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Contributions

Journal of Social Sciences is an academic refereed biannual Journal that seeks to foster original research in the fields of Social Sciences including Anthropology, Communication Studies, Economics, Education, Globalization, History, International Relations, Linguistics, Literature, Mass Communication, Political Science, Political Theory, Psychology, Social Theory, Gender Studies and Urban Studies. It invites contributions from scholars and experts to encourage healthy debate in wide ranging areas of Social Sciences.

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EFFECT OF DEMOGRAPHIC VARIABLES ON SAVING AND SPENDING HABITS OF YOUTH: A CASE STUDY OF PAKISTAN

¹*Dr. Muhammad Rizwan Yaseen,* ²*Nabeela Kousar,* ³*Friha Adrees*

Abstract

Over 207 students in Pakistan responded to a questionnaire on their sources of personal income (pocket money/allowance, part-time job, gifts) as well as how much they had saved, where and for what purpose it was saved. Some attention was paid to their own bank accounts too. The participants also responded to various attitude statements about money and the economic situation in general. Results showed numerous gender but few class differences. Males received more pocket money and presents than the females indicating particular cultural patterns regarding gender considerations. Over 27% of the students claimed their parents would not give them extra money if they had spent it all. Regression analysis showed that the best predictors of regularity of saving, as well as the proportion of money saved and spent were the more money received. The results are discussed in terms of the limited empirical literature on children's pocket money allowances, particularly with respect to demographic differences.

Key Words: Gender difference, savings, spending, socio-economic differences, youth

Introduction

As the economies are being modernized and consumers are facilitated more and more to get access to their desired commodities, the spending and saving patterns have changed accordingly. People in general and the youth in particular is the focus of the manufacturing sector to make their target market. A vast variety in the form of brands and marks is available to them and they are attracted with the catchy advertisements. The savings are also important for the students as they do not have a stable career in their hand. Several surveys and studies are conducted all over the world to check the saving and spending habits of modern students. Some indicate the students of recent age are spendthrift while others negate the assumption. In the recent last decades, the studies revealed that the students or young people value savings and consider this habit the most valuable in their social life. Sonuga-Barke and Webley (1993) found that children recognise that saving is an efficient form of money management. Children realize that putting money in the bank can form

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both protective and productive functions. Saving was seen in their studies and understood as a legitimate and valuable behaviour, not an economic function. However, the variation depending on the demographic and social features of the students pertaining to their saving and spending habits was also analysed. Furnham and Thomas (1984) found little evidence of sex or class differences in a fifteen item pocket money questionnaire, but, as may be expected, numerous age differences. Social class differences probably remain important but class is difficult to measure accurately and working class children often difficult to test. Older children received more money, saved more, and were more likely to go shopping than younger children. The youth of today is predicted to be more consumption-oriented (Kamath, 2006). The study showed that Indian youth has increased their purchase of ready-made apparel up to 75% in the last 3 to 4 years. According to NSSO survey, the youth is spending more on trendy clothes, mobiles and ready-made outfits. On the other hand, the fast emerging banking sector is also targeting the youth as their potential customers or clients. The facilities are provided to students to have saving accounts with the minimum cash amount in their deposits.

New saving patterns and financial management techniques are provided to the youth by the financial sector to make them indulge in the financial business. As Bodnar (1997) points out some banks in America aimed specifically at children. She found the average saving customer of the Young Americans Bank is 9 years old and has a balance of \$450. Furnham (1999) showed that the best predictors of regularity of saving, as well as the proportion of money saved, were the more money received by the student in his last week. In the western world the credit card companies are attracting the students with catchy advertisements and students are prioritizing the new way of shopping through credit cards with preapproved credit than the old way with less credit in their pockets (Grable & Joe 1999). Thus, the today's generation is growing up in a trend of debt facilitated expensive lifestyle and easy credit world (Dugas, 2001). Teen spending reached 175 billion in 2003 through parental allowances and youth personal working (Teenage Research Unlimited 2003). Synovate (2005) claimed that 2004 credit card mailings increased 5.2 billion overcoming 2001 record in USA. As youth have access to this credit, they are the very first target of marketing companies and credit

campaigns. A survey on the spending behaviour of young people in Guangzhou, Hong Kong found that the chances are more to spend in youth of Hong Kong as they get more pocket money. About 20% of Hong Kong young people claimed that they spend all the income they get from whatever source (MSE, 2004). According to the research from Euro Monitor International, University graduates are the major evolving economic force within China's "youth generation". It includes the people in the age group of 0 to 29 years. Marius Dandulis, global market research manager at Euro monitor international commented, "This segment of population also exerts influence beyond its own economic power as many graduates continue to live at home after university. While they remain there they have the ability to persuade their parents to buy new brands and products" (Market Trends Global 2004). Synovates (2005) surveyed young Asians and mentioned them digital-driven, multi-tasking and vibrant. He conducted with the aid of MSN and Yahoo and collected data from 7000 respondents aged 8 to 24 years from Hong Kong, Singapore, Taiwan, Malaysia, Thailand, Indonesia and India. The study demonstrated the dreams, aspirations, favourite brands of the young people (Change Agent 2005). According to a survey conducted by Keycrop (2005) 55% people said they are decent savers. Marketing Directors of Levy Strauss, India said that in previous three years they have increased their sale three times in the city of Bangalore. They mention the sole reason behind is the easy money in the hands of the people aged between 18-22 years employed in BPO jobs. Kamath (2006) explored that the age group of 17-25 years spent more on apparel and becoming more and more brand conscious due to easy access to information just a click away. In 2006, the youth believed in the 'live for today' attitude rather than a 'mind-set for the future saving'. Contribution of youth in brand sale was 60% (Kamath 2006). With the booming economy all over the world, the spending patterns are also changing. The mentioned age group has leisure, entertainment, food, clothing and many more to purchase. This generation wants to spend on anything from mobile phone to sneakers and French fries (Schuman, 2006). According Global youth panel, a survey was conducted on spending habits of youth all over the world and the age group was 14-29 years. The major motive behind conducting this survey was to know the factors affecting youth decision-making process. The results revealed

that 43% respondents liked to purchase only after having a thorough research about the product on internet. 40% have influence of their family on their purchasing pattern. While 17% are influenced by the magazines and TV advertisements. They also identified three major areas of spending in many countries. In Singapore and South Korea, youth spend more on food (45% and 30% respectively), clothing (27% and 25% respectively) and entertainment (14% and 15%) respectively. In US youth mostly spent on clothing (40%). In 2009 when recession hit the whole world economy, researchers were interested to know about the reaction of teenage group towards it. Meredith (2009) revealed that 75% of teens spent as they were spending the previous year with no change in the recession. The research results of seven countries showed that teens were basically observing savings for three reasons i.e. clothes (57%), college (54%) and a car (38%). It was also pointed out that young generation rarely follows basic financial skills budgeting, formulating a regular income plan and planning for long-term projects (Pillai et al,2010). What is the youth actually doing in this scenario? Either they are consuming more or saving more. Have they become extravagant or frugal? What impact their socio-economic features have on their financial habits? All these questions need a thorough study to be addressed. The studies have been completed for various regions of the world. However, there could not be found any study for Pakistan specifically for the said objective. Hence, the present study is conducted the following objectives:

- To check the impact of socio-economic factors i.e (gender, parents' income, parents' education, residence locality and the size of household) on the spending and saving of the students.
- To know the modes of savings practised by the youth
- To check where and on what things the students spend more of their income.

Methodology, Data and Variables

To investigate the impact of gender, age, resident, family members, income, years of education on saving and spending of young people, a survey was conducted (in the form of questionnaire) in rural and urban areas of district Faisalabad engaging students of college and universities.

The questionnaire has covered the personal profile of the respondents including different variables like age, level of education, family members, income, and residence. Other part of questionnaire consisted of simple questions inviting short response in yes or no.

Dependant Variables

Saving:

Dependent variable saving contains four values: 1) if student save and 25%; 2) if student saves 50%; 3) if student saves 75% and 4) if student does not save any part of his/her income.

Spending:

Dependant variable spending contains four values: 1) if student spends 25%; 2) if student spends 50 %; 3) if student spend 75% and 4) if student spends 100% of his/her income

Independent Variables

The values of independent variables are taken as dummies in the following way.

Gender= male, female

Age= number of years

Residence= rural, urban

Family members=number of family members

Monthly income=monthly income of father

Years of education= years of education completed by the respondent.

Both empirical as well as descriptive analysis is carried out in the study.

Empirical Estimation

Multiple Logistic Regression Model

It is a model that is used to predict the probabilities of the different possible outcomes of a categorically distributed dependant variable, given a set of independent variable.

$$\hat{p} = \frac{\exp(b_0 + b_1X_1 + b_2X_2 + \dots + b_pX_p)}{1 + \exp(b_0 + b_1X_1 + b_2X_2 + \dots + b_pX_p)}$$

\hat{p} is expected probability of outcome, X_1 through X_p are distinct independent variables and b_0 through b_p are regression coefficients.

Empirical Results and Discussion

Two sets of regressions were performed. The first involved multiple logistic regressions considering the question, how much proportion of money is saved regularly. In the first logistic regression 6 independent variables were regressed onto the question. They were the gender, age, class of the participants (determined through father's monthly income), region, family size and years of education of the respondents. The overall model proved significant.

The statistical significance of the model is based on the statistical significance of chi-square statistics against the significance level in SPSS table. In the considered case the probability of chi-square 62.241 was 0.004, which is less than or equal to the level of significance that is 0.05. So, the null hypothesis that all of the b coefficients of all of the independent variables associated with savings are zero, is rejected.

"Likelihood Ratio Test" shows that the probability of chi-square 8.806 for age differences having an impact on the level of savings is 0.185, which is greater than the significance level of 0.05. Hence we accept the null hypothesis that all the b values of age differences associated with savings are zero. The father's income has significant relationship. Its chi-square value 17.380 has probability of 0.008 which is less than 0.05 and we became successful in rejecting the null-hypothesis that all b coefficients regarding economic class to savings level have zero value. In the same way, chi-square distribution for the gender differences 1.103 have probability 0.044 which is less than 0.05 and the relationship between gender and saving level became significant. Region has also a significant relationship with level of savings. Family size and years of education of the respondents have also insignificant relationship with the level of savings. The value of b's for economic class and gender for saving level is 1.08 and 1.77 respectively. It means that with one level increase in father's income or economic class there is .08 more chances of saving level to increase. While with the probability of being female there are 0.77 more chances of saving level to increase.

Our results of gender and class significance are consistent with the (Furnhan, 1999). He found the gender difference impact on savings and of class difference too. While, the insignificance of region, family size and years of education can be because of the reason that the respondents were all from higher education institutes where the

preferences for them to spend and save can be more alike with urban population. Family size impact can be nullified with parents' income differences. Possibly, more members have more sources of income which our study did not cover. While, years of education here do not have any significant impact on the personal source of income of the respondents. Almost 90% told pocket money their only source of income. So, their saving level could not have any major impact with more years of education. When the regression was run for the spending pattern, the same 6 variables were regressed on the spending or dependent variable. Here the economic class or father's income is again significant enforcing the previous results as the more money the respondents have the more chances are there for them to spend and save. Gender differences are significant: with being female there are .56 more chances to spend less. It might be due to the fact that girls receive less pocket money and they are not allowed to take odd jobs in Pakistan. While the results of family size, years of education and region are insignificant due to the reasons mentioned above. Our results are in line with Rekha (2009) who in Indian city Indore, found the significant impact of father's income on consumption and there was no significant impact of years of education on the spending level of respondents. Hence, to focus on the spending of students the policy makers should target the father's income. Whereas, the gender difference also has significance, the girls are prone more to save even having less money than the boys.

Descriptive Analysis

To analyse the results of present study, descriptive statistics are used in order to calculate the frequency and percentage of sample respondents pertaining various attitude statements about their saving/spending patterns. The percentages of their demographic and socio-economic features are also calculated.

Percentage:

Percentage was calculated wherever necessary for making comparison. The formula used to calculate the percentage is as under.

$$P = F/n \times 100,$$

Where

$$P = \text{Percentage}$$

F=Frequency

N=Number of respondents

Table 1: Percentage calculated for different variables

Gender	Frequency	Percentage
Male	88	43%
Female	119	57%
Total	207	100%
Age	Frequency	Percentage
15-19	94	45.5%
20-24	98	47.5%
25-29	19	9%
Total	207	100%
Resident	Frequency	Percentage
Rural	107	52%
Urban	100	48%
Total	207	100%
Father income	Frequency	Percentage
Less than 15000	37	18%
15000-40000	111	54%
Above 40000	58	28.%
Total	207	100%
Father education	Frequency	Percentage
Illiterate	14	6.8%
Matric	110	53.4%
Above matric	82	39.8%
Total	207	100%
Mother education	Frequency	Percentage
Illiterate	42	20.4%
matric¹	102	49.5%
Above matric	62	30.1%
Total	207	100%
Family member	Frequency	Percentage
5	76	37%
5-10	123	60%

¹10 years of education

Above 10	6	3%
total	207	100%
Years of education	Frequency	Percentage
0-10	18	8.7%
10-14	131	63.6%
Above 14	57	27.7%
Total	207	100%
Regular source of income	Frequency	Percentage
yes	207	100%
No	0	0%
total	207	100%
Source of income	Frequency	Percentage
Pocket money	190	92%
Part time job	14	6%
Full time job	6	2%
total	207	100%
Amount of money	Frequency	Percentage
Less than 1000	112	55%
1000-2000	45	22%
2000-3000	39	18%
Above 3000	11	5%
total	207	100%
Income job	Frequency	Percentage
Part time job money 3000	15	75%
Full time job money5000	5	25%
total	20	100%
Eid money	Frequency	Percentage
yes	182	89%
No	25	11%
total	207	100%
Amount of Eid money	Frequency	Percentage
Less than 500	12	5.8%

500-1000	66	32%
1000-1500	50	24%
Above 1500	55	27%
No ans	24	11.2%
Total	207	100%
Spending proportion of money	Frequency	Percentage
25%	39	19%
50%	59	29%
75%	57	27%
100%	41	20%
No answer	11	5%
Total	207	100%
More money from parents	Frequency	Percentage
Yes	137	66%
No	70	34%
Total	207	100%
Borrow money	Frequency	Percentage
Yes	99	47.6%
No	108	52.4%
Total	207	100%
Amount of borrow	Frequency	Percentage
500	40	40.5%
500-1000	45	45.5%
Above 1000	14	14%
Total	99	100%
Lend money	Frequency	Percentage
Yes	147	71%
No	60	29%
Total	207	100%
Amount of lend	Frequency	Percentage
500	73	50%
500-1000	49	33%
Above 1000	25	17%
Total	147	100%

Save money	Frequency	Percentage
yes	135	65%
No	72	35%
total	207	100%
Where save	Frequency	Percentage
Cash box at home	78	58%
Parents look after	17	13%
Own bank account	40	29%
total	135	100%
Proportion save	Frequency	Percentage
25%	75	36.4%
50%	37	18%
75%	13	6.3%
none	26	12.6%
No ans	56	27%
total	207	100%
Why save	Frequency	Percentage
Parents tell	6	3%
For emergency	66	32%
For desire things	58	28%
Any other	15	7%
No ans	62	30%
total	207	100%
Have bank account	Frequency	Percentage
yes	45	22%
No	162	78%
total	207	100%
Why bank account	Frequency	Percentage
Parents advice	25	55.5%
Job requirement	5	11%
Friends had	5	11%
Keep money save	10	22.5%
total	45	100%
books	53	27%
cosmetics	27	14%

Canteen	40	19%
Clothes	22	12%
Sports	3	1.5%
Fuel	15	8.3%
Any other	38	18.4%
Total	207	100%
Plan budget	Frequency	Percentage
Yes	120	58%
No	87	42%
Total	207	100%
Plan successful	Frequency	Percentage
Yes	90	43%
No	117	57%
Total	207	100%
Satisfy with spending	Frequency	Percentage
Yes	157	76%
No	50	24%
Total	207	100%
More spending period	Frequency	Percentage
Vacations	33	16.5%
Festivals and occasions	120	58%
Any other	49	25.5%
Total	207	100%

Source: Own calculation

Discussion

About 207 respondents were included in the study in which males were 88 comprising 43% of the total while females were 119 constituting 57% of the total. 94 (45.5%) of the study members were from the age group of 15-19 years. 98 or 47.5% were from the age group of 20-24. While remaining 19 candidates were from the age group of 25-29, making the 9% of total respondents.

107 members (52%) were from rural background whereas 100 members constituting the 48% of the total sample were from urban locality which

filled the questionnaire. 8.7% of the respondents had completed their 10 years of education when they were surveyed, 63.6% had completed up to 14 years of education while 27.7% of them had completed more than 14 years of education.

37 members or 18% of the total sample were from the lower middle class which was cut marked in the study through father's monthly income. Members with father's monthly income Rs.15,000 or below were taken in lower middle class group. The middle-middle class was taken in the income group of Rs15,000-40,000. While, the upper middle class members have their father's monthly income above Rs 40,000. So, 111 members making the 54% of the total sample was from middle-middle income group. 58 members or 28% of the total respondents were from the upper-middle class in the sample which was surveyed.

In the same way, 14 members or 6.8% of the total respondents have their father illiterate. 110 or 53.4% have their father literate up to 10 years of education. 39.8% or 82 members had their father's education up to the 16 years or more. The proportion of having illiterate mothers was more than the literate ones, as 42 or 20.8% had illiterate mothers. 102 members or 49.4% have mothers with up to 10 years of education. 62 members or 30.1% had literate mothers with up to 16 or more years of education. 37.5% or 76 respondents had family size up to 5 members. 123 members making 60% proportion of total sample had family members up to 10. While 6 members or 3% of the total had very large family size above 10 members.

Almost 100%, 206 of the respondents claimed to have a regular source of income. 190 respondents (92%) came with pocket money. 6% of the respondents have part time job and 2% full time job, 14 and 6 members from total respectively. 112 or 55% of the respondents with pocket money source receive amount less than Rs1000 per week. 45 members or 22% receive Rs. 1000-2000, 18% or 39 members receive Rs. 2000-3000 and 11 members or 5% of the total sample receive above Rs. 3000 per week. However, 15% of the total respondents who do part time job receive up to Rs3000 per week. 5 members or 25% who do full time job receive up to Rs. 5000 per week.

182 or 89% of the total respondents answered in yes to the question whether they receive money or gifts at birthdays or Eid festivals. Remaining 11% or 25 members replied in negative. 5.8% of

those who receive Eid amount get the money less than Rs500 on Eid. 32% receive between Rs. 500-1000, 24% get Rs(1000-1500). While 27% get amount above Rs1500. On the other hand, 19% of those getting Eid money spend 25% of that and save 75% of that. 29% spend 50%, 27% spend 75% and 20% spend the 100% of their Eid money. However, 5% of the respondents did not answer this question. 137 members or 86% of the respondents replied in yes when questioned that would they receive extra money after spending it all before the week end. While 34% replied in the negative that represents their middle class characteristic.

Nearly 48% of the respondents said that they borrow money from friends when have short supply of it, 52% replied in negative. 40.5% of those who borrow take amount Rs500 or less. 45.5% receive Rs. 500-1000. While, 14% of the respondents get more than Rs1000. 71% portion of the sample lend the money to their friends. 50% of the sample grant the loan up to Rs. 500. 49 members or 33% grant the money from Rs. 500-1000. While 17% lend their friends above Rs1000. Regarding the question whether the respondents save their money or not, 65% replied in yes and remaining 35% claimed that they do not save any money. The majority of savers use cash box to save their money as 58% savers use it. The second choice is bank account for savings among the youth as 29% of them save their money in bank accounts. The rest 13% keep their savings in their parents' possession. 75 members or 36.4% of the total savers save 25% of their regular money. 37 members or 18% save 50% of their money while 6.3% save 75% of their regular amount. 27% savers did not answer the question.

In response to the question why they save their money, 3% respondents said that their parents advise them to do so. 32% called emergency their major reason to save money. 28% said they save to purchase the desired thing. 7% told the reason other than mentioned in the questionnaire. While 30% did not answer the question.

22% of the total respondents replied in positive when questioned whether they have they any bank account. 78% replied in the negative, indicating the slow pace of students' awareness or access to the financial sector. 55.5% of the bank holders said they got the account on parents' advice. 11% said that it is the requirement of their job while the same 11% portion said they keep it because their friends have. 22.5% claimed they have bank account to secure their money.

Where and on what does the youth of Faisalabad region spend more? The study provides the information that the majority 27% young people spend more on books. 14% on cosmetics, 19% spend more on canteen. 12% spend more on clothes, 1.4% on sports accessories, 8.3% spend more on the fuel or maintenance of their vehicle. 18.4% mentioned their more spending area other than these categories.

120 members or 58% of the youth replied yes to the question whether they plan their spending. The rest 48% do not make budget of their money. It indicates that the youth of this region is not practising the skills of managing their financial resources. 43% said that they manage their money and spend according to their plan. Inflation, particularly in food items is the most cited reason for the failure of respondents to act according to their budget.

76% or 157 members of the total claimed that they are satisfied with their income and spending patterns. It indicates that a big chunk of the youth in Faisalabad region is satisfied with their financial position according to this study. Regarding to the question which period of the year gives boost to their spending 58% mentioned the national festivals at the top. 16.5% mentioned the vacation as their more spending period while remaining 25.5% referred to 'any other' category.

Conclusion and Policy Implications

The major determinants of saving and spending of youth are father's income, gender, family members, level of education and region of residence. Father's income and gender are very important determinants of saving and spending pattern of young people. Father's income relates positively with level of spending and savings. While, the gender difference, being male has positive impact on spending which can be due to more income resources from their part time and full time jobs as compared to females (see descriptive analysis). So, to make the females consume more for their requirements, their resources of income should also be increased. There should be more female friendly job environment and employment opportunities for them. On the other hand, there should also be attempts to change the cultural pattern. The discrimination in giving the financial resources to both males and females should be equal. The major reason behind low spending of females is their low pocket money. So, they have to compromise on their needs. Our descriptive analysis also shows the low trend of having bank accounts among the

students as only 22% have it. Thus, there is also a need to generate the awareness of advantages of banking services among the students. Moreover, females are saving more than males but males have more bank accounts than females. Improvement in the social and economic structure of the society is required. Female participation in economic activities of spending and saving should be enhanced and regularized.

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Appendix

Results

Case Processing Summary

		N	Marginal Percentage
g	.00	80	39.2%
	1.00	74	36.3%
	2.00	37	18.1%
	3.00	13	6.4%
age24	.00	64	31.4%
	1.00	102	50.0%
	2.00	38	18.6%
VAR00002	.00	118	57.8%
	1.00	86	42.2%
VAR00006	.00	98	48.0%
	1.00	103	50.5%
	2.00	3	1.5%
VAR00007	.00	37	18.1%
	1.00	110	53.9%
	2.00	57	27.9%
VAR00008	.00	75	36.8%
	1.00	122	59.8%
	2.00	6	2.9%
	6.00	1	.5%
VAR00009	.00	18	8.8%
	1.00	129	63.2%
	2.00	57	27.9%
Valid		204	100.0%
Missing		3	
Total		207	
Subpopulation		78 ^a	

a. The dependent variable has only one value observed in 40 (51.3%) subpopulations.

Model Fitting Information

Model	Model Fitting Criteria	Likelihood Ratio Tests		
	-2 Log Likelihood	Chi-Square	df	Sig.
Intercept Only	340.214			
Final	281.981	58.233	36	.011

Pseudo R-Square

Cox and Snell	.248
Nagelkerke	.272
McFadden	.117

Likelihood Ratio Tests

Effect	Model Fitting Criteria	Likelihood Ratio Tests		
	-2 Log Likelihood of Reduced Model	Chi-Square	df	Sig.
Intercept	281.981 ^a	.000	0	.
age24	287.923	5.942	6	.430
VAR00002	283.416	1.435	3	.697
VAR00006	287.871	5.890	6	.436
VAR00007	288.736	6.756	6	.344
VAR00008	291.202	9.221	9	.417
VAR00009	311.685	29.704	6	.000

The chi-square statistic is the difference in -2 log-likelihoods between the final model and a reduced model. The reduced model is formed by omitting an effect from the final model. The null hypothesis is that all parameters of that effect are 0.

a. This reduced model is equivalent to the final model because omitting the effect does not increase the degrees of freedom.

Parameter Estimates

saving ^a		B	Std. Error	Wald	df	Sig.	Exp(B)	95% Confidence Interval for Exp(B)	
								Lower Bound	Upper Bound
.00	Intercept	2.041	4744.618	.000	1	1.000	.	.	.
	[age24=0.0]	.773	2.242	.119	1	.730	2.167	.027	175.513
	[age24=1.00]	-1.057	1.404	.567	1	.451	.347	.022	5.440
	[age24=2.00]	^b	.	.	0	.	.	.	.
	[VAR00002=0.0]	-1.033	1.087	.904	1	.342	.356	.042	2.994
	[VAR00002=1.00]	^b	.	.	0	.	.	.	.
	[VAR00006=0.0]	.521	1559.646	.000	1	1.000	1.683	.000	.
	[VAR00006=1.00]	.102	1559.645	.000	1	1.000	1.107	.000	.
	[VAR00006=2.00]	^b	.	.	0	.	.	.	.
	[VAR00007=0.0]	-1.997	1.124	3.153	1	.076	.136	.015	1.230
	[VAR00007=1.00]	-.489	.993	.242	1	.622	.613	.088	4.292
	[VAR00007=2.00]	^b	.	.	0	.	.	.	.
	[VAR00008=0.0]	.036	4480.946	.000	1	1.000	1.037	.000	.
	[VAR00008=1.00]	.789	4480.946	.000	1	1.000	2.201	.000	.
	[VAR00008=2.00]	12.443	4635.766	.000	1	.998	253476.3	.000	.
	[VAR00008=6.00]	^b	.	.	0	.	.	.	.
	[VAR00009=0.0]	-2.636	1.635	2.600	1	.107	.072	.003	1.765
	[VAR00009=1.00]	2.253	1.228	3.364	1	.067	9.518	.857	105.720
	[VAR00009=2.00]	^b	.	.	0	.	.	.	.
1.00	Intercept	31.554	4332.330	.000	1	.994	.	.	.

1.00	Intercept	31.554	4332.330	.000	1	.994	.	.	.
	[age24=0.0]	.550	2.265	.059	1	.808	1.733	.020	146.690
	[age24=1.00]	-.479	1.409	.116	1	.734	.619	.039	9.802
	[age24=2.00]	^b	.	.	0	.	.	.	.
	[VAR00002=0.0]	-.621	1.092	.324	1	.569	.537	.063	4.564
	[VAR00002=1.00]	^b	.	.	0	.	.	.	.
	[VAR00006=0.0]	-14.199	1223.487	.000	1	.991	6.81E-007	.000	.
	[VAR00006=1.00]	-14.253	1223.487	.000	1	.991	6.46E-007	.000	.
	[VAR00006=2.00]	^b	.	.	0	.	.	.	.
	[VAR00007=0.0]	-2.329	1.121	4.315	1	.038	.097	.011	.877
	[VAR00007=1.00]	-.579	.969	.357	1	.550	.561	.084	3.746
	[VAR00007=2.00]	^b	.	.	0	.	.	.	.
	[VAR00008=0.0]	-14.818	4155.978	.000	1	.997	3.67E-007	.000	.
	[VAR00008=1.00]	-13.931	4155.978	.000	1	.997	8.91E-007	.000	.
	[VAR00008=2.00]	-.554	4322.453	.000	1	1.000	.574	.000	.
	[VAR00008=6.00]	^b	.	.	0	.	.	.	.
	[VAR00009=0.0]	-1.916	1.479	1.678	1	.195	.147	.008	2.674
	[VAR00009=1.00]	1.043	1.219	.732	1	.392	2.837	.260	30.914
	[VAR00009=2.00]	^b	.	.	0	.	.	.	.
2.00	Intercept	.910	4831.226	.000	1	1.000	.	.	.

2.00	Intercept	.910	4831.226	.000	1	1.000			
	[age24=.00]	.399	2.331	.029	1	.864	1.490	.015	143.641
	[age24=1.00]	-.974	1.462	.444	1	.505	.378	.022	6.624
	[age24=2.00]	0 ^b	.	.	0	.	.	.	.
	[VAR00002=.00]	-.594	1.151	.266	1	.606	.552	.058	5.273
	[VAR00002=1.00]	0 ^b	.	.	0	.	.	.	.
	[VAR00006=.00]	.660	.725	.830	1	.362	1.935	.468	8.010
	[VAR00006=1.00]	.248	.000	.	1	.	1.281	1.281	1.281
	[VAR00006=2.00]	0 ^b	.	.	0	.	.	.	.
	[VAR00007=.00]	-2.467	1.192	4.287	1	.038	.085	.008	.877
	[VAR00007=1.00]	-.534	1.015	.277	1	.599	.586	.080	4.284
	[VAR00007=2.00]	0 ^b	.	.	0	.	.	.	.
	[VAR00008=.00]	.332	4831.226	.000	1	1.000	1.393	.000	.
	[VAR00008=1.00]	1.049	4831.226	.000	1	1.000	2.855	.000	.
	[VAR00008=2.00]	.224	5042.535	.000	1	1.000	1.251	.000	.
	[VAR00008=6.00]	0 ^b	.	.	0	.	.	.	.
	[VAR00009=.00]	-1.244	1.588	.614	1	.433	.288	.013	6.476
	[VAR00009=1.00]	1.991	1.277	2.430	1	.119	7.322	.599	89.470
	[VAR00009=2.00]	0 ^b	.	.	0	.	.	.	.

a. The reference category is: 3.00.

b. This parameter is set to zero because it is redundant.

c. Floating point overflow occurred while computing this statistic. Its value is therefore set to system missing.

Case Processing Summary

		N	Marginal Percentage
ding	.00	49	24.0%
	1.00	39	19.1%
	2.00	59	28.9%
	3.00	57	27.9%
age24	.00	64	31.4%
	1.00	101	49.5%
	2.00	39	19.1%
VAR00002	.00	119	58.3%
	1.00	85	41.7%
VAR00006	.00	98	48.0%
	1.00	103	50.5%
	2.00	3	1.5%
VAR00007	.00	36	17.6%
	1.00	110	53.9%
	2.00	58	28.4%
VAR00008	.00	76	37.3%
	1.00	121	59.3%
	2.00	6	2.9%
	6.00	1	.5%
VAR00009	.00	18	8.8%
	1.00	129	63.2%
	2.00	57	27.9%
Valid		204	100.0%
Missing		3	
Total		207	
Subpopulation		78 ^a	

a. The dependent variable has only one value observed in 41 (52.6%) subpopulations.

Model Fitting Information

Model	Model Fitting Criteria	Likelihood Ratio Tests		
	-2 Log Likelihood	Chi-Square	df	Sig.
Intercept Only	375.668			
Final	313.428	62.241	36	.004

Pseudo R-Square

Cox and Snell	.263
Nagelkerke	.281
McFadden	.111

Likelihood Ratio Tests

Effect	Model Fitting Criteria	Likelihood Ratio Tests		
	-2 Log Likelihood of Reduced Model	Chi-Square	df	Sig.
Intercept	313.428 ^a	.000	0	.
age24	322.233	8.806	6	.185
VAR00002	314.531	1.103	3	.776
VAR00006	323.773	10.346	6	.111
VAR00007	330.808	17.380	6	.008
VAR00008	326.213	12.786	9	.173
VAR00009	323.106	9.679	6	.139

The chi-square statistic is the difference in -2 log-likelihoods between the final model and a reduced model. The reduced model is formed by omitting an effect from the final model. The null hypothesis is that all parameters of that effect are 0.

- a. This reduced model is equivalent to the final model because omitting the effect does not increase the degrees of freedom.

Parameter Estimates

spending ^a	B	Std. Error	Wald	df	Sig.	Exp(B)	95% Confidence Interval for Exp(B)	
							Lower Bound	Upper Bound
.00	Intercept	.703	3082.006	.000	1	1.000		
	[age24=.00]	.763	1.104	.477	1	.490	2.144	18.676
	[age24=1.00]	.850	.795	1.142	1	.285	2.340	11.123
	[age24=2.00]	0 ^b			0			
	[VAR00002=.00]	-.179	.605	.088	1	.767	.836	2.735
	[VAR00002=1.00]	0 ^b			0			
	[VAR00006=.00]	-15.947	1386.033	.000	1	.991	1.19E-007	. ^c
	[VAR00006=1.00]	-16.378	1386.033	.000	1	.991	7.71E-008	. ^c
	[VAR00006=2.00]	0 ^b			0			
	[VAR00007=.00]	.081	.668	.015	1	.904	1.084	4.011
	[VAR00007=1.00]	-1.231	.503	5.979	1	.014	.292	.783
	[VAR00007=2.00]	0 ^b			0			
	[VAR00008=.00]	14.802	2752.758	.000	1	.996	2680847	. ^c
	[VAR00008=1.00]	15.155	2752.758	.000	1	.996	3818560	. ^c
	[VAR00008=2.00]	15.083	2752.758	.000	1	.996	3550558	. ^c
	[VAR00008=6.00]	0 ^b			0			
	[VAR00009=.00]	-1.368	1.269	1.161	1	.281	.255	3.064
	[VAR00009=1.00]	.394	.572	.475	1	.491	1.483	4.545
	[VAR00009=2.00]	0 ^b			0			

1.00	Intercept	-16.669	3085.558	.000	1	.996		
	[age24=.00]	.123	1.138	.012	1	.914	1.131	10.515
	[age24=1.00]	-.226	.757	.089	1	.766	.798	3.519
	[age24=2.00]	0 ^b			0			
	[VAR00002=.00]	.065	.676	.009	1	.923	1.067	4.017
	[VAR00002=1.00]	0 ^b			0			
	[VAR00006=.00]	.092	.448	.042	1	.837	1.096	2.635
	[VAR00006=1.00]	.444	.000		1		1.559	1.559
	[VAR00006=2.00]	0 ^b			0			
	[VAR00007=.00]	1.148	.720	2.541	1	.111	3.152	12.930
	[VAR00007=1.00]	.137	.545	.063	1	.801	1.147	3.340
	[VAR00007=2.00]	0 ^b			0			
	[VAR00008=.00]	16.101	3085.558	.000	1	.996	9831567	. ^c
	[VAR00008=1.00]	15.358	3085.558	.000	1	.996	4677227	. ^c
	[VAR00008=2.00]	2.065	3164.197	.000	1	.999	7.884	. ^c
	[VAR00008=6.00]	0 ^b			0			
	[VAR00009=.00]	.458	.922	.247	1	.619	1.581	9.630
	[VAR00009=1.00]	.179	.640	.079	1	.779	1.196	4.195
	[VAR00009=2.00]	0 ^b			0			
2.00	Intercept	-15.948	3367.528	.000	1	.996		

2.00	Intercept	-15.948	3367.528	.000	1	.996		
	[age24=.00]	.791	.985	.645	1	.422	2.205	15.189
	[age24=1.00]	-.350	.674	.269	1	.604	.705	2.641
	[age24=2.00]	0 ^b			0			
	[VAR00002=.00]	-.548	.615	.794	1	.373	.578	1.930
	[VAR00002=1.00]	0 ^b			0			
	[VAR00006=.00]	.336	2246.535	.000	1	1.000	1.399	. ^c
	[VAR00006=1.00]	.137	2246.535	.000	1	1.000	1.147	. ^c
	[VAR00006=2.00]	0 ^b			0			
	[VAR00007=.00]	.942	.693	1.844	1	.174	2.565	9.983
	[VAR00007=1.00]	.614	.497	1.530	1	.216	1.849	4.894
	[VAR00007=2.00]	0 ^b			0			
	[VAR00008=.00]	15.740	2508.650	.000	1	.995	6850593	. ^c
	[VAR00008=1.00]	15.030	2508.650	.000	1	.995	3368439	. ^c
	[VAR00008=2.00]	14.644	2508.650	.000	1	.995	2290896	. ^c
	[VAR00008=6.00]	0 ^b			0			
	[VAR00009=.00]	-1.264	1.051	1.446	1	.229	.283	2.216
	[VAR00009=1.00]	.439	.536	.671	1	.413	1.551	4.432
	[VAR00009=2.00]	0 ^b			0			

a. The reference category is: 3.00.

b. This parameter is set to zero because it is redundant.

c. Floating point overflow occurred while computing this statistic. Its value is therefore set to system missing.

Appendix

Questionnaire

1. Name
2. Gender (a) male (b) female
3. Age (a) 15-19 (b) 20-24 (c) 25-29
4. Resident (a) rural (b) urban
5. Father's income monthly
6. Father's education= _____ Mother's education= _____
7. How many family members you are?
8. How many years of education you have completed?
9. Do you have regular source of income? (a) yes (b) no
- 10- If yes, please say which of the following sources apply in your case:
(a) pocket money from parents (b) part time jobs (c) full time holiday job
- 11- If pocket money is received, how much amount do you receive per week?
(a) Less than 1000 (b) b/w 1000-2000 (c) b/w 2000-3000 (d) more than 3000
- 12- If part time job, how much income do you get weekly from job?
- 13- If full time holiday job, then how much income you get on each holiday?
- 14- Are you usually given money as Eid/ birthday present? (a) yes (b) no
- 15- If yes, how much money do you get at Eid or birthday?
(a) Less than 500 (b) b/w 500-1000 (c) b/w 1000-1500 (d) above 1500
- 16- Which proportion of your Eid or birthday money do you spend?
(a) 25% (b) 50% (c) 75% (d) 100%
- 14- Would you get more money from your parents if you spend it all?
(a) Yes (b) no
- 15- Do you ever borrow money from your friends? (a) Yes (b) no
- 16- If yes, then how much?
- 17- Do you ever lend money to your friend? (a) Yes (b) no
- 18- If yes, then how much?
- 19- Do you have any money saved? (a) Yes (b) no
- 20- If yes, please say where the money saved?
(a) Cash box at home (b) parents look after it (c) own bank account
- 21- Which proportion of your money do you save?
(a) 25% (b) 50% (c) 75% (d) practically none
- 22- Why do you save money if you do so?
(a) Parents tell me to (b) for emergencies (c) To purchase desired thing (d) any other
- 23- Do you personally have a bank account? (a) yes (b) no
- 24- If yes, why did you keep a bank account?
(a) Parents advise me (b) requirement of job (c) friends had one
(d) to save money
- 25- Where do you spend your money more?
(a) Books (b) cosmetics (c) canteen (d) clothes (e) sports equipment (f) fuel for vehicle (g) any other
- 26- Do you plan or make budget for your spending?
(a) yes (b) no
- 27- If yes, do you succeed in spending your income as you plan?
(a) Yes (b) no
- 28- If no, then which things or spending mostly disturbs your planning?
- 29- Are you satisfy with your spending ? (yes) (no)
- 30- In which period of year you spend more?
(a) Vacations (b) festivals and occasions (c) any other

A CRITICAL DISCOURSE ANALYSIS OF HUGO CHAVEZ' COUNTER DISCOURSE TO UN:A STUDY OF HEGEMONY AND WORLD PEACE

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Abstract

The current study explores the concerns of Language and Power that are critically entrenched in the dialectics of Voice and Counter-discourse and being caused through discursive and hegemonic practices. With these undercurrents, this study centers around the tense and twisted relationship between America and Venezuela and the consequences of such power dialectics in the shape of resistant rhetoric emanating from the political discourse of former Venezuelan President Hugo Chavez specifically at the forum of United Nations. Critical Discourse Analysis as a theoretical construct in van Dijk's framework has been applied to analyze the counter hegemonic discourse of Chavez against USA to the United Nations forum about world peace. The current critical discourse study also attempts to determine and explore how America is accused of injustice and peace issues in world. From the perspective of CDA, such resistant discourses can be of great concern towards effecting a possible social change in the current consumerist age of international politics; as such this study is of a valuable contribution to the dimensions of research previously available in the domain of political discourses.

Key Words: Critical Discourse Analysis, hegemony, counter discourse, United States of America, world peace, United Nations General Assembly

1. Introduction

1.1. Background of the Study

The socio-political missions a language may carry out is the execution of Power in the way that it is not only a means of exercising power by those who are in power, but can also be used effectively as a way of showing resistance to such exercise of power (Stevenson and Carl, 2010). Hegemony struggles for closure but it always encounters ruptures that destabilize its coherence; as such, hegemony is always on the making. Hegemony is achieved through political acts; all forms of politics strive for hegemony (Mouffe, 2005). In ontological terms, hegemony is never total or coherent (Laclau, 1996).

Latin America has an extensive historical context of planning policies exploited by powerful and powerless regimes generating utmost inequalities around the globe (Berry, 1997). In the same context a counter-hegemonic discourse of Chavez has been expressed through the condemnation of the hegemony on patriotic grounds extending it further

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to my research concern that speaks about the same power relations and the associated dynamics of the marginalizer and marginalized specifically on the forum of UN.

Hugo Chavez, the late Venezuelan president came to power in 1999 and changed the political scenario of Venezuela. He deconstructed the organizational systems of democracy and constituted a system that he termed participatory. Chavez redefined the power dynamics for those who were direct stake holders. That was the reason that Venezuelans' entire system had a support of the poor Venezuelan masses, disillusioned by the earlier establishments. The masses had also earlier been demanding political, social and economic empowerment that was possible with due recognition of their rights. Chavez raised his voice on many international forums being the representative of the victimized souls all over, not only in Venezuela but around the globe.

The present speech, having been delivered by a political figure and focusing on its content, issues pertaining to the politics of that day, is labeled under the category of Political Discourse. CDA of van Dijk focuses on dominant groups and institutions and on the ways that they create and maintain social inequality through communication and language use (van Dijk, 2004). CDA of van Dijk relates both micro (linguistic practices) and macro level (social practices) of discourse (van Dijk, 2003). In the backdrop of the same theoretical framework the research has to explore how Chavez makes clever use of language in its verbal form (micro level) while at its macro-level, how he pays keen attention to the notion of 'domination' by resisting hegemony.

Chavez tells the General Assembly some of the ploys that the U.S. employed to exert hegemony not only in Venezuela but the world over and how false notions are spread to control people's minds through the media and political discourse and also how as a more direct intervention, wars are waged on target communities such as His, to achieve the meanest monetary and political targets.

1.2 Background of the UN

War is an old phenomenon. Among our own fellow creatures, certain countries which happen to gain power somehow would look no further than spreading the borders of their domains by attacking, capturing, colonizing and enslaving masses belonging to relatively weaker and marginalized nations. The U.S. became the first – and hitherto the last –

country to use nuclear weapons when it dropped bombs on the Japanese cities of Hiroshima and Nagasaki during World War II. The number of deaths and scale of destruction went far beyond imagination. This tragic scenario once more compelled world leaders to devise more effective strategies to leave our planet a peaceful place to be peopled. After long deliberations, a new international organization was founded, named the United Nations (UN) and became operational on October 24, 1945. Among its aims was to make certain worldwide peace, protect human rights, assist weaker member states to gain economic stability and provide humanitarian assistance wherever it was deemed necessary.

Among the UN's six principal organs is the General Assembly. The UN's official website calls it "the main deliberative, policymaking and representative organ" which is mandated to take up important questions. Issues pertaining to peace and security need a two-thirds majority for their adoption; whereas simple majority is enough for other, relatively simple questions. Following this norm, heads of all member states or their representatives are in attendance each year in the U.S. Each member is allowed to address the meeting. So, in September 2011, Chavez represented Venezuela at the UN Headquarters in New York. This was the 66th session of the General Assembly. The total number of sessions stands at 69 as of now.

Chavez in this speech presents his anti-U.S. and anti-war stance with special reference to military interventions mainly in two Muslim countries, namely, Libya and Syria. Libya, a North African country, was led by Colonel Muammar Gaddafi until. The 'dictator', as the men in uniform are generally called when they enter the political arena, ruled Libya for 42 years. Chavez, in his 2011 speech at the U.N., expressed serious concerns over the situation, saying "Mankind is facing the very real threat of a permanent war".

In Syria, Chavez sees a repeat of the Libyan model against the Assad regime and the same imperialist pattern being repeated against Syria. The real reason behind not carrying out just another military mission in Damascus lies here: "If some permanent members of the Security Council had not taken the firm stance that was missing in the case of Libya, it would have authorized shooting missiles and bombs in Syria" (Chavez, 2011). Chavez was concerned with the U.S. strategy of reverting to war in order to hold its sway over the world. He asks: "Why

is the United States the only country that scatters the planet with military bases? Why has it unleashed so many wars, violating the sovereignty of other nations which have the same rights on their own fates?" (Chavez, 2011).

The U.N. was formed basically to protect the poor and weak nations throughout the world. Seeing the sad state of affairs at the U.N., where its members continuously violate international law, Chavez thinks the current model has been exhausted and proposes its refurbishing and reformation as soon as possible: "If we do not make a commitment, once and for all, to rebuilding the United Nations, this organization will lose its remaining credibility. Its crisis of legitimacy will be accelerated until it finally implodes. In fact, that is what happened to its immediate predecessor: the League of Nations" (Chavez, 2011). Chavez also proposes "an immediate, in-depth revision of the U.N. Charter with the aim of drafting a new Charter."

1.3 Research Objectives

The research aims at the following objectives:

- Exploring counter discourse in Hugo Chavez speech to UN on world peace and the role of USA.
- Exposing the strategies of resistant discourse used by Chavez on the forum of UN to counter the hegemonic discourse of the USA (through application of Van Dijk's theoretical intervention).

1.4 Research Question

- How has Hugo Chavez used his resistant rhetoric in favour of world peace at UN to forge/evolve a Counter Hegemonic Discourse to the American stance?

1.5. Delimitation

The study is delimited to and analysis of:

- The shades of tense and strained relationships between Venezuela and the United States of America.
- The political speech of Hugo Chavez, the President of Venezuela, on the forum of UN showing his resistance to American hegemony in the region focusing on world peace.

1.6. Significance of the Study

The significance can be extended to extreme political polarization and mutual disregard that the antagonist groups have endeavored to influence

the governments by any ways at their retention. To conclude the significance of the study, two things are of utmost importance about the current political processes. One is that Chavez and his government had touched upon the fundamental issues of change and courage that was not the part of political struggle alone but a vast and extended philosophy of human existence with due human rights. The other one is to elaborate the issues such as national power, autonomous development, equality, social unity, as well and the need for modes of participatory democracy in order to transcend the limitations of representative democracy have been highlighted either achieved or not.

2. Literature Review

2.1 Introduction

Contemporary theorists and researchers in the domain of Critical Discourse Analysis (CDA) provide support to the current study which is aimed at investigating and exploring a close connection or a critical link between the phenomenon of 'Power' and 'Resistance' and how it affects the peace of world in the context of US Venezuela ties. As van Dijk (1995) puts it, CDA is a special approach in discourse analysis focusing mainly on discursive conditions, components and certain consequences of the power abuse as exploited by the dominant groups or institutions within a society. In this regard, Benwell (2006, p. 105) opines that according to van Dijk, CDA actually, though implicitly, treats identities as effects of the ideological work at hand. It has its extended roots in language theory of systematic functional linguistics (Halliday, 1994).

In contrast to other communicative critical approaches – for instance critical rhetoric (McKerrow, 2009), critical ethnography (Vannini, 2009), or critical organizational communication (Ganesh, 2009) – CDA is inductive, when its comparison is drawn with other critical approaches; yet it becomes deductive when it is compared with other discourse approaches like conversation analysis (Drew, 2005), ethnography of communication (Philipsen and Coutu, 2005) or action-implicative discourse analysis (Tracy, 2005). CDA is based on ideas derived from Marxist theorists like Althusser, Habermas and Gramsci and Foucault. To Hammersley (1997), the term 'critical' came to life as a euphemism (p. 244). As 'Marxism' was thought to be a taboo term in a purely American context, the word 'critical' fast grew to be used when making references to approaches that grew out of Karl Marx and

Friedrich Engels' theories.

Jaeger (2001) affirms that it is customary for each human to yearn for power to triumph, to get his own way and to determine what his position in society is. Fairclough (2011, pp 128-9) believes that the power of the new capitalism is a distinctly made network, comprising practices; fractions of whose distinctiveness are the ways language functions within them. Fatih Behram (2010) explores the dimensions of language in sociolinguistics, focusing on the importance of insight. He embarks on identity realization in the social and political discourses, exposing the discursive strategies of Turkish Prime Minister Erdogan during a debate at the World Economic Forum. Behram employs Fairclough's model of critical discourse analysis to see the word game played by politicians like the Turkish Prime Minister Erdogan.

The Venezuelan political horizon (of the 80s and 90s, was heavily clouded with 'sham' democratic rules that unyieldingly conformed to the political and economic interests of the United States (Wilpert, 2007). Relations between the two countries also remained largely those of master-slave, with the US as the master. In their 2013 publication 'Hugo Chavez and the War against America: The Threat Closer to Home', two renowned U.S. writers Douglas Schoen and Michael Rowan argued that the U.S. should see in Chavez a true danger to the country for he commands what bin Laden could only dream of. To them, he had the means as well as the motivation to harm the U.S. in a way that no other country could. Being the 4th largest oil supplier to the United States, he owned the most modern weapons in the hemisphere; and made alliances with U.S. enemies like Iran and North Korea.

As Eva Golinger (2013), the Venezuelan-American author puts it: Chavez was 'a maker of dreams'. He had, long ago, dreamt to eliminate poverty and craft the poor's lives better and he left no stone unturned for the actualization of his dreams. Combating for human rights is one of the integral concerns for all movements taking place in various corners of the world and the words and rhetoric of political leaders have influenced the lives of people where politics is a gain and blame game with politicians manipulating, maneuvering and exploiting people's minds through their discourse. In this context, American hegemony stays unchallenged, especially since no other capitalist state is eager to openly challenge American supremacy.

Kozloff (2007) has suggested that Chavez was a political leader who through his critical and emancipatory role demonstrated a resistant discourse as the most important counter discourse on the contemporary world stage. He said that Chavez was important to Americans: “Chavez only stands further consolidate his status as a hemispheric leader ... clearly he will be a figure to be reckoned with by the United States...the evidences suggest that Chavez may try to follow through on his inflammatory electoral rhetoric” (2007). America and Venezuela enjoyed a sound relationship before the emergence of great political turmoil in the shape of President Hugo Chavez.

In the context of the above mentioned review of the related literature, I am hopeful that this study will not only be able to substantiate the claim that Chavez’ rhetoric is a resistant counter-discourse to American hegemonic discourse yet fills the vacuum left by other researchers on CDA and Chavez in the way that it may have prospective to carry the transformation of the masses’ mentality, and consequently a social change in the concurrent vulnerable geo-political situationality too and the criticality of all the Voices in world on various international forums like UN being an ever going phenomenon.

3. Theoretical Framework

An interdisciplinary approach to the critical study of discourse, CDA is of a greater significance in social and political terms. It is for the same reason that the theoretical framework of the present dissertation stems from van Dijk’s models. Teun Adrianus van Dijk, the professor-turned-linguist’s first contributions to the field appeared in 1993 and 1994. They were later expanded in the years of 1999 and 2004. He arms the marginalized social groups with a sort of cultural resistance – which in Chavez’ case comes in the shape of counter-discourse. Having been empowered hence, they air their concerns more freely and actively.

Van Dijk terms Critical Discourse Analysis (CDA) as a type of discourse analytical research that focuses on the concerns of social power abuse, dominance, and inequality as enacted, reproduced, and resisted by text and talk in the social and political context. As an unorthodox research, critical discourse analysts take explicit position; explores and ultimately resist social inequality (Van Dijk, 2004).The current research will deal with van Dijk’s model of CDA as adopted by Forough Rahimi (2011) sketching an overall picture of Van Dijk’s theoretical

underpinnings that bridge the gap between micro (linguistic devices) and macro level (social orders and social institutions) as manifested through any political media discourse.



Forough Rahimi (2011), *International Journal of Humanities and Social Science* Vol. 1

4. Content Analysis

4.1 Application of van Dijk's CDA Model

Application of the CDA model of van Dijk (as adopted by Forough Rahimi, 2011) to Chavez' speech 2011 at UN, highlights certain elements that are significant for any form of resistance raised to counter the power. These include:

1. Actor

Van Dijk holds that certain members of a group who use language to engage themselves in an interactive discourse are the actors. What Chavez speaks of is not his individual viewpoint but the policy of a country (Venezuela), a region (Latin America) and the world at large since he seeks their attention in several matters). Raising his clear, bold voice at an international forum as an activist, Chavez assumes an anti-American stance throughout his resistant discourse. This discourse helps

him challenge U.S. dominance and hegemony. As per the CDA principles put forward by van Dijk, here, we may divide Chavez' rhetoric into two broad categories to get a better understanding

Actors in positive self-presentation are in-group members who are presented in a positive manner. Chavez' treatment of himself, his country and his plans in this speech are a case in point to portray a positive picture of his stance in order to justify his resistance. Chavez uses personal pronouns and possessives to show In-group members (self) such as: 'I' 'We', 'Our' and 'That' (for referring to victimized bodies). Chavez elucidates: "We will continue calling for respect for international law; We ask this assembly; ... General Assembly, We expressed; The balance that cannot be found within war; To support a violent upheaval against that country's legitimate government; The worst situation is that of Somalia; I address these words; If We answer these questions sincerely ..."

Besides singing praises of the Self, van Dijk's model of CDA also necessitates a negative presentation of the Other. Others are an embodiment of 'all bad'. They are the people, groups, communities or countries whose views and opinions vary from ours. In this particular speech of Hugo Chavez, the late Venezuelan President, the 'chief culprit' among a great many others is the United States of America since it continues to launch wars against weaker countries, its allies also, being sharers in opinion and participant in action, become bad. Among them is NATO (North Atlantic Treaty Organization) termed as 'the Armed Wing of the Yankee empire' by Chavez, it 'puts into practice' war decrees legitimized by yet another Other in the U.N.'s Security Council. Also in Others are included certain elements within the oppressed nations who side with the foreign invaders for their immediate and personal interest. Some media groups, by spreading lies, come under the category of others too. Chavez elucidates. Chavez also lays blame on the NATO for having "introduced thousands of heavy weapons to support a violent upheaval against that country (Libya)'s legitimate government."(Chavez, 2011). War, according to Chavez, is Washington's favorite pastime. They destabilize the peaceful parts of the world; back certain factions, encourage them for great agitations, sell them weapons to make the movement bloodstained, and finally launch their own forces into the battle field with the pretext of protecting people's rights.

In this speech, Chavez refers to the U.S. as an imperialist state as in the following instances: “Imperialist war threatens us all; Within the imperialist view of the world, politics is the continuation of war by other means; We have no choice but to believe that such cruel actions ... result from imperial arrogance; ... Nascent Yankee imperialism in 1818” (Chavez, 2011). Chavez calls them colonizers. For instance: “A new cycle of colonial wars which started in Libya; Turning Libya into a colonialism protectorate; Re-colonizing Libya to capture its wealth; Nobody colonizes innocently; Defend ourselves against the new colonialism” (Chavez, 2011).

Talking about the Syrian war, Chavez observes: “Syrian people can solve their problems and decide their fate in light of the people’s right to self-determination, which is an inalienable right in all respects” (Chavez, 2011). Chavez declares the U.S. and its policies as evil: “The evil power of military force, of nuclear bombs; we will not remain silent in light of the evil intention of destroying the basis of its sense and reason” (Chavez, 2011). This very evil, in his view, prevents good from ruling our world.

Chavez implies that by openly backing terrorists and then by adopting the same anti-human strategies to attain evil aims, the U.S. itself indulges in terrorism. This is precisely what the following demand conveys: “From Venezuela, we believe it is time to demand of the U.S. not only an instantaneous and unconditional end to the criminal blockade imposed against the Cuban people, but also the release of the five Cuban antiterrorist fighters held captive in the prisons of the American Empire for the mere reason of trying to prevent the illegal actions of terrorist groups against Cuba, under the shelter of the U.S. government” (Chavez, 2011).

Chavez is not ready to trust Washington’s words anymore since he keeps the history alive in his conscious. According to him, the US has intervened everywhere, killed humanity, plundered wealth and fled unharmed. And they are likely to remain the same. He resists by saying that the U.S. was perfectly the same almost two centuries back: “Paraphrasing Bolivar when he spoke of nascent Yankee imperialism in 1818, we have had enough of the weak following the law while the strong commit abuses” (Chavez, 2011).

There have always been tall claims like: “we want to make this world a peaceful place”. Yet, their very actions seem to tell a totally different tale” (Chavez, 2011). Chavez resists that they don’t allow other countries to make lethal weapons. At the same time, however, there is absolutely nobody to stop them and their allies from such dangerous practices. Chavez states that apparently they are with democracy, nonetheless, when they see some democratic rulers beginning to rebel against their hegemonic designs, they rarely hesitate to back generals to topple these legitimate governments elected by people’s votes.

Chavez makes a more direct attack when he says: “Unfortunately, the UN, through all its history, instead of adding and multiplying efforts in favor of peace among nations, ends up supporting, sometimes through its actions and other times by omission, the most ruthless injustices” (Chavez, 2011). Besides, in the world’s most poor nations like Somalia, Kenya, Djibouti and Ethiopia, large populations – children in particular – keep dying of hunger and diseases: “Most serious news agencies report that 20-29,000 children under the age of 5 have died in the last three months” (Chavez, 2011). Chavez comments: “According to (Dennis) Kucinich (a U.S. congressman) himself, with the amount spent during the first three weeks in Northern Africa to massacre the Libyan people, much could have been done to help the entire region of the Horn of Africa, saving tens of thousands of lives” (Chavez, 2011).

2. Generalization

Chavez speaks on behalf of the whole world. By so doing, he appears to counter Washington: “they wage wars; he preaches peace” (Chavez, 2011). In his opening remarks, he terms the U.N. General Assembly a “great forum where all the people of the earth are represented” (Chavez, 2011). To draw the world’s attention towards the dangers of wars, he invites “the governments of the world to reflect” (Chavez, 2011.). The U.S. warmongering, to Chavez, is a great threat to ‘global’ peace ‘mankind’. ‘Humanity’, he believes, is ‘on the brink of an unimaginable catastrophe. ‘Addressing ‘Peoples of the World’, Chavez suggests: “The future of a multi-polar world, in peace, resides in us, in the organization of the majority of the people on earth to defend ourselves against the new colonialism, in order to achieve a balance in the universe that is capable of neutralizing imperialism and arrogance” (Chavez, 2011).

3. Authority

It is a common practice of Powers across the world not to call a spade a spade. Under the attractive attires of democracy, diplomacy or pretended gestures of goodwill, most matters go unsaid in political discourse. Yet rebels, though rare, dare to challenge even the strongest of the opponents. Chavez, being one such, without mincing words, challenges the U.S. within the U.S. asserting himself as a true leader of resistance. While at the U.N., he talks about fighting and defeating Washington's war-based hegemonic designs. Though belonging to a small nation, Chavez' brave tone puts many so-called big countries to shame since he succeeds in doing what they couldn't do all together.

The late Venezuelan leader is full of suggestions. When compared with 'must', 'should' shows a meek shift in the speaker's suggestive manner. Some instances from this discourse include: "It should always be remembered; the case of Libya should alert us; Coordination among emerging powers should become a pole of influence" (Chavez, 2011). By using 'should', Chavez seems to plead with his audience to act upon advice which he gives solely for their benefit. If they comply with it, it will benefit nobody but themselves. If, on the contrary, they take no heed, the ensuing harm should also be theirs" (Chavez, 2011).

4. Categorization

There are two main categories of some rich elites led by Washington who do violence to countries in order to get richer and richer. Those whose resources are ransacked forcefully get poor every day. Chavez also draw a distinction between "the warmongers under Washington "and the "peace-loving under Caracas" (Chavez, 2011).

5. Comparison

According to Chavez comparison can be made between Our 'positivity' and Their 'negativity'. If one compares the points proclaimed by the U.N. charter and what that world organization actually does, there appears to be a total and complete contrast. Likewise, through their killing of innocent people, the U.S. and its Western allies are comparable to the very terrorist against whom they apparently fight wars.

6. Disclaimers

According to Chavez the disclaimers make the ideological base to present oneself in a positive light and the other in a negative manner. For Chavez, this comes in the figure of Simon Bolivar and his pro-peace and anti-war ideology follows in the footsteps of the Liberator. He proposes:“Let’s build the balance of the universe foreseen by the Liberator, Simon Bolivar – the balance that, according to his words, cannot be found within war; the balance that is born out of peace”(Chavez, 2011).

7. Euphemism

Chavez glorifies his own soil in fulsome terms. As opposed to the U.S. war tactics, he advocates peace – definitely a preferable alternative–from the Venezuelan point of view. Even in his opening remarks, while claiming to reveal certain truths – as opposed to the U.S. lies – he proudly adds:“(I address) ...to reassert our inalienable commitment to justice and equality, that is to say, to peace. Peace, peace, peace... We do not look for the peace of the cemetery, as said Kant ironically, but a peace based on the most zealous respect for international law” (Chavez, 2011).

Distinguishing the U.S. backing of Israel, Chavez decides to stand strongly and firmly with the Palestinians. While introducing the Community of Latin American and Caribbean States (CELAC) summit, he says:“Caracas, the capital of the Bolivarian Republic of Venezuela, is proud to host ...” (Chavez, 2011). The use of the phrase ‘proud to host’ instead of simply ‘we are hosting’ conveys a specific meaning: Venezuela has nothing to fear or envy anybody; it is content with what it has; it is by no means ashamed or embarrassed; has no complexes of whatever kind and is, proud of itself.

Throwing light on what the world under imperialism is like, he reverses Clausewitz’s axiom(principles of war 1942):‘politics is the continuation of war by other means’ and makes it ‘war is the continuation of politics by other means.’ Calling NATO ‘the armed wing of the Yankee Empire’, he does show some leniency and avoids calling it the ‘terrorist wing’. NATO’s Libya offensive has been referred to, quoting the US’ ridiculous justifications of ‘humanitarian bombing’(Chavez, 2011).

