape since he could not stop it (p.140). The abject poverty of India forces him to contemplate on the difference in class and status and fills him with "bitterness" – but then this bitterness is nothing worth in India than a "laugh, a loathsome laugh of a fat, cigar-smoking businessman who has just been told a dirty joke" (p.139).

At many points in the narrative, Ghose seems to be contemptuous about Indians' love for money and materials, which like their prototypical sloth, is a product of their culture as he says "the most important thing in India is money and you should see how they make it" (p.139), and remarks rather sarcastically "... and many Indians do nothing else when they are not making money" (p.60). Another reference to the materiality of Indian culture is made when he refers to his grandparents' two obsessions either "Allah or money" (p.135), and declares rather sweepingly that the "major reason why people pray is that they want more money" (p.131).

Whether it is the Hindu festival *Devali* which Ghose repels because of its "material selfishness" (p.131) or the Indian newspapers embodying the "native taste for an exaggerated, inaccurate vocabulary" (p.133), all aspects of his native culture impart him a sense of emotional distance and detachment, multiplying his feelings of alienation even in his apparent nativity.² It is quite ironical to see that the stereotypes that Ghose creates about Indian people prove to be quite real in his own case when he was given the role of the soothsayer in the performance of *Julius Caesar* during his school in England because "the master thought that that was the best part for an oriental" (p.68). Paradoxically, when he describes Indians' love for money, it is always in a negative light, but the same love for pound note when it is described in the context of his father (p. 73) becomes admiring as denying the importance of money in t/his case would be a blasphemy" (p. 80).

Religious and Sacred Aspects of Native Culture

In an attempt to absolutely ignore the spiritual and sacred side of Indians' religiosity, Ghose comments on many people of his family by exhibiting his explicit difference from the ways they practice their faith in their mundane life. Thus his cousin who knew and remembered the whole chapter of the *Quran* becomes a foil against his inability to read or memorize anything in Arabic from the sacred text (p.7). More precisely, while describing various aspects of the spiritual life of Indo-Pak culture, Ghose fails to show any respect and regard for the vital significance of religion in the construction of individual and collective subjectivity of his people that he claims to represent in his writings. He gives a horrific description of the ritual of circumcision by referring to his personal experience in his childhood when his family forced him to undergo this

against his will. There is a peculiar air in which he narrates the incident with all its details, when he was “trapped like a cockerel” trying to avoid the “moment of slaughter” by “screaming and raising hell and doing [his] best to dodge out” against his uncles who were forcing him to “become a *Mussulman*” (p.14). In a mixed sense of horror and sensation he describes further details of the ritual which was done by the local barber with the same “razor ... he has shaved [his] head a year or so before” (p.15). In many ways, his tone and voice not only situate him distant from his cousin and entire folk around who were “damned magnanimous” about the ritual but also embody his resentment “against the first violence performed for cultural or religious reason” on a male child in Pakistani culture (Waterman, 2015, p.135).

Here and elsewhere, the narrative becomes a replica of an orientalist account with its frequent referencing of natives with their alleged or actual corruption, debauchery and filth. He comments on the religious faith of people living in the traditional Indo-Pak culture as if he no more belongs to them. His presentation of the Indian *Sadhu* is fraught with the characteristic stereotypes of an Orientalist tale and echoes the bizarre extravaganza of an Eastern setting with its myth, mystery and mystique. He describes the Indian *Sadhu* who was “absolutely naked, his body smeared with ashes. His hair, long and knotted” touching his shoulders, his “tongue hanging out of his mouth, had a spear pierced through it and ...was supporting the whole weight of the spear as well as bearing the wound, the pain” (p.59). And then in a perfect mimicry of an Orientalist Ghose calls him a man who with his “brisk pace” was “intent on reaching a goal” but “despite the holy intention, despite the spiritual quest, which no doubt burned in [his] breast was something of *the aimlessness* of India” (p.59, Italics mine). In another instance, he narrates his experience of visiting the sacred river of Ganges when he vents his feelings of dislike for the religious devotion of *Hindu* worshippers taking a “bodily plunge” in the river as the “culmination of [their] lifetime’s ambition” but to Ghose it was the “foulest river in the world” (p.60) and the Indians were bathing in it as:

...profligate despite the poverty, seeking a purification of the soul and *blind* to the filth of the streets, hurrying despite the *inbred inertness* that is the *curse* of the *Indian body* because of the centuries of heat, urgently engaged in an activity which is as

uncreative as it is *wasteful*. This was India marching on with heaven as its goal even though the road was mere dust (p.61, italics mine).

Ghose's voice in these lines is so obliviously denigrating and stereotypical so as to echo and resemble the Orientalist stereotypes with their bizarre mixture of natives' spirituality and superstition; festivity and filth and outer piety and inner corruption. In an extreme sense of detachment and distance, Ghose singularizes him from the entire filthy folk of India by looking around

with admiration and pity, with love and hate as one may handle a jewel in a shop knowing that he can never purchase it, so that he can both praise its beauty and *denigrate the people who, he feels, will abuse the preciousness of the object*. (p.61, italics mine)

On a related note, this indifference and contempt that he feels for his native culture and its collective ambience is sharply contrasted with the Francophone intellectual and poet Césaire, who on his return to his native land, makes a passionate appeal to revive and reconnect him with his soil, his people and their collective spirit: "[M]ake me the lover of this unique people/make me commissioner of its blood/make me the agent of its resentment (as cited in Kesteloot, 1995, p.169). Whereas Ghose with his so-called rational self is unable to identify anything with this atmosphere of whimsicality, magic and superstition, Césaire does not hesitate to identify and realign his subjective self with his land by imbibing the "*savage faith* of the sorcerer" (as cited in Kesteloot, 1995, p.169, italics mine). In Wilder's view, Césaire's gesturing signifies his complete immersion into his native culture combined with his conscious distancing from western modes of consciousness with its so-called "communicative rationality" and "conventional temporality" (2004, p.40). However, Ghose's distant and disdainful outlook against the devout Indians and their "wasteful and uncreative" ways is emblematic of his disrespect and indifference from the distinctive cultural essence of a living community that he is associated against his will.

A Living Tableau of Queerness

It is very pertinent to compare Ghose's presentation of his native culture with another migrant writer V.S. Naipaul who presents a similar picture of Indian people with their sloth, blackmailing and criminality combined with their lust and fatalism (1964). In his remarkable analysis of the

third-world migrant intellectuals (of which Ghose and Naipaul are prominent names). Said (2002) analyzes how their literary and intellectual projects are full of denunciation and disapproval for their indigenous cultural norms and practices. The cumulative effect of such discursive construction of stereotypes is that they turn the Orient into a “living tableau of queerness” (Said, 1978, p.103).³ Thus Ghose is not hesitant in describing the *Pukhtun* custom of eating lamb stew in a “large port [that] one associates with cannibals” (p.13). Suffice to say that the use of the word Cannibals signifies the essentially Eurocentric outlook of Ghose and is reminiscent of the colonial logic that views natives in an essentially dehumanized color with their “abased state of being”(Ashcroft et al., 2000, p.31). According to Ashcroft, the word Cannibal is an “especially powerful and distinctive feature of the rhetoric of empire”, that far from being a merely “descriptive” term is an “ontological category... synonymous with the savage, the primitive, the ‘other’ of Europe” (2000, pp.30-1).

