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Vice Chancellor, Government College University Faisalabad

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Contributions

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APPLYING VYGOTSKY TO ADULT LEARNING

*Tasawar A. Shah, Saddam Rashid

Abstract

This paper intends to give an overview of Vygotsky's those core concepts that could possibly be extended and plausibly applied to adult learning. Discovering how adult learners learn is not a new thing among academicians. Since centuries, researchers have been exploring and investigating the impacts of various theories of learning and development on adult learning in various contexts because these theories, by and large, have revolutionized the world and their impacts can easily be seen in academia today. Such theories have not just provided information about and insight into learning attitudes and aptitudes of the learners only but also expanded the horizon of knowledge and learning. Many researchers and educators believe that the processes of learning and understanding exist at the interface of people's biography and the sociocultural environment in which they live. However, only a few studies have addressed adult learning through sociocultural lens. While Vygotsky centered on the development of children from birth through adolescence, his core concepts are also being extended and applied to adult learning as well in the arenas of both formal and informal learning. This paper, divided into three parts, discusses the central concepts of Vygotsky's Sociocultural theory, particularly, focusing its those major components that could be extended to adult learning, in its first part, while throws light on the relationship between Sociocultural theory and adult learning in general context, in the second part, and deals with sociocultural theory and two common aspects of adult ESL learning in its final part.

Key Words: Sociocultural theory, Adult learning, ZPD, Scaffolding, Sense, feedback

Introduction

Lev Semyonovich Vygotsky (1896 – 1934), also known as “*The Mozart of Psychology*” (Toulmin, 1978) was a Soviet developmental psychologist of early 20th century. His interests were quite diverse ranging from law to the psychology of art and language development but he often focused on issues related to cognitive development of the children and education. Despite being a contemporary of psychology top brass including Pavlov, Skinner, Freud, and Piaget, he, largely remained unknown to the world until 60s largely because of the Stalin bureaucracy and partly because of his early death. He could never reach their level of eminence during his lifetime. However, his work has grown in influence since 60s, particularly in the fields of educational and developmental psychology.

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He contributed a lot to the field of child psychology but his sociocultural theory of child development brought him a landmark success. This theory is designed to account for the indelible influence of culture on a child's growth and development. The Russian psychologists first systematized and applied sociocultural approaches to learning and development (John-Steiner & Mahn, 1996). While Vygotsky focused on development of children from birth through adolescence, few of his central concepts, like sociocultural theory, are being extended and applied to adult learning as well.

Discovering how adult learners learn is not a new thing among academicians. Instead, the study is an important endeavor in many school programs today. Researchers have been exploring and investigating the impacts of various theories of learning and development, proposed by the well-known theorists of 19th and 20th centuries, on adult learning and adult learners in various contexts in academia for centuries. These theories, by and large, have revolutionized the world and their impacts can easily be seen in academia. Such theories have not only provided information about and insight into learning attitudes and aptitudes of the learners but also expanded the horizon of knowledge and learning. Jarvis (1992) believed that “the process of learning is located at the interface of people’s biography and the sociocultural milieu in which they live, for it is at this intersection that experiences occur” (p. 17). Only few researchers or educators, however, actually address adult learning from a sociocultural perspective (Forman & McPhail, 1993).

Sociocultural Theory

Lev Vygotsky is best known for his sociocultural theory. Sociocultural theory relates the mental functioning of an individual to historical and cultural context; hence, it focuses the roles of participation – on the part of an individual in the activities and interactions organized socially and culturally – in influencing the psychological development. A recent application of his theories in the field of education is "reciprocal teaching", that helps students to learn from text. Four important key skills titled “predicting, questioning, summarizing, and clarifying” are learnt through collaboration and practice among teachers and students in this method. The teacher's role, particularly, is reduced in the process gradually. Sociocultural theory differentiates itself from Constructivism

focusing on the ways that see learning as an act of enculturation. Its lens is broader than constructivism as it attends broader social system where learning of an individual happens in social interaction and culturally arranged activities. Some of its following key concepts can be extended and applied to adult learning.

Zone of Proximal Development

Mahn (1999) states that “the concept of the zone of proximal development was developed late in Vygotsky’s short life and was not fully elaborated; therefore, it is important to situate the zone of proximal development within his theoretical framework” (p. 347). ZPD is probably one of Vygotsky’s influential and well-known ideas that have tremendous influence in the realm of education, particularly related to child learning and development. Despite its popularity and influence, it faces some serious reservations as Mahn (2015) claims that “it (ZDP) has been referred to as the most over-used, least-understood concept in educational studies” (p. 252). Vygotsky (1978) defines it as “the distance between the actual development level as determined through independent problem solving and the level of potential development as determined through problem solving under adult guidance or in collaboration with more capable peers” (p. 86). In simple terms, it is the difference between two doings - what a person can do independently and what s/he can do with more or less help or guidance. It’s the region that is achievable only with the right support from an expert. ZPD offers many educational implications. The ZPD, for example, is a principle that facilitates teachers and educators not to just focus on testing static (i.e., fossilized) skills or belaboring what is currently wrong with the learning performance but to what a learner can become (Brown & Reeve, 1987); or as Vygotsky (1978) defined it. “what children can do with the assistance of others might be in some sense even more indicative of their mental development than what they can do alone” (p. 85). In effect, the ZPD urges educators to think of such skills that are easily workable to instructions along with the ways that determine how social interaction improves one’s performance to developmental levels that was earlier unobtainable (Forman and Cazden, 1985).

Scaffolding

The terms scaffolding and ZPD have become synonymous to each other in literature. However, Vygotsky throughout his works has never used the term *scaffolding*. The term was coined by Wood et al. (1976). Wood et al. define it as “those elements of the task that are initially beyond the learner’s capacity, thus permitting him to concentrate upon and complete only those elements that are within his range of competence” (p. 90). Interestingly, various terms including scaffolding, cooperative learning, and guided learning, are prevalent in literature with synonymous meaning. It is a method of teaching that helps a learner in solving a problem or completing a task which would not have been possible to do or master without help. Rogoff (1990) states that its functions include: recruiting the interest of a learner in a learning task, recognizing discrepancies, minimizing the complexity of the task while controlling frustration and where and when necessary, demonstrating the expert performance. The purpose here remains to help and engage the learner in activity with aids as and when needed and eventually stopping these to make him do things without help. Scaffolding can occur in the form of cues, clues, elaborations, prompts, linking, probing, suggestions, requests, simplified solutions, and emotional support (Stone, 1993; Teles, 1993). A learner heads toward his utmost goal of completing the tasks with the help of all these forms of assistance that would not be possible with his sole efforts (Palincsar, 1986). Scaffolding fosters internalization and promotes collaboration (Paris, 1988). Its degree and nature can vary by prior exposure and domain along with the level of individual level of development (Brown and Palincsar, 1989).

Intersubjectivity

Intersubjectivity in its simple sense refers to the psychological relation between people. Gallimore and Tharp (1990) put that it is the way people make perception of the world and share meaning. Scaffolding is seen at its best when learning participants share and experience Intersubjectivity. Intersubjectivity achieves effective communication and collaboration when participants essentially work towards the same goal. It is only temporary shared goal, content, values or ideas. These shared goals and values assist learners in building new body of knowledge, negotiate meaning and rethink or restructure problems and

tasks in consonance with the perspectives of another learner (Diaz, Neal, and Amaya-Williams, 1990).

Cognitive Apprenticeship and Assisted Learning

Scaffolded instructions and intersubjectivity are at first used in the domain of cognitive apprenticeship to model the activity and later gradually yield control of the task to the learner (Brown, Collins, and Duguid, 1989). It is an interactive relationship that is socially constructed and is like the master-apprentice relationship in skilled trades (Rogoff, 1990), but here the mentor using the authentic learning experiences closely works with the learner in order to develop his skills (Brown and Palincsar, 1989). Brown and Collins (1989) suggest that an ideal cognitive apprenticeship has six methods: coaching, scaffolding and fading, reflection, articulation, modeling, and exploration. The cognitive apprenticeship views teaching as the different ways through which one can “assist” a learner in learning (Gallimore and Tharp, 1990). That’s why teachers and mentors cannot ignore the activities and types of assistance that can take learners towards new cognitive heights. Bonk and Kim (1998) has stated Tharp’s (1993) seven dependable forms of learning assistance as “modeling, contingency management, feedback, questioning, instructing, task structuring and cognitive structuring” (p. 72). They further say that learners engage them in conversation and construct new meanings only when these processes are orchestrated effectively. Therefore, teaching is a sophisticated “instructional conversation” (Tharp and Gallimore, 1988, p. 111).

Internalization

Vygotsky (1986, Ch. 7) states that our concept of internalization recognizes unique human minds which owe their existence to and are inextricably intertwined with social, historical, cultural, and material processes (including brain activities). Internalization is conceived of as a representational activity, a process that occurs simultaneously in social practice and in the human brain/mind. Sociocultural researchers include the learners’ appropriation of socially elaborated symbol systems as a critical aspect of learning-driven development. This appropriation of symbol systems was a central focus of Vygotsky's work, particularly as applied to educational pedagogy, and led to his most fully elaborated application of the concept of internalization -- the

transformation of communicative language into inner speech and further into verbal thinking (John-Steiner & Mahn, 1996, p. 196). Vygotsky's idea of the development of higher mental functions and understanding of learning within the ZPD depend on this process that is called internalization (Brown and Ferrara, 1985). Internalization at its crux proposes that social interaction creates ZPDs to encourage skills that in the beginning work effectively only within collaborative activities, but gradually with the practice internalize as self-regulatory processes (Palincsar and Brown, 1989). Internalization, in effect, occurs only when the first performed externally patterns of social interaction are executed on an internal plane (Wertsch, 1985). Vygotsky (1978) suggests that during development every function appears twice, at first it appears between the people at social plane and then inside the person at the interpsychological or individual plane. Rogoff (1990) puts it "in this process of development, the learner takes new information or skills experienced in a social context and develops the necessary understanding to apply or *appropriate*" (p. 150). Thus, sociocultural perspective sees human development as a gradual internalization of those processes that were shared between the learners initially and later were seen as independent problem-solving skills.

SCL Theory and Adult Learning

The application of SCL theory to adult learning demands us to recognize the patterns of learning assistance that are present in the environments of adult learning. Bonk and Kim (1998, p. 72) consulting with Tharp's ideas of assisted learning and Collins et al. (1989) apprenticeship techniques has presented ten teaching techniques based on sociocultural theory:

- I) Modeling to illustrate performance standards and verbalize invisible process
- II) Coaching to observe and supervise students in guiding them towards expert performance
- III) Scaffolding and fading to support what learners cannot yet do and gradually removing that support as competence is displayed
- IV) Questioning to request a verbal response from learners by supporting them with mental functions they cannot produce alone

- V) Encouraging student articulation of their reasoning and problem-solving processes
- VI) Pushing student exploration and application of their problem-solving skills
- VII) Fostering student reflection and self-awareness (e.g., through performance replays)
- VIII) Providing cognitive task structuring by explaining and organizing the task within students' ZPDs
- IX) managing instructions with performance feedback and positive reinforcement
- X) using direct instruction to provide clarity, needed content, or missing information

Sociocultural research in relation to the adults indicates that examples of these (above mentioned) techniques are quite evident in the field of adult learning (Bonk and King, 1995). Many adult learning experts (Apps, 1991; Brookfield, 1990; Jarvis, 1995) adopt and support a unique range of teaching techniques and approaches for adult learners that encourage discussion, role play and reflection. These people want to shift adult education curriculum from the acquisition and memorization of facts to more collaborative, active, and authentic learning experiences (Millis, Davidson, and Cottell, 1994). Because of the nature of learning which is largely a social enterprise, group collaboration is central for these educators. Moreover, in addition to collaboration, adult learning researchers argue for such teaching techniques and approaches that caters for adult's dignity and self-directedness. At the same time, these techniques must be respectful and sensitive to students' prior knowledge and experience (Jarvis, 1995). Fortunately, sociocultural theory is uniquely positioned to inform and integrate these trends in adult education.

Sociocultural opportunities are not just restricted to formal ways of education these days. They are extending to informal adult learning settings (e.g., recreational activities, sporting events and theme park visitations) (Kearsley, 1991; Lave, 1991) to the workplace (Froman, 1994; Marsick, 1998). Wagner and McCombs (1995) are of the view that arenas of adult learning are clearly encouraging more learner-centered avenues. As adult learning is becoming more self-directed along with expansion of learning resources, the chances have

also been increased to assist and scaffold adult learning. Salmon (1988) stresses that researchers should search and find more and more avenues to observe and understand scaffolded learning. The educators need to be more sensitive to the recent emerging institutional settings and cultural artifacts within adult learning environments in order to understand adult learning.

Johnson (1994) states that rapid changes in the world on economic avenues and technological advances are not just increasing excitement but challenging young adult learning possibilities. Education has travelled beyond the walls of formal schools to informal learning environments such as libraries, museums, and zoos as these institutions have gone under significant changes and renovation due to technological advancement and have become the seats of learning. Librarians and museum educators these days have realized that adult learning is enriched in interactive and collaborative learning communities with site visit, small group discussion, candid conversation and reflection. Some museums have started to explore the learning potential of virtual reality (Brill, 1994). Collaborative and interactive learning features of sociocultural theory have reached informal settings now and are being used to teach adults.

Adults who have gone out of formal seats of learning like schools and entered workplace or parenthood have to confront with new types of learning alternatives and obligations. Bonk and Kim (1998) state that “mediational learning aids of middle adult professional and home life include company brochures, fliers on bulletin boards, computer help manuals, strategic planning documents, job aids, notes to spouses, magazines in dentist waiting rooms, repair manuals, fax machines, voice-mail devices, and school newsletters” (pp. 79-80). The two important features of sociocultural theory – apprenticeship and scaffolded learning – here might come from seniors while drafting a report, an automobile mechanic pointing out why one’s headlights need to be replaced, or a doctor explaining to distressed parent how to look after a sick kid. Given this range of sociocultural settings in adult life, it is no wonder that research in this area lacks focus.

Even the older adult learning avenues are expanding. Bonk and Kim (1998, p. 80) state that there was a time when these older adults (above 60) have been labeled as unproductive (Hayslip and Panek,

1993), provided with minimum learning opportunities (Cross, 1981), and offered an array of memory and retrieval compensation strategies (Craik and Jennings, 1992). This kind of deficit views are now changing because of new trends of the present day. Good physical and mental health and balanced life styles are emerging to build a more positive and learning related conception of such adults. With increase in learning possibilities, these adults can maximize their contribution to their society through participation. A sociocultural view on learning, therefore, will not only promote older adult learning but will also better utilize the experience and wisdom of older adults as learning activity experts and mentors (Bonk and Kim, 1998; pp. 80-81).

SCL Theory and Adult ESL Learning

Using Vygotsky's Concept of Sense Inside the Classroom

Vygotsky wrote about sense in the context of inner versus outer speech in *Thinking and Speech* (1987) since “inner speech we find a predominance of the word’s sense over its meaning” (p. 275). The phenomenon also occurs in outer speech but only in the egocentric speech of the child and between people who have “lived the same life” (p.279). This establishes a foundation for the argument that inner speech is egocentric speech. Children using their personal experience develop “sense”. They develop it through their personal attachments. Vygotsky gives credit to Jean Paullhan (a French literary critic) who for the first time made distinction between sense and meaning. Vygotsky (1987) takes sense as “the aggregate of all the psychological facts that arise in our consciousness because of the word” (p.275). His view is that there is the word and there is an internal complex the word evokes in the mind. While meaning is the source through which thought is realized. Vygotsky sees sense more fluid, more amorphous. For Vygotsky (1987), it is “characterized by different laws of unification and fusion” (p. 277). The relationship between word and meaning is more directly dependent while sense and the word are less dependent. A word can change its sense (e.g. “Mirasi”, one who sings and belongs to a lower cast in Pakistan. “Mirasi” in Pakistani context is an abusive term); and a concept can change its expression (e.g. Artist). Thus, it is quite different from the traditional representation of “sense” as interchangeable with word meaning.

ESL tutors can amass sense at personal level through the concept of *perezhivanie* – a term that describes that how individuals experience, perceive and unfold the emotional aspect of social interaction, while at cultural level it becomes more intersubjective and shared. Personal sense of everyone involves *perezhivanie* as Vygotsky (1987) states that “the sense of a word depends on one’s understanding of the world as a whole and on the internal structure of personality” (p. 276), while, on the other hand, above mentioned example of the word “Mirasi” can easily convey the sense at cultural level, too. Sense becomes more constricted as it moves from cultural to personal, because the individual’s sense of “Mirasi” could add to a lot more to it based on his personal and emotional contents. So, keeping in view the goals of adult ESL learners, the ESL instructor must teach towards that sense. It is the concept that is not catered in adult ESL classes under the pretext that adults do not bother about such thing as they are grown up enough. But this misconception can lead to grave concerns. The purpose of teaching is to convey “sense” in its right direction and level, therefore, applying Vygotsky’s idea of “sense” while teaching can lead the learners towards not just knowledge but understanding.

Vygotsky and Adult ESL Writing Classroom

As discussed in the above portion of the paper, the essence of ZPD is the working collaboration between teacher and learners, that helps the learners restructure everyday concept into scientific concepts. Mahn (2015) points out that Vygotsky encourages teachers to utilize learning activities that engage learners’ conscious awareness and volition that will enable them to take control of their attention and memory which is essential to the learning process. John Steiner and Mahn (1996) emphasize the importance of “meaning negotiation” through social interactions stating that “... internalization is simultaneously an individual and a social process. In working with, through, and beyond what they have appropriated in social participation and then internalized, individuals co-construct new knowledge (p.197).

Although Vygotsky studies the utilization of the ZPD mainly with child and adolescents, ZPD also has been widely used in the field of education, ESL and EFL fields (Alavi & Taghizadeh, 2014; Aljaafreh & Lantolf, 1994; Colby & Atkinson, 2004; De Marsico, Sterbini, & Temperini, M., 2013; Nassaji & Swain, 2000; Rassaei, 2014). Aljaafreh

and Lantolf (1994) identified three principles for providing assistance and feedback utilizing within the learner's ZPD: graduated, contingent, and dialogic. The following implications for utilizing feedback in adult ESL writing courses are based on these three principles and other related thinking and languaging theory.

Dynamic assessment (DA) is an integrated instruction and assessment method that is modeled after Vygotsky's idea of ZPD. It allows instructors to evaluate their learners' potential development and skills through sociocultural theory. Alavi and Taghizadeh (2014) narrate the dialogic nature of DA by saying "interactionist DA follows Vygotsky's tendency for dialogic interaction in which the extent of assistance/mediation is determined during the interactions with the learners in an effort to provide the most appropriate and adequate portion of assistance to the learners" (p.3).

The findings of various empirical studies reveal the success of negotiated feedback on second language development within the learners' ZPD (Alavi & Taghizadeh, 2014; Aljaafreh & Lantolf, 1994; and Nassaji & Swain, 2000). For example, Alavi and Taghizadeh (2014) found that mediated feedback between teachers and adult English EFL learners was facilitative of learning content and organization skills in an EFL context in Iran. Nassaji and Swain (2000) studied two Korean adult ESL learners and found that the learner who received the ZPD-based feedback improved her use of English articles as compared to the learner who was given random feedback. Therefore, instructors of adult ESL writing courses should evaluate their learner's existing understanding of a developing linguistic concept before providing feedback using Aljaafreh and Lantolf's graduated, contingent, and dialogic feedback approach as well as using and allowing the learner to use his/her native language in the feedback activities.

Conclusion

The application of sociocultural theory in recent years have crossed the borders of learning in formal and informal settings and reached the doors of adult online distance education programs. It is now being used in adult online technology based distance education programs in the recent years. This new mode of adult education differs from traditional set up. Research on the social context of learning suggests that traditional approaches would be inappropriate for online distance

programs. Here again the interactive and collaborative mode of learning could be offered to such programs to bring expected results. Though this would not be physical collaboration and interaction (it can also be managed to some extent through the mode of video), still it would be offering some sort of sense of collaboration. Certainly, there is a lot more to explore. Adult learning avenues look towards sociocultural logging and analysis to explore those untapped environments.

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FROM SUBMISSION TO ASSERTION: A STRUCTURAL FUNCTIONAL APPROACH TO SHAW'S PYGMALION

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Abstract

This paper investigates gender specific traits and power asymmetry patterns by applying Structural Functional Approach to Bernard Shaw's *Pygmalion*. Linguistics, in general, and the tools of discourse analysis, in particular, can help to unfold the underlying structures like gender dominance in the exchanges between the major characters. The study focuses on how male-female disputes and the underlying power relations are created, negotiated and maintained by characters in the world of drama. In this regard, the researcher aims to provide a consummate model for conversational analysis in order to make a hallmark contribution in the domain of language and gender studies. This research is based on Birmingham School of Discourse Analysis and Structural Functional approach with slight modification in order to cater to the needs of the dramatic art. Moreover, the study unfolds the recurring patterns of dominance of Professor Higgins and Eliza Doolittle by tracing the frequency of the acts, moves, exchanges and transactions in the conversation. The findings of the study are that Shaw reflects and moulds traditional femininity with empowered femininity and tries to provide a balance between these two extreme positions. Shaw differs from his predecessors (Renaissance dramatists) in the portrayal of the female as he is dedicated in his fight against the romantic depiction of love and sex. Previously, female characters were invisible and submissive (for instance, Ophelia in *Hamlet*), but Shaw has given strength and stature to them. The significance of the present study is that it analyzes the text in an objective and empirical manner and presents unbiased judgments about Shaw's ideas and thought, without referring to his life or biography as a yardstick for interpretation. Thus, the present study is a step towards rereading and re-evaluating Shaw's *Pygmalion* in the light of Structural Functional Approach.

Key Words: G.B. Shaw, Structural Functional Approach, Birmingham School of Discourse Analysis, Woman

Language is a cultural medium through which social positioning of the interlocutors is determined. Language is not only a means of communicating linguistic information but also an important and distinctive humanistic tool for establishing and maintaining social relationships amongst the members of a speech community. The studies, which are based on gender-based linguistic variation, (e.g. Litosseliti & Sunderland, 2002; Tannen, 1993) put into limelight the functional aspect of language. Hence, language is a tool of enforcing ideologies. It is such a powerful weapon that not only reflects the ideologies of the speaker, but it also functions at the deeper cognitive level. Not only that, it is a

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source through which interlocutors assert power over others in conversation as ordinary talk is governed by the principles of regularity and orderliness. This orderliness is not motivated and governed by any innate cognitive patterns of language, in fact, it is drawn and governed by socially organized structure of interpersonal action. Moreover, meaning is not hidden in words but constructed in discourse; the relationship between the syntactic form and function of a language is quite flexible. No linguistic form – a word, phrase or sentence can simply refer to one particular function or meaning. Tannen comments on this linguistic relativity (1993):

The same linguistic means can be used for different, even opposite, purposes and can have different, even opposite, effects in different contexts. Thus, a strategy that seems, or is, intended to dominate may in another context or in the mouth of another speaker be intended or used to establish connection. Similarly, a strategy that seems, or is, intended to create connection can in another context or in the mouth of another speaker be intended or used to establish dominance. (p. 181)

This relativity is not confined to any particular linguistic strategy. As a matter of fact, Tannen (1993) has studied “the relativity of five linguistic strategies; indirectness, interruption, silence versus volubility, topic raising and adversativeness, i.e. verbal conflict” (p. 181). Thus, the meaning of any act varies from context to context. It implies that the notion of power and solidarity in a discourse is a constructed one, and there is a need to formulate a methodology in which they can be studied accurately.

The past studies have ignored the distinction between gender and sex focusing on “gender by merely looking at the speakers’ biological sex” (Wodak, 1997, p .1). This study attempts to fill this gap by adopting a context-based linguistic approach to studying gender and language relationship. The methodologies used in the past to study gender and language field ignore relativeness of linguistic devices and are based on intuitive observations than being based on empirical data (e.g. Lakoff, 1975).

This study examines the role of power structure among male and female characters in Bernard Shaw’s plays, assuming that an understanding of construction of gender in a text is critical to grasp

Shaw's concept of womanhood. Like other plays, Shaw's plays revolve around power conflict between male and female characters. Shaw differs from his predecessors (Renaissance dramatists) in the portrayal of the female as he creates strong female characters with independent voice. Previously, female characters were invisible and submissive (for instance, Ophelia in *Hamlet*), but Shaw has given strength and stature to them. However, Shaw's plays have been received with contradictory opinions: on one hand, we come across active and confident heroines (like Eliza, Candida, etc.) but on the other hand, Shaw's faith in patriarchy cannot be overlooked. That is why, Griffith (1993) is of the following opinion: "Shaw's reflections on sexual equality are inherently controversial, inviting conflicting interpretations as to their meaning and worth" (p. 157). Some critics are of the opinion that Shaw has an "unflagging intellectual commitment to feminism in his life" (Peters, 1998, p. 117). Greiner (as cited in Griffith, 1993) considers him as antifeminist and believes "Shaw perceived woman's position as a product of male, middle-class society" (p. 169). Elsie Adams (1974) reinforces the same arguments and asserts:

Undeniably, Shaw portrays arresting and powerful women. But in spite of his departure from the nineteenth-century stereotype of the demure, fragile, womanly woman, he more often than not creates women characters who belong to types familiar in western literature. In play after play, he presents us with various combinations of the traditional figures of temptress, goddess or mother. (p. 17)

The central female characters of Shaw's texts swing from one extreme to another, that is, from conventional women of the 19th century to the New Women (liberated one) of the twentieth century. Since there persists an ambivalent attitude of Shaw towards feminism, an extensive treatment of gender studies and politics is required. While the works of other dramatists like Ibsen has been subjected to rigorous analysis by scholars with an interest in gender and feminist studies, Shaw's work has received comparatively cursory attention.

George Bernard Shaw is esteemed as one of the most significant British dramatists of the twentieth century since he is "the most prolific of all twentieth century authors" (Innes, 1998, p. xvii) with 60 plays and 5 novels, in addition to insightful treatise in music and theatrical

criticism. He was born in Dublin in 1856 to a poor and unhappy family as his father was an irresponsible and drunkard person who was abhorred by his mother. He matured to become as the second greatest English playwright, after Shakespeare. Shaw died at the age of 94, as a renowned socialist, a Fabian, and a semi-feminist vegetarian, who advocated for social justice and equality throughout his life.

There are several reasons for choosing Shavian plays for linguistic analysis. Firstly, Shaw is widely acclaimed as a notable writer of the modern age because of the ambiguities and contradictions in his major works. Innes (1998) has mentioned the ambiguous nature of Shaw's work by stating that "no other figure of his stature and visibility has been so thoroughly misunderstood" (p. 3). Secondly, there are many book length studies on Shaw, but most of them are devoted to his biographical details and personality rather than based on critical analysis of his works. Moreover, the critics have tried to interpret his works in the light of his life. Consequently, Shaw became a controversial figure, and his works are interpreted as potentially ambiguous and contradictory.

System of Analysis

This research explores the notion of power and dominance in the dialogues between the main protagonists of the drama. In particular, power structure and gender dominance are unearthed by analyzing and highlighting the dominant patterns of the interactants. In this research model, i.e., Structural Functional, there is a fusion of Speech Act theory, Conversational Interactional and Halliday's Functional theory (Morrish & Sauntson, 2007). In Structural Functional approach, each linguistic element in a conversation is described in terms of the specific function performed in relation to other elements of the discourse and in relation to the social context of the conversation. Each conversational component has no meaning in isolation, and therefore cannot be analyzed if it is taken out of context. Importantly, this model is premised upon the notion of linguistic performativity. Its strength is ease of use and it can serve as an analytical device and act as a stimulus to do interactional analysis.

The researcher is of the opinion that Structural Functional approach owes much to Malcolm Coulthard and John Sinclair, who in their much-discussed seminal work *Towards an Analysis of Discourse* (1975) made an attempt to produce an analytic framework for the investigation of the structure of classroom discourse. Sinclair and

Coulthard developed a hierarchical rank scale model of discourse, based on Halliday's rank scale (1985) to organize the units of grammar. Each rank is made up of elements from the rank below. They propound a hierarchy of discourse units consisting of move, exchange, transaction and lesson. At the heart of this model is the three-part exchange structure: Initiation, Response and Follow-up, developed as a result of their analysis of teacher-fronted classroom discourse. Their system has been further developed with the passage of time by linguists and more recently applied to everyday conversation.