Chavez concludes his speech by quoting from a musical piece of Ali Primera, a Venezuelan singer, where yet again humanity has been called to unite under the flag of peace. In this manner Chavez proves himself a loyal son of the land where he was born; never deserting it or forgetting it for a moment no matter where he goes. Euphemism thus is a rhetorical device via which the speaker/writer uses a word or phrase so as to avoid saying an offensive or unpleasant word. Questioning the U.S. continual destruction of various lands and killing of people throughout the world, he most innocently links the committing of such heinous crimes in accordance with the orders from a judge. "If we answer these questions sincerely we would understand that the empire has awarded itself the role of judge of the world, without being granted this responsibility by anyone, and, therefore, imperialist war threatens us all" (Chavez, 2011). Throwing light on what the world under imperialism is like, he reverses Clausewitz's axiom (principles of war 1942): 'politics is the continuation of war by other means' and makes it 'war is the continuation of politics by other means.' Calling NATO 'the armed wing of the Yankee Empire', he does show some leniency and avoids calling it the 'terrorist wing'. Chavez, then, traces the roots of the Libyan war in the Malthusian notion which says 'there are just too many people in the world' and believes the U.N.'s Security Council to be 'some sort of club with privileged members' (Chavez, 2011).

8. Hyperbole

This semantic rhetorical device, which enhances or exaggerates meaning, is one of Chavez' favorites and thus, has been used frequently. In this speech, Chavez calls the U.N. charter a 'dead letter' to let his audience know of its inactivity through decades of global conflicts. He tells the world to 'keep in mind that war is capital's modus operandi.' Chavez finds humanity 'on the brink of an unimaginable catastrophe' and the world at large, to be 'marching inexorably toward the most devastating ecocide' because of global warming. Not ready to accept any reforms, the U.N., according to Chavez, is suffering from an 'illness at its core (which) is deadly' (Chavez, 2011).

9. Implication

Certain information is clearly suggested by a certain discourse, though it is not directly communicated. Hence, though the word 'terrorist' isn't used for the U.S. anywhere in the present speech, yet it is communicated

all the same. Similarly, Chavez implies Washington to be the greatest threat to humanity and democracy the world over. His role as a Latin American or even world leader is conveyed indirectly. Implication is an implicit term that is clearly suggested by a certain discourse, though it is not directly communicated. Hence, though the word ‘terrorist’ isn’t used for the U.S. anywhere in the present speech, yet it is communicated all the same. Similarly, Chavez implies Washington to be the greatest threat to humanity and democracy the world over. His role as a Latin American or even world leader is conveyed indirectly.

Chavez uses adjectives in his discourse with great frequency. They are blunt, stingy, ruthless and cuttingly critical; they appear to be enlivened: they are animating, breathing, laughing, crying, criticizing, pleading, requesting, imploring. All four kinds of adjectives have been used in his discourse to obtain maximum benefit: “Terrifying reality; A staggering budget; An irreversible reality; Very real threat; The absolute power; Destructive voracity; An unimaginable catastrophe; Such a meager outlook; A widespread global war; A peaceful and negotiated solution; An intense propaganda; Irresponsible and hasty decisions; Ignominiously silent; The immediate admission; Intolerable; Powerful; Impossible; The criminal military engagement ...” (Chavez, 2011). For instance: “How much is being spent to destroy Libya? There are too many people in the world; why has it unleashed so many wars? This new war will cost us \$500 million during its first week alone (Chavez, 2011). These are some of the adjectives that Chavez uses in the speech under discussion.

10. Presupposition

If not already established, truths are mostly presupposed. Having presupposed the U.S. war rhetoric to be a bunch of lies, he declares in the very opening of his speech at the U.N. to instead ‘express Bolivarian Venezuela’s truths’ (Chavez, 2011).

11. Polarization

Chavez is an intelligent speaker. Knowing well the worth of certain words, he makes great use of them throughout his speeches in a most effective manner. Most frequent examples of the ‘words used instead of nouns’ include ‘I’ and ‘We’: ‘I’ as in: “I address this forum; I want to call on the governments of the world; I believe there is a greater power in the world than the evil power of military force, of nuclear bombs; I believe

in the power of the human spirit; I want to conclude. 'We' as in: We do not look to the peace of the cemetery; We see, once again, Libya destroyed and bloodstained by the will of the powerful; We have to look directly at the terrifying reality of the world we live in; Threats we face; If we answer these questions sincerely... we would understand; How can we say that an arms embargo was imposed on Libya? We call for the immediate cessation of bombing operations in Libyan territory; if we direct our eyes to; We ask ourselves how much is being spent to destroy Libya; We want to reiterate that it is impossible to ignore the crisis of the UN; If we do not make a commitment; We also require an immediate, in-depth revision of the UN Charter with the aim of drafting a new Charter; We can together design the policies that will ensure our wellbeing; If we leave the world as it is, the present and future will be determined by perpetual war" (Chavez, 2011). While first person singular pronoun 'I' has been used just five times, Chavez makes use of the first person plural pronoun 'we' seventeen times in this speech. This choice by no means is random, accidental, meaningless or clueless. It is one man (I) who addresses, holds certain beliefs and concludes a speech to the U.N. The hearers, observers, critics or analysts cannot and must not, however, ignore the repeated usage of 'We'. This pronoun may mean all the U.N. members, Venezuela, Latin America or the world at large. When it's the U.N. members, he means those alone who share his opinions on international issues. When 'we' is Venezuela, this serves to convey a positive, democratic sense: that every citizen has his voice and I, Chavez, am here only as my people's representative, speaking about nothing but their aspirations. This also means that when it comes to the foreign policy matters, there's no dissent among Venezuelans. They are one; they are unified; and would fight and defeat their common hegemonic enemies.

Present tense is used throughout the speech, for instance: "I address; we do not look; the U.N. ends up; Washington knows; why does the U.N. do nothing to stop Washington?; Venezuela calls; If we direct eyes; we believe; nothing has been done; the U.N. does not accept any reform; we go together; we are currently preparing; mankind is facing; and so on" (Chavez, 2011). Chavez lives in the present and would like it to be a better time for his own people as well as for those in other countries. He does not shut his eyes. He keeps a close watch on what goes

on around him. The U.N.'s perpetual policy of favoritism annoys him most. He is an active and agile person who takes no rest but is always on duty; he not only makes plans, but likes them to be put into action immediately.

Chavez remarks with concern: "Washington knows that a multi-polar world is already an irreversible reality. Its strategy consists of stopping, at any price, the sustained rise of a group of emerging countries, by negotiating great interests with its partners and followers in order to guide multi-polarity along the path the empire wants" (Chavez, 2011). Hugo Chavez is an intelligent speaker. Knowing well the worth of certain words, he makes great use of them throughout his speeches in a most effective manner. Most frequently examples of the 'words used instead of nouns' include 'I' and 'We': 'I' as in: I address this forum; I want to call on the governments of the world; I believe there is a greater power in the world than the evil power of military force, of nuclear bombs; I believe in the power of the human spirit; I want to conclude. 'We' as in: We do not look to the peace of the cemetery; We see, once again, Libya destroyed and bloodstained by the will of the powerful; We have to look directly at the terrifying reality of the world we live in; Threats we face; If we answer these questions sincerely... we would understand... (Chavez, 2011).

12. Irony

In the very opening passage, Chavez refers most respectfully to the U.N. as 'this great forum where all the people of the world are represented'. Of course, he does not mean it seriously. The later assertions confirm U.N. to be anything but 'great'. And, as for its representing 'all the people of the world', we soon realize that its actual representatives, who could make a difference in the global nation's lives, are a chosen few of the powerful elite. Others, doubtless, are there just to keep calm, make no unnecessary noise and look around during its important sessions. 'Empire has decided', 'empire wants', 'empire is ready', 'the Yankee empire' and 'the American empire' are a few of the phrases that refer to the U.S and denote how Washington is ruled by a single sovereign i.e. the President. Chavez appears to be very respectful for the empire, but the truth is far from this and his comments are full of irony, whenever he refers to the US. While introducing the subject of peace, he refers to what Immanuel Kant, the famous German philosopher, once said ironically: 'we do not

look for the peace of the cemetery,' instead, he advocates 'but a peace based on the most zealous respect for international law' (Chavez, 2011).

Chavez states that its job has been reduced to authorizing 'shooting missiles and bombs' in various parts of the world. Chavez' ironical remarks and comments serve to reveal the U.S. and hence the U.N.'s hidden agendas and in so doing to challenge his opponents via discourse.

13. Victimization

In order to focus on any nation's bad characteristics, their bad stories are told time and time again. As Hugo Chavez relates incidents of the U.S. wars and other hegemonic or imperial practices repeatedly, Washington emerges as 'victimized' – discourse-wise! Ground realities, however, are different, although it is the Libyans, Syrians, Cubans and Venezuelans who are presented as war victims. Repetition too is a device that is used for victimization as Chavez tries to bring forth the significance of the matter under consideration and shows the speaker's most grave concern regarding the particular issue.

In this speech, the word 'Libya' appears 14 times while he also uses phrases like Libyan conflict, Libyan case, Libyan Air Force, Libyan people, Libyan government, Libyan territory and the Libyan seat in the U.N. In similar fashion, the word 'Syria' appears 6 times; with 'Syrian people' used once. The words war/wars have been spoken 17 times; with warmongers once. The word colonial appears twice; with colonialism having been used thrice. The word threat/threats appear thrice; with threatening appearing only once. Repetition is used as strategy to victimize the listeners and especially the US delegates.

5. Conclusion

CDA is used to investigate the role of language in power abuse and manipulation. It explores how dominant groups maintain the hegemony with the exercise of power using power tactics and communication channels. Thus in the same context, CDA is hypercritical, subjective and endeavors to find out imaginable possibilities stating ideologies as discursive practices. So, resistance emerges with an idea of mind change; and change is indispensable as political discourse determines and re-determines the ideologies. Chavez the late Venezuelan president evoked such interests among mainstream sectors in Latin America and made it visible to challenge the Washington Consensus on the issues of world

peace.

Every research project has its scope. It is conducted in a specific context or situation, over a particular time period, while concentrating on specified masses. It cannot, and does not, cover everything that is probable. In the same manner my study, although it refers to other fields of knowledge, is still limited in its treating the subject linguistically, socially, historically and politically only. It must also be recognized here that the presence of these inadequacies by no means limits the scope of the research project. As a matter of fact, it is this very sense of 'something missing' that makes research an ever-growing field.

Thus this research explores that in contemporary politics, the most powerful weapon any nation can possess is that of its rulers' exceptionally wonderful oratory and manipulative language skills. The individuals of eminence the world over, universally called politicians, literally control their nations on a smaller scale and the entire globe on the larger level; solely through the exploitation and investment of a language that best serves their hidden exploitative agendas and purposes. It is with the preference of particular or specified words in their political speeches and interviews that they deliver on various occasions that are integral to leave a mark on their political personalities and political career. The weaker ones too would exert to pose a serious challenge to the evil designs of their powerful fellow states provided they are lucky enough to find a bold, daring and determined voice to lead them.

The current study exposes the truth that is considered towards emancipation for those who have been the victimized bodies resulting from hegemony around the globe. The linguistic tone and structures serve as means that challenge and critique the dominant discourse of American and His hegemonic stance and help in bringing about social change all over including the peace in Venezuela by exposing the hidden agendas.

The principal agenda of the counter discourse in this very speech is to specify the present world geopolitical context, characterized by the US government's new policy and its role in maintaining or abolishing world peace with specific reference to Libya and Syria. Chavez' counter discourse aimed at justifying his policies and emancipated the hidden and shaded realities of US – Venezuela and US – World ties as he brought various examples to the forum of UN in this very speech.

While Bush and Obama made extensive foreign expeditions, Chavez worked on the ground-level to give voice to the oppressed and bring improvement in Latin America through his rhetorical power. The current counter discourse is one of those examples. In the current counter speech, Chavez raised voice of resistance against the hidden agenda of Washington and international corporations in order to fight for the rights of his people, whereas his resistant discourse is counter attacks on American policies that are hurdling and spoiling world peace revealed through Van Dijk's CDA model in the study.

During this research, I used English translations of Chavez' original speeches delivered in Spanish but what might have been a handicap in earlier times, proves to be not so since the speeches analyzed were translated by professional translators whose job is to translate the speeches of the world leaders, statesmen and politicians. However, since research is an ongoing process a few suggestions can be made regarding future work namely that the study can be given new and interesting dimensions by comparing and contrasting Chavez' resistance with that of certain other political figures of prominence. For instance, Fidel Castro of Cuba, Evo Morales of Bolivia and Luiz Inacio Lula da Silva of Brazil would make good subjects, from the South American continent. The former Iranian President Mahmoud Ahmadinejad, Chavez' ally also carries the same potential in terms of his challenging rhetoric and all others Voicing against Hegemony or for peace cause. It may be interesting and beneficial for future studies to compare Chavez' resistant strategies with other politicians' especially from the US or Pakistan.

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HISTORICAL ANALYSIS OF THE TRAINING STRUCTURES IN THE INSTITUTION OF POLICE IN PAKISTAN 1947-2002

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Abstract

This research work seeks to interrogate and contextualize the historical background of the organization of police to examine its training structures in Pakistan. The impulse behind this inquiry is to provide the historical insight and overview of the emergence and development of police in Ummayyeds, Abbasids, Ancient India, Sultanate of Delhi, Mughal periods, in Europe and British India with special reference to an endeavor to highlight the fact that in Pakistan the style of the training does not cope with the new needs and requirements. In fact, in certain respects some good traditions and values of the police service of Pakistan like intellectual and financial integrity, straightforwardness, and non partisan conduct and resistance to pressures and temptation have deteriorated during the past few decades. It has been analyzed and examined that one of the major factors responsible for the declining quality of the state's security apparatus, particularly of the police, is that there is no nationwide integration in terms of training standards and coordination.

Key Words: Police administration, Law Enforcement Agencies, Governance, Civil-Military bureaucracy, Police Training

Introduction

Understanding history is very important for the rise and fall of the nations. This notion for understanding our past becomes more significant when it comes to the performance of institutions. Institutional building or good governance is a very complex phenomenon depending on multiple factors such as political, social, religious, economic, educational and above all the will and capacity of the rulers and the ruled to improve overall structure of governance. As far governance is concerned, the primary institution for maintaining law and order is Police. In the modern world it has become the most important organ for establishing the writ of the state. Keeping in view the historical development of the institution of police in other parts of the world is very crucial for understanding police in Pakistan. Comprehending the institution of police and its reform efforts so far initiated in Pakistan historically, will help us understand the basic organizational structure of the institution. It will enable us to understand the 'Dos' and 'Donts' of future reform agenda in a very rational and pragmatic way wrapped in historical

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analysis. Regrettably, it has been examined in this research endeavor on the institution of police that instead of progressing, it has regressed so far and the prime example of this argument is the 'Police Order 2002'. This order succumbed the institutional powers to political forces which further aggravated the governance issues in a far more complex and confusing way.

In Europe the police administration can be traced from the time of the Roman Emperor Augustus (r. 27 BC – AD 14) but the institution deteriorated subsequently in the hands of his successors and consequently vanished with the fall of Roman Empire. But the revival and the proper functioning of police administration in Europe can be seen in the ordinances of Charlemagne (AD724-814), through its many regulations which were directly related to police (Gorchani, 2007, pp.4-16).

In England the name of William, the Conqueror comes first for initiating the police code in 1078. Later on, the King Edward I promulgated the statute of watch and ward for improving law and order situation in London in 1285. A system of elected Constables and Juries answering the Judiciary gradually came into existence. Also, "in 1585 an act was passed for better governance of the city and the borough of Westminster, which was re-enacted in 1737 and again in 1777" (Gorchani, 2007). It was very critical phase of England's history vis-à-vis law and order situation. Owing to many rapid uncertain developments leading to industrial revolution and other technological advancements, old institutions of labor, agriculture and church were discarded resulting in the unemployment and finally it culminated in the unrest and urban congestion.

So, the dire need was felt for an organized police force to maintain law and order situation in the country. Hence it was in 1829, when Sir Robert Peel laid the foundation of the first modern organized police force in England. Initially, it was opposed but finally supported owing to its good conduct and successful results in declining the crime patterns and improving law and order situation (Gorchani,2007). Finally, it took ten years for British to make acts of 1839 and 1840 under which fully organized and paid police force came into existence. It was during these years when other enactments for Ireland, Scotland and Metropolis of London were in the pipeline (Gorchani, 2007). Coming to the other

parts of Europe, in France, the Paris police force was created by Louis XIV in the Seventeenth century. In 1697 a ministry of police was created by an act of directory; this was amalgamated with the Ministry of Interior in 1852 (Gorchani, 2007). Many years earlier, during the Arab Empire, Caliph Umar bin Khataab laid the foundations of a police named 'Al-Ehdaas'. His significant reforms in this regard were introducing night watches and patrols. However, Caliph Ali gave impetus to the institution and raised a regular municipal guard named *Shurtah*. The duties of *Shurtah* were supervision of markets, checking of weights, detection and prosecution of crime (Gorchani, 2007). Under the Umayyads, the police force was named *Chdaas* that exercised semi-military functions besides maintaining law and order. Under Abbasids, the chief police officer was given again the title of *Sahibus Shurtah*. He was also responsible for the Caliph's bodyguard and for carrying out death sentences. His other duties were conducting investigations and on their completion declared the *Hadd* after which the Qazi heard the case and passed judgment (Gorchani, 2007). In ancient India, village superintendent was responsible of maintaining law and order, and was appointed by king. Nevertheless, it was king's duty to protect his people in times of war and to collect taxes in peace. The laws of Manu, recorded around 500 BC, explains the policing aspects of king's functions e.g. preventing violence, punishing evil-doers, maintaining patrols, fixing check posts, appointing spies and so on and so forth (Gorchani, 2007). Moreover, Kautilya generally explained the structure of governance in ancient India and also recommended the ruler to follow few rules in order to control the state effectively (Kautilya, (1992, pp. 154-157). For instance, the most important aspect for effective governance is that the ruler must be charismatic (Kautilya, 1992) because as a leader everyone particularly state official would emulate him. He gave us the example of the Mauryan Empire, in spite of the vastness and complexity of the state, the rulers controlled it effectively because they were strong enough to demonstrate their power on state officials which in effect implemented the orders of ruler (Kautilya, 1992). If the ruler is charismatic he would definitely select his team of talented, educated and physically active officials. This process of selection of talented and potentially sound officers was very critical for effective governance (Kautilya, 1992). Different departments were created i.e. revenue, justice and public works etc. (Kautilya, 1992).

It is interesting to note that like a modern bureaucratic structure, ancient Indian administrative setup was also based on hierarchies in three categories (Kautilya, 1992, p. 147). High officials were remunerated lavishly i.e. 12,000-48,000 *panas*, silver coins per month. Middle level officials remunerated from 1,000 *panas* to 8,000 *panas* per year and low level officials remunerated from 500 *panas* to 1,000 *panas* per year (Kautilya, 1992). Law enforcement agencies were given preference in all aspects. State had large army comprising 300,000 to 600,000 soldiers of different categories (Kautilya, 1992, 254). Moreover, the secret for effective governance lay in the fact that rulers had a strong intelligence service named *Gudapurusha*. The officials of this service were well paid, educated and highly honored (Kautilya, 1992). The astonishing feature of this service was that they had less interaction with common people and also with other state officials (Kautilya, 1992, 259-274). This force was controlled directly by the ruler and it was on their reports that the dishonest, inefficient and rebellious officials were killed or otherwise punished (Kautilya, 1992). The force directly gave information of events within or outside the state, conducting operations against internal and external enemies and most importantly for the maintenance of internal discipline (Kautilya, 1992, pp. 503-505).

By and large we can say that this secret force was equivalent to the Pakistan's main intelligence agencies i.e. the Inter-Services Intelligence (ISI) and Intelligence Bureau (IB). To conclude, the discussion of administrative set up of ancient India, it can be argued that its effectiveness depended on the charisma of the ruler that in effect determined the overall morale and performance of the civil-military bureaucracy (Kautilya, 1992, 684).

In the Sultanate and Mughal periods, the chief police officer in the capital was known as the 'Kotwal' whose duties and powers were similar to that of *Sahbius Shurtah* of the Abbasids. The officer in charge of a *sarkar* was the *Faujdar* and the officer responsible for a group of villages or paragraphs was *Shiqdaar* (Kautilya, 1992). *Ai'n-i-Akbari* highlights the administrative structure of the Mughal Empire in general and of Akbar's reforms in particular. Akbar had a strong centralized army consisting of 250,000 officers and men plus local militias and *zamindari* forces numbering in millions. The *mansabdari* system introduced by Akbar laid the foundations of bureaucratic structure in a

hierarchical form i.e, 1,338 *mansabdars* below the rank of 200, 163 ranked from 200-400 and 252 from 5,000-500 (Allami, 2003, pp. 444-51). Other important officers included in the charge of the Royal purse were the Chief Protocol officer, Chief Military accounts officer etc. (Allami, 2003). The office of the *Vakil* got prominence during Akbar's reign, it is pertinent to mention that *Vakil* was equivalent to the Cabinet and Establishment Secretaries in contemporary India and Pakistan (Allami, 2003, pp. 558-560). *Mir'adl* was emperor main judicial officer in provinces but the Qazi was also important to town's judicial administration (Allami, 2003). *Kotwal* performed the duties of District Magistrate and was responsible for maintaining law and order in a District (Allami, 2003, p. 570). But the most important office was the *faujdaar* who proved to be the sole law enforcement agency as far as district or local administration was concerned (Allami, 2003). These officers performed multiple functions ranging from investigation officer, executioner, judge etc. (Allami, 2003). It is pertinent to mention that although Timurid Empire was highly centralized state, the provincial viceroys enjoyed immense powers vis-à-vis law and order, dispensation of Justice and had wide discretion in suppressing rebellions (Allami, 2003, pp. 233-246). In a nutshell, the pattern of governance of the Mughal Empire was similar to that of ancient India. Both represent the arbitrary and centralized structure of governance and the state was strong when the ruler was charismatic, and the state was weak when the ruler was weak.

The East India Company gradually replaced Mughal Empire as the paramount power in the Indian subcontinent. Their trading and commercial activities flourished in Madras and Bombay and these cities were known as factory-towns with their supervisors as presidents. In order to rule these cities, the Company had to make rules and regulations for proper administration. So in this regard the police regulation was passed in 1802 in Madras followed by another in 1812 and in 1834 and deputy superintendant of police was appointed (Allami, 2003).

British India entered new period of progress of administrative institutions, particularly of police. In the initiation, office of *darogha* was established for law and order and preservation of public order. It had a force of twenty to fifty officers. Magistrate supervised the office of *darogha*. But this effort could not curtail crime rate (Chaudhry, 1997, pp.

36-56). In order to query the cause of malfunction of conserving peace and order in Bengal in 1801 Lord Wellesley appointed a committee. But the most important sub-committee instituted by the East India Company was in 1813 with a mandate to raise the administration of police in Company's territory. The sub-Committee recommended some reforms. It asked to abolish the office of *darogha*. It revived village police. More significantly it compiled the functions of revenue, executive and judiciary in one authority. This venture, as earlier, proved futile (Chaudhry, 1997). Due to the failure of this effort, the Court of Directors of East India Company appointed a police committee to re-examine the above discussed reforms and bring in more reforms.

After the event of War of Independence 1857, Lord Harris, the Governor Madras was replaced by Sir Charles Trevelyan, an empire builder who did not favor separation of judiciary from police under these circumstances, the provisions of the police bill was materially altered. Executive and judicial functions were combined and the title of the commissioner of police was changed to Inspector General of police on the pattern of Royal Irish constabulary. This amended bill became law in 1859 as Act XXIV. Initially, it was applied to the province of Madras but was later on implemented throughout India. A police commission was accordingly setup in 1860 under the chairmanship of Mr. M.H. Court. The commission completed its task and submitted with its report a draft bill which was piloted (Chaudhry, 1997). Here, it is important to note the dichotomy of the British concerning Indian administrative police. Frere promised that police would be separated from military and judiciary but practically, the police was not separated from judiciary. Despite different controversies the bill was enacted as Act-V of 1861 placing the police force under the command and control of the District Magistrate.

In Pakistan there are two major police structures i.e. provincial police and the Railway police. Federal Capital Police and Federal Investigation Agency (FIA) are serving in Islamabad. There are also anti-corruption departments serving under the domain of provinces (Yasin, n.d., pp. 159-161). Earlier the structural organization and functional hierarchy was based on Police act of 1861. Up till 2002 it was working but in 2002 police order was incorporated. Under the police order 2002, the terminology has slightly changed, but, by and large the structure has remained the same. According to it the chief of the police force in the

provinces is provincial police officer (PPO) equivalent to the level of IGP previously. Secondly, each provincial capital is referred to as a capital city which has a capital city police officer (CCPO) recruited from among the officers of the rank of additional IG. Then each city district has a city police officer at least of the DIG rank. Then normally every district has a district police officer (DPO) recruited from the level of at least SSP or SP rank. Lower hierarchy remains largely the same (The report of the Human Rights Commission on Police, p. 21). Although, an effort was made to reform police in police order 2002 but it proved counterproductive.

Importance of Training to the Police Establishment

Good training and educational institutions are to police department what oxygen is to life because police is responsible for maintaining law and order in a state and if state has to maintain law and order and to deliver good governance, well educated and skilled police is necessary for both state and society. Even on few occasions the importance of training and education are over-emphasized by regarding it as a panacea for all ills (Lone, 1990, p.13). Successful police work depends very largely on each individual officer acting correctly on his own initiative. The training of each individual officer to do the work allotted to him is of the highest importance. The object of such training shall be to inculcate in police officers habits of physical health activity, discipline, self-reliance, observation, punctuality, sobriety, courtesy and straight-forwardness of dealing in the execution of their work (Lone, 1990). As far as the efforts to design a strategy for the training institutions of police in the post-Partition period is concerned it was started in 1949 by the Government of Pakistan in a proposal to establish a central police training college. This proposal was given serious consideration by the Cabinet and the Ministry of Interior (Government of Pakistan, Cabinet Secretariat, Proposal to Establish Central Police Training Colleges, pp.1-5). Although, police was a provincial institution and provinces used to have independent cadres of Indian police officers and these officers were trained by provincial training centers. But after Partition as the circumstances changed and so did the nature, requirements and responsibilities of police. Since the government of Pakistan has decided to centralize all superior services with a single central cadre for each service, the decision was also applied to the Pakistan police service. Hence, the decision to

centralize the Pakistan police service requires inevitably that the training to future recruits to the Pakistan Police service should also be centralized.

Pakistan's Problems Regarding Police Trainings

The main problem at the early stages was that Pakistan did not inherit even a single large training institution of police that could cater the needs of central training institution. The situation of the training institutions was that "west Punjab was deprived of the Phillaur school which is now in East Punjab. Sindh and Baluchistan had no institution whatsoever. N.W.F.P. had one at Hangu but it did not possess adequate resources. In East Bengal, however, there was a training centre at Sardah which used to train inter alia Indian police officers of the undivided Bengal.

However, it was decided to appoint a special officer who could recommend the structural infrastructure of central training college, in a conference of ministers and inspector-generals of police held in February 1948. Accordingly, in November 1948, H.V. Waite, a retired police officer of the Punjab, was appointed to frame proposals after inspecting various sites. Waite submitted his report in January 1949 in which he opposed the converting of existing training institutions either at 'Hangu or Sardah' into a central training college, as both of them are located in remote places and have inadequate facilities including buildings. According to him the central college should be located in western provinces which include all the provinces except one. Hence, he proposed a new site for the college some eight miles from Rawalpindi. But for the interim period he suggested that the college should be located at Hangu or Walton training camp at Lahore or West Punjab police recruits training centre at Sargodha. However, in the Dacca conference it was decided that the following two options must be taken into consideration:

- 1- Police Training School Sardah
- 2- Walton Camp Lahore

Some of the officers and the ministers of the interior who attended the Dacca conference visited the Sardah School and recommended it for a training institution. It was also concluded in the conference that the scheme formulated by Waite was not pragmatic on two accounts.

- a- It would take a long time to materialize.
- b- It would be a very expensive project.

Keeping in view the financial resources and immediate need for the project, the Sardah School was recommended as a central and provincial training school. Here one point needs serious consideration that although, a committee was appointed under Waite to initiate and draft about structural organization of central police training college, the decision was taken against his recommendation due to the financial difficulties that prevailed at the time. Here, it is important to note that even after eight years no progress had been made on the central training institution. Although, Cabinet agreed with the recommendations of the conference of the Chief Ministers of the provinces that the officers recruited to the Police Service of Pakistan should be trained at one training institution and that was Sardah (East Pakistan) until the establishment of permanent training college it should be considered central training college and it would also ensure uniformity and would strengthen federation. But, nevertheless, the Council of administration for West Pakistan demanded separate training college for the officers of West Pakistan ranging from the rank of Sub-inspector to Assistant Superintendent of Police. Their plea was that since officers of Police Service of Pakistan (PSP) are not transferable from one wing to another wing i.e. East and West Pakistan. It was not necessary to train the officers of both wings at the same centre (File No. 166/CF/57, Government of Pakistan, Cabinet Secretariat, Note on the creation of Pakistan Cadre Training, pp.1-6). Although, the Establishment Division opposed the Council of Administration by demanding separate training institution for West Pakistan and stated that it would impair the cohesion and all Pakistan character of the PSP. It further recommended that it would be in the best interest of police officers of both the wings to reside together, work together and to learn the problems police officers are facing in each wing. Moreover, the cost would also be less as compared to separate training institutions. But, nevertheless, the government of West Pakistan accepted the demand of the council for the administration of West Pakistan and established central police training school at Rawat near Rawalpindi where ultimately all officers of and above the rank of ASP would be trained. Finally, the Ministry of Interior approved the decision of the government of West Pakistan that since officers of both the wings are not liable to be transferred from one wing to the other. The officers of the West Pakistan may be recruited at 'Rawat' and officers of

East Pakistan at Sardah. The Karachi recruits would also be sent to the West Pakistan government center. But in order to achieve uniformity of training, it was decided that the curriculum would be the same for both the institutions.

Here, it can be concluded that the decision for separation of the training institutions of police for each wing increased the tendency of provincialism and decreased the inter-wing cooperation in terms of maintaining law and order and public administration in the country. Moreover, the division between East and West Pakistan increased manifold owing to the lack of consensus over Sardah training centre that aggravated the apprehensions of East Pakistan for not considering them within the central government. However later on, it was decided to retain the Sardah training centre as a central training college. Historically speaking the structure of police training institution can be divided in two phases. i.e. pre- and post-separation of East Pakistan phases.

From 1947 to 1971 the ASP's received their basic pre-service training at Sarda police college (East Pakistan) which was established in 1913. They attended the college for one year and besides being instructed in law and procedure they were trained in drill riding, musketry, revolver practice, motor driving, plan drawing, map reading and several other allied subjects. The main emphasis was on teaching of law, police rules and physical training. The college also ran courses for junior police officers. After the secession of East Pakistan the venue for training ASP's shifted to the premises of the civil service Academy at Lahore. But that was only on ad hoc arrangement. (Lone, p. 108)

After the separation of East Pakistan in 1971 there was an urgent need for the re-organization of the administrative structure so the decision was taken by the Establishment Division and was approved by Cabinet vis-à-vis the "re-organization of police training centre at Sihala for PSP and other senior police officers" (File No.72/CF/73, Government of Pakistan, Cabinet Secretariat Officer memorandum, reorganization of Police Training Centre at Sahila, 1972, p. 1). But, practically, it was in 1975 when the government decided to start training at the police college Sihala. Although, Punjab was already training junior police officers below the rank of inspectors here (Lone, 109), owing to the lack of facilities that were necessary for senior police officers, the government

finally decided to set up a National Police Academy (NPA) in 1978 for higher level training starting from the rank of ASPs. The academy was made essentially for ASPs, SPs and sometimes for senior DSPs. The academy was required to organize the following courses:

- 1- Basic course for the ASP
- 2- Command course for the SP's and DSP's
- 3- Police instructor's course
- 4- Courses for in-service training of FIA (Federal Investigating Agency) officers.
- 5- To hold seminars, discussions and publish journals etc.

Although, the training and educational courses are important in all the levels i.e. constables to Inspector General of police. But, the training structure of ASP's is very significant to discuss in detail because they have to move to higher positions. Initially, they entered in the common training at the civil services academy that provides a sound general administrative training and Giles suggests that many of the subjects taught on the course would be of far greater value to an ASP at a later stage after he had acquired some knowledge of police work.

Then they had to attend the attachment course with different units of the army that enabled them to conduct field exercises enhancing their command over operational and logistic perspectives and problems. Later on, attending National Police Academy (Soan Camp) is very important in the overall training of ASP's because here they learn different academic and professional subjects including criminal/evidence laws, police rules, how to use scientific tools for detection of crime, additional subjects includes principles of Islamic law, justice and law administration, constitutional law, criminal sociology, civil defense and traffic management. But they are not formally examined. They are also required to write a research paper on a police related subject previously approved by the police academy. The last phase of training has included attachment with the district police. Here they were practically involved in the working of police stations (urban and rural), police lines and the office of the district superintendent of police.

However, the National Police Academy, due to a host of administrative, financial, organizational and technical problems had been unsuccessful in performing its assigned role. So far it has not even been able to take full responsibility for the training/education of the ASPs.

Here one point needs serious consideration: after the basic pre-service training of the ASP's there are no prescribed training courses before promotion to the next two ranks, namely SP and DIG of police. This is the prevailing state even though these are fairly senior levels of police management. However, for promotions to the next higher grades, DIG's have to attend some courses at NIPA (National Institution of Public Administration), PASC (Pakistan Administrative Staff College) and NDC (National Defense College) along with other civil servants. These courses are necessary for promotion from BPS-20 to BPS-21. The objectives of these courses are to develop and enhance administrative leadership, public policy, its development, implementation and coordination, national economic management, national security and defense planning. It is true that these courses are holistically designed addressing all the civil servants including police officers and though it broadens the outlook of police officers on socio-economic and political issues and introduces them to new concepts and practices of public administration and also develops their managerial skills. However, these are inadequate as far as senior police training and educational structure is concerned, because these courses are not exclusively for police and do not directly address the questions, issues and problems faced by senior levels of police management.

Now after discussing the orientation of police officers in the training/educational institutions it is important to take into consideration the views of the committees and commissions constituted to study the course outlines. Here one point would make the matters further clear i.e. although a large number of committees and commissions are set up for police affairs no commission was set up to solely examine the training/educational policy for the police. But, nevertheless, two reports are significant in this regard.

- a- Giles report on police training published in 1976 that focused on the training of lower ranks and middle management, from ASP to SP level. But his recommendations "did not go beyond the training of SPs.
- b- The police committee (1985) also focused the training of ASP's and also discussed the role of National Police academy in their regard.

Here it is pertinent to quote Saleem Tariq Lone, a police officer:

... the present arrangements for the training of ASP's are far from satisfactory... under the present circumstances ... the training of middle and higher rank police officers has been left to itself to final its own course and direction. There has been no serious effort in the past to rectify the situation. Even on other important issues where the previous commission's and committee's recommendations had been categorically specific implementation has mostly been ignored or inordinately delayed (Lone, 1990).

The police order 2002 which passed only two clauses initially i.e. 20(1) and 20(2) vis-à-vis training of police. It is as follows:

- a- "The federal government shall post a police officer of the rank of IG of police as commandant of the National Police Academy.
- b- Provincial Police Officers or Capital City Police Officer may post an officer not below the rank of deputy inspector general of police (DIG) as commandant of the police training college and an officer not below the rank of senior superintendent of police (SSP) as principal of each police training school within the general area under his charge" (The Police Order 2002, 2007, p. 13).
- c- But later on, new laws and policies were added for training structure and its institutions in the amended police rules 2002 formulated by the National Reconstruction Bureau (NRB). For instance, it recommended four kinds of courses i.e. initial, promotional, upper and junior command course with the syllabi approved by National Police Academy. Moreover, officers of the lower ranks need to be trained at three places i.e., police lines, under District Police Officer (DPO) and last on police stations of their appointment. However there was no recommendation for ASP's. New police training institutions were also recommended particularly at provincial level. In addition, new scientific techniques such as forensic science laboratory and photography were also recommended. Seminars and conferences discussing issues related to police were also recommended.

But these recommendations were implemented neither in theory nor in practice. Consequently, the situation of police training and its institutions deteriorated relative to the problems of Police instead of improvement.

As the ratio of recruits is increasing every year no significant step has been taken to cater their training needs both in federal and at provincial level which resulted in the mismanagement of dealing the new recruits and they are only burden on the government keeping in view the meager resources of the state (Final Model Police Rules, 2002,2007, pp.120-141). To make matters worse, recruitment at lower levels is politicized and exposed to corruption, especially during political governments, while training facilities are not equipped for the needs of the contemporary world. The faculty at training institutions, moreover, is demoralized as they consider such appointments to be marginal and politically unimportant.

Conclusion

Historically analyzing and examining the institution of police it can be concluded that several reforms have been initiated in the past but they failed to deliver the expected results. Often the police Act of 1861 have been criticized owing to the immense power exercised by District Magistrate and subordinate nature of police under it. But, what has Police Order 2002 reformed? Excellent training and sound educational mechanism have never been the priority of the government. Ironically governments fail to understand that the training caters to the new needs and requirements. In fact, in certain respects some good traditions and values of the police service of Pakistan like intellectual and financial perseverance, bluntness, honesty, fair demeanor and resistance to higher authorities and pressures have gone down and worsened during the past few decades. Though several factors are responsible for this but the waning quality of training of police is the dominant cause of the deteriorating law and order situation in the country.

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BURNT SHADOWS: A NARRATIVE OF TROUBLED (H)STORIES

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Abstract

Burnt Shadows (2009) deconstructs, decentres and challenges the popular post-9/11 western discourse and presents a counter narrative advocating a transnational world and the possibility of dialogue between the western and the Islamic world. Shamsie revisits the nationalist rhetoric through her protagonist's journey during the various phases of state violence in different parts of the world triggered as an aftermath of their capitalist policies. This paper highlights the need for revision and reconstruction of history as a significant and an alternate mode of exploring and questioning the past. It is in the context of postmodernist and Linda Hutcheon's poststructuralist critique of history that this paper analyzes *Burnt Shadows* as a narrative which is intended to explore and revise some of the key historical moments of the last few decades. Moreover, the paper establishes that Shamsie, as a political commentator, uses her text to neutralize the hegemonic ideologies purported by these events and argues in favor of a meaningful dialogue between the west and the Islamic world.

Key Words:History, Pakistan, Discourse, Ideology, Terrorism, 9/11, Burnt Shadows

Introduction

Like many other Anglophone Pakistani fiction writers, Shamsie, with her formative years in Pakistan, has spent most of her life divided in Pakistan, UK and USA. Living as a member of the Pakistani Diaspora community in UK, she writes in a third space (Bhabha, 1994, p. 2) by situating herself physically in the West and writing about the land, nation and culture she was born and raised in. Because of her hybridized status and her being continuously exposed to the hegemonic discourse of the West, Shamsie enjoys a vantage point from which she can not only deconstruct it with authority but it also allows her to create a counter-narrative challenging the unilateral and hegemonic Western media and political discourse. Khan (2011) in *The Hideous Beauty of Bird-Shaped Burns: Transnational Allegory and Feminist Rhetoric in Kamila Shamsie's Burnt Shadows* contextualizes the novel in a post-9/11 world where feminist Muslim postcolonial writers are struggling with issues like home, nation and identity and argues that "Pakistani women writers profess their mode of writing to be a stabilizing and emancipating process, whereby geographies, histories, nations, races and genders are

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reconciled” (p. 54). She considers *Burnt Shadows* a fine example of the empire writing back as it is a novel which is “written in the centre for the centre” (p. 55).

Burnt Shadows is about belonging, uprooting, suffering and healing and finding means of peaceful existence in today’s geographically and ideologically divided world. The novel unfolds the journey of a Japanese woman, Hiroko Tanaka, who travels through many lands and cultures and witnesses different civilizations in clash with each other. The novel begins with the atomic bombing of Nagasaki in 1945 and ends in post 9/11 USA; exploring the city of Delhi under the British colonial raj, Afghanistan during and after the Soviet military invasion, Karachi during General Zia-ul-Haq’s martial law regime, Islamization and rising religious extremism in Pakistan, its impact on the West and the resultant reactions and responses. The journey of Hiroko Tanaka, and various other characters, through these historical periods and places further explores the possibility of different civilizations coming into contact with each other, or creating a “transnational zone” (Apter, 2011, p. 19), and individuals living together under the burdens of their histories, personal and political both.

The novel is divided into four parts with each part foregrounding specific time periods from history. Each part explores the violent and military actions of legitimate governments to maintain and strengthen their supremacy during various periods of history and how these actions have affected the lives of common people. Mainly it’s Hiroko’s journey through time and space which connects all the four parts to one another. She becomes the lens through which we come to know of the suffering and loss brought to many individuals’ lives as a result of these legitimized and institutionalized acts of violence and atrocities. The novel suggests the fact that the whole world shares a common history with the same patterns and cycles of destruction.

The reliability of historical narratives and the possibility of its truthful representation are contentious issues, dealt with differently by different theorists. Dennis Walder (2005) insists on the need of continuous revision of history as “the real human dimension can only be read through a sense of history, which is a form of collective memory, continually revised” (p. 190). The postmodernists, on the other hand, challenge the possibility of an objective and unbiased account of the past

as Ermarth (1992) argues: “There is *only subjectivity*. There are *only* illusions. And every illusion, because it has no permanently objectifying frame, constitutes reality and hence is totally ‘objective’ for its duration” (p. 111).

Nietzsche goes a step further when he highlights many barriers that exist between language and truth and hence claims that “[n]ot only can language not represent reality but also the attempt to do so [...] serves hegemony” (2005, p. 47). The idea that history is a constructed discourse, through language, to serve hegemony undermines its ability to represent the *real* past. Moreover, as a linguistically maneuvered discourse, history gives power to the dominant society to interpret past and hence the ability to control the present. Keeping in mind this poststructuralist critique of the possibility of an objective past, Linda Hutcheon’s term historiographic metafiction becomes significant as she argues:

Historiographic metafictional texts [...] both recount historically real events and administer a denaturalizing critique of them (Politics of Postmodernism 3), reminding the reader of the subjective, ideological, and linguistic contributors to the historical text’s constructedness. (1988, p. 39)

Hutcheon contends that postmodern fiction reminds us of a lack of reality in the historical narrative and helps to undermine the hegemonic historical discourses without surrendering its own autonomy as fiction. Even though rooted in the context of six decades of human history and contextualized in state-approved atrocities on other nations, *Burnt Shadows* ambitiously seeks to unravel some answers.

The first part of the novel is set in Nagasaki, Japan, describing the day of 9th August 1945 during the Second World War, the day when USA dropped atomic bomb on Nagasaki, the second one in the history of mankind. The two characters Hiroko and Konrad are introduced in the opening paragraph of the chapter. Konrad is sent to Japan by James Burton, his brother-in-law and a British bureaucrat serving in Colonial India, to take care of an abandoned family property there. Hiroko on the other hand is a Japanese girl who works as a translator for him. As a language translator she “provides the keys to the novel’s ciphers” (Zinck, 2010, p. 47). The atomic explosion takes place exactly after Hiroko and

Konrad kiss each other for the first time and dream about their beautiful future ahead. 9th August 1945 marks a break in the human history separating the past and the future by the atrocious act of dropping a nuclear bomb on Japan, planned in the corridors of the US government. Hiroko loses both her lover and her father in the nuclear blast and is cursed to live the rest of her life with their memory. It is not just the loss of her father and Konrad that she has to live with but the images of three cranes also got imprinted on her back as physical marks of the memories of that day. She bears the curse of *Hibakusha*¹ on her back as a testament of violence. Hiroko not only survives the atomic blast but also lives long enough to witness many other atrocious acts of state violence. Capitalism also emerges as a dominant theme as Shamsie uses these violent episodes from the history and goes on to connect capitalism with terrorism. Hiroko's body is a manuscript on which the powerful discourse of capitalism left its imprints forever. Shamsie asserts through *Burnt Shadows* that capitalism has flourished on the expanse of human lives whereas the US nationalism on the destruction and annihilation of other nations.

'Veiled Birds', the second part of the novel is set in Delhi of 1947 during the time of the crumbling British raj in India. Like all the other parts of the novel this part also narrates the story of characters from two different families, the Burtons and the Ashrafs, belonging to different cultures and different parts of the world. James Burton is a British bureaucrat serving in India and has hired Sajjad Ali Ashraf as his clerk. Their lives are also affected by a significant event from the history of mankind, the partition of the Indian subcontinent in 1947. Sajjad and James Burton's relationship is no more different than that of a colonial master and a servant. When Elizabeth, James' wife, asks him not to give Sajjad his discarded clothes, he replies:

Discarded clothes as a metaphor for the end of Empire.

That's an interesting one. I don't care how he looks at my shirt so long as he allows me to choose the moment at which it becomes his. (Shamsie, 2009, p. 35)

¹*Hibakusha*, a Japanese term, literally means 'explosion-affected people'. The word refers to the victims who survived the atomic bombing of the Japanese cities of Hiroshima and Nagasaki during the World War II.

The above quote is a typical example of the manipulative colonial attitude where the master subjugates the colonized by deciding his fate and that too on his behalf. Sajjad knows his status in the Burton's house and never tries to challenge the hierarchy of power, even after Hiroko arrives at the Burtons' house. Shamsie has woven a web of various crises in both the Burton's and Sajjad's families' parallel to those of partition of the Indo-Pak subcontinent. It is as if both the personal and the political are happening more or less at the same time, affecting and influencing each other. King (2007) also identifies the impact of national and international politics in Shamsie's fiction and stresses that in her novels individuals' "emotions and their relationship to others is impacted by history and national politics [...] personal cannot be kept separate from the public" (2007, p. 686). Elizabeth and James's married life is falling apart as is the British Empire whereas Hiroko and Sajjad are beginning to fall in love with each other similar to newfound romance by the emergence of two new nations, India and Pakistan. Be it the Burtons, Hiroko or Sajjad, all are struggling to redefine their identities.

Hiroko is a character who has the ability to transcend time and space, accept new cultures and create a contact zone for the people with different nationalities. She loses her German fiancé during the war, travels to India to see her fiancé's half-sister, marries Sajjad (an Indian Muslim), migrates to Pakistan after partition and finally moves to New York after the death of her husband. It is through her character that Shamsie subdues nationalism in the favour of trans-nationalism, hence advocating the possibility of a third space or as Bhabha calls it an 'interstitial zone' (1994, p. 2) where different cultures can negotiate instead of maneuvering each other for supremacy. For this purpose, Shamsie further explores issues like language, history and Indians' relationships with their colonial masters through her narrative of love, loss, recreation and separations. One day when James, Elizabeth, Hiroko and Sajjad visit Qutb Minar and Sajjad tells them all about his ancestors, he wonders: "This was how things should be – he, an Indian, introducing the English to the history of India, which was his history and not theirs. It was a surprising thought, and something in it made him uneasy" (p. 80). Sajjad's realization of the fact that it should be him who is to narrate 'his' story to the rest of the world instead of the British colonizers, makes him aware of the impossibility of a truthful representation of his ancestors'

history through the colonial discourse of his masters. His comment that, “My history is your picnic ground” (p. 81) highlights Sajjad’s desire for a proud identity for himself. He further wonders:

Why have the English remained so English? Throughout India’s history conquerors have come from elsewhere, and all of them – Turk, Arab, Hun, Mongol, Persian – have become Indian. If – when – this Pakistan happens, those Muslims who leave Delhi and Lucknow and Hyderabad to go there, they will be leaving their homes. But when the English leave, they will be going home. (p. 82)

As the Partition of the Indian subcontinent is approaching, Sajjad’s realization for the need for a stable identity is also getting stronger. For the British it was a journey back home as in spite of living in India for such a long time their British identity had remained intact and stable. On the other hand for the Indians it was not just the winning back of their freedom from the British and becoming an Indian again but this division of the Indian subcontinent caused a ruptured identity for them in the form of a new country Pakistan. The Indians were to be further divided into two nations and their identities to be re-determined as a result of this division. Their identity had become a shifting reality. All the characters in *Burnt Shadows* (2009) are displaced from their roots at some point. Hiroko leaves Japan, partition displaces Sajjad and the Burtons both and they leave for Pakistan and England (their native country) respectively. Elizabeth’s identity oscillates between her German and British roots. This sense of displacement and feelings of not belonging anywhere leave them with feelings of personal and collective loss which haunts them throughout the narrative.

The identity crises, triggered by various political changes of historical significance, for the female characters in *Burnt Shadows* are also profound. What appears to be retrospective tales of the women from their lives at the first look turn out to be highly penetrating episodes carrying much connotative and symbolic significance and meaning. Their characters are developed through loss of identity and belonging. In order to survive they have to undergo a metamorphosis and reinvent themselves. Hiroko suffers the most in this process. With “three charcoal-coloured bird-shaped burns on her back” (pp. 90-91) her body is literally and figuratively a script which history had chosen to write its verdict

upon. Hiroko is a character who resists norms right from the beginning of the novel. She has the ability to re-contextualize and change herself and she does so by trying to leave history behind herself. The suffering that she has seen and experienced during the atomic explosion in Japan has taught her not only to live with grief and pain but has also taught her the importance of letting go of the past in order to go for new beginnings. Through Hiroko, Shamsie argues that only by subduing the political and personal differences and by emerging out of troubled histories, there can be a possibility of a peaceful coexistence between different cultures. By contextualizing her narrative in wars, destruction and competing ideologies, Shamsie criticizes the global capitalist forces on the one hand whereas on the other hand favors a world where national identities matter less and different characters have to undergo a shift in terms of their identity.

Elizabeth, in contrast to Hiroko, is subjugated and subdued by her husband and her existence has become limited to her household duties and James' official parties. She acknowledges:

Women enter their husbands' lives, Hiroko – all around the world. It doesn't happen the other way round. We are the ones who adapt. Not them. They don't know how to do it. They don't see why they should do it. (p. 98)

Both Elizabeth and Hiroko's lives suffer at the hands of history and their characters challenge any nation's right to bring destruction to other ones for their own benefit.

After partition, Sajjad in spite of all his desire to stay in Delhi is forced to go to Pakistan as a migrant. Delhi, his first love, is lost and he feels betrayed and displaced. The creation of new national borders has changed his life altogether, and more importantly his identity. He is no more an Indian but a Pakistani now. The British Empire was not concerned about his history and roots and his individual loss of identity was too insignificant to be noticed.

The third part of the novel is set in Karachi, Pakistan during the years 1982-3 where Hiroko and Sajjad have moved to after their displacement from Delhi, India. *Burnt Shadows* (2009) explores the rise of a religious narrative in the city during the military regime of General Zia-ul-Haq during 1980s. Shamsie's fiction, "alludes to conquests, wars, interventions, struggles for independence, and other events in which

violence affects society and private lives” (King, 2011, p. 147). She believes that in order to understand Pakistan’s political culture and national discourse a study of the effects of history on several generations of a family, an understanding of the past and the role of military in a country’s history are significant.

The decade of 1980s was a time when Pakistan saw a wave of Islamization dominating the socio-political milieu of the country as Rouse comments on the phenomena that, Zia’s regime witnessed “a powerful alliance between the guardians of the state and guardians of public and private morality” (1986, pp. 59-60). Bearded men, Afghan mujahedin, Taliban and CIA are a recurrent presence in *Burnt Shadows*. Hiroko is once told in a bookshop by a bearded young man not to read *War and Peace* as it is a book written by an enemy of Islam. She wonders about Pakistani society’s acceptance of willful religious exploitation at the hands of the government:

So many sleeves all the way to wrists instead of just part-way down the upper arm, and covered heads here and there. It made no sense to her. Islamization was a word everyone recognized as a political tool of a dictator and yet they still allowed their lives to be changed by it. She didn’t worry for herself but Raza was still so unformed that it troubled her to think what the confusion of a still-forming nation might do to him. (p. 182)

Raza Conrad Ashraf, Hiroko and Sajjad’s son struggles to find his identity, torn between his mother’s Japanese origin, his father’s love for Delhi, Harry Burton’s promises of admission in a US university and a newly emerging Islamic nationalist discourse in the society during the 1980s. Even his name speaks of his ruptured identity as it contains the links to three different cultures and lands; Pakistani, German and Indian. Moreover, his Japanese mother adds a fourth dimension to his identity. Divided between so many identities, he finds himself struggling for any stable roots. His love for different languages highlights his efforts to transcend any fixed identity and like his mother he also realizes that identity in itself is a fluid concept which keeps shifting. Hiroko and Raza’s love for learning other languages indicates an effort to translate their identity from abstraction into solidity. The act of translation is “removal from one language into another through a continuum of

transformations” (Benjamin, 2004, p. 70) and both Hiroko and Raza, realizing that their transnational roots make their identity complex and unstable and try to find a solace and solution by contextualizing themselves in different languages. Emily Apter (2011) in *The Translation Zone: A New Comparative Literature* argues:

Cast as an act of love, and as an act of disruption, translation becomes a means of repositioning the subject in the world and in history; a means of rendering self-knowledge foreign to itself; a way of denaturalizing citizens, taking them out of the comfort zone of national space, daily ritual and pre-given domestic arrangements ... Translation is a significant medium of subject re-formation and political change. (Apter, 2011, p. 6)

The act of learning new languages in *Burnt Shadows* not only highlights various characters’ desire to transform their identity but it also challenges the concept of nationalism. In congruence with Apter’s (2011) idea of “subject re-formation and repositioning” through the act of translation, Shamsie also favours a transnational world where different characters learn new languages to (de)stabilize and transform their old identity. These characters challenge the idea of an individual’s identity, rooted in the national space and discourse, in search of a more inclusive and forbearing brand of transnational identity. Apter (2011) further goes on to argue that the translation zone is:

[...] a zone of critical engagement that connects the “t” and the “n” of translation and transNation. The common root “trans” operates as a connecting part of translational transnationalism [...] as well as the point of debarkation to a cultural caesura – a trans – ation – where transmission failure is marked. (Apter, 2011, p. 5)

Hiroko’s ability to learn new language, her disregard for the national borders and her unrestricted and free movement to various parts of the world indicates her call for a world which can think and act beyond the limitations of national borders. Furthermore, the plot arrangement in *Burnt Shadows*, allowing Hiroko to move to four different countries with a particular ease, favours a transnational world where people are not identified and restricted because of their specific national identities and borders. Moreover, Shamsie takes Hiroko on a

journey of different countries during moments of destabilization and crisis. Her suffering, be it in Japan, India, Pakistan or USA, is because of a violence and terror which was unleashed on common people in the name of protection and sovereignty of nation-states. She keeps on moving, across national borders, from one place to another, but state-controlled violence follows her wherever she goes.

Hiroko is worried for her son Raza as she understands the pain that this loss of identity and feelings of displacement carry with them. Raza, during his moments of despair, meets Abdullah who is a young Afghan boy living in Karachi, travels to Afghanistan to join one of the Mujahidin camp. During the whole process he tries to find and create a new tangible identity for himself. While Raza is in Afghanistan, Sajjad is killed by a CIA agent when he goes to the harbour in search of his son. Each war brings more loss to Hiroko. She lost Conrad during the Second World War and now she has lost Sajjad when her son gets involved in the Russian invasion in Afghanistan. Shamsie uses innumerable historical events including Second World War, British colonial raj in India, partition of the Indian subcontinent, Russian invasion of Afghanistan, rise of Islamic fundamentalism in Pakistan, 9/11 and then War against Terror to build a nexus between capitalism at work and the current wave of terrorism in the world and, 'insists that the reader acknowledge the historical relationship between imperialist world order and terrorism' (Singh, 2012, p. 9). America was very much involved in creating and training an army of Islamic jihadists to counter the Russians in Afghanistan which ultimately backfired in the form of 9/11.

The fourth, and also the last, part of the novel is set partly in USA and partly in Afghanistan and discusses a post-9/11 world. Hiroko has gone to USA under the looming threats of a nuclear war between India and Pakistan. Raza has joined Harry Burton and works in Afghanistan for a US military contractor. The US government has launched another war in Afghanistan to avenge the deaths of 9/11. The CIA and the FBI are after all the terrorist suspects and abettors, mainly Afghan and Pakistani Muslims. US image of a super power has been challenged. The US nation has fallen back on its national symbols in order to show its solidarity with the government. Kim recalls post-9/11 USA:

[...] she'd noticed flags. Despite these months of seeing so many of them in the city she'd still been taken aback by their profusion. Flags stuck on back windows of cars; flags on bumper stickers; flags impaled on antennae; flags on little flag poles adhered to side mirrors; flags hanging out of windows; flags waving a welcome at service stations. (p. 342)

The US cities were swarmed with the national flags as a symbol of desire to recapture and regain the old sense of authority over the rest of the world.

Pascal Zinck (2010) argues that *Burnt Shadows* 'offers an insight into Islamic terrorism, not perceived as merely a response to Islamophobia, but as a reaction to and a by-product of cultural globalisation' (p. 45). He believes that Shamsie criticizes US-centred globalization through an exploration of a culture of homegenization which is governed by geopolitics. He further argues that by making Hiroko the protagonist and the interpreter of the novel, Shamsie 'transcends the narrow confines of ethnicity and religion responsible for the worst excesses of the twentieth and early twenty-first centuries' (p. 51). Through the characters of Hiroko and Abdullah, Shamsie challenges the popular western discourse which constructs and deepens the binaries of West versus non-West, USA versus rest of the world and USA versus Islam. When Kim is transporting Abdullah across the US border into Canada, Abdullah's comments about the US people's attitude towards wars disturb Kim:

War is like disease [...] countries like yours they always fight wars, but always somewhere else. The disease always happens somewhere else. It's why you fight more wars than anyone else; because you understand war least of all.

You need to understand it better. (p. 344)

Abdullah accuses USA of a lack of understanding and hence waging wars on other countries in the name of national interests. Through a narrative of unbearable loss and displacement, Shamsie questions the legitimacy of the US War against Terror.

Raza is accused of Harry Burton's murder and Kim becomes the reason of his arrest. When Hiroko demands an explanation, Kim's reply

is of great relevance in defining the increasing distance and apprehensions between the West and the Islamic world:

I trusted my training. Don't you understand? If you suspect a threat you can't just ignore it because you wish – and I really really wish this – you lived in a world where all suspicion of Muslims is just prejudice, nothing more. (Shamsie, 2009, p. 360)

Through Kim, Shamsie rejects the West's training and information, about those existing on the peripheries, as faulty and inadequate. Raza has neither murdered Harry nor is he a terrorist. Similarly Abdullah is also not a terrorist but Kim, in spite of all her skills and the Western education, fails to recognize this. Both Kim and Hiroko have seen wars waged on their people and countries and both have lost their loved ones during these wars. But both have a different perspective of a post-war world. Kim is unable to transcend the fact that her country and family had to suffer at the hands of a war as she shouts back at Hiroko that, 'it wasn't Buddhists flying those planes' (p. 361). Kim, 'develops a paranoid sense of nationalism together with a deep mistrust of anything un-American' (Zinck, 2010, p. 48) and believes that she served her country by getting a terrorist suspect arrested. Hiroko on the other hand, after having seen horrors of nuclear war, partition of the Indian subcontinent and the resultant displacement of millions of people, 9/11, War on Terror and losing all her family to these wars, has shown an ability to transcend time and geographical identities. It is this ability of hers that allows her to start anew every time. She tells Kim of her understanding of past as:

You just have to put them in a little corner of the big picture. In the big picture of the Second World War, what was seventy-five thousand more Japanese dead? Acceptable, that's what it was. In the big picture of threats to USA, what is one Afghan? Expendable. Maybe he's guilty, maybe not. Why risk it? Kim, you are the kindest, most generous woman I know. But right now, because of you, I understand for the first time how nations can applaud when their governments drop a second nuclear bomb. (Shamsie, 2009, p. 362)

Hiroko understands the need to overcome loss and grief for new beginnings. Kim becomes the reason for her to understand how stronger nations can exploit and destroy the weaker ones to ascertain their hegemony and supremacy over the world. Hiroko, having seen the horrors of war and the loss that accompanies it, does not criticize Kim on her inaccurate and erroneous judgment. Instead she accepts and understands the pain that Kim had to go through after 9/11 and the loss of her father in Afghanistan.

Burnt Shadows (2009) challenges the post-9/11 unilateral US discourse and makes use of the complexities of the historical narrative to discuss 9/11 as a logical outcome of the west's imperialist policies and exploitation of the Third World countries during the latter half of the 20th century. She has used the concepts of nationalism and trans-nationalism to initiate meaningful dialogue and engagement between the west and the Islamic world. She argues in favour of creating a space where two powerful and opposing discourses of today's world can engage in a debate and explore each other. Moreover, Shamsie reverses the power structures in *Burnt Shadows* (2009) where West is not defining the identity of others but West's own identity is being deconstructed and redefined through the Third World migrant discourse. While doing so the narrative builds a case in favour of a transnational world where national and cultural affiliations do not become a reason for bringing death and destruction to those who exist on the other side of the border.

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DETERMINANTS OF FOREIGN DIRECT INVESTMENT: EMPIRICAL EVIDENCE FROM SOUTH ASIAN COUNTRIES

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Abstract

Foreign Direct Investment is an issue of national level and now-a-days every economy urges for appreciation in this particular account and policy makers are very anxious to know the unveiled facts about the said cause. Current study has been conducted to take into account all the anxiety of the policy makers and tried to find out the determinants of FDI particularly for the South Asian Countries. In current study GDP, Inflation, Labor cost and imports are regressed against FDI in order to see to what extent these factors determine the outcome variable. By applying pooled OLS regression and fixed effect model we found that GDP and imports have significant and positive impact on FDI while the other two have mixed impact with no clear significance. Results show that GDP and imports are the major contributors for the foreign direct investment in South Asian Countries, so the policy makers who are willing to enhance the FDI for their countries should incorporate the facts about these determinants.

Key Words: FDI, GDP, OLS regression, South Asia

1. Introduction

1.1 Background of the Study

During the last few decades importance of foreign direct investment has increased due to liberalization and continuing process of integration of the world economy especially in South Asian region (Azam and Luckman, 2010). In a globalized economy and integrated markets, FDI is playing a significant role in modernizing the productive structure of emerging economies and in attaining rapid economic growth in developing countries (Khondoker and Mottaleb, 2007). It has been recognized that FDI has positive impact on economic growth, augment level of employment and qualification of the labor force. It has been ongoing contribution towards the improvement of productivity level and technological skills of the country (Khan, 1999). During the 1990-2012, the participation of FDI in developing countries were increased significantly, in 1999s about 75% of FDI flowed into developed countries and 25% of FDI flowed into developing countries. But at the

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end of 2012, in developing countries it has reached 35% of the total flow (UNCTAD, 2012).