In using such discursive construction for describing natives’ customs and cultural practices, Ghose continues to view them by wearing western blinkers and unmasks his scanty and insufficient knowledge about his indigenous culture in particular and East in general. Despite his distance and dissociation from all ideologies and labels, his epistemological outlook is laid bare when he (un)wittingly reinforces the stereotypes about native culture by giving them a stamp of validity. In his analysis of the particular portrayal of India and Pakistan in Salman Rushdie’s fictional narratives, Raja (2009) has argued how Rushdie’s works fail to bridge the gap between east and west as they are replete with gross generalizations and even mistaken assumptions about the cultural ambience of East in general and India/Pakistan in particular. Instead of debunking these myths which are generally associated with east, Rushdie’s art and narration become instrumental in perpetuating and

³Said further explains how these stereotypes about natives such as “cudgeled slave”; “the coarse trafficker in women”; “the thieving merchant” create an “oriental subject” above and beyond the reality on ground (1978, p.103). To support his argument, Said criticizes the manner in which Flaubert has given a ludicrous description of an Egyptian Bazar in Cairo by ‘Orientalizing the Orient and Oriental’ into fixed categories of lust, corruption and debauchery (1978, p.49).

indoctrinating the same myths in western consciousness by “lending” them “the legitimacy of the voice of a cultural informant”(Raja, 2009, p.8). Raja further analyses that in the backdrop of the western / metropolitan critics’ lack of direct knowledge about east and its cultural norms, “these fictions [with their aura of myth and magic] *had now become my students’ truth*: Hence wife beating, polygamy, murder, and terrorism became the main tropes for them to define the postcolonial world, and since they read it in their own time, the *text* alone was not sufficient in educating them about the cultures of the periphery, it rather became a site that *cemented* their previously held stereotypes (2009, p.2, italics mine).

Moreover, such representations willfully confuse the specific context of various cultural customs and beliefs of a particular community – hence failing to appreciate the vital link that the sociologist Pierre Bourdieu elaborates between habit and habitus. In Bourdieu’s view, certain habits and customs are meaningful in their totality and are understood if and when they are placed in their specific context. In confusing the specific nuances of various practices and rituals in the collective cultural life of his people, Ghose fails to appreciate the mutual dependency of habit and habitus in constructing a cultural landscape. His refusal to acknowledge the specific cultural context obstructs his ability to engage with the crucial task of subverting these stereotypes. Instead he seems to perpetuate and reinforce them as his cultural portrayal is heavily based on the western stereotypes about eastern culture with its alleged backwardness, savagery and primitivism.

The aftermath of such intellectual and discursive representation of a cultural or social reality is discussed by Said who criticizes the migrant intellectual for his presentation of the native culture with its so-called “follies, its corruptions, its hideous problems” (2002, p.100).⁴ That such representation of native culture and its norms by migrant intellectual are neither empty of “western condescension” (Said, 2002, p.102) nor from the “pressure of western ideals” as they are usually received and

⁴Said has launched this critique against V.S.Naipaul and his representation of East and its cultural norms, for details, see his *Bitter Dispatches from the Third World* (2002).

accepted by academy quite unreflexively.⁵ The “native informant”, in the words of Raja “has been appropriated by the metropolitan critic”(2009, p.9) who will refer and use these literary accounts whenever the “inconveniences of the Third world are to be attacked” (Said, 2002, p.103).

The cultural portrayal that emerges out of such discursive accounts is characteristically simplistic and reductionist as it refuses to account for the complex historical, ideological and social determinants which constitute the very bases of human culture. Instead of viewing native culture with empathy and intimacy, such cultural accounts tend to colonize and monopolize the subject by refusing to engage in what Menon has called the “density of argument with a lived community” (in Chatterjee, 2010, p.3, Introduction). Subsequently, the very possibility of cross-cultural understanding and knowledge is reduced as the metropolitan reading public is largely complacent with the way reality is presented by the so-called insider with his first-hand knowledge about his native culture. Notwithstanding the high reception of these works inside academy and their market potential, they neither bridge the gap between cultures nor do they enhance empathy and understanding between people of different communities. Instead they crystalize the subjective outlook of their authors by ‘obliterating’ “any sympathetic feelings” they had or might have for the world they once belonged to, and produce “more dependence, self-disgust” and “apathy” among the wider reading community about the traditional and normative aspects of their culture (Said, 2002, p.103).