Later on, discourse analysts have adapted and modified the Birmingham school of discourse analysis model (i.e., Sinclair and Coulthard rank scale model). In this regards, Burton's contribution in the adaptation and revision of the discourse analysis model of Sinclair and Coulthard (1975) is worth mentioning. Sinclair and Coulthard's model is a systematic descriptive framework for analyzing spoken discourse but is geared specifically for the analysis of formal classroom interaction. Burton (1980) has modified this model to make it more suitable for analyzing casual conversation by retaining Sinclair and Coulthard's emphasis on the rank framework underlying the interaction. This emphasis leads Burton to propose that an extended sequence of conversational turns can be analyzed, and that the model is therefore particularly suited to the analysis of dialogue in drama and novels.

Burton (1980) is well aware of the fact that the original model was based on interaction between the teacher and the students in the classroom, where the discourse is rigidly structured and controlled by one interlocutor, the teacher. But, in casual conversation, the structure of interaction alters radically because of its collaborative and non-authoritarian features. Burton expanded the horizons by focusing not only on consensus-based exchange as they happen in classroom discourse but also introduced contrast based exchanges, by giving the concept of supporting and challenging moves in a conversation. This means that there is a wide range of options open to the receiver of an initiation. She also states that some responses do not maintain the prospection and fulfill the presuppositions set up by the initiation. She labeled them as challenges, and relabeled those that do maintain prospection as supporting moves. She further argues that the follow up move is redundant as it hardly ever occurs except in extended formal talk

or may be “used in informal talk as a device for conveying sarcasm” (p. 141). Burton (1982) also adopts this topic orientated view of transactions, re-labeling boundary and teaching exchanges as ‘pre-topic’ exchanges, when a speaker shows that “they are going to, or want to, broach a topic” and ‘topic’ exchanges which “carry the main business” of an interaction (p. 102). Pre-topic exchanges are optional; Burton comments that “for the most part people do not necessarily bother with the pre-topic exchanges at all” (p. 102).

The striking quality of the model is that it is quite flexible in nature and it is clear that there could be different number of acts and moves depending on the structure of the text to be studied. Francis and Hunston (1992) found that Sinclair and Coulthard’s list of 22 classroom discourse acts was inadequate to describe the complexity of language in everyday conversation, and also many of the acts Sinclair and Coulthard did identify turned inappropriate outside classroom discourse. They increased the number of acts to 32, by adding more acts to the list. In this way they hoped to arrive at a system of analysis for their data, but interestingly, they make no claim to a comprehensive system for all types of everyday conversation. In fact, Francis and Hunston (1992) argue that “it is neither feasible nor desirable to present a complete inventory of all the acts necessary to analyze every conceivable conversation” (p. 134).

The division and identification of the dialogue into acts, moves and exchanges illustrate the different dimensions of dominance. The proposed system utilizes rank scale for describing each element of conversation, in other words, larger conversational components consists of smaller chunks. Transaction dealing with large sections of conversation usually revolves around particular topic, which consists of sequence of exchanges showing two or three speaker turns. Exchanges further consist of the smaller elements of moves which, in turn, consist of acts having the smallest conversational component. Each component in the rank scale is labeled according to the particular function it performs, in the context of the rest of the conversation, rather than according to the linguistic form it takes. The rank scale is discussed below in detail:

Acts

Starting from below on the rank scale, act occupies the first position in the hierarchy of conversation. It is the smallest unit of spoken discourse. The function of an act is to express the intention of the speaker in a piece

of conversation and “it corresponds most nearly to the grammatical unit clause” (Sinclair & Coulthard, 1975, p. 27). Acts are devised by keeping in mind the research area and needs. For example, Sinclair and Coulthard have identified twenty-two speech acts while analyzing the conversation between the teacher and pupil. Burton (1980) has mentioned twenty-one speech acts while discussing the extract from Pinter’s *The Dumb Waiter*. Burton studies the relationship between the two characters in the light of Speech Act theory and reveals that Ben is dominant in the conversation: Ben performs 60 Directives and is continuously evaluating Guss. Francis and Hunston (1992) identify thirty-two acts of everyday conversation in their attempt to cover all aspects of possible conversation at its smallest analyzable level. The present study has pointed out nineteen speech acts while discussing Shaw’s *Pygmalion*. Following is the list of the acts which are used in the coding, along their functions, symbol and examples:

1. <Marker> A marker is used to show boundary in conversation, that is, the speaker intends to introduce a new topic or initiate a move. Its symbol is “M” and realized by the words like Ok, Now, Good, Right, Well. For example,

HIGGINS: [stupent] **Well!!!** [Recovering his breath with a gasp] What do you expect me to say to you?

THE FLOWER GIRL: **Well**, if you was a gentleman, you might ask me to sit down, I think. Don’t I tell you I’m bringing you business?

2. <Elicit> An Elicit is used to get a verbal response from the hearer. Its symbol is “El” and it is realized by a question. For example,

HIGGINS: [stupent] **Well!!!** [Recovering his breath with a gasp] **What do you expect me to say to you?**

THE FLOWER GIRL: **Well**, if you was a gentleman, you might ask me to sit down, I think. Don’t I tell you I’m bringing you business?

3. <Reply> A reply gives a response in the light of Elicit. Its symbol is “Rep” and it is realized by statements, questions. For example,

HIGGINS: [stupent] **Well!!!** [Recovering his breath with a gasp] What do you expect me to say to you?

THE FLOWER GIRL: Well, if you was a gentleman, you might ask me to sit down, I think. Don't I tell you I'm bringing you business?

4. <Comment> Its function is to explain, justify or to provide additional information (usually one's own) about the ongoing topic. Its symbol is "Com" and it is realized by statement and tag question. For example,

HIGGINS: **I know you can. I told you you could.**

LIZA: [wounded, getting away from him to the other side of the ottoman with her face to the hearth] I know you did, you brute. You wanted to get rid of me.

5. <Direct>A direct is an attempt to cause action and is used to give instructions, advice or to order someone especially lower in status or rank. Its symbol is "D" and realized by imperatives or command. For example,

LIZA: **And I should like Professor Higgins to call me Miss Doolittle.**

HIGGINS: I'll see you damned first.

6. <React> Its function is to provide a response in the light of preceding Direct or to express strong feelings. Its symbol is "Rea" and it is realized by a reaction. For example,

LIZA: And I should like Professor Higgins to call me Miss Doolittle.

HIGGINS: **I'll see you damned first.**

7. <Inform>Its function is to provide information (factual information) about the ongoing topic. Its symbol is "I" and it is realized by statements such as, the point is, as a matter of fact, actually, etc. For example,

LIZA: [weeping] **But I ain't got sixty pounds. Oh--**

MRS. PEARCE: Don't cry, you silly girl. Sit down. Nobody is going to touch your money.

8. <Acknowledge>An acknowledge, as an interactional category, does no more than indicating that the initiation has been heard and suggests continued auditory presence. Its symbol is "Ack" and it is realized by the words such as Ok, All right, Oh dear, etc. For example,

PICKERING: Higgins: I'm interested. What about the ambassador's garden party? I'll say you're the greatest teacher alive if you make that good. I'll bet you all the expenses of the experiment you can't do it. And I'll pay for the lessons.

LIZA: **Oh, you are real good. Thank you, Captain.**

9. <Evaluate>An evaluate is used to judge the value or worthiness of the preceding contribution. Its symbol is "Ev" and it is realized by statements and tag question such as That's right, What's the matter with you, What about that. For example,

THE FLOWER GIRL: [resenting the reaction] **He's no gentleman, he ain't, to interfere with a poor girl.**

THE DAUGHTER: [out of patience, pushing her way rudely to the front and displacing the gentleman, who politely retires to the other side of the pillar] What on earth is Freddy doing? I shall get pneumonia if I stay in this draught any longer.

10. <Accuse>Its function is to blame the hearer. Its symbol is "Accn" and it is realized by a statement, question or a command. For example,

HIGGINS: I can't turn your soul on. Leave me those feelings; and you can take away the voice and the face. They are not you.

LIZA: Oh, you are a devil. You can twist the heart in a girl as easy as some could twist her arms to hurt her. Mrs. Pearce warned me. Time and again she has wanted to leave you; and you always got round her at the last minute. And you don't care a bit for her. And you don't care a bit for me.

11. <Prompt>: Its function is to reinforce an idea or to demand some performance. Its symbol is "P" and it is realized by Go on, Hurry up, Quickly. For example,

HIGGINS: [thundering] Say your alphabet.

PICKERING: Say it, Miss Doolittle. You will understand presently. Do what he tells you; and let him teach you in his own way.

12. <Check>: Its function is to ask for clarification about the preceding issue. Its symbol is "Ch" it is realized by the words such as, I am sorry, What/ Where/ When, I beg your pardon, etc. For example,

HIGGINS [to Pickering, reflectively] **You see the difficulty?**

PICKERING. Eh? What difficulty?

13. <Request>: Its function is to seek action politely or ask somebody to perform something. Its symbol is “Req” and it is realized by words such as beg, implore, etc. For example,

THE FLOWER GIRL: [to Pickering, as he passes her] Buy a flower, kind gentleman. I’m short for my lodging.

PICKERING: I really haven’t any change. I’m sorry [he goes away].

14. <Surprise>: Its function is to respond in such a way to show an element of surprise or shock. Its symbol is “Sur” and it is realized by the use of words such as Oh dear! My goodness, etc. For example,

HIGGINS: If I decide to teach you, I’ll be worse than two fathers to you. Here [he offers her his silk handkerchief]!

LIZA: What’s this for?

15. <Resolve>: Its function is to show some sort of determination to perform or to make up one’s mind to do something. Its symbol is “Res” and it is realized by the use of words such as determine, undertake, etc. For example,

HIGGINS: [becoming excited as the idea grows on him] What is life but a series of inspired follies? The difficulty is to find them to do. Never lose a chance: it doesn’t come every day. I shall make a duchess of this draggletailed guttersnipe.

LIZA [strongly deprecating this view of her] Ah--ah--ah--ow--ow-- oo!

16. <Summons>: Its function is to capture the hearer’s attention to show the seriousness of issue. Its symbol is “Summ” and it is realized by calling the name of another participant. For example,

PICKERING: **Higgins:** I’m interested. What about the ambassador’s garden party? I’ll say you’re the greatest teacher alive if you make that good. I’ll bet you all the expenses of the experiment you can’t do it. And I’ll pay for the lessons.

LIZA: Oh, you are real good. Thank you, Captain.

17. <Threat>: Its function is to tell the hearer to do something specific, otherwise, face the music or punishment. Its symbol is “Th” and it is realized by the use of words such as trouble, harm, etc. For example,

HIGGINS: Eliza: if you say again that you’re a good girl, your father shall take you home.

LIZA: Not him. You don't know my father. All he come here for was to touch you for some money to get drunk on.

18. <Offer>: Its function is to show willingness for doing or giving something to the hearer. Its symbol is "Off" and it is realized by the use of words such as available, provide, etc. For example,

PICKERING: Higgins: I'm interested. What about the ambassador's garden party? I'll say you're the greatest teacher alive if you make that good. I'll bet you all the expenses of the experiment you can't do it. And I'll pay for the lessons.

LIZA: Oh, you are real good. Thank you, Captain.

19. <Greet>: Its function is to say or to perform an act to welcome or adieu the hearer. Its symbol is "Gree" and it is realized by the use of words such as welcome, hello, etc. For example,

MRS. HIGGINS: [coming to Higgins] Good-bye, dear.

HIGGINS: Good-bye, mother.

Moves

Moves are the basic and key units of discourse structure in conversation and come after acts in the ascending order. Different acts combine to form a move, but in a move essentially there would be one act at least (one or more than one act). A move is defined as "a verbal action that carries the conversation forward" (Stenstorm, 1994, p. 36). Moves are often coincidental with turns in conversational interaction. Francis and Hunston (1992) have identified two basic moves categories; organization and conversational. Organizational moves are further divided into framing, opening and answering moves. They perform a purpose of indicating the opening or ending of a conversation. Conversational moves consist of eliciting, informing, directing, clarifying and acknowledging moves. Their purpose is to direct some action or request some information and to acknowledge prior utterances in a discourse.

The present study advocates that there are five classes of moves, based on the function in the conversation: opening, supporting, challenging, bound opening and reopening moves. The function of an opening move is to kick off conversation by introducing the new topic and stir others to participate in an exchange and its symbol is "Op". The function of supporting move is to deliver an appropriate response to opening move and its symbol is "Sp". It often concurs with the opening move in the process of discourse. Challenging move is not meant to be

hostile by any means. It just holds up the smooth progress of the conversation. It rather aims to divert the direction of the talk in an amicable way and its symbol is “Ch”. Challenging move occurs when an addressee withholds the anticipated second part of the conversation.

Bound opening expands on a topic once it has been established by adding relevant and semantically cohesive details and its symbol is “Bo”. For example,

HIGGINS: Listen, Eliza. I think you said you came in a taxi.	Opening move
LIZA: Well, what if I did? I’ve as good a right to take a taxi as anyone else.	Supporting move
HIGGINS: You have, Eliza; and in future you shall have as many taxis as you want. You shall go up and down and round the town in a taxi every day. Think of that, Eliza.	Bound-opening move

Reopening move is used when the speaker reasserts a topic in spite of the fact that the hearer has challenged it and its symbol is “Ro”. For example:

LIZA. I don’t want to hear anything more about that. All I want to know is whether anything belongs to me. My own clothes were burnt.	Challenging move
LIZA. I want to know what I may take away with me. I don’t want to be accused of stealing.	Reopening move

Exchanges

In the hierarchy of conversation, exchange comes after moves in the ascending order. Exchange is “the minimal interactive unit and involves the negotiation of a single piece of information” (Stenstorm, 1994, p. 48). In simple words, exchange comprises a dialogue between two parties. Burton has identified two types of exchanges: pre-topic exchange and topic exchange. The drawback with Burton’s classification is that it is superficial as it does not provide any significance for dividing exchanges into pretopic and topic. It seems that the exchanges are divided just to label the category and nothing else. In order to address the problem, the researcher has classified exchanges into four patterns: Questioning, Requesting, Stating and Commanding exchanges. In a questioning exchange, the dominant pattern is question-answer. The

requesting exchange carries the general pattern of request-accept. The stating exchange normally depicts the patterns of comment-inform. The commanding exchange highlights the pattern of directive-agree.

The present research identifies the nature of an exchange by looking into the fact that who is initiating the move. Thus, acts and moves play a vital role in assessing the nature of exchange. This can be studied with the help of the following table.

	Speaker A		Speaker B		
	Acts	Moves	Acts	Moves	Exchanges
1	Elicit	Opening	Reply	Supportive	Questioning
2	Request	Opening	Acknowledge	Supportive	Requesting
3	Comment	Opening	Inform	Supportive	Stating
4	Direct	Opening	Accept	Supportive	Commanding

Transaction

Transaction occupies the highest place in the hierarchy of discourse structure of conversation. Stenstorm (1994) states that “a transaction consists minimally of one exchange dealing with one topic, but usually of a sequence of exchanges dealing with the same topic” (p. 55). In simple words, transaction may consist of one or series of exchanges but its determining feature is that it deals with one topic. Thus, a change of transaction means typically a change of topic. Transaction is the final levels of discourse structure. In the present study, transactions comprises numerous patterns of exchanges.

Determination of Labels

The determination of appropriate labels of acts, moves and exchanges is the main challenge and certainly, a complex one. Among them, the labelling of speech acts is one of the most formidable tasks. Acts performed in a conversation are social as well as linguistic acts (Gies, 1995). It is really hard to determine the exact nature of speech act because there is no one to one relationship between form and function in language. Also, one form could be used to perform multiple functions (Stubb, 1983; Burton, 1980). The speaker performs a speech act intentionally, and the hearer deciphers it appropriately in order to understand it. Typically, different tests are combined to label an act. The researcher believes conversation takes place in context and this contextual information is vital for understanding the utterance.

The researcher has fully grasped the way Sinclair and Coulthard (1975) and Carter and Burton (1982) have assigned labels to the analysis of the text. Instances where the already available labels are found insufficient, a need for inserting appropriate labels will arise. While assigning label, the researcher felt that sometimes the function of an act overlap and it becomes difficult to assign labels, especially of acts. In such a case, a label is assigned which seems more appropriate to the act. Once the speech acts are identified, the other labels are easy to assign.

Selection of Relevant Text for Analysis

The present study attempts to study the conversational patterns to highlight the dominant or dominated behavior. It would be an empirical study as the findings are based on the descriptive system, not on the intuition of the researcher. The source of data is confined to the dialogues in the *Pygmalion*. Further, as far as linguistic study of the text is concerned, the play is divided differently by keeping in mind the changes occurred in the protagonists. The traditional division of the play into different acts (normally five) is done to facilitate the formal aspect of play and performance of the play. This division is not valid for linguistic analysis of the play. In *Pygmalion*, the researcher has divided the play into two events: Event 1 comprises the scenes in which Eliza is submissive and obeys the commands of Professor Higgins, whereas, Event 2 starts from the scene where Eliza asserts her say and starts challenging the orders of the Professor.

Results and Discussions

This section reports the results, based on the frequency of acts, moves and exchanges, being performed by the protagonists of the play.

Event 1

Acts

Higgins's Speech Acts	Frequency	Liza's Speech Acts	Frequency
Comment	24	Comment	19
React	23	React	22
Elicit	17	Elicit	1
Direct	15	Acknowledge	9
Inform	13	Inform	6
Reply	8	Reply	10
Check	5	Check	4
Acknowledge	4	Request	5
Marker	3	Marker	4

Resolve	2	Evaluate	1
Threat	1		
Accuse	1		
Surprise	1	Surprise	6
Prompt	1		
Offer	1		
Summon	1		

Moves

Higgins's Moves	Frequency	Liza's Moves	Frequency
Opening	54	Opening	13
Supportive	32	Supportive	51
Bound opening	22	Bound opening	21
Reopening	3	Reopening	Zero
Challenging	Zero	Challenging	1

Exchanges

Higgins's Exchanges	Frequency	Liza's Exchanges	Frequency
Stating	20	Stating	22
Questioning	8	Questioning	5
Commanding	3	Commanding	1

Event 2**Acts**

Higgin's Speech Acts	Frequency	Liza's Speech Acts	Frequency
Comment	32	Comment	2
React	29	React	33
Reply	7	Accuse	3
Acknowledge	6	Acknowledge	5
Surprise	3	Surprise	1
Elicit	3	Elicit	17
Marker	2	Resolve	2
Request	1	Check	13
Greetings	1		
Inform	1	Inform	28
Direct	1	Direct	3

Moves

Higgin's Moves	Frequency	Liza's Moves	Frequency
Bound opening	37	Bound opening	23
Supportive	31	Supportive	13

Opening	13	Opening	32
Challenging	2	Challenging	5
Reopening	Zero	Reopening	4

Exchanges

Higgin's Exchanges	Frequency	Liza's Exchanges	Frequency
Stating	3	Stating	62
Questioning	1	Questioning	Zero
Commanding	Zero	Commanding	5
Requesting	Zero	Requesting	Zero

The analysis of the play in terms of acts, moves and exchange aids to determine and identify genders of Higgins and Eliza. Also, the frequency is used as a valid tool to ascertain the power structure. In Event 1, gender roles are quite traditional, that is, the traditional stereotypes of male (Higgins) and female (Eliza) are portrayed in which power, control and authority rests with the male. Women are suppressed on the plea that they hold subordinate position as compared to men. However, Eliza defies her traditional role as a dependent, weak, and suppressed female in Event 2. She strives for her liberation and reconsideration of social values.

It is often assumed that Eliza's abrupt change in behavior goes unaccounted for on the ground that there is no convincing justification for such a bold stance of playing truant in her character. The study of acts, moves and exchanges traces certain development in her character from the very beginning of the play. Eliza argues with Higgins whenever he threatens her freedom. Eliza, at the beginning, is a passive and submissive pupil, but this does not imply that she fails to express her opinion at all. In Event 1, the use of 22 React, 19 Comment and 6 Inform clearly points towards the fact that she does differ from her teacher in certain respects. In event 2, the text reveals that the professor's power diminishes as he uses 3 Elicit which can be compared with 17 Elicit in event 1. Eliza uses 28 Inform in event 2, as compared to 6 Inform in event 1. This is because of the realization on the part of Eliza that she has been a tool of experiment in the hands of Higgins. Higgins tries to pacify and console her but she reacts with immense anger and at the end she

makes use of 3 Accuse to blame Higgins for all her ills and 2 Resolve to live in her own way.

The same results can be derived from the study of moves and exchanges. In event 1, the conversation is monitored and controlled by Higgins as he performs 54 opening moves as compared to Eliza's 13 opening moves. In event 2, the situation is reversed as Eliza performs 32 opening moves as compared to Higgins 13 opening moves. Same is true for supportive moves. In event 1, Higgins performs 32 supportive moves, whereas, Eliza 51 opening moves. This is reversed in event 2 in which Higgins performs 31 supportive moves and Eliza performs 13 supportive moves. Her challenging moves reflect that she is in no mood to sacrifice her independence. Similarly, the number of stating exchanges performed by Eliza in event 1 is 22, whereas, in event 2, she performs 62 stating exchanges. This shows her penetration in the conversation with the professor as she resolves to disobey Higgins.

The linguistic analysis of the play in terms of acts, moves and exchanges speaks at length about the awakening in Eliza as she is not going to comply with the orders of her mentor from now onward in the play. However, at the end, she becomes defiant and revolted to the extent of leaving her mentor and new home at Wimpole Street. From 'a squashed cabbage leaf', and 'a draggle-tailed guttersnipe', 'a baggage', she has turned into a 'consort battleship'. The metaphor is used with a purpose, i.e. Eliza is at the driving seat of her life and in this war of wills, and she is no longer ready to compromise her identity. Thus, the researcher has tried to objectify transformation in Eliza's character, i.e. transformation from a submissive woman to assertive one.

Interestingly, in event 2, Higgins performs 3 Surprise acts as he could not figure out the revolting vein of Eliza. The bold stance of Eliza is because of her realization that she has been a tool in the hands of Higgins and makes use of 3 Accuse to blame the professor since she is incompatible with Higgins's world. From this point onwards, she has a different vision of life, which is not confined to putting on new dresses or speaking in acceptable manners. This realization gives her the courage to assert her independence and resist any romance with Higgins. As a matter of fact, Eliza is transformed internally and externally and she is ready to keep her identity intact.

One of the prominent aspects of Shaw's dramaturgy is his portrayal of the New Woman, an emerging class of females, economically independent and sexually liberated. The Shavian women are portrayed strong, practical, educated, and unromantic. They do not harbor feelings of animosity or strangeness towards men, instead, learn from them. They have rejected their conservative roles of submissive daughters and doll-like wives and have captured roles of leading nature. They have set a new way of approaching life by defying the male rules and thereby, there is an attempt to reform the prevalent norms of the world. Thus, Shaw is actively engaged in the fight against the romantic depiction of love and sex in his dramas. Shaw's heroines make the most of their abilities as they are ready to surmount difficulties. They are the real women. In this regard, Shaw uses a bold depiction of Eliza to shock the Victorian audiences. Praising her economic and spiritual independence, Eliza is in striking contrast with the romantic heroines. She chooses to marry Freddy as she is not looking for a master, but a life partner, not superior to her.

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STUDENT PERSPECTIVE ON QUALITY OF MPhil ENGLISH WEEKEND PROGRAMME

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Abstract

This study is intended to present rudimentary empirical evidence on how students perceive quality of their *MPhil English Weekend Programme*. Dearth of literature in local context provided sensible pretext for this study. A random sample of 100 students of *M. Phil English Weekend Programme* at *private* and *private public partnership* (PPP) higher education institutes (HEIs), has been investigated on a purpose built questionnaire taking into account *input*, *process* and *output* indicators for *quality* of their educational programme. The respondents, being considered mature enough, and having no fear of harm (either in grades or any other form), provided a thoughtful rationale to sampling frame as well as additional benefit of the most direct source of information. Although it is hard to retain anonymity of the respondents in such a focussed and ostracised backdrop, nevertheless, every effort has been made to retain it to the maximum. Findings confirm that MPhil English is an effective degree (*output*) whereas its monetary benefit remains the most popular (*input*) indicator among the respondents. Students show high *aspirations* i.e. to continue their studies to PhD. They have been meeting *qualified teachers* in their classroom interface in routine. During the *process*, *easier academic progression*, despite *competent faculty*, worked negatively together with their inevitable *social preoccupations* against their anticipated further (language, research and generic) *competence* development; further, the respondents are modestly able to apply their acquired *competence* at their workplace. This signifies impotent academic process in the passage of a very prestigious academic programme. Therefore, the study suggests that the students, course planners, teachers, administrators and the other stakeholders involved in the *MPhil English Weekend Programme* at private and/or PPP HEIs should revisit the whole mechanism to produce capable graduates in the field of English language, linguistics and literature. Policy documents including scheme of studies and course outlines are required to be reconsidered in order to define afresh the focus of the degree among these three closely related disciplines i.e. language, linguistics and literature; so that *quality education* in such a specialised and highly demanded field of learning may be promoted systematically, progressively and continuously. For a better picture, we would have taken all stakeholders on board, following the quality assurance cycle in a new practical mode of inquiry into the *M. Phil English Weekend Programme*. An extended sample of students including both genders with socioeconomic variability would have been of more value. More HEIs in public, private and PPP sectors may be of superior significance.

Key Words: Quality, M. Phil English, Weekend Programme, Language, Linguistics, Literature

Introduction

Debate on quality is not a new subject of concern. It is the relationship between higher education and society (Vroeijenstijn, 1995). However, it

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is really hard to define *quality* in absolute sense of term. For Newton (2006) “quality is a philosophical concept” (Green, 1994) and “no authoritative definition of quality in higher education is possible” (Scott, 1994); he further says that *quality* of an educational programme is what is experienced by the students. The student is pivotal to the entire process in discourse of quality in education. Students at higher education are supposed to be better aware of their academic potential and they are supposed to be seriously oriented towards their academic outcome. They understand the academic milieu they are in, and they know what is going on in society out of their academic milieu. Most of the postgraduate students have direct experience of what is required out of their degree in the labour market because they are working or have worked therein. Therefore, student perspective on quality of an MPhil programme, although subtle in disposition, appears sensibly reasonable in theory as well as practice. As a matter of fact, gathering feedback from the learners (and other stakeholders) is an essential part of the quality assurance cycle. However, we believe that, although, student feedback is central to improving quality, nevertheless it is not the only method or indicator (<http://www.faculty.londondeanery.ac.uk/e-learning/assuring-maintaining-quality-in-health-professions-education/to-sum-up>; accessed on May 05, 2017). It is not a *sufficient* but indeed a *necessary* condition for assurance and enhancement of *quality*.

If we take *quality* in terms of *indicators*, student perception on the performance makes an integral part of quality indicators. Schindler et al. (2015) review *student performance indicators* as follows:

A set of *quality indicators* that pertain to student engagement with curriculum, faculty, and staff, and increases in knowledge, skills, and abilities that lead to gainful employment (e.g., increased critical thinking skills; Bogue, 1998; Cheng & Tam, 1997; Harvey & Green, 1993; Harvey & Knight, 1996; Haworth & Conrad, 1997; Iacovidou et al., 2009; Scott, 2008)

We intend to investigate student perspective in cyclic process (i.e. input, process and output) of *quality* of MPhil English Programme. Student *aspiration*, *expectation* (student entry behaviour) and *teacher’s qualification* are taken as ***input indicator***; ***process indicator*** here, is concerned with the variables/factors related to the academic process for the entire duration of the programme (inculcating required competences

among students) and its *effectiveness*; and **output indicator** (student exit behaviour) comprises students' acquired *competences* and their perceived *effectiveness* of the degree.

Context

Higher education witnessed an unprecedented boom in Pakistan since the establishment of Higher Education Commission (HEC) in 2002. Both public and private sectors contributed substantially to this national venture of high importance. Besides, an intermediary form known as *private public partnership* (PPP), found its way during the course of this developmental process and made its way successfully, nevertheless, to a lesser extent. Keeping in view the greater public demand, popularity of post graduate qualification and wide-ranging educational upsurge in vogue at that moment of time, some higher education institutions (HEIs) started offering weekend programmes. In such a magnanimous quantitative expansion quality concerns are apprehensible.

Like many other countries of the world, English is the *lingua franca* of higher education system in Pakistan. M.Phil English Programme turns out to be more sensitive realm of investigation in higher education and research in Pakistan, for its likely contribution to general education i.e. from school to university, providing technically trained human resource with solid and competent educational background.