During the period of 1986–2000, FDI has augmented on average by 20% or more in 94 countries. The EU15 countries are the most active region in the world and received lion's share of worldwide FDI. The South Asian countries were one of the most important drivers of foreign investment growth and attraction among developing countries. Among the South Asian countries, India and Pakistan are those that received major chunk of the world's foreign direct investment. In 2012, these two countries collectively received more than 52% (India 46% and Pakistan 6%) of the foreign direct investment flows for the region (UNCTAD, 2012). In contrast, the most developed countries that got pace in FDI in 1990s were declined, and investors shifted regime towards the developing economies in order to take advantages of factor of productions and market development. After 1990s the amount of FDI has risen up in emerging economies with more than 150 percent from 16.4 to 37.4 percent which is handsome increase in FDI; it speaks clearly about transfer of investor's intention about developing countries (Chunlai, 1998).

When the government of Pakistan established market-based economic policies in 1980s to motivate the foreign investors, government started regularly to liberalize its economy by providing relaxation in trade and investment rules by giving liberal trade and fiscal incentive through reduction of tax, credit facilities, and modest tariffs even the government provides eased foreign exchange controls (Khan, 1999). Since 1990s, the government is continuously liberating the policies and providing opportunities to international investors to invest in different sectors such as agriculture, insurance, telecommunication, and energy. But the level of FDI stayed low as compared to India and other rising countries due to political instability and discrepancy in the strategies (Aqeel and Nishat, 2005).

Macroeconomic factors such as proper GDP growth, low Inflation, appropriate Labor cost, constant exchange rate are helpful to attract the FDI in the host country. On 1st January 2014, Pakistan got membership at GSP Plus by the European Union and offer excellent opportunity to enhance its exports in the European countries. During the Financial year 2012-2013, Pakistan's more than 20% goods were

exported in the European countries. This export percentage significantly can be enhanced by attracting FDI in different sectors such as textile, steel, energy, manufacturing by providing relaxation in trade and investment rules, special tax incentives and low rate credit facilities.

1.2 Objectives of the Study

Current study is carried out to determine the various economic factors that affect the FDI inflow. General objective is to find out the FDI determinants in developing countries especially in South Asian countries over the period 1980-2013. However, current study specifically aimed to check the impact of GDP growth, Labor cost, imports, and inflation on FDI.

1.3 Practical Contribution of the Study

As mentioned above that core objective of the study is to check the impact of the macroeconomic factors on the Foreign Direct Investment of the South Asian countries. It will provide useful information to the monetary policy makers about what should be the optimum level where country's imports, consistency in exchange rates and GDP will attempt to maximize the level of FDI in a country. Such policies will be new step towards economic growth and useful solution to get rid of continuous budget deficits in these countries.

1.4 Organization of the Study

The remaining study is organized as follows: section two presents the literature review of several authors. Data, variables of the study and research methodology is explained in section three. Section four is related to the results and discussion. Conclusion of the study is presented in section five.

2. Literature Review

Rossell (1985) explained that FDI significantly affects a firm's performance because it is a big chance for the firm to invest in foreign countries and he also investigated the difference between the local and foreign production cost and reveals why firms give so much importance to FDI. Firms are also exposed to the exchange rate risk when it crosses the national border for investment while some firms also prefer to invest into foreign countries to get the benefit of cheap factors of production.

Nigh (1986) has examined the impact of political events on U.S manufacturing direct investment in Latin America. Through regression he defined the relationships of foreign direct investment and political

events. He found that foreign investor and host nation assess the political environment through systemic way and invest via specific methods to get maximum benefits but the study does not consider the specific indicators of political events to assess the political environment.

Axarloglou and Pournarakis (2004) investigated the facts of the business and state exact labor, output and states expenditure on education of the labor by using data over the period 1974-1991. In results, they found that the quality of the labor is very attractive factor of FDI inflows. Janicki and Wannava (2004) studied mutual two-sided investment between European Union, Eastern and Central European Countries in order to give them a chance to be a part of the European Union. They studied significant determinants involved in foreign direct investment which can be very helpful for rising economies to be more attractive for foreign investment by focusing on these key determinants.

Aqeel and Nishat (2004) discussed the importance of investment for both developed and developing countries. Developing countries are making good use of foreign investment as they need more capital to build infrastructure and other developing process. Pakistan showed remarkable progress in this aspect since 1980 by giving attractive incentives like tax concessions, credit facilities, and tariff reduction to attract more investors but inconsistent political scenario is a big drawback for Pakistan.

Sahoo (2006) focused on potential of South Asian countries regarding foreign direct investment because of improvement in economic growth. South Asian region is one of the fastest growing economies in the world which can attract many foreign donors if they have proper infrastructure and good governance. India and Pakistan are showing big improvement in this regard, apart from these two countries, FDI inflow is negligible. FDI is one of the components involved for the growth of South Asian region.

Kabir (2007) studied about the importance of FDI in Bangladesh which contributed directly to growth activities like industry, manufacturing, and energy which leads to increase employment rate with good pace which is impossible for third nation countries with limited capital. For this reason Bangladesh government is trying hard to facilitate the investors in order to get more investment in the country which in result can contribute for sustainable economic growth.

Axarloglou and Pournarakis (2007) worked on the effect of FDI inflows on resident economy of US and according to these investigations FDI inflows in industrial sector have weak effects on local employment and wages. Moreover, previous investigations show positive effect of FDI inflows. In publishing, carriage equipment and instruments have positive effect on local employment and wages. While they found that characteristics of any industry is important to attract the FDI and put positive impact on local economy.

Yousaf, Hussain and Ahmad (2008) studied the impact of FDI on financial growth of Pakistan. They said that Pakistan is facing budget deficit FDI can play a big role to fill this gap. Foreign investment in 2007 was \$ 6.0 billion out of which contribution of FDI was \$ 4.16 billion. About 70 % investment is coming in the form of FDI which itself speaks about its significance in growth of Pakistan. Khan (1997) narrowed down his focus on the influence of aid and debt on financial growth. He found that aid and debt have inverse impact on direct foreign investment and economic growth.

Mottaleb and Kalirajan (2010) investigated the determinants of foreign direct investment in developing economies. By conducting comparative study of 68 countries, they have found that some countries are rich in appealing FDI and some are not. By applying panel data of 68 low income countries they found that countries with higher level of GDP or GDP growth rate are more likely to have higher FDI inflows.

FDI accrues multiple advantages to the economy due to its long lasting benefits. Many firms take the benefit of cheap factors of productions via internationalization and manifold incentives to the host country. By establishing new joint ventures, mergers, and subsidiaries a firm can also swallow a big portion of market in host economy. FDI brings maturity in firms to avail benefits including market growth, decline in managerial cost, betterment of quality and new innovation (Dunning, 1990).

Ang (2008) demonstrated that growth in financial system gives promotion to FDI which makes technological improvements in economy. He also mentioned that the size of domestic market and GDP growth put a significant positive impact on FDI and effectiveness, in both determinants enhance chances of capital inflow in host country.

3. Data and Research Methodology

3.1 Data

In order to check the determinants of the FDI in the context of the South Asian countries, we have gathered data of seven countries from the South Asian region (i.e. Pakistan, Bhutan, Bangladesh, India, Maldives, Nepal and Sri Lanka). Time series data set is collected from different sources which comprise official websites of World Bank and United Nations Conference on Trade and Development, for the period of 1980-2013. The model used in our study is based on the model used by (Janicki and Wunnava, 2004) in their study.

3.2 Explanation of Variables

Variables incorporated in current study are explained below:

3.2.1 Dependent Variable: FDI

Foreign Direct Investment is a component of a country's national financial accounts and plays a vital role in economy. It can be defined as the investment of foreign assets into domestic structures, equipment, and organizations. FDI is different from the portfolio investment because FDI provides influence or control over the businesses in foreign countries. Current study includes FDI as a dependent variable, for which the determinants are identified more likely to the studies of (Chunlai, 1997; Ang, 2008; Rivera & Castro, 2011) who also incorporated determinants of FDI. Most of the South Asian countries are not donors of FDI in international markets so only inward FDI's data is included.

3.2.2 Independent Variables

All the independent variables used in current study are discussed below:

Market Size

Market size can be defined as the number of buyers and sellers which contribute to the GDP of a country. GDP is a fair reflection of the market size of a country so its data is taken for the variable named "Market size" because the higher the GDP, the higher will be the attractions for FDI (Janicki and Wunnava, 2004). Domestic market size of developing economies put positive impact on FDI (Ang, 2008) due to multiple attracting factors. Ang (2008) found that FDI will increase 0.95 percent when market size (as real GDP) increases 1 percent in any economy. Markets of South Asian region have potential to offer growth opportunities in bulk which is being availed well through capital inflow

that is why South Asian regions is getting major chunk of FDI worldwide.

Openness to Trade

Mostly investments are associated with the trade-able regions so degree of trade openness in a particular economy have vital importance for FDI. Role of trade openness depends upon the context of amount invested if investment is looking for market development then trade openness has positive impact on FDI (Jordaan, 2004). The trading actions include import and export, FDI, deriving and lending, and return of funds abroad. The Imports level of the host country indicates the openness to trade for any country. Trade openness have significant positive impact on the FDI found by (Kravis and Lipsey, 1982; Culem, 1988; Edwards 1990; Demirhan and Masca, 2008). Political instability, terrorism, rapidly changing policies of government, volatile exchange rates affect trade openness drastically. Data of imports for each country has been taken as an indicator of openness to trade for all South Asian countries. Liargovas and Skandalis (2011) demonstrated that in long run trade openness influences the foreign direct investment positively.

Labor Cost

Wages is an important indicator of labor cost in any economy and there is no doubt it is an attracting element towards FDI. Low wages bring more capital inflow and higher wage rate discourage FDI documented by (Glodsborough, 1979; Saunder, 1982 and Culem, 1988). Rationale investors cross the boarders with intention of low labor cost because cost minimization is principle of profit maximization that is why it plays dominant role in capital inflows. Labor cost has positive correlation with FDI found by (Janicki and Wunnava, 2004). In determination of labor cost qualification of labor and effect of labor union are the most important factors to be considered i.e. countries with strong unions and high rates may move to others less costly labor economies.

Inflation Rate

Due to the domino effect of hyperinflation it remains the key focus of all investors that either inflation rate is favorable for investment or not. Inflation significantly effect FDI because inflation and exchange rates have strong relation and variation in exchange rate can affect the level of imports or exports. Due to its association with imports and exports

variable has been incorporated in current study in order to uncover that either it has any role in capital inflow or not.

3.3 Research Methodology

This study is based on pooled data set of 7 different countries from South Asian region for the period of 1980-2013. In order to go inside the determinants of foreign direct investment, we regressed all the independent variables on dependent FDI. In addition, descriptive statistics and correlation analysis are also conducted to check the relationship among independent and dependent variables.

This study uses the panel data technique because this contains thirty years data of seven countries as a sample. There are many techniques available to deal the panel data but the fixed and random effect models are very useful and reliable. We used Hausman (1978) specification test to see which technique, either fixed or random effect, best clarifies our valuation.

Research Model of the Study

The statistical model given below is used in current study.

$$\text{LogFDI} = a + b (\log \text{GDP}) + c (\log \text{IMP}) + d (\text{LC}) + e (\text{INF}) + \epsilon \dots\dots (1)$$

FDI: Foreign Direct investment (dependent variable)

GDP: Gross domestic product

IMP: Imports

LC: Labor Cost

INF: Inflation

a: constant

b, c, d & e: coefficients of variables

e: error term

The model of study explains that FDI is a function of GDP, Imports, and labor cost and inflation rate of the country.

4. Results and Discussion

4.1. Descriptive Statistics

Mean value for GDP is 23.0208 which indicates the average value for the whole data set. Its median is 23.6188 while the standard deviation value we found in results is 2.7351 which shows the deviation of mean value toward positivity or negativity. Maximum and minimum values of GDP are 28.2623 and 17.5641 respectively. Descriptive statistics of GDP shows the negative skewness and kurtosis value is platykurtic because it

is less than three. It also shows the total number of observations which are 198.

Table 4.1 Descriptive Statistics

	GDP	FDI	LC	INF	IMP
Mean	23.02084	18.2428	4363.257	8.558452	36.94643
Median	23.61887	18.48911	3251.000	8.321580	24.44530
Maximum	28.26234	24.32054	8055920	26.14541	209.0151
Minimum	17.56416	10.81978	237.4400	1.481180	6.859931
Std. Dev.	2.735100	2.925809	8213.477	4.112873	32.43761
Skewness	-0.090725	-0.144117	8.346755	0.945707	2.699453
Kurtosis	1.913023	2.159019	77.97610	4.811085	12.86236
Observations	198	188	97	203	197

Other variables are FDI, labor cost, inflation and imports and their mean values are 18.24428, 4363.257, 8.558452 and 36.94643 respectively. Moreover, the median values are 18.48911, 3251.000, 8.321580 and 24.44530. Ranges and standard deviation values of the variables are also given in the descriptive statistics table. FDI and GDP are negatively skewed while the other variables labor cost, inflation and imports are positively skewed.

4.2 Correlation Analysis

Table 4.2 displays the results of coefficient of association among the FDI, GDP, Labor cost, inflation and imports. The result indicates that FDI has a positive relationship with GDP i.e. 0.6619, which is quite high correlation coefficient value. Labor cost and inflation has also shown good positive correlation with the dependent variable under discussion. The coefficient of correlation calculated for labor cost and inflation are 0.56 and 0.099 respectively.

Table 4.2 Correlation Matrix

	GDP	FDI	LC	INF	IMP
GDP	1				
FDI	0.66194	1			
LC	0.87000	0.56223	1		
INF	0.05126	0.09912	0.354389	1	
IMP	-0.55859	0.33279	0.533158	0.12544	1

Imports show similar results with a coefficient value of 0.33 with respect to FDI which is quite significant. The results are a bit contrary to those of (Antwi, 2000) i.e. there is long run negative relationship between GDP and FDI and this negative relation also exists between the GNI and FDI. GDP and FDI have causal relation between them and this is shown by the granger causality test. These contrary results are due to the uniqueness of the sample and population under discussion.

4.3 Pool Regression Results

In order to apply regression for data set, we have applied (Hausman, 1978) test to check which type of technique will be applied in accordance with the type of data. The results for (Hausman, 1978) test are shown in table 4.3.

Table 4.3 Hausman Test

Test summary	Chi sq. statistic	Chi-sq. d.f.	Probability
Cross-section random	28.4806	4	0.0000

According to the results shown in table, the fixed effect model is appropriate for the data set as the probability value of the test is 0.00.

The table 4.4 shows our regression analysis of FDI determinants. Constant' coefficient value is -19.77331 and probability is 100% because its probability value is 0.00000. The results for GDP and imports are quite significant at 5% with coefficient values 1.4844 and 0.047 respectively. The labor cost also appeared to be significant but with a very low coefficient value of 0.00044 which shows a very little contribution in our dependent variable.

Table 4.4 Regression Analysis of FDI

Variable	Coefficient	t-Statistic	Prob.
C	-19.77331	-4.508653	0.0000
GDP	1.484469	8.789919	0.0000
IMP	0.047101	2.727221	0.0082
LC	0.000444	4.015947	0.0002
INF	-0.084593	-1.655919	0.1025
R-squared	0.738769		
Adjusted R-squared	0.722936		
F-statistic	46.66240		

FDI is not significantly influenced by inflation rate as per results of table 4.4. The coefficient value (-0.084593) for inflation rate is merely

significant at 10% with a probability value of 0.1025. R-square, adjusted R-square and F-statistics have values 0.738769, 0.722936 and 46.66240 respectively. The difference between R-square and Adjusted R-square values is an evidence of the appropriate contribution of the variables which can be termed as determinants of FDI for South Asian countries. R-square value (0.7387) shows a high contribution of the variables (GDP, imports, labor cost and inflation) in determining the FDI for the countries of South Asian region.

4.4 Fixed Effect Model

This study prefer the fixed effects model because the probability value for (Hausman, 1978) test is 0.00 which is less than 0.05 that reject the null hypothesis and accept alternative that fixed effect model is appropriate. Table 4.5 shows the values of fixed effects model for the independent variables.

Table 4.5 Regression Results (FDI is Dependent Variable)

Variable	Coefficient	t-Statistic	Prob.
C	-37.19693	19.35634	0.0592
GDP	2.132358	0.794991	0.0094
IMP	0.152221	0.048609	0.0027
LCD	4.96E-05	0.000167	0.7678
INF	-0.067174	0.046750	0.1558
R-squared	0.820997		
Adjusted R-squared	0.797899		
F-statistic	35.54528		

As per results shown in the above table, GDP is significant contributor at 5% confidence level with a coefficient value of 2.132 and second is the imports but with a coefficient value of 0.1522. Labor cost and inflation has shown insignificant results in contrary to the table 4.4. R-square value is 0.82 and F-statistic value is 35.5452 which shows the contribution and fitness of the model applied.

5. Conclusion and Policy Implications

Foreign direct investment have vital role in the economic growth of a country as well as positive sign for exchange rates. Multi-national firms are key factor to develop the economy and make the country globally successful. South Asian countries as developing countries are successful in attracting FDI inflow. To justify this trend we obtained the data of South Asian countries over the period 1980 to 2013 and applied pooled

OLS regression and fixed effect model. Our study attempts to find out the variables which are more effective to attract the FDI in developing countries because of the eminent benefits of FDI. The country must adjust its economic and political policies to give comfort to the investors on continuous basis. This study is beneficial for developing countries, host as well as investing countries.

5.1 Policy Implications

Results of the study provide some suitable policy implication to the policy makers. The policy makers of South Asian countries should concentrate on exports and GDP because the augmentation in both will attract the more FDI in the country. To enhance more FDI into Pakistan, India and other South Asian countries, the policy makers require to ensure economic and political stability, encourage domestic investment and equal significance may be specified to suitable monetary and fiscal policy. The negative relationship between inflation and FDI is also core idea for the Pakistani policy makers to make those policies to reduce the inflation which supports FDI to efficiently and effectively utilize the resources of the country to generate the profits that enhance the FDI level in Pakistan. The results recommend that the international investors should pay special attention to the developing countries especially in South Asian region because the region has a lot of natural resources that provide the opportunity to get benefits for both the investors and the host country. In Pakistan, Gwadar port will provide healthy investment opportunities to foreign investors.

5.2 Future Directions

The idea of this study can be further enhanced with incorporation of European and other countries. Furthermore, the research can be rescheduled with enhancement of more variables like internationalization advantages, location advantages, Vertical DFI, Horizontal DFI, political instability, terrorism activities and law and order.

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ABBREVIATIONS

ER	=	Exchange Rate
FDI	=	Foreign Direct Investment
GDP	=	Gross Domestic Product
GNI	=	Gross National Income
LCD	=	Labor Cost Distribution
GSP	=	Generalized Scheme of Preferences
EU	=	European Union
IMP	=	Imports

STYLE VARIATION AMONG THE SUB-GENRES OF PAKISTANI FICTION IN ENGLISH: A MULTIDIMENSIONAL ANALYSIS

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Abstract

Previous quantitative studies pertaining to linguistic perspectives of Pakistani Fiction in English face validity concerns due to unrepresentative data, reliance on individual linguistic features and lack of internal and external comparisons. The present study is pioneering in nature as no empirical study on the language of Pakistani Fiction in English has been so far conducted taking into account a vast range of lexico-grammatical linguistic features. Biber (1988) regards multidimensional analysis as the most suitable alternative approach to investigate the linguistic/stylistic variation which is corpus-based, quantitative, empirical and comparative in nature. The present study has used the multidimensional approach to analyze the style variation across different sub-genres of Pakistani Fiction in English. Based on representative corpus of Pakistani Fiction in English, Multidimensional analysis has been conducted and linguistic variability has been explored on five textual dimensions propounded by Biber (1988). Two-factor ANOVA has been applied and statistical significant linguistic differences have been observed among the sub-genres of Pakistani Fiction in English. Findings of the MD analyses reveal statistically significant linguistic differences among the different sub-genres of Pakistani Fiction in English across Biber's 1988 textual dimensions. The results of MD analysis also reveal the fact that Female fiction among all the sub-genres has been found highly involved in its discourse production in Pakistani Fiction in English. On the contrary, the Indigenous sub-genre has been found to be producing informational discourse which unfolds a deviant trend in Pakistani Fiction in English.

Key Words: Pakistani fiction in English, style variation, multidimensional analysis, corpus stylistics

1. Introduction

Creativity in literature has gone beyond monolingualism in conjunction with contact literatures. Contact literatures have emerged as a result of the diffusion of English in multilingual and multicultural non-native contexts across the globe. Pakistani literary texts, representative of powerful contact literatures, are contributions towards the invention of new form of literary creativity with its unique flavour of linguistic and cultural norms. Pakistani literary writings in English largely depend upon the remaking of English language to compensate for indigenous thoughts and sociocultural experiences. Pakistani fiction writers writing in

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English language seem to exhibit the same trend. Bilingual Pakistani fiction writers use certain linguistic and textual strategies that contribute to the acculturation of English, thereby, imparting the uniqueness to nation's identity as well as to Pakistani fictionalized English variety. Fictionalized Pakistani English variety is dominated by the nativisation of its contexts, of ideas, of style and its culture.

The language of Pakistani Fiction in English has gained its strength over the years and it has become a key area for the researchers in Pakistan as well as abroad. Pakistani fiction in English is replete with innovative linguistic, textual and contextual extensions resulting in linguistic hybridity. These contextual extensions and strategies include the use of neologism, transliteration, code mixing, code switching, glossing and literal translations. As Pakistani fiction writers writing in English comfortably modify English language to their purpose, their writings seem to transmit the pragmatic, pluralistic, enlightened and its variant cultural norms into the living Pakistani English Language. Ahmad (2011) endorses the same notion:

In this era of internationalization and globalization, postcolonial Pakistani English writers cannot afford to refuse their woks for the wider global readership; hence they must capture and remold and re-modify English Language as an alternative trustworthy medium for inscribing distinctive linguistic and variant cultural norms in the creative Pakistani English writings (p. 43).

Regarding the individuality of Pakistani Fiction in English, Shamsie (1988) quotes Aamer Hussein's argument as "I claim, with fiction as my only instrument, the native's right to argue and discuss my history with my compatriots. I guess that makes me a Pakistani writer" (P-xxiv). Sidhwa (1993) remarks about the linguistic identity of Pakistani Fiction in English as:

And this useful language, rich also in literature, is no longer the monopoly of the British. We, the ex-colonised have subjugated the language, beaten it on its head and made it ours! Let the English chafe and fret, and fume, the fact remains that in adapting English to ours use, in hammering sometimes on its head, and in sometimes twisting its tail, we have given it a new shape, substance and dimension. (In Baumgardner p. 212).

All such claims arouse questions in general about the linguistic identity of Pakistani Fiction in English which call for the detailed analysis of its linguistic characteristics. So far as the sub-genres of Pakistani fiction in English are concerned, they do have unique linguistic characteristics and certain discourse styles depending upon the need of the genre and the stylistic choices that are attributed to particular genre. The need for identifying sub-genres of Pakistani in English lies in the fact that Biber (1988) investigated the linguistic variation across the sub-genres of British English Fiction by applying Multi-Dimensional Analysis. He adopted LOB corpus for his study and the LOB categories of British fiction like, *Mystery Fiction*, *Science Fiction*, *Adventure Fiction*, *Romantic Fiction* and *Humour* do not exist in any non-native postcolonial context. So there is need to develop parallel corpora of sub-genres of Pakistani fiction in English that suit Pakistani contexts for making internal and external comparisons. Furthermore, Biber's (1988) study used the corpora of British English fiction comprising initial 2000 words of each text for particular category and findings were generalized for the entire category which might be misleading and may face validity concern due to its non-representativeness. The present study has addressed these issues by taking into account the entire texts of the Pakistani English novels and short stories for more reliable and valid results. The present study intends to explore various discourse styles and their linguistic variability across the sub-genres of Pakistani Fiction in English through Multidimensional Analysis. Biber (1988) established the fact that register variation or style variation based upon individual linguistic features and lacking internal and external comparison are subjective and can be misleading in nature. He regards multi-dimensional analysis as most suitable alternative approach based upon the idea of co-occurrence of linguistic features to investigate the linguistic variation which is corpus based, quantitative, empirical and comparative in nature.

2. Literature Review

The present study aims at exploring linguistic variation among sub-genres of Pakistani Fiction in English, so the following sub-genres of Pakistani Fiction in English have been identified in previous studies. As far as the category of *male and female fiction* genre is concerned, the findings of various studies show that there exists and variation across these genres. Grégoire (2006) argues "*Sociolinguistic studies have long*

observed that women use more forms of standard language than men” (p. 1). Furthermore, she asserts that recent studies have shown that the role of women in language change is more complicated as compared to men. Several studies have reported that women writers refer to emotion more than men do (e.g. Mulac et al. 1990). Biber (1998) highlights the fact that female writers use more involved language than males. Mahmood and Batool (2013) in their study contend that there exist linguistic differences between male and female fiction writings. Both male and female fiction writers use different linguistic as well as thematic strategies.

So far as the category of *diaspora and indigenous fiction* genre is concerned, it is also well established in postcolonial contexts. Sidhwa (1993) considers herself to be counted among those writers who bear the color of local setting, means indigenous writers like Raja Rao, Anita Desai, and Raj Anand. She observes that the new crop of migrant British writers of South Asian origin, brought up and educated in England may be termed as diaspora writers. These writers have absorbed the traditions and thought patterns of the British flavor. Surely they can manipulate English language like the English men. Whereas there is a group of creative writers, who have been brought up and educated in Pakistan and India and later in their life travelled or migrated to the west, may be termed as indigenous writers. Regarding such crop, she claims about herself as,

I write in English, it does not mean I am any less of the Pakistani, Punjabi or Parsee cultures, or that I think and behave at all like an English woman. I never studied in England, or even visited it until quite late in life. I simply use English to write in as I would any Pakistani vernacular. (In Baumgardner, 1993, p. 213)

She claims regarding the use of English as a Pakistani vernacular in the following manner: “We have to stretch the language to adapt it to alien thoughts and values which have no precedent of expression in English, subject the language to the pressure that distorts, or if you like, enlarged its scope and changes its shape” (In Baumgardner, 1993, p. 219).

The genre of *historical fiction* has been devised by incorporating the works of those authors who have historicized the different events of the history in different perspectives. In this context, Rehman (1991) says that “*Pakistani literature in English is less politically aware or*

committed than literature in other Pakistani languages” (p.230). While on the other hand, Cilano (2013) challenges Rehman argument and put forward her own claim that how the contemporary Pakistani fiction in English historically conceptualizes the idea, nation and state. Contrary to Rehman, she envisions the connection between historical event and literary narratives. She maintains how literary texts represent these political events. Starting from 1947 partition event to 9/11 war on terror discourse, she covers the whole political history of Pakistan fictionalized by Pakistani fiction writers. Waterman (2015) endorses Cilano’s claims in the following words, “*the story of the family is ultimately the story of Pakistan; the two cannot be separated, and given that much of the contemporary Pakistani fiction is historical fiction, the family is ultimately the foundation of the history of Pakistan*” (p. 5).

The history of Pakistan is full of turbulent events like partition of 1947, dismemberment of Bangladesh in 1971, military regime of Zia-ul-Haq, and the war of 9/11. These historical events have been fictionalized by many of Pakistani English fiction writers. Apart from these well-established categories, the genre of fictional biographies need to be mentioned here. There are a few Pakistani writers like Sara Suleri and Tehmina Durrani who are either writing fictional biographies or memoirs and their works are well acclaimed throughout the world. Therefore, this sub-genre of fiction cannot be eliminated from the present study due to having unique linguistic features and its peculiar style.

The category of *General fiction* genre includes writers who deal with the themes of love, hatred, revenge, jealousy etc. in their works. Moreover, the works of these writers do not fit in any sub-genre identified for the current study and furthermore, this category of fiction is also included in LOB corpus and, therefore, for comparison purpose with British general fiction, this category has been devised. The detailed list of these sub-genres and names of works selected for present study has been given in the appendices section.

2.1 Multi-Dimensional Analysis and Style Variation

Biber (1988) investigated the linguistic variation across the sub-genres of British English Fiction by applying Multi-Dimensional Analysis. He has also introduced the idea of ‘Co-occurrence’ of linguistic features. Like Biber, many other linguists have shown their dissatisfaction with the

register studies based upon individual linguistic features (e.g., Bernstein, 1970; Ervin-Tripp, 1972; Hymes, 1974; Halliday, 1985). The concept of co-occurrence of linguistic features, no doubt, was already identified by these linguists but Biber introduced this concept in his seminal 1988 study. The sets of co-occurring features in any text are recognized through statistical factor analysis. These sets of co-occurring features are interpreted either functionally or stylistically according to their shared communicative functions and named as textual dimensions. Biber (1988) study has identified five textual dimensions based on 67 linguistic features. These dimensions are as follow:

1. Involved versus Informational Production
2. Narrative versus Non-Narrative Concerns
3. Explicit versus Situation-Dependent Reference
4. Overt Expression of Persuasion/argumentation
5. Abstract versus Non-Abstract Information

Biber examines and reviews three methodological approaches to stylistic analysis of patterns of words distribution: keyness (e.g. Fischer-Starcke, 2009), “extended lexical phrases” (e.g. Mahlberg, 2007), and collocations. Conrad and Biber (2009) are of the view that certain patterns in the use of grammatical features reveal visible distinctions among the authors and their literary works. Semino and Short (2004) have introduced a framework based on the work of Leech and Short (1981) for analysing written texts. This framework includes three types of discourse presentations: *Speech, Writing and Thought Presentation*. Thought Presentation discourse is made up of Free Direct Thought, Free Indirect Thought, Indirect Thought, Narrator’s representation of Thought Acts, and Internal Narration. Biber (1988), Watson (1994), Baker and Eggington (1999), and Egbert (2012) conducted MD analysis of the language of fiction in their respective contexts. Furthermore, Egbert (2012) in his study titled *Style in Nineteenth Century Fiction* states that “although it (MD analysis) was originally designed for comprehensive linguistic descriptions of register)... MD analysis is equally applicable to stylistic research” (p. 169). So far as the style of sub-genres of Pakistani English fiction is concerned, it is still unexplored area. Therefore, to explore its linguistic foundations, the present study aims at exploring the

discourse styles and their linguistic variability through following major questions:

- How far does the stylistic variation exist among the sub-genres in their use of linguistic features associated with Biber's 1988 set of textual dimensions?
- What kind of discourse styles are found in sub-genres of Pakistani Fiction in English across Biber's 1988 textual dimensions?

3. Research Methodology

Biber (1988) adopted LOB corpus for his study and the LOB categories of fiction are as follows: General Fiction, Mystery Fiction, Science Fiction, Adventure Fiction, Romantic Fiction and Humour. But these categories do not fit for Pakistani postcolonial context. Since the present research studies the linguistic variation among sub-genres of Pakistani English Fiction, so the researcher has proposed the following sub-genres of Pakistani Fiction in English identified in the different previous studies.

1. Table:1

Sr. No	Sub-Genres of Pakistani Fiction in English	Codes
1.	Male Fiction	MF
2.	Female Fiction	FF
3.	Diaspora Fiction	DF
4.	Indigenous Fiction	IF
5.	Historical Fiction	HF
6.	Fictional Biographies	FB
7.	General Fiction	GF

3.1 Corpus Construction and Its Design

For construction of Pakistani English Fiction Corpus, the first step involves the scanning of all the novels and short stories collected by the researcher for the present study. After scanning the novels and short stories, all the image files of each text of the novel and short story were cropped using a software named Google Picasa 3. After cropping, the process of Optical Character Recognition (OCR) was done. OCR is a

process of converting typed, printed or handwritten documents into machine-encoded text. For this purpose, an application from the Nuance Communications, Inc. named Omnipage Professional 18 was used. After converting the entire data into editable form, research design for the present study was devised. The design of present study comprises seven sub-categories in total having 10 texts in each category. Every tenth text of each category includes clubbed texts of short stories. The reason for inclusion of this text is to make each category representative of the relevant genre of fiction which includes both novels as well as short stories. The data consists of 59 Pakistani English novels and 182 short stories. The detail of the corpus design is given in the appendices section.

3.2 Representativeness of Data

The present study deals with an exhaustive and representative corpus of Pakistani Fiction in English. Every care has been made by the researcher to make the data representative by every means. For this purpose, equal weightage has been given to both male authors and female authors. Due weightage has been given to the novels as well as short stories. In terms of diaspora and indigenous writers, both have been made the part of the corpus. Classical writers as well as young voices writing fiction in English have been given due place in the corpus. LOB corpus and PWE (Pakistani Written Corpus) corpus take into consideration only the introductory words (usually 2000 words) of the texts and results were generalized for the whole texts. While the present study takes into account the complete texts of the novels and short stories to make the corpus more representative and to get reliable and valid results.

4. Data Analysis

The present section discusses the results of ANOVA test on Pakistani Fiction in English and its sub-genres. The statistical significant linguistic differences have been observed through ANOVA test on Biber's 1988 five textual dimensions. The mean difference score is kept in the current study at 0.05 level in ANOVA. The variation among the different sub-genres will be significant only when the p-value is less than 0.05 standard significant values. The application of ANOVA was conducted to evaluate the extent of linguistic variation among the sub-genres of Pakistan Fiction in English.

Table2: Analysis of variance table among the sub-genres of Pakistani fiction in English

Source of variation	d.f	Sum of squares	Mean squares	F-value	P-value
Category	6	1274.427	318.607	43.86**	0.000
Dimension	4	92.527	15.421	2.12*	0.050
Category x Dimension	24	615.371	25.640	3.53**	0.000
Category	315	2288.145	7.264		
x	349	4270.470			
Dimension					
on					
Error					
Total					

Category x Dimension interaction mean±SE

Categor ies	Dimensions					Mean
	dim.1	dim.2	dim.3	dim.4	dim.5	
Male	3.73±1.72b-f	4.76±0.52bc	0.18±0.77h-m	-0.16±0.47i-m	1.44±0.26e-k	1.99±0.48AB
Female	8.81±2.25a	3.52±0.53b-f	-1.97±0.53m	0.04±0.33h-m	1.18±0.27f-l	2.31±0.70A
Diaspora	5.80±1.62b	3.56±0.60b-f	-1.73±0.58lm	-0.49±0.25i-m	1.28±0.26f-k	1.69±0.53AB
Indigeno us	-0.72±1.51j-m	4.33±0.33bcd	-0.14±0.66i-m	-1.09±0.23j-m	1.60±0.24d-j	0.80±0.43B
Historic al	2.79±1.35c-h	3.24±0.60b-g	-0.59±0.44j-m	-0.85±0.26j-m	1.14±0.27f-l	1.15±0.39AB
FB	0.44±1.87g-m	3.29±0.38b-g	0.21±0.52h-m	-0.56±0.19i-m	1.77±0.25d-j	1.03±0.43B
General	2.34±1.46c-i	4.30±0.39b-e	-1.42±0.45klm	-0.70±0.24j-m	1.47±0.22d-k	1.20±0.43AB
Mean	3.31±0.71A	3.85±0.19A	-0.78±0.23C	-0.54±0.12C	1.41±0.10B	

Means sharing similar letter in a row or in a column are statistically non-significant ($P>0.05$). Small letters represent comparison among interaction means and capital letters are used for overall mean.

5. Discussion

The present section is dedicated to the discussion of variation among sub-genres of Pakistani fiction in English on Biber's 1988 textual dimensions.

5.1 Variation among Sub-Genres on D1

Table 2 displays the results of ANOVA among the sub-genres of Pakistani fiction in English on Biber’s 1988 textual dimensions. On D1, it appears quite clear that most of the genres exhibit positive linguistic features and show the fact that it has been found most involved and interactive in discourse production. Fig.1 below discusses the mean score of all sub-genres of Pakistani fiction in English on D1.

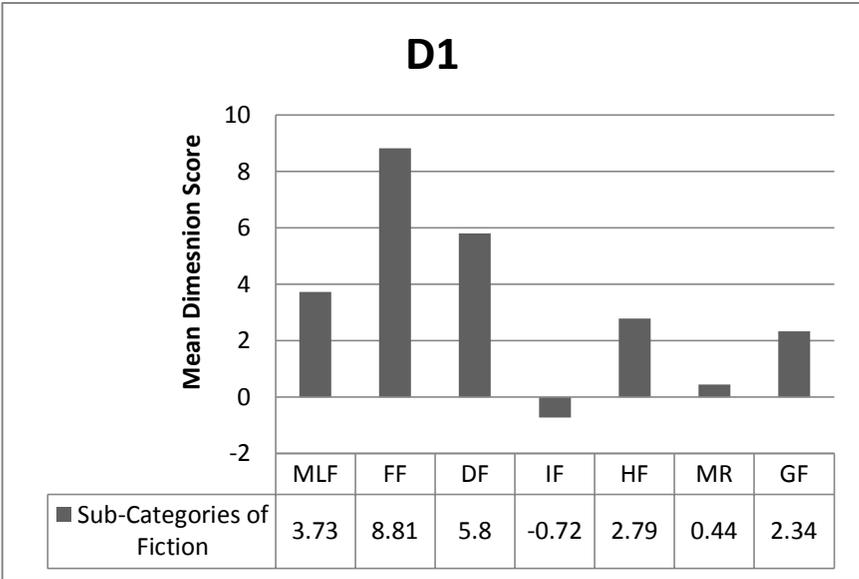


Fig.1: Comparison of Sub-genres on D1

Among all the sub-genres, Female fiction with mean score of (8.81) has been found highly involved in discourse production; whereas, FB with mean score (0.44) has been found least involved in discourse production in Pakistani-English language fiction. Whereas, the DF and MF fiction genres have been found slightly less involved with mean scores (5.8) and (3.73) respectively in comparison with the female fiction. Fig.1 also displays the fact that the only one sub-genres i.e. indigenous fiction has been found producing informational discourse production and FB linguistically behaves close to indigenous fiction genre. However, overall, D1 shows significant statistical differences which can further be explored through the use of linguistic features by different sub-genres on this dimension.

Fig.2 given below discusses the linguistic features of involvedness in the different sub-genres. Female fiction with grammatical features of private verbs (17.43), present tense (74.68), modals of possibility ((6.16) appear quite high as compared to all other

sub-genres which makes female fiction as most involved in discourse production. Similarly, the Diaspora fiction exhibit slightly less density of involved features with mean scores: private verbs (16.36), present tense (71.84), modals of possibility (5.94) and it looks that diaspora fiction also seems to produce involved discourse. Indigenous fiction exhibits the negative loadings on this dimension and appears as informational in its discourse production because the grammatical features highlight the fact that very low density of involved features makes it more descriptive and informational in discourse production. Further, it is quite obvious that this genre depicts the non-native culture and describes in detail the events of Pakistani society and its people, so the indigenous fiction writers use descriptive mode by the use of more adjectives, nouns and prepositions. The literature on Pakistani fiction in English also supports the fact that indigenous Pakistani fiction writers tend to use informational discourse production as Bapsi Sidhwa being female writer don't follow the norms of female fiction writing on D1 and calls herself to be counted among indigenous fiction writers who use descriptive mode of writing in vernacular English (e.g. Sidhwa 1993). Furthermore, on D1, it also highlights the fact that significant linguistic differences have been found between diaspora and indigenous fiction genres. .

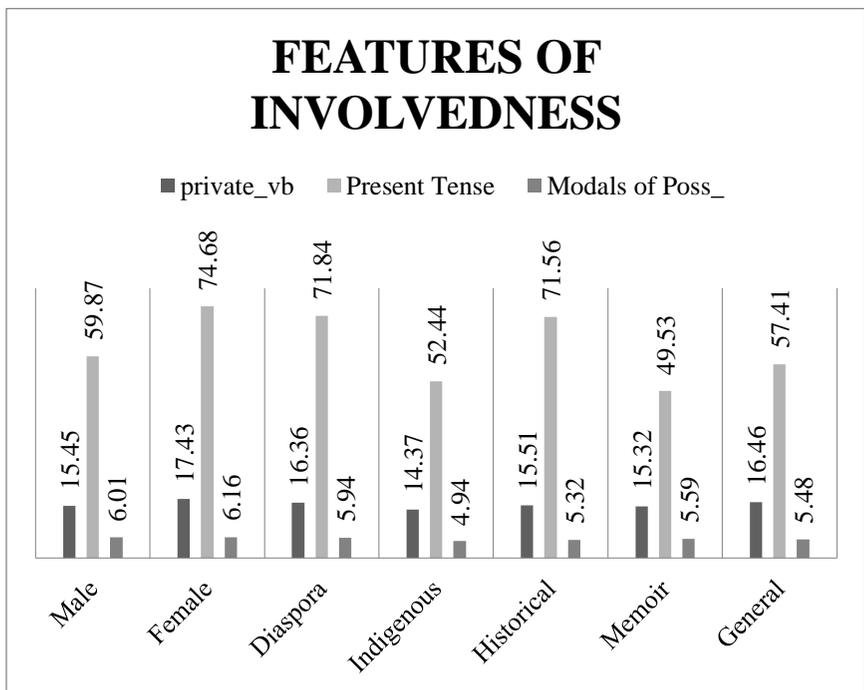


Fig. 2: Features of Involvedness among sub-genres on D1

FB has also been found least involved in discourse production and tending towards informational discourse. So it endorses the fact that fictional biographies do not fall directly in the paradigm of fiction. As it discusses the events of one's life in a consistent pattern devoid of highly imaginative thought so it has been found least involved in its discourse production.

The foregoing discussion clarifies the notion that female fiction genre have been found producing highly involved discourse as compared with other genres by using high density of certain individual linguistic features that generate involved or interactive discourse. Mulac et al. (1990) and Biber (1998) endorse the same fact that female writers use more involved language than male writers. Furthermore, Newman (2008) provides the same notion that women seem to have *rappor style* while discussing internal thought and feelings and men *report* while describing quantity and locations of the objects. So previous studies on gender differences in language use prove that FM fiction genre follow the norms and trends of previous notions. The following example from female fiction genre speaks about high density of involved and interactive discourse production.

“I know whose daughter you are.

‘So?’ she said defiantly.

‘So **I know** that your father is a Muslim and your mother a Christian.’

Zaib **felt** faint. Fear has many faces, but the fear she **felt** now, she **knew** well because it was the same fear she had **felt** in her old school, walking down her old street and in her worst nightmares. Inside she prayed, please God please not again, please let her go away - somehow. She said nothing, but the girl went on, 'so what do you **believe** in, Christianity or Islam?'

She heard herself say, **I believe** in both.

The girl looked horrified, '**You** can't **believe** in BOTH,' she said shocked.” (Salman, 2012, p. 27)

The above example reveals the fact that the frequent use of private verbs enhances the effect of involved discourse production by the female novelist Ayesha Salman in her novel *Blue Dust*. Apart from this, it also seems to convey the sense of interactive discourse through the use of present tense, first person pronoun and second person pronoun, hence

close to conversational and dialogic form of writing. It further bears the testimony of Kachru's argument that south Asian creative writing is the result of the '*interaction of oral and literate traditions*' (1988).

5.2 Variation among Sub-Genres on D2

The results on D2 are quite apparent and show that there exists no statistical significant linguistic differences among the sub-genres of Pakistani English-language fiction. All the genres have been found highly narrative in discourse production.

Fig. 3 compares the mean scores of all the sub-genres of Pakistani fiction in English on D2. It appears quite obvious that MF has been found most narrative in nature with mean score of (4.76) which certainly speaks for the certain dominant trend of this category. Similarly, IF and GF categories have also been found slightly less narrative with mean scores (3.56) and (4.3) respectively. Whereas, HF has been found least narrative and it certainly indicates the norm of

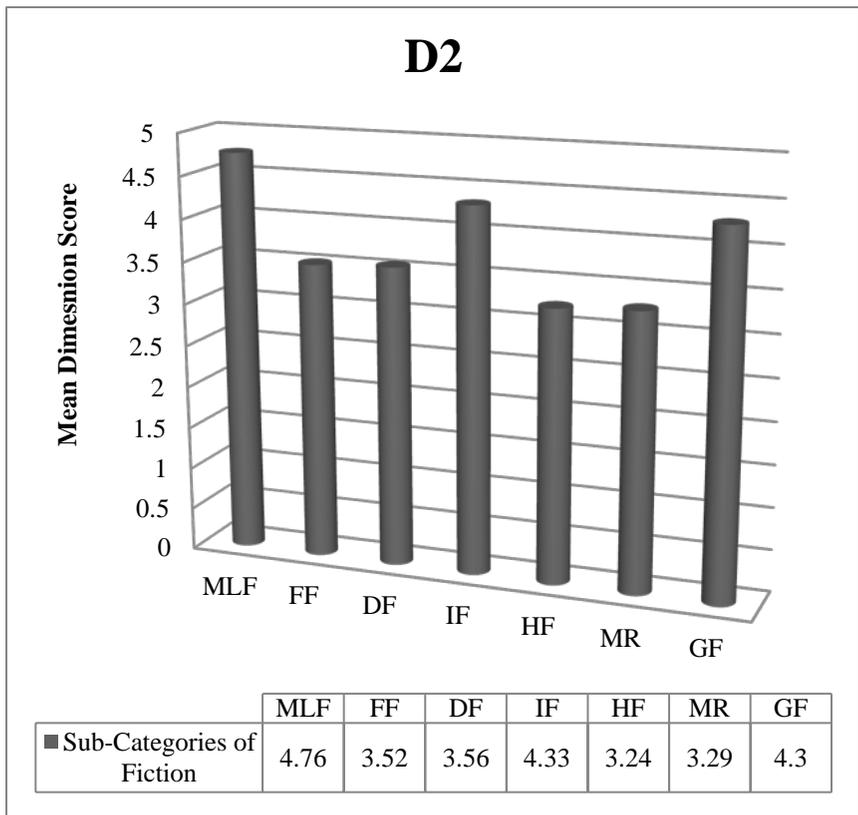


Fig.3: Comparison of Sub- genres of on D2

this category depending upon the nature of its discourse production. As the writers, while describing the historical events, might be using more present tense and first person narrative rather than using past tenses and third person narratives. Furthermore the results of the current study show that male genre has been found most narrative. This trend certainly emphasizes the fact that male Pakistani fiction writers prefer to use dense linguistic features related to narrative discourse production as compared with the other sub-genres, thereby, meeting the needs of readership at large. On the contrary, the mean score of FB category has been found less narrative in nature as the fictional biographies are basically meant to describe the autobiographical elements and thus this genre requires least narration and the results of the current study appear to endorse the same fact. Furthermore, the basic purpose of novelistic discourse is to tell the story in imagination so most of the genres linguistically behave narrative in discourse production, so to explore the reason why they differ would be highly speculative. The following example from male sub-genre of Pakistani fiction in English speaks for the most narrative discourse production.

The car was in the last row. A man was waiting inside, a young and relaxed-looking man with his knees **drawn** up to the steering wheel, his wrists **crossed** in stylish repose behind his head. **He** saw us and **sprang** up; **hesmiled** and **nodded** vigorously and **shook** my hand and **hurried** to take the suitcase from Naseem, who didn't introduce him and instead **monitored** his movements with a tolerating look, the assessing, unsmiling stringency of delegated authority. **Shestood** behind **him** and **watched** as he **lifted** the suitcase with a moan and **hauled** it into the boot. The impact **sent** up the smell of new carpeting. (Sethi, 2009, p. 3)

5.3 Variation among Sub-Genres on D3

ANOVA results in the Table 2 describe the fact that there exist no significant stylistical linguistic differences among the sub-genres on this dimension. The differences in mean score can be seen and certain deviant trends can be observed as few genres appear to be explicit in discourse production whereas, most of the other genres have been found situation-dependent in nature which needs detailed analysis, having a look at the mean score of all sub-genres on this dimension.

Fig. 4 below describes the mean values of all sub-genres of Pakistani fiction in English and it becomes quite obvious that only ML category and FB have been found explicit in their discourse production with mean scores (0.18) and (0.21) respectively. The positive scores also seem to be nominal in nature and the trend towards positive mean value looks to be apparent in these two categories because all other genres appear to have negative mean scores: Female fiction (-1.97), Diaspora fiction (-1.73), Indigenous fiction (-0.14), Historical fiction (-0.59), General fiction (-1.42) respectively. The negative mean values of the different sub-genres on this dimension seem to show the situation-dependent discourse production and this trend signifies the certain consistent patterns across Pakistani fiction in English. Apparently, all sub-genres appear to exhibit context-based discourse production on this dimension.

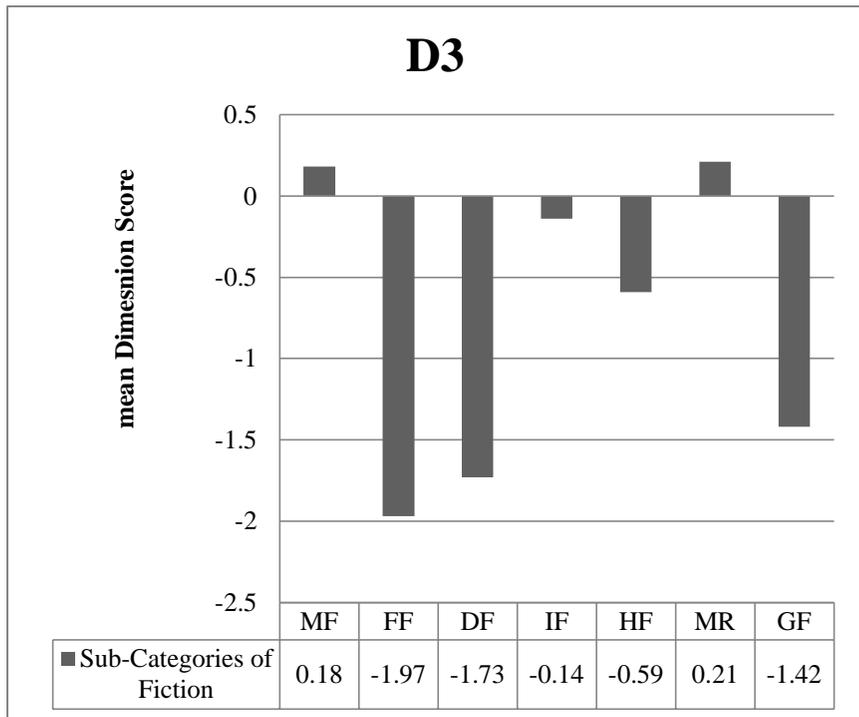


Fig 4: Comparison of Sub- genres of on D3

The genres exhibiting situation-dependent discourse production can further be analyzed on the basis of grammatical features used on D3. Fig.5 given below compares the grammatical features showing the situation-dependent discourse production in Pakistani fiction in English. Among all genres, female fiction genre appears to be most situation-

dependent in its discourse production with frequencies of grammatical features on D3: adv-time (7.26), adv-place (9.47) and adv. (43.1) and it certainly highlights the deliberate choice of the female writers in using these dense grammatical features related to situation-dependent discourse production. Previous corpus based studies also reveal the fact that most of Pakistani female fiction writers represent their non-native culture or own their culture through nativisation of English language. Furthermore, Bapsi Sidhwa, Maniza Naqvi, Bina Shah Uzma Aslam Khan and others are the female Pakistani fiction writers who refer to their sociocultural norms in their use of language more strongly as compared with male fiction writers who chiefly produce explicit discourse in their relevant fictions.

The foregoing discussion has pointed out the fact that most of genres have been found producing situation-dependent discourse and only two genres, ML fiction and FB have been found explicit in nature. In the same way, Indigenous Fiction has been found least situation-dependent with low frequencies of grammatical features: adv-time (6.87), adv-place (9.14) and adv. (36.11). The least presence of situation-dependent grammatical features in MF, FB & IF genres indicates the certain linguistic patterns as this genre explicitly discusses the non-native culture of Pakistan. Features that make a text more explicit are WH-relative clauses on subject and object positions, nominalizations and pied-piping constructions that refer generalized events that occur outside the text and are not limited to specific context (Biber 1988: 110). Hence above mentioned genres mostly use these features to highlight the explicit discourse production.

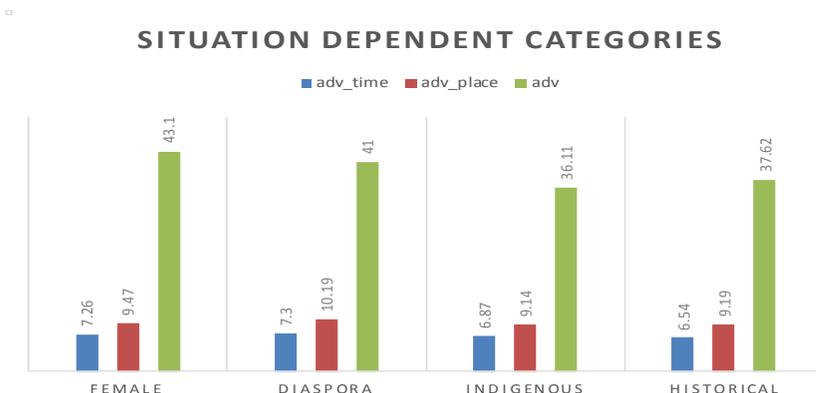


Fig 5: Comparison of Sub-genres showing situation-dependent discourse

The following example from the female fiction genre uses dense linguistic features that relate to situation-dependent discourse.

I **pretty** much look like any other Pakistani woman -- don't look 30 **yet** -- but maybe that's **also** wishful thinking Am I **hard** on myself? Well let's just say I didn't expect to look like this or feel like this or be like this. I had **just** figured I'd **always** be 20 or 20-looking with a full life of possibilities **ahead** and I could **alwaysjust** pick up and start life **over** when things weren't as I wanted them to be. But that was **definitely** wishful thinking. **Now** with a husband who likes the settled life and two kids -- Ahmer, three years old, who I wish I could give more time to, and Zeeshan, five months old, who seems to cry **constantly**.
(Zaidi, 2006, p. 16)

5.4 Variation among Sub-Genres on D4

Table 2 shows the ANOVA results on D4 and there lie no statistical significant differences among the sub-genres of Pakistani English-language fiction on this dimension. However, the mean scores of the different sub-genres can be seen through a comparison shown in the fig.6 below. It becomes quite evident from fig.6 that all categories except one have been found producing least overt persuasive/argumentative discourse which seems to be a norm of fiction as it involves mostly the fictional discourse pertaining to different aspects of life instead of persuasion or argumentation like advertising texts.

Among all genres on D4, IF genre with mean score (-1.09) has been found least overt in production of persuasive/argumentative discourse, means producing covert expression of persuasion, whereas, HF and FF genres with mean values (-0.85) and (-0.04) respectively have also been found producing least overt expression of persuasive/argumentative discourse production.

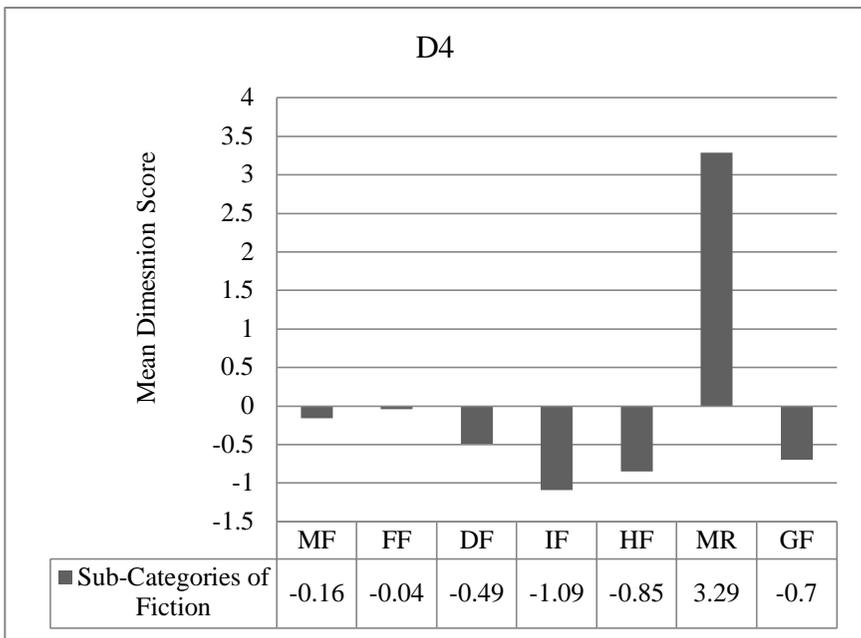


Fig. 6: Comparison of Sub-Genres on D4

On the contrary, among all the genres, only FB category has been found using overt sense of persuasion/argumentation in Pakistani Fiction in English. This trend seems to be norm as fictional biographies exploit or even scandalize different elements in narrating the biographical events of the lives of different persons thereby, attracting maximum readership. As Biber says “*Modals are the markers of persuasion*” (1988: 111). Furthermore, the dense use of prepositions along with modals usually show the writers’ attitude and point of view to convince the reader so fictional biographies use maximum number of prepositions, modals of possibility and modals of necessity for overt expression. The bold words in the following example from IF category speaks high about the presence of most covert argumentative/persuasive discourse production, means least use of the above mentioned linguistic features.

They are nothing but whores, **to test** you, **to seduce** you into their evil ways. They distract you from your true purpose, **to wage** war against the unbelievers. That is why they must be concealed from the world. Women are men's property, Allah made the woman **to nerve** the man. If the woman disobeys you, you are **to strike** her. She is under your command and your protection. Women are easily misled. Therefore you must keep

them under tight control. They think they have a right **to go** to school, **to mix** with men, **to shed** their purdah. Some even dare **to work** outside their homes! (Aslam, 2010, p. 44)

5.5 Variation among Sub-Genres on D5

According to the results in Table 2, there lie no significant statistical differences among the different sub-genres of Pakistani Fiction in English on D5. All sub-genres with positive mean values appear producing impersonal discourse. Among all the genres, FB genre with mean score (1.77) has been found highly impersonal in nature and it seems to be deviant trend of this genre as fictional biographies discuss the events of the lives of people and it is expected that this uses personal discourse but here the writers of FB genre seem to produce abstract discourse by using more passives in objective manner. GF category with mean score (1.47) is slightly less impersonal in nature. On the contrary, FF with mean score (1.18) and HF with mean score (1.14) have been found producing less impersonal discourse as compared to FB genre.

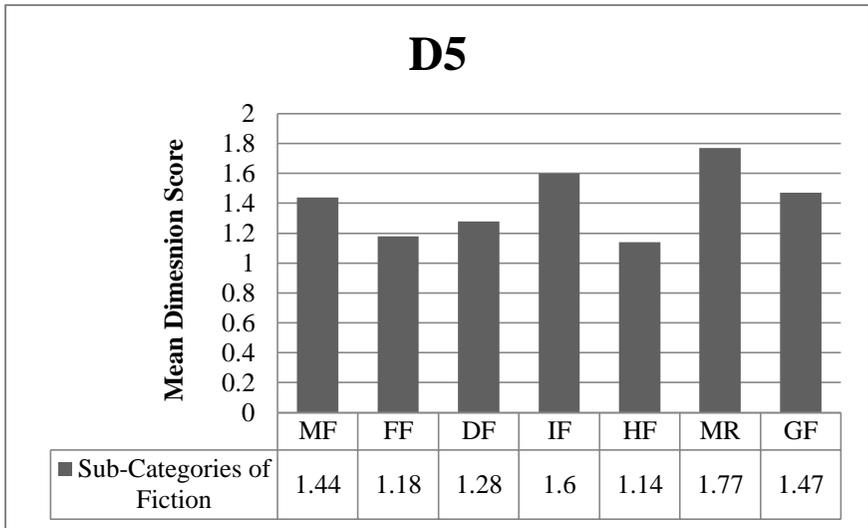


Fig. 7: Comparison of Sub-Genres on D5

The significant statistical differences among the genres can be further explored by having a look at the grammatical features of this dimension. It becomes quite evident from the fig.8 below that FB category has high features of passive_short (6.59), passive_by (1.07) as compared to all other categories and has been found producing highly abstract discourse style whereas, FF category with mean score of

passive_short (5.58), passive_by (0.6) also appears to produce slightly less abstract discourse as compared with the FB category.

Among all the genres, IF genre with mean value of conj_advl (4.57) passive_short (4.57) passive_short

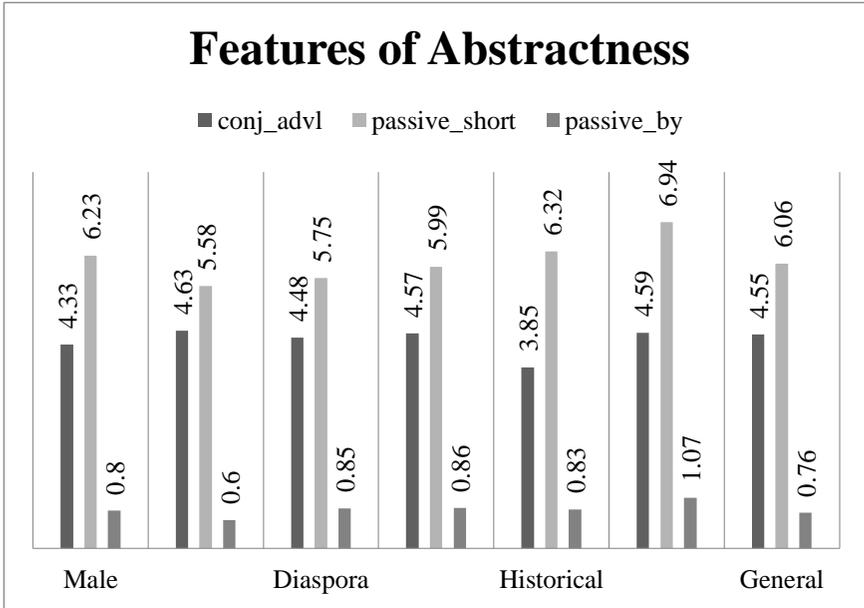


Fig. 8: Comparison of Sub-Genres Showing Abstract Features

(5.99) and passive_by (0.86) appears to produce slightly less abstract discourse whereas HF with linguistic features i.e. conj_advl (3.85), passive_short (6.32) and passive_by (0.83) seems to produce least abstract discourse production among all genres of Pakistani fiction in English. The analysis of the grammatical features on D5 makes it clear that FB category appears to produce highest abstract discourse style as compared with other genres with use of relevant grammatical features. The literature on Pakistani Fiction in English also highlights the fact that all sub-genres of the fiction appear to use impersonal discourse and depict the imaginative elements of Pakistani culture in objective manner like a technical and scientific writings and it supports the notion that abstractness associates with *literateness* hence close to *writing-like style* as compared with non-abstract discourse which associates more with *oral or speech-like style* (Watson, 1994). Watson while conducting MD analysis of style in Nyoongah's prose work concludes that later prose work of Nyoongah shows high abstractness and oralness which refute the Biber's notion that least abstract a text means more oral it is. Same is the

case with Pakistani fiction genres, as most of the genres like FF, DF, MF, and HF are highly oral or interactive in nature as well as highly abstract in discourse production perhaps it is due to the fact that Pakistani fiction writers can communicate more abstract and conceptual ideas verbally being highly qualified academically and furthermore it also supports the fact that South Asian fiction writers use *ornate style* which is the combination of oral as well as literate traditions (Kachru 1988). The bold words in the following example from FB category speaks high presence of impersonal grammatical features.