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Book Review

THE LAST TEA --- A PAKISTANI PERSPECTIVE

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The Last Tea

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M. Athar Tahir has recently added another verse collection viz., *The Last Tea* to his rich creative repertoire of five such anthologies titled *Just Beyond the Physical*, *A Certain Season*, *Yielding Years*, *Body Loom*, and *The Gift of Possession*. His literary-cum-artistic credentials need not be over-emphasized. He is a poet of international repute. His contribution to the English letters is enormous like the diversity of his vocations as a conscientious civil servant, an ingenious writer, a competent translator, an adept painter, a capable calligrapher, and an ardent archeologist.

In the contemporary milieu of the literary tradition, irrespective of its peculiar nativity, the poet has emerged as a pioneer of change who provides his readers an opportunity to breathe out of the environmental suffocation born of hypocrisy, fanaticism, and humbug.

Tradition is thus an attitude of life in the domains of intellect, creed, and practice. Its notional significance lies in the socio-cultural precepts being cherished and pursued in a given community of men. It is dynamic, not static. Its perpetuity is analogous to change which incorporates a whole process of fruition, transposition, innovation, and adaptation, catalyzed by the charisma of what Eliot would fondly allude to as 'individual talent'.

Athar Tahir's individual talent manifests itself in a technique which is replete with 'the organic fluidity of a born poet', and a 'brilliantly fresh' imagery --- evocative of 'the speech of silence

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through the language of the senses'. Surveying the Pakistani literature in English, Prof. Alamgir Hashmi once contended that 'Pakistani English poetry remains a *melange* of Pakistani --- or generally Asian --- and Western poetic forms and language resources'.

In his erudite introductory remarks appended to *The Last Tea*, noted writer and literary observer Dr. Waseem Anwar has viewed the book as 'A creative compilation reflective of some mystified if not completely mysterious or ambiguous credo, the poems in *The Last Tea*, like those in his other poetic works, enunciate poet's lifelong imbibing of the natural for exploring and excavating the formative moods of cultural and even civilizational expanse, more so within our South Asian colonial-postcolonial paradigm.'

The book is seemingly divided into three sections, the first, unnamed, comprises poems on Nature, human and filial relations, and abstractions like love, happiness, grief, loss, and death; the second part is titled *Haiku Aviary* while the third is headlined as *Japan Journal*. In the latter two sections, the poet has employed the popular Japanese poetic genre of *Haiku* to sing of the phenomena of Nature with its multiple connotations besides some characters, and geographical locales.

It is considered the poet's divine right to say more than he can say besides saying the unsaid. Athar Tahir has gainfully appropriated this right to reinvent a medium, in the line of his celebrated predecessor Taufiq Rafat whose *Reflections* heralds the pervasion of a deep contemplative content in the native poetic aura latterly employed by his peers and successors with greater felicity and frequency. Conceived as an interior monologue, the poem proclaims: *the renewal of man/through the revalidation of words/is the poet's task./Poet and word are rooted in time.*

The visionary in Ejaz Rahim, a vocal spokesperson of the Pakistani perspective in verse, chants: *Half of my assertions/Are oratorical/The other half/Paradoxical/And I well understand/What it means to stir /A hornet's nest/In the poetic universe.*

And now Athar Tahir, in a quasi-philosophic strain characteristic of his verse, seems to bemoan: *A chador from a*

*saint's shrine/Was spread on the mud-mound/To green it before
the grass/Smother it in the monsoon./In many ways/We had buried
you./Now your posthumous volume appears/With lines green with
crafted candidates/And a voice modulated and calm under/The
monsoon of contemporaries, brothers, sons.*

In 'A Certain Season', he recites: *Down the dust-stirring
highway/after stampeding hooves had hushed/and elephants taken
their toll,/men more modestly moulded came/to sing, and flute, and
string/or silently let silence work.*