Quality concerns became more sensitive for weekend programme offered at private and/or PPP HEIs. Basic motive of greater public access to higher education went controversial. It started attracting low achievers and academically less motivated students; henceforth, '*garbage in – garbage out*'. Not all but some, students with lesser ability and motivation joined M.Phil English Weekend Programme with the aim of using degree as a *token* for employment and/or monetary incentives tied with it, but in fact they lacked serious academic commitment to their further development. They inflexibly compromised competence over inflated grades during the process; thus ending up in a miserable finale.

Students in M. Phil English Weekend Programme are observed to be primarily degree oriented rather than knowledge seekers; and are particularly inclined toward neither mastering research skills, nor widening subject knowledge, or gaining English language competence according to their degree level. The main objective of the study is to find

out students' *inclination* in taking admission to MPhil English Weekend Programme; and to record their acquired *competence*, and to know the *effectiveness* of the programme as an outcome of the whole process. The study delimits itself to private and PPP HEIs.

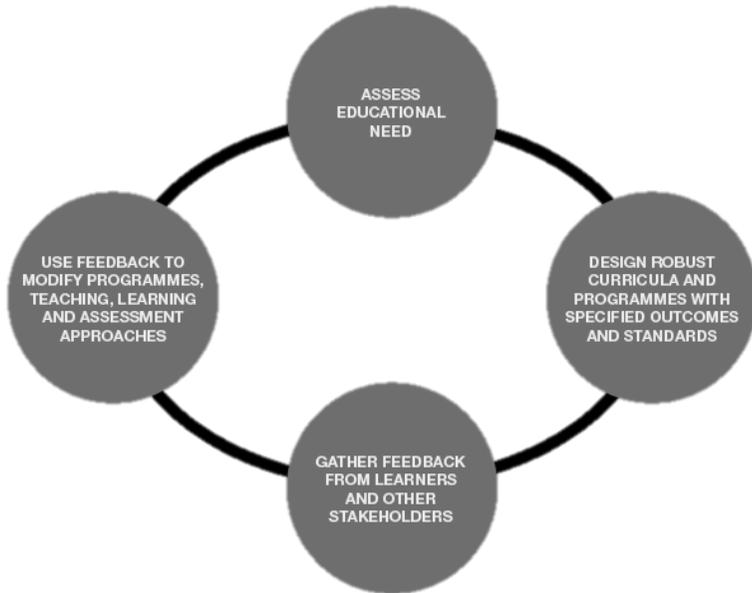
Review of Related Literature

Quality is a structured and systematic process focussing on sustenance and improvement (Vroeijenstijn, 1995a). It may be characterised with perfection, fitness for purpose, value for money and transformation (Harvey and Green, 1993) as cited by Watty (2003). Usually better academics progress concludes into what determines better job; and salary comes to be the centre of the quality of the job (Schmitt and Jones, 2012) among plethora of job characteristics.

Importance of an educational *program evaluation* cannot be over emphasised for ensuring its quality. Program evaluation adds vigour to quality of an educational programme. Various methodologies have been exercised by the practitioners as well as researchers in the field. Davis (2016), for example, explains how methodologies of *program evaluation* best facilitate educators to improve teaching and learning, and suggests:

1. institutional support (funding, training, expertise, etc.),
2. institutional governance and leadership,
3. facilitative infrastructures (e.g., curricular maps, assessment plans),
4. program-level support (financial, personnel resources),
5. a prevailing program ethos conducive to educational innovation,
6. pro-assessment attitudes,
7. high-quality assessment activities and abilities

This model is, in fact, output oriented. It focuses on to provide educators a set of strategies and procedures to enhance their assessment capabilities. Harvey (2002) favours the use of student feedback considering it an indispensable component of quality assurance in educational *programme evaluation*. However, it should not be used to make judgments about the personal performance of academics (Gosling and D'Andrea, 2001). Following quality assurance cycle delineates student feedback as an essential component of the process.

Figure 1: The Quality Assurance Cycle

Source: <http://www.faculty.londondeanery.ac.uk/e-learning/assuring-and-maintaining-quality-in-clinical-education/the-quality-assurance-cycle> , accessed on May 05, 2017

Going through the origin and interdisciplinary nature of *program evaluation*, Norris (2016) locates its progress within applied linguistics and language education in particular; and further describes current contributions of *language program evaluation*, and likely future trends in it. However, it may bring superior rewards, if it is used to support cyclic disposition of quality assurance mechanism applied in *language program evaluation*.

General English proficiency has been a question of debate among researchers over the globe, for example, Afshar and Movassagh (2016) in Iran and Becker (2016) in US. Afshar and Movassagh (2016) identify serious problems reported by students on their general English proficiency level. Becker (2016) examines the use of rubric in students' educational assessment. According to Panadero & Jonsson (2013), rubrics are good to direct students toward self-evaluation, and are found a decent tool to identify strengths and weaknesses therein. Becker (2016) suggests including students in their educational assessment process in order to have improved output (i.e. writing performance).

Student participation is not restricted to the assessment alone; for better academic performance and output (i.e. grades) they should be an active participant in the process of learning as well (Sarwar, Hussain and Shah (2015). Strategies are best practices in teaching, especially if teachers include both explicit and implicit instructional techniques in their programmes to raise awareness, provide practice, and encourage evaluation so that learners can reflect on their strategy use, and adjust their strategy repertoires accordingly (Griffiths, 2015). Study conducted by Calvert and Sheen (2015) serves as an example of how teachers can create their own tasks and of the importance of evaluating them empirically. Calvert and Sheen (2015) confirm that results noticeably improved after the task modification, and the successful implementation of the modified task leads to changes in how the teacher viewed task-based teaching. Park (2015) provides empirical evidence on using drama projects in the teaching of English, and concludes that it is a viable and effective educational tool for the foreign language teacher, from individual syllabus supplementation to incorporation into a language program curriculum.

Methodology

Norris (2016) emphasises the potential contribution of *program evaluation* as a way of ameliorating gaps in current language research and practice. Therefore, present study is envisaged to make an original, no matter how trivial it is, contribution for further development of *MPhil English Weekend Programme* at private and PPP HEIs.

Table 1: Indicators of Quality Cycle in the Questionnaire

Statement		
Input		Indicator
1.	Having MPhil English had been one of my aims since long.	Student Aspiration
2.	I joined MPhil English to be eligible for admission to PhD.	Student Aspiration
3.	My primary motive was to have monetary benefits.	Student expectation
4.	I would get better job/promotion.	Student expectation
5.	Teachers were qualified enough.	Qualified faculty
Process		Indicator
6.	More competent teachers (compared to that of MA) were there.	Competent faculty

7. My social duties were found to be major impediment during MPhil.	social hurdle
8. MPhil English helped us improve language skills to higher level.	Language Competence
9. My teachers never identified grammatical mistakes in my work.	Language Competence
10. I had been reading at least two to four books during a month.	Language Competence
11. Research skills had also been emphasised during course work.	Research Competence
12. We had been conducting research on issues in English language and literature.	Research Competence
13. I confidently demonstrated spoken English skills in class.	Generic Competence
14. Weekend programme offered easier academic progress.	Effectiveness
Output	Indicator
15. I still make (grammatical, syntactic and semantic) mistakes in writing.	Language Competence
16. My English language skills are according to my degree level.	Language Competence
17. I write better English after having taken admission to MPhil.	Language Competence
18. I feel prepared enough to produce good research in English.	Research Competence
19. My understanding of research skills are highly improved during MPhil.	Research Competence
20. I have become a good presenter and speaker in English language.	Generic Competence
21. I've improved my criticalthinking and analytical skills.	Generic Competence
22. I apply learned skills at my work place.	Generic Competence
23. I find MPhil English an effective degree.	Effectiveness

The study is a survey research conducted on randomly selected 100 students of MPhil English Weekend Programme from *private* and *private public partnership* (PPP) HEIs. We are concerned with the *quality* of the *product* i.e. students of MPhil English at *private* and/or PPP HEIs; which are seemingly contributing a lot to mass access to higher education but quality concerns would have been overlooked.

We use a questionnaire (see Table 1) to record student *entry* and *exit behaviour* to look into their quality of education. The questionnaire basically accommodates *student perspective* to the process of *quality* i.e. *input*, *process* and *output*. Student *aspiration*, *expectation* (student *entry* behaviour) and *teacher's qualification* are taken as ***input*** indicator; ***process*** indicator concerns with the *effectiveness* of the programme, other

related *factors* and the target *competences*; and **output indicator** (student *exit* behaviour) comprises students' acquired *competences* and their perceived *effectiveness* of the degree.

Results

Student responses are collected on a rating scale ranging from *strongly agree* to *strongly disagree*. Percentages of their response are being presented here in the Table 2.

Table 2: Percentages of Responses on the Scale

SA = Strongly Agree, A = Agree, + = (SA+A), N = Neutral, D = Disagree, SD = Strongly Disagree, - = (D+DA)

Statement	Indicator	SA	A	+	N	D	SD	-
Input								
1. Having M.Phil English had been one of my aims since long.	Student Aspiration	30	15	45	20	20	15	35
2. I joined M.Phil English to be eligible for admission to PhD.	Student Aspiration	53	13	66	14	5	15	20
3. My primary motive was to have monetary benefits.	Student expectation	34	26	60	20	12	8	20
4. I would get better job/promotion.	Student expectation	46	24	70	20	5	5	10
5. Teachers were qualified enough.	Qualified faculty	45	25	70	5	10	15	25
Process								
6. More competent teachers (compared to that of MA) were there.	Competent faculty	45	20	65	10	15	10	25
7. My social duties were found to be major impediment during M.Phil.	Social Hurdle	48	10	58	15	17	10	27
8. M.Phil English helped us improve language skills to higher level.	Language Competence	38	12	50	12	28	10	38
9. My teachers never identified grammatical mistakes in my work.	Language Competence	10	14	24	20	18	38	56
10. I had been reading	Language	14	6	20	10	15	55	70

at least two to four books during a month.	Competence							
11. Research skills had also been emphasised during course work.	Research Competence	15	10	25	10	20	45	65
12. We had been conducting research on issues in English lang. & lit.	Research Competence	18	3	21	15	26	38	64
13. I confidently demonstrated spoken English skills in class.	Generic Competence	18	15	33	5	22	40	62
14. Weekend programme offered easier academic progress.	Effectiveness	40	20	60	20	10	10	20
Output	Indicator							
15. I still make (grammatical, syntactic and semantic) mistakes in writing.	Language Competence	47	15	62	10	10	18	28
16. My English language skills are according to my degree level.	Language Competence	12	18	30	10	22	38	60
17. I write better English after having taken admission to MPhil.	Language Competence	44	16	60	22	10	08	18
18. I feel prepared enough to produce good research in English.	Research Competence	40	16	56	20	12	12	24
19. My understanding of research skills are highly improved during MPhil.	Research Competence	10	10	20	20	23	37	60
20. I have become a good presenter and speaker in English language.	Generic Competence	38	18	56	12	20	12	32
21. I've improved my critical thinking and analytical skills.	Generic Competence	25	10	35	20	15	30	45
22. I apply learned skills at my work place.	Generic Competence	22	18	40	12	18	30	48

23. I find MPhil English an effective degree.	Effectiveness	50	25	75	12	7	6	13
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Input Indicator: It has been noted that the students have been *aspiring* (however, cumulative percentage response of *agree* and *strongly agree* is modestly higher) to have M.Phil English since long; and they are desirous to go further for PhD. Students *expect* monetary benefit, better employability and promotion (on professional ladder in their respective job) through this degree. They largely agree that suitably *qualified teachers* are available to teach students of M.Phil English Weekend Programme at private and PPP HEIs.

Process indicator: Although MPhil English Weekend Programme offers an *easier academic progress*, and *competent teachers* are available, as marked by majority of the respondents; nevertheless, neither *research competence* nor *language competence* has been reportedly emphasised sufficiently during the educational process. Major *impediment* is reported to be their *social duties* (responsibilities and engagements) which are hard for them to be evaded. It is stated that there is no systematic emphasis on *reading* (relevant books), practical *research* and spoken English activities. Despite all, students surprisingly report that MPhil English Programme help them *improve their language competence* because the *teachers have been keenly identifying grammatical mistakes* in students' work. Another plausible explanation to this phenomenon may be extended henceforth. It appears that the students would have unconsciously (or subconsciously) experienced psychological development in their English language competence.

Output Indicator: Students confess that they do not have adequately developed their competence – neither *research competence* nor English *language competence*; and they find that still *there are grammatical, syntactic and semantic mistakes in their writing*. Contrary to this finding, they do believe that they are now *able to write better English* and consider themselves *prepared enough to produce good research in English*. Students believe that they *have become good presenter and speaker in English language* beside a slight development in their *generic competence* (critical thinking and analytical skills and ability to apply their learned skills at their work place). But the development is not of as much value as it is expected to be at this level at all. Finally, students conclusively declare that M. Phil Degree is *effective*, nevertheless.

Students of M.Phil English Weekend Programme are showing high *aspirations* i.e. to continue their studies to PhD. They meet *qualified teachers* in their classroom interface in routine. They have obvious *expectation* of monetary benefit, better employability and further promotion on their professional ladder. *Easier academic progression*, despite *competent faculty*, worked negatively together with their inevitable *social preoccupations* against their anticipated further (language, research and generic) *competence* development. This signifies impotent academic process in the passage of a very prestigious academic programme.

Discussion and Conclusion

Undoubtedly, higher education is a catalyst for socio-economic development in a society but it is also important to know if quality education is ensured. English in Pakistan is being taught as a compulsory subject from grade 1 to graduation (i.e. grad 14). It has a long linguistic history in the subcontinent. Like many other countries of the world, English is the *lingua franca* of higher education in Pakistan. M.Phil English Programme turns out to be more sensitive realm of investigation in higher education and research in Pakistan; as it produces future teachers, teacher-educators and researchers in such a specialised discipline of high demand in local social, academic and economic milieu. More and more graduates are fascinated to have M.Phil and PhD in English (Linguistics, Language and/or Literature) in the wake of current upsurge in higher education indigenously.

Higher education in Pakistan witnessed an exceptional boom since its reinvigoration in early 2000s. Magnanimous quantitative increase resulted in new HEIs. Capacity of existing HEIs was increased to accommodate more graduates. Both public and private sector contributed substantially to this venture. Besides, an intermediary form known as *private public partnership* (PPP) found its way during the course of this developmental process and survived successfully, nevertheless, to a lesser extent. Many HEIs opened new satellite sub-campuses to join the race. Further, some HEIs started offering MPhil Weekend Programme without ensuring quality standards. In such a magnanimous quantitative expansion quality concerns are apprehensible.

Key challenges of *access*, *quality* and *relevance* in tertiary education (NAHE, unpublished) were identified after 1st 5-year Medium

Term Development Framework (MTDF-I) was launched in 2005. Although, Khawaja (2015) noticed successful intermediations of HEC in promoting quality of learning/instruction and research during the period 2005-10; but the situation later on worsened gradually. Measures to enhance quality were overlooked in the race to surpass in quantity. Beside many other programmes, initiating M.Phil English Weekend Programme without ensuring quality has become a big question, and it will continue to be in the coming years, unless, addressed intelligently. Norris (2016) emphasizes the likely impact of *program evaluation* as a way of making improvement in language research and practice.

Higher financial cost incurred upon the student in *weekend programmes*, especially at private and PPP HEIs, contributed to boost pseudo economic development in the name of higher education. But basic motive of greater public access to higher education controversially attracted low achievers and academically less motivated students; henceforth, '*garbage in – garbage out*'. Students with lesser ability and pseudo lofty motivation joined MPhil English Weekend Programme with the aim of using degree as a token for employment and/or monetary incentives tied with it. **Input** was not of required/expected rank and quality. They inflexibly compromised competence over inflated grades during the *process*; thus ending up in a miserable finale. Consequently, the *output*, though developed but, was not adequately developed in fact.

Students in M. Phil English Weekend Programme are primarily degree oriented rather than sincere knowledge seekers; and are particularly inclined toward neither mastering research skills, nor widening subject knowledge, or gaining English language competence as it is required to do for M.Phil degree level.

The situation looks further aggravated due to shorter academic student-teacher contact in *weekend programmes*; longer and hectic activity stuffed in 2 to 3 days, lack of sufficient administrative support and loosely structured and inappropriately administered academic plan for the obvious reason of scarce logistic support; these factors add fuel to fire. Unusual burden of higher expenses on students and increased monetary incentives to teachers (support staff involved in) may have damaged the spirit of the programme in terms of quality. And the sacred knowledge seeking activity of sincere and pure sentiments is going into

waste for getting it intrinsically polluted with overarching meaner and vicious desire of wealth and untrue and impolite wish for pride.

It is hard to say, if it is fortunate or unfortunate, that we are not alone on the globe to face such a challenging situation. Afshar and Movassagh (2016) conducted a national level large scale research projection *English for Academic Purpose* (EAP) in Iran; serious problems are reported by the students on their general English proficiency level, duration and timing of the classes, motivation level. Their findings are congruent to what we have identified in our study. Fortunately, Norris (2016) highlight how changing global circumstances, technological affordances, and contexts and purposes for language learning and language use are both impacting the nature of evaluation and presenting challenges for which evaluation is uniquely suited to respond.

The results of our study are alarming as most of the students consider doing MPhil by sparing only two days in week which is easier as well as profitable in terms of monetary and academic gains. But it is also significant to note that whether the students have sufficient time to spare after five (or six) days' continuous work to meet academic demands of the degree. Additionally, the courses are not less than a challenge; nonetheless the responses reflect that they cannot come to stand the test of fire.

Subjects also state that they have not been engaged in conducting research in true letter and spirit during course work whereas it should be the primary focus of MPhil Programme. Reflecting on their present knowledge about English language proficiency the respondents say that they lack in English language proficiency, particularly, spoken English. It throws light on the teaching techniques and strategies adopted inside the classroom to teach an MPhil class. It is comprehensible that there is a stringent time constraint in MPhil Weekend Programme where teacher is to meet the students once in a week only; whereas regular programme offers students healthier opportunity to visit and have constructive academic discussions with the faculty if they want to take greater benefit of it. As a result we come to know that students are not found ready to take up even small scale research project after completing course work.

It is also important to mention that the underlying philosophy in offering M.Phil (before PhD) programme is to acclimatize the graduates

with the very culture and tradition of research. But the results of our study reflect that the students have not been primarily focussing on subject knowledge and/or required language and research skills. It can be argued that how they will be able to respond to the demanding PhD programmes in future.

In light of the above, it can be said that admitting a large number of students to M.Phil English does not fulfil the vision of producing quality post graduate researchers. It may bubble up the number at first instance but will immediately go out of scene consequently. We believe that such trends may lead HEIs compromise quality education which cannot be justified at the cost of revenue generation.

Way Forward

We have been looking into some successful practices around the world to seek light for a probable adaption into our system for potential future betterment. Propagation of research culture is central to the idea of MPhil programmes in all fields of education. Attracting genuinely serious and committed students to such a demanding challenge of MPhil English, particularly to *weekend programme*, is deemed inevitable. MPhil English Weekend Programme needs to be redesigned to use instructional strategies more effectively. There are surely empirical evidences on successful and effective use of strategies in language learning by the researchers. For example Griffiths (2015) explained how strategies might be taught more effectively and how this makes a difference in terms of 'good language learning'. The students should have better access to the teachers, and academic resources in library as well as online exclusively made available to the researchers at HEIs.

Task-based teaching may be effective to be implemented at M.Phil English Weekend Programme. Study of Calvert & Sheen (2015) serves as an excellent illustration of how teachers can create their own tasks and how to evaluate them empirically. Smaller 2 days span of weekend programme may also be extended to 3 days or more. Nevertheless, task-based teaching is supposed to be a promising intervention in the programme. Project method of teaching though critical but is favourable to advance learners. Park (2015) reveals that the drama project is a workable effective device for the teacher in a language program. Park discovered that rather than resisting the innovation presented by drama projects, the adult students received it genially for its

creativity, autonomy, group work and performance. It appears hard but if implemented wisely, will bear surprisingly highly favourable results. Becker (2016) found that students involved in their assessment process, resulted in improved writing performance. Therefore, students in weekend programme should be made to play participatory role in their educational assessment.

Therefore, the study suggests that the students, course planners, teachers and administrators involved in the *MPhil English Weekend Programme* at private and/or PPP HEIs should revisit the whole mechanism to produce capable graduates in the field of English language, linguistics and literature. Policy documents including scheme of studies and course outlines are required to be reconsidered in order to define afresh the focus of degree among these three closely related disciplines i.e. language, linguistics and literature; so that quality education in such a specialised and highly demanded field of learning may be promoted systematically, progressively and continuously.

For a better picture, we would have taken all stakeholders on board, following the quality assurance cycle in a new practical mode of inquiry into the M.Phil English Weekend Programme. An extended sample of students including both genders with socioeconomic variability would have been of more value. More HEIs in public, private and PPP sectors may be of superior significance.

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THE CHANGING ROLES OF ENGLISH TEACHERS IN THE BLENDED ELT ENVIRONMENT IN PAKISTAN

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ABSTRACT

This study has investigated the changing roles of English teachers in the blended ELT mode in Pakistan. There are new learning modes, such as web-based, mixed and completely online learning in the majority of tertiary level institutions in Pakistan. The focus of this study was the preliminary analysis of how the roles of English teachers in different classroom settings are altered as a result of blended learning. The ten roles of the ELT teachers were identified in this study. Mainly, the study used a mixed method approach as both kinds of quantitative and qualitative data were collected. The data was collected from the English language teachers of Virtual University of Pakistan which is Pakistan's first university based on modern information and communication technologies and is pioneer in IT based education in Pakistan. Total 50 ELT teachers from Virtual University of Pakistan participated in the study. The close ended questionnaire was used as a tool to collect data. The data was analyzed descriptively using SPSS and the frequency of each item was calculated separately. The results of this study are in accordance to the objective of the investigation, that is, to recognize the new and changing roles of the instructors in mixed ELT mode. The findings show that the mixed ELT mode supports the new and different roles of the instructors. The results depicts that the traditional roles of the instructors are changing and becoming more versatile. This clearly indicates that the mixed ELT mode has shifted the conventional responsibilities of the instructors, and now they are expected to take up new and multiple types of responsibilities. The study is significant for the researchers and other stakeholders of language teacher education as it highlights the challenges Pakistani English teachers are facing in the scenario of emerging role of technology in language teaching, particularly the blended ELT mode.

Key Words: ELT, web-based online learning, SPSS

1. INTRODUCTION

1.1. Background

Modern technology has provided teachers with new tools that can transform instructional roles, curricula, and practices. The English teachers worldwide take up new roles as new technologies are being introduced into education. This study has documented a strong association between these new technology-based practices and changes in English teaching pedagogy and teachers' role in Pakistan.

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Teaching is a demanding and a complex task. Technology plays an important role in this approach of providing teachers with tools and information that support their problem solving, communication, collaboration, and knowledge creation. It also provides teachers with new tools that can transform instructional roles, curricula, and practices. The blended ELT environment has increased rapidly, driven by evidence of its advantages over either online or classroom teaching alone. The English teachers worldwide take up new roles as new technologies are being introduced into education (Means & Olson, 1997). This study has documented a strong association between these new technology-based practices and changes in curriculum, English teaching pedagogy and teacher's role.

The study has examined how the blended mode has affected the ELT pedagogical practices and the English teacher's role in Pakistan. Powerful new capabilities of computers make it possible to access, represent, process, and communicate information in new ways (Kozma, 1991). These capabilities make it possible to search and organize information, analyze data, represent and transform ideas, simulate complex systems, and communicate with others in ways that were previously not practical or even possible. They also enable new ways of teaching and learning English language – new activities, new products, and new types of learning and teaching (Kozma & Schank, 1998). But, do all English teachers and educators feel and agree with the general, positive, societal perception of technology in education? This study has synthesized findings about changing roles and the practices of ELT teachers from ten identified roles of ELT teachers and nine recognized roles of English learners' in Pakistan.

1.2. Blended Learning as an Emerging Trend from E-learning

Blended learning has become a buzzword in many educational environments in recent years; it usually refers to courses that employ a mix of traditional and web learning (Sharma, 2010). Blended learning mode basically includes a classroom face to face part and also an online segment. This study is based on the fact that the technology is emerging as a new and a dominant trend in learning. The truth of the matter is that the youth of today is inundated with technology in almost all capacities of their lives. A study conducted by Roberts, Foehr and Rideout (2005) have suggested that the average youth spends almost 6 ½ hours a day

using media, which includes most defined technologies. This fact alone remains alarming enough without even accounting for the amount of media and technology that the learners are experiencing in the educational environment. This being said, one question that emerges is: to what degree can we justify promoting more media and technology use within the classroom if our youth are already so overly exposed? However, it is found that 87% of learners, aged from 19 to 22, used the internet, which demonstrates how significant new technologies have become with our youth generation and how this generation is defined by the technological environment within which they live (Lenhart, Madden & Hitlin, 2005).

The introduction of Information and Communications Technology (ICT) has been a fairly recent phenomenon and the effect of computers on modern society as they have transformed society and education since the middle of the 20th century cannot be underestimated. Computerized advancements are pervasive in modern society. The learners getting admission into colleges and institutions have grown up with them and they have great hopes that their organizations will give trustworthy and simple access to blended education (Beer, 2009).

1.3. Theoretical Framework in Global Perspective

Globalization and technology are continually altering our views of education and offering new opportunities for learning and teaching (Warschauer, 2000). We live in a connected world with unparalleled access to a vast array of online information and experiences. The teachers are growing up in a world where knowledge and opportunities are just a screen touch away. Powerful new capabilities of computers make it possible to access, represent, process, and communicate information in new ways (Kozma, 1994). Technology such as web conferencing, internet, blogs/wikis, virtual worlds and mobile devices such as iPads, mobile phones, digital cameras and voice recorders are changing the way teachers teach and the way the students learn. Technology enables learning to extend beyond the classroom walls and facilitates better access to learning resources. It also supports the creation of partnerships with the wider school community and equips learners with contemporary skills necessary for successful participation in life. Globalization, the current economic climate, industrialization and

technological advancements have identified blended learning as one of the top trends to emerge in knowledge delivery.

Industrialization and globalization of education has resulted in the need for teachers to improve their teaching pedagogy and demand teachers to make adjustments in their teaching process accordingly. The pedagogical innovation should consist of putting into practice a differential model of teaching and learning process which is currently widespread throughout the world (Colpaert, 2007). According to Xu (2012), the blended mode has re-configured the constructs on language learning, teaching, classroom dynamics, and the roles and responsibilities of the English teachers. So, this study has brought to light the new roles that the ELT teachers in Pakistan who are expected to be aware of the changing scenario in order to make adjustments in their teaching and learning process accordingly.

The study aims to identify the different roles of the instructors in Pakistan, to highlight the consequences of mixed ELT environment on the subject awareness and the teaching practices of instructors who are in-service in Pakistan, to highlight the role of mixed ELT mode in facilitating the pattern shift from instructor-centered to learner-centered practices and to recognize how the blended ELT environment is a significant challenge for English language teachers.

1.4. Research Questions

This study has investigated the research question: How has blended ELT environment changed the role of English teachers in Pakistan?

To explain the changing roles of English teachers, the study has delimited its scope to various roles of ELT teachers in blended ELT environment: *planner, team-coordinator, facilitator, motivator, manager, resource developer, examiner, behavior counselor, information provider, role model*. The question was important in the context that the teachers can better understand their process of change and how these challenges can be better handled.

This blended mode has re-configured the constructs on language learning, teaching, classroom dynamics, and the roles and responsibilities of the English teachers. Worldwide, much work has been done on the changing roles of English teachers and students with the advent of blended mode; however, all these studies have been performed in different academic settings with different cultural perspectives. A scanty

work is available in Pakistani perspective and, thus, this study addresses the need to look this issue in the local cultural milieu. There has been major change in Pakistan regarding pedagogical practices from instructor-centered to student-centered learning. So, it is the appropriate time to bring to light the new roles that the ELT students and the teachers in the newly introduced system of blended learning.

2. METHODOLOGY

The purpose of this study was to identify the multiple and changing roles of English teachers in blended ELT mode in Pakistan. This study has determined the effects of blended ELT environment on the subject awareness and the teaching practices of instructors who are in-service in Pakistan. Mainly, the research approach describes and highlights the research objectives and defines the method to find out the answer of the identified research questions.

2.1. Research Design and Sampling

Mainly, this study was based on quantitative approach; however, qualitative interpretations provided deeper insights in understanding the results and reaching the adequate findings. This study used primary data for analysis. The research design for this study was cross sectional research. The survey method was found the most suitable method so that opinion of population could be collected about this specific issue.