The jewellery **was kept** in wicker-boxes which she had brought from China. One day, quite by chance, Bibi opened one of the trunks and **looked** into the wicker-basket and **found** the jewellery missing. She opened the other boxes--the same story. She **had been cleaned** out. An alarm **was raised** and the police **were called** in. Since there **had been** no break-in, the police rightly concluded it was an inside job. The usual suspects, the servants **were rounded** up and **interrogated** through the rough and ready and routine methods of dire threats and a few well administered blows. Qadir **was deemed** to be above reproach and **was exempted** from the grilling. (Kureishi, 2000, p. 19).

6. Conclusion

The current study has discussed at length the stylistic variation among the sub-genres of Pakistani Fiction in English on Biber's 1988 textual dimensions. The findings of the current study reveal that Male fiction has been found as highly involved, narrative, slightly explicit in nature, least overt in persuasion/argumentation and highly impersonal in its discourse production. Female fiction sub-genre has been found highly involved, narrative, highly situation dependent, least overt and highly impersonal in nature on Biber's 1988 textual dimensions. Diaspora fiction has been found highly involved, highly narrative, highly situation-dependent, highly overt in persuasion/argumentation and highly impersonal in its discourse production. Indigenous Fiction has been found least informational, highly narrative, situation-dependent, least overt and highly impersonal in its discourse production. Historical fiction has been shown as less involved, highly narrative, situation dependent, least overt in persuasion/argumentation and least overt in nature. Fictional

biographies have been found least involved, narrative, explicit, covert/persuasive argumentation and impersonal on Biber's 1988 textual dimensions. General Fiction category has been found highly involved, highly narrative, situation-dependent, least overt in expression of persuasion/argumentation and highly impersonal in nature. Apart from these discourse styles and their linguistic variability across the sub-genres of Pakistani fiction in English, the present study also highlights the fact the computational analysis of fictional discourse is very helpful either to validate or refute the claims propounded on the basis of literary criticism.

Note: This study is part of PhD dissertation submitted to GC University Faisalabad.

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Appendices

Appendix A:

Sr. No	Name of Category	Name of the Author	Name of Work	Code	Word Count
1.	Male Fiction	Abdullah Hussein	Émigré Journey	MLEJY	81948
		Zulfiqar Gose	Murder of Aziz Khan	MLMAK	101672
		Abdul Basit Haqqani	Papio	MLPAP	136981
		Moni Mohsin	Tender Hooks	MLTDH	80266
		Saad Ashraf	The Post Master	MLTPM	112214
		Omar Shahid Hamid	The Prisoner	MLTPR	106228
		Musharraf Ali Farooqi	The Story of a Widow	MLTSW	88300
		Riaz Hussein	The Unchosen	MLTUN	53818
		Ali Sethi	The Wish Maker	MLTWM	119713

		Tariq Rehman	Selected Short Stories	MSSS	70022
				Total	9,14,480
2.	Female Fiction	Ayesha Salman	Blue Dust	FBBDT	76496
		Maha Khan Phillips	Beautiful From This Angle	FBFA	64875
		Nausheen Pasha Zaidi	The Color of Mehndi	FCOM	82545
		Shazaf Fatima Haider	How it Happened	FHIH	85689
		Soniah Kamal	Isolated Incident	FISI	110956
		Saba Imtiaz	Karachi U're Killing Me	FKKM	66626
		Yasmine Rehman	Second Life	FSCL	51901
		Shandana Minhas	Tunnel Vision	FTNV	78069
		Tanzila Khan	The Perfect Situation	FTPS	68863
		Maniza Naqvi Ed.	And The World Changed	FAWC	96022
				Total	7,90,275

Appendix B:

Sr. No	Name of Category	Name of the Author	Name of Work	Code	Word Count
3.	Indigenous Fiction	Aamer Hussein	Another Gulmohar Tree	IAGT	20194
		Shehryar Fazli	Invitation	IINV	98340
		Javed Amir	Modern Soap	IMDS	47716
		Maniza Naqvi	Mass Transit	IMST	56802
		Sorrya Khan	Noor	INOR	65219
		Ahmad Ali	Of Rats and Diplomats	IORD	44447
		Fatima Bhutto	The Shadow of Crescent Moon	ISCM	60597
		Faryal Ali Gohar	The Scent of Wet Earth in August	ISCO W	83851
		Scheherazade Aslam	Twist of Fate	ITOF	39485
		Aamer Hussein	Cactus Town	ICT	82539
				Total	5,80,451
4.	Diaspora Fiction	Sehba Sarwar	Black Wings	DBKW	76781
		Nadeem Aslam	The Blind Man's Garden	DBMG	99985
		Hanif Qureshi	The Buddah of Suburbia	DBOS	110116
		Sara Sulehri	Boys Will Be Boys	DBWB	44057
		Adam Zameendad	Love Bones and Water	DLBW	72727
		Mohsin Hamid	Moth Smoke	DMOS	69923
		Tariq Ali	Shadows of the Pomegranate Tree	DSPT	92515
		Qaisra Shahraz	The Holy Women	DTHW	163475
		Uzma Aslam Khan	Thinner Than Skin	DTTS	112216
		Hanif Qureshi	Mid Night All Day	DMAD	53368
				Total	9,08,647

Appendix C:

Sr. No	Name of Category	Name of the Author	Name of Work	Code	Word Count
5.	Historical Fiction	Kamila Shamsie	Brunt Shadows	HBRS	119817
		Muhammad Hanif	The Case of Exploding Mangoes	HCEM	102880
		Moni Mohsin	End of Innocence	HEOI	109054
		Uzma Aslam Khan	Geometry of God	HGOG	124817
		H.M Naqvi	Home Boy	HHMB	70526
		Bapsi Sidhwa	Ice Candy Man	HICM	86661

		Tariq Ali	Night of the Golden Butterfly	HNGB	86343
		Bina Shah	Seasons for Martyrs	HSFM	89591
		Ahmad Ali	Twilight in Delhi	HTID	78627
		Maniza Naqvi Ed.	Karachi: Our Stories in Our Words	HKAR	62462
				Total	9,10,569

Appendix D:

Sr. No	Name of Category	Name of the Author	Name of Work	Code	Word Count
6.	Fictional Biographies	Zeeba Sadiq	38 Bahadurabad	FB38B	37411
		Tehmina Durrani	Blasphemy	FBBLP	73063
		Sara Sulehri	Boys Will Be Boys	FBBWB	44057
		Tehmina Durrani	My Feudal Lord	FBMF	48339
		Tehmina Durrani	My Feudal Lord 1	FBMFL1	95482
		Sara Sulehri	Meatless Days	FBMTD	33919
		Sara Sulehri	Meatless Days 1	FBMTD1	35691
		Omer Qureshi	Once Upon a Time	FBOU	42313
		Omer Qureshi	Once Upon a Time 1	FBOU1	44651
		Maniza Naqvi Ed.	I'll Find My Way (Selected)	FBIFMW	24072
				Total	4,54,832

Appendix E:

Sr. No	Name of Category	Name of the Author	Name of Work	Code	Word Count
7.	General Fiction	Aatish Taseer	Noon	GNON	63576
		Bilal Tanweer	Scatter Here is too Great	GSHG	46683
		Haider Warriach	Auras of the Jinn	GAOJ	98089
		Musharraf Ali Farooqi	Between Clay and Dust	GBCD	38279
		Nafisa Rizvi	The Blue Room	GBLR	109506
		Nilofar Sultana	Beyond the Misty Veil	GBMV	87563
		Noor-ul-Amin Malik	Sciomachy	GSCI	39109
		Rukhsana Ahmad	The Hope Chest	GTHC	103461
		Thallasa Ali	A Beggar at the Gate	GABG	92714
				Maniza Naqvi Ed.	I'll Find My Way (Selected)	GIFMW	94286
				Total	8,09,194

Appendix II. Descriptive Statistics among Sub-genres of Pakistani Fiction in English

Sub-Genres	Mean	Minimum	Maximum	Range	Std Deviation	Standard Error
1.Male Fiction						
dim_1	3.73	-4.67	14.91	19.58	5.44	1.72
dim_2	4.76	2.51	7.74	5.23	1.64	0.52
dim_3	0.18	-3.30	3.92	7.22	2.42	0.77
dim_4	-0.16	-2.47	1.78	4.25	1.50	0.47
dim_5	1.44	0.34	3.28	2.94	0.83	0.26
2.Female Fiction						
dim_1	8.81	-2.18	20.13	22.31	7.40	2.34
dim_2	3.52	0.49	5.69	5.20	1.67	0.53
dim_3	-1.97	-4.65	1.13	5.78	1.68	0.53
dim_4	0.04	-1.95	1.36	3.31	1.05	0.33
dim_5	1.18	-0.40	2.43	2.83	0.86	0.27
3.Diaspora Fiction						
dim_1	5.80	-1.58	16.22	17.80	5.13	1.62
dim_2	3.56	0.98	7.18	6.20	1.88	0.60
dim_3	-1.73	-3.97	2.58	6.55	1.85	0.58

dim_4	-0.49	-1.98	0.65	2.63	0.80	0.25
dim_5	1.28	-0.16	2.62	2.78	0.83	0.26
4.Indigenous						
Fiction						
dim_1	-0.72	-5.58	8.51	14.09	4.77	1.51
dim_2	4.33	3.38	6.13	2.75	1.06	0.33
dim_3	-0.14	-2.74	3.83	6.57	2.10	0.66
dim_4	-1.09	-1.79	0.58	2.37	0.72	0.23
dim_5	1.60	0.73	3.11	2.38	0.77	0.24
5.Historical						
Fiction						
dim_1	2.79	-1.36	11.93	13.29	4.28	1.35
dim_2	3.24	0.63	5.59	4.96	1.90	0.60
dim_3	-0.59	-2.89	1.34	4.23	1.38	0.44
dim_4	-0.85	-2.11	0.34	2.45	0.83	0.26
dim_5	1.14	-0.30	2.85	3.15	0.85	0.27
6.Fictional						
Biographies						
dim_1	0.44	-10.23	10.41	20.64	5.90	1.87
dim_2	3.29	1.86	5.17	3.31	1.20	0.38
dim_3	0.21	-1.88	3.07	4.95	1.64	0.52
dim_4	-0.56	-1.85	0.08	1.93	0.61	0.19
dim_5	1.77	0.42	2.68	2.26	0.79	0.25
7.General						
Fiction						
dim_1	2.34	-4.86	9.29	14.15	4.61	1.46
dim_2	4.30	2.53	6.42	3.89	1.25	0.39
dim_3	-1.42	-3.02	0.70	3.72	1.42	0.45
dim_4	-0.70	-1.65	0.48	2.13	0.76	0.24
dim_5	1.47	0.54	2.67	2.13	0.69	0.22

PARLIAMENTARY LEGISLATION IN DEVELOPING POLITICAL SYSTEMS ANALYSIS OF STANDING COMMITTEES OF NATIONAL ASSEMBLY OF PAKISTAN

**¹Dr. Mughees Ahmed, ²Sidra Akram*

Abstract

Legislation is the basic function of legislature. Parliament is occupied by ruling party and usually the parliamentarians belonging to the opposition are ignored in the law-making process. However, opposition plays its role in the legislative process through parliamentary committees, also called Standing committees. Committees play a very crucial role of monitoring and overseeing the working of the relevant ministries of the government. These are regarded as the highly important organs of the government in the parliamentary democracies. Over the years, parliamentary committees became an indispensable and integral part of the legislative system. This research discusses the need and performance of the committees of National Assembly of Pakistan and examines the committee system government divides the work load by assigning them specific fields. Standing committees can be an important forum for reconciling conflicting interests. The function of standing (or permanent) committees within a legislature is to engage in the detailed, usually line-by-line, examination of various bills. This research can be very helpful in examining the role of committees in the legislation process. Parliamentary Study is the most popular topic of modern political theory.

Key Words: Standing Committees, Legislation, Mediation Committee, Multifunctional Public Accounts Committees, Eighteenth Amendment, PEMRA, ERRA

Conceptual Analysis

Legislation is the process in which elected representatives make laws for the welfare of the public. In the parliamentary system, power of the public is vested in the parliament as the result of the elections held at certain occasions. Parliament makes sure the active dealings and best possible participatory democracy between elected representatives and the people. Parliament and the parliamentarians perform various functions. Parliament's role has been elevated around the globe in the recent years. It is not confined to the ratification of laws only. Now, a parliament has become a multifunctional institution. However, like other parliaments, parliament of Pakistan has also emerged as the multifunctional institution.

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Representation of the nation, legislation and overseeing the performance of the sitting government are the key functions of parliament. If parliament plays an effective role in a democratic country, it can strengthen the efficacy of the government. But its functions are rarely defined in any constitution all over the world. Constitutions of India and Pakistan have adopted parliamentary form of government. Basic function of any parliament is law making (Zubair, 2012). Legislation constitutes lawful structure of states. States formulate policies through legislation. The functions of legislature are to scrutinize and pass the bills and to cancel them or allow them to take effect according to the need of the hour. Another important function of parliament is to oversee the executive (Dasgupta, 2007).

Analytical Note

The committees are now recognized to be the political nerve ends, the gatherers of information, the sifters of alternatives, and the refiners of legislation. The role of parliamentary committees is to share the work of the parliament and contribute expert opinions on legislation, to analyze, examine or scrutinize the law making performances and activities of the policy makers. Check and balance is the most powerful theory in this regard. Parliament has the authority to enact the powers privileges and immunities of parliament and the parliamentarians.

Parliamentary privilege refers to a special right by parliament as a body, members as individuals as well as witnesses who appear before parliament. The privileges, immunities and powers of parliament and members and officers of parliament shall be part of the general and public law and it shall not be necessary to plead them but they shall be judicially noticed in all courts. (Biennial, 2005)

As a prime function, committees submit and examine reports with recommendations and suggestions on a Bill, matter or subject referred to them by the Speaker or the House. If there is no fix time of the House to present the report, it will be presented by the assembly within 30 days.

The principle of parliamentary oversight on the executive is enshrined in the Constitution of Pakistan mandated mainly through parliamentary powers of legislation and passage of the budget. These powers are further defined under respective rules

of National Assembly that govern the functioning of the parliamentary committees as well. The ever-increasing complexity of a legislature's role has resulted in a corresponding increase in reliance on committees. (Niazi, 2013)

If the committees are working well, it is the soul of a successful parliament. The Committees of the 13th National Assembly held regular meetings and worked with full spirit. According to the 18th constitutional amendment total number of the committees was reduced in the 14th national assembly (Associates, 2015).

Types of Committees

Presently, the Standing Committee has further been divided into 34 Committees that are the Cabinet Secretariat, Climate Change, Commerce, Communication, Defence, Defence Production, Professional Training and the Federal Education, Privatization and Statistics, National Heritage and Broadcasting, Gilgit Baltistan and the Kashmir Affairs, Production and Industries, Housing and Works, Revenue, Foreign Affairs, Finance, Professional Training and Federal Education, Economic Affairs, Telecommunication and Information Technology, Law and Justice, Interior and Narcotics Control, Research and National Food Security, National Health Services coordination and Regulations, Petroleum and Natural resources, Planning and Development, Overseas Pakistanis and Human Resource Development, Parliamentary Affairs, Religious Affairs and Inter Faith Harmony, Ports and Shipping, Railways, Rule of Procedures and Privileges, Science and Technology, Water and Power, States and Frontier regions, Textile Industry (PILDAT, 2013).

Standing Committee

Standing committee is the committee of the parliament which consists of the members of the parliament. It is not a permanent and regular committee which is constituted from time to time according to the provisions of an Act of Parliament or Rules of Procedure and Conduct of Business. (Union I. p, 2013)

All standing committees are shaped to communicate to the Federal Government Divisions or to the Ministries in the National Assembly. Its functions are to hold debate on legislation, and supervise the performance, progress and working of the related ministries. It has

powers without any type of reference by the house e.g. to seek statement on oath, requisite witnesses, call for official records and take up any matter within their jurisdiction. Standing committees play a very crucial and vital role of monitoring and supervising the working of the relevant ministry of the government. After election, it is appreciable that within 30 days the Assembly elects all the members of the standing committees and provides Rule of Procedure. The chairperson of the standing committee cannot elect the parliamentary secretary or a minister (Rizvi, 2006).

No	Name of the Committees	Total no of meeting	Total Number of Bills referred	Total Number of Sub-Committees	Total Number of Reports finalized	Total Number of reports presented to the Assembly
1	Communication	12	04	---	---	---
2	Cabinet Secretariat	09	---	09	01	01
3	Commerce	08	---	---	---	---
4	Defence	07	---	01	01	01
5	Defence Production	07	---	---	---	---
6	Education, training & Standard in Higher Education	06	02	---	---	---
7	Foreign Affairs	11	02	01	---	---
8	Finance Revenue & Economic affairs, Statistics & Privatization	03	---	03	---	---
9	Government Assurance	03	---	---	---	---
10	Housing and Works	09	---	01	---	---

11	Industries and Production	10	---	02	---	---
12	Information Technology & Telecommunication	05	---	05	---	---
13	Interior and Narcotics Control	07	---	21	04	04
14	Information Broadcasting & national Heritage	21	---	07	---	---
15	Interior Provincial Coordination	03	---	---	---	---
16	Kashmir Affairs & Gilgit Baltistan	06	---	---	---	---
17	Law Justice & Human Rights	07	17	---	04	09
18	National Health Services Regulation	23	---	05	---	---
19	National food Security & Research	07	17	---	04	09
20	Oversees Pakistanis & Human Resource Development	06	---	---	---	---
21	Petroleum & Nat Resources	14	---	05	---	---
22	Ports & Shipping	05	---	02	---	---
23	Planning and Development	09	---	---	---	---
24	Parliamentary Affairs	08	04	02	---	---
25	Religious Affairs & Inter Faith Harmony	08	---	01	---	---
26	Railways	09	---	01	---	---
27	Rules of Procedures	06	---	03	---	---

	&Privileges					
28	States & Frontier Regions	10	---	07	---	---
29	Science & Technology	05	---	---	---	---
30	Textile Industry	04	---	---	---	---
31	Water & Power	08	---	01	---	---

(Compiled by Author)

However, if a committee fails to elect its chairperson, it will remain non-functional despite its timely formation. Sometimes, in a coalition government, lack of agreement among the coalition partners can be the main reason for the non-election of the committee chairperson.

The chairperson enjoys several important rights e.g. he or she is provided an office with some exclusive staff; he or she can cast the casting vote in case the number of votes on any issue remains equal. Standing committees contain special powers according the expenditures. National Assembly empowers committees to scrutinize the delegated legislation, public policies and petitions, administration and public bodies that is also associated with it. These associated bodies forward the findings, recommendations and reports to the relevant ministry. Later on, this ministry will send this report to the standing committee (Hasan, 2009).

Standing committees are authorized to evaluate all materials related to various departments of the Federal Government, if forwarded by the House.

The committees of Pakistan Parliament can invite or summon any member or any person having a special interest in relation to any matter under consideration of a committee and may hear expert evidence and hold public meetings. The committee Chairmen can also call for production of such papers and records as may be required and considered necessary for the discharge of their duties. (PILDAT, 2013)

If a report of committee is presented in the house by any member of the committee or its chairperson, it may be taken into deliberation if the Speaker permits a discussion on the motion.

After the motion is carried out, the Speaker may allot, as per rule 237, one or more days for discussion on the report. In their process of enquiry/investigation, under rule 224, the committees can appoint sub-committees, which are enquiry or fact-finding committees and cease to exist upon completion of the assigned task. (PILDAT, 2013)

Meetings of the Standing Committees on Defence 2008-2013

Year	Number of Meetings
2008 to 2009	01
2009 to 2010	14
2010 to 2011	12
2011 to 2012	09
2012 to 2013	09
2013 to 2014	08
Total	53

(Compiled by Author)

Issue Discussed by the Standing Committee on Defence in National Assembly 2008 to 2013

No	Issues Discussed
1	Election of Chairman of standing Committee on defense conducted
2	Meeting conducted on the function and role of the Defence standing committee
3	Defence Standing Committee passed the Mapping and Surveying Act 2013
4	Briefing on Strengths of Teaching and Non-Teaching Staff appointment and Promotion Criteria
5	Briefing on Budget Proposals relating to PSDP
6	Defence Committee members visited the Air Headquarters Islamabad
7	Visit of Committee members to Naval Headquarters Islamabad
8	Briefing on the task and role of PAF

(Compiled by Author)

Standing Committee of Foreign Affairs

Parliamentary Year	Total Number of Meetings
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2008 to 2009	02
2009 to 2010	07
2010 to 2011	08
2011 to 2012	05
2012 to 2013	07
Total	29

(Compiled by Author)

Performance of Standing Committee on Narcotics and Interior

No	Issue Discussed by the standing Committee on Narcotics and Interior
1	Election of Chairman, NA Committee on Narcotics and Interior
2	Review on the Anti-Terrorism (Amendment) Ordinance, 2013,
3	Protection of Pakistan Ordinance
4	The Code of Criminal Procedure (Amendment) Act 2013
5	Second Meeting on The Anti-Terrorism (Amendment) Ordinance, 2013
6	The Protection of Pakistan Ordinance 2013
7	Comprehensive Briefing by the Ministry of Interior on The Protection of Pakistan Ordinance 2013 passed by the Committee

(Compiled by Author)

Issues Referred to the standing committees

The issue of PEMRA (Pakistan Electronic Media Regulatory Authority) was referred to the standing committee. Secondly, the issue of alleged misappropriation in ERRA (Earthquake Reconstruction and Rehabilitation Authority) was also referred to the standing committee. Thirdly, the matter of mismanagement and alleged massive corruption by the CDP (Capital Development Authority) was also referred to the standing committee (Union, 2014).

Eighteenth amendment is the greatest accomplishment of the thirteenth national assembly of Pakistan. Supremacy of parliament was restored and provincial autonomy was also provided by this amendment as imagined in the 1973 constitution. This amendment restricted the personal discretions of the executive. The bill was passed in the national assembly on 8th of April 2010 with 292 votes in favour and none were against this amendment. Senate passed 18th amendment bill on 15th of

April 2010 while 90 votes were in the favour and none against. Eighteenth constitutional amendment consists of 100 provisions and 97 articles of the constitution of Pakistan.

If a Bill transmitted to a House of the Parliament, under Article 70, is rejected or is not passed within 90 days of its receipt or is passed with amendment, the Bill, at the request of the House in which it originated can be referred to a Mediation Committee for consideration and formulation of an agreed Bill which is likely to be passed by both the Houses in their sittings, any Minister in the case of a Government Bill and any member in other cases, after giving two days' notice, can move on any working day that the said Bill be referred to a Mediation Committee. (Niazi, 2013)

From the referral of a bill, within 15 days 8 members of the Mediation Committee are nominated by both Houses of the parliament. A member of this committee is nominated as the chairperson by the House in which bill had been originated, and the vice-chairperson is nominated by the other House. This committee, within 90 days, presents an agreed bill in both the Houses of the parliament. If both Houses pass the bill, this bill is sent for the president's assent (Laghari, 2013). Public Accounts Committee comprises 19 members, designated to check the annual finance accounts of the Government, examine appropriations of Government expenditure and the report of the Auditor-General of Pakistan.

Total Number of meetings by PAC	22
Total Number of Audit Paras Discussed	04
Total No. of Sub-Committees Appointed	336
Total No. of Reports finalized	03

(Compiled by Author)

The National Assembly of Pakistan makes appropriations to various Ministries/Division of the Federal Government as well as to various Constitutional offices of the Federation through the Annual Budget. The Assembly also oversees the expenditure, through its Committee on Public Accounts, to satisfy itself that the expenditures incurred by the relevant organizations and

institutions are in accordance with the sums appropriated by the Assembly and that the prescribed rules and regulations were followed in the incurrence of these expenditures. (Niazi, 2013)

The Public Accounts Committee discusses the relevant matters from the report of the Auditor Journal of Pakistan, examines its techniques and presents it to the president of Pakistan for approval. Parliamentary control over public finance is worked out in results stage and proposals stage. In the first stage, Government gets the financial nod of the public representatives to give effect to its programs and policies. Other stage relates to the control over the spending of public money. In this stage, Public Accounts Committee shows its role to keep a check on public expenditure.

It is imperative for the stability of society that they have a solid system of accountability. The governments all over the world consider transparency and Public Accountability as an important requirement for the effective and proper delivery of public service. The main functions of Public Accounts Committee are to examine the AG (Auditor General) report for the divisions, independent and semi-autonomous bodies, corporations and ministries. It is the statutory organ of the National Assembly. Under the constitution of Pakistan, reports related to federation accounts will be presented to the president by the AG (Auditor General). Then before the parliament of Pakistan, president lays this report (PILDAT, 2013).

The committee may examine the expenditures, administration, delegated legislation, public petitions and policies of the Ministry concerned and its associated public bodies and may forward its report of findings and recommendations to the Ministry and the Ministry shall submit its reply to the Committee. Any report, memorandum or note that the committee may have prepared, or any evidence that the Committee may have taken before the dissolution of the Assembly, shall be made available to the new Committee. (Niazi, 2013)

The Public Accounts Committee may proceed from the stage where the previous Committee left the proceedings before the dissolution of the Assembly. Under the leadership of opposition leader Chaudhary Nisar Ali Khan, the thirteenth National Assembly worked actively and 1163 grants were scrutinized, 21 Billion Rupees were recovered and

6697 Audit Paras were discussed. Seven annual reports of the committee were also presented by the Thirteenth National Assembly. So, this tradition set up by the 13th PAC, is continued by the 14th Public Account Committee. The 14th PAC is focusing mainly on defrayal or the backlog of Audit Paras and has appointed 4 sub-committees so that the work may be completed as soon as possible. It has already held 22 meetings while proceedings always being open to media and several groups of journalists attend the meetings of public account committee and make aware the general public about the working of the PAC.

Committee on Government Assurances, comprising 16 members, is the domestic committee. The Ministers are given various assignments by this committee on the floor of the House from time to time. These assignments are to take notice of the promises, undertaking and the commitments of the government and scrutinize the assurances.

Committee on Rules of Procedure and Privileges comprises of 22 members. It is also the domestic committee. The Speaker or the House referred the functions to the Committee on Rules of Procedure and Privileges including the consideration of the conduct of business and the procedure in the assembly, and to examine questions of privileges.

House and Library Committee consists of 13 members while the Deputy Speaker is the chairperson of this committee. The committee deals with the matters relating to library. Business Advisory Committee comprises 19 members. With the consultation of the leader of the House, Speaker refers the functions to the Business Advisory Committee. These functions are to allocate and recommend the time for the stage wise discussion for other business and the government bills. Finance Committee within the authorized appropriations to control the expenditures of Assembly. The House elects the members of this committee, other than the Federal Finance Minister. On the other hand, the Speaker presides over the meetings of the finance committee.

Special committees carry out the specific functions in the National Assembly. It's formulated under the order of the standing committee of the parliament rather than by the constitutional procedure. For some specific functions the Assembly appoints the Other Committees. In these Other Committees, Special Committees and the Select Committees on Bills are also included (Secretariate, 2013).

These are ad-hoc committees constituted to consider Bills referred to them by the House. These committees consist of the Minister-in-charge of the Ministry to which a Bill relates the Chairman of the Standing Committee concerned with the Bill, the member-in-charge, the Minister for Law and Justice and the Minister for Parliamentary Affairs and other members, as elected by the House while referring the Bill to the Committee. (Niazi, 2013)

A minister may be elected as the chairman of the Select Committee. A Special Committee may be appointed by the Assembly to take out tasks as may be required.

On 22nd of October 2008, a resolution was passed in the name of Fourteen-Point Resolution and setting up the special committees. Twelve special committees were constituted by the thirteenth national assembly. Their details are given below:

Name of Committees	No. of Meetings
This Special committee to deliberate the rise in products of petroleum prices	04
This Special committee on energy shortage and its crisis	08
This Special committees to supervise the resolution implementation of all parties conferences	02
This Special committee on delay in all flights including grounding of the aircrafts of PIA and Hajj flights	10
This Special committee to examine the threats to media personnel and journalists	05
Special committee to look into the matter of delay in construction work	01
This Special committee on law and order situation in Baluchistan and Karachi	08
This Special committee on the Goals of Millennium development	13
Special committee to look to the alleged allotment of plots to the offices of ministry of ministries affairs	01
This Special committee on domestic and Foreign loans	07
Parliamentary forum on the rights of child	03

This Special committee on ministry persons	02
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(Compiled by Author)

Conclusion

In the legislative process in the National Assembly of Pakistan, standing committees play a very crucial role and assist the government by watching the working of the relevant ministries. The standing committees are authorized by National Assembly of Pakistan to look after their fields and put a check on ministries and public accounts. These committees scrutinize the administration, expenses, policies and bills of the concerned ministry and then forward recommendations it to the assembly, according to the rules and procedures of the National Assembly. Standing committee has great opportunity to work more efficiently. Ruling committee should nominate leader of the opposition as the chairman of Public Account Committee for more transparency. All other committees should have reasonable representation to develop the capacity and participation of the members in the law-making process. Committees should obey the constitution and everybody should be accountable according to the constitutional supremacy and committees should do more in this regard. The committees should check the mistakes of different intelligence activities. The activities of senior civil services should be under observation of parliamentary committees. Committees should submit their reports in time for implementation in its real spirit. The political powers should be used by the cabinet and opposition should have a check on it to balance the powers for public interest. The analytical survey of the work of standing committees shows the efficiency and attachment of the members of committees. In short, standing committees play the role of the backbone of the National Assembly of Pakistan and lend a hand to the legislature in legislation.

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EVOLUTION OF WOMEN'S MOVEMENT IN PAKISTAN: PAST, PRESENT AND WAY FORWARD

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Abstract

This paper analyzes the evolution of women's movement in Pakistan. For this purpose this paper has been divided into four parts. The first part deals with the first phase women's movement in Pakistan from 1947 to 1977. This period was significant regarding building a collective behavior about women's issues and problems among the masses and particularly amongst the women. The second part describes the second phase of women's movement which lasts from 1977 till 1988. The prime feature of this period was the transformation from the collective behavior to the collective action. During this time the woman activists started organizing themselves in an organizational manner against the authoritative regime of Zia-ul-Haq. Women also came on the streets against the discriminatory laws. The third part of this paper gives a detailed account of the present phase of the women's movement in Pakistan, which began after 1988. Since 1988, women movement became more advocacy and lobbying oriented. Moreover, becoming a party of different international instruments of human rights, government of Pakistan gave an opportunity to these women's rights groups to organize their advocacy campaigns for the implementation of these conventions. This phase shows a great achievement in the legal domain and many pro women laws were enacted by the parliament in the last few years. The fourth part as a way forward, elaborates the situation of those groups and communities which are highly stigmatized and marginalized and still out of the fold of the women's movement, namely women in prostitution and women with disabilities. This part also highlights how these groups are taken in the mainstream women's movement in order to make them an equal part of our society.

Key Words: Women's Movement, Islamization, Pakistan, Hudood Laws, prostitution, women with disabilities

Part I: First Phase, Women's Movement in Pakistan (1947-1977)

Emergence of Collective Behavior Regarding Women Issues

Right from the beginning of the twentieth century, movements for the women's rights started all over the world. Primarily these movements focused on women's participation in politics, social equality and economic wellbeing. Slowly and gradually these movements have been spreading their influence from the developed to the developing and under developed countries. With the emergence of "feminism" in the second half of the twentieth century women activists organized themselves into

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different organizations and associations for the protection of the women's rights.

In August 1947, after division of the Subcontinent, Pakistan came into being as a separate independent state but it faced a bunch of crises in the initial years. On one hand, administrative issues made the day to day business of the state difficult and on the other, constitution making was the biggest task before the first constituent assembly. Moreover, bureaucratic military alliance with the help of the feudal political leadership emerged as new ruling political elites of Pakistan. Likewise, the right wing religious parties e.g. Majlis-e-Ahrar, Jamaat-e-Islami (JI) and Jamiat Ulema-e-Islam (JUI) exerted their pressure for the introduction of the Islamic system according to their own likings. In this scenario social problems of the masses and socio-economic issues of the deprived classes never came into light. In addition, women were very poorly represented in all power holding institutions like civil bureaucracy, military, political parties and parliament, for instance.

Before the creation of Pakistan women activism was not much visible in the subcontinent. While in the last phase of Pakistan movement from 1940 to 1947 some women's gatherings, protests and rallies were seen in the favor of the new state under the banner of the All India Muslim League (AIML). Particularly the movement against Khizar Hayat Ministry in Punjab showed a great number of activists in the streets. During these years some Muslim women leaders remained very active in the Muslim League politics. The most prominent of these women were Mohtarma Fatima Jinnah, Begum Rana Liaquat Ali Khan and Begum Tassaduq Hussain etc. However this activism was stopped with the creation of Pakistan and we could not see any substantial movement from women in the first decade of independence, except the establishment of All Pakistan Women Association (APWA) by Rana Liaquat Ali Khan in 1949. But this association mostly focused on the welfare activities e.g. establishment of women schools and colleges and vocational centers as well (Mumtaz & Shaheed, 1987).

In 1956, Pakistan was able to draft its first constitution which was promulgated on 23rd of March 1956. This very first constitution of Pakistan carried the clause of separate quota for women in the parliament. It reserved ten seats for women out of the total of 310 seats, five each for East and West Pakistan. This number of reserved seats for

women was merely 3 percent, hence was not enough. No elections were held under this constitution and Pakistan experienced first martial law in August 1958. Chief of the army staff General Ayub Khan assumed power and abrogated the constitution of 1956. He also banned all political parties and activities and remained in power till 1969 (Maluka, 1995). This time was also sleeping period regarding women activism although there were many women activists and politicians who were concerned with the issues of the female population of Pakistan. But they were quite fragmented and were not organized in an organizational sense. But one very significant event took place in this era which directly benefitted the women of Pakistan through the promulgation of the Muslim Family Law Ordinance (MFLO) in 1961. This included the clauses about the registration of marriage, right of divorce for women and compulsory consent from the first wife for the second marriage (Weiss, 2012). This was the landmark event in the history of Pakistan regarding laws for women. Although, this ordinance was not the result of any big women's movement or protest still it was a morale booster for women activists for organizing themselves to get their share from the state.

From 1969 to 1977, Yahya Khan and Zulfikar Ali Bhutto remained in power respectively. These eras also did not bring any big change for women of Pakistan, except getting provision of some reserved seats for them in the parliament under the constitution of 1973. Moreover, under the article 25A of the constitution, notion of discrimination on the basis of sex was discouraged (www.na.gov.pk). In addition, in the last years of Z.A. Bhutto in 1975, a women organization was established in Lahore under the title of "Shirkat Gaa". Its prime objective was to work for women's rights, against the economic exploitation and gender violence. Later on this organization became the torch bearer of women's movement in Pakistan. Thus, in the first thirty years of Pakistan, women activism in the shape of collective action was not much visible. Rather as a collective behavior it existed in different segments of the society. On the contrary, the behavior of the state was also not very aggressive towards women and state did not try to influence, intervene or regulate the lives of its female population.

Part II: Second Phase (1977-1988)**Transformation of Collective Behavior into Collective Action**

Second phase of women activism in Pakistan started in 1977 which lasted till 1988. After the elections of 1977 Z.A. Bhutto and his party were alleged for rigging in the elections and all opposition parties forged alliance under the banner of Pakistan National Alliance (PNA) against Z.A Bhutto. They started protest on the massive scale against Z.A Bhutto's regime and raised the slogan of Nizam-e-Mustafa to legitimize and popularize their movement (Zining, 2004). On the other hand, Chief of the Army Staff, General Zia-ul-Haq availed the opportunity toppled down Bhutto's government and promulgated Martial law on 5th of July 1977. As a consequence, once again political parties and activities were banned. On the contrary, constitution was not abrogated; it was held in abeyance. In his very first address to the nation, Zia-ul-Haq promised to uphold elections in 90 days and to transfer power to the elected political leadership. But these 90 days lasted for more than eleven years till his death in August 1988 (Maluka, 1995).

Zia's eleven years of rule were the classic example of authoritarianism. State was very oppressive. Zia-ul-Haq took refuge under the umbrella of Islam in order to legitimize and prolong his unconstitutional rule. He claimed that Pakistan was gained in the name of Islam, so it is the prime need of the time to make Pakistan a true Muslim country. Therefore, in 1979 Zia-ul-Haq announced a series of Islamic reforms. The aim of these reforms was to ameliorate the economic, political and social system of Pakistan. Some of these reforms are as below:

1. Economic system was reformed with the establishment of Zakat and Ushar Fund and abolition of interest and interest free banking.
2. Judiciary was reformed through the introduction of Federal Shariat Court and Qazi courts on the lower level and establishment of the Federal Mohtasib (ombudsman) (Weiss, 1985).
3. Education system was reformed with the compulsory subjects of Islamic Studies and Pakistan Studies till graduation.

In addition, the most controversial Hudood laws were introduced in 1979, which encompassed Islamic punishment for adultery, fornication,

rape, gambling, theft and consumption of alcohol. For example, amputation of hand, public flogging and stoning till death. However, the Zina ordinance passed under the Hudood laws did not differentiate between adultery and rape. It required a woman to produce four adult Muslim male witnesses for proving that she had been raped. Failure to produce these witnesses would lead to her own conviction under the charges of adultery (Saigol, 2010).

Two years after the imposition of Hudood Law Ordinance, Fehmida and Allah Bux case became first of its kind in which a man was sentenced to stoning till death and a woman to one hundred lashes. Fehmida belonged to a lower middle class and fell into love with Allah Bux, who was a married bus driver from a lower social class. She eloped with him and both got married secretly. Fehmida's family filed a complaint of abduction against Allah Bux. When police recovered Fehmida from the house of Allah Bux, she was pregnant. Fehmida and Allah Bux claimed that they had got married but were not able to register it on time. Although they had witness of their marriage but the session judge sentenced both to Hadd punishments. One hundred lashes to Fehmida and stoning till death to Allah Bux. This case made huge outcry among the civil society and different women groups started organizing protest against this sentence (Mumtaz & Shaheed, 1987).

Another well known case of Safia Bibi, a young blind domestic servant repeatedly raped by father and the son, was unable to produce witnesses against them and both the men were acquitted. On the contrary Safia Bibi was charged under the acquisition of adultery and was sentenced to the punishment of fifteen lashes. Although Federal Shariat Court did reverse the ruling of the session judge later on, there were some other incidents in which women received lashes for adultery. A thirty five years old lady Lal Mai of Bahawalpur was publically whipped in the presence of 8000 people in 1983. Similarly another woman in Swat was also sentenced to receive eighty lashes. On the contrary men were acquitted in both these cases (Weiss, 1985). Such brutal acts of state violence against women led to different women activists and groups to form a joint alliance against these acts. Thus in 1981, different women organizations got united under the title of Women Action Forum (WAF) and started their movement against state led oppression against women. Likewise, another organization under the title of Aurat Foundation was

established in 1985 to protect the women of Pakistan from the state's authoritarianism. On the other hand, in 1984 Zia-ul-Haq enforced Qanoon-e-Shahadat, i.e. law of Evidence Act which altered the Evidence Act of 1872. The main feature of this Act was that it reduced female testimony to half of a male. Hence according to this Act testimony of two women was equal to one man which was, of course, highly discriminatory (Khan, 2001).

The story did not end here. Under the influence of Jamaat-i-Islami (JI), a right wing religious party, Zia's government, tried to regulate every sphere of the public and private lives of women of Pakistan and took highly discriminatory actions for this purpose. For instance, media censorship was introduced and no woman was allowed to appear on television without covering head with *dopatta*. Even they were shown in TV dramas as covering their heads with *dopattas* in the scenes of sleeping, which was so unnatural. Gender segregation was the central pillar of this regime. The government prohibited joint male-female gatherings in colleges and universities e.g. stage shows, concerts and other cultural activities. In addition, male doctors were prohibited from female autopsying, female cadavers. At the same time the female athletes were prohibited to perform in the presence of males. Also the women employment opportunities were narrowed down, as the women in the foreign office were no longer posted abroad. Recruitment of women in banking sector also declined (Shaheed, 2008). Due to all these oppressive measures by the government, women groups organized various protests, rallies and seminars against the imposition of the discriminatory laws. They also tried to include and attract more and more people for their movement against the state. At this very juncture of the history, women activists in Pakistan showed great street power and they were often observed rallying for their rights against the government.

Social movement is the process of transforming collective behavior into collective action. Hence, in the first phase of the women's movement in Pakistan (1947-1977) a collective behavior was developed amongst the female circle regarding their rights. But they lacked their organization in a true organizational manner in order to show their strength to the state and transform their collective behavior into a collective action. However, in the second phase i.e. (1977-1988) women's movement took one step forward against the state's oppression.

As different women groups and activists joined hands together to forge an alliance for collectively encountering the policies of the state. The second phase of women's movement in Pakistan transformed their collective behavior into a collective action for the protection of their rights.

Part III: Third Phase (1988 till Present)

Some Key Achievements through Advocacy and Lobbying

Present phase of the women's movement initiated with the death of Zia-ul-Haq in 1988. Political instability remained the prime feature of the first eleven years (1988-1999) of this phase. Benazir Bhutto and Nawaz Sharif were twice elected for the prime Ministership of Pakistan but neither of them was able to complete five years term of the office. Nawaz Sharif leaned towards the right wing religio-political parties and continued Zia-ul-Haq's legacy. Therefore, women groups and activists did not expect much from him. On the other hand, Benazir Bhutto was the first female Prime Minister of the country. Pakistani women had great expectations from her.

However, ironically she was not able to fulfill their expectations because for both times her government was coalition government, not very stable. Moreover, she faced great pressure from the military establishment and decision making was not independent or free. Thus, instead of addressing the main demands of the women of Pakistan which was to repeal the Hudood laws in particular, she introduced some cosmetic measures: for example, establishment of the first women bank etc. Hence, the core issue remained unsolved. On the contrary, women's movement in Pakistan kept on maturing and gradually it became more advocacy and lobbying oriented instead of being anti-state. Likewise, in 1990s Pakistan became signatory of different international instruments regarding human rights. For instance, UN Convention on the Rights of the Child 1990, Vienna Declaration on Women Rights 1993, Beijing Platform for Action in Fourth World Conference on Women in Beijing 1995. Pakistan also ratified Convention on the Elimination on All Forms of Discrimination against Women (CEDAW) in 1996.

Moreover, for the implementation of these commitments Pakistan launched a National Plan for Action for Women in 1998 and National Policy for Women's Development and Empowerment in 2002. But very few steps were taken to practically enforce the spirit of these

conventions. However, these international commitments by Pakistan's state gave opportunity to women rights organizations and groups to organize them as a pressure group. Their goal was to force and pressurize the government in order to fulfill its promises regarding the international commitments.

On the other hand, an important event took place in October 1999 when chief of the army staff, General Pervez Musharraf overthrew the Sharif government in a military coup and became the Chief Executive of Pakistan. Once again martial law was imposed, constitution was held in abeyance and Provisional Constitutional Order (PCO) was promulgated. General Musharraf raised the slogan of "Enlightened Moderation" and equal opportunities for men and women. He also inducted some female members in his cabinet. After the referendum of 2002, he was elected as the President of Pakistan. He announced elections for National and Provincial assemblies which were held in 2002. However, before the elections Pervez Musharraf promised to increase women's participation in political structure at local, provincial and national level. On the occasion of World's Women Day, the President assured the increase of women quota in legislative bodies. In 2002 an unprecedented rise in the seats reserved for females occurred which went to seventeen percent at central and provincial while 33 % in local government (Bano, 2009).

Indeed, this was a very big achievement for women's rights organizations. Now they had significant number of female legislatures to raise their voice and promote their cause at both national and provincial level. Moreover, the last decade was instrumental in women's movement and its achievement because there were many pro-women laws passed and enforced by the government e.g. "honor killing law" 2004 for the protection of women against honor killing. Similarly, the Protection of Women Act 2006, which modified the Hudood laws of 1979 and placed the crimes of rape and adultery back into the Pakistan's penal code.

Now the act of being raped was no longer a crime in Pakistan (Weiss, 2010). Introduction of these laws was a great achievement of women activism and untiring and unflinching struggle of women activists for the last many years. After the elections of 2008, Pakistan People's Party (PPP) once again came into the power with new enthusiasm to eliminate gender discrimination and to protect women's

rights. Some laws were enacted by the PPP's government which was having great significance with respect to the protection of women's rights. These included Sexual Harassment of Women Act 2010 and The Protection against Harassment of Women at the Workplace Act 2010, which criminalized the offence of sexual harassment of women.

In addition, three other pro-women laws were enacted by the parliament: Prevention of Anti-Woman Practices (Criminal Law Amendment) Act 2011, The Acid Control and Acid Crime Prevention Act 2011 and The Women in Distress and Detention Fund (Amendment) Act 2011. Moreover, the elevation of the National Commission on the Status of Women (NCSW) in February 2012 has been granted greater administrative autonomy to review laws, recommendations and overall gain greater scope funding to redress violation of women's rights (Weiss, 2010). All these pro-women laws were the result of the immense struggle of women organizations and women activists.

Since the inception of Pakistan till now, women's movement went through different phases, started from the scratch and built a collective behavior regarding women's issues and problems. From the first to the second phase, women's movement transformed the collective behavior into a collective action. Having an organized pattern the women's movement encountered the state authoritarianism and anti-women policies and laws.

In the third phase women's movement took one step forward by becoming advocacy and lobbying oriented and hence, abstained from becoming anti-state directly. In addition, the changing international scenario with more and more institutions and conventions for women's rights gave opportunity to women groups in Pakistan to seek external help for their cause. However, it was not an easy task for women organizations and activism to carry out their work. They always face some very important issues like fulfillment of donor driven agenda, interference from the state apparatus and attacks from regional and religious organizations, Baluchistan Liberation Army (BLA) and Tehreek-i-Taliban Pakistan (TTP). Despite all these odds and problems women's movement in Pakistan gained significant achievements, particularly in legislation about women rights. However, still there is a long way to go.

Part IV: Way Forward**Inclusion of Stigmatized and Marginalized Groups in the Mainstream**

The achievements of women's movements in Pakistan are very significant but still there are various groups and communities which are outside their fold. These are the people who are highly stigmatized and marginalized. To give a glimpse of these groups we will take only two groups here which are in search of help from these women organizations:

1. Women in prostitution
2. Women with disabilities

For understanding the concept of stigma we need to view the classic work of Erving Goffman "Stigma Notes on the Management of Spoiled Identity" (1963). Goffman presents the idea of stigma and also discusses the lives of stigmatized individuals. Three different types of stigma have been described by him. "First there are abominations of the body, the various physical deformities; next there are blemishes of individual character perceived as weak will, domineering or unnatural passions, treacherous and rigid beliefs, and dishonesty. These are inferred from a known record of, for example, mental disorder, imprisonment, addiction, alcoholism, homosexuality, unemployment, suicidal attempts and radical political behavior (Goffman, 1963). Finally there are the tribal stigmas of race, cast and religion, also transmitted through lineages to contaminate all members of a family" (Goffman, 1963).

He also stated that most of the time we take stigmatized people as others or abnormal because they are not according to our social norms and standards. That is why they are mostly excluded from the mainstream society. People develop different kinds of myths and stereotypes about stigmatized people which result into increased marginalization of such groups and they become discredited and discreditable individuals (Goffman, 1963). Prostitutes and disable women in Pakistan are facing same notion of stigma. Secondly, prostitution is illegal according to Pakistan's law and it is prohibited in Islam as well. It is always taken as the biggest evil or "Taboo" in our society. Therefore, it is very hard to launch any campaign on movement for the rights of the women in prostitution. For this reason mostly women's rights organizations and women activists keep silent about them.

However, this is only one side of the picture. Most of the women in prostitution are sold into this business or are forced by their husbands and other close relatives to get involved in prostitution. Similarly, many girls are trafficked from outside Pakistan as well as inside the country on the basis of false promises of jobs etc. Moreover, many girls are born in the prostituting families who are bound to accept this profession. Hence, these groups of women are innocent and need immediate help from women's rights organizations. Thus it is quite possible for women's rights organizations to build some collective movement for strict legislation against forced prostitution, women trafficking and selling of girls. In this way women can be saved from brutality and sufferings. It is not outside the fold of legal and social fabric of Pakistan.

Now another group of women which is highly marginalized are the women with disabilities who have remained most unseen, unheard and uncounted part of the population. Due to cultural and social barriers disabled women always face immense problems regarding accessibility specially access to health care, education, employment and recreational facilities. In addition, at personal level they face highly discouraged attitude regarding marriages which results into late marriage or no marriage. This causes a source of psychological issues for them. According to last census of 1998, persons with disabilities constitute 2.49% of the total population in Pakistan. On the contrary according to the World Health Organization (WHO) persons with disabilities are 10% of the total population of Pakistan. As a consequence, they are facing the issue of under representation as well (Ahmed, 2011).

However, there is no single organization in Pakistan which is solely working for the women with disabilities. In addition, the leading women's rights organizations lack the representation in their ranks from disabled communities. Mostly these women activists are not quite aware of the issues and problems of women with disabilities. This is the time to take these groups into the domain and fold of women's movement. As the women's rights organizations and women activists have got mature enough to become the mouthpiece of these stigmatized and marginalized groups. Hopefully, women's movement in Pakistan will soon observe the legislation for these groups.

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FEMININITY AND ITS SOCIO-DISCURSIVE CONSTRUCTION: AN ANALYTICAL STUDY OF ANITA SHREVE'S *ALL HE EVER WANTED*

**Dr. Abdul Waheed Qureshi*

Abstract

Language is a commanding and supreme agent in the construction of discourse. Our thoughts, emotions and intentions are determined by the language that we speak. It is always language in a certain context or setting which makes an experience a discourse with its particular phraseology and syntax. In this sense, language is responsible for the expressive mode of communication by employing various psycho-lingual schemes. The various ideologies, belief systems, habits and narrations of accounts are therefore, the result of people's psychologies in their respective cultures and linguistic communities. The most important and basic among these schemes is the social construction of various ideologies which are erected and run on the basis of collective psychology of people. For an ideology to be a part and parcel of a certain cultural and linguistic community, it is necessary that it should be in relation to the people's collective thinking and perception within the parameters of their society. If it is not in conformity with people's collective psychology, they will discard it as totally idiosyncratic, subjective and individual, having no reason for acceptance. This paper is based on Anita Shreve's novel *All He Ever Wanted* and explores how the author has been successful in propounding that the prevalent norms concerning femininity are not given; rather they are the result of social construction. It explains how a dominant ideology is constructed in a society by the different viewpoints of people (males here), who use language manipulatively for disadvantage and disfavor of others (females here). It investigates how the recurrent ideologies are modified socially in the interest of masculinity and which in turn lead towards the sufferance of femininity by acquiring the tag of permanence and regulation for them. It highlights the oppressive techniques in masculine discourse and thereby, gives a potent voice to the resistance that should be shown by women, by challenging the dominant socio-discursive practices.

Key Words/Terms: Femininity, social construction, discourse, norms

Introduction

Language is the medium to communicate ideas. The kind of communication specifies a certain debate/discussion as a particular discourse type. The communication and exchange of ideas in a certain discourse type is dependent upon the kind of knowledge that the discourse participants have, particular to that discourse type. The knowledge again is based upon the assumptions of the participants that they have learnt overtime. These assumptions include various facts, beliefs and traditions that are regarded permanent and eternal within a

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specific community or culture. The normative character of these facts, beliefs and traditions is based upon the collective conscience and discursive psychology of the people living in a particular community. The various facts, beliefs and traditions to acquire the status of norms are always at the mercy of peremptory thinking and actions of people.

What gives a concept or a belief a normative quality in a certain community, is the discursive psychology of the people of that community. The truths, so-called realities and facts are but the modifications of thinking process in words. Words cannot give precise and accurate delineation to thinking. Human mind cannot be measured in degrees and weight units. We cannot say how much we love or hate a person. The adjective 'very' cannot determine the degree or weight of love or hate. It is simply the emotional ecstasy and paralinguistic features that can determine such feelings. Even then we describe certain concepts as truths while others as lies; some ideas as grand while others as trivial; some of the statements are called maxims while others are rejected as totally false. Why this is so? The answer is that it is the discursive use of language by which people explain their thoughts and judge others' mentality by it. According to Potter:

... I am certainly not trying to answer ontological questions about what sort of things exist. The focus is upon the way people construct descriptions as factual, and how others undermine those constructions. This does not require an answer to the philosophical question of what factuality is. (quoted in Burr, 2003: 16-17)

Society consists of many classes. So far as discursivity is concerned, it is always the linguistic contest, simultaneously between the powerful and the powerless and the knowledgeable and ignorant. Power accompanied by knowledge constructs discourse to serve the purpose of those constructing it. They want the satisfaction of their ideals through manipulating the language by constructing it, according to their own viewpoints. In this way, the ideas expressed take the shape of norms to be followed blindly by the less powerful and ignorant. Referring to Foucault, Burr (2003) argues that both power and knowledge about particular field constituting certain discourse are necessary for the social construction of an idea to become a norm.

Language re(presents) various kinds of ideologies. It is not an objective mode of thought transmission in the narrowest sense of the term. Rather, it is the subjective endeavor of the discourse participant(s) who mold it according to his/her/their own subjective way of thinking. Hence, it carries the multiple layers of meanings within a single message. This diversity in the meaning-making process through language is dependent upon the discursive structures in language. The present paper as a critical analysis highlights the role of language in meaning-making and its distribution and reception. By applying the tenets of CDA as a research methodology, the paper will analyze the deeper layers of meanings behind the obvious and surface structures. It will show how certain linguistic structures, situation, context and words convey the covert ideologies which are socially constructed by the skillful use of language of discourse participants. Briefly, it will explain and dig out what is unsaid of what is there in the obvious discourse structure.

Research question

- i- How are truth and reality norms constructed discursively in society?
- ii- How does Anita Shreve's *All He Ever Wanted* demonstrate patriarchal construction of female identity?

Literature Review

Language not only communicates ideas but also constructs them. This construction is often (though not always) based on the language usage by the members of society. They twist it, mold it and re-build it to serve their pragmatic purposes. The construction is two-fold. On one hand people, as discourse producers use language in a discursive way to suit it to their collective behaviors and on the other hand, other fellows as the discourse consumers, again re(construct) language while at the same time interpreting it. There are certain pre-conditions for this constructing, de-constructing and re-constructing of language like mental aptitude of the people, societal limits (geographical boundaries of the language community) and arbitrariness of language. Beyond all these, the power factor is the most remarkable one in the construction of ideology and stamping it with the mark of a norm i.e. reality. Paraphrasing the notions of Zuckermann, Duchêne (2008) translates:

Basically it may be said that ideology should not be understood as an individual related idiosyncrasy but rather as the mental-cultural “image” of what really exists. However ideology shapes and structures what exists and manifests itself in diverse individual utterances which dispute and compete with each other. Thus, ideology is based on a general notion: It arises from complex discourse practices which on their part stem from evolving or existing structures of economic, political or cultural power, dominance and violence. Consequently, ideology fulfils a “positive” cementing function as well as a function that legitimates what exists with its partly covert, partly overt power relations. (p. 27)

What turns an ideology into a reality is the collective psychology or shared thinking of people in a society about certain phenomenon. It is discursivity which produces contesting aspects in the consideration of ideology to be true; and is always the result of power. The various social positions arising from social institutions are in competition to have their say in constructing ideologies into truth-claims by covertly implementing them, through discursive use of language.

The truth-claims and normative realities are but the social constructions in language. An experience or habit is not always real. It is made real by the discursive use of language. Language is used in such a way as to carry with it multiple meanings. Power, as the active agent in discourse construction, gives a definite dimension to this multiplicity in meaning. It is why, how certain experiences and habits are made norms, to depict reality. In Blood’s (2005) view, the various anorexic feelings of women about their bodies constitute a discourse type of women’s deficient psychology. But the reality is different. There is nothing true in the statements of women that have a direct relationship with the various practices of women like dieting or various exercises for weight loss. According to her, “it is important to attend to the way women make sense of their own difficulties and to the ways that language constitutes a particular reality for each woman” (Blood, 2005: 122) which means that reality itself is not in the habit/practice; rather, it is language/description in which women make their particular habit a reality. Many such descriptions, with the passage of time, take the shape of a dominant ideology through the medium of knowledge repertoire. The learning

about some domain (in this case for example, anorexia leading to dieting) itself creates power. In the words of Fairclough:

Power and knowledge directly imply one another ... there is no power relation without the correlative constitution of a field of knowledge, nor any knowledge that does not presuppose and constitute at the same time power relations. (quoted in Blood, 2005: 48)

The truth of the matter lies in the fact that a redundant description of experience in itself creates a domain of knowledge, having place for many contesting ideas. This in turn leads to the formation of power which is exercised by some dominant against those who have no knowledge. The ignorant take those descriptions of practices/habits for granted, which are the result of those in power in society; constructing socially what is told.

An important aspect of reality not as given but constructed; needs to be highlighted epistemologically. Reality is based on the “social stock of knowledge” (Berger & Luckmann, 1966: 56) available to discourse participants. This knowledge is present in their mental world and available to them at their disposal. This knowledge is based on the experiences of social life which are integrated in and through language. As language is a common factor, due to this the experience conveyed in language is also common and is shared by and believed in by all equally. This commonality leads to the taken-for-granted nature of an experience, action, behavior, concept formation and beliefs — the real world (Berger & Luckmann, 1966). But the reality is always social. McCallum (1999) asserts that “any expression or articulation of an experience, including self-experience, is also social because it is articulated in a language which is always already socially and ideologically oriented” (p. 102). Whatever expression of experience that we as discourse producers make is always in language. As language is the property of humans, used in society in a discursive way, it is constructed. Our knowledge and experiences of the world are, therefore, socially constructed. We cannot leave the arena of society in using language. Society puts certain demands on us, under which we are obliged to look into phenomena as they appear. Coming to the point in an accurate way possible, it can be said that language, ideology, reality and discourse are located at the ends

of a continuum. We cannot specify exactly where one appears and the other ends.

To conclude, if seen deeply, the real world then does not exist; to put it the other way round, reality does not exist. The various phenomena, physical objects, concepts, truths, roles, actions, behaviors, knowledge and belief systems are only the social constructions of language. They are the result of various contestations among people into the process of construction. Our observations and knowledge obtained from them is not true or accurate. They are mere constructions through language in various forms and shapes i.e. discursivity. In the view of Gergen, “in effect, the world does not determine the form of our utterances or our phonemes; we employ language together to determine what the world is for us” (quoted in Hibberd, 2005, p. 9). Gergen seems to give priority to language (the language of thought probably), where language has certain tags for representations. These linguistic tags are shared by all through their shared ability. But as he points out, there is nothing real in the tags; it the narrative procedure, i.e. “the descriptive language” that “will have a strong determining effect on the account to be rendered of the world” (quoted in Hibberd, 2005, p. 9). It is hence through language guided by discursive patterns that truth claims and knowledge and belief systems are characterized as real.

Theoretical Perspective

Discourse as the subjective and pre-planned phenomenon provides the basis for the social construction of language. As language is the product of individuals’ psychological makeup of their experiences of life in society, it becomes socio-discursive. The socio-constructivist approach asserts that the language used in a discourse is not natural, neutral and permanent but is created and devised to suit to one’s motives. It is tricky, cunning and discursive use of language to construct various facets of meanings and therefore, ideologies. According to Haslanger (2012):

Although it is fair to say that generally speaking, social constructions are artifacts, this leaves much open, since there are many different kinds of artifacts and ways of being an artifact. In perhaps the paradigm case of artifacts, human beings play a causal role in bringing an object into existence in accordance with a design plan or to fulfill a specific function. (p. 86)

Haslanger (2012) is of the opinion that as a whole, the world both materially and conceptually (the material objects in it and the concepts and ideas in it) has many facets. The same objective has been explained by Marx from the constructionist's point of view while referring to societies that they "reproduce themselves materially, socially, relationally, consciously, economically, and linguistically" (quoted in McKenna, 2004, p. 13). In many ways we consider these facets objects and concepts and in turn define other phenomena in relation to them. But to consider them true or perfect objects, ideas or concepts and to define them on the basis of pre-planned scheme, manner or process, is always by means of the discursive use of language. We are affected by certain conditions which bind us to define and categorize objects, concepts and ideas the way they are. This compulsion is put on us by the societal attitudes and behaviors, according to which we construct objects and ideas. Haslanger (2012) is also of the view that some phenomena like national languages and terminologies like names of cities are, of course, not the schemed constructions. The fact for this is that they are not concerned with the limits of society. They have no social dimension and are above it. It means that a system, phenomenon, concept, ideology or institution is constructed only if it has some direct link with society and is affected by it directly — hence; referred to as the social-constructions.