His 'voyage within' and 'voyage without' denote the division in the modern consciousness caused by the contrast between the development of the moral sense and the dehumanized picture provided by the discoveries of the scientists. 'To abstract from objects or scenes those qualities which logical analysis showed to be common to all, and as true for one observer as for another ---- that was a function which belonged to science.' Certain forms of utterances had become inseparably associated with certain conceptions of the function of poetry. Consequently, changes in those conceptions implied a need for discovering a new technique of communicating meaning. Hence there arose a new attitude towards emotions. To pre-empt emotions from degenerating into a kind of sugary sentimentalism is the poet's prime concern. This defiance of the accepted standards has led the poet in Athar Tahir to chart a symbolistic nay imagist path for himself in the vast arena of poesy. The symbolist's purpose is to induce states of mind in the reader. The imagist on the other hand, aims at clarity of expression through the use of hard and accurate but definite images: *Rocks rise as islands/Marble raked to seas currents/Gardens to ponder. (Zen Temple 5) A snowflake smitten/By the window pane/Liquefies, suffering quietly. (Snowflake 3)*

Haiku is a dominant feature of the *The Last Tea*. Here the poet has attempted to mix the exotic formalistic pattern of the Japanese genre in the native poetic phraseology. It (*haiku*) denotes a cluster of words comprising 17 syllables (on 5-7-5 pattern): 'Look, O look, there ago/Fireflies', I would like to say ---/But I am alone. (Taigi)

On the aesthetic level, however, *haiku* is the product of ‘the feeling that belongs to a consummated experience’ of ‘the organic force which arises in experience and unifies it’. The feeling of experience, so to say, controls the selection of words, their order, sound, rhythm and cadence. A *haiku* attitude is a purely aesthetic attitude --- a readiness for an experience for its own sake as Kenneth Yasuda has stressed in his book titled *The Japanese Haiku*. ‘Japanese writers have excelled at abbreviated forms of literature, at brief and pithy descriptions of particular objects and thoughts’, says Suichi Kato in *A History of Japanese Literature*. Seasonal element reigns supreme in *haiku*. It conjoins Man and Nature and suggests much by saying little.

The Last Tea also happens to be a befitting epilogue to the book of this title. It harps on the popular Japanese tea ceremony refined to an art form by Sen no Rikyu, a 16th century Japanese celebrity (and a poet too) excelling in the practice of tea ceremony. It was he who attributed four fundamental qualities to the tea ceremony viz., harmony, respect, purity, and tranquillity. One of his famous sayings runs thus: *Though many people drink tea, if you do not know the Way of Tea, tea will drink you up.*

Athar Tahir is on record to have ascribed the title of his book to Leonardo da Vinci’s mural *The Last Supper*. There the theme is betrayal which is stretched to *The Last Tea* wherein like Jesus, a spiritual leader is betrayed by one of his disciples who kills the master and his disciples after serving them tea. Athar Tahir has transformed the episode into a thing of beauty.

The valedictory lines of the poem illustrate Athar Tahir’s poetic skills: *Some may say I go before my time. ... But no time is before its time./Although time has been/At times burdensome ... It has been enabling./And if I have not filled/My time with the immaculate ... I have at least searched for it./I have lived with the beautiful.*

The general éclat of Athar Tahir’s verse draws on the introversive forces of self-awareness and personal conviction. By crafting haiku on his verse, he has ventured to consolidate its empirical and stylistic import for empiricism inter alia signifies

observation also. Experience and experiment are the bases of all humanities and sciences. Man does not have the capacity to create out of sheer nothing. All human knowledge flows from the natural phenomena, discernible or otherwise, by the naked eye. We do not create, but only innovate, invest. The five senses assist in formulating and promoting, establishing different standards according to one's capacity to utilize each one of them. The poet's perception derives conclusions from common observations to establish the universal truth. Experiment may help, experience may still more, to bestow sublimity upon what we symbolically call 'creativity'! Imagination is the first principle in this case.

In the final analysis, thus, Athar Tahir turns out to be a versatile poet with a modernist style. His poems are suggestive, enjoyable, and at times cerebral.