The population for this study was the teachers who were engaged in blended ELT environment. The data was collected from the English language teachers of Virtual University of Pakistan. Total 50 ELT teachers teaching in Virtual University of Pakistan participated in the study. These participants were divided into two categories: 25 teachers were those who had shifted from online teaching mode to blended mode and rest 25 teachers were those who had transferred their teaching methodology from face to face (traditional) teaching to the blended mode. The selection of participants was random. The total population from which a sample was taken did not represent a homogeneous group; therefore, stratified sampling method was practiced to get a representative sample. Sample consisted of both male and female participants aged between 20-60 years old.

2.2. Research Instrument: Questionnaire

Taking into consideration the nature of investigation, objectives and scope of the inquiry, the close ended questionnaire was used as a tool to

collect data. For this study, the research questionnaire was used as a data collection tool. The backdrop information had socio-demographic features of the participants like gender, age, education, designation and previous teaching experience. The survey properly discovered the multiple roles of the instructors in mixed ELT mode. These questionnaires consisted of questions; based upon the present and the new roles of the instructors in the mixed ELT mode. The teachers were asked to rank the degree to what they find themselves as performing the said roles. Level of agreement was judged through a Likert scale as the data collection tool was developed by utilizing the Likert set-up. In this survey every statement was given five options. Given below is the range that was utilized to understand the overall reactions of all the participants for each survey statement by calculating the weighted mean:

Range	Interpretation
4.01 _ 5.00	Very Likely
3.01 – 4.00	Likely
2.01 – 3.00	No Opinion
1.01 – 2.00	Unlikely
0.00 – 1.00	Very Unlikely

To establish the validity in the questionnaire, the conventional measures were taken: a) the questions were taken and then adapted from authentic resources; b) opinions of five experts was sought on the questions and then suggestions were incorporated; c) a pilot study with 10 potential respondents was conducted and the questionnaire problems were addressed. With these points in the mind, the investigators tried their best to develop a validate research tool for this investigation. The Cronbach's alpha test was used on the scale. It was also taken into consideration that the measures or elements were connected with each other methodically in a straight way as they were considered to be the measure of the same construct. The alpha for the 10 items/roles was .85, which showed that they formed a scale that had reasonable internal consistency

2.3. Data Collection Procedure

The survey was given to the selected participants by the given methods: 1. individual visits to the respondents; 2. direct e-mails to the respondents. On the whole, the response rate of 90% was supporting for the investigator that improved inspiration level. Total 60 questionnaires were given, out of which, 55 were returned from which the investigator

rejected 05 because of mistakes present in them and finally 50 questionnaires were utilized for further investigation and study results. The approximate length of time for information gathering was almost six weeks. Much of time was utilized in finding the required participants, circulating the questionnaire and keenly waiting and seeking participants for questionnaire return.

3. RESULTS

The data was analyzed descriptively using the popular statistical software, SPSS and the percentage of each item was calculated separately. The data was entered precisely and carefully and a detailed exploratory data analysis was conducted. The data was found normal and suitable for further analysis. The frequency, cumulative percentage, means, mode, median, standard deviation and other necessary descriptive statistics were used. The data analysis brought the following results.

3.1. Teacher's Roles within Classroom

For profound analysis the teacher's role was divided into two categories i.e. teacher's role within classroom and teacher's roles additional to classroom management. The Table No. 1 depicts the teacher's role within the classroom. The response frequency Table No. 1 shows that for teacher's role as a *Planner* only 92% teachers took up this role and 8% teachers did not find many opportunities to act as a planner in the blended ELT environment. While the results for teacher's role as a *Team Coordinator* indicates the concept that 4% teachers took up this role and 96% teachers did not find many opportunities to act as a team coordinator in the blended ELT environment. Teacher's role as a *Facilitator* indicates the concept that 12% teachers took up this said role and 88% teachers did not find many opportunities to act as a facilitator in blended ELT environment. Teacher's role as a *Motivator* indicates the concept that 18% teachers took up this said role and 82% teachers did not find many opportunities to act as a motivator in the blended ELT environment. For teacher's role as a *Manager* indicates the concept that 44% teachers took up this said role and 56% teachers did not find many opportunities to act as a manager in the blended ELT environment. Teacher's role as a *Resource Developer* indicates the concept that 80% teachers took up this role and 20% teachers did not find many opportunities to act as a resource developer in the blended ELT environment. Teacher's role as an *Examiner* indicates the concept that

14% teachers took up this said role and 86% teachers did not find many opportunities to act as an examiner in the blended ELT environment.

Table 1. *Response frequency of respondents for teacher's roles within classroom*

Role	Response	Frequency	Percent	Cumulative Percent
Planner	Very Unlikely	0	0.0	0.0
	Unlikely	3	6.0	6.0
	No Opinion	1	2.0	8.0
	Likely	28	56.0	64.0
	Very Likely	18	36.0	100.0
	Total	50	100.0	
	Team-Coordinator	Very Unlikely	25	50.0
Unlikely		23	46.0	96.0
No Opinion		0	0.0	96.0
Likely		2	4.0	100.0
Very Likely		0	0.0	100.0
Total		50	100.0	
Facilitator		Very Unlikely	22	44.0
	Unlikely	22	44.0	88.0
	No Opinion	0	0.0	88.0
	Likely	6	12.0	100.0
	Very Likely	0	0.0	100.0
	Total	50	100.0	
	Motivator	Very Unlikely	15	30.0
Unlikely		25	50.0	80.0
No Opinion		1	2.0	82.0
Likely		9	18.0	100.0
Very Likely		0	0.0	100.0
Total		50	100.0	
Manager		Very Unlikely	8	16.0
	Unlikely	19	38.0	54.0
	No Opinion	1	2.0	56.0
	Likely	22	44.0	100.0
	Very Likely	0	0.0	100.0
	Total	50	100.0	

Resource Developer	Very Unlikely	0	0.0	0.0
	Unlikely	10	20.0	20.0
	No Opinion	0	0.0	20.0
	Likely	23	46.0	66.0
	Very Likely	17	34.0	100.0
	Total	50	100.0	
Examiner	Very Unlikely	23	46.0	46.0
	Unlikely	20	40.0	86.0
	No Opinion	0	0.0	86.0
	Likely	5	10.0	96.0
	Very Likely	2	4.0	100.0
	Total	50	100.0	

3.2. Teacher’s Roles Additional to Classroom Management

Table No. 2 depicts the teacher’s roles which are additional to classroom management and how they are changed within the blended mode. The response frequency Table No. 2 shows that for teacher’s role as a *Behavior Counselor* only 22% teachers took up this role and 78% teachers did not find many opportunities to act as a behavior counselor in the blended ELT environment. Teacher’s role as an *Information Provider* indicates the concept that 70% teachers took up this role and 30% teachers did not find many opportunities to act as an information provider in the blended ELT environment. Teacher’s role as a *Role Model* indicates the concept that 16% teachers took up this role and 84% teachers did not find many opportunities to act as a role model in the blended ELT environment.

Table 2: Response frequency of respondents for teacher’s roles additional to classroom

Role	Response	Frequency	Percent	Cumulative Percent
Behavior Counselor	Very Unlikely	16	32.0	32.0
	Unlikely	21	42.0	74.0
	No Opinion	2	4.0	78.0
	Likely	11	22.0	100.0
	Very Likely	0	0.0	100.0
	Total	50	100.0	

Information Provider	Very Unlikely	3	6.0	6.0
	Unlikely	10	20.0	26.0
	No Opinion	2	4.0	30.0
	Likely	23	46.0	76.0
	Very Likely	12	24.0	100.0
	Total	50	100.0	
Role Model	Very Unlikely	18	36.0	36.0
	Unlikely	23	46.0	82.0
	No Opinion	1	2.0	84.0
	Likely	7	14.0	98.0
	Very Likely	1	2.0	100.0
	Total	50	100.0	

4. DISCUSSION

These results were in accordance with the objective of the investigation that was to recognize the new and changing roles of the instructors in the mixed ELT mode. The data addresses the main question how blended ELT environment has changed the role of English teachers in Pakistan.

4.1. Findings

This study has focused on teaching in the mixed ELT mode and the evolving roles of the instructors in Pakistani perspective. Overall, the results have endorsed the previous studies, e.g. Smith & Kurthen (2007), comment that, “interaction, between instructor-student and between students, is at the heart of education, whether face to face, fully online, or blended-hybrid” (p. 458); and similarly, according to Chan (2003), “the blended ELT environment has challenged the teacher-centeredness and authority-oriented tradition of education in worldwide” (p. 34). By blending the different types of mediums such as traditional and web communication the instructors are engaging and embracing multiple and changing roles in the mixed ELT mode. The information gathered through questionnaire depicts that the mixed ELT mode makes possible the transfer of teaching practices from instructor-centered to learner-centered methods. Therefore, it builds up an effective relation between the learners and the students and thus, supports the new and different roles of the instructors. Now, findings related to the study objectives, obtained through teachers’ questionnaire, are discussed as follows:

The data collected indicates that there is a change or shift in the traditional role of teachers as a *behavior counselor*, as majority of teachers do not think that they act as effective behavior counselor in the

blended ELT environment. Whereas, it is found that there is no change in traditional role of teachers as an *information provider*, as majority of teachers think that they act as information providers in the blended ELT environment. Similarly, most of the teachers find no change in their role as a *planner* as majority of teachers think that they act as a planner in the blended ELT environment. The data also highlights that there is a change in this traditional role of teachers as a *team coordinator*, as a great number of teachers think that they do not act effectively as a teach coordinator in the blended ELT environment. Likewise, a visible change is found in the teacher's role as a *facilitator* and most of them feel they are not able to perform this role effectively in the blended ELT mode. Similarly, a change was also observed in the traditional role of teachers as a *motivator* and the majority of the teachers do not act think that they act as effective motivator in the blended ELT environment. The teacher's role as *manager* is also changed in the blended ELT mode as most of the teacher think that they find it difficult to perform an effective manager. On the other hand, the traditional role of teachers as a *resource developer* remain the same and most of the teachers feel that they can perform as effectively in the blended ELT learning mode as they used to have previously. Lastly, mostly teachers find it different to work in the blended ELT learning mode from their previous teaching practice.

The information gathered shows that the mixed ELT mode supports the new and different roles of the instructors. The results of questionnaire survey depict that the traditional roles of the instructors have been changed and thus the teachers have become more versatile in some areas and restricted in others. This study results support the idea of Gutiérrez, Baquedano-López and Alvarez (1999), that "teaching and learning in the blended context requires participants to constantly negotiate their roles and understandings as they co-participate in various problem-solving activities" (p. 88). In this way, according to Smith & Kurthen (2007), "the blended ELT environment has a democratization effect" (p. 472). Though the conventional roles of the instructors such as information providers, planner and resource developer are still prevailing, yet they also negotiate some new and evolving roles. The findings show that the mixed ELT mode has shifted the conventional responsibilities of the instructors, and now they are expected to take up new and multiple types of responsibilities. The collected data shows that

a blend of the different teaching practices in the mixed ELT mode aid the instructor to be conscious of their conventional and new roles, and this understanding, as a result, assists to maintain a relation between the instructors and the learners.

As far as the role of the teachers is concerned the collected data indicate that in the mixed ELT mode the conventional responsibilities of instructors have definitely been changed. Although teachers retain some of their traditional roles (information providers, planner and resource developer), yet they also negotiate different and new roles in blended environment, which utilized new technology-based practices. This new leaning environment meets a variety of learning styles which is quite different from teachers' role in traditional classroom.

4.2. Conclusions

Incorporating educational technology into institutional and learning frameworks is a complicated and versatile procedure. The one consistent element in this procedure is change: specially the change in the teachers' traditional roles. The English teachers in Pakistan are taking up new responsibilities as new advancements are being brought into educational network. This study has documented a strong relationship between these new educational innovations and changes in syllabus, English teaching practices and learners' role. Therefore, now the teachers in Pakistan need to develop new roles, better approaches for learning English language – innovative activities, new products, and modern methods of learning and instructing practices.

This study has highlighted the different and the emerging roles that instructors are adopting in the mixed ELT mode in Pakistan. The increased rate of mixed learning opens opportunity to redefine and reframe conventional concept regarding teachers, therefore, producing a new range of roles that demands a unique and dynamic mixture of abilities and potentials. This shift in roles requires the re-image teaching and learning process as a cutting-edge profession, one that is quite different from traditional set patterns. The institutions that are following the mixed ELT learning patterns should also revisit and expand their conventional talent channels to fit into this wider and deeper talent pool, so that teams can be built which should be reflective of the variety of talents essential for achievement.

This study suggests to ask more questions than to give answers. The study at the larger scale is expected to raise many more exciting and demanding realities for the educational bodies as well as policy implementers, as we move into the 21st century. As new roles of the instructors are developing in mixed ELT mode, then what these new roles are, problems regarding transformative learning, reflectivity, innovations and emerging roles in other areas of teaching and learning also recommend very challenging areas to study in the bigger context.

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FRACTURE IN PAK-AMERICAN DIASPORIC IDENTITY IN RELUCTANT FUNDAMENTALIST: A PAKISTANI'S RETURN HOME

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Abstract

Identity is interactional, not fixed or stable. No two relations are equal and the imbalance in any equation of relationships finds expression in the use of language and other cultural modes. After 9/11, the Muslims living in America realized that their identity as Muslims outshines their credentials as Americanized citizens and professionals. All the attempts by the Diasporic communities to look like Americans in America are thwarted by the stark realization that cultural and ideological differences matter more than the merit and worth of the individuals. Mohsin Hamid demonstrates various aspects of the identities of the American Muslims who have to adjust themselves in a conflicting cultural situation. Changez tries his utmost to come up to (Am)Erica's temperamental and contextual requirements but he fails to bridge the gap that symbolizes the failure of the relationship between two cultures. Changez's identity fluctuates between two poles of Pakistani eastern style shifting desperately towards American social standards to adjust in that set-up. He is entangled by social, cultural and, most important, economic compulsions that dictate and determine his place in US society. The relationship is bound to collapse because of unnatural bond between them.

Keywords: Identity, self, other, representation, difference, hybridity, assimilation

Identity is the product of social and cultural differences and interactions. Macmillan Dictionary defines identity as 'the qualities that make someone or something what they are and different from other people' (Macmillan Online). Social identity is the product of interaction of individual with the society. As individuals assume different personae in changing communicative contexts, identity is not fixed and stable: it keeps changing with the changes in the context in which one lives. Cultural identity comes under pressure in contesting environments. "Identity, whether at individual, social, or institutional level, is something that we are constantly building and negotiating throughout our lives through our interaction with others" (Thornborrow 2004). "The concept of *audience design* (Bell 1984) provides a theoretical account of the reasons of why speakers change the way they talk depending on the situation and the context they are talking in" (Thomas et al 2004, p.169). The principles of *convergence* and *divergence* also explain adjustability

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between/among the speakers according to the differences of their social positions. Identity has also a share of a community's interaction with its contrasting others: things are defined by their opposites. "Identity has no origin in (itself) and is not a fixed entity, but is differential, a meaning generated by difference although that difference has in a sense been already constructed beforehand ... (T)he British or English identity of the colonizer can only become a 'reality' after the colonial contact which truly confirms it" (Bertens 2001, p. 207).

Avtah Brah observes that diasporas are about "putting roots 'elsewhere'" (2006, p. 443). More than the question who travels this conceptual heuristic device involves the following questions:

- i- When, how and under what circumstances are the journeys undertaken?
- ii- What socio-economic, political and cultural conditions make the trajectories of these journeys?
- iii- What regimes of power do inscribe the formation of a specific diaspora? (p. 443)

Exploration of these trajectories is necessary to differentiate one mode of diaspora from one another. Along with "circumstances of leaving ... [and] those of arrival and settling down" (p. 443) are also important to understand various nuances of the ways a group is "inserted within the social relations of class, gender, racism, sexuality or other axes of differentiation in the country to which it migrates" (p.444). The 'situatedness' of a group is further informed by a diverse chain of discourses including institutional practices, state policies and economic processes, adds Avtah Brah. Furthermore, the regime of power plays its politics of inclusion and exclusion of group into and from the body politic of the 'nation', to inscribe them as psychic and juridico-political subjects. The purpose of this article is to explore the diasporic 'situatedness' of Changez in the historical specificity of post-9/11 Pak-America relation. The variability of the relationality of Changez – the metonymic protagonist of *Reluctant Fundamentalist*, implying Pakistani side of Pak-America relations – explore various dimensions of the "configurations of power" of the relationship in our distinct particularity of historical experience.

After 9/11, George W. Bush in a speech on War on Terror said: "Immediately following the first attack, I implemented our government's

emergency plans. Our military is powerful, and it's prepared" (americanrhetoric.com). This overgeneralized policy and politics of allegations included all those who were reluctant to accept it into the terrorist group: "Either you are with us or with terrorists," said Bush (youtube.com). The title *Reluctant Fundamentalist* also challenges this too easy and sweeping divide. "War on terror is a discourse" which, observes Croft, constitutes "identity with a particular group, and that which constitutes identity against a particular group" (2006, p. 27).

In the context of misrepresentative disgusting attitude of American media towards Muslims after the Oklahoma bombing (1995) and inclusion of the word 'Islamophobia' in Oxford Dictionary (1997), "Muslim Americans," observes Peck, "were no strangers to hostile treatment before 9/11" (2011, p.37). The stereotyping of the Muslims made them conscious of their religious identity. Aroosa Kanwal in the context of 9/11 comments that "... the Iranian Revolution, the Gulf War, the Afghan Jihad, US oil interest in the Gulf region and Afghanistan and the Rushdi Affair [are] other significant markers that ... contribute to the changed perception of the Muslims in the Diaspora after 9/11" (2015, p. 6). Through the interplay of economy and religion America played havoc with the lives of innocent others. An Iraqi woman in Michael Moore's *Fahrenheit 9/11* (2004) questions her family's perception despite that they had done no harm to America. Saxby Chambliss, a Republican representative, voiced his religio-ethnic prejudice in the following words: "Let me arrest every Muslim that crosses State line" (Peck, 2011, p. 5). In fact, all sharing of ethnicity and/or religion came under strict American surveillance, harassment and prejudice (p. 22). Rafhan (2016) also traces historico-political and religious significance of the date 9/11 in the American and European non-Muslim discourse. On 9/11, 1973, in Chile and Ireland, "these were casualties the same as the number of American 9/11 – Cromwell stated that the massacre of Drogheda Killing numbered 3000 people (p.44). Paul Crotch's *The Shadow of Apocalypse* (2004) observes that 9/11 had been prophesied for war in Psalm 23:4 (Croft, 2006, p. 30). Grant Jeffery (2000) also observed that war against Iraq had been prophesied by Jeremiah.

Lori Peek (2011) observes that Muslims especially Arab Muslims were held responsible for the 9/11 catastrophe. They had to face "a range of discrimination ... [and] the personal and collective impacts

of the backlash” (p. 1). Even Hindus, Sikhs and Latinos because of their resemblance with Muslims suffered discrimination. Peek commented that American media reported more than 465 cases of American discrimination against Arab Americans. FBI got 28 hate crime cases against Arabs in 2000 and 481 cases in 2001 (Peek, 2011, p. 32). Don DeLillo’s *The Falling Man* is a representative American voice on 9/11. Equating terror and Islam, DeLillo portrays a group of Muslims who conduct attacks on America to avenge her progress and their backwardness: “It’s not the history of western interference that pulls down these societies. It’s their own history, their mentality. They live in a close world of choice, of necessity. They haven’t advanced because haven’t wanted to or tried to” (p. 47).

Terror fiction, in this context, has become a subcategory emerging in response to 9/11 situation of the world and *Reluctant Fundamentalist* a representative work from Pakistan. Other works in this category include: *Specimen Days* (2005) by Michael Cunningham, *Once in a Promised Land* (2007) by Laila Halaby, *Self Storage* (2007) by Gayle Brandeis, *Burnt Shadows* (2009) by Kamila Shamsie, *Home Boy* (2010) by H.M. Naqvi, *Brick Lane* (2003) by Monica Ali, *The Kite Runner* (2003) by Khalid Hosseini. All these writers are collectively constructing and retrieving the voices suppressed by world politics against the displaced peoples. Referring to this politics Zahoor observes that *Burnt Shadows* explores “the traumatic displacement of innocent humans because of the major historical events caused by the world power politics” (2015, p. 46). George Banita in *Race, Risk and Fiction in the War on Terror: Laila Halaby, Gayle Brandeis and Michael Cunningham* (2010) evaluating their novels *Once in a Promised Land* (2007), *Self Storage* (2007) and *Specimen Days* (2005) observes that the fall of Twin Towers led to a misconstrued American prejudiced discourse replacing racial discrimination with an ambiguous moral discourse. Muslim writers in general and Pakistani writers in particular have been countering that American construct of “the terrorist Muslim”. Halaby, a Jordanian-American Muslim novelist, who once considered America “a land of stainless steel promises ... and possibility” (p.63), had to revise her point of view after 9/11 attacks. In *Once in a Promised Land*, the protagonists, Jassim and Salwa, leave Jordan for Arizona to realize their respective dreams of success and freedom. Though Ground

Zero is 2000 miles away from their residence, racial discrimination and paranoia pervading over the nation badly affected them because of their American Muslim identity. Jassim, professionally a hydrologist, industriously makes water accessible to all preventing its wastage. But FBI labels him a national terrorist. Salwa, his wife, has to face racial discrimination: a client refuses to work with her for her Jordanian origin. Mohsin Hamid's *Reluctant Fundamentalist* also shares with Halaby dream of success and disillusionment that brings him back to Pakistan.

The 9/11 Commission Report reported that Bush called and threatened the world to join America in her war on terror: "The United States would punish not just the perpetrators of the attacks, but also those who harbored them" (p. 330). Richard Armitage, Deputy Secretary of State, enumerated the following seven steps America wanted Pakistan to take:

- i- To stop al-Qaeda operatives at its border and end all logistic support for Bin Laden; ii- to give the United States blanket over flight and landing rights for all necessary military and intelligence operations; iii- to provide territorial access to U.S. and allied military intelligence and other personnel to conduct operations against al-Qaida; iv- to provide the United States with intelligence information; v- to continue to publicly condemn the terrorist acts; vi- to cut off all shipments of fuel to the Taliban and stop recruits from going to Afghanistan; and vii- if the evidence implicated bin Laden and Al-Qaida, and the Taliban continued to harbor them, to break relations with the Taliban government. (p. 331)

President Musharraf and the top military command swiftly agreed to the American demands. American Embassy reported the next day:

Musharraf said the GOP (Government of Pakistan) was making substantial concessions in allowing the use of its territory ... His standing in Pakistan was certain to suffer. To counterbalance that he needed to show that Pakistan was benefiting from his decisions. (p. 331)

After performing the role of front line partner state of United States and suffering huge losses of life and property, Pakistan earned only the rise of terrorism. In this context, *Reluctant Fundamentalist* embodies a complex web of interaction between various kinds of identities

overlapping, nullifying, questioning and perceiving and misperceiving one another. The novel basically embodies clash between two different master identities: American and Pakistani characters with their conflicting nationalities, gender difference and ethnicities find each other in a kind of social laboratory questioning both sides in their complacent misperceived conceptions. The oxymoronic title of the novel defines the mood of the whole novel in which East and West with their conflicting ideologies and cultures are en face. Both pass through a process of adjustment with East at the passive receiving end and the West at the active giving end and in the meanwhile they come to see each other with clarity of their lenses: both prove to have their own misconceptions and fallacies. Erica and Changez are representations of West and East respectively, both dismantling some illusions about each other, both sharing a part of each other though in an unequal proportion, and both readjusting with each other but ultimately failing in their effort to bridge the gap. The introductory paragraph lays out the whole conflicting scenario that serves as the context and basis of the novel:

Excuse me, sir, but may I be of assistance? Ah, I see I have alarmed you. Do not be afraid of my beard: I am a lover of America ... you seemed to be on a *mission*, and since I am both a native of this city and a speaker of your language, I thought I might offer you my services (p.1).

The apologetic behavior of Changez and his consciousness of his beard creating a sense of alarm define the positions of both of them in comparison with each other. The claim that he is 'lover of America' is a desperate effort of adjustability. The only relation available to him is to be helpful. His defining himself in comparison with an American, speaking his language and looking at himself through his eyes says a lot about the predicament a Pakistani who finds himself in the post-9/11 world. Neither of the interactants is named, to raise the allegorical status of both the figures from individuals to representatives of Pakistan and America, two different and even opposing *cultures* in every sense of the word: 'what people do, think and have.'

One of the central issues of the novel is to dismantle the pseudo-conflict between the two identities and Hamid is very conscious of his agenda throughout the work. The Mr. American is made to realize that his complexion is common in the northwest of the country; his dress is

no peculiarity; his expansive chest is common to the ‘sportsmen and soldiers’ of all nationalities; it is, rather only his ‘hardened face’ that makes him look like American. Tables are thus turned upon him to make him realize that his defining feature is a negative hardness rather than any enviable characteristic of being a typical American.

The identities of both Changez and Erica’s father are stereotypical: the latter refers to his previous servant who was a teetotaler because he was a Pakistani and his inductive generalization therefore that Changez too must be averse to drinking is refuted by him. Likewise, his beard has nothing to do with his Pakistani origin as is again fallaciously perceived by her father.

It is ‘the power of that system, pragmatic and effective’ that attracts Changez and he partially loses his Pakistani identity and gives a deceptive feel to his American counterparts that he is absolutely one of them. But the sense of his own self deep down in him is never totally lost and negated. He feels a strange kind of pleasure to see on T.V. the fall of the towers of The World Trade Center but he knows that his position in an alien land does not afford feeling pleased. He makes conscious effort to make things normal. Changez’s religious consciousness – despite his being a minimalist practicing Muslim – is undeniable. American religio-racial discrimination compelled his return ‘home’, who otherwise would have liked best to live in and contribute to American society. This return to national identity in the era of globalization is the issue this article explores.

The protagonist comes to see himself from the point of view of the West. The new milieu makes him feel his suit “too formal ... several old ... (and) somewhat shabby” (p. 29). The choice of dress becomes an extended metaphor of conscious adjustment in a new civilization: “... I wanted to dress as I imagined they would be dressed: in a manner elegant but also casual” (p. 29). But it was he himself alone to think so; “... no one seemed to take much notice of me at all” (p. 29). On the other hand Erica is so casual in dress that “on the beach she put on a shirt – a gentleman’s shirt, I still remember, blue and fraying at the tips of the collar” (p. 15). The casualness of Erica and the consciousness of Changez in the choice of dresses symbolize the confidence level of the two civilizations, the strength of the West and the weakness of the East in their interaction. The reason may be that Changez has to live in Erica’s

culture, not vice versa. He owns the things as well as the people around him: “The area – with its charming bistros, exclusive shops, and attractive women in short skirts walking tiny dogs – felt surprising familiar, although I had never been there before” (p. 29). The adjectives in this quote show his fascination for this atmosphere. And there is a long list of adjectival phrases scattered through the novel which can be interpreted in this way:

- i- Erica’s family lived in an *impressive building* with a blue canopy.
- ii- My firm’s *impressive officers* made me proud.
- iii- It was ... a *spacious bedroom* in a *prestigious apartment* on the Upper East Side.

The adjectival phrases have been given with the sentences in which they occur and all of them reflect Changez’s fascination for the Western razzmatazz and he loses a part of his identity and redefines his position and placement and by implication of the whole of the East, in a new culturally contrastive scenario. He, a Pakistani in Manhattan, though always conscious of his Pakistani context, never “thinks of himself as a Pakistani, but as an Underwood Samson trainee” (p. 21). Changez’s gestures show him to be someone simply incapable of dealing with his Western counterpart on equal terms though she finds him nice and interprets him positively:

‘I don’t think,’ she said finally, ‘I’ve never met someone our age as polite as you.’ ‘Polite?’ I said, less than radiant with joy. She smiled. ‘I don’t mean it that way,’ she said. ‘Not boring polite. You give people their space. I really like that. It’s unusual’ (p. 15).

The protagonist is a typical Pakistani in giving her the space. And ironically, the comment ‘It’s unusual’ compares this Pakistani character with American man, who, we can infer, is less space-giving and not ‘respectful polite’. It was his western aura that was disturbed at the mixed compliment, ‘polite’. It was his sense of inferiority, as was the case in conscious choice of dress, that made him polite and respectful or perhaps, he was behaving with a Pakistani man’s controlled spontaneity marked with effort of adjustability. Therefore, he was unusual to Erica. He, however, does observe self-restraint if not self-abasement in his interaction with Erica. Mohsin Hamid creates many situations in the

novel when Eastern false modesty and restraint find themselves in an unavoidable interaction with western buoyancy and spontaneity and yield to fascination. In one such situation, Changez and Erica are both shocked: “[a]nd then as I watched, only an arm’s length away, she bared her breasts to the Sun.” for Erica it was a general act of basking or sun-bathing but for Changez it was a highly seductive scene. His gaze also disturbs Erica who becomes self-conscious and loses her spontaneity.