What does then social constructionism put into question? According to Lock and Strong (2010), a cup, a jar and a vase are the result of creative work of potter. It depends upon his/her aesthetic taste how s/he molds the clay; otherwise, there is nothing inherent in the material of the clay. In the same way, people have no pre-planned schemes to define themselves or the entities and thus to create ideologies, truths and norms. It is the process of relationship, on the basis of which they define themselves, understand others and thus create various linguistic modes of presentations i.e. various ideologies and truth claims. They argue:

In this sense, social constructionists are interested in delineating the processes that operate in the socio-cultural conduct of action to produce the discourses within which people construe themselves. This is not to deny that humans have certain propensities, of course, but it is to claim that many of these propensities are rather amorphous, like clay, to begin with. We

do appear, for instance, to have a special interest in human faces from very early on in our lives, and this interest is intrinsic to the establishment and growth of our relationships with others. But those relationships come to be structured and conducted in very different ways, and place very different moral demands upon people, across time and space. (Lock & Strong, 2010, pp. 7-8)

In this terrain, social constructionism works in the context of post-structuralism and critical hermeneutics which consider language a dynamic and moving system to construct ideas. Social constructivist approach sees language as the creative builder of ideas which works on the basis of synthesis and analysis and hence interpretation. Social constructivists regard the creative aspect of language in giving meanings to various ideologies. They regard ideologies and truth-claims as the formation and construction of the subjective thinking of people in a society, based on the arbitrariness of language. The ideologies, truth-claims, institutions, and power-structures are not natural; rather they are the constructions of individuals in a society, in many different discursive ways.

Methodology

This paper adopts Critical Discourse Analysis (CDA) as a research methodology. CDA seeks to investigate the underlying factors responsible for the construction of discourse and resists the power factor active behind the construction of discourse. It criticizes the dominant structures and hegemonic relationships responsible for the running of institutions, knowledge systems and truth and reality norms. As the paper is textual analysis, therefore the research strategy is kept to be Fairclough's Three Dimensional Model of CDA. According to Fairclough (1995), any text is to be analyzed from three different angles: texts themselves as they are i.e. their structural aspect; discourse as it is constructed, erected and exercised in society; and the relationship of discourse to the society. The three dimensions in the simplest words and as Qureshi (2014) while referring to Corbett, puts it:

Also respectively refer to three major perspectives in the field of discourse analysis like the tools or medium of discourse, for instance a dialogue or speech; the register or the situation and context in which certain discourse is taking place; and the power-politics leading to the process of discourse to take place;

the power factor being at the back of each and every discourse.
(p. 105)

There are two main reasons behind the use of this methodology for the current research. Firstly, this methodology is special for textual analysis. The paper is based on the textual analysis of a novel. As text is a form of discourse (written), therefore, CDA is used as method of analysis. Secondly, as Griffin (2005) says, CDA is primarily concerned with the deeper relationships between participants, their discourse and its social construction, the paper under the methodological framework of CDA will interpret how people construct the “regime of truth” (Foucault, 1972) by the socio-discursive use of language.

Summary of the Novel

In *All He Ever Wanted*, Shreve touches on some of the most important issues in family life. This novel is the criticism on the oppression of women, bound in the relationship of marriage; interpersonal relationships between a husband and a wife or generally, between a man and a woman. Etna Bliss, the heroine and pivotal female character is compelled by Nicholas Van Tessel, the main male character and hero, to marry him. She is given no choice of her own even to think about marriage properly. In the end she agrees out of her compulsion despite the fact that she does not love him. Shreve shrewdly presents her ideas on the subject of love, an indispensable right of women in society, being a necessary ideal in matrimonial relations. As men are all-powerful in patriarchy, women are often not on equal footing with men and cannot produce complete mutual understanding which results in total loss of relationship in the end.

Data Analysis and Interpretation

Data analysis and interpretation is done keeping in view the principles laid by Fairclough’s Three Dimensional Model of CDA. The paragraphs are randomly selected from the novel and a brief reference to the context is provided to inform the reader about the necessary background. Moreover, the text is put in quotation marks and italicized in analysis and interpretation section, in order to separate it from general discussion. As suggested by Fairclough (1992), three stages in his three dimensional model could be used separately. This paper has a certain diversion. I have used all the three stages together during the process of interpretation and analysis.

Reference to the Context: On one surprise visit to Etna's home, Nicholas waits in a gorgeous room for her to come. The aristocratic and tender nature of the room motivates him much. He mentions many artistic and romantic things for example the paintings, crockery, curtains, and furniture etc. He becomes suffocated by the claustrophobic feelings and says:

- (1) [*In silver and wood and ... (A man's body ... for comparison.)*].(p. 23)

Identity and Its Social Construction

The extract is a piece of discourse from psychology. Nicholas is alone in the room where Etna lives. He is psychologically contesting many ideologies which lead to the demarcation of class of women from that of men. In this type of discourse of psychology, Nicholas as the active discourse participant is involved in the dialogue with his self. His 'self' as the passive listener listens to him and takes for granted everything that it is told. It is because of the knowledge that Nicholas has, of the observation of room. This role of the participant observer, gives Nicholas an authority over his self, which, in this situation, is a passive listener because of its lack of knowledge of the concrete observation through senses i.e. of sight. The clause "*leached the vitality from the body*" presupposes that the body i.e. "*A man's body*" is a vitalized one. The formal use of brackets explains here the conceptual and expressive use of the term "*body*" that it is not used as a generic term to allude to all the bodies that is men's and women's alike. Shreve mentions the necessary psychological makeup of men. Through Nicholas she dives deep into the psychological world of men, who associate tenderness, beauty, and romance with women. Nicholas compares the beauty and pleasure of the room with "*woman's taste*", i.e. he qualifies women with the so-called womanly attributes and gives them their identity as tender. Such an ideology is ideologically contestable as it diverts to sensuousness. The romantic feelings associated with women's identity also refer to sexual orientations towards them. We care for and give value to those things in society which are tender and lovable and women are also among them. These things are relevant particularly to "*a man's body*" which again symbolizes the indispensable men's psychology of liking for women. There is a clash of ideologies in this extract. On the one hand women's perception of living i.e. the decorated accommodation is highlighted.

Women, for example, like to use red color in their bedrooms; red beds, red sofas, walls painted in red, red bouquets, red pillow cushions, everything red. Ideologically, red is associated with women; brides, red rose presented to women on Valentine day, red as the symbol of love for women etc. Women take for granted such ideologies and relate them to their identification. Men, on the other hand clash with such womanly identities. Assuming female identity with gaudy colors, luxuries, and romantic affiliations, men associate them (women) and each and everything that relates to such an identity, with tenderness. In the same way whereas female psychology is more relational, male's on the other hand is more practical. He uses it to serve other interests also that of love and sex. It shows how women are ideologically oppressed (Sultana, 2010) in various ways within patriarchal societies (Qureshi, 2014). In the context of this interpretation, it is no exaggeration to suppose that this construction of femininity on the basis of degraded social status as reality, is mere the result of men's biased authority towards women. Also, women are no less responsible in the construction of this reality. It is them (women) who have consented and submitted blindly to whatever is told to them; they have taken for granted their degraded social status, constructed discursively by men in society. They are recognized on the basis of their lower social status and this identity is the result of various meanings negatively attached to their cause.

Reference to the Context: Nicholas comes towards a sitting room for coffee at the inn where he and Etna are staying for the night. He is nervous about the honeymoon activities. Since he is not an expert in sexual matters, he thinks about the other people in the world as a whole and concludes that almost all the people suppose at a hotel, have had sex in one way or the other and that everyone tries to hide his/her sexual life. He thinks:

- (2) *I will look at a middle-aged woman ... might label shocking.* (p. 116)

Ideology and Its Social Construction

The hero of the novel, Nicholas, is engaged in a monologue. He is concerned about sexual matters here. He thinks about the various respected, composed and honorable people, having done sexual intercourse. This extract can be regarded as a piece from a discourse of hypocrisy where the so-called honorable people at "public" places are

extremely corrupt in private lives and that no one has spared from the effects and “pleasures” of sex. The words like “pleasures”, “wanton”, “squander”, “connubial”, “delight”, and “animal-like” make this piece of writing a sexual discourse. In the same way the words like “primly”, “prim”, “public”, “laced and buttoned”, and “polite society” make the piece of extract a discourse of honor. The text is important in so far as the ideological struggle is concerned. We can see the contrast between the opposites i.e. the opposition between what is there in public life and that of private life. Moreover, “secret pleasures”, “public places”, “connubial delight”, and “polite society” are collocations cum presuppositions. It is due to these collocations and presuppositions that we get at the ideological importance of certain things, concepts, and processes, and it is these collocations and presuppositions that allude to the belief systems in which certain discourse like this operates. The repetition of word “woman” has a relational value here. Its redundant use makes the fact clear that the whole hypocrisy is vested in the female folk; that it is only women who are “pleasures” seeking, that they are “wanton in the night”, that they “squander” their selves in sexual relationships, and that it is only they who are “incapable of such animal-like activities”. On the whole, according to Nicholas, it is only women, these honorable women (in his opinion) and not men (in his opinion the honorable and composed men of higher social statuses) who play the double game. He ascribes this double role or hypocrisy i.e. modest at “public places” and prostitutes in private life to women only, by referring to “spinster”. The phrases “secret pleasures”, “connubial delight” and “animal-likeactivities” are euphemistic expressions to refer to sexual intercourse. They are metaphorically used to make the extract a sexual discourse. It is on the basis of all these formal features of the text in hand that certain relations take place between men and women which are ideologically significant in patriarchy. The nominalization “the woman laced and buttoned” alludes to modesty on part of women. This nominalization treats the text on a general thematic level and one can capture the gist of the whole text on the basis of context of the text and also other texts in the intertextual fashion. Anywhere in the world the truth of this statement is the same i.e. women’s modesty. It also inter-textually relates the extract to the wider social aspect of human nature. The text is important in so far as its whole structure is concerned. It can be regarded as an order of the

larger discourse of the hypocrite nature of women. Shreve has given value to the undermined social position of women. She presents Nicholas with a view to consider all women having had sex and that no woman is spared from this human urge. He thinks all women corrupt, prostitutes, immodest, sexually perverse, and indulging in adultery in the guise of the so-called honor and respect. He thinks that all the respected women are perverse in the darkness i.e. in their private lives. According to him, all of them have had sex and that no one is a virgin. They have tasted the pleasure of sex with men. No matter, according to him, how much a woman is pious in her social life, she is in the same ratio immodest and characterless in her private life. Before her marriage, she has lost her virginity and that no woman who looks decent and chaste, can claim chastity. Shreve is conscious of the maltreatment to women in patriarchal societies and she has given voice to their plight, by potentially criticizing patriarchy and its ideologies (Qureshi, 2014). On the basis of these negative attributions, patriarchy has constructed the dark picture of women as a reality in the form of various ideologies which degrade the position of women.

Reference to the Context: Due to her work at the charity house, Nicholas tells us, Etna needed a transport of her own and that he had bought for her a nice car. Despite the fact that he could not build compromise with his matrimonial life due to its extreme intricacies and hidden struggles, he wanted Etna to have all the facilities of life. He says:

(3) *I had purchased for her a Cadillac ... Nicholas Van Tassel's wife.*
(p. 125)

Incapability and Its Social Construction

In this paragraph Nicholas tells the reader i.e. the passive listener, what he did for his wife, Etna. The extract is a site for the covert ideological power and its exercise. This fact of the power politics makes the extract a discourse of responsibility in a nuclear family which is evident from the use of word “*woman*”. The word has a relational value in so far as it provides us a cue to the discursive construction of a female as “*woman*”. The adjective “*little*” is important from experiential point of view. Other word like ‘pretty’ could be used in its place but the writer has deliberately avoided that. “*Little*” is expressively important in the sense that it carries the shade of ‘frivolity’ with it and associates it with “*woman*”, making her trivial. Same is the case with the other adjective i.e. “*green*”.

Ideologically we know that the use of “green” color is avoided almost everywhere and in every society of the world by men. The fact that women use certain gaudy colors like red, “green”, purple, and yellow etc. is ideologically engraved in our belief systems; they have no pragmatic value because they can also be used by men without any loss. Such an ideology leads to gender differentiation on the basis of use of colors and this thing is even more evident in non-Western societies like Asia, where women’s use of colored clothes and their different tailoring styles make them different from men. Same is true of the adjective “boxy” and noun “gold” which also make women’s status inferior. “Boxy” refers to ‘small’ and hence to the inferiority. The ideological assumption is that women use small vehicles like “coupe” in comparison to men who have large cars like Rolls-Royce. “Gold” here has both a relational and expressive value. The jewelry and ornaments are the property of women and this property has also an ideological background, active behind it. Men do not wear ornaments and if they do, they are not noticed. There is no necessary connection between women and their use of jewelry. It is the belief system which has specified norms for us to follow without any rationality. We, as the active members of society have no choice but to follow them blindly. Leading to their inability or incapacity to do hard work, the weaker status of women, is clear from the clause “*thus enabling a woman to manage it*”. The phrase “*electric starter*” is metaphorically used to refer to the absence of hard work, which is ironical and alludes to the weakness of women; showing them so weak to start even a vehicle. In the same manner, the conjunction “*thus*” works here as an expressive modality that women are incapable to carry out difficult tasks. Other conjunctions like ‘so’, ‘in this way’, ‘hence’, and ‘therefore’ could also be used and in each case the truth of the supposition would have been the same i.e. women are incapable of performing hard tasks to the extent that they cannot even start their vehicles, which is such an easy task to do i.e. turning the key. The same is true of the clause “*one of only four women in Thrupp*” which is ideologically important in the sense that it also renders women incapable of difficult tasks like ‘driving’. This truth is validated in the next subordinate clause “*who could drive an automobile*”. “*Could*” here is a relational modality in so far as the truth claims here are concerned i.e. women can drive cars, is the relation of Etna, in respect to other women of the Thrupp, not the whole women folk. Moreover,

“could” can also be treated as an expressive modality, as it shows the probability value. Nicholas is not certain whether the other three women, who are famous for knowing the art of driving, really possess driving skills or not. Also “could” as an expressive modality shows the imperfection in the remaining three women’s art of driving, if they knew it at all. The ideological contestation in the extract is the patriarchal affiliation of females’ merit with males. Nicholas, a patriarch, degrades female, on the one hand, in the role of “woman” due to her weaknesses and on the other hand, credits her in the role of “wife” that it is “my wife” who can drive and that she is among the four women in the whole of Thrupp, who know driving; hence giving her an extra credit. “My” used as a possessive case here, denotes Nicholas’ possession of Etna. She is the property of her husband and must be recognized on his behalf. He identifies her with his own name that she is “*Nicholas Van Tassel’s wife*” i.e. Etna’s personal identity is recognized on the behalf of her husband, that her capability is due to her husband and that she can do nothing by herself without the support of her husband. It is how patriarchal forces limit the capabilities of women in almost all the spheres of life. Men in patriarchal societies do not allow women to use their potentialities. If, for some reason they find an opportunity to expose their talent, the whole credit then goes to men, their heads. These normative and underlying injustices are so often exercised that they take the shape of belief, blindly followed by the people, which in turn leads to various forms of women’s oppression (Qureshi, 2014).

Reference to the Context: Nicholas imagines the love history and love affair of Etna with Samuel Asher, her ex-boyfriend whom she intended to marry. He thinks that Etna was probably engaged at that time with someone other and that even she broke her engagement for Samuel’s sake, to marry with him. But Samuel, under the influence of his patriarchal parents and family honor, Nicholas imagines, could not do this because he was engaged to another girl i.e. Ardith. He took her to a private room, Nicholas imagines, making her understand. He says:

- (4) *Etna is imploring Samuel. She is weeping. ... does not permit this.*
(p. 267)

Honor and Its Social Construction

Nicholas, disturbed by his growing tension with his wife, assumes that she might be doing all this with him because of her sickness of him. He

thinks and imagines his wife in sexual association with her former lover. The extract is a piece from an imaginary discourse of the so-called supposed honor. The contemplation of Nicholas provides the power for this discourse type since he regards women's honor and ego blown to ashes, on the basis of contemporary socio-patriarchal knowledge of ideology. The words "*imploring*" and "*weeping*" provide us with the intertextual context for this discourse type. Women in patriarchal societies often have to entreat to men to be kind with them. It is a routine process that such entreats are exercised time and again in patriarchy. The extract is also an excellent example of the fundamental patriarchal discourse in which a woman is oppressed on the basis of a certain man's instigation to break up with her fiancé. In the same way the situational context for the discourse is provided by the fact that Etna has "*broken her engagement*" and that now she has no other choice but to marry Nicholas. "*Announces*" has a relational value here since it is used to refer to all the people who are present there at Samuel's home. The usual word could have been 'says' which has no meaning of declaration before the general public. "*Imploring*", "*weeping*", and "*announces*" are also used as collocations; since they make the piece an impulsive event in which a woman, Etna, tries to justify herself among patriarchs. "*She has broken her engagement, she announces*" is in simple declarative form in which the subject position of Etna is that of an informer. The subject position of Etna then is a giver of information that "*she has broken her engagement*" and that of the addressees', the receivers of information, who passively listen to her information. This position of Etna makes her a powerful discourse participant. The speech-act value of this utterance is that of confirmation. Etna confirms that she really has "*broken her engagement*". The simple declaration of Etna i.e. "*she has broken her engagement*" has the value of a demand for an action on part of Samuel, to marry her, because it is due to him that she broke her engagement and that he will have to repair it i.e. by marrying her. "*Who*" is used by the writer three times which gives an anaphoric reference to "*Samuel*". The repetition has a serious aim here. It gives an extreme responsibility value to "*Samuel*" who is the only person responsible for her destruction. "*What is a man to do?*" is a rhetorical question asked by the writer. It shows power relations. The subject position of the speaker/writer i.e. Shreve, is that of the demander of information from the addressees i.e. the

readers. So discourse participants are involved here in relations of power i.e. the powerful position of the speaker/writer. The question contextually categorizes “*man*” when he is entangled in a difficult situation. This non-generic word is used with a specific purpose here. The more usual alternative word is the generic ‘people’ but here the writer is limiting the difficult situation to “*man*” only; not to the general people including women and children. The clause “*more private room*” refers back to a man’s action; what he will manage to do if faced with such a situation i.e. of molesting a woman’s honor and leaving her without any compensation. The clause also presupposes Samuel’s hidden motif i.e. he does not want the secret of his sexual relationship with Etna open to the general public; therefore he takes her to a “*more private room*” to discuss the matter with her unnoticed by other people in his home. The writer also idealizes women’s perception by putting “*announces*” and “*more private room*” in opposition to each other. While women do not bother about speaking the truth that “*she has broken her engagement*”, whatever the consequences (of not being married by other men as well because of her status of ‘divorced’) may be, men do fear the disclosure of their secrets; the secrets of their sexual life, that it will ruin their so-called honor. Therefore, Samuel takes Etna to a “*more private room*” to pacify her and make her understand that he cannot marry her as “*he cannot break his engagement*” because “*his honor does not permit this*”. The difference between women’s and men’s attitudes is also made clear respectively by the opposition of clause “*she has broken her engagement*” vs. “*he cannot break his engagement*”. “*Honor*” has a significant ideological and relational value. It ideologically relates Samuel to Etna. Samuel is engaged to another woman Ardith to whom he is betrothed. He cannot break his promise of marriage with her and he cannot be disloyal to her. Samuel is the product of patriarchal culture who, on one hand, has sexual relations with Etna and molests her to the best of his erotic powers i.e. “*wildly?, passionately?wistfully?*” (Shreve, 2003: 266). He does not have any regard for “*honor*” as far as it is a matter of sexual gratification. On the other hand, he is an honorable man and cannot stain his “*honor*” by leaving his fiancée. Shreve has exposed the dual-naturalness of patriarchy. Patriarchy has culturally and ideologically placed men in the position to make legitimate what is in their favor. They are allowed to make honor dishonor and vice versa. “*Honor*” is a toy in their hands.

They play with it, break it, reshape it, or destroy it to mean anything. No one has any say in their actions. Patriarchy has given free hand to men to exercise their powers over women. It is Samuel's "family", his patriarchal parents who will "never permit him to break his engagement" with Ardith. "Family" has an ideological value. The writer has used it to refer to the power of patriarchal father in a nuclear family. The verb "permit" shows the necessary obligations which a son has towards his father. Why a man (son) will follow another man's (father) instructions? Is all this due to patriarchal makeup of the society? Yes. Men regard each other's interests with respect. They do not criticize each other even if they do wrong because of the cultural ideologies in their hands. Women are often molested by men on the pretext of marriage. As soon as men do their business, women are hit below the belt. Such is masculinity and its ideology to oppress women and there is no one to check this unjust socio-patriarchal ideology and thinking (Qureshi, 2014).

Conclusion

Femininity is discursively constructed in many ways. Women are oppressed due to their weaker social status and minor social roles which are socially constructed by male agency. Women's oppression, degradation, lower social position, and flawed psychology are not natural, determined or biological. These negative attributes are discursively constructed into reality in society by the institution of masculinity. Shreve's *All He Ever Wanted* shows the discursive construction of femininity in society. This paper has critically analyzed the role of language in the construction of certain concepts like degraded identity, minor roles, lower status and humbleness, associated with femininity. It has explained how powerful people socially construct powerful ideology and hence powerful institution (masculinity) and use it discursively in the disfavor of the weaker ones (femininity). Shreve has tried to show how women are oppressed in man-constructed world of authority, behavior and discourse by highlighting the role of language in the construction of various ideologies, through various interactions and dialogues of the characters.

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Appendix

Textual Parts Referred from the Novel *All He Ever Wanted* (2003)

1. It was a room that with its rosewood spool turnings and carved oak trefoils, its glided mirrors and marble-topped tables, its serpentine tendrils of overgrown plants and cast-iron lanterns, its stenciled stripes and floral motifs, its flocked wallpaper and glass curtains, its oriental rugs and Chinese vases and fringed tablecloths and its iron clock — not to mention the dozens of daguerreotypes in silver and wood and marquetry frames that seemed to cover every available surface — leached the vitality from the body. (A man's body, at least, for one deduced immediately that the room reflected a woman's taste; even Moxon's rooms, at their very worst, might have been considered spare by comparison.). (p. 23)
2. I will look at a middle-aged woman, for example, who sits primly with her purse on her lap, barely concealing her impatience with the waitress, and I will think: What secret pleasures has this woman known? Is she prim in public places but wanton in the night? Does she squander herself in various transports of connubial delight? Does she favor, in private, practices that she might feel compelled to condemn in public? The woman laced and buttoned as she sits at a corner table, her packages beneath her seat, seems incapable of such animal-like activities. And yet no guesses — one *knows*, unless the woman in question is that rare species, a spinster with no experience of love whatsoever — that she has

- once or twice or often, or even daily, comported herself in a manner that we, in polite society, might label shocking. (p. 116)
3. I had purchased for her a Cadillac Landaulet coupe, one of the first cars to have an electric starter, thus enabling a woman to manage it. It was quite a lovely little thing, a green boxy affair with a gold stripe. Etna was one of only four women in Thrupp who could drive an automobile ... and I would think, with considerable satisfaction. That is my wife. That is Nicholas Van Tassel's wife. (p. 125)
 4. Etna is imploring Samuel. She is weeping. Perhaps she puts her reddened hands on Samuel's arms. Samuel tries to calm her, but she will not be calmed. She has broken her engagement, she announces. She cannot marry another man. She loves only Samuel, Samuel who must not marry Ardith. Who must not go away to Toronto. Who must not leave her.

What is a man to do? Samuel tries to take Etna into another, more private room to speak with her, but Etna, nearly wild now, will not go. Samuel offers to fetch a carriage for her to take her home. Etna shakes her head. Samuel tells her finally that he cannot break his engagement, that his honor does not permit this. (p. 267)

SOCIAL ACCEPTANCE OF HONOR KILLING: A SOCIOLOGICAL ANALYSIS OF *PANCHAYAT*^{*} IN RURAL PUNJAB, PAKISTAN

**Dr. Muhammad Shabbir Ch.*

Abstract

This research examines the perceptions and views of the members of *panchayat* about the so-called 'honor killings' in rural Pakistan to evaluate the trends and patterns in this kind of homicides. The major objective of the study is to explore the level of social acceptance of *panchayat* and the role of influenced people in *panchayat* decisions. The study also analyzes the causes of honor killing and major factors involved in this cruel behavior. Design of the research proceeds mainly under the quantitative method. This study has been conducted in 15 rural union councils out of 49 rural union councils in district Jhang located in the province Punjab, Pakistan. Respondents were the existing members of *panchayat*. Univariate and Bi-variate analyses were applied using Statistical Package for Social Sciences (SPSS) to draw the analysis. It is concluded that honor killing is alarming and very serious issue because it is being practiced in all areas, and is taken as a social norm, a custom which the people of that area think is normally right. The major causes behind honor killings were illicit relation or suspicions of illicit relation, love marriages, refusal of fiancé, seeking divorce and sometimes women were also killed when they refused to accept the decision of the family. The difference was found to a great extent between the illiterate and the educated families regarding the beliefs and practice of honor killing. All these things promote and support honor killing and hinder all the policies to stop it. It is derived from the perceptions that education should be promoted to eliminate the practice of honor killing and decisions of *panchayat* should be discouraged.

Key Words: Panchayat, honor killing, social perceptions

1. Introduction

The idea of honor inside the patriarchal discourse remains predominantly a male attribute. Nagel observes that "the terms like honor, patriotism, cowardice, bravery and duty are hard to distinguish as either nationalistic or masculinist, since they seem so thoroughly tied both to the nation and to manliness" (1998, p.203). Jafri also associates the concept of honor with the patriarchy: "Honor is only another way of understanding the operation of patriarchy which is anchored in the assumption of male authority over women and male definition and expectation of 'appropriate' female behavior" (2008).

Violence against women has become a major area of concern in recent years all over the world in diverse forms. Many forms of violence

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are deep-rooted in our culture which is not recognized as violence by the larger section of our society. These forms may range from domestic violence and sexual harassment to rape and honor killing. Honor killing is one of the most heinous violence against humanity because it ends the life of the victim. Murder is defined as the willful (unlawful) killing of one human being by another” (Federal Bureau of Investigation, 2000). A female honor killing is “a woman is killed for her actual or perceived immoral behavior” (Hassan, 1999).

1.2 Historical Explanation of Honor Killing

The exercise of honor killings has a long genealogy and it emerged with the appearance of male-controlled (patriarchal) social structures throughout Asia and Europe where the honor of the family is based on sexuality of women. The survival of most of the tribal and agrarian societies was based on the control over means of production such as livestock and land and modes of reproduction that is “female”.

In order to confirm the preservation of lineage, form the paternity of offspring and the privileges to possession of property the regulation of a female’s sexuality and the protection of her chastity was imperative. Fundamentally, then, the respect of a family resided in its property (land) and its women, the concepts of honor and shame came to be connected to these belongings: males would murder to guard their property and they would kill to protect their women and they would murder the women if the code of sexual interactions was violated. The tradition of honor killings hence appeared as key element in the code that organized human associations in communities and it is still exercised in many areas of the world (Malik, 2001).

In some conservative societies, women are still considered the way of all evils and men are deemed innocent and pure. “Zan, Zar, Zameen” (woman, money, land) were considered the sources of all evils in human societies. In male dominated societies, woman’s personality is determined according to the masculine wishes. If she is non-compliant, she is punished through beatings, isolation, and virtual imprisonment and even murder (Barohi, 2006).

As Pakistan is an agricultural state, feudalism remained powerful throughout its history: feudals are the superior heads of the *biradri* (community), define their own structure of justice (*jirga* and *panchayat*),

lay down their own laws, in which their definition of honor is different from that of formal law. In feudal societies the code of conduct for women is very strict: death occurs in the name of honor when a woman violates any of these laws. It is significant that women are usually ignorant of social structures, where as their lives are controlled by casual laws (both as behavioral code of conduct and as formal system of justice). Movement of women is delimited and prohibited, female is rampant, and where the official language of the country is different from that of sub-state clans, women end up like frogs in the well (Shaheed, 1998).

Women rights are constructed locally as a result of conflicts which were decided by the local Jirgas. Broadly speaking, from the gender rights perspective, women are made subjects of conflicts before jirgas in two main ways: firstly, as transgressors of social norms, where women's infidelity and immorality (marriage by choice, illicit relations, seeking of divorce and being raped) are the direct subject matter of the dispute and the aggrieved party – the family of the woman, is seeking a decree against her and her abettor (usually a paramour or husband of choice etc.). Secondly, women are considered a commodity by the members of the jirga to be traded at the time of sentencing as compensation, regardless of the nature of the dispute (Irfan, 2008).

1.3 Sociological Significance

The issue of honor killing is today's lived reality for which Pakistan has been recipient of heavy criticism from all over the world. The research shows that the rate of honor killing is increasingly affecting the population because of its magnitude, frequency and severity. The family institution is considered very important in Pakistani society. Honor killing violates human rights and stigmatizes the family making its survival difficult in the community. It creates the problem of prestige and marriage for other members of the family. Universal Declaration of Human Rights constitutes the freedom of an individual as follows:

Everyone has the right to *life, liberty and security* of the person. Men and women of full age without any limitation due to *race, nationality or religion*, have the right to marry or to have a family. They are entitled to equal rights as to marriage and its dissolution. Marriage shall be entered into only with the free

and full consent of the attending spouses. The family is the natural and fundamental group, unit of society and is entitled to protection by society and state (Declaration of Human Rights, 1948 Article 3&16).

In Pakistan there has been little research on honor killing especially in central Punjab. This study will fill the gap about the knowledge of honor killing. It is a social phenomenon that is affecting the society socially and physically. This study will give the information about societal and cultural norms of central Punjab regarding honor killing.

1.4 Objectives of the Study

1. To study the socio-economic characteristics of the respondents.
2. To explore the factors behind the honor killing.
3. To find out why honor killing is socially approved phenomenon.
4. To find out whether this practice is being utilized for other ulterior purposes.
5. To suggest some suitable remedies to overcome this inhuman 'justice' system.

2. Review of Literature

Lala Hassan conducted a consultation meeting entitled "Call to Plug Legal Loopholes in Cases of Honor Killing" published in Dawn news (2009). In this article different speakers from different fields of life spoke on this issue. The speakers said honor killing was not considered to be a serious crime due to socio-cultural practices, and that in some cases it was even considered necessary to maintain the honor of a family or tribe. SSP Abdul Khaliq Shaikh said that honor killings were mostly stage dramas that scripted well before the crime is committed, as it is decided beforehand who would be the complainant in the FIR, who would be witnesses, and who would be the accused. He added that most of these would normally be 'close relatives'. SSP Shaikh pointed out that in many cases a jirga was held to decide what was to become of an honor killing case. The representative of Aurat Foundation said that honor killing was not considered to be a serious crime due to socio-cultural practices, and that in some cases it was even considered necessary to maintain the honor of a family or tribe.

Nasrullah *et al.*(2009) reported in their study *The Epidemiological Patterns of Honor Killing of Women in Pakistan* that majority of the women killed in the name of honor were married. The main reason behind honor killing was the extramarital relation. All the women were killed by their husbands, brothers and other close relatives. The weapons used for killing were firearms, stabbing, axe, edged tool and strangulation.

Akmal (2008) conducted a study on “Socio-Cultural Causes of Murders: A Focus on the Motivational Aspects” and formulated the theoretical framework which includes the concepts and ideas of Sutherland’s theory of Differential Association. He concluded that there are three types of reasons: First, the basic reasons or reasons before the reasons are ambiguous explanation of matters, conservative customs and traditions lack of justice, lack of religious control etc. Secondly, main reasons such are family conflicts, marriage issues, land disputes, emotional disturbances, illicit relations, sectarianism etc. It is a fact that almost all the individuals in the society are facing these problems but few of them commit murders. Thirdly, there are decider reasons which are as, there are two forces acting upon each individual before he makes his decision on any issue. First is motivating force and second is defending force. Murder is the result of excess of motivational forces towards the (deviant behavior) murder.

Tandon (2008) said in his article “Interviewing Partition Survivors” that at the time of the 1947 Partition men of Singh’s family decided it was better to kill the women than have them fall into the hands of Muslim mobs. These honor killings: where women were killed by male members of their families to prevent them being raped by communal mobs and in the Sikh community thousands of women were killed for this reason. The men were not facing certain death, even if those women who survived after being raped their families could face ostracism. Zahid (2008) conducted a study on “A Sociological Investigation into the Behavior of the Murderers in District Jail Faisalabad” she concluded that majority of the respondents were illiterate, living in joint family system and belong to rural areas. She found that major causes of murder were old malignancy, rage of revenge, self-defense and the honor matters.

Shafaullah (2001) in “Socio-Economic Causes of Murders” concluded that majority of murders took place in rural areas due to land, water and family disputes while honor and revenge were the dominant factors leading to murders. The majority of the murderers did not have the criminal background. The motivation from the local community played a vital role in committing murders. As for as the murder of honor is concerned the murderers justify their act of murder. They stated that it was required by their family and local norms prevailing in their areas. In some cases the respondents told that they were not being rightly involved, some declared that they were innocent and committed murder because they were forced to do it. Rizvi (2000) in “Honor Killing Rises in Pakistan despite State and Religious Opposition” said that mostly women are killed by their brother, father, husband and other close relatives because the women had been interacting with men other than their relatives. He said that this tradition has been in practice in rural areas for centuries and now it is becoming more and more visible in urban centers also. He also concluded that it is not an approved act by the religious leaders.

Akram (1997) reported in his study entitled “A Sociological Investigation into the Reasons for Murders in Punjab” that gain (zar, zan, and zameen), revenge and enmity, sudden quarrel and self-defense were the major causes of murder in rural Punjab, while the gain (zar, zan, zameen) was dominant. Hassan (1995) stated that the practice of men murdering their enemies and subsequently killing one of the women in their family to disguise the affair as an honor killing is also common.

3. Materials and Methods

Present research was designed to explore the perception of panchayat members regarding honor killing in rural Punjab. The quantitative research design was adopted to see the relationship between different variables and the data was collected from the scientifically selected sample with the help of semi-structured interview schedule. The present study aims to know the perception of panchayat members regarding honor killing in rural Punjab. For this research study, panchayatis of the rural area of Tehsil Jhang⁷ were taken as a unit. There are total 61 union

⁷ A district of Province Punjab, Pakistan

councils in Tehsil Jhang. From which urban area consists of 12 union councils, while 49 union councils have rural catchment's area. For the present study 15 union councils out of 49 rural union councils were selected randomly as the universe of the study. Almost every union council consists of about ten to fifteen villages (Local body system, Devolution Plan 2002). For the current study 15 union councils, out of 49 from rural areas, were selected randomly. From these union councils, researcher interviewed all the 50 respondents who were panchayat members, through purposive sampling technique. And this was the sample out of total 49 union council's panchayat members. The interview schedule consisted of structured and unstructured questions used as a data collection tool and prepared in English but at the time of interview the local language was also used to get responses from the respondents. The data was collected in face-to-face situation. Uni-variate and Bi-variate analysis was done through Statistical Package for Social Sciences (SPSS). On the basis of this analysis, the researcher suggested some valuable remedies.

3.1 Testing of Hypotheses

Hypothesis 1: If panchayat members themselves believe in the act of the honor killing, this practice will continue.

Table 1: Association between the beliefs of panchayat members regarding the act of honor killing and the continuity of the practice of honor killing

Beliefs of the panchayat members	Practice of honor killing will continue				Total	
	Yes		No		F	%
	F	%	F	%		
Strongly believe	23	88.5%	3	11.5%	26	100%
Believe to a less extent	2	28.6%	5	71.4%	7	100%
Strongly do not believe	1	11.1%	8	88.9%	9	100%
Do not believe	1	12.5%	7	87.5%	8	100%
Total	26	52%	24	48%	50	100%

Chi square=30.139 Significance= .000 Gamma=.914

Analysis

The chi-square value (30.139) shows a highly significant association ($P=.00$) between the beliefs of the respondents in the act of honor killing, and their opinion that the practice of honor killing will continue. The gamma value shows a positive relationship between the variables. The table shows that if the mature, reputed and dominant personalities are in the favor of honor killer then it will be difficult to control this practice. So the hypothesis is accepted.

Hypothesis 2: If honor killing is approved by society as a social phenomenon, this practice will continue.

Table 2: Association between the opinions that ‘honor killing’ is approved by society, and the continuity of the practice of honor killing

Approved by society	Practice of honor killing will continue				Total	
	Yes		No		F	%
	F	%	F	%		
Approved	24	64.9%	13	35.1%	37	100%
Not Approved	2	15.4%	11	84.6%	13	100%
Total	26	52%	24	48%	50	100%

Chi square=9.43 Significance= .002 Gamma=.821

Analysis

The chi-square value (9.43) shows a highly significant association ($P=.00$) between the opinion that ‘honor killing’ is approved by society, and the continuity of the practice of honor killing, and the gamma value shows a positive relationship between the variables. The table shows that if the people believe that honor killing is approved by society, it will continue. So the hypothesis is accepted.

3.2. Major Findings

- Major proportion i.e. 34.0 percent of the panchayatis belonged to age group of 51-60 years and 16.0 percent of the respondents were in the age group of 71-80 years. From the

above findings we can say that panchayatists are always mature and experienced people.

- All the respondents said that honor killing was practiced in their areas. It means that it was a serious issue.
- The majority of the respondents i.e. 70.0 percent said that honor killing had been taken as an ordinary murder in their area.
- Majority of the respondents i.e. 54.0 percent said that women were killed for the cause of honor. But 28.0 percent understood that both male and female were equally killed in the name of honor.
- Majority of the respondents (58%) believed that a person commits honor killing due to high social pressure.
- Majority of the respondents (44%) believed that the difference was found to a great extent between educated and illiterate families regarding the concept of honor killing.
- Greater part of the respondents (78%) percent said that community had the sympathetic behavior towards honor killer.
- Most of the respondents (74%) said that the practice of honor killing was approved by the society.
- Majority of the respondents (60%) percent suggested that education should be promoted to eliminate the practice of honor killing.

3.2 Conclusions

The following results can be drawn from the bivariate analysis given above. Honor killing will continue because it is an approved act by the society and has become traditionally and socially accepted norm of the society. As an Islamic state our formal laws as well as Islamic laws strongly oppose the concept of honor killing. In spite of this, the trend is rising higher in our society because this concept is favored by the well-known, reputed and leading people of the society. They believe that honor killing is a justified act for the honor killer in a certain situation and honor killers always get sympathetic behavior from the society because community considers honor killing a socially approved norm. The findings of the present research are in line with that of Akhter et al

(2001). They conducted a study on “Honor Killing as Socially Approved Murder” and revealed that honor killing is socially approved norm in southern Punjab. People are instigated and pressurized to commit this practice in our society. Honor killing is also treated as cultural norm and custom which is socially approved.

The findings of the present research are also in line with that of Shafaulah (2001). He conducted a study on “Socio-Economic Causes of Murders” and concluded that as far as the murder of honor is concerned the murderers justify their act of murder. They stated that it was required by their family and the norms prevailing in local areas. While Mayell (2002) in his article “Thousands of Women Killed for Family Honor” revealed that the concept of family honor justifies the act in the eyes of the members of the society. Most honor killings occur in countries where the concept of woman as a vessel of the family reputation predominates. There is also another misconception that it leaves the positive impact on the society because it creates a fear among others who indulge in certain unethical activities. All these things promote and support honor killing and hinder the way of all those policies which are made to stop it.

3.3 Recommendations

- Law making and law enforcing agencies should take steps regarding honor killing.
- Severe laws should be enforced to control this practice.
- Religious and formal education should be provided in all the areas. If education is increased, there would be a change in the misconception about honor killing.
- Reforms should be brought in Pakistan penal code regarding criminal justice system.
- Religion should be reinforced as a factor of social control.
- More studies should be conducted to find out why honor killing is legally wrong but ‘morally right’.
- Young generation is aware of the legal rights of women but they do not avail them due to culture and patriarchy. Bad old and new customs should be replaced or rooted out from the society.
- Justice should be assured at each level socially and legally, and within the families by the heads and sardars.

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POSTCOLONIAL SUBALTERNIZATION OF CHAMAARS AND DALIT CHETNA IN SUNJEEV SAHOTA'S *THE YEAR OF THE RUNAWAYS*

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Abstract

The paper, through its study of the Dalit character of Tarlochan Kumar (Tochi), categorizes Sunjeev Sahota's *The Year of the Runaways* (2015) as a vibrant piece of Anglophone Dalit Writing from the outside. Drawing its theoretic framework from the postcolonial studies, the paper incorporates Pramod K. Nayar's concept of 'Postcolonial Subalternization' and 'Postcolonial Protest' along with Laura R. Brueck's concept of 'Dalit Chetna' (consciousness) to analyze Sahota's novel *The Year of the Runaways*. The study highlights the novel as a 'Postcolonial Protest' narrative utilizing upon the device of realism as a prominent feature of Dalit Writing. The protagonist Tochi undergoes severe caste based subalternity both at India and England by the high caste Hindus and Sikhs respectively. He is bestowed with a compromised agency in the novel (unlike a narrative with 'Dalit Chetna') to resist, rebel and change his subalternity. The study concludes with establishing Sunjeev Sahota, belonging to high class of 'Jats', as an Anglophone non-Dalit writer from the outside with a partial 'Dalit Chetna', albeit, the publication of the novel is timely enough to background the political context of "Modi Sarkar" in India with its rise in inter-caste and inter-religious intolerance.

Key Words: Dalit Chetna, Dalit Writing, Postcolonial Studies, Postcolonial Protest Narratives, Realist Fiction, South-Asian British Fiction, Subalternization, Sunjeev Sahota

Introduction

Sunjeev Sahota's massive second novel, *The Year of the Runaways* (2015) converses with the themes of the hardships borne by the Indian Immigrants and the situation of Dalits in India and abroad (Britian). Sahota with his gift of unflinching observation of minute social and psychological details explores subtly, the lives of three Indian immigrants: Avtar Nijjar, Randeep Sanghera, and Tarlochan Kumar (known as Tochi) along with an Indian-British girl, Narinder Kaur.

Avtar and Randeep, pushed hard by their poor and uncertain circumstances respectively, reach England for a better future which to their bitter realization does not come handy as expected by their families. Avtar, after mortgaging his father's shawl shop in Gandhi Bazaar, selling his kidney and borrowing a cumbersome loan by a local thug named

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Pocket Bhai, arrives at England on a student visa along with Randeep whose sister Lakhpreet is his secret lover. Randeep coping with his father's illness and his own shame for his attempted rape of a lower caste college fellow named Jaytha Hall and being expelled for it, gets into a visa marriage with Narinder Kaur who is a devout Sikh and full of the milk for human kindness to help the needy. Narinder's motive for visa marriage with Randeep is religious and spiritual instead of being sexual. So when she cuts her path across Tarlochan's, who is sharing the same boarding house for illegal immigrants with Avtar and Randeep, her sexual drives are kindled. Knowing her religious family background and the social unacceptability of the untouchables she stops herself from getting emotionally involved with Tochi because he is a 'Chamaar' by caste and hence unacceptable for her family too.

Tochi has reached Britain after a blood curdling chapter of communal violence in his life in a suburban village named 'Manighat' near Patna, Bihar. Almost a week after the festival of Navratri in the late nineties, he with his whole family, including an amputee father, mother, a pregnant sister and a younger brother, are brutally burnt alive and murdered at the hands of high caste Hindu militant wing: 'Maheshwar Sena' in order to purge the Indian soil of impurity of the untouchables. Tochi survives the attack and runs away to Calcutta with the help of his Hindu Landlord Babuji. Tochi undergoes incessant social isolation and derision for being an untouchable and leaves, after earning enough money through menial jobs, for Britain, as an illegal immigrant adopting the dangerous methods of human trafficking, only to earn ample money to avert his Untouchability and lower class in order to breathe in a socially liberated atmosphere. However, after reaching England and settling in the Sheffield underground life, there is not a single day in his life when he is not rejected and ridiculed with contempt by the so called 'Apne' (the fellow Indians), just because he is an untouchable. All his efforts to break free of his caste and class end up in failure with the revelation that an untouchable at home (India) still remains an untouchable abroad (Britain) and he goes back to India and embraces his untouchability with its inconsequential life.

Sahota finishes the novel with an epilogue which follows after the lapse of almost ten years to the year 2003 (*The Year of the*

Runaways). Avtar and Randeep are settled in England with their families. Tochi has returned to his untouchable life at Kanyakumari, the last city of India down the south by the sea and a noted pilgrimage site. He is married with a small family. Narinder still single, visits India to scatter her father's ashes at Kiratpur. She is no longer a devout Sikh and does not wear her 'turban', 'kara' and 'kandha' and has not visited any 'gurdwara' since her year in Sheffield. On her way back to England, her visit to Kanyakumari in the end of the novel to see Tochi, confirms that her love for Tochi still prevails which might have been consummated had there not been the practice of untouchability in India and Britain alike. Sahota, through his focalization of Tarlochan Kumar, grants preponderance to his theme of the plight of Dalits in the 21st century Indian society and Indian-British Diaspora. The paper aims at critically engaging with this theme of postcolonial subalternization of Indian Untouchables as to advance Sahota's *The Year of the Runaways* as a postcolonial protest narrative.

History of Untouchability

The practice of untouchability goes back to the roots of Hindu civilization and religion. The arrival of the Aryans in the subcontinent and their ensuing conflicts with the local people led them towards establishing the *Chaturvarna* system: a system of society that categorized all castes into four divisions, namely, Brahmins; Kshatriyas; Vaisyas and Sudras. This four division social system was further fossilized into a rigid caste system which fixed the membership to a particular caste group on the basis of birth thus initiating the practices of endogamy and commensality (Mukherjee, 2003, p.xxiii). Sudras, the last rung of *Chaturvarna* system, were cast out from the social structure for their practice of eating carrion: a practice they had adopted due to their poverty. They were called '*Avarnas*' now due to their excommunication by the three upper rungs of *Chaturvarna* who had self-styled themselves as '*Savarnas*' (p.xxiv).

The emergence of the postcolonial sovereign nation state of India in 1947 promised to revisit its social structures by adopting revolutionary guidelines, for its first constitution, as proposed by its first law minister Dr. Bhimrao Ramji Ambedkar (1891-1956). Although Ambedkar was highly "disappointed with the final draft of the

constitution, [s]till he did succeed in putting in place certain rights and safeguards” (Roy, 2014, Kindle Location 552). Ambedkar, with his life long struggle for the rights of the Indian Untouchables and his incessant critiques of Hindu religion for its paradoxes in social practice, stands out as much of a seer for the Indian Untouchables as Mohandas Karamchand Gandhi (1869-1948) stands for Indian Hindus. Both the leaders claimed themselves as the rightful champion of the Untouchable cause. Roy in her introduction labelled “The Doctor and the Saint”, to Ambedkar’s *Annihilation of Caste*, brings out a very vivid picture of this struggle, between Gandhi and Ambedkar, for the representation of the Untouchables.

Gandhi, to uplift the stature of the oppressed Untouchables, replaced the term ‘Untouchable’ with the term ‘Harijan’(children of God) as the neutral identity marker for the Indian Untouchables, which was readily adopted by “the government of India, bureaucrats, political leaders and the national press” (Mukherjee, 2003, p.xxx). The Untouchables however do not accept this title as they consider it to be patronizing, and instead associate themselves with “the term ‘Dalit’- meaning ‘oppressed’, ‘broken’, ‘crushed’ and ‘downtrodden’ in Marathi” (Abraham & Misrahi-Barak, 2016, p.8). This term, as an identity marker for the Untouchables, was first used by Jyotirao Phule (1827-90), a champion of anti-caste struggle in Indian Congress. Gandhi believed that the Hindu society could, gradually, get rid of the abomination of the practice of untouchability with the help of education and social reformation whereas Ambedkar wanted equal political and social rights, safeguarded with the help of legislation, for the Dalits of Independent postcolonial India. Only then could the Indian society get rid of this abomination (Abraham & Misrahi-Barak, 2016, p.6). However, had there not been these publicly known conflicts between Gandhi and Ambedkar, over the representation of the Untouchables, the journey of the untouchable identity from untouchability to Dalitness would not have been possible. But the government of India labels Dalits as ‘Scheduled Castes’: an identity which has become “a bureaucratic necessity for Dalits when they apply for reserved positions” (Mukherjee, 2003, p. xxx). Sarah Beth Hunt in her book *Hindi Dalit Literatures and the Politics of Representation* (2014), believes that the “reservation

measurements have been the single-most important act by the state regarding the welfare of Dalits, and by far the most significant influence on the rise of the Dalit middle class” (p.7). With the rise of this middle class, the Dalits have now established their political parties and literary traditions of Dalit writings in almost all the major languages of India.

Dalit Literatures

The literary representation of Dalit subjects has matured, over the years, as there are established Dalit literary traditions now in major regional languages like Marathi, Tamil, Telugu, Malayalam, Gujrati, Kannada, Hindi, etc. and more recently the tradition of Anglophone Dalit Literature too. Almost all the genres of literature like Confessional Narratives, Poetry, Drama, Novel and Short Story are exploited by Dalit and non-Dalit writers to portray Dalit subjects.

The Crises of Authentic Literary Representation of Dalits

The early rigid debates regarding the authenticity of Dalit representation have become flexible and accommodating. The first breakthrough came when in 1958 the Dalit Literature Conference had passed the resolution that “the literature written by Dalits and that written by others about the Dalits in Marathi [should] be accepted as a separate entity known as ‘Dalit Literature’” (Dalit Literature Conference, 1958: cited in Abraham & Misrahi-Barak, 2016, p.8). The resolution, restricting itself to Marathi language, opened up the closed doors of Dalit representation to the non-Dalit writers also. Saharankumar Limbale in 2004 in his book *Towards an Aesthetics of Dalit literature*, at first, says that the Dalit Literature is “writing about Dalits by Dalits with a Dalit consciousness” and then further in the book admits the imaginative efforts of non-Dalit writers to represent Dalits provided that they succumb to Dalit perspectives (Limbale, 2004; cited in Abraham & Misrahi-Barak, 2016, p.8). Brueck (2014) labels Limbale’s concepts of ‘Dalit Consciousness’ and adoption of ‘Dalit Perspective’, on the part of non-Dalit writers, as ‘Dalit Chetna’ which according to her moves a step further from sympathizing with the Dalit subjects to granting them individual ‘personhood’ to stand against the social injustices by resisting, rebelling and changing (p.15). For Brueck “Dalit Chetna is being developed as a strategy for Dalit critical analysis, a kind of ‘test’ by which Dalit critics can judge the ‘dalitness’ of any work of literature, whether written by a Dalit or a non-Dalit”

(cited in Gajarawala, 2013, p.2). In the wake of these binaries of ‘*in*’ and ‘*out*’ regarding the authenticity of Dalit representation, Brueck’s concept of ‘Dalit Chetna’, resolves the issue on neutral grounds as long as the literary representation of Dalits, either by Dalits or by non-Dalits, remains loyal to the Dalit cause.

Theory of the Authentic Dalit Literary Aesthetics

The debates regarding the binaries of ‘*in*’ and ‘*out*’, in order to represent Dalits authentically, can be resolved, along with utilizing the critical yardstick provided by Brueck, through determining the features of the theoretic grid for Dalit literary aesthetics. Prasad & Gaijan (2007) demarcate the Indian literatures, dealing with the representation of Dalits, into two classes: Gandhian literature and Ambedkarite literature. They propose that “Gandhian literature is the literature of sympathizers” whereas Ambedkarite literature is that of protest against social injustice and cruelty carrying Ambedkar’s message for the Dalits to “get education, be united, and fight for right” (p. viii).

Darshana Trivedi (2007) theorizing the Dalit literary aesthetics says:

Dalit literature is a journey from main stream literature to marginal literature, from grand narrative to little narrative, from individual identity to group identity, from ideal to real, from vertical literature to spiral literature, from self-justification to self-affirmation. This is the ‘celebration of difference’.
(Trivedi, 2007, p.7)

Dr. S. K. Paul (2007), in his exhaustive essay on the tradition of Gujrati Dalit short story, draws a map of its literary aesthetics. He theorizes that a Dalit literary plot involves “a central incident of atrocity inflicted upon a powerless dalit by an upper caste [member]..., the rural locale of a ‘vas’ (separate quarters for untouchables) and [dalit] dialects” (p.273). The oppression takes forms of sexual exploitation of Dalit women, betrayal and the impossibility of inter-caste relationship or marriage. The above mentioned literary features of a text can also help it win the title of an authentic Dalit narrative or writing irrespective of its author’s Dalit or non-Dalit identity.

Literature Review

Sunjeev Sahota's big fat novel *The Year of the Runaways* has attracted a lot of positive reviews since its publication in 2015. Sahota's first novel *Ours are the Streets* (2013) earned him a place in the list of Granta magazine's best young novelists for 2013 and his second massively bulky novel *The Year of the Runaways*, longlisted first and then shortlisted by the Man Booker jury for its 2015 award, has confirmed his literary bravado.

Mihir Bose in *The Independent* (June 18, 2015) dubbed Sahota's *The Year of the Runaways* as "a picture of modern immigration" whereas Kamila Shamsie in *The Guardian* (June 19, 2015) hailed it as a "brilliant political novel" because of its bold portrayal of an untouchable character: Tochi in the political background of India's exclusive high caste Hindu nationalism. Sanjay Siphahimalani in *The Indian Express* (August 15, 2015) reads Sahota's *The Year of the Runaways*, as showcasing "the tension between alienation and assimilation" faced by the immigrants. Lucy Daniel in *The Telegraph* (August 20, 2015) locating the contemporaneous contexts of exploitation of illegal laborers, commonly known as "Faujis" in the Britain, calls the novel "a book of our times".

Julia Calagiovanni in *The Atlantic* (October 12, 2015) calling *The Year of the Runaways* a favorite for the Booker Prize 2015 says that the novel "chronicles the experience of being a migrant", covering all the serious issues like those of "racially motivated violence; the remnants of a lingering caste system; questions of faith and skepticism; [and] the difficult limitations of conventional ideas about gender and sex". She further reads all the main four characters of the novel: Tarluchan Kumar, Avtar Nijjar, Randeep Sanghera and Narinder Kaur as non-revolutionary characters on the basis of their yielding natures in the wake of the trials and tribulations faced by them. For her "Sahota subtly, powerfully shows the devastating effect on his characters of narrow horizons".

Alice Keeffe in *New Statesman* (October 13, 2015) labels *The Year of the Runaways* as "the subtle study of economic migration". Saima S. Hussain in *Dawn* (November 15, 2015) points out the eyebrow raising moments in the novel when some Sikh characters use words, like "Inshallah" and "give my salaam", which are markers of Islamic culture. She translates these cultural anachronisms by Sahota as his conscious

efforts “to connect with readers of Pakistani origin”. It is also useful to remember here that Sahota’s debut novel *Ours are the Streets* narrates the story of a muslim would be suicide bomber: Imtiaz. Michiko Kakatuni in *The New York Times* (March 21, 2016) referring to the new “waves of refugees fleeing the war in Syria” believes that “no recent novel does a more powerful job of capturing the day-to-day lives of such immigrants than Sunjeev Sahota’s *The Year of the Runaways*”.

The brief review of the immediate critical responses to Sahota’s novel clearly shows that it has been mostly read as belonging to the category of immigrant fiction. Only a few reviewers have pointed to the novel’s problematizing of the existence of the Untouchables in the democratic India where the Untouchables are constitutionally categorized as Scheduled Castes with a reserved quota for representation in state services but in practice are maltreated by high caste Hindu Nationalists as living abominations to the purity of Hindu society. The paper at hand, contextualizing this picture of Indian society, attempts to profile the fictional representation of the Indian Untouchables through the character of Tochi as imagined by Sahota in his novel *The Year of the Runaways*.

Theoretic Framework

The theoretic framework for the paper is informed by postcolonial theory. Pramod K. Nayar’s concepts of ‘Postcolonial Subalternization’ and ‘Postcolonial Protest’ along with Laura R. Brueck’s concept of ‘Dalit Chetna’ (Dalit Consciousness) serve as the methodological tools to give Sunjeev Sahota’s *The Year of the Runaways* a close reading.

Nayar recognizes ‘Postcolonial Subalternization’ as one of the main themes of the postcolonial literature (Nayar, 2008, p. 71). He further records:

If the native was the subaltern during colonial rule, postcolonialism created its own subalterns. Women, ‘lower’ castes, and classes, ethnic minorities rapidly became the ‘Others’ within the postcolonial nation state. The new elite was as oppressive and exclusive as the colonial master. Democratic approaches failed, and economic and social emancipation slipped across the horizons as millions of ‘postcolonials’ saw themselves colonized by the new powers. (p. 100)

Invoking Franz Fanon's warning, as prophesied in *The Wretched of the Earth* (1963), regarding the rise of national consciousness and the emergence of an estranged ruling class following the footsteps of their previous colonial masters, Nayar propounds that "what happens in such a nationalism is postcolonial subalternization" (p. 106). Marking the process of 'Postcolonial Subalternization' as an unfortunate continuity of colonial practices of oppression he says that such a postcolonial subalternization entails the phenomenon of 'postcolonial protest' (p. 102).

Nayar locates the Indian Dalit Writing, in the native regional languages as well as in English language, as the exemplary sites to showcase the 'Postcolonial Protest' against this 'Postcolonial Subalternization' by "document[ing] the sufferings of and atrocities committed upon a large section of the [Indian] population" (p. 109). He declares Indian Dalit Writing as a concomitant extension of postcolonial literatures as it inherits and follows the anti-colonial spirit

Seek[ing] social transformation(s); freedom from dominating social structures; justice for the oppressed; a counter-point or counter-perspective to established histories; and to protest against the subsuming of local, victim narratives into a larger framework, thereby erasing their specificity. (p. 108)

The theoretic framework is designed with Laura R. Brueck's concept of 'Dalit Chetna' as the third tier to analyze the chosen text. Addressing to the debates regarding the authenticity of the Dalit Writing she, in her book *Writing Resistance: The Rhetorical Imagination of Hindi Dalit Literature* (2014) , theorizes the centrality of 'Dalit Chetna' (Dalit Consciousness) for all kinds of Dalit Writings by both Dalit and non-Dalit writers.

Brueck believes that the debates to rummage out the answer to the question as to "who is Dalit enough to write 'realistic' representation of Dalit experience ... are frequently political, rather than literary" (p. 10). Building upon Sharankumar Limbale's idea of Dalit Writing to be necessarily about Dalit subjects and essentially composed "by Dalit writers with a Dalit consciousness", she distinguishes between a literary work with Dalit consciousness and a literary work without Dalit consciousness. Irrespective of who is the writer she charges non-Dalit

writing with objectifying the Dalit subjects with distanced empathy towards them and also portraying them in their incapacity for bringing in any social change (p. 15). Through her critical examination of a handful of Hindi Dalit short stories, she claims that true Dalit Writings “alternatively develop the possibility of ‘personhood’ for Dalit subjects ... by invest[ing them] with subjectivity and the power to resist, rebel, and change” (p. 15). It is this Dalit consciousness that she calls ‘Dalit Chetna’, which according to her, grants the fictive Dalit representations with agency and hence can be used as a touchstone for analyzing the literary productions about Dalits either by Dalit writers or by non-Dalit writers.

The paper by combining the concepts of ‘Postcolonial Subalternization’, ‘Postcolonial Protest’ and ‘Dalit Chetna’ (Dalit consciousness) establishes the conceptual grid to analyze Sunjeev Sahota’s *The Year of the Runaways* as a ‘Postcolonial Protest’ narrative and highlights Tochi (a Dalit protagonist) being subalternized in present day postcolonial India. Though Sahota has portrayed morally upright Tochi as an epitome of resistance and rebellion as well as a positive survivor of life’s tribulations, he has not been granted with a changing ‘personhood’. Sahota has succeeded in rousing the empathy of his readers for Tochi but has failed in incorporating the ‘Dalit Chetna’, to its full, in his novel. This is the very argument that the paper unfolds in the pages to follow.

Discussion: *The Year of the Runaways* as Dalit Realist ‘Postcolonial Protest’ Fiction

Sahota, by focusing on the portrayal of Tochi as a ‘chamaar’, depicts the deplorable plight of Indian Dalits in general. Like Dalit Realist Writing, as brought in vogue by the popularity of Confessional Narratives as that of Omprakash Valmiki’s *Joothan* (2003), Sahota’s novel also records postcolonial protest against the rising die hard Hindu nationalism in India. Sahota shows this by his imaginary narrating of the episode of Patna Riots perpetrated by ‘Maheshwar Sena’; a Hindu radical militant group, to rid India of the Untouchables as they believe “Bharat is for the pure of blood and blood we will shed to keep it pure” (Sahota, 2015, p.54). As the elections are approaching, the caste based skirmishes are on

the rise and Hindu nationalists are angry for the rising middle class of Untouchables.

They spoke of the need to regain control. That their religion was becoming polluted, the gods were being angered. The land was increasingly infested by achuts, churehs, chamaars, dalits, adivasis, backwards, scheduleds-whatever new name they decided to try and hide behind. They needed to be put back in their place. Not given land and handouts and government positions. (p.54)

During these riots Tochi's sister Palvinder is having child birth pains and Tochi is out finding the local lady midwife when he comes to know that his village Manighat is attacked by the 'Maheshwar Sena' men. He is, while rescuing his family members to the safe house of his high caste landlord, intercepted by the rioters and burnt alive. His parents are hacked into pieces. His sister's stomach is brutally ripped open. His fifteen years old brother Dalbir's balls are cold bloodedly cut off to bleed him to death. Tochi survives all this. The minute details of Tochi's life leading up to the riots and their aftermath qualify Sahota's *The Year of the Runaways* to top the list of Dalit Realist Postcolonial Protest fiction by a non-Dalit writer.

Tochi as a Metaphor for Postcolonial Subalternization of 'Chamaars'

The individual story of Tochi's subalternization in the postcolonial casteist India, with Hindu nationalism on the rise, is the metaphor to represent the overall trends, in the postcolonial Indian society, of untouchable subalternity in general. Tochi, a low caste chamaar, is reminded of his 'chamaariness' throughout the course of the novel by the high caste Hindus and Sikhs at home (India) and abroad (England). All his efforts to rise to middle class and earn enough money to "choose his own life" (Sahota, 2015, p. 70) bring him back to confront his 'chamaariness' like nakedness which is publicly observable. When Tochi is working for a high caste Sikh family in a village named Mojoram, some twenty kilometres in the suburbs of Jalandhar, he is not called with real name Tarlochan or Tochi but with the title 'chamaar' by his landlord. Likewise he is all the time referred to, with disgust, as a 'chamaar' by Avtar, Gurpreet, and many others while he is in Sheffield,

England. The rules of the game have not changed for the Untouchables even at abroad.