Changez has many alternatives but he is unable to realize any one of them and, despite his effort, he is unable ‘to think of something else to say, failed’. Repetition of ‘Hello’ makes him sound ‘unbelievably foolish’. This is a recurring feeling and he is constantly and consciously making efforts not to look so in response to Erica’s naturalness: “... my thoughts were engaged in a struggle to maintain a facial expression that would not appear idiotic” (p. 15). He is questioning his culture, manners, mannerisms and all that collectively make his identity, but Erica too, occasionally goes through this questioning. When Changez is blushed to see her bare breasts, “she smiled with uncharacteristic smile” (p. 14). This uncharacteristic blush would have been replaced with some other mode of behavior – characteristic of her – had she been in presence of a western counterpart, say, Chris, her boyfriend once. Thus Erica and Changez, West and East, are redefining themselves though the former has greater and dominating influence in remolding and readjustment. But Changez’s embroidered *kurta* is one of the items that attract Erica; fascination is perhaps not a proper word to use for Erica: that is not a western response. Even humor becomes frightening where there is lack of harmony and understanding. Changez’s remark that ‘he hoped one day to be the dictator of an Islamic republic with nuclear capability’ is shocking to others because it is a typical Western response to Pakistan and Pakistanis and it is only Erica ‘who seemed to understand my sense of humor’ (p. 17) and he was forced to explain to others that he was just joking.

Beard is another feature of Eastern life that has been made a questionable feature in post-9/11 world. Erica’s father also suspects Changez’s attitude towards alcohol on the basis of his preconceived over-generalized misperception about Pakistanis that they do not drink. Changez says to Erica’s father about beard: You seem puzzled by this – and not for the first time. Perhaps you misconstrue the significance of my

beard, which, I should in any case make clear; I had not kept when I arrived in New York (p. 37).

The implication is that beer had nothing to do with Pakistan or Islam or east. One may be 'liberal' enough to drink, to be fascinated by a lady's naked breasts exposed to the sun, to swim with her letting his legs graze upon hers and efficient enough to be selected by Underwood Samson and Company purely on Western standards and one may have a beard and still one may be a Pakistani Muslim. This is a new kind of othering concocted to other Pakistani Muslims. A beard like that of Changez has nothing to do with fundamentalism. Alcohol is similarly referred to expose and disentangle western confusion. Erica's mother says that he is twenty two, implying that 'so of course he drinks.' Erica's father says: 'I had a Pakistani working for me once. Never drank.' Both these points of view are products of misconceived overgeneralizations. Neither all those who are twenty-two drink nor all those who are from Pakistan don't drink nor is it otherwise. Changez responds to the offer of red wine, 'I do (drink) sir. Thank you.' This may again make Pakistani character dubious: if wine is illegal for Pakistanis and Muslims, why do then Pakistani Muslims drink? And the answer is:

In truth many Pakistanis drink; alcohol's illegality in our country has roughly the same effect as mari juana's in yours. Moreover, not all of our drinkers are western educated urbanites such as myself; our newspapers regularly carry the accounts of villagers dying or going blind after consuming poor quality moon-shine. Indeed in our poetry and folk songs intoxication occupies a recurring role as a facilitator of love and spiritual enlightenment.

What? Is it not a sin?

Yes, it certainly is — and so, for that matter, is coveting thy neighbor's wife. I see you smile; *we understand one another then.* (p. 73, my italics)

This passage is the microcosm of the novel. Mohsin deftly moves from point to point with a very dilute plot because the whole focus is on dismantling the confusions and misgivings and reaches the conclusion of this novel as well as the purpose of this novel: '*We understand one another, then.*' It does not seem natural that Changez who cannot respond Erica at many occasions properly and makes a consciously sustained effort not to look idiot, solves his father's

confusions about Pakistan with so keen probe and brave handling of the issue. But in both cases Mohsin is successful. This discrepancy does make the protagonist more convincing to represent Pakistani character that has never had spontaneous interaction and relationship with women, not to speak of a Pakistani man in strange environment of America facing a girl that carries the whole spontaneous confidence of that country and civilization and does not need any training or familiarization to interact with a male stranger; this is natural to her. His exposition of the western confusion is marvelous, and that is the purpose of this novel. It may seem a political and propagandist gesture, but, for that matter it is a truer novel — a novel written not in the air, rather on the ground, with consciousness of ground realities, and with a view to letting the two segments of the world see each other properly, the world where writing lives on differences and distances, and rifts make most easily selling commodity.

Again, in conversation with Erica's father, Changez has to listen to the detailed disapproving summary of Pakistani situation. Though admitting that 'there was nothing overtly objectionable in what he said', Changez is well aware of his American intellectual milieu to trace the origin of this point of view: '... his was a summary (of) ... the short news items on the front page of the wall street journal.' Changez understands the subjectivity of his 'tone' with typically American undercurrent of condescension' (p. 33), and the 'yes-but' structure of his response reflects a partial acceptance of his point of view, negation of his exaggerated overtone, and defiance with a conviction that the things were not incorrigible: "Yes, there are challenges, sir, *but* my family is there, and I can assure you that it is not as bad as that." This mixture of partial acceptance and partial resistance goes on intermittently throughout the novel.

Changez is divided between Pakistan and America. Despite that all his family lived in Pakistan, and that he repeatedly shifts to Lahore in nostalgia, when he was asked where he was from, he 'learned to answer' that he 'was from New York'. 'Did these things trouble me, you ask? Certainly, sir; I was often ashamed. But outwardly I gave no sign of this' (p. 38). This 'new learning', this conscious negation of his actual identity and adoption of the new one was possible by his ability to come up to 'genuine aptitude for our work ... and the glowing reviews my

performance received from my peers' (p. 38). The irony is that peers are 'my peers' and work is 'our work': the former phrase shows a sense of separateness from the group and the latter shows his absorption in 'us'/'our work'. Identity is the cost of adjustability in both the cases. Despite sacrifice of and pride in his own Pakistani identity, he cannot win a thorough acceptance from American society. Colleagues are not company and their appreciation is for 'aptitude for work' and 'performance', not for the man himself. Work is the only joining factor for them. And for how many people is this relationship possible? How many Ericas can be there? He feels disillusioned with his adjustability and fruits of his sacrifice of his identity when he comes face to face with a stranger on the road:

I was riding with my colleagues in a limousine. We were mired in traffic, unable to move, and I glanced out the window to see, only a few feet away, the driver of the jeepney returning my gaze. There was an undisguised hostility in his expression; I had no idea why. We had not met before ... But his dislike was so obvious, so intimate, that it got under my skin. (p. 39)

Consequently, he excludes himself, though for the time being, from the compulsive inclusive 'we' and addresses his Pakistani audience: '... you will have noticed in your time here that glaring is something we men of Lahore take seriously' (p. 39). One proof of the sense of mixed identity, mixed relatedness is the recurring shift of narrative between America and Lahore (Pakistan). But despite his best effort to adjust himself in American circumstances at the cost of his Islamic Pakistani identity, he is never able to fully get rid of what he actually is:

...they had identified Jim as a man of substance, and the smiles and attention were impressive to behold. I was the only non-American in our group, but I suspected my Pakistaniness was invisible, cloaked by my suit, by my expense account, and – most of all – by my companions. (p. 42)

Changez's Pakistani identity remains intact and springs upon him clearly when he watches on T.V. "the twin towers of New York World Trade Centre collapse" (p. 43), and admits that "despicable as it may sound, my initial reaction was to be remarkably pleased" (p. 43). Hamid skillfully develops duality of Changez's character. First he feels pleased at death and destruction in America because he "was caught up

in the symbolism of it” (p. 43) – an allegorical response to a long history of indifference, differences, deception and designs. But then, like oxymoronic title, he, caught up in and divided between a paradoxical situation, realizes the consequences of feeling “remarkably pleased” in his position, he becomes confessional in his tone. But his response is more complex than this; he is a human being as well as a history.

Two conflicting situations are en face in allegorical implications of Changez, his beloved and his American surroundings. On one hand they are bursting forth with ire: “We are America – the mightiest civilization the world has ever known; you have slighted us beware our wrath,” and on the other, Changez is speaking with reference to his American beloved irrespective of his Pakistanism and her Americanism, in true spirit of natural bond between man and woman that goes beyond all immediate parochial identities: “...she looked older, more elegant; she had an element of that beauty which only age can confer upon a woman, and I imagined I was catching a glimpse of the Erica she would one day become. Truly, I thought, she is an empress-in-waiting!” (p. 47)

This relation, however, is very precarious and marked with fear on the part of Changez and with initiative and frank courage on the part of Erica despite 9/11. Following non-linguistic responses show his fear:

- i- I nodded but said nothing in response (p. 48).
- ii- I felt we were encountering one another at funeral (p. 48).
- iii- I suspect I looked alarmed (p. 48).
- iv- I considered her choice of words (p. 48).

And Changez had to tell an emotional story of a beautiful and faithful aunt where love for her husband survived ever after her husband’s death three months after their marriage. But it was not his sentimental story that filled the gap; it was her temperamental buoyancy that spoke to break the ice: “I missed you. It’s good to have you back” (p. 48). But despite this encouragement “I wanted to slip my fingers between hers, but I held my hand completely still, as though I was *afraid* any movement on my part might dislodge our connection” (p. 48). The relationship between them is delicate and at the risk of breakup any time. They do not behave spontaneously as a couple from the same culture does. There is a long history of poisonous memories suppressed and ignored but never erased from their subconscious:

The destruction of the World Trade Centre had, as she had said, churned up old thoughts that *had settled in the manner of sediment to the bottom of a pond*; now the waters of her mind were *murky with what previously had been ignored*. I did not know if the same was true of me. (p. 49, emphasis added)

Changez is in many ways dependent upon her directly or indirectly. She reminds him of ‘a delicacy we entirely lack in Lahore’; his residence was ‘a tiny fraction of the size of her own home’ and that too in her homeland; Erica’s regular invitations are very ‘pleasing’ to him; and the most important is that Changez feels that ‘this was how my life was meant to be.’ It was she who bridges the gap between them ‘*with a small caress*’ whereas his response was characterized by *shyness and awe*. This episode matures into physical union between them but the union lacks bilateralism. It is Changez who ‘pulled her to me, embracing her gently and giving first her forehead, and then her lips a kiss.’ This warmth is missing on her part; she is ‘*silent and unmoving*.’

I found it difficult to enter her; it was as though she was not aroused. She said nothing *while I was inside her, but I could see her discomfort*, and so I forced myself to stop. ‘I am sorry’ she said. ‘No I am sorry,’ I said. ‘You don’t like it?’ ‘I don’t know’ she said, and for the first time in my presence her eyes filled with tears. ‘*I just can’t get wet. I don’t know what is wrong with me*’ (p. 53).

The italics show how the relationship keeps shifting from one to the other but it is almost never mutual. Even in the extreme intimacy man and woman can ever afford, they essentially sustain two different identities; the gap is unbridgeable. Erica reveals that she ‘had only once achieved orgasm, and, that, too, by fantasizing of him (Chris)’ (p. 53). The whole situation is richly symbolic of Pak-America relationship, of the uncertain relationship between two civilizations. Erica and Chris share the identity; even Chris’s fantasy is sufficient for an orgasm. Both of them merge into each other physically and spiritually (if the word spirit is applicable to the western civilization). On the other hand, Changez is fully involved in her, bewitched by her beauty. And she too is *in a kind of love* (or at least maximum intimacy) with him. Despite all that, she is ‘silent’, ‘unmoving’; ‘she did not respond’, ‘she did not resist’. The whole interaction ends into a sorry affair, connoting lack of

consummation of relationship between the two. Changez is 'better than any medication at putting her at ease' (p. 54). The remark has double implication. On one hand it refers to Pakistan's role as forefront ally of America in her war against terrorism; that extended so much help at the cost of national losses that Americans themselves did not expect. On the other hand ironically, this remark demeans Changez (Pakistan) from a human being to a thing, something better than medication. Whereas in case of Chris "suffice it to say that theirs had been an unusual love, with such a degree of commingling of identities that when Chris died, Erica felt she had lost herself; even now, she said, she did not know if she could be found" (p. 54). Changez too, at the end, 'dreamed not of Erica, but of home' (p. 54). Things fell apart.

Despite being immersed in American dream that was restoring to him the status of his family long lost in Pakistan, he felt his dream shattered because of 9/11 debacle that threw America into a 'self-righteous rage' and Changez came to identify himself with 'Pakistani drivers being beaten ... Muslim men ... disappearing ... into shadowy detention centers for questioning or worse' (p. 57). The American face stood exposed with which he could not afford to identify:

I had been avoiding the evening news, preferring not to watch the partisan and sports-event-like coverage given to the mismatch between the American bombers with their twenty first century weaponry and the ill-equipped and ill-fed Afghan tribes below (p. 59).

Onwards from the 7th part of the novel Changez traces his withdrawal from his affiliation with America that had 'cast machines as heroes'. What is heroic for America is for Changez "ghostly night-vision images of American troops dropping into Afghanistan for what was described as a daring raid on a Taliban command post" (p. 59-60). Changez's readjustment of what his life is meant to be redefines the implications of his pronouns as well. Previously his 'we' includes him and Americans and now his 'we' includes Afghanis and Pakistanis (p. 60). And a dichotomy between you and me first time glaringly develops in the text: "Afghanistan was Pakistan's neighbor, *our* friend, and a fellow Muslim nation besides, and the sight of what I took to be the beginning of its invasion by *your* countrymen caused me to tremble with fury" (p. 60). This is the true self of Changez, his true identity which he

can conceal but he cannot obliterate. It is at the same level as that exists between Erica and Chris, deep rooted, spontaneous, and unforced. It is American self-righteous assertion that pushes Changez into a new pattern of identity. His use of first person plural pronoun ‘we’ includes his Pakistani Ancestors to refute American perception of ‘us’: “In the stories *we* tell of *ourselves* *we* were not crazed and destitute radicals *you* see on *your* television channels but rather saints and poets and – yes – conquering kings. *We* built the Royal Mosque and the Shalimar Gardens in this city and *we* built the Lahore Fort with its mighty walls and wide ramp for our battle-elephants’ (p. 61, emphasis added).

He is now divided between two identities: one based on love, money and power and the other is more fundamental. The flap of the novel sums up this split and shift of identity:

For a time it seems as though it will stand in the way of Changez’s meteoric rise to personal and professional success. Put in the wake of September 11, he finds his position in his adopted city suddenly overturned and his budding relationship with Erica eclipsed by the reawakened ghosts of her past. And Changez’s own identity undergoes a seismic shift as well, unearthing allegiances more fundamental than money, power and may be even love. (p. 17)

The new pattern of politico-socio-economic structure of the world is constantly there to reorient Changez’s outlook. Despite his extreme fury, he tries to normalize himself by false consolations that “there was nothing I could do, and that all these world events were out on a stage of no relevance to my personal life” (p. 60). He also apologizes with a clarification that it “was not his intention to be rude” (p. 61). And it is third bottle of whiskey that puts him to sleep. The dilemma is microcosm of the hard times the Muslims are passing through in the world. They know what is right and wrong and they differentiate between the ‘benefactor’ and ‘destroyer’ but they are not brave enough to themselves to call a spade a spade. It is social, economic and cultural dependence that does not let Changez say with assertion what he considers right though it was not a subjective claim, rather it is only ‘economics’ that has spelled out horrible version of American truth. But beggars are not choosers. Money and ammunition decide the acceptable version of truth. Changez tells his *truth* to himself alone. His reference to his glorious past

and his definition of Muslims as saints and poets rather than terrorists is no more than a monologue; it never develops into an active interaction with any American character, male or female, not even Erica; otherwise, perhaps, their relationship would have come to an end far earlier.

Changez's return to Pakistan, his native land, because of American discrimination is not a merely a figment of imagination; this position is supported by many other working in this context. Irum Sheikh (2011) presented the lives of six Muslim Immigrants in New York, arrested by FBI on the allegations of terrorism. Through their detention for years without any reason, Sheikh shows how powerful states play politics over the voiceless. The detainees report that their arrested were conducted dramatically to frighten the local community about Muslims and to blacken Islam. Ali Usman Saleem comments that *Burnt Shadows* "deconstructs and challenges the popular post-9/11 western discourse and presents a counter-narrative to initiate a dialogue between the west and the Islamic world" (2015, p. 113). The observation applies to *Reluctant Fundamentalist* as well; the novel is actually a dialogue as the beginning shows a Pakistani talking to an American though his contribution to this 'dialogue' is missing making it practically a monologue. The purpose may be to let Hamid's side of the world have its say to strike a balance against what America has already said. Changez's return to Pakistan has multiple implications: i- critique and questioning of American hegemonic role in the contemporary world; ii- strengthening of Pakistani nationalist identity; iii- seeking a new mode and circumstance of dialogue between the East and the West; iv- making the Muslims realize their 'fundamentalism' as west sees it; v- consciousness of their reluctance tempered with double pull, back to the 'fundamentals' and forward to the western 'progressive' worldview, and vi- making the west realize its share of responsibility in creating and escalating the crisis and clash.

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DYNAMICS OF COMPETITION- COOPERATION IN INTERNATIONAL ANARCHIC SYSTEM AND NUCLEAR ESCALATION IN SOUTH ASIA

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Abstract

The paper examines that competition and cooperation among states are considered the byproduct of cost and benefits, in pursuit of common and shared goals. Both superpowers USA and USSR reached a common understanding that the cherished goal can effectively be achieved by developing international institutions and an organized mechanism based on certain principles and effective policies to dissuade Nonnuclear Weapons States (NNWS) from developing Weapons of Mass Destructions (WMDs). It was a unique policy and unprecedented that both superpowers were applying the true teachings of realism. Both remained trapped in a state of arms race, suspicions, rivalry, and competition in all fields and were leading towards the most trumpeted security dilemma. On the other hand, both agreed to cooperate in the light of liberal institutionalism. Conflict and cooperation, at the same time, became a unique characteristic of this peculiar policy. It enabled the international community in some instances to completely halt nuclear proliferation by establishing Nuclear Weapons Free Zone (NWFZ), in other cases it slowed the pace but could not stop states from developing WMDs as is the case of South Asia –India and Pakistan. In few other cases cooperation succeeded in roll backing nuclear weapons programs e.g. the case of Central Asian Republics (CARs). The article analyzes how nuclear escalation ladder is one way to clarifying essential escalation dynamics and practical approach and how to control and properly stop military escalations so that it does not stimulate nuclear war and impending catastrophe in the South Asia.

Key Words: Competition, Cooperation, International System, Nuclear escalation, South Asia

Realists consider that the prevailing international system is anarchic, where unhindered cooperation would not be possible. In common parlance, states cooperate with one another. It would be in the fitness of things if we may define institution(s) and regime(s) to arrive at the choking point. It would be an appropriate attempt to probe and figure out, by applying international relations theories including “institutionalism,” “liberal institutionalism,” as well as “realism,” to determine that as to why institutions/regimes are to be developed? International Relations Theories help the reader to intellectually analyze and discuss the differences among these schools of thoughts and explore their effective elements for a logical analysis of the international regimes

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and institutions in the prevailing international system. These theories serve their actual purpose to select the relevant variables on the subject and to avoid the irrelevant and unnecessary material in this arena and to be arrived at the most needed consequences. Once this task is achieved the study would narrow down the sequence and to elaborate that how international community has been succeeded to evolve nonproliferation regime in current international scenario. Hans J. Morgenthau observes that political realism is just like politics, governed through the objective laws, which have deep roots in the nature of human beings. Before suggesting improvement in the society, it is imperative to look at the natures of these laws, where the society is operating. "The operation of these laws being impervious to our preferences, men will challenge them only at the risk of failure" (Morgenthau, 1991).

John Gerard Ruggie is a famous author to coin the phrase international regime. Ruggie defines international regime as "a set of mutual expectations, rules and regulations, plans, organizational energies and financial commitments which have been accepted by a group of states" (Ruggie, 1957). On the other hand, Stephen D. Krasner defines regimes as "sets of implicit or explicit principles, norms, rules, and decision-making procedures around which actors and expectations converge in a given area of international relations" (Krasner, 1983). He believes that principles are belief of fact, rectitude and caution. Moreover, norms are behavior standards to be defined in accordance with rights and obligations. Rules are specifically prescriptions as well as proscriptions for needed action. Decision-making is a procedural practice which is prevailing practice for making and implementing collectivism in choice.

On the aforementioned definitions this study points out that regimes are a belief system or a code which determines equal or unequal distribution of share for member states in a peaceful way. Regimes can be signed voluntarily either collectively or its membership can expand gradually in due course of time. It would be appropriate to mention that the term "international institution"(Martin) was first used in international literature, in post WWII era, to refer to the most unprecedented organs of United Nations. On the contrary, institutions have been defined by Douglass C. North and Robert P. Thomas as a set of regulations that

“determines the path for states to get involve in cooperation and simultaneously in competition with each other” (Thomas, 1970).

We can observe that before developing institutions, member states have to set rules of the game or engagement in order to cooperate with one another. Engagement rules bind member states morally as well as legally to refrain from cheating one another in international arena. On the contrary, theory of institutionalism holds distinct opinion as it is different than the liberalism. For instance “it highlights the conditions or prospective benefits states can acquire” (Martin, 1995). Once the particular assignment is completed it encourages government representing state to work in collaboration to develop institutions. Institutions are developed with a crystal clear aim to overcome the prevailing trust deficit scenario, establish communication linkages between states and tie them logically as well as legally. Institutionalism attaches great significance to institutions and the relevant periphery. Important features of the particular theory includes i) institutions can produce effective results if they are free from outside interferences and ii) they are prone to great power interferences. Both of these features ultimately affects outcome of the institutions in the prevailing international system.

Cooperation enables state to predetermine potential gains so that it becomes a win-win situation for parties involved. Failure of regime/institution’s life is dependent on the behavior of member states. Life of regime is based on fulfillment of vital interests. It is quite possible that member parties may decide to cease the functioning of a particular regime after attaining the desired results on the basis of her national interests. One contrary’s success may encourage member states to assign new task to the regime by further prolonging its life in the anarchic system.

Institution is defined as “persistent and connected sets of rules (formal and informal) that prescribe behavioral roles constrain activity, and shape expectations” (Keohane, 1989). Oran Young defines institutions as “recognized patterns of behavior or practice around which expectations converge” (Young, 1983). It is evident from the definitions that liberal institutionalist are convinced that cooperation is just possible among states. It may be mentioned that the liberal institutionalism has ignored insecurity and war as well as permanent features of international

system. Development of institutions is rather an easy task as compared to appropriate functioning and task accomplishment designated to the institutions. Through efficacious effectiveness of the institutions, their performance can be enhanced in the absence of chaos, hostility and insecurity in the prevailing international system. Ekaterina Stepanova mentions that in next two decades, quantitative parameters of organized collective violence to going to more stabilize or showing minor downward to upward trends but no radical change at all. However, security challenge would not diminish and their pattern will continue. More traditional challenges as such “major conventional inter -state regional wars, with large battle related death tolls, become less and less relevant, new violent security challenges will emerge and proliferate, and changing perceptions of security will have a growing impact on how and which issues are securitized” (Stepanova, 2012).

In post-Cold War era and particularly in post-9/11 era the world has seen an outgrowth of various terrorist organizations formed by the terrorists and the Islamic radicals as well as non-state actors. They had launched war against the West and Western values and uninterruptedly killed thousands of innocent people. On the flimsy grounds they had already caused enormous irreparable damages to Muslims particularly to the peaceful teachings of the Divine religion on the globe. The rise of radical Muslim terrorist organizations has raised alarms and even fearful nuclear terrorism in US and its allied states particularly belonging to the Western Europe cannot be ruled out. It is a negative aspect of feelings of discriminations, hostility and mistrust but it inflicted unbearable loss to the Muslim community vulnerably working in the West. Rise of non-state actors and unbridled terrorism and extremism in various part of the globe further necessitates the requisite cooperation between and among states, which is pre-requisite for peace and prosperity.

Due to the common interest states have to rely on one another and bound to accept the existence of other members in international hierarchy. States are rational actors: they understand the payable cost they will have to bear by maintaining policy of isolation as no state can cater her needs by relying on its own resources only. International cooperation is an essential part of international politics and relations among states. Liberalism describes the reasons of international cooperation and the efficacy of institutions in the global system. It

explains that cooperation among states in the presence of anarchy is possible through mushrooming of international actors as well as regimes. Liberal institutionalism accepts realists claim that international system is based on anarchy and its second argument is point of divergence from realism i.e. it distances itself from traditional realist notion that cooperation under anarchy is not possible.

Liberal institutionalism emphasis on institutions and challenged the long held realist notion that states are the primary actors in international system. However, Hans J. Morgenthau indicates that “the main signpost that helps political realism to find its way through the landscape of international politics is the concept of interest defined in terms of power” (Morgenthau, 1991). The aforementioned concept provides a linkage between reasoning of international politics and the relative facts needs to be understood. With this perspective, Barry Buzan and Gowher Rizvi underline that without help of the external resources it was quite difficult for Pakistan to maintain her successful rivalry in South Asia against hegemonic India. “Pakistan still exists, and it still avoids subordination to India” (Rizvi, 1986).

Liberal institutionalism attaches peculiar importance to non-state actors yet another point of difference between liberalism and realism. This challenge stems from neoliberal belief that hegemonic state develops institutions to implement its policy by other means including threat or actual imposition of sanctions or application of other coercive means against rival state or group of states. Liberal institutionalism presents an alternative view of international cooperation by narrating that search for common goals bridges the gap among states, brings them closer to one another and binds them in a formidable working relationship in attaining political, economic and military goals. Working relationship among states enables them to stop worrying about relative gains made by the other states, because states achieve their interests without going into a war. Institutions can help states to bring end of suspicions, trust deficit and sideline history of troublesome past.

Liberal institutionalism asserts that institutions provide essential platform to states enables them to create conducive environment in the globe. Liberal view is a categorical challenge to Morgenthau’s view that “states compete with one another due to scarce resources” (Waltz, 1988). Notwithstanding, this notion could not fully address the long held belief

and concerns that states cheat after entering into regimes in international affairs. Liberal institutionalist need to address long held is concerned that states may deceive. Fear of cheating stems in various quarters because states are represented by humans and they are selfish and states are index of human minds.

In order to deal with these concerns liberal institutionalists should have devised an inbuilt mechanism in institutions/regimes to ensure that member states will not be allowed to cheat each other. The potential cheating state will be made to realize that cheating is counterproductive as a heavy price will have to be paid as a penalty by the cheating party. In the absence of world authority and the resulting anarchy, it would be difficult to weed out or bring down cheating. Member states can put diplomatic pressure and ask the ambassadors of the member states to leave states, impose economic embargos, or even travel ban to punish cheating state.

Another weakness of liberal institutionalism is that it does not address the possibility of war among states. Possibility of war stems for two reasons i) reaction of cheating state(s) to penalty imposed on it and ii) international anarchy which provides enormous opportunity to states. Liberal institutionalist ignores possibility of war because war has become an unaffordable social activity owing to advancement in weaponry systems and technology. However, it highlights the following points: (i) Liberals are ignoring wars, the outdated weapons of states and third world states' reliance on advance countries in terms of procurement of arms and ammunition; (ii) Liberal institutionalist has focused the advance countries of the West rather than discussing the general phenomenon.

A formidable challenge to classical and neo-realists claim is that international system is anarchic and states procure arms to ensure self-sufficiency, sovereignty and preserve physical existence. Kenneth Waltz, founder of neo-realism believes that "states are rational actors therefore states do not get holding of excessive military power because excessive military strength will invite attack" (Waltz, 1988). Militarily weak position allows offensive states to wage wars against the weak states. In both conditions states have to pay the price. Liberal institutionalism particularly challenges the neo-realist notion of Kenneth Waltz,

defensive realist scholar, that cooperation is less likely because of the anarchic structure of the global system in the world at doldrums.

Waltz accepts existence of non-state actors in international system but does not attach any importance to them. Anarchy is a dominant theme in literature on realism because from realists' perspective it fosters competition and leads states towards crisis and further complicates relations among states. It discourages states from signing or entering into agreements with other members of international system because such agreements increase a state's dependency on other states. The realist school of thoughts asserts that "states do not cooperate because of fear of relatively higher gains that other states can achieve through cooperation" (Grieco, 1988). Once states enter into regimes they have to pay the price and make compromises in terms of distribution of power/resources and to lesser extent on their sovereignty as well.