Tochi after surviving the ‘Maheshwar Sena’ riots runs away to France first and then to England in search of a land where he can live in peace without being stigmatized for his ‘chamaariness’. He is working hard, with honesty, doing multiple menial jobs when he has a hope to find a home as uncle Del and his wife aunty Davinder offer him a marriage proposal with their niece Ruby, thinking that he is Tarlochan Sandhu from Mojoram and not Tarlochan Kumar from Manighat; a Bihari. Tochi had advanced an adopted fake identity to both uncle Del and aunty Davinder to seek work at their cash and carry shop. Tochi, inwardly conscious about his untouchable identity refuses the proposal time and again but finally when his true identity is revealed in an interview with Ruby’s caste sensitive Sikh father, he is hurled with most mundane abuses by aunty Davinder: “To think we trusted you. To think we let you into our home. Marry my niece? Go back to cleaning shit.... You people stink the whole world up! (p. 309)

Tochi, instead of running away, gathers his senses and stays to “see it through to the end” and vehemently asserts that he is “a man” and not a chamaar (p.309). The novel offers a highly satirical situation when the high caste Sikh, Avtar Singh Nijjar, literally takes up the job of underground cleaning of shit holes and drains.

A second chance, at anchoring and finding love, comes for Tochi when he runs into Narinder Kaur’s life. When Narinder seeks Tochi’s help to find her visa-marriage husband, Randeep, and starts living with Tochi, at Vinny’s Victorian house that lays deserted after the raids for illegal immigrant hideouts, she is attracted to his physical beauty and his “lovely smile” (p.423). Knowing that Tochi is a chamaar and an untouchable she still likes spending time with him, cooking with him, sharing meals with him as a beautiful routine: That became the shape of their evenings: one of them cooking up dhal or sabzi, the other making rotis, and then a meal together, quietly, peaceably (p. 426). Tochi, enamoured with this routine and possibility of finding love, rejects the work offer at a construction site in Spain and decides to stay there in England with Narinder. He is ready to resist, rebel and change by tying a love knot with Narinder. Narinder, with the goodness of her heart, brings Tochi back to God and invites him to the local gurdwara where he runs into Ruby’s father who disgraces him publically: “Remember his face, everyone. He’s a chamaar who pretends he isn’t so he can marry our

daughters and get his passport. Isn't that right? Come on, which poor girl have you got your eye on today?" (p. 431).

Tochi has by now come to terms with his chammaariness and is no longer ashamed of it to hide it. He is now willing to enter into a relationship with Narinder and asks her to stay with him as his life's love. Narinder knows how much Tochi loves her, but under the pressure of her familial duties and her family's honor and father's prestige, she recedes from submitting to her heart's call. She thinks that "her being with Tochi would do to him [her father], the lifetime of disgrace" (p. 440). So she lets Tochi go. Tochi, already scorched in body is now scorched in soul too. Being unrequited in love, he takes up the work offer in Spain and then returns to India to settle in Kanyakumari at the end of India where "there can be no more false dreams" (p. 450).

Sahota, through these two episodes as chances of Tochi's finding love and a home to anchor, shows the supremacy of caste in India and Indian culture abroad. Beauty, courage, money and love cannot uplift an untouchable from his untouchability. For Sahota, once a chammaar is always a chammaar. Although he gives Tochi agency to resist and rebel to fight back to his oppressors and fall in love with Narinder, he does not give Tochi enough of it to change the casteist Indian society.

Lack of 'Dalit Chetna' in Anglophone Dalit Novel

The representation of Dalits by the Dalit as well as the non-Dalit writers has attained conspicuous attributes: the Ambedkarite one and the Gandhian one respectively. The fictive representations of Dalit characters by the Dalit writers of regional languages usually wield a 'personhood' by being bestowed with a subjective identity of standing against the grain within a caste based Indian society whereas the portrayal of Dalit characters by the non-Dalit writers takes the Gandhian turn by denying them any real agency. They are only pictured as objects to demand empathy of their reader. The foreignization of the Dalit writing via translation is the most recent advancement but a very large portion of Dalit writing in regional languages still remains unnoticed by the international world. The Anglophone Dalit Writing, especially the novel, is more often written by non-Dalit writers and hence lacks the Ambedkarite fervor, in its fictive characters, for gaining agency by resisting, rebelling and changing. The paper in hand attempts to validate

its argument by highlighting this lack of 'Dalit Chetna' in the Anglophone Dalit Novel by briefly analyzing two Anglophone Dalit novels: Arundhati Roy's *The God of the Small Things* (1997) and Arvind Adiga's *The White Tiger* (2008) and placing Sunjeev Sahota's *The Year of the Runaways* (2015) within the same tradition of Anglophone Dalit Novel following the Gandhian spirit of tackling the Indian society's caste issue.

Both Roy's *The God of Small Things* and Adiga's *The White Tiger*, equally well received by critics for their literary quality and their timely address to the contemporary social debates, are Anglophone Dalit novels as they actively conversate with the issues of Indian caste system and give its rude glimpse through their portrayal of Dalit characters like Valutha and Balram Halwai. Both the novels project the Dalit characters with an empathic detail but only to stop there. They don't provide their lower caste and class characters with enough of 'Dalit Chetna' as to give them 'personhood' and agency.

Roy's portrayal of Valutha excites the readers to look forward to the roundness of character in him. Amu's love affair with Valutha at the cost of her character and honor affirms to Valutha's manly beauty, therefore elevating his personality from the contemptuous life of an untouchable. But is this showing of Valutha's beauty and his quality to attract a Syrian Christian woman so much so as to get her fall in love with him, enough to provide him with a 'personhood' and agency? Roy by acquiescing to give Valutha the fate of an untouchable, for his sin of outreaching, gives him a most brutal death after being inhumanly and cold bloodedly beaten up in police lock up. Roy has chosen the Gandhian path of showing empathy to the Untouchables instead of choosing the Ambedkarite path of giving agency and 'personhood' to the Untouchables. This she could have done through granting Valutha an alternative happy life with his lover: Amu.

Arvind Adiga in his novel *The White Tiger* shows his protagonist Balram Halwai successful in evading his low class by a brutal move of murdering his master whom he served as a driver. Therefore, by murdering his master and usurping his wealth, Balram escapes his poverty and enters into the world of the rich as an entrepreneur. Tarlochan Kumar of Sunjeev Sahota's *The Year of the Runaways* is also

trying to escape his poverty and low caste by fleeing away from casteist India to England. However, Tochi is an honest hardworking principled soul in contrast with Balram. But his qualities of honesty, hardwork and principles are unable to lead him to prosperity of living equal to the high caste Hindus and Sikhs in India and even abroad. The way towards such a casteless and classless goal of living in equality is that of adopted by Balram Halwai: murder, theft and adopting a new false identity name. Adiga does give agency to lower caste Balram Halwai to adopt a rich name and a fake identity: Ashok Sharma, but not the 'personhood'. Tochi adopts fake names too: first Tarlochan Kapoor to avoid a deathly confrontation with 'Maheshwar Sena' rioters and second Tarlochan Sandhu to get work with high caste Sikhs in Sheffield, England. Balram takes up an immoral route towards financial and social prosperity which qualifies him as a protagonist but not as a hero. Balram is an anti-hero. Thus Adiga's *The White Tiger* cannot be read as an authentic Dalit text as it lacks the true spirit of 'Dalit Chetna' that of giving its character a positive agency and personhood in the wake of unequal, brutal and stone cold class and caste based society.

Being an addition to the tradition of Anglophone Dalit Novel, *The Year of the Runaways* also lacks 'Dalit Chetna' partially. Like Valutha in Roy's *The God of the Small Things*, Tochi too has the gift of physical beauty that attracts Narinder to him but Sahota does not give him enough courage to come out of his untouchable skin and claim Narinder on the equal scale of physicality. He'd not lain with her or held her or touched her the way a man can touch a woman. He didn't know what explained this loose, unstructured love that pumped around his body (Sahota, 2015, p. 440).

Narinder's slumbering body only needs a brisk nudge on the part of Tochi to ignite her physical passion and shed away her skin of duty to family honor and religion as this is very much probable to assume keeping in mind Narinder's not wearing 'turban', 'kara' and 'kandha' any longer and forsaking her visits to 'gurdwaras' right after her year at Sheffield. Tochi with the smartness of mind and the agility of body does not take charge of the situation, although "he allowed himself to imagine kissing her neck" (p. 429). This is because of his too much over consciousness of his untouchability. He swallows all the disgraces hurled

on him silently. Sahota, by showing Tochi succeeding at the auto-rider business; digesting the grief of losing his family in extreme reticence and soberness; earning his ticket to Britain honestly and discharging his duties without complaining; and taking up chances to find love, thus allows him a certain amount of agency to rise from his poverty but does not allow him to mix his untouchable blood with Narinder's to purge himself of his so called impurity and claiming an equal psychological footing with the high caste Sikhs and Hindus. Sahota's this falling short of Tochi from attaining a 'personhood' confirms his novel's placement in the shelf of Anglophone Dalit Novel lacking 'Dalit Chetna' albeit categorized as Dalit Novel by virtue of its portrayal of the Dalit characters.

Conclusion

Despite the constitutional rights of equality to Dalits, for which B. R. Ambedkar had started his struggle in the early 20th century, the situation remains still the same: the 220 million Indian Dalits are mistreated by high caste Hindus publicly, burnt alive and raped brutally. In the wake of such a miserable plight of the Indian Dalits in the Indian society, literary writings with 'Dalit Chetna' provide a site for reclaiming the Dalit 'personhood' as projected by Laura R. Brueck. Although the regional language literatures: Marathi, Telugu, Malayalam, Tamil, Gujrati, Kannada and Hindi, etc., give the agency to the Dalit fictional subjects by showing them standing against the tide of inequality, yet the Anglophone Dalit fictions like *The Year of the Runaways*, despite their being empathic to their Dalit representations, still remain aloof in giving them the heroic agency and supremacy over the difficult circumstances they live in. Sahota's representation of Tochi as a 'chamaar', imbibing the spirit of 'Postcolonial Protest', makes a vital statement on the prevailing issue of 'Postcolonial Subalternization' of Indian Dalits. He makes the readers sympathize with Tochi but does not uplift him to the level of 'personhood' by defying the circumstances and overcoming the unequal class system as well as breaking away from untouchability. Tochi at the end of the novel is still an untouchable selling "paper windmills, and plastic chimes, miniature models of the mandapam and pens topped with the statue of Thiruvalluvar" (Sahota, 2015, p. 465) at the beach of Kanyakumari, the end of India.

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APOCALYPTIC VISION OF FAIZ IN THE AGE OF CORPORATE GLOBALISATION

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Abstract

Apocalypse literally stands for God's eventual act of destruction of the existing evil world in order to create His own kingdom. Progressive writers equate their prophecy of future proletariat victory against the existing dystopia of injustice with apocalypse and doomsday. Apocalyptic vision of Faiz is his dream, not a dream of escape but a dream of the creation of an exploitation-free society. During the first phase of his career as a poet, the intellectual position of Faiz was non-political. As he matured in his understanding of social and political situation of the country, his poetry evolved from personal whims and wishes into national dreams and socio-political aims. All this contributes to his apocalypse – his progressive poetics and politics of emancipation from bourgeois hegemony through proletariat intervention. This apocalyptic vision of Faiz is rooted in Islamic socialistic vision of society based on socio-economic justice. The frame of reference of Faiz's dream of future utopia of justice is not of his motherland alone; it incorporates all the oppressed people of the world irrespective of their geographical, racial and religious identities. The research article explores various dimensions of the apocalyptic vision of Faiz and evaluates its intellectual and political value in mounting a critique of globalisation.

Key Words: Faiz, Apocalypse, dystopia, future utopia, globalisation

Introduction

Apocalyptic vision of Faiz refers to the poet's belief in the inevitability of a doomsday for the oppressors and the consequent establishment of an oppression-free society via social praxis. Faiz Ahmed Faiz, a progressive poet of Pakistan, was committed to the cause of the oppressed since his youth and used his art to lend intellectual authority to the forces of progress and change against existing dystopia of injustice. It is due to his commitment and concern for the down trodden that Dr Muhammad Ali Siddiqui envisions Faiz as "the poet of pain and cure: theory and practice" (2011, p. 10). Faiz's works reflect a sense of anguish at the world where a few hands capture the whole wealth of the world and a big majority of the people, the workers, who actually produce this wealth, live from hand to mouth. The farmers who grow grain to feed the world remain underfed. The slogan which was the spirit of this vision was: "Get united, workers of the world. Except your chains you have nothing

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to lose and everything to gain” (Riaz, 2009, p. 6). Pushed by this vision, great Russian Revolution occurred in 1917. The Russian King was deposed and Russian landed aristocracy was smashed to create a new kind of society. Similar dream affected the intelligentsia in the Subcontinent which motivated the writers to create literature of social content.

Faiz was born and bred in a locality of broken narrow streets where the people lived in small, dingy houses. There was also a small garden but piles of rubbish and refuse lay everywhere. Faiz told in an interview, “moonlight transformed the whole scene of these dingy houses” (Riaz, 2009, p. 3). This moonlight is Faiz himself wishing to bring about a change in the life of these down-trodden people:

Dedicated
To windows,
To winding streets and old neighbourhoods,
Where the moon comes down at night,
Becoming one with their unclean dust,
In an act of purification.
Streets in whose shadows rise muffled cries,
The fragrance of cascading hair,
The burnt smell of unfulfilled desire.

(tr. Hassan, 2006, pp. xix-xx)

Faiz never lost faith in the eventual victory of the masses whatever the political realities he had to face. His conviction that a bright future shall come, could never be shaken. In the words of I. A. Rehman, “As far as Faiz is concerned, he has never any doubt about the vision of a society of free and equal men nor about his uninterrupted pursuit of this ideal” (1984, p. 74). Faiz’s apocalyptic vision is a dream of an ideal era for which he struggled throughout his life. It is a dream of a free and just society where there is no exploitation of the weak at the hands of the powerful, where dignity of labour prevails and the differences between haves and have-nots do not crush the sensibility of the lower strata of society. Faiz’s apocalypse is a time and space where the workers can earn their bread honorably, where the labouring hand, the expression of creativity, the spirit of constructivity, is honored as an asset.

Shift from Romantic Subjectivism to Apocalyptic Vision in Faiz

With the advent of Faiz on the literary scene, the literary plain was dominated by the tendency to consider literature as a leisurely reading. Faiz like his contemporaries was fascinated by Russian classical writers i.e. Pushkin, Dostoevsky, Turgenev, Tolstoy and Chekhov. In the subcontinent, the literary plain was dominated by the intellectuals like Hasrat Mohani, Josh Maleh Abadi, Hafeez Jalendhari and Sajjad Haider. Faiz used art to express his unrequited love. However, the literary scene underwent a radical change in the wake of World Economic Depression of late 1920s. In his book *Dast-e-Tah-e-Sang* (Duress, 1965), Faiz gave a detailed sketch of the content of his poetry and the progressive movement. The poet says:

From 20s to 30s was an era of a strange economic and social casualness, comfort and ease. But we had hardly enjoyed a glimpse of the era when all this beauty vanished. Then international economic crisis took its hold on the Sub-continent as well. The big guns of college life were forced to wander from street to street to earn their livelihood. These were the days when children suddenly forgot to laugh. Penniless farmers left their fields to find labour in cities. In 1934 we completed our college education and in 1935 progressive movement was founded. Labour movements started and paved way for new schools of thought. (In Hussain, 1994, pp. 38-39)

To add to it, in 1930 three labour leaders of labour movement were hanged in Meeruth. This sad incident precipitated the formation of *Anjman-e-Traqqi Pasand Musannafeen* (Progressive Writers' Association) in 1935 under the presidency of Prem Chand. Dr. Sayyed Abdullah outlines the progressive manifesto as follows:

- 1- Expression of truth and reality
- 2- Realization of beauty in life and the world
- 3- Promotion of the values related to man's material prosperity
- 4- Resistance to imperialism and struggle against slavery and subordination
- 5- Opposition to superstition. (1974, pp. 173-174)

This movement and this ideology of the movement raised some questions in Faiz's mind which became permanent part of his poetic sensibility. His joining *Anjman-e-Traqqi Pasand Musannafeen* (Progressive Writers' Association) was "not a mere formal membership of a political organization; it was a lasting relationship of an agonized heart and enlightened mind with ideas of justice and equality" (Riaz, 2009, p. 7).

Faiz's dream can be chalked out as a place where:

- i. there is Freedom to speak one's mind without feeling afraid and to speak one's language without feeling abased; (Majeed, 2008, p. 24)
- ii. there is Freedom from the British and the Bania ... (because they) supported everything that was undesirable in our social and economic existence; (p. 24)
- iii. there are no dominative influences of vested interests opposed to any social change; (Majeed, 2006, p. 81)
- iv. the society is free from social inequalities and underprivileged majorities are not marred by permeation of apathy, indifference, and fatalism; (p. 85)
- v. the creative potentialities of regional art and culture are not allowed to wilt and die to let the people find themselves with nothing to synthesize; (p. ix)
- vi. the idea which inspired our struggle is given a practical shape and the way of life which we dreamt and for which we worked for years, becomes a reality; (p. 39)
- vii. the people don't have to fight and suffer and die to rid their lives of the terror of official oppression and unjust law, the in-roads of the usurpers of freedom; (Majeed, 2006, p. 26)
- viii. there is no organized opposition to whatever is done or undone in the people's name, and the government does not seek to arm itself with unusual power of oppression; (p. 28)
- ix. the people's hard won freedom is not snatched away by securely sealing their lips; (p. 29)
- x. the law breakers do not become the law givers of the community; (p. 36)
- xi. the common man's life is not to be a drudgery of poverty, hunger and one long continuous frustration; (p. 38)

- xii. the people (live with) dignity and happiness for which the Quaid-e-Azam strove, to equip them with all the virtues that the nobility of freedom demands and to rid them of fear, suffering, and want that have dogged their lives through the ages (Majeed, 2008, pp. ix-x).

Furthermore, Faiz's dream as it is expressed in his prose bears no tinge of personal dreams or desires, not even imaginatively. He only makes himself mouthpiece of the people. He is straightforward and does not mince words in rejection of the forces functioning against the interest of the people:

Once we get rid of this destruction combine, the people said, we shall be able to sweep all minor obstructions aside – the stupid, vainglorious feudal grandee, fub-thumping obscurantist demagogue, the tyrannous police man... the corrupt official ... we shall march forward, the people said, led by the best among us, and on *pukka* roads running straight to various well defined destinations. (Majeed, 2008, p. 24)

Faiz's dream is a common man's dream. His romantic rebellious vision is the vision for the livability of a lay man, not for imaginary and fanciful weaving of a dream world of unheard of and unseen luxuries. It is a dream of bread and butter, not of butter and butter, a dream of a nook and a cottage, not of magical casements near a foamless sea:

Who cares for
Wealth or power. All we want
Is honourable bread
And something
To cover our nakedness. (tr. Kamal, 2006, p. 180)

The starting point of Faiz's dream is definitely Pakistan but then it transcends social and geographical boundaries to go beyond Pakistan. Faiz is never vainglorious to be a universal poet, to be the poet of man. He is very clear about which man he is to write and he is equally clear in his expression. In the conclusion of the *Unicorn and the Dancing Girl*, a blank verse script written for short documentary on Mohinjo Daro, Faiz says:

And yet/Time present is still time past
In faces/In places

In custom and ritual and the grave of the nameless saint
 In hunger and want and pain and the withering of age
 With the travail, and hope, and joy and apprehension.
 And its birth in Pakistan as elsewhere in
 The newly liberated countries of Asia/ And Africa
 Is as yet only a small flag of freedom
 Raised against
 The hundred and embattled host of
 Fear and want and hunger and/ Pain
 And the death of human hearts.(tr. Majeed, 2006, p. 132)

Apocalyptic Vision of Faiz

Apocalyptic vision of Faiz is inherent in his view of history as a class struggle. Faiz repudiates bourgeois realistic tradition in literature which tries to perpetuate existing capitalistic hegemony. His realism is dialectical realism in which present is a part of temporal process. Faiz's realism incorporates understanding of individual consciousness in terms of social relations and class struggle for dominance over means of production. Faiz identifies:

Three elements which determine the quality and worth of the art. The three elements are: i) subjectivism ii) external social realities surrounding the poet iii) universality based on the perception of the contemporary situation. External social realities surrounding the poet need to be studied through awareness of the past and universality refers to the futuristic vision based on the understanding of past and present world. (1984, p. 105)

Faiz rejects bourgeois narrative of enlightenment and depicts history as a perpetual conflict between the oppressors and the oppressed. In his speech in Moscow on the eve of Lenin Peace Prize, Faiz encapsulated this class conflict in the following words:

There has always been a struggle between people who believe in progress and the evolution of the human beings and people who want to prevent progress and evolution. The struggle between people who want humanity to progress and those who want it to regress has been going on for centuries and is even present in our time. (In Sohail, 2011, p. 54)

For Faiz, the function of poetry has always been to motivate the people for social praxis, to mobilise them to resist the forces of exploitation and injustice, and to anticipate a bright future via people's struggle. In "Nisar Main Teri Galyon Kay" (To the Streets of My Land), Faiz projects dialectical view of human history in the following words:

But man has always fought oppression
The oppressor's ways haven't changed
Nor the ways of those of fight back
Our flowers have always bloomed through fire
Oppression never wins, and we never lose

(tr. Khalid Hasan, 2006, p. 204)

Faiz is constantly face to face with unbearable cruelties at the hands of the strangers but he is consistent in his determination not to let them remain permanent. He is the poet of the music of the dawn. Dawn becomes recurring metaphor and motif in his poetry. Dawn stands for his apocalyptic dream. It connotes the political prosperous future of the people for which he struggled the whole of his life. His poetry written in jail speaks for his indomitable will and his love for his people and his country and his untiring, patient wait for the dawn. In "Zindan ki Ek Sham" (A Prison Nightfall), the poet says:

One thought keeps running in my heart -
Such nectar life is at this instant,
Those who mix the tyrants' poisons
Can never, now or tomorrow, win.
What if they put the candles out
That light love's throneroom? Let them put out
The moon, then we shall know their power.

(tr. Kiernan, 1971, p. 191)

Recurring use of future tense suggests Faiz's waiting for the time, the day and the space of realization of his dreams. He waits for the masses to rise up to demand vengeance from the perpetrators of cruelty against the victims. The poet says:

All appeals for mercy –
All blubbering excuses –
Will be spurned aside.
Patrons and influential friends *will* be of no use.

Reward and punishment *will* be dispensed here.

Here *will* be hell and paradise

Here and now *will* be the Day of Judgment.

(tr. Hassan, 2006, p. 158)

Faiz has staunch conviction that the day will come when the pain will leap up like a flame and the heart will pulsate with the love of lines and images of destination. The moment shall come for which he has been waiting impatiently. The poet knows that the journey is fraught with trials and tribulations. The night is long and depressing but he comes up with all his fury and flaming sword of wrath to rejuvenate life with full power and passion because, he is sure, the day will come:

For surely, somewhere beyond these walls

Waiting in the dark

Is an army of men, our tribesmen and kin.

The dancing flames *will* show them where *we're*

They may not reach *us*, but *we shall* hear them call our name

And then *we shall* know when the morning is to break.

(tr. Hassan, 2006, p. 192)

Islamic Orientation of Faiz's Apocalyptic Vision

Apocalyptic vision of Faiz is rooted in his Islamic beliefs of equality and social justice, reward and punishment. He disagrees with the notion that socialism is an anti-religious politico-economic ideology. He also rejects obscurantist clerics' propaganda against socialism as an anti-Islamic ideology. The historical utopia of Faiz takes its inspiration from the Scriptural truths of the vicegerency of man and the decree of the Doomsday as ordained in the Holy Quran. In the poetry of Faiz, consolation about the victory of the masses and the day of reckoning – a kind of future utopia is in actuality the future resurgence of pre-lapsarian era. In "Rabba Sachaya" (Supplication), the narrator of the poem who is a farmer reminds his 'Rab' (Allah) of His promise of vice-regency of man on earth because the world in which he is living is not based on the principles of equality and justice for all. The poet says:

God-

You had promised

Earth's vicegerency to man.

Grace abounding

And dignity. (tr. Kamal & Hasan, 2006, p. 180)

The farmer also protests over God's indifference to the sufferings and miseries of his viceregent in this dystopia of injustice. He also criticizes the coercive role of repressive state apparatuses in forcing complicity from the masses. He takes exception to the validity of concentration of resources in few hands. He does not demand palatial luxuries but pleads for individual's self-sufficiency and dignity. He is even ready to challenge God, if his creator does not listen to his outcry:

If you (God) accept our plea

We'll do

Whatever you say.

If not, we'll look for another God

(tr. Kamal, 2006, p. 180)

Likewise, Faiz's apocalyptic vision is also accentuated by the promise of the Day of Judgment where the innocent (oppressed) will be rewarded and the oppressors will be chastised. Faiz's faith in the Day of Judgement is best represented in "Hum Dekhain Gay" (We shall See). The poet says:

We shall live to see,

So it is writ

We shall live to see

.....

When the earth will dance

Beneath the feet of the once enslaved;

And heavens'll shake with thunder

Over the heads of tyrants. (tr. Hasan, 2006, p. 230)

As socialistic vision of Faiz grew broader and intenser and the poet became more involved in Palestinian and African liberation movements, the use of Quranic diction increased tremendously in his verse. It seemed that the religious fervour in Faiz which was ignited by his teachers – Molvi Ibrahim Mir Sialkoti and Molvi Mir Hassan Sialkoti – was reborn. So, his Marxism is an extension, not a transgression from his religious upbringing. In his earlier political verse, Faiz used mild words such as 'Princess of City of Life' for Divine Power but in his later poetry like *Sar-e-Waadi-e-Sina* (The Valley of Sinai) and *Sham-e-Shahr-*

e-Yaran (The Evening of the City of Friends), he persistently used Quranic diction for God.

Not only the Quranic imagery but also the whole Quranic verses are interspersed in his later poems. In poems like ‘Meri Arj Suno’ (Listen to My Request) and ‘Yabqa Wajho Raabiq’ Marxist and monotheistic humanism are united and in poems like ‘Mere Dard Ko Jo Zuban Mile’ (If My Suffering Found a Tongue), one finds the reflection of Iqbal’s philosophy of ego. (Malik, 2008, pp. 105-06)

Faiz laments smashed mirrors, diamond flakes and galaxies of Beirut. He invokes the heavenly powers to illumine the streets of Lebanon. His agony and optimism burst forth in the following lines:

One Palestine has been destroyed
By my enemies
But my agony has given birth
To innumerable Palestinians. (tr. Hassan, 2006, p. 196)

Universality of Faiz’s Apocalyptic Vision

Faiz is internationalist in his ideological commitments. He did not confine himself to the cause of the oppressed in his homeland only. Of course, the frame of reference of his poetry was pre-dominantly the oppressed of his motherland but his sympathies were enlarged. His most cherished human value is love and respect for the fellow human beings. His large-heartedness outlives national and political configurations. The poet glorifies the forces of progress and change across the time and across the cultures. He always expressed his position over issues of international significance with courage and conviction. “Ham Jo Tareek Rahon Me Maray Gae” (An Elegy for the Rosenbergs) is a befitting example of universality of his vision. The poem eulogises the sacrifices of the Rosenbergs – American Scientists – who were tried for leaking American Nuclear secrets to the USSR. Faiz defends the act of the scientists on ethical and humanistic grounds. The poet affirms that American scientists were morally justified in sharing nuclear secrets of America with the outside world. For the poet, it is no crime to share a scientific invention of common human interest with people beyond geographical boundaries. The poet praises American scientists as

benefactors of mankind whose sacrifice will continue to inspire and motivate the purveyors of truth and hope:

But from the spot where we fell
 Others will set out, carrying our banner
 For we have shortened their journey
 Softened the pain they would have suffered
 Made the world of gift of our love
 We who fell by the wayside. (tr. Hasan, 2006, p. 194)

Faiz is a poet of creeds and faith. He had total conviction in them and therefore, he developed a close association and relationship between his life and art. He expresses these convictions through a mode not frustrating for the reader but clear and gripping. Faiz's dreamed future is antithetical to the prevailing evils of past and present like imperialist domination of African, Latin American and the Asian countries which held not only its political supremacy but also it was

an active process of social and cultural deprivation. It tried to weaken and destroy whatever was good, progressive, and forward looking in the old feudal or pre-feudal structures, by way of arts, skills, customs, manners, dignity, human values and mental enlightenment. It tried to sustain and perpetuate whatever was bad, reactionary and backward looking: ignorance, superstition, servility and class exploitation. (Majeed, 2006, p. 34)

We can derive from this statement by Faiz that his dream is to establish a society which is forward looking, accommodating, tolerant and where arts, skills, customs and native human values are cherished and honored with dignity.

Faiz is not parochial in his dreams and desires. He repeatedly addresses Africans and Asians in his prose and poetry and advises them to get rid of the sense of inferiority complex, and they should take pride in being the writers of Asia and Africa and not of the west. Faiz says:

For many Asian and African writers, international recognition still means some notice by the western media. Some of them are thus induced to set their sights while writing on western rather than their national readership, which frequently prevents both their experience and expression. There are enough nations

in Asia and Africa to make any writer 'international' without any western certification, if he is recognized in one or both continents. This needs some rectification not only in the outlook of the writer, but also of his readers. (Majeed, 2008, pp. 51-52)

Expressing his internationalist vision, Faiz says:

As a poet or artist, even though I run no state and command no power, I am entitled ...that I am my brother's keeper and my brother is the whole of mankind. (In Adeeb Khalid, n.d, p. 264)

Faiz's Apocalypse – A Mixture of Romance and Revolution

Progressive poetry of Faiz offers a mixture of romance and revolution. The poet has used romantic form and diction to express his political content. So Faiz's apocalyptic vision (dream) evolves from personal love into national love. His early poetry is passionately breathing with emotional love for his imaginary beloved:

Last night when I thought of you
All the deserts became fragrant with zephyrs.
Spring was everywhere and my heart
Suddenly came back to life. (tr. Hassan, 2006, p. 94)

The second phase of Faiz's maturation placed him face to face with oppressive socio-political reality and he admitted:

Life has alienated me
From the memory of your love.
More enticing than you
Is the suffering of this world! (tr. Hassan, 2006, p. 80)

This is the phase of Faiz's bristled soul with the miseries of his people. Both these streaks run side by side delicately intertwined in poetry. It is the compulsion of poetic mode to combine the two threads to make his expression suggestive and imaginative. It can, therefore, be divided into vertical steps: personal and collective. The two phases of poetry with their verticality refer to imaginative sublimation and gradual increase in intensity of emotion and gradual transference to greater referents of poetic symbolism. But unlike poetry, prose of Faiz is uni-dimensional. It is straight forward and affords no implications, connotations and suggestiveness. Its directness is its strength. One reason

of this mode is that most of the time he was writing for newspapers which seek direct communication to the reader. But he never lost sight of his dream and his ideal.

Faiz is consistently surfacing the romantic meaning and repressing the implied political meaning. The first layer makes Faiz's poetry immediately affective for the reader but the repressed meanings make the reader realize that it is not a cheap dream, rather it is his ideological destination shared by all the suffering masses of the world. In the words of Hafeez Malik, Faiz developed a "unique technique of *double entendre* in his fascinating verses which telescoped love and politics in a distinguishable duality-in-unity" (1967, p. 660). He may speak through symbols and metaphors but they do not carry the most prominent position in Faiz's poetry nor are they used for their own sake.

This blend of the romantic and the political has been evaluated by the critics and the readers of Faiz from different angles. Literary critics of Faiz like Prof Fateh Muhammad Malik and Shams-ur-Rehman Farooqi have dubbed the blend of the lyrical and the revolutionary in Faiz as ambivalence. Malik (2008) argues that the poetry of Faiz is conspicuous for conflict between the individual love and the collective love. This ambivalence reflects the poet's state of indecision about his artistic position. He is at once captivated by the feminine beauty of his beloved and dismayed over the bitter realities of life (p. 70). For Farooqi (2005), Faiz's glorification of the feminine charm runs counter to the progressive vision of art in which romantic love is considered a bourgeois sentimentality. Neither does this blend of tradition and innovation help maintain the tradition of Urdu romantic diction nor does it facilitate ideological strain of thought.

Those who disagree with the perspective of Malik and Farooqi argue that the blend of romance and revolution and tradition and modernity does not cause ambivalence in the poetry of Faiz. Instead, it has enlarged the scope of Urdu poetic tradition by embracing socio-political content in it. Furthermore, the mixture of the lyrical and the revolutionary is continuity as well as an evolution of Urdu poetic tradition. It is continuity that it retains traditional form and diction of Urdu poetry and it is an evolution as it transforms Urdu ghazal into a genre of socio-political content. To add to it, Faiz's treatment of love and

romance is a radical departure from Urdu romantic poetic convention in which the beloved is treated as the goddess who is far above the approach of the earthly lovers and their desires. Agha Shahid Ali (1990) affirms that Faiz does not adore his beloved as a celestial being. In his verse, the lover is no longer an earthly worshipper who is dismayed over the impossibility of any reunion with his beloved. Rather he is a vibrant and dynamic social activist who forces his beloved to share his concern for the fellow beings. The author says:

The beloved – an archetypal figure in Urdu poetry – can mean friend, woman, God. Faiz not only tapped into these meanings but extended them to include the Revolution... waiting for the revolution can be as agonizing and intoxicating as waiting for one's lovers. (1990, p. 132)

No doubt, Faiz had political affiliation with Marxist ideology and he used his poetry to express solidarity with the oppressed of the world but not at the cost of his profoundly artistic temperament. "Although personally Marxist-Leninist-oriented, he (Faiz) resisted accommodating his creative art within a given theoretical framework, never sacrificing his poetic integrity to the dictates of leftist ideology or text-book idealism" (Dryland, 1993, p. 171). Faiz used his pen as a tool for social change but he discarded the theory that art should become a tool for political propaganda. By mixing the tradition with contemporaneity, he avoided vulgarization of his art. "By humanizing his politics, Faiz avoided overpoliticisation of his verse" (p. 137). This criticism of the mixture of romance and revolution in Faiz establishes that the poet enlarges the scope of the emotion of love by elevating it to the level of an ideological commitment which is sine qua non for struggle and resistance against status quo. It also adds to the intellectual and aesthetic appeal of his political idealism.

Contemporary Intellectual and Political Significance of Apocalyptic Vision of Faiz

One of the important issues of the current research is the relevance of apocalyptic vision of Faiz in this unipolar world of globalisation because the poetry of Faiz was written when the world was bipolar. The relevance of Faiz's futuristic dream of creation of an oppression-free world order in our age can properly be gauged by identifying economic

parameters and priorities of globalised economy and the way it deals with the oppressed and the marginalised sections of society. Economic parameters of globalised world are free market, privatization, removal of all checks and balances on commerce and trade and elimination of workers union. Neo-liberalists and global agents claim that free market is the only way to achieve worldwide prosperity. But economic facts indicate that in post-war era, under the influence of international monetary institutions, developing countries have opened up their economies for free trade but it has not resulted in reduction of poverty in the developing societies. Rather privatization has increased the cost of public services, hence adding to the miseries of the poor. The only beneficiaries of deregulation are the transnational corporations. "The G-8 have consistently imposed a neo-liberal economic model that benefits the rich and powerful at the expense of the most destitute people in the world. This type of economics is characterized by privatization, deregulation and trade liberalization" (Hubbard & Miller, 2005, p. 3).

Furthermore, global agents who want to establish single currency system all over the world manipulate the economies of the developing world through financial institutions like IMF and World Bank which impose conditions on public spending in order to accelerate the process of deregulation:

Neo-liberal economists from the pulpit of the World Bank and IMF also lay down strict budgetary constraints on public spending as a condition of receiving aid and loans. In doing so, they prevent countries in the developing world from hiring doctors, nurses and health workers and purchasing much-needed medicines to fight diseases such as HIV/AIDs. (Hubbard & Miller, 2005, p. 8)

So globalisation is a purely bourgeois enterprise whose sole motive seems to control material resources of the world and to reduce the share of the workers in national income and generated capital. There is no denying that poetry of Faiz has gained more prominence in the unipolar world which claims inevitability of bourgeois cultural and economic patterns of behavior and thought. Dr Zia-ul-Hassan (2012) argues that during bipolar world pulpit denounced Faiz and progressive writers as atheists and communist agents but now religious clerics recite verses of

Faiz in mounting a critique of America's economic imperialism. "In my analysis, after the death of Faiz the number of his readers has increased manifold and the influence of his poetry continues to grow unabated" (p. 170). The most important reason of popularity of Faiz is the element of future hope and optimism which is not a poetic far cry but it springs from the poet's dialectical vision of history. "Future optimism in the poetry of Faiz is not that of a lunatic's dream, it is borrowed from profound analysis of thousand years of human history" (p. 168).

Furthermore, Faiz does not remain confined to the poetic depiction of socio-economic oppression and injustice, he actually defines the way forward through social action to create an exploitation-free world order because he believes that the masses can no longer be permanently contained into submission to oppression and injustice. "If there is one thematic thread which runs through the history of cultural substance, it is the refusal of our people to permanently accept injustice" (Faiz, 1976, p. 30).

To conclude, Faiz's apocalyptic vision and his critique of capitalism is a literature of higher educative and political value to mount a criticism of the neo-imperialist world order particularly in the absence of left-wing politics and trade unionism.

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CRITICAL DISCOURSE ANALYSIS OF DON DeLILLO'S *FALLING MAN* IN THE POST-9/11 SITUATION OF THE WORLD

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Abstract

This paper examines the post 9/11 novel, *Falling Man* by Don DeLillo and the world after disaster. It explores how the “falling bottle” engenders different falls, as discussed in the novel, to represent destruction, horror and division after the 9/11 events. Using the theoretical apparatus of Jean Baudrillard and Fairclough's model for Critical Discourse Analysis, we have attempted to outline the terrorists' plan of splitting the world and the extent to which they have been successful. In addition to post-9/11 literature, the study discusses the global political situation in the aftermath of 9/11. The toppling of Saddam Hussain's regime in Iraq, the rain of drone missiles in the northern areas of Pakistan, the fall of Mullah Umar's regime in Afghanistan are some of the incidents that are also the result of 9/11. This literary research concludes that DeLillo's description of the situation in the plane before it crashes into the World Trade Center, involves the minor action of a bottle followed by multiple falling actions.

Key Words: 9/11 events, post-9/11 literature, terrorism, fall

Introduction

The quotation “The bottle fell off the counter in the galley” reflects how the simple and inconsequential action of a falling bottle triggers mayhem in the world. On September 11, 2001, 8:46:40 the hijacked American Airlines Flight 11 hit the floors 93 to 99 of the World Trade Center, thus killing hundreds of people instantly and trapping hundreds others alive. At 9:03 there was another attack on the South Tower and yet another at 10:28 (Kean, 2002, p. 283).

The towers collapsed soon after these attacks. The Americans believed this incident to be the beginning of terrorism. However, according to Jean Baudrillard, it is not the beginning of terrorism but the response to American Hegemony. As he states in *The Spirit of Terrorism*, “When global power monopolizes the situation to this extent, when there is such a formidable condensation of all functions in the technocratic machinery, and when no alternative form of thinking is allowed, what other way is there but a *terroristic situational transfer*?” (Baudrillard, 2003, pp. 8-9). This article discusses the 9/11 events, their consequences in the form of destruction, horror and division

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as portrayed in the relatively new genre of contemporary literature and how *Falling Man* by DeLillo is emotionally supported by different falls as mentioned in the novel again and again.

Research Questions

- How does the action of a “falling bottle” engender different falls depicted in the novel, *Falling Man* by DeLillo?
- What is the significance of this action in the current geopolitical situation?

Literature Review

In order to analyze *Falling Man* by DeLillo, we need to discuss the impact of 9/11 events on literature, film and the geopolitical situation. Various literary and visual representations appeared after the September 11, 2001 attacks. Works of literature and culture along with music, movies, and plays reflected issues related to 9/11. *My Name is Khan* directed by Indian director, Karan Johar, *Khuda Kay Liye* by the Pakistani Shoaib Mansoor and *Fahrenheit 9/11*, by Michael Moore are some of the films that represent 9/11 and its aftermath. Some literary artists directly represent the catastrophe while others reflect the changes in the cultural and political milieu in its aftermath. These artists include poets, novelists, and dramatists who have been successful in portraying the juxtaposition of images and details of the fear, anger and dread that New Yorkers experienced on the day of the disaster and afterwards.

The terrorist attacks of September 11, 2001 became the framework for post-9/11 novelists who started creating dramatized characters and stories that centered on this horrifying event. American writers wrote stories of New York after the September 11 attacks, whereas Muslim writers like Laila Halaby (*Once in a Promised Land*) and Mohsin Hamid (*The Reluctant Fundamentalist*) with varied personal experiences, had entirely different perspective of the post-9/11 world. They have not depicted the details of the attacks and the conditions of the victims in the Towers; instead they talk about the racial discrimination that Muslims and Arabs faced in the aftermath of September 11, 2001, when a series of attacks were launched against Muslims.

Research Methodology

This research is qualitative in nature and focuses on DeLillo's *Falling Man* and the interpretation of 9/11 events in the novel. Since the focus of

my research is the result of a politically volatile situation that is caused by the events of 9/11, I have referred to Jean Baudrillard, the French political theorist. Keeping Baudrillard's theory in the background, I have used Fairclough's model for CDA (Critical Discourse Analysis) to analyze the novel.

Norman Fairclough, in his book *Language and Power* provides three elements of discourse, i.e., "text, interaction and social context" to the three stages of discourse analysis – "description of the text, interpretation of the relationship between text and the interaction; and explanation of the relationship between interaction and social context" (1989, p.109). For this research, I shall be focusing only on interpretation and explanation stages as being relevant to my study.

A. Interpretation (of the text by the discourse participants)

In the interpretation of texts, Fairclough poses the following questions:

- 1) What's going on? (Topic, purpose)
- 2) Who's involved?
- 3) In what relation?
- 4) What's the role of language? (1989, p.146)

B. Explanation

According to Fairclough, this portion deals with the effect that discourse has on practices, whether they are changed or sustained. Thus, explanation deals with social determinants, ideologies and their effects (1989, p. 166).

Falling Man: An Analysis

This genre of literature, which emerged in the aftermath of 9/11, covers the stories of victims, survivors, perpetrators and witnesses. They play their roles to show how they respond/ed to the experience of the moment. DeLillo in *Falling Man* demonstrates the events, terrorists and victims of the American community at the same time that he talks about global capitalism in the voices of Martin and Nina, the central characters.

DeLillo divides the novel into different chapters, portraying the protagonist Keith, his wife Lianne and the other victims undergoing trauma. Other chapters show the planning and activities of the terrorists, and how they achieve their goal of attacking the Super Power. This post 9/11 novel expresses both physical and mental trauma in the form of

anger, confusion and grief and these emotions are reflected in different places in the novel during and after the attacks on the twin towers.

Like many writers DeLillo reflects the consequences of the 9/11 events in New York City. With the crashing of the planes into the towers, the burning towers emit smoke and ash with DeLillo narrating the immediate response of the WTC survivors. The novel begins with one of the victims of the attack, Keith, bruised and bloody and with shards of glass in his hair and face, staggering out in the falling ash of the twin towers.

It was not a street anymore but a world, a time and space of falling ash and near night. He was walking north through rubble and mud and there were people running past holding towels to their faces or jackets over their heads. They had handkerchiefs pressed to their mouths. They had shoes in their hands, a woman with a shoe in each hand, running past him. They ran and fell, some of them, confused and ungainly, with debris coming down around them, and there were people taking shelter under cars.

After the attacks Keith wants to meet his estranged wife, Lianne and their son, Justin, and is therefore taken to their apartment and not his own. Nina, Lianne's mother, forbids her to resume the relationship with Keith, but she does not listen to her mother, instead she helps him to go to the hospital for treatment all the while hoping that this might help them to re-establish their relationship. In this chaotic situation when people are running for their lives and Keith is coming back home, he finds an abandoned briefcase in the darkened staircase hall. After searching for a few days he finds the owner, Florence Givens. Both of them share their experiences of surviving the disaster with this meeting developing into a short-lived affair, "They took erotic pleasure from each other but this is not what sent him back there. It was what they knew together, in the timeless drift of the long spiral down" (DeLillo, 2007, p.137).

Keith disappears at times making Lianne apprehensive and concerned. She is worried that her renewed relationship with her husband may come crashing down as it does happen at the end of the novel. Keith drifts away from her, because of his short lived affair with Florence who attracts him for a short period of time also by re-entering the poker-

tournament path, which he does in order to reduce his fears and divert his attention from the horrific experience of the 9/11 attacks and also to commemorate his two poker-playing buddies who died in the dreadful incident. Lianne is again alienated by Keith and “was ready to be alone, in reliable calm, she and the kid, the way they were before the planes appeared that day” (DeLillo, 2007, p.236).

Falling Man is not only about Keith’s family but also encompasses the characters of the terrorists, Hammad and Mohammad Atta who are involved in terrorist activities and thus have very important roles to play. DeLillo ranges into the minds of terrorists; discusses their planning from Hamburg to Florida and then to their final journey to a place which the terrorists believe is Paradise and where they will be given the status of martyrs. Along with the stories of survivors and terrorists, the novel narrates the story of a performance artist named Falling Man who stages falls from the tops of buildings in various parts of the city.

DeLillo elucidates the situation which converts an anxious student, Hammad, into a dangerous terrorist. Since Hammad is in a different society, he starts looking for a new friend who can help him to understand the culture and lifestyle in the US. In his innocence and nervousness he is trapped in the evil and heinous plans of the leader of the terrorists’ group, Mohammad Atta, who brainwashes him and drags him onto the path of terrorism. Hammad is introduced in the first chapter, ‘On Marienstrasse’ as one of the nineteen terrorists who attack World Trade Centre and therefore challenge American hegemony. In *Falling Man*, DeLillo explains the experiences of Hammad in the training camp. Later he is shown in the Hamburg cell of the plotters and later still in Florida for pilot training. Finally he is shown on the aircraft heading towards Manhattan to crash into the Twin Towers. Thus the novel gives us an insight into different aspects of his personality as being reflective of the life of a terrorist.

Representation of “fall” in *Falling Man*

Although the novel begins and ends with the falling towers when the planes crash into World Trade Centre, the falling bottle in the airplane is the beginning of things tumbling from their existing positions. DeLillo gives a metaphorical beginning to his novel by associating the image of a street with that of a space: “It was not a street anymore but a

world, a time and space of falling ash and near night” (DeLillo, 2007, p.3).

The novel ends in the same chaos when the protagonist, Keith, coming out of the towers sees things falling apart, people injured and shell-shocked: “They ran and fell”. With things falling apart the world is divided into two groups ‘Us’ and ‘Them’ the terms used by the Bush government in order to draw a line of demarcation between Muslims and Americans. “Either You are with us or with the terrorists.” Hamid, describing the arrogance and narcissistic attitude of Americans in his novel, *The Reluctant Fundamentalist*, states: “We are America, the mightiest civilization the world has ever known; you have slighted us; beware our wrath” (2007, p. 47).

DeLillo’s dealing with the word ‘Falling’ (in any form) makes us realize that with 9/11, things started to fall. The word ‘Falling’ is a key image in the novel showing the character of the performance artist, ‘Falling Man’, who imitates the fall of the people from the twin towers. It reminds people of “those stark moments in the burning towers when people fell” (DeLillo, 2007, p. 33). However, this spectacle is not accepted by the public which gets angry and starts shouting at him for spreading distress among them. The “puppetry of human desperation”, practiced by Falling Man, according to Baudrillard is because of the terrorists who have combined the high-tech resources of the super power with their own deaths, in order to bring about a destructive event (DeLillo, 2007, p.33). “The radical difference is that the terrorists, while they have at their disposal weapons that are the system’s own, possess a further lethal weapon: their own deaths” (Baudrillard, 2003, p. 20).

Don DeLillo has also discussed this new form of terrorism in his article, “In the ruins of the future”, where he states:

... a small group of men have literally altered our skyline. We have fallen back in time and space. It is their technology that marks our moments, the small, lethal devices, the remote-control detonators they fashion out of radios, or the larger technology they borrow from us, passenger jets that become manned missiles. (2001)

The novel thus relates the sequence of events as having been triggered by a minor incident, just as a snowball starts off by being a small object and

in rolling down the hill accumulates snow until it becomes a deadly weapon.

The first chapter sets off a series of scenes that are perplexing and demonstrate chaotic frenzy. In many places in the novel, DeLillo shows “falling people” either while they are running out of the towers or jumping out of towers in distress. “They ran and fell” (DeLillo, 2007, p.3). He also captures the heart-breaking and breath-taking moment when he sees a shirt dropping down out of the sky, “A shirt lifted and drifting in the scant light and then falling again” (DeLillo, 2007, p.4). This poignant sight induces terror among the viewers who watch it on television as also among the readers of the novel; however the 9/11 terrorists do not have any sympathy for American civilians.

Although Hammad, whom DeLillo places on the plane that strikes the first tower, is responsible for the disaster, he is reluctant because he cares about others. He asks Atta, “What about the others, those who will die?” (DeLillo, 2007, p.176). Whereas, Amir who is portrayed as unsympathetic and cruel gets impatient over Hammad’s hesitancy and reminds him of his duty to kill Americans, “There are no others. The others exist only to the degree that they fill the role we have designed for them.” These terrorists believe that “death is stronger than life” (DeLillo, 2007, p. 172). Hammad expresses his apprehensions regarding suicide attacks in order to attain a position in paradise: “But does a man have to kill himself in order to count for something, be someone, find the way?” (DeLillo, 2007, p.175). He is shown as being more humane; he misses his parents and writes them a letter about traveling and his job in the engineering firm but does not send the letter since he does not want to lie about his job.

An analysis of terrorism is given on the jacket of *The Spirit of Terrorism: A Requiem for the Twin Towers*, by Baudrillard:

Baudrillard sees the power of terrorism as lying in the symbolism of slaughter - not merely the reality of death, but a sacrificial death that challenges a whole system. Where the revolutionary of the past sought to conduct a struggle of real forces in the context of ideology and politics, the new terrorist mounts a powerful symbolic challenge, which, when combined with high-tech resources, constitutes an unprecedented assault on

an over-sophisticated and vulnerable West. (2003, Book's Jacket)

DeLillo presents the immediate aftermath in the streets by staying with Keith while he is moving back to the apartment of his estranged wife. He evokes the overwhelming shock by portraying the falling of the towers and the sound produced with that fall, "The buckling rumble of the fall" (DeLillo, 2007, p.3). The roar of the falling towers is not only mixed with the roar of the terrified victims and survivors, it also mingles with the cries of the innocent civilians who were assassinated in the following War on Terror. The burning towers and their collapse amidst the unpleasant smell of burning jet fuel shocks and terrifies the reader as it shocked and terrified the onlookers.

Don DeLillo believes that the 9/11 event is a reaction against the dominance of American culture. In the voice of Martin, he discusses the causes and consequences of the September 11, 2001 attacks and terms it the "narcissistic heart of the West" (DeLillo, 2007, p. 113). These lines by DeLillo match his words in the article, "In the ruins of Future", when he says:

Technology is our fate, our truth. It is what we mean when we call ourselves the only superpower on the planet. The materials and methods we devise make it possible for us to claim our future. We don't have to depend on God or the prophets or other astonishments. We are the astonishment. The miracle is what we ourselves produce, the systems and networks that change the way we live and think. (2001)

DeLillo believes that the 9/11 terrorists showed their reactions against the dominance of American culture. Baudrillard also mentions this notion in *The Spirit of Terrorism* as, a "gigantic abreaction" (2003, p.4). Hammad hates the American hegemonic culture and life style and says, "These people jogging in the park, world domination. These old men who sit in beach chairs, veined white bodies and base-ball caps, they control our world" (DeLillo, 2007, p.173). He thinks that Americans have never thought that this could happen to them, since they live in Utopia and are shaken awake when WTC falls. Baudrillard also holds American supremacy responsible since "the increase in the power of power heightens the will to destroy it" (2003, p.7).

Hammad's speech demonstrates the destruction, horror and division after the September 11, catastrophe. In *Falling Man*, DeLillo shows how Keith along with other victims of the attack emerges from the towers. They are all bruised, terrified and confused about the situation and surrounded by smoke without knowing where to go, all the time rushing towards what they think is a safe place. Their personal belongings, i.e., shoes, laptops, handbags, briefcases lie discarded and unclaimed in the streets. Papers including resumes, business documents, and contracts fly in a cloud of smoke and ash. DeLillo portrays these varied and various falling images in a realistic manner and as if broadcast from a newsroom: images of nervousness, dreadfulness and numbness. The different characters are shown to act out their roles so convincingly that they appear to be stuck in a dreadful situation. The sensory details are so clear and intense that a reader not only visualizes the horrific events of September 11, 2001, but finds him/herself with Hammad in the plane.

In the section, "In the Hudson Corridor" the situation inside the aircraft is shown with Hammad sitting in the cockpit, ready to attack the Tower. He is responsible for patrolling the aisle and keeping watch outside the cockpit with the box cutter in his hand. He is happy since he believes he will get a place in Paradise soon after his death, "Every sin of your life is forgiven in the seconds to come" (DeLillo, 2007, p.239). Although he feels pain because of the box cutter in his hand he ignores it and focuses on his target. He does not even care about the cries of the passengers and crew or when his seat starts vibrating just before the plane crashes into the tower and things start falling off the counters in the galleys.

DeLillo narrates the movement of the bottle on the floor of the plane and the different positions of the plane while it is moving towards the tower making the bottle roll, arc and spin, "The plane was flying erratically," then the position returns to normal flight, and then for a second time "the plane was flying erratically again" (Kean, 2002, p. 6). As soon as the plane crashes into the tower, a violent "blast wave" that hits the building throws the protagonist, Keith, into the wall of his office (DeLillo, 2007, p.239). Thus in a single sentence DeLillo sketches the

moment when the perpetrator and the protagonist meet each other through a new process of “organic shrapnel”.

A bottle fell off the counter in the galley, on the other side of the aisle, and he watched it roll this way and that, a water bottle, empty, making an arc one way and rolling back the other, and he watched it spin more quickly and then skitter across the floor an instant before the aircraft struck the tower, heat, then fuel, then fire, and a blast wave passed through the structure that sent Keith Neudecker out of his chair and into a wall. He found himself walking into a wall. He didn't drop the telephone until he hit the wall. The floor began to slide beneath him and he lost his balance and eased along the wall to the floor (DeLillo, 2007, p.239).

Hammad puts an end to his life by committing suicide and brings miseries not only to Keith but to all those people who are either directly or indirectly victimized by these attacks. These attacks not only traumatize the Americans, but the whole world has been affected by these attacks. Although Hammad is reluctant in perpetrating the dreadful attacks, he could not face Amir, the head terrorist, who convinces him to carry on with his commitment.

DeLillo's book does not only represent the objects falling on September 11, 2001, it also takes us to a space where things continue to fall whether it is the fall of the performance artist, Saddam's regime or the drone missiles in the northern areas of Pakistan that cause thousands of terrorists' attack in Pakistan in retaliation to these drone attacks.

Connotation of “Fall” in the Geopolitical Context

The word Fall is not only used in *Falling Man* by DeLillo to illustrate various falls as a result of the 9/11 attacks, it has had great impact on the political, economic and cultural situation in the world. Since post-9/11 literature is based on the unprecedented attacks on the Twin Towers in New York City, on Pentagon in Washington D.C, and in Somerset County near Pittsburgh, killing more than three thousand people and damaging more than thirty buildings, it has brought great changes in the world politics.

Americans became suspicious against Islam and Muslims after 9/11 and passed malicious remarks about Islam and Muslims. Many incidents of attacks on people of Muslim or Arab descent occurred in the

first ten days of the catastrophe. On September 20, 2001, the then President of the United States, President George W. Bush in his speech to the nation asked to remain calm and promised to control terrorism by taking military action against all those nations who harbor terrorists, He said:

We will pursue nations that provide aid or safe haven to terrorism. Every nation, in every region, now has a decision to make: Either you are with us, or you are with the terrorists. From this day forward, any nation that continues to harbor or support terrorism will be regarded by United States as a hostile regime.

In *Falling Man*, DeLillo identifies terrorism with Islam when he portrays a group of people taking different forms of training, in order to achieve their goal, which is to attack America for its unrestrained power. His characters Martin and Nina advocate both sides, Nina blames Islam and Muslims as being unable of dealing with the West, "It's not the history of Western interference that pulls down these societies. It's their own history, their mentality. They live in a closed world, of choice, of necessity. They haven't advanced because they haven't wanted to or tried to" (DeLillo, 2007, p.47). On the other hand, he denies the fact that the attackers are not Muslims and that Islam itself does not support or favor such attacks. He is against President George W. Bush's notion of "Us and Them"¹ and stresses that there must not be any binary division. The content of his article, "In the ruins of future" is appropriate to the title of his essay, since most of the entire world changed "into the ruins of future." As an American he believes that Americans are not safe anymore because of the continual threats issued by different groups of terrorists.

Fall of Saddam Hussain's Regime

With the aim of including preemptive and preventive action, Bush decided to stretch the War on Terrorism to those states that he held responsible for pursuing WMDs. In his 2002 State of the Union address, Bush stated: "First we will shut down terrorist camps, disrupt terrorist plans and bring terrorists to justice. And second, we must prevent the terrorists and regimes who seek chemical, biological or nuclear weapons from threatening the United States and the world." Thus, after 2 years, on March 20, 2003 Saddam's regime was overthrown by the United

States and her allies and within a month, i.e. on April 9, 2003 the international media filmed the moment when the statue of Saddam Hussein was torn down. Saddam Hussein had disappeared but after several months in hiding, he was found on December 13, 2003 in a hole in the ground. Saddam Hussein was hanged at the Kadhimiya military base near Baghdad on 30 December, 2006. In the eyes of the US government, the fall of Saddam's regime, heralded a new era of democracy for the Iraqi people.

Fall of Mullah Umar's Regime

The United States had wanted Mullah Umar for sheltering Osama bin Laden since 2001. After the 9/11 attacks in a BBC interview he is reported to have said, "You (the BBC) and American puppet radios have created concern. But the current situation in Afghanistan is related to a bigger cause – that is the destruction of America...This is not a matter of weapons. We are hopeful for God's help. The real matter is the extinction of America. And, God willing, it [America] will fall to the ground."

Mullah Mohammad Omar ruled Afghanistan from 1994 to 2001, as the leader of the Taliban and was given the title "Ameer-ul-Momineen" in 1996. Qari Nasrullah in an interview to Chris Hughes on 4 October 2001 stated that Mullah Umar was a close friend of Osama bin Laden and both of them would set up religious tyranny in Afghanistan. He also stated that even though every region had its own leader yet Mullah Umar had imposed strict Islamic rule in Afghanistan and his orders were obeyed throughout the country.

Since the plot of the 9/11 attacks had been prepared by Taliban and al-Qaeda, U.S. President George W. Bush decided to oust the culprits from Afghanistan. All the hijackers of 9/11 had been trained in Afghanistan so Bush demanded that the Taliban leader Mullah Mohammed Omar hand over Osama bin Laden, and all the other Al-Qaeda leaders who had taken shelter in Afghanistan, to the United States. When Omar refused his demand, the U.S. government decided to wage war against Afghanistan and on 7 October 2001, Operation Enduring Freedom was launched with airstrikes on Taliban and Al Qaeda targets to stop Al-Qaeda from using Afghanistan as a base for terrorist activities. In this way the Bush government and its allies forced the Taliban to leave Afghanistan and build their own bases for military operations across the

country. After the U.S. military operation, Omar went into hiding and it is still not known whether he is alive or not since, in 2012, it was revealed that Mullah Omar had purportedly sent a letter to Barak Obama for peace talks. In addition to this, a biography was posted on 5 April 2015 to commemorate Omar's nineteenth year as supreme leader. It was also asserted in the biography that he was still involved in "jihadi activities", challenging the idea that he was not alive.

Fall of Drone Missiles on Pakistani Soil

Pakistan suffered in the aftermath of the 9/11 attacks and the United States officials pressurized the Pakistani government to support the US by allowing them to set up their air bases and overflight permission. Vis-à-vis any information about the suspected terrorists, Pakistan was also supposed to inform the FBI. Since Taliban and Al-Qaeda had taken shelter in the northern areas of Pakistan, the Pakistani government helped the US government to arrest them but the U.S. government being not really content with what Pakistan had done, attacked the northern areas of Pakistan with drone missiles and from 18 June 2004 to 21 May 2015, there were 386 drone attacks in Pakistan that killed thousands of civilians. In a meeting on 23 December, 2013, at the oval office of the White House, the president of Pakistan, Mohammad Nawaz Sharif urged US President Obama to end American drone strikes: "The use of drones is not only a continual violation of our territorial integrity but also detrimental to our resolve and efforts at eliminating terrorism from our country."

Pakistan is still facing the aftershocks of the 9/11 attacks. After the invasion of Afghanistan, Taliban and Al-Qaeda went into hiding in the northern areas of Pakistan. The U.S. Government has thrown thousands of missiles in these areas, in order to kill the militants and in retaliation there have been a number of suicidal attacks in Pakistan killing thousands of innocent civilians, including children and women. Shahid Javed Burki in "Pakistan after 9/11" writes:

The Taliban reacted to these defeats by launching terrorist attacks in many urban centers, particularly in Punjab, killing more than 15,000 people over the last six years. The people of Punjab, the country's largest province – accounting for 56% of

the country's population and 60% of its GDP – regard the Pashtun attacks as a form of inter-ethnic violence.