Dominant theme of anarchy gives birth to psychological issues and generates feelings of insecurity and distrust among states. The opponent or the potential cheater after signing the agreement may ignore the legally binding agreement or set aside morality and, cheat if cheating suits. States cannot neglect the possibility of cheating after signing and becoming members of various regimes because "no human order is proof against violence" (Waltz, 1979). The notion of neo-realism, explained by Waltz, stops states from entering into cooperation with other states because states attempt to enhance their control over "what they do not have in satisfactory capacity" (Waltz, 1979). It provides details of the dangerous behavior of states. Simultaneously it implants vigilance in the minds of statesmen and demands from them to deploy safeguards against the threatening futuristic designs of other states. The problem lies with the structure of the system which is based on self help due to its anarchic nature it requires individual states to keep their personal rather than international interest supreme. Self interest and help system thus stops states from cooperating with one another.

States cooperate and form alliances against foreign military threats to safeguard their "territorial boundaries and their masses living within its boundaries" (Mansbach, 2006). Changing dynamics of international system in global arena forced neo-realist scholars to introduce slight changes in their most boasted teachings. Thus neo-realist school of thought has been divided into defensive and offensive realist

schools. For instance, John J. Mearsheimer an offensive realist scholar claims that “states cooperate with one another and form international institutions” (Mearsheimer, 1994/95). There are three necessary features of this cooperation. Firstly, dominant/hegemonic states develop and provide policy guidelines and if necessary introduce changes in already set course of these concurrent institutions. Secondly states ability to influence policies of institutions determines their ranking in international arena. Thirdly these institutions enabled dominant powers to pursue their goals in anarchic global system. Hegemonic approach is thus one of the reasons which elaborate why states sign regimes and enter into cooperation.

Hegemonic approach underlines the duration of regimes. For instance a regime, an outcome of entertaining hegemonic power interest will function till the time it serves and protects hegemon’s national interest. During the cold war common interest of both superpowers was to halt nuclear proliferation. Despite ideological, military and political rivalries, governments of both superpowers agreed to cooperate in pursuit of common interest, to halt nuclear proliferation, which was in their national interests.

Cooperation in Arms Control: USA and Soviet Union successfully negotiated bilaterally the nuclear arms reduction accords, which have ultimately proved a stumbling block for the cold war era on the globe. USA and Soviet Union successfully signed the multilateral agreements, which ultimately reduced the level of conventional weaponry from Europe and extended new form of transparency in the world affairs. The novel measures taken by both superpowers of the time ultimately had set aside the shadows of unlimited nuclear warfare from the divided world. Both countries extended helping hand in advancing international treaties and several other threat reduction agreements and remedial measures relating to stored nuclear warheads as well as fissile materials and large arsenals of biological and chemical warheads. Various threat reduction and arms control remedial measures especially relating to the Weapons of Mass Destruction (WMD) were considered as chief contributor towards security and stability in the global world. Such measures attained strong military backing from the respective countries as an integral part for their contribution towards essential predictability, having superb value in Confidence Building Measures (CBMs) and defense

planning of the national security. Theoretically balance of power approach remained valid for South Asia. There are three independent variables,

Indo-Pakistani power rivalry, involvement of the major powers in the politics of South Asia, as well as the interaction of small powers in the subcontinent in the context of the other two variables...Two main considerations are: first, competition among major powers for support bases among South Asian states in the context of their own global rivalries; second, competition among South Asian states themselves for political diplomatic economic or military support from the major powers, which would redress imbalances and inequalities perceived to exist in their mutual interstate relations.(Kodikara, 1983)

In the perspective of East-West upheavals, some of them even unprecedented and unparalleled, it is quite queer that arms control measures are so severely being resisted in South Asia, an important region, where conventional war remained in vogue but two new nuclear powers emerged at the end of cold war arena. Nuclear escalations in the region highlights the additional risks of nuclear weaponry to stability and security of national development and make an effective case absolutely for arms reduction and never explain as to why arms control having so little appeal in the South Asian region. Some explanation for little appeal of arms reduction and arms control may still be constructive and may help to create new ideas as how to make effective appeal for most needed arms control in the novel circumstances of the global world. Chinese presence has more relevance in South Asia for the smaller states. "The smaller states of the region would also appear to have been less influence in their behavior by the Indo-Pakistani conflict than by the Sino-Indian war of 1962 and its aftermath" (Kodikara, 1983).

An essential factor indicates that in Asia, Pakistan, China and India contain important asymmetries of military capabilities as well as relative security. Cold War experiments suggest that negotiated arms control and arm reduction is more effective when opponents have approximate parity at the starting point. Then they can understand gains for their most needed security, reduction in defense expenditures and reducing uncertainty about their deterrence on bilateral and reciprocal basis. Redressing fundamental asymmetries relating to main differences

in geography, size and resources may not be essentially practical but improving relative security would be the most needed priority for the negotiating countries. In such relationship, opponent can have free hand to reduce mutual dangers of uncertainty and efficacy of the requisite deterrence. Main objective of the deterrence is to persuade against exercising great threat by the rival power or the opponent. Threat reduction tools can be used to reduce both in perception and the likelihood that threat would definitely be exercised and opponent deterrence is hereby bound to be failed. Outside allies and partners may be able to extend constructive support to regional opponents in the same spirit.

Second factor falls in the perception that arms control is a special tool that recurrently reduces the international status of a country. It is known case of Indian stance on Non Proliferation Treaty (NPT) which India considered as discriminatory and unequal with the rising Chinese strength. On the contrary, India is reluctant to participate in bilateral treaties that could lessen her international status. Beijing may have also similar reservations for her own status. However, Pakistan remained more conducive and receptive to arms control and arms reduction as compared to her bitter rival India on bilateral basis. Pakistan takes this opportunity as a mechanism for equalizing her position viz. India bilaterally and does not consider it as reduction in her international status rather a foundation stone in peaceful existence and development in the region. China is not beyond the strategic calculation of Pakistan and this fact is transparent from the proposal of bringing China on board regarding Iran-Pakistan gas pipeline with or without India. Pakistan seeks assistance in nuclear realm from China to overcome its energy problems.

Third factor is repugnance to the processes that may jeopardize the process of growth and development. China, India and Pakistan started progression in post-World War-II arena from the lower position in Science and Technology than Europe, USSR and the western world. Rising powers are now making significant progression in reducing technological deficiencies and general backwardness. They are not interested to be engaged in prolonged negotiations as they fear that their progress and growth might be compromised and hampered.

Fourth factor is a perspective that nuclear risks may be handled successfully and these risks have been reduced to lower level with passage of time through fruitful learning, observations and through historical experiences. This background is more in vogue in India as well as in China than in Pakistan. The perspective of strategic arms race between USSR and USA and their compulsions for arms reduction and arms control is a model which is being avoided by the South Asians. Although this model seems complacent and unrealistic for those countries which still remained in the era of cold war, yet it may have merits for rising countries such as the case of India and China to avoid undue risks and their own excesses. Looking for acceptable solutions for threat reduction and arms control is the need of the hour in view of upcoming challenges and opportunities and dynamics of changing circumstances to avoid any untoward catastrophic development.

NUCLEAR ESCALATION IN SOUTH ASIA

It would be not out of place to be mentioned that Pakistan-India relationship is highly competitive and militarily crises oriented. Incremental advances made in the nuclear stability, sometimes unilaterally and somewhat bilaterally. No doubt Pakistan has worked hard and developed dynamic nuclear command and control system as India could not be so successful in effective command and control system though she claims for it. There are three specific areas, meaningful for treaties, which have become possible through bilateral initiatives by both countries. One agreement is related to sanctity from attack to nuclear installation located on both sides of the borders with periodical exchange of relevant data. Second agreement is to notify the other side regarding impending missile tests. Third agreement is concerned with regulation of military aircraft close to border areas with no fly zone on both sides. The hotline agreement is also quite attractive but used more for public consumption and public relations with little effective mechanism of actual utilization for military purposes.

Remarkable progress has been noted in the Track II diplomacy, where both Pakistan and India have been seriously pondering upon eliminating or at least restricting the use of nuclear capable short range missiles/warheads. It would be quite useful step towards nuclear deterrence stability but it would be more appropriate to actually define and come for real execution. It would enhance fruition of Track II

dialogue, which is being used for deep understanding and encouragement as well as restraint in official dictum. More valuable talks would be military to military contacts as existed between Pakistan and China but unfortunately such contacts are not available with India. Essential impediments between Pakistan and India are not insurmountable rather cooperation is quite possible if India does not show unbridled hegemonic behavior.

Preliminary analysis suggests that nuclear and military escalation between Pakistan and India and on the other hand between China and India has been taking place among the three geographical contiguous nuclear states of Asia. It would be appropriate to assess the virtual realities being evolved through their intersecting relationship among three nuclear armed powers of Asia. For examining the deterrence properties as well as stability dynamics and absolute risks for initiating armed conflict or escalation conflict to the higher level may have essential impacts upon the security of whole region.

China's border conflict with India in October, 1962 has shown the flimsy defense policy of New Delhi and then Indian conventional policy has included two essential fronts for preparatory requirements simultaneously with Islamabad as well as Beijing. On the contrary, Pakistan considers India historically her arch rival and major threat for her stability in South Asia and always making preparation for showdown with New Delhi. Now-a-days Taliban insurgency and instability in Afghanistan as well as unbridled spreading of terrorism and extremism have posed grave threat for the internal security of the state and Pakistan first time has reckoned with two fronts war contingencies though it is located at different level and different scale.

The purpose of the analysis is to judge the persistent intensity of continuous competition and recurrent military imbroglio especial in problem oriented and disturbed relationship between Pakistan and India. Nuclear deterrence can accomplish and even elevate the essential risks of outbreak of a war as well as has potential for nuclear escalation in the region. Possible crises can retard even diplomatic and political measures in restraining the normalization of security oriented relationship and even to devise technological and military competition as well as arms racing. Social and economic development may take place through the technical escalation and further deepening of catastrophic damage from any war

that may erupt at any future date. The competitive intensity can be exploited by the extremists' organization and sub-national groups through available means of conventional warfare, subverting conventional military mechanism through application of unpredictable pressures upon the planners as well as public bodies through deeply embedded hostilities. Barry Buzan focused on South Asia and expresses that "two countries (India and Pakistan) were born locked into a complicated rivalry that defined the central security problem for each of them. They easily overawed the smaller states which were geographically entangled within their sphere, and so fell naturally into a power rivalry with each other" (Buzan, 1986).

For South Asia, demography and geography, conventional military and nuclear forces structure as well as operational defense postures are a key factor that determines the basic thresholds and rungs on nuclear escalation paradigm. Pervaiz Iqbal Cheema highlights that "in terms of security requirements, Pakistan is likely to continue with its current policy of maintaining the minimum credible deterrence. Given its increasing energy needs, it is likely that Pakistan would wish to establish a greater number of nuclear power plants" (Cheema, 2009).

Elements of Nuclear Escalation: India and Pakistan are two chief players of South Asia, where nuclear escalation has been taking place since a few decades. The essential elements include:

1.Territorial Boundaries: Pakistan and India are facing each other across the common bordering areas that is stretched to 1350 miles as well as the line of control (LOC) – also called cease fire line in Jammu and Kashmir further enhanced to 460 miles. So militaries on both sides of the borders are dealing with the vast areas of 1800 miles. Indian disputed boundaries with Pakistan are also intersecting with Indian disputed boundaries of Ladakh with PRC. The disputed bordering areas between New Delhi and Beijing are largely defined since British era and is called McMahon Line, now called Line of Actual Control (LAC) running through Himalayas from Kashmir –Ladakh southeast for 2100 miles interrupted by Nepal as well as Bhutan. India considers that security of Bhutan and Nepal is her own primary concern as even these countries have common border with China. China disputed the legality of McMahon Line and has already taken Aksai Chin in Ladakh – adjoining to area of Kashmir and Tibet. Subsequently India integrated the state of

Arunachal Pradesh. China-India brief showdown in October-November, 1962 occurred in the northeastern region, where Indian forces were defeated and uprooted by Chinese blitz. Mathew Joseph highlights that Pakistan has been looking for parity with India in all fronts. With single point agenda looking for parity, Pakistan has built armed forces beyond its capability. "The over-stretching economy towards building a national security state severely impaired human resource development in Pakistan," (2009).

2. The Mountains: Pakistan and India with opposing defense structures and escalation ladders indicate potential showdown in mountainous and hilly tracks of Kashmir, on plains as well as at sea. Escalatory rungs would not be the same in the mountainous areas, or plain or at sea. Different ladder would be applicable in each surrounding although it would be linked if conflict starts in one area and then connected to another area. Energy security has attained unparalleled significance as an essential constituent of national power. South Asian countries including Pakistan are ranked lower for the energy security. Pakistan energy demand is continuously increasing. "The demand is expected to grow by about 8 percent resulting in total demand of nearly 36000 MW by 2015 and 114,000 MW by about 2030" (Kumar, 2010). Hence Pakistan needs prolific defence and security policy for invincible defence of her territory. One difference for localized conflict in the Himalaya sector for Pakistan and India is that nuclear threat or nuclear use especially in the mountainous and hilly tracks is highly improbable for two major reasons. Firstly, the valley area is inhibited as people may migrate as per their political support. Secondly, military targets of high value prone to nuclear attacks would be nonexistent or scarce. Offensive ground operation in the hilly tracks is quite difficult and slow moving as equipment is channelized through terrain hills and accessibility to heavy weapons is severely restrained.

Defensive operation with infrastructure prepared has especial advantage in the mountainous areas. In short, nuclear weapons in case of India and Pakistan are not quite beneficial in the issue of Kashmir. Carlyle A. Thayer expresses that rise of China and India mean rise in maritime domain especially Sea Lines of Communication (SLOC) that "traverse the northern Indian Ocean and South China Sea. Since the 1990s, India has pursued a "look east" policy designed to promote

economic linkage. As a result the boundaries between South and Southeast Asia are becoming blurred” (Thayer, 2011).

3. Sub-conventional Rungs: Reciprocal ladders have common feature in each geographical surroundings. India and Pakistan have basically sub-conventional warfare which is a transparent fact even if Pakistan’s operations have become more successful. Beneath each conventional threshold, each state may consider to have sub-conventional rungs remaining available, if they are not active, they are equally applicable in mountains, in plains or even at sea. Indian conventional superiority in all three areas means it has far less attraction to activate sub-conventional methods or for some specific reasons, it may escape essential rungs on the ladder but necessary means are quite existent. It is the sub-conventional realm that is driving mostly nuclear risks in Indo-Pakistan rivalry. However, it is also a fact that India and Pakistan are not engaged in directly sub-conventional warfare against one another. Zulfiqar Khan observes that the actual possession of nuclear weapons, therefore, seems unlikely “to diminish Pakistan’s support for Kashmiri freedom fighters or India’s determination to hold onto the Kashmir valley. However, nuclear deterrence could keep India and Pakistan from escalating a conflict into all out war” (Hilali, 2011).

4. The Plains: Out of three geographical surroundings between Pakistan and India, an escalating ladder is leading towards the plains, even if the showdown might be started in the mountains. Geography and demography of plains along with bordering areas on both sides of Pakistan and India have quite important features that are differentiating Punjab from the areas further located in the South. 1948 and 1965 armored battles were fought in the plains of Punjab. Punjab had especially strategic importance because borders location is near the narrowed landline of Indian access to disputed territory of Kashmir. Moreover, Punjab considers as culturally rich and political heartland of Pakistan. Punjab sector is densely populated and relatively compact, stretching just 200 miles from foothill of Kashmir to Punjab state bordering with Rajasthan on Indian side and just below where Sutlej River is bending more sharply and quickly westward towards the city of Bahawalpur and Indus inside Pakistan. Punjab has been heavily defended by the armed forces of Pakistan. Today collateral damage needs much to be avoided than the wars of 1948 and 1965. Ashok Kapur mentions that

“rise of China-India-Pakistan triangle as well as a significant shift in Chinese and Pakistani thinking from a policy of seeking a knockout blow to a policy of wearing India down. Conversely India joined the strategic fray by a process of military modernization that increased the cost of China and Pakistan of a policy to wear it down” (Kapur, 2001).

5. Strategic Depth: For Pakistan, the issue of strategic depth is very significant even for the military and strategic planners, particularly in the scenario of constant uncertainty in Afghanistan, edge of Indian conventional modern war machine and international hostile scenario in the region. This perspective prompts Pakistan for economic and military cordial relationship with USA as to how to deal with the rising Pashtun insurgencies in Afghanistan and even within Pakistan’s own territory of tribal belt and essential key is in most warranted stabilization in Afghanistan. Pakistan’s military establishment has been following strategy, which has now become more conducive for USA as well as Afghanistan.

Punjab population is located on the eastern side of the Indus River or in the province of Punjab, which is in south hardly 200 miles westward, as the bird flies, from the Indian border of Amritsar. KPK entry to Afghanistan is just 100 miles further to northwesterly angle. To the south, Pakistan’s green belt is located narrowing down of lines of communication opposite to Kishangarh in Rajasthan running close to 40 miles from the bordering areas. Kanti Bajpai underscores that Pakistan relationship with India consumed a lot of energies. “However its relations with the US and China, allies at various times in its history are almost as demanding, if not more so” (Bajpai, 2009). Pakistan relations with both these great powers in the wake of 11 September, 2001 would be more conducive. Richard J. Ellings elaborates that interestingly, India has adopted vibrant dual strategy as India is “reaching out to China to reap the benefits of trade and diplomatic engagement while hedging and balancing China by striking strategic partnership with Japan and US, deepening ties with Western Europe and Southeast Asia and keeping up ties with Russia” (Ellings, 2011).

With such an enormous issue of geography, Pakistan has been looking for strategic depth in Afghanistan with friendly and stable relationship. It is possible with minimal influence of New Delhi on Kabul. Pakistan remained Indian centric and established all weather

friendship with China since 1960s and welcomed PRC in arms procurement, nuclear energy, telecommunication, road and infrastructural projects. In recent years, Pakistan interdependence on China has enormously been increased. In 2015, China Pakistan Economic Corridor (CPEC) has opened new gigantic vista of opportunity between two neighboring countries where Chinese investment of \$46 billion has been promised in Pakistan's various sectors especially in energy and infrastructural developments. Thus chances for cordial relationship between Pakistan and India are little and Pakistan's nuclear threshold has escalation ladder with India. Ashok Kapur sees "continuation of competitive interactions among the three members of the South Asian strategic triangle. Competitive co-existence is the likely pattern of relations among the three players because even as China has emerged as a major player in the global economy, its geo-political weight is hemmed in by strategic presence of India in China's volatile Southern zone," (Kapur, 2001).

CONCLUSION

Nuclear escalation ladder is one of the essential ways to judge the necessary dynamics of unhindered nuclear escalation and to motivate the practical theory to effectively control the military escalation so it may not stimulate the nuclear warfare and impending annihilation and catastrophe. This approach indicates that the risk of waging limited conventional war or even sub-conventional war between two neighboring countries of the South Asia (India and Pakistan) is not enhancing nuclear deterrent stability in the region and policy maker must think on some other alternative to accomplish the ends. In common parlance, under the nuclear overhang, the most appropriate reply is to give up conventional and sub-conventional means and methods and a positive course of action on both sides of border is the need of hours. Transformation of Pakistan from ideological state to territorial state can be significant prerequisite for her metamorphosis. Pakistan needs to develop a viable polity devoid of militarism and jingoism. Mathew Joseph highlights that "a reinterpretation of the ideology of Pakistan will allow a redefinition of the project of nation building being pursue at the moment" (2009). Pakistani and Indian ladders underline the special characteristics of asymmetry in geography, unequal conventional military balance and conventional equilibrium is becoming bad to worse over the passage of

time and insurgency is compelling for shifting of resources to less important side. Pakistan has been relying on her strategic forces to combat the Indian possible launching of all out conventional war. But Pakistan would prefer to rely upon its compact conventional forces to deter conventional attack or aggression rather to fight a defensively against shallow and sharp attack by the bitter enemy. The ladder suggests conventional escalation with sharp warning rather ringing a bell as to how much nuclear rungs are closer if those conventional measures might fail. Zulfiqar Khan emphasizes that it is quite significant to note that “Pakistan has plainly adopted a policy of nuclear first use to counter Indian conventional aggression and refused New Delhi’s proposal for a joint no first use making it clear that it is unacceptable to Islamabad” (2011). On the other hand, India versus China ladder depicts dynamic of escalation on the land warfare where engagement would be slowly tightening and leading towards maritime showdown if escalation between China and India intensifies. If any asymmetry on the land existes, it would be more favorable to China over India, particularly at the nuclear stage. However, conventional balance between the two countries is more equal though geographical advantage to Chinese side from the Tibetan plateau through mountainous hilly tracks as the Indian side has to organize its campaign from the foothills as well as from the naked plains. This escalation guides for mountainous warfare between the two rising powers, if any mishap occurred and remained uncontrolled through warranted vibrant diplomacy. It showed much nuclear threshold on both sides of Himalayas between China and India than Pakistan has against her arch rival India in the plains. It enhanced the possibility and complexity of short range nuclear missile into action in the South Asian region. Thus both Pakistan and India have to adopt most vibrant policies and close contacts to avoid any mishap bringing unbridled extermination and upheaval in most important South Asia.

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EXTRINSIC REWARDS AND PERFORMANCE OF FRONT LINE MANAGERS: EMPIRICAL EVIDENCE FROM PAKISTANI TEXTILE INDUSTRY

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Abstract

Extrinsic rewards like pay, bonuses and promotion opportunities have positive impact on performance of management level employees in different contexts around the globe. The purpose of this study was to explore the relationship between extrinsic rewards and individual performance of front line managers in Pakistani textile industry. The individual performance was measured in terms of task performance and contextual performance (including citizenship behaviour). A sample of 352 front line managers from 20 textile organizations was randomly selected by using an adopted and tested questionnaire from earlier studies. Results show that pay and promotion opportunities have no relationships with task performance but have positive significant relationships with contextual performance (including citizenship behaviour). Whereas, bonus based incentives have positive significant relationships with both task and contextual performance of front line managers. This study will facilitate the contribution in theoretical knowledge by exploring reward-performance relationships particularly for front line managers in developing countries context like Pakistan.

Key Words: Extrinsic rewards, pay, bonuses, opportunity for promotion, task and contextual performance

Introduction

Textile sector is one of the leading industries in Pakistan as it contributes around 60percent of the total exports of the country. Pakistan is a developing country and organizations have started working on the Human Resource Management (HRM) practices with a particular focus on manufacturing sector (Yasmin, 2008). There is limited research work available in the field of HRM practices and their relationship with managerial performance in local context. The textile sector organizations offer a variety of reward programs for the management level employees including pay incentives, bonuses and opportunities for promotion. Butt, Rehman and Safwan, (2007) find out the positive relationship between rewards like pay, promotion and training with the job satisfaction and motivation of the employees in the service sector organizations in Pakistan. Ali and Ahmad (2009) particularly focus on the various reward strategies altogether being offered by a multinational consumer product organization in Pakistan and have found a positive relationship between

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reward efforts and employee satisfaction. The first line managers play very vital role in the overall business performance of the organizations as they are dealing with responsibility of subordinates' work and their performance (Purcell and Hutchinson, 2007). There is dire need of a comprehensive research work in the field of reward-performance literature keeping in view the different types of reward practices and their relationships with individual performance of the management level employees particularly front line managers (Danish and Usman, 2010).

Literature Review

Pay and Performance

Generally rewards are divided into two types as Extrinsic and Intrinsic rewards. Extrinsic rewards can be both financial and non-financial and organizations plan for these rewards as cost factor is involved. Extrinsic rewards like pay and promotions boost the overall self-efficacy of the employees towards performance (Johns, et al., 1992). Pay for performance (PFP) is the extent to which pay is linked to individual performance Maltarich (2015) converse the impression that when risk towards pay is high that affect performance negatively (Larkin, Pierce, & Gino, 2012). For responding to underperformance within a specific performance period; PFP approach is used for organizations to overtly choose not to carry over any kind of PFP penalty into the future. For instance, a target-related bonus that is not received in one period may endure the same in future periods. Firms choosing this PFP approach are likely trying to warrant that motivation related to target viability at the start of each performance period is persistent and within a range known to lead to looked-for performance. However, such a design risks employee elusion or thoughtful betting through time shifting of exertion (Larkin, 2014).

In a pay review of 2013, the attention diverted towards the socio-economic challenge of coping with interminable employee demands among them being the endowment of an appropriate incentive scheme. Incentives provide an opportunity through which management can effectively tie performance and competence of the employees. In the context of same impression Nawab and Bhatti, (2011) connote that organizations offer varied incentive schemes for their employees. Keeping in view the compensation and rewards, pay is often termed as more crucial one as it is perceived to be having significant relationship

with some sort of desirable consequences from out of employees (Perry, Debra and Laurie, 2006). Milkovich and Newman (2009) and Terpstra and Honoree (2008) have discussed the importance of compensation and pay for performance strategies for the organizations in the contemporary era as well.

Different theories of inspiration through and through give a firm hypothetical premise to the investigation of the utilization of extrinsic rewards for motivation workers to high level of performance for the achievement of corporate objectives (Lin, 2007). As posit, (Perry, Engbers, & Jun, 2009) support for PFP is hypothetically grounded in expectancy theory and reinforcement theory. Expectancy theory is predicated on a conviction that people will apply exertion in the event that they expect it will bring about a result that they esteem (Pearce & Perry, 1983). On account of PFP, employees will work harder in the event that they esteem fiscal rewards and trust that those honours will come about because of their increase effort (Durant, Kramer, Perry, Mesch, & Paarlberg, 2006). Reinforcement theory places an immediate connection between a coveted target behaviour (performance) and its results (pay). It recommends that pay can be utilized to make results for desire behaviour, for example, performance that will reinforce the practices (Eerde & Thierry, 1996).

The Pay for performance is not only an instrument; it is more about the philosophy of the organization to reward the employees and building the maintainable competitive advantage. The high performing organization varies themselves from their competitors, they achieve higher returns and they have more loyal and satisfied employees, who bring innovative thoughts and solution (Frey & Jegen, 2001). Moreover, researchers believe that the concept of pay can be predicted as an indicator to produce desirable outcomes/behaviours if it matches with the individual interests/or desires of the employees (Perry, Debra and Laurie, 2006). This belief that by paying as per desire, will always result in high performance, needs to be re-addressed as performance related incentives especially pay, are often seen as distracting the managerial attention in the longer perspective (Stringer, 2006). Ismail, et al., (2011) statistically prove the significant relationship between job satisfaction and performance based pay in the Malaysian context. Pay is considered to be the core factor of motivation and satisfaction of the employees in widely

diversified organizations in Pakistan (Butt, Rehman and Safwan, 2007; Ali and Ahmad, 2009).

Bonus Based Incentives

The term incentive brings up to something that anticipates igniting one and or calls for countless exertion to act in a given manner. Allen and Kilmann (2001) observe that an incentive used to induce motivation helps to encourage and preserve a desired behaviour. Incentives are mechanisms according to Hicks and Adams (2003) which intended to achieve a specific change in behaviour. Whereas performance refers to how well an employee accomplishes assigned task through effort and skill. An incentive refers to an inducement for a desired action. Incentive pay is a form of compensation given to employees upon attainment of some form of job performance (Armstrong, 2009). Bonuses are another important aspect of reward management as these are quite often easier to design and implement; whereas involving lower costs in comparison to promotions (Dencker, 2009).

In pushing forward individual's capacity and moving abilities; incentives play an active role for motivating them and to develop their skills, and steadiness among organization requirements and the individuals' needs which heighten the organization performance efficiently and effectively (Al-Nsour, 2012). Moreover, the bonuses can be used to trigger some sort of strong antagonism among the management level employees with lower costs in comparison to promotion based incentives (Baker, Jensen and Murphy, 1988). While it may appear glaringly evident that rewards drive employees to work harder, the exploration on this point is a long way from clear. Late discoveries recommend that individuals are more determined by engagement than by financial rewards. This is an outlook change for some entrepreneurs and managers (Block & Lagasse, 1997). The recognition is that it is far easier to pay somebody a reward than to dissect something like worker engagement. Research has revealed that, in specific circumstances, rewards can really be hindering to execution. A reward spurs individuals so much that it causes more compelling outcomes (Latham, Mitchell, & Dossett, 1978).