Conclusion

This literary research concludes that DeLillo has presented the heinous attacks of 9/11 through the dreadful scenes created in the plane at the time of the attacks and in the city of Manhattan after the attacks. The appalling situation inside the plane before it crashes into the World Trade Center and the wounded people running out of the Twin Towers into the streets is triggered by the inconsequential rolling and spinning of a small bottle that causes other things to fall. The plane crashes into the tower throwing Hammad, the perpetrator, from the plane into the tower where Keith, the protagonist, is thrown out of his office chair into the wall. The towers start tumbling down, filling the street with falling ash and smoke and forcing people to jump out of the tower in distress. The carnage and destruction do not stop here but lead to multiple falls throughout the world thus bringing about a major upheaval in the geopolitical situation of the world by overthrowing Saddam Hussain's regime. The reason given for this overthrow is termed as the necessity of destroying Weapons of Mass Destruction, forcing Mullah Omar and al-Qaeda to leave Afghanistan and hide in different areas of Afghanistan and the Northern Areas of Pakistan. In addition to this, the U.S. government is still attacking the Northern Areas of Pakistan with drone missiles in order to kill militants. These attacks have caused massive destruction in these areas by killing a large number of innocent civilians including women and children and a very small number of militants. As a result, Pakistan has undergone hundreds of suicidal attacks in different areas of the country. The attacks on the World Trade Center thus prove the justification of Baudrillard's statement that terrorists have fashioned a new form of terrorism by combining the high-tech resources of the Super Power with their own deaths, in order to compromise American hegemony.

In undertaking Post-9/11 fiction as the material for this study we have tried to prove that there is a lot of scope for future researchers in the field. Post 9/11 fiction can be analyzed from different perspectives as for instance, a comparison between the viewpoints of Muslim and non-Muslim writers can make a significant contribution to further research.

9/11 fiction also opens up different areas of research in the field of contemporary literature and geopolitics for individuals from varied backgrounds. It is hoped that future students and researchers will be stimulated and motivated to conduct further research in the area in order to highlight the significance of cross-cultural harmony and how it can be maintained in this troubled world of today.

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USAGE OF SOCIAL NETWORKING SITES BY UNIVERSITY STUDENTS OF PAKISTAN

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Abstract

The purpose of this article is to explore the reasons for using social networking sites particularly facebook. The data was collected from 126 university students through a self-administered questionnaire and later on analyzed through basic inferential statistics and factor analysis. The results have shown that students are using these sites to access current affairs, to entertain themselves, to discuss educational matters, to trace friends and family members and for personal chatting. They also use these sites to explore online shopping sources, to express personal feelings, to search life partner and to talk to friends and family members. In addition to this, people are using these sites to tease other people. This research has also highlighted some limitations.

Key Words: Social networking sites, Facebook, Pakistan, Reasons, Factors

Introduction

Social networking sites (SNS hereafter), also called social media, such as Facebook and Twitter, a computer mediated communication technology, have infiltrated every aspect of people's life (Correa et al., 2010; Tapscott, 2008). SNS is an online communication method in which computers are used as a tool to generate profiles online and to build personal network which allows them to connect to other people (Lenhart & Madden, 2007; Kang & Lee, 2010; Lipsman, 2007; Subrahmanyam et al., 2008). SNS is a virtual environment which allows users to share images, photos, and texts, and to link with other people available on the same network (Lin & Lu, 2011; Boyd & Ellison, 2010; Tapscott, 2008; Powell, 2009). SNS, particularly Facebook, is one of the fastest growing personal networking tools. Its evidence can be seen from the fact that the users of Facebook have increased from 150 million to 350 million between January to December 2009 (Eldon, 2009) and a large number of them are young people (Subrahmanyam et al., 2008; Lenhart & Madden, 2007). Although, the research on the use of social networking sites by young people is increasing (Ellison et al., 2007; Valkenburg et al., 2006; Subrahmanyam et al., 2008; Roblyer et al., 2010), still a little is known about why and how they use these sites (Pempek et al., 2009). This research is targeted to fill this gap particularly focusing on the reasons

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for using these sites by young people of Pakistan. The specific research question which will be addressed in this research is: what are the reasons for using social networking sites by university students? The remainder of the paper is organized as follows: The next section reviews the literature on the use of social networking sites. After that a section on research methodology has been written. The penultimate section presents the data analysis results. The last section presents the conclusion of this research and highlights avenues for the future researchers.

Literature Review

Evolution of Social Networking Websites

The creation of SNS is a huge technological development. These sites are widely used by the millions of people across the world. Classmates.com was the first official SNS founded in 1995. Later on, in 1997, SixDegree.com was established. These developments led to the emergence of Cyworld (in 2001), Friendster (in 2002), Skyblog (in 2002), Orkut (in 2004), Myspace (in 2005), Yahoo 360 (in 2005), Twitter (in 2006) and Facebook (in 2006). At the moment, there are over 100 social networking sites connecting millions of people around the World.

Uses of Social Networking Sites

The previous literature has shown that adults are using social networking sites for various reasons. The pertinent reasons are to stay in touch with their friends and family members (Subrahmanyam et al., 2008; Lampe et al., 2007; Lenhart & Madden, 2007; Pempek et al., 2009; Wiley & Sisson, 2006), to spend their free time (Subrahmanyam et al., 2008) and to check whether their friends have accounts on these sites (Subrahmanyam et al., 2008). Sometimes, these sites are used to make plans with their friends and family members (Lenhart & Madden, 2007; Subrahmanyam et al., 2008; Pempek et al., 2009) and to meet new people (Subrahmanyam et al., 2008; Lenhart & Madden, 2007; Pekpek et al., 2009). People are also using these sites to express their opinions, to comment on people's profile, and sometimes to share their favorite music and video clips (Subrahmanyam et al., 2008; Pempek et al., 2009). These sites are also being used for flirting purpose (Subrahmanyam et al., 2008; Lenhart & Madden, 2007). Authors have pointed out that people use social media particularly facebook to maintain existing offline

connections (Ellison et al., 2007; Wiley & Sisson, 2006). It is not the case that people are only using these social networking sites for relationship building rather than using them for academic purposes. Authors have pointed out that people use social media to discuss educational matters such as: school work, assignments, and presentations etc (see Karlin, 2007; Roblyer et al., 2010; Pempek et al., 2009). A study on youth suggests that respondents sometime use social media to let others know about them (Wiley & Sisson, 2006; Pempek et al., 2009) and also to gauge peer opinions about themselves (Valkenburg et al., 2005). Previous research also suggests that people also use social media sites for lurking and to read others posts (Suziki & Calzo, 2004; Pempek et al., 2009). Evidence of reading other people's profile and looking into their photos has also been found by Pempek et al. (2009). In addition, people also perform such activities as reading posts on their walls, viewing posts on others walls, and posting on their walls on the social media (Pempek et al., 2009). Sometimes, these sites are used to share jokes with friends and family members (Pempek et al., 2009).

Research Methodology

In this research, the data was collected through a self-administered questionnaire based on the work of previous authors notably Subrahmanyam et al. (2008), Lampe et al. (2007), Lenhart & Madden (2007), Pempek et al. (2009), Wiley & Sisson (2006), Karlin (2007), Roblyer et al. (2010), Valkenburg et al. (2005), and Suziki & Calzo (2004). After the initial development of the questionnaire, a pilot study was conducted to determine the relevance and the appropriateness of the questions included in the questionnaire. For this purpose, the data was collected from 20 respondents. Based on the analysis of the pilot data, a few items were found irrelevant and were deleted from the final questionnaire. The finalized questionnaire was later distributed among the students of business administration at BZU Sahiwal. Among the 150 questionnaires distributed, 126 questionnaires were collected yielding a response rate of 84%. Among the respondents, 56% are male and 85% of them have age between 20-23 years. 70% of the respondents have master degree, 24% have bachelor degree, and 6% have M. Phil degree. Further, 57% of the respondents are living in urban areas.

Table 1: Sample Description

Items	Frequency	Percentage
Gender		
Male	70	55.56
Female	56	44.44
Age		
20-23 Years	118	85.7
24-26 Years	18	14.3
I am a student of		
Bachelor Degree (e.g. BBA)	30	23.8
Master Degree (MBA)	88	69.8
MPhil Degree	8	6.3
I live in		
Urban Area	72	57.1
Rural Area	50	39.7

Data Analysis

Table 2 shows that Pakistani students are using social networking sites for numerous reasons. The main reasons for using social networking sites are to share pictures with friends and family members (t-value = 16.352, p-value = 0.000), to get new ideas (t-value = 13.124 , p-value = 0.000), to access news (t-value = 15.798 , p-value = 0.000), to know what is happening in the world (t-value = 12.939, p-value = 0.000), to talk to friends and family members (t-value = 13.367, p-value = 0.000), to entertain themselves (t-value = 10.048, p-value = 0.000), to share educational activities (t-value = 11.551, p-value = 0.000), and to make free calls (t-value = 8.562, p-value = 0.000). In addition to this, students are using these networking sites to trace out childhood friends (t-value = 9.400, p-value = 0.000), to monitor others' activities (t-value = 8.443, p-value = 0.000), to activate personal profiles (t-value = 8.648, p-value = 0.000), to spend free time (t-value = 6.327, p-value = 0.000), to wish and celebrate birthdays (t-value = 6.575, p-value = 0.00), to discuss study related matters (t-value = 7.984, p-value = 0.000), to express opinions about current issues (t-value = 6.388, p-value = 0.000), and due to less costly method of communication (t-value = 5.577, p-value = 0.000). It is

also used for personal chatting (t-value = 6.759, p-value = 0.000), to save money (t-value = 5.620, p-value = 0.000), to become a member of different forums and networks (t-value = 5.937, p-value = 0.000), and to explore new jobs (t-value = 4.956, p-value = 0.000). Sometime students are using these sites to know various sources of online shopping (t-value = 3.752, p-value = 0.000) and to know various products available for sale (t-value = 3.650, p-value = 0.000). In addition to the above, people are using these sites to publish personal achievements or accomplishments e.g. increase in salary, promotion, and acquisition of a house or car (t-value = 3.021, p-value = 0.003). The research has shown that factors such as playing games (t-value = 0.346, p-value = .730), advertising products (t-value = 0.354, p-value = 0.724), shopping online (t-value = -0.570, p-value = 0.570), and attracting people towards themselves (t-value = -0.826, p-value = 0.410) were found insignificant. Moreover, elements such as expressing personal feelings (t-value = -3.068, p-value = 0.003), searching life partner (t-value = -5.495, p-value = 0.000), and making friends to get rid of family isolation (t-value = -2.578, p-value = 0.011) were found negatively significant.

Table 2: Usage of Social Networking Sites by Pakistani Students

Items	N	Mean	Std. Deviation	t-value	Sig-value
To share pictures with friends and family members	114	4.281	.836	16.352	.000
To get new ideas	126	4.175	1.005	13.124	.000
To access news	112	4.161	.778	15.798	.000
To know what is happening in the world	114	4.158	.955	12.939	.000
To talk to friends and family members	114	4.140	.911	13.367	.000
To know about friends and family members	114	4.123	.997	12.027	.000
For entertainment purpose (e.g. Music, videos etc.)	126	4.000	1.117	10.048	.000
To share educational activities	126	3.873	.848	11.551	.000
Because it allows me free calls	118	3.848	1.075	8.562	.000
To trace out childhood friends/ classmates /relatives etc.	112	3.839	.945	9.400	.000
Due to less costly method of communication	124	3.742	.918	8.996	.000

People use social media to monitor others' activities	114	3.737	.932	8.443	.000
To update personal activities/status	114	3.684	.845	8.648	.000
To spend free time	126	3.683	1.211	6.327	.000
To wish/celebrate birthdays	112	3.679	1.092	6.575	.000
For personal chatting	114	3.667	1.053	6.759	.000
To discuss study related matters	126	3.651	.915	7.984	.000
To express my opinion about issues/topics	114	3.614	1.026	6.388	.000
To save money for talking to friends and family members	124	3.613	1.214	5.620	.000
To get knowledge by becoming a member of a forum	122	3.557	1.037	5.937	.000
To know available jobs	124	3.548	1.232	4.956	.000
To discuss academic matters	124	3.532	.825	7.221	.000
Due to cost effective medium of communication	126	3.460	.927	5.577	.000
To know sources of online shopping	126	3.413	1.235	3.752	.000
To discuss current issues (e.g. Imran Khan's marriage, earth quake, terrorist attack)	114	3.404	1.274	3.381	.001
To know about products available for sale	126	3.397	1.220	3.650	.000
To share information (e.g. Birth day, salary, promotion)	112	3.357	1.251	3.021	.003
To play games (e.g. Candy crush)	126	3.048	1.543	.346	.730
To advertise my products	126	3.048	1.512	.354	.724
For online shopping purpose	126	2.937	1.251	-.570	.570
To attract people towards me	114	2.912	1.133	-.826	.410
To make friends to get rid of family isolation	110	2.746	1.035	-2.578	.011
To express personal feelings	112	2.679	1.109	-3.068	.003

To search life partner	112	2.304	1.341	-5.495	.000
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Consequences of Social Networking Sites

Table 3 presents the consequences for using social networking sites. The result shows that respondents have the opinion that people use fake identities on the social media sites (t-value = 13.661 p-value = 0.000) and they use them to tease other people (t-value = 10.085, p-value = 0.000). Further they have the opinion that social media sites hurt the privacy of the users (t-value = 11.431, p-value = 0.000). The respondents have further argued that social media sites have resulted in decline in physical interaction among people (t-value = 9.934, p-value = 0.000) and increase in divorce rate (t-value = 6.651, p-value = 0.000).

Table 3: Consequences of Social Networking Sites

Items	N	Mean	Std. Deviation	t-value	Sig-value
People use fake ids on the social media	114	4.351	1.056	13.661	.000
Social media hurts privacy of people	114	4.123	1.049	11.431	.000
Due to social media physical interaction is declining	114	4.035	1.112	9.934	.000
People use social media to tease others	114	3.947	1.003	10.085	.000
Social media is causing increase in divorce rate	114	3.737	1.183	6.651	.000
To monitor activities of friends and family members	114	3.175	1.131	1.657	.100

Factor Analysis

After analyzing the reasons for using social networking sites, a factor analysis was performed through varimax rotation and is presented in Table 4. The Kaiser-Meyer-Olkin (KMO) measure of sampling adequacy (i.e. 0.452) and the Bartlett's Test of sphericity (Approx. Chi-Square = 1333.68, df = 351, p-value = 0.000) supports the factorability of the items included in the analysis. The results revealed the presence of nine factors and these nine factors explain a cumulative variance of 71.57%. The first three factors have four significant loadings, the fourth factor has three significant loadings, and the last four factors have two significant loadings. The loading scores vary from 0.515 to 0.880. The factors

extracted through the factor analysis are: current affairs, entertainment, discussion of educational matters, trace friends and family members, personal chatting, exploration of online shopping sources, express personal feelings and search life partner, teasing people, and to talk to friends and family members.

Table 4: Factors considered important in using social media

Items	Current Affairs	Entertainment	Educational matters To trace friends and family members	Personal Chatting	Shopping sources	Express personal feelings and search life partners	To tease others	Less costly method to talk to friends and family members	Commonality Score
To know what is happening in the world	.842								.813
To discuss current issues	.802								.772
To access news	.778								.757
To express my opinion about issues/topics	.649								.757
For entertainment purpose (e.g. Music, videos etc.)		.767							.751
To update personal activities/status		.764							.708
To make friends to get rid of family isolation		.564							.591
To share information (e.g. Birth day, salary, promotion)		.544							.667
To discuss academic matters			.833						.731
To discuss study related matters			.660						.730
Due to cost effective medium of communication			.564						.702
To share educational activities			.510						.515
To trace out child hood friends/ classmates /relatives etc.			.732						.681
To spend free time			.676						.698
To talk to friends and family members			.621						.718
For personal chatting				.757					.634

To share pictures with friends and family members	.741								.688
To know about products available for sale	.834								.812
To know sources of online shopping	.720								.653
To express personal feelings	.813								.752
To search life partner	.749								.717
People use social media to tease others	.918								.880
People use fake ids on social media	.799								.830
To save money for talking to friends and family members									.726
									.798
To know about friends and family members									.647
									.670
Eigen-Values	2.74	2.54	2.24	2.22	2.07	2.04	1.95	1.83	1.68
Percent of Variance	10.15	9.42	8.31	8.23	7.65	7.54	7.21	6.78	6.23
Cumulative	10.15	19.58	27.89	36.12	43.77	51.31	58.54	65.33	71.56

Conclusion

Analysis of the collected data through basic inferential statistics and factor analysis techniques has highlighted numerous reasons that can be grouped into nine main factors. The resultant factors are current affairs, entertainment, discussion of educational matters, trace friends and family members, personal chatting, exploration of online shopping sources, express personal feelings, search life partner, and to talk to friends and family members. The findings of this research are consistent with the findings of existing literature (see Subrahmanyam et al., 2008; Lampe et

al., 2007; Lenhart & Madden, 2007; Pempek et al., 2009; Wiley & Sisson, 2006). The result shows that students are using social networking sites to explore online sources, to access current affairs, and for entertainment purpose. These findings have implications for the companies and require them to advertise their products through social media along with the traditional advertising media. This study also shows that people are using social networking sites to discuss educational matters and this finding highlights the need for the use of social media for educational institutions. In addition to this, people are using these sites to tease other people. This finding has implications for the policy makers and requires them to develop laws to control the misuse of social media. The findings of this study also bring implications for the parents as this research shows that social media is used to trace friends and family members, to express personal feelings and to search life partner. This kind of behaviors seems to be less acceptable for developing countries' societies in general and the Pakistani society in particular. Therefore, the parents need to monitor the activities of their kids on social media.

This research is not free from limitations. In this research only one social networking site was assessed. Other sites may be used in different ways. Therefore, future researchers are required to assess the use of other sites such as twitter, myspace etc. Further, this research took the opinions of university students only and non-university adults may use these sites in a slightly different ways. Therefore, incorporation of the opinions of non-university adults may provide other insights. This research focuses on the reasons for using social networking sites and used a survey method only. The use of other research methods particularly diary method may provide an insight about the amount of time spent on social media.

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SHAKESPEARE'S CALIBAN: A PROTOTYPE-COLONIZED AND CALIBAN PARADIGM

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ABSTRACT

This study focuses on Shakespeare's character Caliban in *The Tempest* in postcolonial perspective. Caliban has become a catch word in the postcolonial world as a metaphor for the colonized. All the heterogeneity of the postcolonial theory and its vocabulary can be employed to explore the phenomenon of Caliban. Traditionally Caliban has been treated as a savage, half-man and half animal and has not been given the critical attention that it deserved as postcolonial subject. Western critics have been very generous towards Shakespeare and have ignored the colonial content in his works. Likewise Caliban was also spared any such critical gaze. Postcolonial theory provides framework for the study of the colonial texts in the postcolonial perspectives allowing the readers and critics alike to question and dismantle the colonial mantra about the colonized other. A close reading of *The Tempest* in postcolonial perspective shows how Caliban is a prototype colonized subject embodying all the major traits and characteristics that a colonial representation of the postcolonial subject entailed. Caliban has overtaken not only Prospero but also Shakespeare. His appropriation in the post-colonial world has given him a life of his own. He is no longer dependent for his life and survival on Shakespeare. Caliban has outlived Shakespeare. He is a living phenomenon ready to take on as many identities and lives as he likes. Once Shakespeare wrote Caliban, now Caliban writes Shakespeare.

Key Words: Caliban, colonization, race, slavery, dehumanization, hybridity

Introduction

Shakespeare's plays which for generations have been studied as standing for the universal human experience untainted by any prejudice or bias and exemplifying the best of human nature have taken a new turn in the wake of contemporary demystifying critical activity. Dr Johnson, A C Bradley, C M Bowra, Wilson Knight, Dover Wilson saw Shakespeare as the culmination of human intellect and perfection of objective representation of human nature and life. They did not see the issue of race in *Othello* and *Tempest*; they did not see the female characters underrepresented or misrepresented. They could not imagine saying anything that could in any way imply a skeptic look at any of Shakespeare's work. Their only business was to eulogize Shakespeare and praise him as much as they could. They ignored that Shakespeare's works were instrumental in regimenting the European prejudices against

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the non-Europeans, non-Christians, blacks and women. In the contemporary interrogatory spirit Shakespeare emerges as an accomplice in the great game of racial, political and ideological hegemony. "Shakespeare's plays have been an extraordinary powerful medium between generations and cultures, a conduit for transmitting and shaping ideas about colonialism and race (Loomba, 2005, p. 5).

The Tempest is 'the world's most contested text in the critical sphere (Peter and Sherman,2000,p.ix).It offers unlimited space for questioning of issues of colonization, imperialism, race, language, exploitation, education, hybridity and syncreticity. It also provides opportunities to the postcolonial critics to question the status of Shakespeare as a playwright of universal values and human nature. *The Tempest* with its setting, characterization, language and themes has broad scope of appropriation and it has been enlisted in the resistance projects of discovering lost cultural roots and identities. Until recently Shakespeare's reputation has mainly rested on his famous quarto of tragedies including *Hamlet*, *King Lear*, *Macbeth* and *Othello*. *Othello* will continue to be studied with more rigor and enthusiasm though for different reasons, but the play which will haunt Shakespeare for ages to come is *The Tempest*. Caliban has emerged as a bigger metaphor than its creator Shakespeare in the postcolonial world. As Bloom says: "Caliban ...has become an African Caribbean heroic Freedom Fighter...Caliban has over taken the play" (Bloom,2005,p.2).

Literature Review

The Tempest is generally taken as Shakespeare's last play and it is agreed that this play was written in 1611. It was presented in the court of King James many times and was appreciated by all and sundry. This play falls in the category of Masques which were very popular in those days. It is also called an allegorical play and sometimes a romance with metaphysical concerns and as Shakespeare's valedictory tribute to the power of art and theatre.

'*The Tempest*' has enjoyed great popularity and has been acclaimed as the final work of the mature art of Shakespeare. As Hazlitt said "It is one of the most original and perfect of Shakespeare's productions and he has shown in it all the variety of his powers. It is full of grace and grandeur (Hazlitt quoted in Smith, 1969, p.1).

The Tempest was always treated as a play with Shakespeare himself present in the play as Prospero. Prospero's magic is treated as Shakespeare's magic. The other characters are also treated metaphorically as if they were just symbolic without any referent in real life. This kind of treatment would add fairy like quality to the play which would then appear as something supernatural. "Campbell in 1838, suggested that Prospero is Shakespeare himself and his magic is his dramatic art. We can learn from Lowell, in 1870 that Prospero represents Imagination, Ariel is Fancy, and Caliban stands for brute Understanding" (Smith, 1969, p.1).

Critics find '*The Tempest*' with its scenery, music and all such stuff as enchanting, romantic and something out of this world. As Quiller-Couch says of this play "Magic and music meet in *The Tempest* and are so wedded that none can put that asunder" (Quiller-Couch, 1969, p. 15). Quiller-Couch speaks of Shakespeare's generosity for his gross, earthy and carnal characters such as Caliban. Shakespeare has always been credited with showing mercy and benevolence towards Caliban. Prospero is appreciated for his father like treatment of childish Caliban who needs care and affection. Prospero's cruel treatment of Caliban is justified on the ground that he deserved it. If he is treated gently, he is treated so that he deserves it. If he is punished, he is just meted out justice. There is no cruelty in it. He is always wrong and no punishment would be cruel to him. These critics ignore the fact that animal figure they discuss as 'below humanity' is a dispossessed human being. The way Caliban is treated as dog is outrageous. Caliban is for all practical purposes a dog. "Good dog!" Good monster!" Our sense of Justice too helps this instinct: Caliban has the right of it when he snarls (Quiller-Couch, 1969, pp. 17-18).

Quiller evokes the familiar metaphor of 'noble savage' to characterize Caliban. He is impressed by Shakespeare's magnanimity in portraying Caliban with such a great artistic skill. He calls Caliban a product of nature which can also be perverse. Shakespeare has acted with all fairness while creating this inhuman creature. "But no man can be catholic as Shakespeare was without being fair, and so while the nature of Caliban is the essence of grossness, there is no particle of vulgarity in it" (Quiller-Couch, 1969, p.18).

Irony is one of the elements of literature that keeps the works of literature moving and its readers enthralled. But did one ever think that the critics who were once authorities and final word on literature would appear ironic when studied in the postcolonial perspective. No critic looks more ridiculous than Wilson Knight. His essay 'Myth and Miracle' looks like ridiculing Shakespeare. One has to convince oneself that he was not ironical in tone and all that he was saying was a serious matter. Discussing *The Tempest*, he says that

The Tempest is at the same time a record of Shakespeare's spiritual progress and a statement of the vision to which that progress has brought him... The *Tempest* is thus at the same time the most perfect work of art and the most crystal act of mystic vision in our literature". (Knight, 1969, p.24)

The Tempest definitely marks the culmination of Shakespeare's spiritual progress. What was spiritual in Shakespeare then? It was the quest for colonization and riches of the colonized world through conquest, occupation and exploitation of human and natural resources of the colonized world. No doubt Wilson was right in declaring this play a 'mystic vision' for this play still continues to mystify the readers with its mysterious overtones which have started demystifying the genius of Shakespeare.

Wilson Knight was not the only critic to be snared by the enchantment of *The Tempest*. Dover Wilson (1969) was enthralled by its poetry and romance. He finds it as poetic as Keats's poetry is and embodying the same level of beauty and truth as we find in Keats's odes. He declares that if Shakespeare was concerned with Truth in *King Lear*, he was concerned with beauty in *The Tempest*. And in his view *The Tempest* can be compared only with the works of Keats. "If we are to talk about *The Tempest*, it must be as poetry; in *The Tempest* he succeeded in showing Beauty, at its serenest, most magical and most blessed, as Truth. Keats is his nearest of kin" (Wilson, 1969, p.42).

Wilson does not fail to quote Keats' famous line that beauty is truth, and truth beauty while discussing *The Tempest*." He would never have thought of the fate of the beauty he was talking of and the bitterness of the truth that would become so harsh in coming days.

Loomba and Orkin in their phenomenal work 'Postcolonial Shakespeare' have argued that Shakespeare's plays owe much of their aura to the colonial authority which nurtured his plays and which promoted them. The colonial administrators used Shakespeare to stamp the superiority of the civilized race and 'to reinforce cultural and racial hierarchies'.

Shakespeare was made to perform such ideological work both by interpreting his plays in highly conservative ways (so that they were seen as endorsing existing racial, gender and other hierarchies, never as questioning or destabilizing them and by constructing him as one of the best, if not the best, writer in the whole world. (Loomba and Orkin, 1998, p.14)

The break from the idolatry criticism of Shakespeare came with the emergence of postcolonial studies. The postcolonial critics have responded to Shakespearean plays in a variety of ways. They appropriated his plays in ways which exposed the racial and cultural bases of Shakespearean plays and doing so they also registered their own response to it. The critics have shown how Shakespeare's plays echo early modern racial and colonial discourses. As Loomba and Orkin say that the postcolonial critics and dramatists and activists 'appropriated Shakespeare as their comrade in anti-colonial arms by offering new interpretations and adaptations of his works (Loomba and Orkin, 1998,p.14).

The Tempest the world's most contested text in the critical sphere. It offers unlimited space for questioning of issues of colonization, imperialism, race, language, exploitation, education, hybridity and syncreticity. It also provides opportunities to the postcolonial critics to question the status of Shakespeare as a playwright of universal values and human nature. *The Tempest* with its setting, characterization, language and themes has broad scope of appropriation and it has been enlisted in the resistance projects of discovering lost cultural roots and identities. Until recently Shakespeare's reputation has mainly rested on his famous quarto of tragedies including Hamlet, King Lear, Macbeth and Othello. Othello will continue to be studied with more rigor and enthusiasm though for different reasons, but the play which will haunt Shakespeare is *The Tempest*. Caliban has emerged as a bigger metaphor

than its creator Shakespeare in the postcolonial world. Hulme and Sherman in 'The Tempest and its Travels' contend in this regard that in the second half of twentieth century there is major shift of emphasis from Shakespeare and Prospero to Caliban. "much of the credit has shifted from Prospero—and, through him, from Shakespeare—to Caliban" (Hulme and Sherman,2000,p.xi).Russell Hobson also shares the same position when he says "Shakespeare didn't invent Caliban; Caliban invented Shakespeare" (Hobson, quoted in Hulme and Sherman,2000,p. xi). He further says "Caliban is a hungry idea; he's always looking for someone to word him into being so he can have another go and may be win Miranda this time or next time. Caliban is necessary idea." (Hobson, quoted in Hulme and Sherman,2000,p. xi).

Leela Gandhi in her book 'Postcolonial Theory' has emphasized the importance of Caliban as metaphor of resistance .She talks of 'Caliban Paradigm' while quoting the famous altercation between Caliban and Miranda when Caliban retorts that he uses the language taught to him to curse them. "The dynamics of the 'Caliban paradigm' are seen to generate a host of creative anxieties among the anti-colonial literary practitioners. Nationalist writer-appropriators must both reorganize and subvert the authority of imperial textuality" (Gandhi, 1998, p.149).

Harold Bloom grudgingly admits in his introduction to 'Caliban', that "we are living in the age of Caliban" and doggedly defends it against any insinuation by the proponents of "contemporary 'School of Resentment' who covert him into an anti imperialist allegory" (Bloom, 2005, p.2). Kermode does not agree with typical, apologetic Bloomian refusal to accept the presence of racial, colonial and cultural content in Shakespeare's Caliban. He contends that "Caliban is the tearing – point of the play" (cited in Thieme, 2001,p.xxiv) .

Theoretical Framework

Bill Ashcroft et al, have referred to 'post-colonial' to cover "all the culture affected by the imperial process from the moment of colonization to the present day" (Ashcroft et al, 1989,p.2) Postcolonial theory covers all the

discussions about experience of various kinds: migration, slavery, suppression ,resistance, representation, difference, race,

gender, place and responses to the influential master discourses of imperial Europe such as history, philosophy and linguistics and the fundamental experiences of speaking and writing by which all these come into being". (Ashcroft et al, 1989,p.2)

Postcolonial theory deals with the history of colonization and its impact on the lives of the colonized peoples. It interrogates all the discursive practices which paved way for colonization and provided it with the rationale and justification. The west used all of its intellect, reason, knowledge and science to prepare itself for this adventure. All the branches of knowledge contributed directly towards inscribing the European superior, civilized and rational and the rest of the world inferior, barbarian, and pathologically emotional. Postcolonial theory critiques the European grand narratives and establishes that western reason and knowledge were the tools and agents of colonization, exploitation and racism. "In this perspective, the term postcolonial refers not to a simple periodization but rather to a methodological revisionism which enables a wholesale critique of Western structures of knowledge and power, particularly those of post-Enlightenment period" (Mongia,2004,p. 2).

The project of colonization was carried out under the garb of civilizing the barbarians. The colonized were regarded as inhuman, and the colonizer posed itself as a well wisher, benefactor and teacher. But the reality was different and harsh. Colonization did not civilize people, it dehumanized them. Colonization brutally shattered the personality and identity of the colonized. It developed inferiority complex among the colonized people. The local cultures were vandalized and displaced. In Africa, the colonizers were very ruthless in treating the human beings. They used zoological names like monkeys and donkeys to dehumanize them. Fear psychosis and inferiority complex left the self-image, ego, and psyche of the African people abused and debased.

As Fanon says:

On the unconscious plane, colonialism did not seek to be considered by the native as a gentle, loving mother who protects her child from a hostile environment, but rather as a mother who unceasingly restrains her fundamentally perverse offspring from

managing to commit suicide and from giving free rein to its evil instincts. ” (Fanon, 2004,p. 372)

Colonization was degrading and exploitative. The only purpose the colonizer had in occupying the people and their lands around the globe was the accumulation of the wealth. They were not serious in their stated mission of civilizing the colonized people. They taught their language and literature only for their own purposes. Had colonization been carried out with the purpose of helping the colonized people and their countries, decolonization would not have left these peoples, countries and their institutions battered.

Postcolonial methods fall within the qualitative paradigm of research. The heterogeneity of the postcolonial theory and the multiplicity of the issues involved account for the appropriation of the qualitative matrix in the postcolonial methods. This is despite the fact that certain sections of postcolonial researchers consider ‘research’ the tool and agent of the colonizers. Linda Tuhiwi Smith says: “the term ‘research’ is inextricably linked to European imperialism and colonialism” (Smith, 2007, p. 9).

Postcolonial research seeks to recover the Other from the deep inside of the variety of the western texts. It works to restore the psycho-existential displacement caused by colonial oppression. It brings to light the lingering horrors of epistemic and linguistic violence perpetrated by the western cultural and educational machinery. It exposes western renaissance movements like humanism, enlightenment, and secularism as discriminatory, exploitative and racist.

Postcolonialism has been defined as both a social movement and a research approach whose main agenda addresses racism and oppression. Postcolonial research names the cultural, political, and linguistic experiences of former colonized societies by including voices, stories, histories, and images from people traditionally excluded from European/western descriptions of the world.” (Bauchpies, n.d, p.1).

Discussion

The Tempest is a site of great critical debates in the postcolonial milieu. It presents the colonial practices in wider perspective and encodes all the variable possibilities which are the focus of postcolonial gaze. It brings

to light the attitude of the colonizer to the colonized; how colonizer considers the colonized as 'savage' 'raw nature' 'uncivilized' 'barbarian' and 'monster'. The colonized is constructed as the 'other' through discursive practices and exploited with the help of knowledge and technology.

Caliban is a prototype colonized. Starting his journey as an enslaved subject of a defeated nations, Caliban passes through different phases of colonization. He He is taught language and religion of the colonizer and becomes a hybrid subject. He becomes complicit early on and then enters a phase of ambivalence. He appropriates language and becomes a symbols of resistance when he starts questioning the colonial yoke. He becomes a metaphor of postcolonial resistance when he becomes an active part of resistance and tries to overpower Prospero. Interesting if Caliban is a prototype colonized, Prospero is also a prototype colonizer. He forcibly occupies a foreign land and dispossesses the natives. He is a magician, patriarch, teacher, preacher and cruel ruler. He uses abusive vocabulary to address Caliban. It is no surprise that postcolonial critics all *The Tempest* a parable of postcolonial theory.

Caliban on Display

In Shakespeare's time something very important was going on. The adventurers going to Africa were bringing along with them 'captives' from Africa. These captives, the Negroes and Indians were displayed to the general public who would watch them as if they were strange creatures. They were moved in the cities as if they were part of circus. Both Trinculo and Stephano want to exhibit Caliban in their native country to make a show of their achievement, earn money and honor and impress the king and courtiers. As Trinculo says that had he been in England, he would have earned money by showing off Caliban and earned. 'A strange fish! Were I in England now as, as once I was, and had but this fish painted, not a holiday fool there but would give a piece of silver'(II.ii.27-29).

If Trinculo wanted to take Caliban to England, Stephano wanted to take Caliban to Naples in Italy for the same purpose. Stephano: "If I can recover him, and keep him tame, and get to Naples with him, he's a present for any emperor that ever trod on heat's feather" (II.ii.69-70). What Shakespeare is talking here was a very popular practice in his age.

It was considered a mark of prestige to keep Indians in cages and display them as trophies in Shakespeare's time. Walter Raleigh, a notable colonial master of Shakespeare's age once brought an Indian to London. Shakespeare was in London at the time and must not have missed the show.

Nearly every young man of birth took a tour abroad and this was also the era of the great explorations, when boys from small English villages came back from long voyages financed by London merchants to tell of the outlandish wonders they had seen. Occasionally these wonders could be seen in London itself, like the gloomy Indians, in brown taffeta, that Walter Raleigh brought back with him. (Chute, 1977, pp. 61-62)

Shakespeare's portrayal of Caliban was not a work of fantasy and imagination. Caliban was a man of flesh and bone and certainly was not an airy nothing. He was not a fictional character of fairy tale. He was a living human who was being treated as sub-human. When Shakespeare drew Caliban, he definitely had a solid referent in real life before him.

Caliban: A Case of Psychoexistential Displacement

Caliban becomes victim of colonizer's humanism and racism. Humanism brings home to him the superiority of the white and racism inflicts on him inferiority complex. Caliban's exploitation thus marks the success of discourses of western enlightenment, progress and industrialization. The civilizing practices render him 'uncivilized', 'inhuman' and 'animal'. He suffers psychological disorders and starts behaving like a mentally retarded patient. Thus he becomes neurotic.

Caliban succumbs to the western discourses of inferiority and starts behaving like animals. Physical and mental torture accompanied by cultural invasion leave him shattered. He becomes a pathetic figure with lost identity. He suffers from what Fanon calls 'depersonalization of colonial man'. The language that he learns creates in him 'cultural alienation' and he suffers from 'ambivalence of psychic identification'. His island has also been occupied by the colonizer. He is dispossessed now. He cannot face the white colonizer without feeling inferiority complex. The white man treats him as if he were a child. He faces identity crisis what Fanon has termed as 'Psychoexistential Complex' (Fanon, 1986, p.14).

Zoological Names for Caliban

Prospero's attitude towards Caliban is basically one of contempt and hatred. If he treats him gently at times, it is for the services that he renders. He knows that he cannot survive without Caliban. Caliban is, in other words, indispensable for Prospero. Prospero uses animal imagery whenever he is angry. Caliban is equated with animals of different kinds and it is a coincidence that Shakespeare makes his Prospero speak in these terms, for it was a common practice with the colonizers to use animal imagery while talking of the colonized people. Caliban is called a deformed slave. He is insultingly referred to as 'tortoise' (I.ii.318) a 'fish' (II.ii.25) and a 'beast' (I.i.140) and in the final act Prospero describes him as 'This misshapen knave' (V.i.268) and as one who is: ".....as disproportioned in his manners: As in his shape." (II.ii.290-1). It seems, therefore, that he has a physical deformity but his spiritual inferiority is also suggested by Prospero's claim that his birth resulted from a union between his mother, a witch, and the devil: "Thou poisonous slave, got by the devil himself: Upon thy wicked dam" (I.ii.321-2). As Fanon says in this regard; "At times this Manichaeism goes to its logical conclusion and dehumanizes the native, or to speak plainly, it turns him into an animal. In fact, the terms the settler uses when he mentions the native are zoological terms." (Fanon, 1963, p.41)

Caliban: A Monster

Caliban has been dubbed as monster so many times. He is addressed as a monster. This actually reflects colonial practice of abusing the colonized people in general and slaves in particular. By calling him monster again and again, the colonizer was playing with the psyche of Caliban. It is amazing to see Shakespeare using so many adjectives with the word monster, some of them are very loathsome. Some examples are; 'most delicate monster' (II.ii.91) 'this is a devil and no monster' (II.ii.99), 'a very shallow monster' (II.ii.143) 'a very weak monster' (II.ii.144), 'a most poor credulous monster' (II.ii.145), 'well drawn monster' (II.ii.145), 'drunken monster' (1.2.321-2) 'drunken monster' (II.ii.150), 'puppy-headed monster' (II.ii.154-155), 'a most scurvy monster' (II.ii.155), 'an abominable monster' (II.ii.163-164), 'a most ridiculous monster' (II.ii.170), 'a howling monster' (II.ii.178) 'a drunken monster' (II.ii.178),

'O brave monster' (II.ii.188), 'brave monster' (III.ii.9), 'a man-monster' (III.ii.10), 'ignorant monster' (III.ii.24). Beside this list, there are numerous occasions where he is called just 'monster'. Shakespeare's preoccupation with monster belies the faith of the colonial critics who usually consider him beyond such monstrosity.

Caliban: Man, Half Man or Red Indian

There is an agreement among the colonial critics that Caliban is not a man. He is half man and half animal. Therefore the post-colonial euphoria surrounding Caliban is baseless and beside the point. Bloom calls Caliban 'half-human creature' (Bloom, 2005, p.3). He supports Dryden's view saying "Dryden accurately observed that Shakespeare 'created a person which was not in Nature'" (Bloom, 2005, p.3). He then adds "a character who is half-human cannot be a natural man, whether black, Indian, or Berber" (Bloom, 2005, p.4). Bloom's stress on equating Caliban with half-human is ideologically motivated. If Caliban is established to be a half-human, the post-colonial criticism on Shakespeare's is easily dismissed. It also implies that Bloom knows that if Caliban is established as man, Shakespeare's treatment of Caliban cannot be defended. Shakespeare in this case emerges as an ideologue of colonization. Bloom is deceived. He himself has validated the post-colonial claim that Shakespeare has treated Caliban as half-man and not a man. There is plenty of evidence in the play that shows that Caliban was a man and not a halfman, as he is made out to be in colonial context. Caliban was born of woman and not a witch. Sycorax was woman who was made out to be witch by Prospero.

This is how Prospero reminds Ariel about Sycorax. 'Thou liest, malignant thing! Hast thou forgot: The foul witch Sycorax... (I.ii.256-257). Prospero narrates the past history of the island to Ariel, he tells him that the island was inhabited by Sycorax's son. To his statement Ariel responds affirmatively. "Ariel. Yes, Caliban her son." (I.ii.285). She might be a cruel woman who treated Ariel harshly but she was not surely a devil. Caliban never believed that his mother was witch. When he describes Miranda's beauty to Stephano he says that he has seen only two women in his life. One is his mother Sycorax and other Miranda. As he says, "I never saw a woman, / But only Sycorax my dam and she; / But she as far surpasseth Sycorax As greatest does least (III, ii, 97-99).

It is amazing that critics have never refuted Prospero's claim that Sycorax was a witch. Prospero is an outright liar. He contradicts himself so many times. Now one of the premises on which Caliban is declared a half man stands discredited. Caliban was born of woman. One born of a woman can only be a man or woman and not a devil unless he is made out to be so. Probably this fact does not need a quotation to support it! Trinculo gets excited at the possibility of displaying Caliban in England. He believes that he can earn some money as well by making a show of him. He confirms that Caliban is an islander and man and not a fish. As he says, "Were I in England now ... There would this monster make a man. (II.ii.26, 28). It implies that the people of England will treat him as a man and not as fish as he later acknowledges that he is not a fish, rather he is an islander. "This is no fish, but an islander, that Hath lately suffered by a thunderbolt" (II.ii.26, 28).

Caliban is a Red Indian, the local inhabitant of the island. Stephano acknowledges Caliban to be an Indian when Caliban pleads him not to torment him. Stephano: Do you put tricks upon's with salvages and men of Ind, ha? (II.ii.60) Stephano calls Caliban 'man-monster'. (III.iii.11). Very convincing evidence comes from Miranda. When she argues with her father over latter's harsh treatment with Ferdinand, she says that Ferdinand is third man that she has seen in her life. The other two are Prospero and Caliban. As she says, "This: Is the third man that e'er I saw... (I. ii.446)

Another important argument that is forwarded to suggest that Caliban is a man and not a half man, is Prospero's accusation that Caliban has tried to rape Miranda, to which Caliban says that had it happened, he would have peopled the island with Calibans. Now the question arises if Caliban was not a man, how he could have raped Miranda. Caliban's prompt assertion that he would have raped Miranda and had children from her suggests that he does not doubt that he is a man.

Shakespeare's portrayal of Caliban as a half man points to an established practice of the colonizers who treated the colonized people as half men and women; and not equal to them. It was not possible for the colonizers to treat the colonized equal. Had they done so, they would

have lost the justification of holding the colonized people in bondage as slaves.

Caliban: A Slave

Caliban is in fact an indigenous Red Indian who has been enslaved by Prospero and there are numerous references to it in the play. 'My slave' (I.ii.271), 'Caliban my slave' (I.ii.310), 'thou most lying slave' (I.ii.346), 'Abhorred slave' (III.ii.3), 'servant-monster' (I.ii.312-315). Caliban as a slave is of utmost importance to Prospero. But he is not just a beast of burden; he works in the office as well. "Prospero: But, as 'tis, We cannot miss him: he does make our fire, Fetch in our wood, and serves in offices That profit us". (I.ii.310-315). What Prospero acknowledges here is Caliban's role as not only a beast of burden, but also as office worker. Can half man work in office. It also raises another important question, Is Caliban really a monster then? It seems he is educated also. If he does office work, then he is not a monster that he is made to appear in the play.

Caliban Paradigm

Caliban emerges as the leader of the resistance and champion of the cause of freedom not only in the text of *The Tempest* but also in the whole of post-colonial world. He was cunningly enslaved and then forced into submission with the brute use of force. He is punished with all possible means and is always reminded of his low past and lack of any values. He is the site of exploitation. As a slave he is forced to do menial work and is indispensable for the colonizer. As Prospero says: "But, as 'tis, We cannot miss him: he does make our fire, Fetch our wood, and serves in offices, That profits us" (I.ii.340-345).

Thus we see that Caliban stands for the whole of colonized people who were employed either for the drudgery or the office work.. Caliban never willingly accepts the role that he has been assigned. He is always aware that he was the actual master of the island and that Prospero was the usurper and illegitimate ruler of the island. Whatever Prospero might have to say about civilization and nature and nurture, the reality was that he did not have the right to be there where he was. As Caliban remorsefully says:

This island's mine, by Sycorax my mother, Which thou takest from me.....For I am all the subjects that you have, Which

first was mine own king: and here you sty me. In this hard rock,
whiles you do keep from, The rest o' the island (1.ii.340-345).

Caliban never reconciles with the fact of colonization. He never accepts slavery as his fate. His attempt to rape Miranda also shows his hatred for Prospero. He always looks for opportunity of getting rid of Prospero. He almost succeeds in his plan, only Ariel saves Prospero. Otherwise he would have turned tables on Prospero with the help of Sebastian and others. This might have meant change of master, but he would have avenged himself on Prospero at least. This shows that he did not love his master and always hated him.

Caliban's Appropriation: Language, Hybridity and Resistance

What makes Caliban so special in the post-colonial world is his appropriation of colonizer's language for his own subversive purposes. Language was an important tool used by the colonizer to perpetuate his rule over the colonized people. This tool was used differently in different countries. In many parts of Africa the mother tongue of the natives was forcibly replaced by the colonizer's language. The loss of language meant loss of contact with native culture and history as well. It also meant loss of pure native identity. The language of the colonizer brought the culture, religion and history of the colonizer. It also brought inferiority complex. For the Africans especially, it meant that they did not exist prior to colonization because they were told that they did not have written language. Prospero's gift of language to Caliban was not a simple act of teaching; it had very serious implications and consequences. It meant Caliban will have to live with this language. Caliban by learning the language of the colonizer has been hybridized forever.

Prospero has given Caliban language; and with it an unstated history of consequences, an unknown history of future intentions. This gift of language meant not English, in particular, but speech and concept as a way, a method, a necessary avenue towards areas of the self which could not be reached in any other way...Prospero lives in the absolute certainty that language, which is his gift to Caliban, is the very prison in which Caliban's achievement will be realized and restricted. (Goldberg, 2004, p.15)

Ngugi's Rejectionist Perspective on Language

Ngugi in his essay 'The Language of African Literature' says that the basic objective of colonialism was the control of people's wealth through military conquest. This was not possible without mental control. The mental control could be achieved only through controlling the culture of the colonized. As he says:

To control a people's culture is to control their tools of self-definition in relations to others...the domination of a people's language by the languages of the colonizing nations was crucial to the domination of the mental universe of the colonized. (Ngugi,2001,p.439)

Prospero and Miranda both keep reminding Caliban of their gift of language, suggesting that they have raised him from the animal level to human level. By doing so they tell Caliban that they have raised his status and his ability to speak their language should not be taken lightly. Caliban's native language and culture have been destroyed by Prospero and his fellows. They have introduced their books, wine and dress and all other cultural artifacts which they brought with them. Fanon aptly captures Caliban's situation in his essay 'The Negro and Language' when he says:

Every colonized people—in other words, every people in whose soul an inferiority complex has been created by the death and burial of its local cultural originality—finds itself face to face with the language of the civilizing nation; that is, with the culture of the mother country. The colonized is elevated above his jungle status in proportion to his adoption of the mother country's cultural standards (Fanon, 2001,p.419).

The language of the colonizer has become a fact of life in almost all the once colonized countries. English is spoken in many parts of the world from Africa to Asia. It has become mother tongue for people of many countries. With the advent of globalization, unipolar world, media revolution, it is becoming a bigger reality of life. It is a language of science, culture and education. So Prospero's gift lives on as harsh reality of life for a large majority of people living on earth today.

Caliban's Appropriation of Language for Subversion

Caliban learns the language of the master and becomes proficient enough in it to speak out his heart. At times he sounds poetic as well. Prospero was of course not moved by altruistic motives when he taught his language to Caliban. His only motive was to make Caliban understand his commands so that the latter could execute them properly and serves him well. Prospero and Miranda are both conscious of their success at teaching their language to Caliban and believe that they have done him a favour. As Miranda reminds him: "When thou didst not, savage,/Know thine own meaning, but wouldst gabble like / A thing most brutish, I endowed thy purposes/With words that made them known". (I.ii.363-4) Caliban's response to Miranda's statement has become most quoted postcolonial subversive rejoinder to the colonizer. "You taught me language, and my profit on't. / Is, I know how to curse" (I.ii.363-4) Caliban's this appropriation of colonizer's language to give vent to his own anger and answer back the colonizer has become an important postcolonial strategy. It offers a solution to the longstanding debate among the 'rejectionists' and 'sympathizers' of the colonizer's language. The rejectionists led by Ngugi contend that the colonizer's language should be abandoned altogether. They contend colonizer's language is not suited to their local experiences and hence cannot communicate them properly. They further contend using colonizer's language means thinking in colonizer's vocabulary and concepts and these results in affirming colonizer's agenda. On the other hand, there are number of abject followers who pride themselves on their access to the language of the colonizer. They use it with ease and aplomb without any guilty consciousness. It is a mark of privilege for them. They speak colonizer's language to the disadvantage of their own people. So they betray their own people when they do not speak for them. Caliban offers the solution. The colonizer's language cannot be unlearned. There is no need of doing it. The best way is to use it as tool against the colonizer. It should be used to answer back to the colonizer. It should be used without the cultural baggage of the colonizer. It should rather be soaked in the local culture, tradition and belief system before it is deployed against the colonizer or is used for any other purpose.

FAIZ AHMAD FAIZ AND CALIBAN PARADIGM

Faiz Ahmad Faiz in his essay 'Decolonizing Literature' which has not yet captured the attention of the post-colonial elite endorses Caliban's strategy though with a proviso. Faiz says that the 'rejectionists' contend that continuing with the language of their ex-masters means living with the unwholesome memories of their unpleasant past; it would perpetuate the alienation of the educated intelligentsia ... For an Asian and African, therefore, this is bound to spell some falsification or impoverishment of this cultural personality (Faiz, 2008, p.50).

Faiz says that "forced deconditioning of a whole class of writers from the idiom of expression to which they have been conditioned after a previous de-conditioning would be both unfair and counter-productive" (Faiz, 2008, p.51). After discussing both the views Faiz offers his solution which lies: "Somewhere between these two extremes, between total rejection and *lassize-faire*, i.e. a policy of planned 'gradualism' (Faiz, 2008, p.51).

Ngugi in his famous essay 'On the Abolition of the English Department' suggests many steps for the decolonization of culture. He suggests that English literature has been taught for a long time. As a result he says "the English tradition and the emergence of the modern west is the central root of our consciousness and cultural heritage. Africa becomes an extension of the west" (Ngugi, 2001, p. 439). He recommends that the study of English literature should be replaced by the African literature. He says emphatically, "We reject the primacy of English literature and culture" (Ngugi, 2001, p.439). So what we get from 'Caliban Paradigm' is that we may continue to use English language but we should use it to challenge the western hegemonic culture and literature.

Conclusion

What makes Caliban significant in the post-colonial context is the potential he offers for exploding the white man's dehumanizing social, cultural and racial practices which were responsible for destroying the native's culture and psyche. Caliban emerges as victim of colonization which inflicted on him inferiority complex and made him slave in his own homeland. Caliban becomes target of the colonizers teaching and preaching. He learns his master's language and with it he learns that he is

inferior to his master and cannot match his magic. His hybrid condition makes him a true post-colonial phenomenon with unlimited potential and possibilities. He speaks his masters language but to his own advantage. The subversive potential of master's language becomes site of resistance and freedom and Caliban becomes a 'prototype – colonized'.

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EFFECTS OF SMART PHONES ON STUDENTS: UNDERSTANDING USES AND GRATIFICATION

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Abstract

Number of smart phone users is growing rapidly. It is more likely that the user is handling a computer with Internet facility that has phone capability. Smart phones have helped the young and old generations of our times to contribute in different activities like social networking on web, playing games, writing blogs, texting, listening and downloading music and other stuff, and above all they share their views and thoughts with others in different ways. Communication scholars who have explored different perspectives of smart phone usage and its users have produced an enormous amount of literature. Smartphones play an essential role in our daily activities: in the workplace, we use it to write emails, and make phone calls; during our leisure time we surf Web, listen to music, watch movies, play video games. This study is focused on assessing the effects of smartphones on the students in Lahore, Pakistan. Uses and Gratification theory of Mass Communication effects paradigm has been used as a theoretical framework in this study. Statistical test has been used to analyze the data.

Key Words: Gender, effects, smartphone, uses, gratification

Introduction

When MIT media technology professor Nicholas Negroponte told us in 1995 that “being digital” is not simply a way of communicating but a new way of living, only the propeller-heads, IT gurus, and technology buffs were enthusiastic. But more than a decade later, just about everyone realized that he was right. FedEx unlike Internet ships molecules (parcels & packages) is time consuming whereas Internet helps you transfer atoms and electron in shape of email, which is faster and easier. Some things still must move around physically, but so much more can move electronically (O’Rourke 2010). If we compare the 90’s in response to technology, they were really living a hard life, having a big and heavy phone hardly any internet availability which made their work tiresome and inefficient as compared to the smartphones of today (Agar, 2004). With the exercise of technology and innovation like the smartphones, we can acquire information in any form very easily and from a vast pool of information on our fingertips. It has answered many problems and techniques for many ways of handling a work (Friedman, 2005).

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In 2007, about half of the world population was using cell phones and the number was increasing day by day (Sydney Morning Herald, 2008). Latest figures of May 2014 revealed that around 7.1 billion subscriptions have been made in different nations across the world that, of course, included multiple subscriptions by individual users. Developed nations' subscriptions accumulated 1.6 billion (Key Global Telecom Indicators for the World Telecommunication Service Sector, 2014). Education is related to ICT's and it is very important to understand the broader aspect of education and its targeted audience is teen and mostly college students. This has helped broaden the boundary of education (Nathan & Robinson, 2011). A step taken towards the improvement of life is considered development and falls in the category of learning (Bjorklund, 2000). College students are considered the main ICT use demographers (Jasper & Lan, 1992; Lee, 2006; Morgan & Cotten, 2003; Perry, Perry, & Hosack-Curlin, 1998; Thomee et al., 2007). This research is conducted to assess the effects of smartphones on the students in Lahore, Pakistan. Uses and Gratification approach has been used as theoretical framework for the study. Usage categories (depending on the needs) like cognitive, social Interaction, affective and escapist were examined thorough statistical tests.

Literature Review

Uses and gratification is a theory of media effects, which was presented during the mid-last century and assesses the satisfaction level of TV viewers. Its revival was made in 1970 and 1980. Media use and fulfillment of individual psychological needs is the thrust of the theory (Katz 1974). The uses and gratifications approach depends on the perceived satisfactions, needs, wishes or motives and treats audiences as consumers and takes the media consumer rather than the producer as the starting point (McQuail 2012, p. 423). Uses and gratification approach has also been used to investigate the functional alternatives of Internet for another medium. It is obvious that media and studies are used in the direction of our needs, and now it has become a theory when one uses media in accordance with their satisfaction and need (Ruggiero 2000; Katz et al. 1974). It is the idea that media use depends on the perceived gratification and needs. Typical of such 'needs' are of those for companionship, diversion, information, knowledge, relaxation or 'escape' (McQuail, 2012, p. 423). In line with these assumptions, the way to

achieve a taste was described by Katz et al. (1974: 20) as being concerned with: “(a) *the origin of psychological and social needs* (b) *generation of different needs* (c) *opportunity of* (d) *the part played by media and other options* (e) *different experience (or engaging in other activities)*, (f) *acquiring satisfaction*, and (g) *other cost*.”

Similarly access to the social media sites, such as Facebook and Twitter through Smartphone is free, quick, and easy to set up (White 2012, p.31). Pass time with Smartphone were considered a usual and common activity which was exhibited by a survey of 208 smartphones users, and their main activities on smartphones were playing games (Tao, 2011). Similarly, the findings of the study "Effects of displacement—reinforcement between traditional media, PC internet and mobile internet" by Okazaki et al. exhibit that mobile internet and traditional media has a go over on the PC internet, it is because it is easily accessible and above all it comes with no strings attached. PC internet is an alternate source of information access nowadays because mobile internet is the easiest and possible way to access the World Wide Web. But the attitude of every person is supposedly to be measured before commencing this practical on his views.

According to Sarwar and Soomro (2013), smartphones have existed for last eight years when one of the largest communication and technology company, Apple introduced the smartphone to the free market, yet in fact smartphones have already been produced on the market since 1993. The difference between the current smartphone and the previous one is that the earlier version was more prominently used as equipment in a company, and the price was considered too expensive for the public users. Because of slow technological developments in the past, and the unaffordable price, the users of mobile phone were limited to some people and certain groups only.

Previously, Woodcock (2012) claimed that with the increasing number of students who have smartphones, various aspects of their lives change, they begin to operate this gadget for expanding their learning experience. The use of smartphones in learning can lead students to become more aware of the advantages and benefits, such as the ease of learning anywhere and anytime, as well as can motivate students in learning activities. This explains how potential of a technology in

opening and expanding students' horizon, especially on the students themselves academically.

Rambitan and Vandalita recommended that the use of smartphones is expected to be viewed from the positive side, that is, it can help students increase their knowledge and perspective so that it can be adopted in the learning of other materials or even other subjects by keeping to maintain students in the positive tract (Rambitan, 2015). Jacob Barkley observed that the negative GPA correlation could be explained by the tendency for excessive cell phone use to occur in conjunction with academic activities (Dwyer and Ray, 2014).

A blogger nicknamed billbill argued that students spent less time on sleeping due to the distractions from the smart phone. They might need to complete work overnight which they should be able to finish with the time spending on the smart phone previously. The stacking of workload reduces their sleeping time. Also, the entertainment functions of the smart phone might make students fail to sleep early. Chatting with friends with the convenient texting functions makes their sleeptime even late. Less focus on class and homework is also a major effect brought by the smart phone. Sometimes students switched their focus on the smart phone during lesson to reply friends' text message. They may also pause their work when notification appears. This disturbance of continue focusing, lowers the quality of learning and the quality of homework. They might not be able to pay enough attention in class. When doing homework, smart phone is always a great temptation that gets us away from our work. The quality and the efficiency of my work and learning maybe reduced due to the insufficient attention caused by the smart phone (Bill, 2013).

Objectives of the Study

- i- To find out the extent of uses, accessibility and availability among college students in using the smart phones.
- ii- To study the time spent and difference of gender wise usage of the smart phones.
- iii- To ascertain the users' expectation and gratification sought through the use of smart phones.

Research Question

- i- What are the habits of student community in terms of using smart phones?

- ii- How much time do students spend on mobile phones and what is attention level of the target group?
- iii- What are the emerging patterns of uses and gratification from the use of smartphones between male and female respondents in the area under study?

Hypothesis

H₀: (Null Hypothesis) Effects of smart phones usage on gender are uniform among students.

Operational Definitions

Smartphone: The electronic device which can enable you to make phone calls, access internet, write emails, and other related work that we usually do on computer with internet facility or a personal digital assistant is referred to as Smartphone.

Uses: Everyone depends on it for its different uses and link to technology depending upon his physical, mental and financial resources.

The five very basic needs to use smartphones according to Haas, Katz, and Gruevitch are as follows:

Cognitive Needs are concerned with information to survive and understand our environment.

Affective Needs are for our emotional, pleasurable and aesthetic experience.

Social Interactive Needs keep us in touch with our friends and family circle and also the world.

Escapist Needs bring you out of tension for relaxation, and also help you escape the circle of depression.

Gratification comprises reception of messages and responses to one's input.

Research Methodology

Data Gathering and Instrumentation

Survey is best suitable method for the study as it attempts to assess gratification level of the students with the usage of mobile phone. A survey questionnaire was distributed with questions on smartphone usage, questions on demographics and statements, which were to be ticked and rated on a 5-point scale (Likert) to measure the level of gratification. Respondents were asked how many hours in a typical week they spent on using the smartphone and socializing with close friends. They were asked to indicate what the gratification sought was and what

changes the usage of smartphone made for their social, educational and psychological needs. The data was analyzed and subjected to the SPSS.

Research Tool

For the research to determine the effects and patterns of smart phone usage, survey is the best suitable option and tool developed for the research is formal questionnaire along with informal interviews of the respondent at the time of the survey. Key questions of the survey asked the interviewees about their time spent using smart phones, their evaluation, and the extent to which they engaged in social activities.

For the purposes of this paper, researchers are interested in questions about access and the extent to which they engaged in social activities, education levels of respondents and their parents, the availability of technology and the levels of gratification they sought. Questionnaire also included certain other demographic questions in order to ascertain respondents' socioeconomic statuses.

Population and sample

One thousand and two hundred (1200) questionnaires were administered in the city of Lahore, Punjab province of Pakistan. Data was gathered within colleges and just outside college campuses and cyber cafés of Lahore. This data gathering process was for three-month period from September to November 2014. Convenient sampling technique was used due to financial, time, security, and access restraints. Out of the total 1200 questionnaires, one thousand and eleven (1011) questionnaires were returned, and upon verification nine hundred and ten (910) were found useful thus $N= 910$. This research is based on Smartphone use, and excludes social suppression and control. Generally, students are less restricted than other social groups. The data was analyzed and subjected to the SPSS.

Data Collection

The tool used for data collection is a formal survey questionnaire along with a few informal questions asked to the respondents at the place of the survey. Respondents were asked how many hours in a typical week they spent on using Smartphones, where they got access to and usage besides questions on what the respondents do with the available technology in terms of their activities, Usage and Gratification sought. They were asked to indicate, what was the gratification sought and what changes the

Smartphones made in their social, educational and psychological perspectives.