Bonus may likewise cultivate an aggressive soul in the working environment. This is a blended gift. While rivalry frequently persuades individuals to put forth a valiant effort, it can likewise make threatening

vibe and divisions. At the point when individuals are going after prizes, for example, rewards, it's normal to see others as contenders as opposed to kindred colleagues. While a specific measure of rivalry is solid, when huge money related prizes are in question it might undermine different esteems, for example, solidarity and the benefit of the organization. At the point when individuals do their best since they feel connected with, there is to a greater degree a sentiment kinship among representatives (Dyer & Reeves, 1995).

These days, organizations are compensating performance bonuses to junior workers to increase output, not at all like the past where they used to be a benefit of top administrators (Stringer, Didham, & Theivananthampillai, 2011). Performance bonuses are currently on the ascent in many organizations because supervisors need to connect performance to reward. Organizations utilize money rewards to reward their workers' performance amid the year under examination (Markova & Ford, 2011). However, there is likewise the implicit desire that these rewards will be calculating rousing workers' execution one year from now too. Workers who get a vast reward will probably want to get it one year too as well. Then again, workers who get a miserly reward and it reflects how the organization evaluated their performance, should seriously think about improving themselves next year (Mitchell, Holtom, & Lee, 2001).

In textile sector organizations in Pakistan, bonuses are frequently used for both individual and group performances but there is no considerable study focusing on bonus based incentives and their possible relationships with individual performance. Ismat, Bashir & Mehmood (2011) identify initial dynamics which aid to determine the culture of an organization they secured out that rewarding the employees by means of pay incentives and bonuses on individual performances is the essential contributing factor.

Opportunities for Promotion

Robbins (2001) describes promotions as opportunity for more personal growth and social standing. "Promotion systems promise future rewards to ensure that managers remain attached to a firm for the duration of their careers and put forth the effort the firm seeks" (Dencker, 2009, p.456). Shirom and Rosenblatt (2006) conduct a comprehensive study in the school systems and find out positive impact of promotional programs on

performance of the promoted teachers. Promotion based programs often provide the employees a considerable reason to stay in touch with the company for longer durations.

A recent study in Taiwan highlights significant improvement in performance of store management employees soon after the introduction of managerial promotional plans (Chu and Liu, 2008). There is no extensive research work available elaborating the relationship between opportunities for promotions and performance of front line managers in the local context. In enhancing performance at both individual and organizational levels employee incentives played a key role, while providing an opportunity for initiatives which are reasoned to be influential in merging theory and practice in human resource management and development (Atambo et al. 2013).

The fate of an organization is typically determined by its employees so it echoes logical to entitle the employee performances for the success and growth of organization. There is no suspicion on the conception that pay and incentives inclined to exert more efforts towards higher task performance. Besides these extrinsic rewards growth opportunities for employees' triggered the motivational level towards the higher contextual performances (Mamdani & Minhaj, 2016).

Measuring Individual Performance

For the proposed research work, two dimensions of performance as task performance and contextual performance (including citizenship behaviour) have been examined for measuring individual performance (Edwards et al., 2008). Organizational productivity unswervingly obstructed by individual employee performance in terms of both quality of services delivered and client satisfaction (Ndetei et al., 2008). Task performance includes the implementation of formal components of one's job which in turn benefit the organization directly and differentiates one's job from other jobs significantly.

In a meta-analysis of 600 studies Condly, Clark and Stolovitche (2003) compute an average effect of overall incentives in all work settings. They further signify that all incentives 22% subsidize to gain in task performance. The contextual performance (including citizenship performance) revolves around various activities that provide support in terms of organizational, social and psychological contexts to task performance. Some examples can be willingly doing tasks not formally

part of one's job, putting extra effort and dedication to work, helping others on work place, obeying formal rules and regulations and trying to promote the organization by supporting and defending it (Borman and Motowidlo, 1993). Besides, both performance measures make independent contributions to employee's efforts to get rewards like pay and promotions (Scotter, et al., 1996).

Measuring performances at a part of performance management according to the Armstrong & Taylor (2014), is a systematic process for cultivating organizational performance by developing the performance of individuals and teams. Khan, Waqas & Muneer (2017) further explained it is means of getting better consequences by indulgent and managing performance within an established framework of planned goals, standard and competency requirements which mitigates the employees to engage with their tasks as well the organizations too. In a stance of contextual performances work engagement leads employees towards the citizenship behaviors (Matta, Scott, Koopman & Conlon, 2015).

Framework and Study Hypotheses

Keeping in view the literature reviewed above, the following directional framework has been developed for this study.

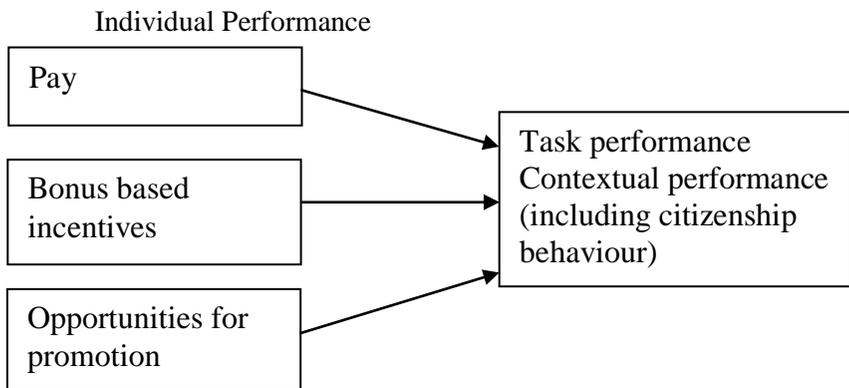


Figure 1: Framework for Study

Hypotheses

Following research hypotheses can be derived for the study in hand

H 1: There is a positive relationship between pay and task performance.

H 2: There is a positive relationship between pay and contextual performance (including citizenship behaviour)

H 3: There is a positive relationship between bonus based incentives and task performance.

H 4: There is a positive relationship between bonus based incentives and contextual performance (including citizenship behaviour)

H 5: The opportunities for promotion are positively related with task performance of first line managers.

H 6: The opportunities for promotion are positively related with contextual performance (including citizenship behaviour) of first line managers.

Methodology

This study suits to positivist research philosophy with particular focus on deductive approach. The research strategy implies the use of quantitative approach for data collection and analysis (Bryman, 2012). It is a survey based cross-section research because of relatively large sample size and use of questionnaire (Saunders, Lewis and Thornhill, 2009). A questionnaire has been developed by adopting measures for pay, bones based incentive and opportunities for promotion from existing studies. The measures have been tested for reliability in the local context and Cronbach (1951) coefficient of alpha has been found for each variable. The dependent variables are task and contextual performance (including citizenship behaviour) and all variables have been measured by using Likert's 5 item scale of agreement as 1) Strongly Disagree to 5) Strongly Agree. The principle component analysis (PCA) has been done for all items showing KMO value as .85 which is good and a significant chi square value for Bartlett's' test.

The data were collected by using stratified random sampling technique. The industry was classified into three strata as processing, spinning and garments based on the products being manufactured. 20 organizations were selected randomly from three strata and questionnaires were distributed to 400 front line managers. The participation in the survey was at will and finally 352 questionnaires were received for analysis (response rate = 88 %). 329 respondents (93.5 per cent) were male and 23 respondents (6.5 per cent) were female. The coefficient alpha was found for each variable and Pearson's correlation was used to test the association among variables and results are presented in Table 1. The multiple regression models were used to identify the

relationships between rewards and individual performance (dependent variable) for front line managers and results are reported in Table 2 & 3.

Results

The pay had no correlation with task performance but a statistically significant relationship with task performance including citizenship behaviour ($r = .23, p < .01$). Hence rejecting the hypothesis H1 stated there is positive relationship between pay and task performance and accepting the hypothesis H2 stated there is positive relationship between pay and contextual performance. Whereas, bonus based incentives were positively related to both task performance ($r = .12, p < .05$) and contextual performance ($r = .19, p < .05$) and accepting the hypotheses H3 and H4 stating that there are positive relationships between bonus based incentives with task and contextual performance. There was no correlation found between opportunities for promotion and task performance, rejecting the hypothesis H5. Whereas, a positive significant correlation was found between opportunities for promotion and contextual performance ($r = .14, p < .05$), hence accepting the hypothesis H6 stated that there is positive relationship opportunities for promotion and contextual performance.

Table 1

Summary of Inter-correlation for Scores of Measures for Demographic, Extrinsic Rewards with Task and Contextual Performance

Variables	1	2	3	4	5	6	7	8
1. Age (-)		-.15*	-.73**	-.04	.05	.01	.02	.01
2. Gender (-)			-.17**	.06	.05	.04	.02	.15*
3. Experience (-)				.03	.01	.04	.07	.01
4. Pay				(.78)	.38**	.36**	.01	.23**
5. Bonus based Incentive					(.70)	.40**	.12*	.19*
6. Opportunity for Promotion						(.73)	.01	.14*
7. Task Performance							(.71)	.34**
8. Contextual Performance								(.81)

*Significance at $p < .05$, ** significance at $p < .01$, () alpha values for scale, $N = 352$

For further analysis, regression model was run predicting task performance and contextual performance separately. The first model was explaining 32 per cent of variance in predicting change in task performance ($R^2 = .32$ and $F = 2.87$, $p < .05$). The model was showing positive relationship with bonus based incentives and task performance ($\beta = .14$, $p < .05$) where as weak negative relationships were found between pay, opportunities for promotion and task performance. Hence, hypotheses H1 and H5 were rejected and H3 was accepted as indicated in Table 2.

Table 2

Regression Analysis Summary for Extrinsic and Intrinsic Rewards Predicting Task Performance for Front Line Managers

Variables	B	SEB	β	R^2	F value
<i>Model 1</i>					
<i>Controls</i>					
<i>Model 2</i>				.32	2.87*
Pay	-.02	.05	-.02		
Bonuses	.16	.04	.14*		
Opportunities for Promotion	-.08	.05	-.07		

*Significance at $p < .05$, ** Significance at $p < .01$, Controls: age and experience, Dependent variable is task performance, $N = 352$

In other model, contextual performance was regressed against independent variables and model was explaining 16 per cent of variance in predicting contextual performance ($R^2 = .16$ with $F = 4.73$, $p < .01$). There were positive relationships with pay and contextual performance ($\beta = .18$, $p < .01$) and bonus based incentives with contextual performance ($\beta = .11$).

Table 3

Regression Analysis Summary for Extrinsic and Intrinsic Rewards Predicting Contextual Performance including citizenship behaviour for Front Line Managers

Variables	B	SEB	β	R^2	F value
<i>Model 1</i>					
<i>Controls</i>					
<i>Model 2</i>				.16	4.73**
Pay	.19	.05	.18**		
Bonuses	.13	.04	.11*		

Opportunities for Promotion	.07	.05	.06
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*Significance at $p < .05$, ** Significance at $p < .01$, Controls: age and experience, Dependent variable is contextual performance including citizenship behaviour, $N = 352$

There was weak relationship between opportunities for promotion and contextual performance, accepting the hypotheses H2, H4 and H6 for the study as is evident from Table 3.

Discussion

The results show positive relationship among pay, bonus based incentives and opportunities for promotion with both task and contextual performance, however the strength of relationship is weak to moderate and similar results have been reported in earlier studies (Ali and Ahmad, 2009; Butt, Rehman and Safwan, 2007). It is interesting to note that pay was positively related to contextual performance and relationship is statistically significant ($r = 0.23$, $p < .01$). Earlier studies in developing countries show positive relationships between pay and employee performance and it is worth mentioning that these studies have been conducted taking sample of both management and labour employees. On the other hand, bonus based incentives have positive relationships with both task and contextual performance showing that employees get motivated with cash based incentives. The textile sector employees have better job satisfaction with external rewards particularly cash based rewards (Ali and Usman, 2010). The results are compatible with existing studies in reward-performance literature (Ismail, et al., 2011). Promotional opportunities show weak relationship with task performance, and significant relationship with contextual performance. The improvement in task related performance is not linked with having opportunities for promotion. However, the promoted employees show greater satisfaction with job (Shirom and Rosenblatt, 2006) resultantly increase in contextual performance including citizenship behaviour.

Conclusion and Recommendations

This study is important in exploring relationships between extrinsic rewards and individual performance of front line managers in Pakistani context. The study shows the positive relationships between extrinsic rewards like pay, bonus based incentives and promotional opportunities

with individual performance measured in task and contextual performance (including citizenship behaviour). The strengths of relationships are weak to moderate in some cases, but still they predict the direction of relationship. The study has got some limitations as responses of sample managers are based on self-perception and there can be error for biasness. Secondly, the intrinsic rewards could be identified and tested against performance to get clear picture for reward-performance relationship in developing countries' context. Lastly, some possible moderating variables like organizational justice and organizational culture could also be tested in the study. Future studies should focus on these points to get comprehensive understanding of the reward-performance theory and practices in the context of developing countries.

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SUSTENANCE OF PATRIARCHAL SOCIAL ORDERS: A CRITIQUE OF THE DISCOURSE OF PAKISTANI DRAMA

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Abstract

This study examines the patriarchal social orders comprising social values, norms, concepts and ideologies that are established, maintained and reproduced through discourse. Here, the researchers undertook two such pieces i.e. media discourse from Pakistani Urdu Drama serials named *Jeevean Saathi* (My Life-Long Companion) and *Saas Bahau* (*Mother-in-Law and Daughter-in-Law*) on-aired by ARY Digital and Geo Network respectively to analyze that how explicitly or implicitly patriarch-centered ideologies are (re)produced and reinforced that are presented on two of the front-line TV channels in Pakistan. The paradigm of Critical Discourse Analysis (CDA) has been taken as theoretical framework further a triangulation of van Dijk's "Socio-Cognitive Discourse Analysis" (2009) with the "Social Representation Theory" by Moscovici (1972) is formulated to analyze the aforementioned data. The study exploits ideas of "male" and "dominance" to find out the gender reciprocation, male dominance and the possible implications on audiences' conception. The findings indicate that media discourse endorses patriarchal hegemony and the gender inequality. The discourse exploits various strategies in order to naturalize stereotypical roles of male and female. As a result, the social representation of actors in TV dramas benefits social power relations and sustain the patriarchal social orders. This study, therefore, has suggested that critical analysts need to reveal and challenge unequal social values and decided images for male and female, communicated in media discourse. The study also unearths how the role of a woman is shown outside her customary one in a patriarchal society.

Key Words: Critical discourse analysis, ideology, power, social representations, patriarchal social orders, male hegemony

1. Introduction

In this paper, the researchers explore and describe that Pakistani Urdu drama/media discourse plays a pivotal role in determining and constructing audiences' attitudes, values and notions towards lifestyle, choices, public roles and their judgments between right and wrong and male and female relations. This work attempts to analyze what power relations and status-quo are established, distributed and reproduced through media discourse in order to promote patriarchal social orders and gender inequality, and how men and women are represented in Urdu Dramas to reinforce their stereotypical roles. It intends to uncover the deliberate strife of making women submissive and docile in social

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representation which is appreciated and reinforced through media. The aim of this study is to emancipate the women of dynamically modeled cognitions based on fears, norms values and stereotypes. This study also examines how the ideology of 'exemplary' and 'picture-perfect' woman in social representation is fashioned and molded through discourse used in the said dramas. For this purpose, from drama serial *Mere Jeevan Sathi* (My Life-Long Companion) and *Saas Bahu* (Mother-in-Law and Daughter-in-Law) random relevant chunks have been selected in order to analyze different roles performed by women. The study also focuses how they are being displayed in different social representations just to demonstrate completely adhered and accustomed with stereotypical roles. That are established and maintained through discourses regardless what women feel about themselves and how they desire to react.

The analysis is based on a model of Critical Discourse Analysis (CDA) by van Dijk (2009) named as Socio-Cognitive Approach to discourse – which actually abridges cognition, discourse and society as whole – in reinforcement with the “Social Representation Theory” by Moscovici (1972). This theory came in formal text linguistics and then merged features of the standard psychological model of memory, together with the idea of this structure taken from cognitive science. A great part of van Dijk's (2001) applied analysis deals with stereotypes. He also stresses the control of discourse dimensions as a resource to achieve access to power. Cognition, realized in collective mental models as a result of consensus, is the interface between societal and discourse structures (van Dijk, 2009). This approach does not only highlight social and historical perspective but also social practice which plays a central role in normalizing dominant patriarchal ideology and inequality. Likewise this theory from the field of Psychology named Social Representation Theory by Moscovici (1973) has been exploited to strengthen the hypothesis of the study and to make the analysis unbiased. This theory in triangulation helps to detect the psychological settings for such practices that create unequal gender relations. van Dijk (2009) believes CDA needs a model of context such as Moscovici's social representation theory: One individual's cognition is informed by dynamic constructs known as social representations, i.e., the concepts, values, norms and images shared in a social group, and activated and maintained in discourse. Moreover, such research will achieve little more

than detailing and so consolidating the divisive practices that we describe. We will then be guilty of the claim that we as social researchers “calmly ignore social inequalities, political violence, wars, underdevelopment or racial conflict” (Moscovici, 1972; Reicher, 1997).

Since Urdu Dramas are very popular among Pakistani audience, whatever is broadcast becomes influential for the audience that adopts fashions and other things from the said discourse. The social representation of female role in these dramas serves the purpose of gender inequality and of patriarchal power relations implicitly and explicitly. This study is presented not only to identify the production and reception processes of discourse but to emancipate the women from the fears of stereotypical social representations of them. In sum, it seeks to expose the manipulative nature of discursive practices, and creating awareness among them that can result in the improvement of their well-being. They can resultantly remove the barriers of assumed notions legitimized through media discourse. The specific aim of the study is to advance a rich and nuanced understanding of the complex working of power and ideology in media discourse in sustaining a (hierarchically) gendered social order. This is especially pertinent now when Pakistani women are going through the ideological shifts regarding their better representation in the society. Moreover, issues of gender, power and ideology have become gradually multifaceted and delicate.

2. Theoretical Framework

2.1 Critical Discourse Analysis

Though the critical thought is not a new phenomenon, yet formally in the late 1970s, the University of East Anglia nursed a new trend of analysis, as linguists and literary theorists were interested in linguistic choice in literature (Fowler, 1986). Later on, they would focus on other texts of relevance in the public sphere, especially the mass media. This did not mean only a terminological change (i.e. from linguistic criticism to critical linguistics). The new label, which is sometimes taken as synonymous with CDA, implied a new attitude in academia: The scholar’s commitment against social injustice. The East Anglia School proposed Hallidayian linguistics for the analysis of news texts (Hodge & Kress, 1993). As Fairclough (2015) says “the history of this group, that is now operative internationally that has met here set itself up as a network and I guess the beginning of that was probably the European group

meetings that started in Amsterdam I think in about 1991 initiated by Teun van Dijk and attended initially by people like Ruth Wodak, Theo van Leeuwen and myself”.

From its very inception, CDA was a discipline envisioned to enquire the status-quo, by identifying, studying, and also repelling and responding to representations of power abuse as embedded in private and public discourses. A critical perspective on unequal social arrangements sustained through language use, with the goals of social change and emancipation, shapes the plaque of critical discourse analysis (CDA). For some, to be critical might imply to be negative and biased. However, this is not the case here, because, as Jäger and Maier (2009) state, this kind of critique “does not make claims to absolute truth”. CDA is understood to be critical in a number of different ways: its explicit and unapologetic attitude as far as values and criteria are concerned (van Leeuwen, 2006); its commitment to the analysis of social wrongs such as prejudice, or unequal access to power, privileges, and material and symbolic resources (Fairclough, 2009); its interest in discerning which prevailing hegemonic social practices have caused such social wrongs, and in developing methods that can be applied to their study (Bloor & Bloor, 2007).

2.2 Socio-Cognitive Discourse Analysis

Teun van Dijk’s (2002) Socio-Cognitive Discourse Analysis is an approach which interplays between cognition, discourse and society. It also accounts from formal text linguistics, standard psychological model of memory and cognitive science altogether. A wide share of van Dijk’s critical investigation is on stereotypes, the reproduction of ethnic prejudice, and power abuse by elites and resistance by dominants. He also believes that discourse controls the power dimensions and is a strong means to access power. One more element in his account of discourse production and comprehension is the K-device, which is shorthand for personal, interpersonal, group, institutional, national and cultural knowledge (van Dijk, 2005). Cognition, realized in collective mental models as a result of consensus, is the interface between societal and discourse structures (van Dijk, 2009). While societal structures influence discursive interaction, in the latter the former are said to be enacted, instituted, legitimated, confirmed or challenged by “text and talk” (Fairclough & Wodak, 1997).

2.3 Social Representation Theory

This is important in group talks that people do share concepts, ideas and norms which are particular and meaningful to that group only. This is called system of mutual understanding. Vocabulary or words hence swell with picky meanings within particular social groups. Moscovici (1973) described 'Social Representation Theory' as value systems, ideas and practices play two folded functions firstly, they allow people to present themselves socially and materially at best to achieve highest adaptability with the rest of world. Secondly, they help individuals with their communicative needs to be better able to display themselves clearly without any ambiguities keeping regard of their history and individual needs (Moscovici, 1973). Henceforth the theory validates study hypothesis that of the preconceived and pre-convinced stereotypical women roles are naturalized and sustained through shared norms and values. Since they get rooted in the discourses through centuries so cannot be uncovered unless some critical approach is applied to them. The certain outcomes of such anti-gender and gender biased social representations benefit and aid the patriarch societies.

3. Research Methodology

The current study is qualitative in nature because it explores and describes the phenomena of women's inequality in patriarchal social orders which are reproduced and reinforced through drama discourse. The study stands on the following objectives:

3.1 Objectives of the Study

The current study has the following objectives:

1. To unearth the role of Urdu drama discourse in Pakistani drama industry that how such media discourse establishes, maintains and reproduces stereotypical women's role in society
2. To bring an insight that would help to understand why dramas are loudly appreciated by the public and taken as sole right way to live life
3. To spotlight the role of media in maintaining the patriarchal social orders hence to sustain the power relations
4. To emancipate the women from the fear of their conventional representation in media programmes and to create awareness of their basic human rights among women

3.2 Research Questions

The study is based on the following research questions:

1. How do Urdu dramas overtly appreciate submissive and stereotypical women but play covertly with their psyche to make them obedient and tamed to their male counterparts?
2. How does selected drama discourse aid men in Pakistani society to maintain the patriarchal social orders to sustain power hierarchy?
3. What are the common grammatical structures and discursive strategies which can strengthen and reinforce the exploitative representation of women in a docile form e.g. persuasive vocabulary, negative and positive lexical items, transitivity and verb processes, adjectives, modality and nominalization that the said drama discourses employ?

3.3 Functional Model and Procedure

The paradigm of Critical Discourse Analysis (CDA) has been taken as theoretical framework further a triangulation of van Dijk's "Socio-Cognitive Discourse Analysis" (2009) with the "Social Representation Theory" by Moscovici (1972) is formulated to analyze the aforementioned data. The study has exploited ideas – as mentioned earlier – of "male" and "dominance" to find out the reciprocation of gender, male dominance and the possible implications on audiences' conception.

4. Analysis of Selected Discourse

Selection of these dramas *Mere Jeevan Sathi* (My Life-Long Companion) and *Saas Bahau* (*Mother-in-Law and Daughter-in-Law*) for the present study is based on the dominant effect of Urdu dramas on the ideology of the audiences. These dramas are shown in persuasive manner that to which people do not pay attention consciously thus its values, perceptions remain accepted, standard and unchallenged. Women as to say are presented stereotypically i.e. helpless, exploitive, passive and likely to be manipulated. Stereotype is a characterization of a person based upon narrow, essentials and incorrect assumptions. Thus one has to problematize stereotypes portrayed in such institutions which have huge effect on our notions, choices, and the prospects of what the people's morals should and should not be like.

In this sphere, the research has highlighted on what ideology and co-operative hegemony is underpinned in chosen chunks of drama discourse which promote stereotypical roles of women, reinforce gender inequality and maintain patriarchy. In addition, how dramas support and develop a specific image of women as subsidized and desired by the state and social patriarchal power relations. This paper has attempted to analyze drama discourse at three levels: textual analysis, discursive analysis and hegemonic analysis of dramas. The study has analyzed few chunks of aforementioned dramas together.

4.1 Lexical Analysis

The analysis of lexical categories determines the linguistic features, more specifically, the selection of vocabulary. The uses of vocabulary represents ideological framework. According to Fairclough (1989) one can analyze the discursive participants' choice of vocabulary in relation to their experiential, relational and expressive value of words, with these choices encoding assumption about power is manifested. The producer represents the experience of social world by the pragmatic value of words. Such as the following text expresses:

Saas (bahau se): Tumhein isterha dekh ker tou mera jee matlarha hai Talal kya khak matavajo ho ga tumhari terf, matmi ortien merd ko zindagi nhi mout ka khyal dillati hain.

Mother-in-law to Daughter in-law: I feel like *vomit out* seeing you like this. Why would Talal like paying attention to you, *mourning women* make their men realize of *death* not of *life*?

Mere Jeevan Sathi (My Life-Long Companion) Episode 17 dated Nov 19, 2015

The words like *vomit out*' in above text signify the importance of being beautiful and dressing up well of women. It is assumed for women that they must be beautifully dressed up and presentable. They possess the beauty, although they just need to discover or reveal it for their husbands. The woman is being reinforced to behave as dummy and a decorative piece for her husband. Otherwise, she is like '*death*' for her husband. On the other hand a positive word in the text '*life*' is used for the man to maintain the supremacy of the male-oriented society. It is implicitly

transmitted to women and men as well that the duty of women is to look beautiful and attractive. All other women who are not beautiful cannot find the true happiness and cannot position themselves against their male counterparts on their intellectual interpersonal qualities as the lady symbolizes in the drama. Such concept of beauty emphasizes women to burn all energies in order to achieve flawless and ideal beauty. Such concepts aid patriarchal institutions to normalize and naturalize the social structures. Positive word as 'life' endorses the feature constructed as desirable and can be taken both positively and negatively for woman and positive for male representation in any case. While 'vomit out', 'mourning women' and 'death' denoted as negative words and for woman exclusively. In this way, the consensus of these words leads to the interpretation that is; a beauty is desirable for women.

Consider a dialogue from another drama:

Khatoon Mulazima (Fernaz se): *Allah aapki goud jald bher dey our Talal sahib aapko apna lien.*

Maid (to Fernaz): May Allah (God) bless you with a child soon and Mr. Talal accept you.

(My Life-Long Companion) Episode 16 dated Nov 12, 2015

The words 'Allah' and 'accept' endorse that women feel happy when they are blessed and cared with such prayers of childbearing. In a country like Pakistan the state uses 'Islamic values' in order to capture the attention of audience through media discourse. This text also signifies the partial religious morals; similarly, it is assumed that if she does not give birth. She is likely to be dropped down from the present stature and status in hubby's life and heart. This text also shows a particular view of women as they can have difficulties if they cannot be mothers. The word 'Allah' functions on the inference that the unseen power or God possesses the solution for the problem but not the male counterpart who is directly responsible for such exploitation. Thus the state and such media discourse create ideological problems for women and provide fictitious consolations as well just to keep women dumb and docile. Since the message is conveyed in such a fascinating way that one hardly comprehends the concealed ideology of the text. In such a symbolic viciousness a woman finds her importance only in and through her productivity. It is important to examine that dramas become

meaningful in a particular society. In a patriarchal country like Pakistan women are excluded at many levels from decision-making and logical positions. Thus they are come to consider themselves mere objects of productivity. In fact women are reduced to being sexed and submissive objects with their fertility as their only important assets. In a similar vein, the dramatic discourse needs to be analyzed at relational and expressive value of words. The former refers to social relationships which are embedded in the dramas. While later represents the identities, social roles which are emphasized through media discourse. The expressions like 'May God *bless you with a child*' naturalize and normalize the duties and exploitative form of motherhood. Through this ideological phrase only the identity of being mother is emphasized. From this relationship, dramas inform and order women that it is the duty of women to be productive just to rank her lower than man. Such text has become persuasive and meaningful only in Pakistani patriarchal culture because a woman's assets are calculated in terms of her power of reproduction. She is convinced that her social credibility and status depend on her childbearing (Hakim & Aziz, 1998).

4.2 Grammatical Analysis

According to Lazar (2000), power relations are a struggle over interests, which are exercised, reflected, processed and maintained through a number of modalities, presuppositions and degrees of explicitness. This dimension emphasizes the social actors presented in terms of experiential relational and expressive value of linguistic features. The very selection between grammatical features, choice of particular topics, registers and topicalization can be ideological.