Data Presentation, Analysis and Findings

Table 5: Demographic Characteristics of Sample under Study

Demographic Profile	Frequency	Percent
Gender		
1. Male	530	57.60
2. Female	343	37.69
3. No Response (99)	37	4.06
Total	910	100
Residence		
1. Urban	501	55.05
2. Rural	360	39.56
3. No Response (99)	49	5.38
Total	910	100
Level of Study		
1. Undergraduate	658	72.3
2. Post Graduates	244	26.8
3. Other	8	.9
Total	910	100
Parents (father or mother) Monthly Income		
1. Up to Rs. 10,000/-	357	39.3
2. Rs.10,001/- to Rs. 25,000/-	215	23.6
3. Rs. 25,001/-to Rs. 50,000/-	125	13.7
4. Rs. 50,001/- and above	213	23.4
Total	910	100.0

Males constituted close to 60 percent.

Data Based on Gender

Table 6: Access to Smartphones

Access to Smartphones	Female		Male	
	N	Percent	N	Percent
1. Own	296	83.8	442	79.3
2. Office Cell	1	0.2	2	0.4
3. Friends	22	6.2	35	6.2
4. Parents Cell	1	0.2	9	1.6
5. No Access	31	8.7	67	12.0

6. Did Not Respond	2	0.5	2	0.4
Total	353	100	557	100

Almost 82 percent of the respondents owned smartphones.

Table 7: Frequency of the Use of Smartphone among Male and Female respondents

Frequency of Use	Female		Male	
	N	Percent	N	Percent
Daily	310	87.8	476	85.5
Weekly	3	0.8	7	1.3
Rarely	2	0.6	4	0.7
Didn't Respond	38	10.8	70	12.6
Total	353	100	557	100

An overwhelming percentage of respondents used smartphone daily.

Table 8: Time Spent on Smartphones

Time spent on Smartphones	Female		Male	
5 Minutes - 30 Minutes	34	9.6	96	17.2
½ hour – 1 Hour	109	30.9	110	19.7
1 Hour – 2 Hours	80	22.7	133	23.9
Above 2 Hours	74	21.0	131	23.5
Did Not Respond	56	15.9	87	15.6
Total	353	100	557	100

Smartphones Usage

Usage can be divided into several categories depending on the needs. These needs are cognitive, social interaction, personal interaction, affective and escapist. The tables below show frequency of usage, percentage and the t-values of new media technologies in male and female respondents.

Table 9: Frequency Usage Patterns of Smartphones based on Gender

Usage Pattern	Female		Male		Mean Scores		t-value	Sig.
	N	%	N	%	Female	Male		
Social Interactive Usage								
For SMS	251	71.1	402	72.2	3.7477	4.0356	-2.926	0.004
GPRS(news browsing)	93	26.3	98	17.6	1.9847	1.7748	2.273	0.023
Checking e-	89	25.2	113	20.3	2.0152	1.8367	1.852	0.064

mails								
For phone calls only	219	62.1	364	65.4	3.5410	3.7871	- 2.114	0.035
Affective Usage								
Listening to MP3	133	37.6	239	42.9	2.4390	2.6720	- 1.978	0.048
Listening to Radio	145	41.1	270	48.5	2.4697	2.8730	- 3.463	0.001
Video Recording	121	34.3	203	36.4	2.1860	2.3591	- 1.684	0.093
Camera	157	44.5	259	46.5	2.4695	2.7714	- 2.626	0.009
Escapist Usage								
Ring-tones	202	57.3	297	53.3	3.0823	3.0803	.019	0.985
Playing games	218	61.8	302	54.2	3.2402	3.0615	1.744	0.081
Downloading wallpapers	95	26.9	143	25.7	2.0697	1.9742	.992	0.321

The table above shows that there is not much difference in use of Smartphone among male and female respondents. Interestingly, majority of the respondents from both the gender use their smartphones phones more for SMS than using it for phone calls. Male respondents score more over their counterparts in using the smartphone for camera, video recording, listening to MP3 or radio.

T-Value

Social Interactive Usage

There exists a significant difference between the males and females in using the smartphone for SMS. The value is 0.004, which is less than 0.05. Therefore, we reject the null hypothesis and conclude that there is a significant difference between the males and females in using the phone for SMS and thus effects vary among gender.

The significant value for using the Smartphone for GPRS is 0.023, which is less than 0.05. Therefore, we reject the null hypothesis and conclude that there is a significance difference between the males and females in using the Smartphone for GPRS.

The significant value in using the Smartphone only as a phone is 0.035 which is less than 0.05. So, we reject the H_0 and conclude that there is there is a significance difference between the males and females in using the phone only as a phone.

Escapist Usage

There is a significant difference in using the Smartphone for MP3 player and the value is 0.048, which is also lesser than 0.05. So we reject the null hypothesis and conclude that there exist a significance difference between the males and females for the same.

The significance value for using the phone for listening FM Radio is 0.001, which is less than 0.05. So we reject the null hypothesis and conclude that there exists a significance difference between the males and females in using the phone for FM Radio. There is a significant difference between the male and female respondents' use of the phone for camera purpose and the value shows as 0.009, which is less than 0.05. So we reject the null hypothesis and conclude that there is a significant difference.

Expectations from Smartphones

Table 7: Expectation from Smartphones

Expectations from Smartphones	Female		Male		Mean Scores		t-value	Sig.
	N	%	N	%	Female	Male		
Provide all information whenever needed	286	81	447	80.2	2.1725	2.2078	-4.12	0.681
Store information which otherwise not easily available	275	77.9	460	82.6	2.2698	2.0299	2.809	0.005
Social Interactive								
Connect me to my family & friends constantly	304	86.1	509	91.3	1.7214	1.4488	3.847	0.000
Help me in social interaction	305	86.4	465	83.5	2.0647	1.9981	.845	0.398
Affective								
Advise me on issues I have problems with	279	79.1	377	67.7	2.2330	2.6011	-3.898	0.000
Escapist								
Meet all my gaming needs	223	63.2	332	59.6	2.8676	3.0113	-1.539	0.124

The data in the table above shows that both male and female respondents have the same expectations from Smartphones. Percentages in all the categories except escapist expectations were close to 80 percent.

T-Value

Cognitive

The significance value in the above table is 0.005 which is less than 0.05. So we reject the null hypothesis and conclude that there is a significance difference between the males and females in using smartphone to store info which is otherwise not easily available.

Social Interactive

In using the Smartphone to constantly connect with their near and dear ones, the significance value is 0.00, which is lesser than 0.05 meaning that there is a difference among the male and female respondents. So we reject the null hypothesis.

Affective

There exists a significant difference between the males and females in using smartphone as it gives an advice on any issue which they may have a problem in and the value is 0.00 which means there is a highly significant difference. Therefore, we reject the null hypothesis and conclude that there is a significance difference.

Gratification Sought from Smartphone among Males and Females

The data on gratification from smartphone shows that by and large number of respondents felt that Smartphone satisfied their cognitive, social interactive, affective and escapist gratifications.

Table 8: Gratification Sought from Smartphones

Gratifications sought from Smartphones	Female		Male		Mean Scores		t-value	Sig.
	N	%	N	%	Female	Male		
Cognitive								
Easy to post a message if I am busy	255	72.2	433	77.7	3.9671	4.1793	-3.024	0.003
Social Interactive								
To keep in touch with friends	321	90.9	494	88.7	4.6059	4.5969	.174	0.862

I feel connected to so many things	253	71.7	391	70.2	3.9292	3.9865	-.794	0.428
Because I need to talk to someone	261	73.9	350	62.8	3.9971	3.7413	3.297	0.001
I can talk to different people	227	64.3	302	54.2	3.8047	3.5145	3.479	0.001
Be accessible to the family when I am out	292	82.7	464	83.3	4.3274	4.4682	- 2.070	0.039
Affective								
I can browse the internet	176	49.9	208	37.3	3.4012	3.1362	3.055	0.002
Because it has many extra features I can use (MP3 player etc.)	172	48.7	298	53.5	3.3234	3.4951	- 1.844	0.066
Escapist								
It's entertaining	196	55.5	308	55.3	3.5710	3.5885	-.225	0.822

From the inferences above, it was proved that majority of respondents from both the genders felt that the Smartphone gratified their social interaction levels the most.

T-Value

Cognitive

There is significant difference between males and females in posting a message or appointment easily if they are busy and the value stands at 0.003, which is less than 0.05, therefore we reject the null hypothesis and conclude there is significant difference.

Social Interactive

The significant value $P=0.001 < 0.05$ for the need to talk to someone rejects the null hypothesis and conclude that there is significant difference between males and females when the above gratification is considered. Here also the significant value stands at $P=0.001 < 0.05$ for the gratification felt by both the gender when they talk to different people. So, we reject the null hypothesis and conclude that there is a significant difference. There is a significant difference between male and female respondents in accessing to the family when they are out and the

value stands at $P=0.039$ which is lesser than 0.05 resulting in rejection of the null hypothesis concluding that there is a significant difference between both the genders.

Affective

There is a significant difference between males and females in using Smartphone for browsing internet significant value stands at $P=0.002$ which is less than 0.05 and therefore we reject the null hypothesis and conclude that there is a significant difference.

Findings

The null hypothesis "Effects of Smartphones usage on gender are uniform in the area under study" has been rejected in the following cases.

- Effects are not uniform for using the Smartphone for SMS because there is a significant difference between genders (value is 0.004).
- Effects are also not uniform in the case of using GPRS, as the significant value of using smartphone for GPRS is 0.023, which are lesser than 0.05 standard value.
- There is a significant difference in using smartphone for MP3 player and the value is 0.048, which is less than 0.05. So we reject the null hypothesis and conclude that there exists a significance difference between the males and females for the same.
- The significance value for using phone as FM Radio is 0.001, which is less 0.05. So we reject the null hypothesis and conclude that there exists a significance difference between the males and females in using the phone for FM Radio.
- There exists a significant difference between the male and female respondents in using the phone for camera purpose and the value shows as 0.009, which is less than 0.05. So we reject the null hypothesis and conclude that there is a significance difference.
- In the above table significance value is 0.005, which is less than 0.05. So we reject the null hypothesis and conclude that there is a significance difference between the males and females in using smartphone to store info which is otherwise not easily available.
- Use of smartphone to constantly connect with the near and dear ones, the significance value is 0.00, which is less than 0.05. It

means there is a difference between the male and female respondents. So we reject the null hypothesis.

- There exists a significant difference between the males and females in using smartphone as it gives an advice on any issue which they may have a problem in and the value shows here as 0.00, which means there is a highly significant difference. Therefore, we reject the null hypothesis and conclude that there is a significance difference for the same.
- There is significant difference between males and females in posting a message or appointment easily if they are busy and the value stands at 0.003, which is less than 0.05, therefore we reject the null hypothesis and conclude that there is significance difference.
- The significant value $P=0.001 < 0.05$ for the need use phone for calls only guides towards the rejection of null hypothesis and conclude that there is significant difference between males and females when the above gratification is considered.
- Here again the significance value stands at $P=0.001 < 0.05$ for the gratification felt by both the genders when they talk to different people. So, we reject the null hypothesis and conclude that there is significance difference.
- There is a significant difference between male and female respondents in accessing to the family when they are out and the value stands at $P=0.039$ which is less than 0.05. Therefore, we reject the null hypothesis concluding that there is a significant difference between both the genders.
- There exists a significant difference between males and females in using Smartphone for browsing internet. Significance value stands at $P=0.002$ which is less than 0.05. Therefore, we reject the null hypothesis and conclude that there is a significant difference.

Conclusion

Significance differences exist between genders regarding smartphone usage patterns, expectation and gratification. The null hypothesis has been rejected in many areas from social interactive to affective to escapist. Majority of the respondents owned smartphone. Almost 82 percent respondents used mobile daily. Time spent on smartphone is also

quite significant among both the genders of the students. The data on time-spent shows that time spent on smartphone is higher amongst male students (1-2 hours) than female students under one hour.

Usage of smartphone amongst the target group can be divided into following categories depending on the needs—cognitive, social interaction, affective and escapist (details of male / female students percentage, mean score, t-value and significance is given in details in tables with details explanation of hypothesis wise findings. The data shows that there is no much difference in the use between genders. However, Smartphones usage is more for SMS than using it only as a phone. Male respondents score more over their counterparts in using the Smartphones for camera, video recording, listening to MP3 or radio, while the female respondents use for downloading ringtones and wallpapers and for playing games than their male counterparts.

Regarding the expectations, it is concluded that by and large students of both genders have similar expectations. Percentage in all the categories except affective and escapist expectations was more than 75 percent. It is also evident that cognitive, personal integrative and escapist gratification levels sought by both male and female respondents were approximately similar compared to other gratification levels. The study further revealed that both the genders felt that the Smartphones gratified their social interaction levels the most.

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SOCIAL UNREST, VIOLENCE AND CONFLICT: A CASE STUDY OF YOUTH BULGE IN PUNJAB, PAKISTAN

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ABSTRACT

The present study was designed to explore the causes and effects of Youth bulge in Pakistan. Youth bulge is a part of population dividend which creates problem for the whole society. Youth bulge is a common phenomenon in many developing countries, and in particular, in the least developed countries. Youth often plays a prominent role to create unrest and political violence in a society and the existence of “youth bulge” has been associated with times of political crisis. The population pyramid of Pakistan represents a large youth proportion i.e. 61%, and our government does not provide them proper opportunities for development. This situation creates frustration in youth that leads them towards conflict, unrest and violence. This research paper focuses on the opportunity and motives of the youth bulge situation in Pakistan through the lens of youth bulge theories. The present research was conducted in the metropolitan entities of Punjab, Pakistan. A sample of 300 respondents was taken from three randomly selected metropolitan entities (Faisalabad, Lahore and Rawalpindi) of the Punjab Province of Pakistan. Information regarding demography, household, locality and other socio-cultural variables related to causes and effects of youth bulge in the state was collected through a well structured interview schedule. Multiple linear regression was also applied to measure the influence of various independent variables on the response variable. The regression coefficient proved that there is a highly significant association between the poor income generation opportunities and violent conflict in the state. On the basis of findings it was concluded that large unproductive youth cohorts in Pakistan creates problems for the society in the form of crime, militancy, lawlessness, unemployment and creation of sub cultural youth wings.

Key Words: Youth bulge, violence, conflict, social unrest, crime, metropolitan entities, mean, standard deviation, multiple linear regression

Introduction

Youth bulge is a demographic dividend frequently used to describe a population in which young people have completed their education and skill but they cannot get appropriate jobs in connection with their ability and adopt negative means to achieve their objectives. Researchers conclude that high unemployment rate is a risky behavior associated with youth population which has led youth toward youth bulge. This is not an asset for a society (Skogan, 1986; Urdal, 2006). According to the UN-associated Integrated Regional Information Network (IRIN, agencies

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define youth bulge as large cohorts (in excess of 20%) between the ages of 15 and 24 in connection with total mature population. Other definitions expand the range to include 15 to 29 year age group (Imai et al., 2008). Researchers found that states with large number of young people have more chances of violence and conflict. Moreover, lack of jobs or development within a country may lead to the disenchantment of the youth and could possibly result in communal unrest. Moser and McIlwaine, (2006) observe that political and economic conditions are main determinants of conflict.

Youth bulge is a widespread phenomenon in many emergent states. It is frequently related to the stage of progress where a state succeeds in the reduction of child death rate and accompanying high birth rate. As a result the portion of children increases; they grow into young adults. After some time, these children convert into the youth of the future and they demand prosperity from the states in all fields of life. If desires are unmet, they create violence and social unrest in society. This continuation of “youth bulge” has been connected to the times of government crisis (Goldstone, 2001). The rapid growth rate of population also puts stress on food, water and economic systems resulting in instability in the state. This situation in the region creates a lush environment for the terrorist organizations and extremist groups to hire, prepare, and carry out terrorist activities. These groups cause a noteworthy and growing threat around the world and for that country (Zinni, 2000).

Pakistani developers, scholars and policy makers pay attention to youth bulge that is shown in the center of the population pyramid of Pakistan. This large youth proportion attracts the attention of the whole society and describes the proponent of high rate of birth and low rate of mortality or death. There was only 34 million population of Pakistan in 1951. High fertility rate in Pakistan is responsible for this youth bulge (Fuller, 2005). Due to high birth rate Pakistan is facing the population transition, it is estimated that Pakistan is standing on the sixth position in the major populated states that can develop and reach number four in 2040. The population of Pakistan doubled between 1975 and 2005, and United Nations estimates that 54 million people will be added in the next 15 years (Leahy et al., 2007; Huntington, 1996; Moller, 1968). US Bureau of Census analysed (2010) that 62 percent people fall in active

age group but only 30.1 percent of the total active age group take part in the development activities. This large proportion of young people is not intrinsically unsafe and violent by birth. It is the state and political elite that provide them jobs, skills and counselling for their expression of thought and capability that push them to the extremism, terrorism and crime (Alesina and Perotti, 1996; Østby, 2008; Stewart, 2001; Nafziger and Auvinen, 2002).

Next generation of Pakistan will face these major problems i.e., education, food and other necessities of life, because 85 million new people will be added in the state in future decades. While, Pakistani universities have been producing over half a million graduates, including over 10,000 IT graduates, every year since 2010, according to HEC data. The number of university graduates in Pakistan increased from 380,773 in 2005-6 to 493,993 in 2014-15 (GOP, 2015). This part of demographic dividend cannot hunt proper job in the market. The policy makers now focus on youth bulge and want to take benefit from this in the coming years because if society does not have opportunity and development agenda for them, the result will be social unrest and disorder. In response to youth bulge in Pakistan, the problems and security concerns can be overcome by capacity building and empowering the youth (Blattman and Miguel, 2010; Collier and Hoeffler, 2004; Fearon and Laitin, 2003). But unfortunately there is limited policy making for youth bulge in development, government and public policy in Pakistan. These basic needs are important for the young people but empowerment, capacity building and involvement in policy making increase the rate of youth welfare in Pakistan (Ostby, 2008).

Theoretical Framework

A large proportion of youth is not involved in healthy and creative activities because government does not provide them opportunities. Social structure theories emphasize poverty, lack of education, absence of marketable skills, and sub-cultural values as fundamental causes of crime. Three subtypes of social structure theories can be identified: social disorganization theory, strain theory, and culture conflict theory. These theories also examine various socio-cultural organization relationships and processes that influence the behavior of the youth. Theories related to this perspective attempt to explain the factors within any social setting and highlight involvement into

violence/conflict and criminal behavior. Strain theory of anomie explains that a large number of people who find themselves at disadvantages relative to legitimate economic activities. So, they adopt negative means to achieve their goal. This concept refers to inconsistencies between societal conditions and individual opportunities for growth fulfillments and productivity within a society. The term anomie for individual's mode of adaptation refers to those who have experienced personal frustration and alienation within a society and adopt negative means to achieve their goal (Shoemaker, 2000).

Objective of Study

To explore the causes and effects of youth Bulge on Pakistani society

Material and Methods

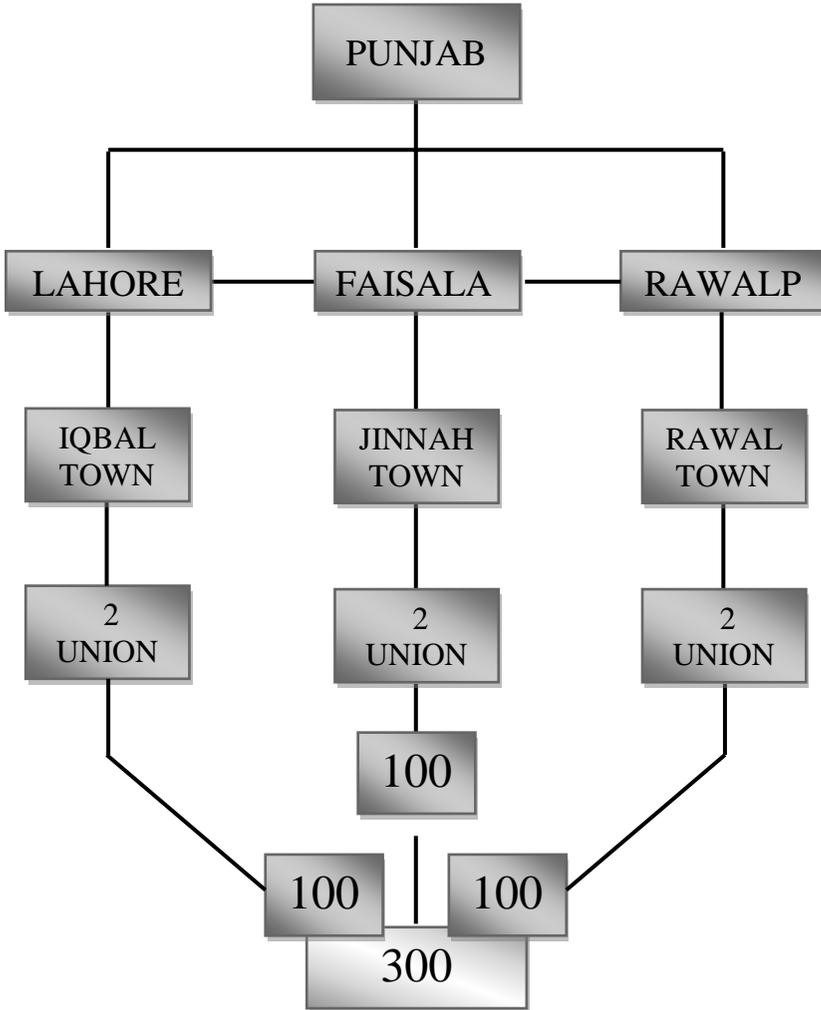
This research was conducted in the metropolitan entities of Punjab, Pakistan. A sample of 300 respondents was taken from three randomly selected metropolitan entities (Faisalabad, Lahore and Rawalpindi) of Punjab Province of Pakistan. Information regarding demography, household, locality and other socio-cultural variables related to causes and effects of youth bulge in the state was collected through a well-structured interview schedule. Multivariate analysis was done to check the relationship between explanatory and criterion variables. For this purpose multiple linear regression analysis was performed by using Statistical Package of Social Sciences (SPSS). Regression was used to see the influence of the independent variable on dependent variable. Multiple regression models i.e. the models with more than one independent variable, can be expressed as:

$$Y = \beta_0 + \beta_1 X_1 + \beta_2 X_2 + \dots + \beta_k X_k + \epsilon \text{ (for population)}$$

$$Y = \beta_0 + \beta_1 X_1 + \beta_2 X_2 + \dots + \beta_k X_k + e \text{ (for sample)}$$

In these models β_0 refers to Y intercept; $\beta_1, \beta_2 \dots \beta_k$ refers to population regression coefficient; $b_1, b_2 \dots b_k$ are used for sample regression coefficient or estimates of population regression coefficient. Y is dependent variable and $X_1, X_2 \dots X_k$ refers to the independent variables.

Figure 2.1 Sampling Frame



Multiple Linear Regression Model

Table 2: Influence of various explanatory variables on response variable (Youth Bulge/Conflict/Deviance): A multiple linear regression analysis

Independent variable	Un-standardized Coefficients		Standardize d Coefficients	t _{cal.}	Significance (P-Value)
	b _i	Std. Error	β _i		
(Constant)	0.841	0.408	_____	2.061	0.040*
Social Change (X ₁)	0.276	0.061	0.250	4.529	0.000**

Low Income Generation Opportunities (X_2)	0.296	0.068	0.230	4.341	0.000**
Blocked Socialization Process (X_3)	0.520	0.088	0.285	5.875	0.000**
Economic Recession (X_4)	0.280	0.054	0.263	5.176	0.000**
Poverty (X_5)	0.236	.051	0.213	4.629	0.000**
Un-equal Educational System (X_6)	0.173	0.051	0.168	3.432	0.001**
Inequalities in the Society (X_7)	0.136	0.047	0.127	2.891	0.004**
Sources of Learning Deviant Behaviour (X_8)	-0.228	0.096	-0.140	-2.368	0.019*
Trigger Events (X_9)	-0.178	0.085	-0.161	-2.099	0.037*
Strategies for Youth Development (X_{10})	-0.264	0.082	-0.252	-3.230	0.001**

Response Variable: Youth Bulge

Adjusted $R^2 = 0.835$

F = 152. 648

P-Value

(Significance) = 0.000**

** = Highly Significant

* = Significant

The variable step wise description of regression model is given below:

The value of regression coefficient i.e. $b_i=0.276$ shows a highly significant relationship with $p\text{-value}=0.000$ for the variable “social change”. It indicated that any type of social change like urbanization, industrialization and immigration process caused 0.276 point increase in youth bulge and violent conflict in a society. The inference clearly indicates that social change had significant effect on youth bulge and violent conflict. Research Statistics coincide with Goldstone (2002) and Rodgers (2009) who found that ‘modernization’ i.e. urbanization and industrialization, create conditions ripe for social violence as traditional

social institutions break down and are gradually replaced by 'modern' (i.e. formal-legal) ones. More recently, scholars have suggested that rapid urban growth may create a volatile socio-political conducive atmosphere to violent confrontations between individuals and groups as they compete for scarce resources and confront social strains associated with the integration of rural migrants into city life. The highly significant P -value=0.000 for the regression coefficient $b_i=0.296$, for the variable "low income generation opportunities" that increase the risk of youth bulge and violent conflict had at least 0.296 points. The result shows that there is a highly significant association between low income generation opportunities and violent conflict in the state. Collier (2000) found that the willingness of young men to join a rebellion depends on their income-earning opportunities. If young people are left with no alternative but unemployment and poverty, they are likely to join a rebellion as an alternative way of generating income. The value of regression coefficient $b_i=0.520$ shows highly significant influence on criterion variable with p -value=0.000 for the variable "Blocked socialization process" that increases the 0.520 points in the response variable. The crime and conflict related to youth bulge increased 0.520 time more.

The highly significant p -value=0.000 with regression coefficient $b_i=0.280$ for the variable "economic recession" shows a strong relationship that increases the youth bulge and deviance 0.280. The inference describes that economic recession and youth bulge/unrest had highly significant association. Marcus and Gavrilovic (2010) concluded that the effects of the global economic crisis have been uneven. Very few countries have been unscathed by the immediate and knock-on effects of declining demand for exports, reduced remittances, reduced opportunities for migrants and declining aid budgets. The effects of these on employment, public sector revenues and services have been compounded by sharp rise in food and fuel prices, severely affecting poor people and pushing many millions more into poverty. This situation leads to social unrest, youth bulge and violence. Likewise, Ortiz and Cummins (2012) concluded that the global economic crisis hit many countries just as they were experiencing a youth bulge, a demographic trend where the proportion of persons aged 15-24 in the population increases significantly compared to other age groups. The youth bulge has severe implications for labor markets worldwide. The job crisis is

also severely threatening children and poor households worldwide through higher incidences of hunger and malnutrition, illness, child labor, lower educational outcomes, children being left alone and even abandoned, vulnerability to ongoing and future shocks, domestic violence and social unrest. The value of $b_i=0.236$ with $p\text{-value}=0.000$ for the variable "Poverty" increased in poverty in the state and caused 0.236 point increase in conflict and crime like lawlessness and militancy. Results coincide with Pratt and Cullen (2005) who find strong support for hypothesized associations between youth poverty, inequality and criminality across a variety of geographic units. However, there is general recognition that poverty and inequality have differential effects. Generally speaking, poverty is associated with higher levels of less violent crimes (such as property crimes) while inequality is more strongly associated with violent crimes, such as assault and homicide.

The value of $b_i=0.173$ with $p\text{-value} 0.001$ for the variable "unequal educational system" caused an increase of 0.173 unit in the dependent variable. The result shows that un-equal educational system and youth bulge had a highly significant relationship. Results coincide with Ladbury and Hussein (2008) who argue that in Pakistan the style of education (in madrassas and state schools) leaves young people vulnerable to extremist narratives as it relies on rote learning and unquestioning acceptance of authority. Moreover, they highlight the importance of the power of the messengers (religious teachers, preachers and militant organizations) in influencing young people to get involved in violent extremism. This is an area for further research. Sambanis (2002) also suggested that large young male bulges are more likely to increase the risk of conflict in societies where male secondary education is low with unequal educational facilities. This suggests that the availability of large cohorts of poorly educated youth can support conflict. The $p\text{-value} 0.004$ with regression coefficient $b_i=0.136$ for the variable "inequalities in the state" causes increase 0.136 point in response variable. The inference shows that there is a strong relationship between both variables. The research results coincide with Moser and Rodgers (2005) who argue that there is a link between violence and unequal access to employment, education, health and basic physical infrastructure. They argue that situations of widespread, severe inequality heighten the potential for alienated, frustrated and excluded populations

(particularly younger men) to engage in different forms of violence, including economic gang violence, politically motivated identity conflict and domestic violence. Research results match with Frances (2008) who argues that horizontal inequalities (defined as inequalities in economic, social or political dimensions or cultural status between culturally defined groups) are an important cause of violent conflict.

The value of regression coefficient $b_i = -0.228$ with $p\text{-value} = 0.019$ for the variable "sources of learning criminal behaviour" caused the decrease in 0.019 point in response variable i.e. youth bulge and violence. Research statistics match with Leon and Weinburg (2010) who concluded that young people are more likely attached to and influenced by social and electronic media. Social and electronic media make them aware of the world situation like economic recession, trigger events etc. and hence they feel relative deprivation and become frustrated as to why they have not enough opportunities for them in the state. Moreover, they learn the aggressive and criminal behavior from the media sources and information about the rebellion groups and join them for their economic benefits and learn about new types of committing crime as compared to mature population. The effects of trigger event on youth bulge and conflict also shows a significant influence on the youth bulge and violence the value of $b_i = 0.178$ with $p\text{-value} = 0.037$ explains the significant associations between predictor and predictand. Same results were found by EDC (2008) that reported that trigger events enhance the chances of conflict. Given a latent situation of conflict and tensions, trigger factors such as elections, political events, abuses by security forces, sudden economic crisis, policy changes and personal loss and trauma, can activate violence. The coefficient of regression $b_i = -0.264$ with $p\text{-value} = 0.001$ shows a highly significant relationship between youth bulge and strategies to overcome this issue. The result depicts that by providing skills and job opportunity to youth we can overcome the problem of youth violence/unrest. The value of regression coefficient -0.264 points caused decrease in youth bulge and violence. Results match with USAID (2010) that pointed out that youth bulges did not lead inexorably to conflict; rather, large numbers of young people create special challenges and opportunities for societies. The role they play depends on a host of factors related to society's structure and context and the state's legitimacy and effectiveness. Similarly, research

statistics also coincide with Sheikh (2011) who concluded that youth in Pakistan is experiencing unemployment because they do not have technical skills and most of the graduates do not meet the skill demand of different jobs. Existing technical and vocational institutes should be equipped with the latest courses and technology to cater to the need of different industries. Their need for persons who can operate and install machines, look after their accounts and who have the managerial skills should be met.

Conclusion

It is concluded that present youth bulge in Pakistan is the result of high birth rate in the past. This large youth cohort does not find any prestigious/suitable place in society that leads them towards conflict. The results drawn from multiple linear regression model suggest that unemployment, poverty, un-equal education, trigger events, economic crisis, political instability and inequality in the state are the reasons of youth's involvement in unrest, violence, crime and conflict.

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LEADERSHIP CHALLENGES FACED BY UNIVERSITIES IN PAKISTAN: A COMPARATIVE STUDY OF PUBLIC AND PRIVATE SECTOR UNIVERSITIES

**¹Nishat Riaz,²Humaira Mujeeb*

Abstract

This paper reports on a quantitative descriptive analysis exploring major challenges being faced by higher education leadership in private and public sector universities in Pakistan. The emphasis is on both the 'what' and the 'how much' of these challenges affect the performance. Out of the total population of 262 teachers, 200 were selected on random basis for the sample of the study – 100 from public and 100 from private institutions. The findings are presented in comparison between two types of universities and seek to provide an integrative account and a framework for further study. The findings suggest that the centralized systems create obstacles for efficient flow of information and affect decision making processes which in turn affect the performance of employees in both private and public universities. Based on research findings, we suggest reviewing prevailing structures and systems to help improve communication flow, efficient decision making process and professional development opportunities in higher education sector.

Key Words: Challenges, Higher education, leadership, performance

Introduction

Over the last decade the institutional framework within which most universities operate has undergone a major transformation due to changing international trends. Higher education sector is not an exception which is seen as one of the central players in influencing the change and therefore it is facing continuous pressures of change (Ameijde, Billsberry, Meurs, Nelson, 2009). In the present context of competitiveness and globalization the role of a university is further enhanced thus putting additional pressure on university leadership to sustain the institution in a competitive environment.

The discourse on higher education leadership has not been very old as higher education was considered to be more of research and teaching. However, after 1920 definitional and conceptual uncertainty about higher education leadership started getting attention (Stogdill, 1974). Synthesis and analysis of enormous literature on leadership from

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1920 to 1970s and Middlehurst's (1993) synthesis of the literature up to the 1990s proved that this term has been used in a myriad of ways, to mean a variety of different things to different people in a variety of contexts. For some, leadership is found in the particular traits or personal qualities of the individuals who assume leadership positions (Stogdill, 1948). Another common approach to conceptualizing leadership associates leadership with behaviour or style (Stogdill & Coons, 1957). According to this approach, leadership can be understood by examining the behaviours of those in leadership positions. Thus, the task of developing leadership capacity involves (a) identifying those specific behaviours (tasks and actions) associated with the type of leadership that we value or desire, (b) identifying the particular style (or styles) adopted by such leaders when they perform these behaviours, and (c) designing opportunities for others to develop the knowledge, skills, and attitudes necessary to adopt these behaviours and styles in their own work. The conceptual leadership style and behaviours have been studied and discussed during late 1950s and 1960s. Studies including the Ohio State Leadership Studies, the Michigan Studies, and others conducted by Cartwright and Zander (1960); Likert, (1961), and Blake and Mouton, (1964) were carried out to explore the nature of leadership behaviour.

The increased complexity of the leadership role in the higher education environment has gained attention as a subject for study for almost past fifteen years (Coaldrake & Stedman, 1998, 1999; Cohen, 2004; Knight & Trowler, 2001; Mead, Morgan & Heath, 1999; Ramsden, 1998). The list of challenges grows longer in developing or under developed countries and university core business increases in complexity (Barnett, 2004; Drew, 2006; Hanna, 2003; Marshall, Adams, Cameron, & Sullivan, 2000; Marshall, 2007; Middlehurst, 2007; Scott, Coates & Anderson, 2008; Snyder, Marginson & Lewis, 2007).

Higher education in Pakistan has already entered the process of change (Ali, 1997). The situation began to reverse in the early 2000s, through establishment of university grants commission and then higher education in 2002. With an evolving higher education sector in Pakistan, there is a need to assess the impact and efficacy of leadership styles and challenges faced by leaders within university systems. Majority of the research has been conducted around evolution of higher education in

Pakistan (Ali, 2001, Nadeem, 2005, Hamid, 2005, Aleem 2004). Researchers and workers in the field have explored a canvass of intersecting and potentially competing challenges impacting academic staff and academic administrators and eventually the standard of education. Although the leadership challenges attract attention of researchers, no research has been carried out so far specifically on the leadership issues and challenges being faced by the members of Academic Councils, Boards of Studies and Selection Boards.

This paper attempts to compare the challenges faced by employees of private and public universities of Pakistan who work as members of Academic Council, Board of Studies and Selection Board that bring them to leadership roles. This descriptive study compares the leadership challenges faced by private and public institution through quantitative data. The findings of the study would inform policy makers to suggest practical measures that result in minimizing these challenges and thus help improve the standard of higher education.

Methodology

Participants

The target population was the employees practicing as members of Academic Councils, Boards of Studies and Selection Boards of all the public and private universities in Pakistan. The sample was 200 members in leading roles having the designation of Professor, Associate Professor, Assistant Professor and Lecturers working in the public or private universities in various parts of Pakistan. The quota sampling technique which is a type of purposive sampling is used with the intention of collecting data according to the specifically predefined groups (100 from each private and public institutions) and the sample was selected non-randomly according to the fixed quota. The criteria for inclusion in the study were employees of public and private universities practicing as members of members of Academic Councils, Boards of Studies and Selection Boards for at least two years. The employees who had less than two years of experience have been excluded from the study.

Measures

Professional Status Questionnaire

The questionnaire explored the professional status of the respondents with the help of three items. The following

information was obtained from every respondent in which they were supposed to tick one option.

- a. Category of the Institution: Public or Private
- b. Designation: Professor, Associate Professor, Assistant Professor, Lecturer
- c. Membership: Academic Council, Board of Studies, Selection Board

Leadership Challenges Questionnaire

A questionnaire was designed to explore three aspects of leadership challenges such as bureaucracy, flow of communication and professional development. The instructions for completing the questionnaire were given on the top of the questionnaire. The first four items attempt to explore bureaucracy. The items numbering 5 to 9 measured the flow of communication and the last five explored the challenges to professional development. The five point Likert Scale is used to take responses on a five point scale. Each item is analysed separately.

Research Design and Procedure

The research is quantitative in nature. It is a descriptive research study which explores the leadership challenges faced by the employees practicing as members of Academic Councils, Boards of Studies and Selection Boards of institutions in Pakistan. The study design of this research is cross-sectional.

A pilot survey was conducted in six private and nine public universities in order to identify the major challenges being faced by academic councils, board of academics and selection boards. The majority of the respondents reported bureaucracy, flow of information and capacity building as the main challenges for leadership. On the basis of the results of this survey, a questionnaire containing 14 items have been developed to explore the three main leadership challenges.

The sample was approached through survey monkey which is a web based survey tool. The respondents were first introduced to the researcher as well the topic and purpose of research through an introductory Email sent to all the potential respondents. The consent for participation in the study has been taken from the respondents by an automatic email generated by clicking on the option for expressing intention to participate in the study on their own free will. A total of 488 potential respondents were contacted out of which only 262 gave their

consent to participate in the study. However, the first 200 who completed the survey questionnaire on time have been taken as sample.

After the completion of the first 200 questionnaires, the data was catalogued in the Statistical Package for Social Sciences. The results of the study were analyzed with the help of SPSS 20.0 version software package. The total responses on each item/variable were obtained by adding the number of various answer options selected on that item. Descriptive statistics (percentage) were calculated for the variables with an intention to compare and study the leadership challenges in private and public institutions.

Results

During the study, out of 262 respondents who gave their consent to participate in the study, only the first 200 who completed the survey questionnaire on time have been taken as sample according to the fixed quota for predefined groups (100 each from private and public institutions) as the data was gathered till the required sample size was reached. The following tables are organised on the basis of the data taken during the period of 10th of November, 2012 to 7th of January, 2013 which was the deadline for data collection.

Table 1 Respondents by Designation- Percentage

	Category of Institution		Total
	Private	Public	

Table 2: Respondents by Management Role-Percentage

		Category of Institution		Total
		Private	Public	
Management Role	Academic Council	49	26	75
	Board of studies	37	49	86
	Selection Board	14	25	39
Total		100	100	200

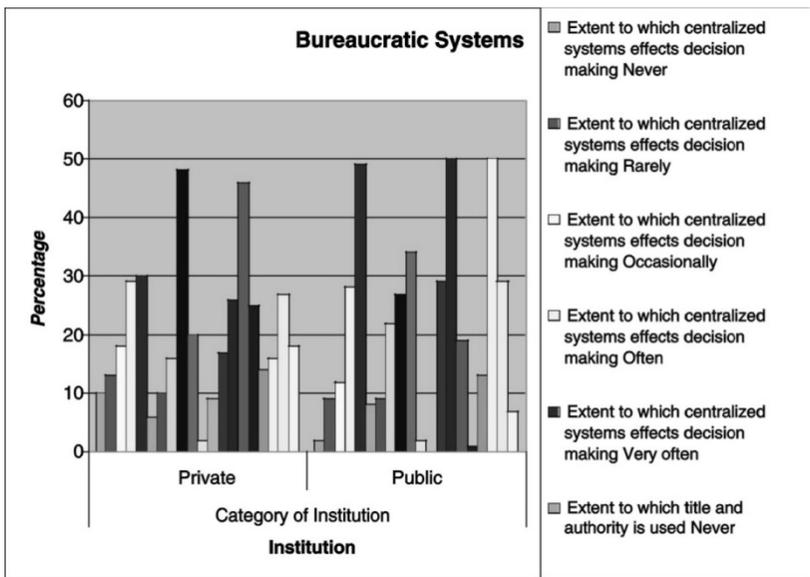
Table 1 shows that the majority of the respondents from private institutions were Professors (42 per cent) and Associate Professors (39 percent). However, the most of the respondents from public institutions were working as Associate Professor (40 percent) and Assistant Professor (35 percent). The majority of the respondents from private institutions were Professors and Associate Professors. On the other hand, most of the respondents from public institutions were positioned as Associate Professor (40 percent) and Assistant Professor (35 percent).

The table 2 illustrates that the majority of the respondents from

private institutions were members of Academic Council (49 percent) and Board of Studies (37 percent) and only 14 percent were working as members in Selection Boards. Almost half of the respondents from public institutions (49 percent) were member of Board of Studies and 26 percent and 25 per cent were members of Academic Council and Selection Board respectively.

The majority of the respondents from private institutions were members of Academic Council and Board of Studies. Almost half of the respondents from public institutions were member of Board of Studies. Moreover, the number of respondents working as members of Academic Council and Selection Board was around 25 percent each.

Graph 1: Effect of Centralised Systems on Decision Making



Graph 1 suggests that the centralized systems in private institutions affect the decision making of leaders to a greater extent as 29 percent reported that the centralized systems *often* and 30percent reported that it *very often* affects the decision making. A similar trend has also been found in the public institutes where 28 percent reported that the centralized systems *often* and 49 percent reported that it *very often* affects the decision making.

Extent of the Use of Title and Authority

The graph 1 points towards the fact that in private institutes the title and authority is used to a large extent as 48 percent reported that title and authority is used *often* and 20 percent reported that it is used *very often*. Likewise, in public institutions the title and authority is used to a greater extent as 27 percent reported it *often* and 34 percent reported that it is *very often* used.

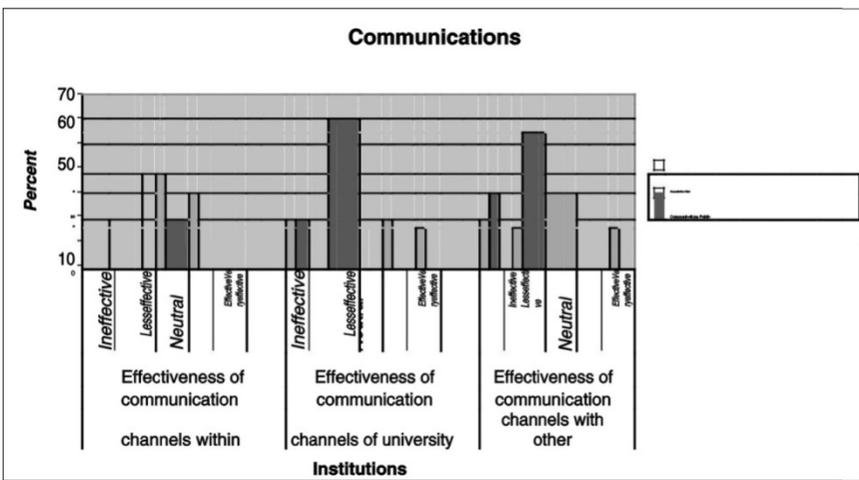
Effect of Centralized Processes and Procedures on Performance

Results indicate that in private institutions the centralized processes and procedures affect performance to a greater level as 26 percent reported that these processes and procedures *often* and 46 percent reported that these *very often* effects the performance. Almost a similar tendency has been found in the public institutions as 50 percent reported that these processes and procedures *often* and 19 percent reported that these *very often* affect the performance.

Challenge to Centralized System

Findings demonstrate that in private institutions 18 percent reported that they *very often* challenge the centralized system. In comparison to this, only 7 percent from public institutions reported that they *very often* challenge the system. Moreover, 25 percent from private and only 1 percent from public institutions reported that they *never* challenge the centralized system. The 50 percent from public institutions and only 16 percent from private institutions reported that they *occasionally* challenge the centralized system.

Graph 2: Effectiveness of Communication Channels**Intra-University Communication**



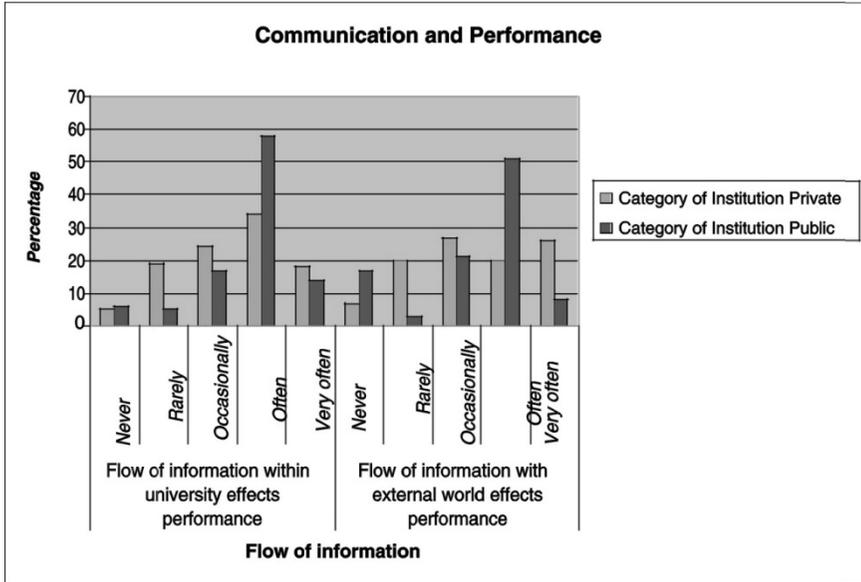
The graph 2 7 shows that only 5 percent and 33 percent from private institutions and 0 percent and 9 percent from public institutions reported that the communication channels within university departments are *very effective* and *effective* respectively. However, 12 percent from private institutions and 20 percent from public institutions reported that the communication channels within university departments are *ineffective*.

Effectiveness of Inter-University Communication Channels

The findings depict that 17 % and 21 % from private institutions and only 2 % and 3 % from public institutions reported that the communication channels of their university with other universities are *very effective* and *effective* in that order. The 22 % from private and 21percent from public institutions reported that the communication channels of their university with other universities are *ineffective*. Graph 2 illustrates that 18 percent and 6 percent from private and only 2 percent and 2 percent from public universities reported that the communication channels with other universities around the world are *very effective* and *effective* correspondingly. The 25 % from private and 35 % from public institutions reported that the communication channels with other universities around the world are *ineffective*.

Graph 3: Flow of Information and Performance

Effect of Intra-University Information as Seen by Respondents



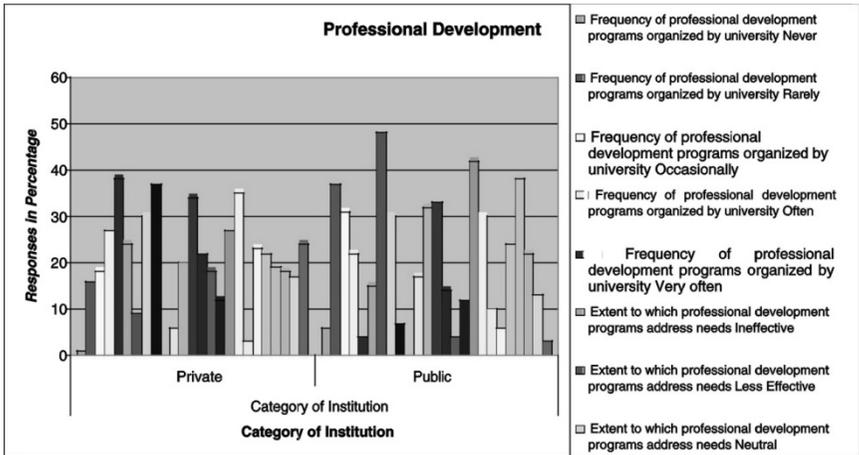
Graph 3 demonstrates that in private institutions the flow of information within university effects performance to a certain level as 18 percent and 34 percent reported that it *very often* and *often* affects performance in that order. A similar inclination has also been found in the public institutes where 14 percent and 58 percent reported that the flow of information *very often* and *often* affects the performance.

Effect of the Flow of Information with External World on the Performance as Seen by Respondents

The above graph explains the point that in private institutions 26 percent reported that the flow of information with external world *very often* effects performance to a certain level. In comparison to this, only 8 percent reported the flow of information with external world *very often* effects performance. A total of 20 percent from private institutions and 51 percent from public institutions reported that the flow of information with external world *often* affects performance. Moreover, a total of 27 percent from private institutions 21 percent from public institutions reported that the flow of information with external world *occasionally* affects performance. The percentage depicts that the flow of information with the external world affects performance to a greater extent.

Graph 4: Professional Development Programs and Their Efficacy Frequency of Professional Development Programs Organized by

University



Graph 4 implies that in private institutions the professional development programs are *very often* organized as 38 percent reported it. In contrast to this, only 4 percent from public institutions reported that such professional development programs are organized.

Professional Development Programmes Address Needs

Findings indicate that the professional development programs address the needs of private institutions more *effectively* (37 percent) as compared to the needs of public institutions as only 7 percent reported that professional development programs *effectively* address their needs.

Frequency of Efficacy Assessment of These Programs

The graph entails that private institutions *very often* assess the efficacy of assessment of professional development programs as 18 percent reported it. In contrast to this, in public institutions only 4 percent reported that the efficacy of professional development programs is assessed.

Frequency of Performance Feedback Provided

Responses depict that in comparison with public institutions, the performance feedback is very often provided (23%) in private and only 6 % in public institutions.

Frequency of Performance Evaluation Report Reflecting Actual Performance

The findings provide evidence for the fact that in private institutions the performance evaluation report *very often* reflects the actual performance as 24 percent reported it. However, in public institutions only 3percent

reported that the performance evaluation report *very often* reflects the actual performance.

Discussion

The mechanisms which many higher education institutions have implemented to deal with these pressures seem to have created an interesting paradox (Ameijde, Nelson, Billsberry, & Meurs, 2009). The introduction of procedures around performance measurement, quality control, and audit aimed at improving the effectiveness and accountability of institutions have at the same time contributed to the creation of additional bureaucratic layers of control which have often been experienced as inhibiting organisational effectiveness and responsiveness. Also, several commentators have pointed out the negative effects of these measures through the pressures they have created on academic as well as non-academic staff, and the resulting tensions between management and staff in higher education institutions (i.e., Chandler et al. 2002; Parker and Jary 1995; Huisman and Currie 2004).

The analysis of data gathered from 200 respondents (100 each from private and public institutions) suggests that bureaucratic and centralised institutional systems exhibit significant impact on decision making in both private and public institutions. However, the intensity and therefore the resulting impact of centralized systems vary in these two sectors. It is evident that leaders in private universities tend to challenge the bureaucracy quite often while this trend is observed to be comparatively less in public institutions.

A similar trend is reported in usage of authority and title to encounter centralised institutional systems while on the other hand this attitude itself supports and encourages bureaucracy. For example, senior positions like Professors and Associate Professors in both types of institutions tend to use their seniority for doing things their own way. However, quite surprisingly the use of designation and title is more frequent in private institutions than in public ones.

UNESCO (1983) advocates the need to diffuse the decision making power in universities. It argues that the basic production processes in universities and colleges are knowledge-intensive and that there is need to decentralize. It is now realized that today's world is

interconnected and we work in an increasingly team-based environment and no single person can hold all relevant knowledge and make right decisions. The concept of distributed leadership (Ameijde et al., 2009) is emerging in higher education sector.

Findings show that work performance of respondents from both categories is affected due to bureaucratic systems. Presence of centralized processes and procedures influence working performance of mentioned group in a similar way with almost similar frequency in both type of universities. These results are aligned with the findings of a PhD thesis (Anwar, Nadeem) conducted in 2005 that university bodies generally tend to face delays in decision making process due to centralized and bureaucratic structures.

Although both groups agree that their work performance is being affected due to bureaucratic practices and procedures. It is interesting to note that these systems are comparatively less challenged in private universities as a significant 25 per cent of the sample reported that they never challenge the existing system. Lack of communication and information flow within the university and outside world limits innovation and ability to grow as the systems lack the ability to listen and see the changes around them. Many individuals in leadership roles are unprepared to lead change and are not knowledgeable about the models that exist, the research on innovation and their own role in the process (Diamond, 2006). While absence of efficient and effective communication channels restrict innovation and learning from external environments it also dilutes implementation of university mission and ambition as it flows through the long ladders of leadership hierarchies. Institutional mission, vision and priorities need to be clearly stated and understood by every staff member, every board member, each faculty member and administrator, key political leaders and the public being served. The communication of these statements must be deliberated, well designed, reinforced and ongoing (Diamond, 2006). With respect to communication systems and flow of information Intra-University, inter-university and with external world, public universities present lack of efficient and effective channels of communication. Moreover, the tendency to recognize the ineffectiveness of the swift flow of information is more realized in public institutions than in the private ones. In public

institutions the flow of information within university and with external world affects performance to a greater extent. A similar inclination has also been found in the private institutions.

The findings imply that in private institutions the professional development programs are very often organized (as 38 per cent reported). In contrast to this, only 4 percent from public institutions reported that such professional development programs are organized. Despite the much desired need, the public universities seem to pay less attention to offering professional development opportunities and even if they are available, most of them appear to be less relevant to their profession. Quite expectedly, public universities seem to pay little or no attention in assessing the impact of these professional development programs.

In comparison with public institutions, the performance feedback is very often provided as in private institutions. The respondents representing public universities describe the feedback on their performance not being a true reflection of their actual performance. In contrary to public sector, the group from private universities report that the annual performance reports tend to represent their performance.

Conclusions

This research explores major issues that pose challenges to higher education leaders in conducting their jobs. Bureaucracy is an impediment to encouraging efficient flow of information thus delaying decision making processes which in turn affect the performance of employees in both private and public universities. Although public and private sector universities realize the challenges created by centralized system, in contrast to private sector institutions where bureaucracy is challenged, there is a tendency to maintain the status quo by not challenging it in public ones. Private institutions pay more attention to offering professional development programs and assess their efficacy quite often. However, in public institutions the frequency of professional development programs as well as the assessment of these programs is low. Private institutions very efficiently provide performance feedback which reflects the actual performance of the employees. Conversely, the public institutions are not efficient in providing performance feedback and if feedback given to employees, it does not show their actual

performance. It reveals that efficient flow of information decentralized processes through academic freedom, substantive autonomy and procedural autonomy and customized professional development opportunities could help minimise the prevailing challenges.

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A THOUGHT NEVER DIES

*Syed Afsar Sajid

Javed Amir, a talented old Ravian and a former member of the Pakistani diplomatic corps, is settled in Washington DC (US) since 1978. He writes fiction and essays and has a recognizable journalistic background also. As a multilingual writer (English, French and Spanish), he is known to the intellectual circles on five continents (which encompass literally the whole world) by virtue of his articles, essays and reviews.

Thought Never Dies, his magnum opus, falls in the line of his earlier three publications viz., *The Mask* (short stories and poems), *Writing Across Boundaries* (essays), and *Modern Soap* (novel). It is a compendium of 'art and thought', reflecting the longitudinal expanse of his mental sallies and ramblings as a perceptive literary artist. It is a thoughtfully conceived publication which the author has dedicated to his spouse Clemencia quoting a moving stanza from Dylan Thomas's poem In my Craft or Sullen Art (I write ... Not for the towering dead. But for the lovers, their arms/Round the griefs of the ages). The three sections of the book comprise Essays, Articles and Book Reviews which are purported to be 'a foray into the works of some of Amir's favorite writers, artists, painters, philosophers, scholars of mythology and religions, and pantheists' --- virtually forming 'the raison d'etre' of its title.

There are as many as fifteen essays in the opening section of the book. Style is the man. Amir writes in a stylish vein; his sentences are architecturally structured, with a figurative relish transcending the clichéd syntax characteristic of the writings of this sort. As a literary artist he feigns no delusion about scholasticism; there is a marked perspicacity in his diction which embraces a variety of topics ranging from the palpable aura of the material world to the impalpable mystique of a philosophical world of ideas, abstractions and apperceptions. As a glob-trotter too, he seems to have assimilated a wide variety of knowledge and experience which imperceptibly creeps into the

* Imprint Publishing, Islamabad

kaleidoscopic panorama of his writings and lends them inter alia, a new dimension and direction.

And lo and behold, in the *Directionless Lines*, poet Ejaz Rahim bemoans: In a loveless season/People abandon homes Exile is not the name/Of a place/But an enclave in the mind. Javed Amir might not literally belong to this 'flock', but his anthropomorphic feelings, as the former chants, do tend to form 'little pens of meaning/With wooden padlocks/To collect one's flock of thoughts/And give a semblance of order/To diasporic leanings'. On a closer reading, the latter's essays would seem to 'balance a life devoted to the wisdom of thought with the wisdom of the senses' as Lucretius (Roman poet: c. 99-55 BC) thought about Epicurus (Greek philosopher: 341-270 BC). Khaled Ahmad's foreword to the book is an exercise in fluidity of phrases wrapped in deep critical insight and catholicity of judgement. In his 'Introduction', the author divulges the thematic undertones of his composition in an aura of nostalgia swinging him to the meandering Ravi of his youth from the glides of the Potomac of the approaching sunset of his eventful life.

The essays map his spiritual journey; the articles serve to portray the cultural and literary events in the (Washington) DC area; and the book reviews (published in the daily Dawn, Karachi in 2002-10) highlight the domestic and global developments in the first decade of this century. His growing consciousness of age is however, counterbalanced by what the poet said, *Ripeness is All* --- epitomizing his adventures into the realm of letters, of art and thought, and of flesh and blood which (to recall Ghalab) is 'but a loop in the web of thought'.

Garcia Marquez (1927-2014), reputed Colombian novelist and journalist, Marcel Proust (1871-1922), celebrated French fiction writer and essayist, Gore Vidal (1925-2012), noted American novelist, essayist, and playwright, Paul Gauguin (1848-1903), famous French post-impressionist painter, and Carlos Fuentes (1928-2012), well known Mexican humanist, novelist and essayist, and also a diplomat, have been projected in this section with reference to their person and art. Other topics discussed here are an apprehension of 'the sacred', mythology, language, belief, love, art, sex, the Xanadu of a Toledo, and the deuce of materialism. The essay on *Art and the Erotic Imagination* is the pick of this section as it seeks to probe into some of the popular fallacies about

the meaning and function of art vis-à-vis eroticism, pornography and abject vulgarity. To him the experience of the erotic in art is ‘an attempt to integrate body and soul into a whole’ (Cf. James Joyce (1882-1941) and D. H. Lawrence (1885-1930) in English, and Saadat Hasan Manto (1912-55) and Ismat Chughtai (1915-91) in Urdu.

The next section comprises Javed Amir’s articles on persons, events, and recaps. Mohsin Hamid and Tariq Ali are separately profiled with reference to their books titled *The Reluctant Fundamentalist* and *Bush in Babylon: The Recolonization of Iraq*, respectively. The themes of both these works have been subjected to a concave-convex mirroring so as to enable the reader to measure their relativistic immediacy and urgency in relation to the ground realities of the day. ‘Can Lahore’s Ravi ever flow into Washington’s Potomac?’ and ‘It is a disaster because you are there.’ The two quasi-asides would seem to sum up the paradigmatic collocations built up in the respective critiques of the expat fiction writers.

The division of book related to Javed Amir’s erudite but analytical reviews of *Scheherazade Goes West* (Fatema Mernissi of Morocco), *American Chica: Two Worlds, One Childhood* (Marie Arana of The Washington Post), *The Bubble of American Spremacny: Correcting the Misuse of Power* (George Soros), *Wealth and Democracy: A Political History of the American Rich* (Kevin Phillips), *Globalization and its Discontents* (Joseph Stiglitz), *Blowback: The Costs and Consequences of American Empire* (Chalmers Johnson), *The Gun and the Olive Branch: The Roots of Violence in the Middle East* (David Hirst), *Of Paradise and Power: America and Europe in the New World Order* (Robert Kagan), *The Age of Terror: America and the World after September 11* (Editors: Strobe Talbott and Nayan Chanda), *Rumsfeld: A Personal Portrait* (Midge Decter), *Warrior Politics: Why Leadership demands a Pagan Ethos* (Robert Kalpan), and *The Death of the West: How dying Populations and Immigrant Invasions imperil our Country and Civilization* (Patrick J. Buchanan), brings into focus some contemporary publications with controversial authorial stances on issues like westernization of the Orient, plutocracy, globalization, western purblindness, Continental drift, terrorism, war, and the new world order etc.

The writer's approach in analyzing these issues is purely objective and hence unbiased: consistent with a 'need to articulate his transition from the East to the West'. He views the whole murky scenario from a positivistic angle, spasmodically enlightening the reader on the intricacies of what may be termed as the uni-polar syndrome of global politics accruing from the rather unceremonious 'melting' of the Iron Curtain, hung on the so-called Soviet Block in the not very distant Cold War era, in the wake of glasnost and perestroika of Mijail Gorbachov (b.1931) fame.

At the end, Javed Amir has added a few reviews of his book *Writing Across Boundaries* by Professor Gilani Kamran (distinguished Pakistani writer, poet, critic, and educationist: 1926-2003), Karl Hille, and David Preston besides reviews of his novel *Modern Soap* by Muneeza Shamsie, and his former colleagues and compatriots Riaz Muhammad Khan, Ejaz Rahim and late Abdul Basit Haqqani. All of them have delved deep into the merits of the two publications, highlighting their salient features by blending 'the mythic and the mundane', in their fecund critical estimation.

The last pages of the book resound with nostalgia of the days when the author studied at the Government College (Lahore), followed by his induction into the coveted echelons of the foreign service of Pakistan, launched *The Mask*, and also composed *The Addict*, a short story for *The Pakistan Review*, and a couple of poems for *The Ravi* and *The Pakistan Times*.

The flap of the book carries laudatory comments from multi-ethno-cultural luminaries like Khaled Ahmad, Riaz Muhammad Khan, Ejaz Rahim, Marie Arana, David Cohen, Gloria Silvestre Khokhar, and Carole Sargent, on his 'ease of expression, the fusion of wit and learning and (his) ability to present the great themes of art and literature' besides 'an amazing command over cross-cultural works'. So like Dylan Thomas, he has successfully ventured to weave the fine fabric of his undying thought 'round the griefs of the ages', nay to be more specific, round the grief of the age.

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