4.3 Experiential Value of Linguistic Features

The experiential value of words represents happenings or relationships in the world (Fairclough, 1989). Three main processes are mentioned through experiential value of grammatical aspects, actions, events and attributions. These three processes also signify whether agent is implicitly or explicitly present. In addition to this, we can also analyze the topicalization of a sentence. In the following text, it is said:

Sabeen: Akhir app mje Maheen se kiyun milne nhi dey rhey?

Furqan: Kyu key vo meri bivi hai or ye mera fesla hai.

Sabeen: Why you are not allowing me to meet Maheen (sister)?

Furqan (Husband to Maheen): Because she is my wife and this is my decision.

Saas Bahau (Mother-in-Law and Daughter-in-Law)

This sentence denotes action process where an agent (husband) is depicted as having power over the patient (wife) and an action of not giving the permission to meet her sister has been presented. It is maintained and reinforced through the text that a woman is bound to take her husband's permission to meet even her siblings.

4.4 Expressive Value of Linguistic Features

The analysis of expressive value emphasizes presupposition. It is a part of sentence in a form of subordination and co-ordination. More often, subordinate clause is considered as presupposed knowledge or information. In the following discourse:

Saas (Bhau se): Merd merd hota hai, kabhi jhootha nhien hota, kabhi mela nehien perta, ourat meli ho jati hai jeb vou apnay shoher kay hotay hoye kici aur main dilchaspi ley.

Mother-in-law: A man is a man...he never becomes a leftover, never gets unchaste or impious but woman gets unchaste and impious if she takes interest in another man in the presence of her own man.

(My Life-Long Companion) Episode 17 dated Nov 19, 2015

This form of sentence presupposes that a woman must be chaste, pious, obedient, docile, and follower. The subordination clause emphasizes the authoritative and powerful position of man because he is considered a bread-winner. Since, he is an influential person, he is allowed to do all the things like extramarital affairs and adultery but a woman gets unchaste, impious and dirty if she has any love affair other than her marriage. While buying honor for herself and her husband is the sole duty of woman since it is reinforced through religious and cultural literature that a woman is property of her man and woman does not question as this is applied to her by authorities and institutions which maintain the power relations and resultantly aid the patriarchal hegemony. Furthermore, the expressive value of words can be examined by the use of modality in sentences. The analysis of modality is to explain the degrees of affinity which characterizes the discursive

representation of social roles and the control of ways in which reality is constructed in the following text:

Talal (apni bivi se): Mian jesa bhee ho uski ourat ko 110% shareef hona chahye.

Talal (to his wife): A woman should be one hundred and ten percent chaste regardless the character her husband possesses...

(My Life-Long Companion) Episode 18 dated Nov 19, 2015

A modality 'should' expresses the obligation. It is assumed that woman must keep herself innocent and pure in order to attract her male or simply get the attention of her husband by her righteous character. The sentence reinforces ideological role in which woman is ordered to be flawless, pure and chaste not for herself but rather for man to maintain the marriage. Moreover to this, the use of modality infers that woman owns no individuality but fairly she does each thing to please her husband (male) or seems pleasing to him. Such media discourse symbolizes co-optive hegemony as it demotes the individuality of a woman in an accepted manner. As Beauvoir (Schwarzer, 1984) says women are exploited and they allow themselves to be exploited in the name of 'love'.

In a related tone, direct address in such dramas serves the interests of social patriarchal orders. The use of second-person pronoun such as 'you' seeks out to speak to the community directly (men and women). When individuals are addressed directly and personally instead of collectively, it is considered highly valued and it makes an account. For instance 'You should be chaste' here, 'you' indicates that every woman must be chaste to please her husband. The pronoun 'you' refers to ideological and symbolic violence which projects the exploitative condition of woman as submissive, passive and deferential. It also indicates a common urge in every woman to seduce her husband. Besides, the use of pronouns helps to analyze the implicit co-optive hegemony enacted in dramas. The use of personal and common pronouns affects the audience directly. Such as:

Maheen: Meri waja se vo kici ko munh dikhanay kay laiq nhi rehe.

Maheen: They cannot face anyone just because of me.

Saas Bahau (Mother-in-Law and Daughter-in-Law)

It indicates that every woman has to perform the duty of being obedient in any case irrespective of how impious and characterless her husband is ... On the other hand, the pronoun 'they' hides the agency as well as serves the purpose of being woman answerable and dutiful not only to her husband but to her other family male members also, the dignity of every male-counterpart of her family either father, brother or husband is attached to her chastity. Such types of dramas are produced in patriarchal society since males are considered supreme part of the family who upholds the family identity. While girls are not chosen to support their family monetarily through their lives, they get no right to have any opinion or any standing in the society except taking care of males' honor vis-à-vis their roles in kitchen, bedroom or in public.

4.5 Relational Value of Linguistic Features

The relational value of the sentences focuses on what modes are used in order to convey the message. Three major modes can be used in such discourses to manipulate: declarative, questions and imperatives. In the declarative sentence, it provides the audience with some commands and the audience takes the command wholeheartedly. In the said drama, it is mentioned in the text:

Furqan(Mian):Chahay vou roop maa ka ho, bhen ka ya bivi ka, maaf krne ka zerf ouart ma he ziada hota hai.

Furqan(a husband):Whether she is a mother, a sister or a wife, it is the woman only who holds the excellence of forgiving.

Saas Bahau (Mother-in-Law and Daughter-in-Law)

The above sentence informs and clarifies to audience that forgiving and forbearance are the best traits of womanhood; it is holy and natural duty of women. It also implies that the existence of women is conditioned with quality and quantity of forbearance in them for their male counterparts. A wife is accepted only if she has the quality of forgiveness at most. Thus, the institutions refute the independence of a woman and provide her subservient and inactive roles. According to Beauvoir (1953) women have always been confined to the domestic labour and never have been provided with the opportunity to create something valuable or intellectual piece of work. In this sense, such discourse does ideological work which defenses and legitimizes unequal distribution of power. Such as a man is associated with authority and power while a woman is confined to domestic and pleasing chores.

5. Findings and Conclusion

Dramatic representation of actors subtly misrepresents truth and manipulates the people to lead a certain way of life. Women have been portrayed in dramas as patriarchal society and the state wants them to be for instance, decorative dummies, submissive daughters, passive sisters, well-trained wives, devoted mothers and efficient house keepers. In such a symbolic ferocity, it becomes essential to elaborate how inequality is made legitimized through sophisticated language. Media and such dramas are important in shaping behaviors but a little concentration has been provided to drama in the local context from the perspective of critical discourse analysis. For this reason, there is indeed a need to analyze critically the use of language in the development of such notions. The present study is a contribution in the field. The study tries to elaborate the effect of language, presentation of setting on the existing power relations. Finally, this work has emphasized how grammatical structures can strengthen and reinforce the exploitative representation of women in a docile form. This study would provide motivation and inspiration for women of Pakistan seeking liberation from the chains of patriarchy. There are a plenty of other such Pakistani dramas which can be sifted out for the same or other study questions in relation to women's emancipation. This research is the hope, if occasionally illusory, to change through critical understanding of discourse. The perspective, if possible, that of those women who suffer most from dominance of their male counterparts. The critical thinking targets the patriarch-centered institutions that enact, sustain, condone or ignore social inequality and injustice. The aim of this work is solidarity with those who need it most.

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NARRATIVES OF HISTORY, HATRED AND RECONCILIATION: A MULTIMODAL ANALYSIS OF INDO-PAKISTANI VISUAL NARRATIVE

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Abstract

India and Pakistan have been entangled in a troubled history. Both the countries are uneasy neighbours as unresolved disputes, the perceived sense of getting wronged and posturing on terrorism have led them into three major wars in the last seven decades. The shared legacy of hatred between the two countries influences literature and media across the border. The diplomatic attempts for reconciliation are also projected in film and literature but the age old myth of 'accursed neighbour' still acquires the popular thinking. The narrative of history, hatred and reconciliation in the Indian and Pakistani cinema is evaluated for sharing the harsh signatures of hatred between them which is sometimes also followed by positively crafted images for each other. The present research investigates signs textured in the visual texts of both countries that are analysed semiotically by applying Multimodal of Gunther Kress and Theo van Leeuwen. The multimodal has appropriated Halliday's Theory of Systemic Functional Grammar as the grammar of image. The study is also supplemented by the Noldus Software of Human Behaviour which is used to analyse the facial expressions of the characters in the movies as *signs*. The movies selected for research and analysis are those that depict the major events in the history of these two countries including war and acts of terrorism.

Key Words: Narrative, multimodal, Noldus Software, signs

Introduction

The influence of media in instilling ideology in the viewers and maintaining hatred have been major concerns in the wake of certain events of ethnic and religious import between India and Pakistan. In this postmodern age, the lives of the people are directed by the far reaching influence of the visual images and extended visual narratives. Referencing of history in various texts (political, fictional and visual) has often been used as a propaganda tool to promote the desired biasness among the given audience. Dominique Moisi's "The Geopolitics of Emotion: How Culture of Fear, Humiliation and Hope are Reshaping the World" (2010) focuses on the idea of clash of emotions among the nations. He stresses on the notion that the clash of ideas is the earnest cause of hatred among the nations. For example, during the Second World War, Hiroshima and Nagasaki were destroyed by the atom bomb dropped by the U.S. The vast devastation caused people to develop

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extreme hatred against the U.S. Even at present, the Japanese nurture the feelings of hatred for the U.S for that act of brutality. The Arab Israel War in 1967 can also be cited for promoting hatred among the Muslims and the Jews. The issue of Palestine in the Middle East still remains unresolved owing to the attitude of the Jews against the people of Palestine. Turkey has Kurds who feel deprived of their rights and hate the Turkish Government. Kashmiris in Indian Occupied Kashmir hate the domination of the Hindus in the territory. Tamil Tigers in Sri Lanka and Taliban in Afghanistan can all be cited for their feelings of hatred against local or foreign communities that threaten their collective interest. Such feelings and emotions can later be incorporated in their respective texts, both literary and visual.

The unrelenting enmity between India and Pakistan characterises a literature couched in bitter metaphor of bloodbath after the partition. The hostile acrimony and the violent showdowns resulted in chronicles overloaded with the traumas of partition in 1947 including the unresolved conflict of Kashmir. Three major wars between the two nations serve as a reminder of the unsettled issues leading them to the threshold of a nuclear war.

The move for reconciliation and so-called peace processes have also been incorporated in the cinematic themes in order to foster relationships and promote cultural harmony. One of the major steps in cultural exchange is the policy of Pakistani government that allowed Indian films to be screened in Pakistani cinemas. The Indians corresponded by inviting Pakistani film artists to come and perform in their films. But such seasons of peace and mutual respect are often short-lived. Duncan McLeod (2008) asserts the paucity of such attempt of posing threats and stand offs, arguing for reliance on a single theoretical approach saying,

The role of diplomacy was to protect the preconditions for these criterion, while promoting peaceful relations between various states. It is important to note, that the bilateral relationship between India and Pakistan has not been theorised in the same way, partially due its tangled history (p. 6).

The images in the visuals serve as syntax to form coherent narrative from scrambled image strings in a movie. The history chronicles the practice of conveying narratives through drawings,

whether in cave walls paintings or medieval tapestries or in the modern context, appearing in the images in a poster or visual narratives. Recent studies on visual narratives focused on the comprehension of the narratives and the mechanism engages in sequencing coherent narrative. Every object in the image tends to tell a story.

The image shot in a visual narrative, created by an intellectual and sentiment being (film maker) is intended to cast a spell over the audience to interpret the text it has been structured in. Of course, all the elements in the establishing scene are not liable to convey patent information required to support the event of the narrative, so script writers often manipulate the visual setting to a point of attention. Even the visual techniques further establish a sequence to make the viewer's eye visit elements the way they are shot to produce specific schema of understanding messages in the image. The visual narratives include the sequenced change in scene to orient the viewer's attention.

While watching movies from Indian film industry and Pakistani cinema, I realized the narrative of the film supports promoting 'historical hatred' among the audience and supplements the events of the history, including Wars, and projects the specific ideology of the nation in terms of abhorrence for the other. Visual narratives at the wake of the events in the history promote hatred and maintain political and ideological standing of the nation through the images of the movie and strengthen the feelings of patriotism in an individual. On the other hand, visual narratives also support the process of reconciliation through deployed signs in the movies.

In this research, I have investigated multiple layers of signs in images through which hatred and attempts of reconciliation on both sides of the border are maintained and intensified, shedding impacts on all the peace processes and strengthening of bilateral relations between India and Pakistan. The passion for patriotism and hatred for the other and ultimate desire for reconciliation is the focus of this paper. The important influence of visual narrative and the signs in the movie signifying the historical truth of both the sides in the wake of historical events are discussed under the discipline of Semiotics.

1.2 Research Questions

In this research, I have investigated multiple layers of signs textured in the images through which hatred is maintained in the audience, ruining

the entire attempt on the political and diplomatic front to promote peace process. This article explores the following research questions:

1. How do visual narratives promote and maintain hatred on account of patriotism in Indo-Pak context?
2. How are the claims on both sides of the border for reconciliation maintained in visual narratives of both the countries?

1.3 Critical Framework and Research Method

A sign... [in the form of a represent amen] is something which stands to somebody for something in some respect or capacity. It addresses somebody, that is, creates in the mind of that person an equivalent sign, or perhaps a more developed sign. (Peirce 1931-58, 2.228)

Multiple layers of signs are employed in the visual narratives communicating their relative messages. The approach to explore the hidden implications must be theoretical and critical. Semiotics, the science of signs, therefore, is employed to navigate the multiple layers of the signs in order to dig out their hidden messages. In its broadest sense, Umberto Eco states 'semiotics is concerned with everything that can be taken as a sign' (Eco, 1979, p. 7). Saussure accentuates the study of signs as 'Semiology' while Charles Sander Peirce termed his scientific investigation of signs as Semiotics. Saussure's papers were first published in 1916 originally documented in 1894.

It is possible to conceive of a science which studies the role of signs as part of social life . It would form part of social psychology, and hence of general psychology. We shall call it semiology (from the Greek semeîon, 'sign')

Roman Jakobson theorizes semiotics saying that

It deals with those general principles which underlie the structure of all signs whatever and with the character of their utilization within messages, as well as with the specifics of the various sign systems and of the diverse messages using those different kinds of signs. (Jakobson, 1968, p. 698)

The method of investigating the ideological position through signs in the image is the Systemic Functional Multimodal. The application of multimodal appropriated by Gunther Kress and Theo van Leeuwen is extended to investigate the multiple semiotic resources in the

text. The functional approach was introduced by Michael Halliday (1978, 2004). The application of the systemic functional theory was rationalised by Gunther Kress and Theo van Leeuwen by giving linguistics analytical visions and developing a genre in the studies of image through a 'grammar'. Images from the movies are taken as text from two movies, *Bajrangi Bhai Jan* from India and *Waar* from Pakistan. Images are analysed systemically by applying multimodal in three metafunctions.

Literature Review

Systemic Functional Analysis of Signs

Visual narratives are multimodal texts as visual modalities are produced to represent the social world around us. Beyond images, resources of language and music are also central text of multisemiotic film. It is pertinent to take a detailed systematic analysis of the semiotic resource of a film text to investigate the multiplication of meanings.

The dominant visual language is now controlled by the global cultural/technological empires of the mass media, which disseminate the examples set by exemplary designers and, through the spread of image banks and computer-imaging technology, exert a 'normalizing' rather than explicitly 'normative' influence on visual communication across the world.

(Kress & Leeuwen, 2006, p. 5)

The key notion in the semiotics is the concept of 'sign'. The visual narrative is multisemiotic source of signs, signifying multiple meanings. The sign makers wish to express meaning through semiotic modes, appropriating subjectivity, plausibility in a most apt form of signifier. 'This means that in social semiotics the sign is not the pre-existing conjunction of a signifier and a signified, a ready-made sign to be recognized, chosen and used as it is, in the way that signs are usually thought to be 'available for use' in 'semiology'(Gunther & Leeuwen, 2006,p.7-8).Images in a visual are not only expressive and aesthetic, they are also structured socially and politically. In order to move from the reality to its photograph it is in no way necessary to divide up this reality into units and to constitute these units as signs, substantially different from the object they communicate (Barthes, 1977, p. 17). Plato's conception of the sign refers to somewhat the idea propagated by Saussure. He argues,

Whatever name you give to a thing is its right name; and if you give up that name and change it for another, the later name is no less correct than the earlier, just as we change the name of our servants; for I think no name belongs to a particular thing by nature. (Cited in Harris, 1987, p. 67)

In Halliday's systemic model, every semiotic resource fulfills three functions. These are 'ideational' function, representation of the world around us, the 'interpersonal' function, representing social relations of the participants and 'textual' function, representing cohesion in the text.

Ideational Metafunction

Ideational metafunction is related to our experience of the world around and inside us. It can be categorized into subtypes; experiential and logical. The experiential is concerned with grammatical transitivity patterns, participants involved in configuration of process in circumstances. The logical metafunction is concerned with construing experiences as chains, emerged out of generalized relations including logico-semantic type in grammatical system for instance exemplification, modification and elaboration. In Halliday's tradition, language constructs and represents the perception of reality in outward appearance of doing, happening, meaning, sensing, becoming and being. All of these outwards appearances incorporate participants of various categories like actors, goals, sensors, and receivers.

Interpersonal Metafunction

Interpersonal function is related to the interaction between the speaker and the listener. It includes the resources of grammar for enacting social roles, speech roles and relationship of the speaker and the listener in dialogic interaction. If the gaze of the represented participant is directed towards the viewer, the structure of the interaction can be inferred, as a demand or else. Moreover, horizontal angle is shot to make viewer see the represented participant from side or front. The vertical angle is used to shot the represented participant from above or below, or at eye-level. These horizontal and vertical angles signify different aspects of social relation between the represented participant and the viewer in the specific context or circumstances.

Textual Metafunction

It involves the creation of a coherent text. It resources the ideational and interpersonal meanings as information organized into text unfolded in a context. It supplements the speaker to construct texts or connect the chunks of information in a discourse. It primarily deals with the way ideational or representational metafunction and interpersonal metafunction come together and form a meaningful significant whole. It relates these metafunctions through information and value, framing and salience. The spatial relations of the object displayed in an image offer information and values. Depicted elements placed on the left side of the image are considered to be information already known by the viewer. On the other hand, elements placed on the right side are *given*, or introduced as *new*. Similarly, the elements on the top can be inferred as *perfect*, *ideal* and *promising*, while lower can be interpreted as *real* or *factual*. Moreover, the concept of ideal can be associated with the salience or patterns of dominance between the participants.

Analysis



Image A (Waar)

Image A from Waar depicts the scene when two women are given suicide bomb equipped jackets by the terrorists. The plan was executed by Lakshmi, an Indian spy in Pakistan. The major purpose of the attack at Manawan Police Academy is to divert the attention as the law enforcing agencies are informed about the major attacks planned by the Indian spies in Pakistan. The event of Manawan Police Academy claims hundreds of lives. The major shift is to drive the focus of the authorities other than what they have in vision. The Indian spies want to plant two bombs in different parts of the country to claim heavy death toll. Ramalis

received by Lakshmi and both of them direct the activities in Pakistan. The entry into the Police Academy is dramatic. The guards at the gate are spotted by the boys playing cricket and then two women enter by requesting them for help as one of them pretends to have labour pains. They manage to enter into the academy and kill the guards on the watch. Both the women are given bomb equipped jackets and they explode themselves in the canteen. The terrorists in the cover open fire at the police trainees and claim heavy loss of lives.

Ideational Metafunction

In the given image, the vector is formed by both the act and the gaze of the represented participants. The act of handing over the suicide bomb jacket to the lady is an act by the actors in an action process. The man with a beard is an actor who hands a bomb equipped jacket to the lady who is the recipient, and his goal. The lady is also an actor who receives the jacket. Both of the represented participants also act as reactors as both of them also direct their gaze towards each other. Both of them are also phenomena for each other. On the other hand, the other represented participant on the left of the frame is just a reactor who gazes at the lady receiving the jacket as phenomena in a reactional process. The lady on the left down the edge of the frame is an actor who is busy in arranging the articles to process the jacket inside her clothes. She is an actor and whatever she does to arrange the bomb equipped jacket is her goal. The locative circumstance is Manawan Police Academy, Pakistan. The represented participants on the righter side of the frame use their hands as circumstance of means.

Interpersonal Metafunction

The acts and the gaze of the actors in the image are 'offers' for the interactive participants. The act of handing the suicide jacket to the lady with a smile on the face connotes to the ideological stances they maintain while attempting such acts. The angle of the shot is frontal for the represented participants who intrude into the Police Academy and hand over the project to the ladies for 'higher gains'. The act is made to be analyzed intimately by the interactive participants as they are the focus in the image. The passive represented participants have their back towards the interactive participants and are given an oblique angle, connoting their act as not one of the interactive participants' world.

Intertextual Metafunction

The 'given' in the image is character of the fanatics who entice the other to go for suicide attacks. The 'new' is the response of the new generation as indicated by the involvement of the boy on the left, and the ladies who are a part of the act of terrorism. The salience is maintained designating the main focus of the interactive participants to the bearded man who hands over the suicide jacket to the lady. He is given the attire of the tribal areas, connoting the fundamentalist approach towards Islam and its teachings. The smile on his face also makes him salient as he assures the ladies before they finally die in explosion that they would be rewarded in the life hereafter. The 'ideal' in the image is the attempt of the terrorists who convince the others of attempting suicides in suicide bomb attacks. The 'real' is the response of the people who are trapped by them to carry on expedition of that sort.



Image B (Waar)

Image B from Waar is the scene when the plan of attacking Police Academy has been executed successfully. Ramal is sent to Lakshmi to accomplish his mission in Pakistan under her supervision and connivance. He breaks into her apartment without her permission. She aims at him but realizes that he must have been the one whom she is desperate to meet. They live in a leisurely manner and respond to the attack at Manawan Police Academy mutually. The news of attack at the Police Academy has shaken the authorities in Pakistan while Ramal is unaware of it till the very last. He is rather given a surprise by Lakshmi to encourage him to execute his plot of planting bombs in Pakistan. While they watch news on television, the place of occurrence is screened on air, they feel felicity of achievement and respond to the damage with smile.

Ideational Metafunction

In the given image, vector is formed by the gaze of the represented participant. Both of them direct their gaze towards the T.V screen as they watch news updates of Manawan Police Academy incident. The news on the T.V is phenomena for both of them and both of them are reactors in reactional process. Ramal and Lakshmi are also sensers as they both share joys at their victory in a mental process. The locative circumstance is Lakshmi's lodging in Pakistan. Ramal uses his hands as circumstance of means while sitting on a sofa. Lakshmi rests her body against Ramal in a leisurely manner.

Interpersonal Metafunction

The gaze of the reactors in the image is 'offer' for the interactive participants. The angle of the shot in the image is frontal, making them a part of the interactive participant. Both Ramal and Lakshmi are given close shot, to initiate relation of intimacy in knowing the represented participant in these circumstances as they celebrate the victory over the incident.

Intertextual Metafunction

The 'given' in the image is the character of Ramal, a highly trained terrorist in conducting activities of severe nature. The 'new' in the image is the response of Lakshmi, as dangerous a character as Ramal is. The salience is maintained by focusing both the characters in a single frame. The proximity between Ramal and Lakshmi and the mutuality of the concern is also highlighted to make them salient. The 'ideal' in the image is the situation of victory for them, while 'real' is Manawan catastrophe claiming lives of hundreds of the people in the camp.

Bajrangibhai Jan

Image A (Bajrangibhai Jan)

The image A depicts the same event when the identity of Munni as a Pakistani is revealed. The moment she celebrates the victory of the Pakistani cricket team and passes a kiss impression to Shahid Afridi (Pakistani Captain) on the TV screen, everybody in the family gets suspicious of the stranger's presence in the family. The family head, Dayanad is in wrath and addresses Bajrangi in a high tone, expressing his displeasure over the incidence they have faced. Bajrangi is himself shocked as he doesn't know the identity of a girl who is unable to speak for herself. The gathering in the house is shattered as the match is also over. Dayanad claims his superiority as he is a Brahman, and Munni, being a Pakistani, is much to the target of harsh criticism on the part of her country. Dayanad details the reason for his disliking the presence of Munni in his home and directs Bajrangi to convey her to Pakistani Embassy as soon as possible. He dismissed his address and leaves them standing in shock and distress. Only Bajrangi and Dayanad's daughter Rasika, advocate the innocence of the little girl as she has done nothing to their country and she should not be punished for being a Pakistani.

Ideational metafunction

In the image, the vector is formed by the gaze of the members of Dayanand's family towards Munni, Bajrangi and Rasika. Some of the members of the family gaze at Dayanand as phenomena, as he leaves the scene after declaring that Munni must be delivered to the Pakistan embassy. They are reactors while the others gaze at Bajrangi as phenomena. Rasika also gazes at Bajrangi to comprehend the reaction on his face. Dayanand retires from the gathering to his room. He is an actor and moves towards his room as goal. The locative circumstance is Dayanand's household. The veranda of the house is the setting where arguments are made between Bajrangi and Dayanand.

Interpersonal Metafunction

The image 'offers' the act to be interpreted by the interactive participant as the reaction from Dayanand's family is expressed at the discovery of Munni's identity. The family has been shot from a long distance. It is long shot covering whole of the body. The long shot is materialized to keep interactive participant at distance as the signs of hatred are displayed by them at the discovery. The long shot connotes the disassociation of the proximal development of the interactive participant with the represented participant. The angle of the shot is oblique for all

of the represented participants. The act of disassociation of the viewer is made as the act is justified as not one belonging to their world. The angle connotes to lesser involvement of the interactive participant with that of the represented participants on the screen. The shot is taken from a high angle, connoting the sense of miniature for the represented participants in the situation which is difficult to overcome.

Intertextualmetafunction

The 'given' is Bajrangi's stance for supporting Munni, even if she is Pakistani. He stands by Munni and Rasika supports him in his expedition. The given is what interactive participant recognizes in Bajrangi and his loyalty towards humanity. The 'new' in the image is Dayanand's response at the discovery. His attitude towards a Pakistani kid is made to be known to the interactive participants. His grave argument for Munni's identity is made to be focused by the viewer along with his retiring gesture amidst the crowd. The salience in the image is marked with the spatial position of Bajrangi in the frame. He, along with Rasika and Munni, stands closer to the interactive participant. He stands near 'fertility' as the tree in the backyard connotes something fruitful, fertile and productive.

The 'ideal' in the image is the character of Bajrangi, Rasika and Munni who face the harsh response from Dayanand and the family. They are made to proximate the intimacy with the interactive participant as they themselves feel what is felt by Bajrangi and Rasika. The 'real' is the reaction of the Indians for a Pakistani who has been residing with them without knowing her identity. The response of family is redundant at the disclosure of the fact that Munni belongs to Pakistan.



Image B (BajrangiBhai Jan)

The image Bfrom BajrangiBhai Jan connotes the relationship between the major characters.Bajrangi and Munni.Bajrangi, on the direction of Dayanad, pays a visit to the Pakistan’s Embassy but his efforts prove futile. There is a protest and he is not given any attention in the case of Munni. He rescues Munni on several occasions when protesters start riots. He manages to contact one of the travel agents in the city to transport Munni through back door channel, as she is no passport or identification paper. The agent demands a handsome amount of money and promises him to carry her with care. The separation of Bajrangi with Munni on that occasion is heart rendering. He cries as Munni grips his hands and gestures to turn down the offer. He forces her to leave him and walks in distress. Finally, on seeing bangles on a stall, he purchases in order to soothe Munni and returns to the office of the travelling agent. To his surprise, the agent takes Munni on cycle rikshaw to be conveyed and Bajrangi follows him in pace to meet Munni. Unfortunately, the travelling agent has planned to ‘sale’ Munni to one of the artisan for the purpose of prostitution. Bajrangi reaches the hotel where she is kept captive and rescues her. He shows his rage first time in the movie as the retaliation from the other side is strong. He flees with Munni after thrashing the guards of the ‘Kotha’(red litght area) and burdens Munni on his back to his home wards journey.

Ideational Metafunction

In the image, the vector is formed by the action of Bajrangi when he rescues Munni and takes her on his back. He is an actor who moves with Munni on his back. Munni is also his goal as he shields her and takes her home. The spectators who have witnessed the brawl in the brothel are reactors, who gaze at Bajrangi for his heroic interference in rescuing Munni. They take Bajrangi as Phenomena in reactional process. Munni displays the signs of happiness and on her reunion with Bajrangi. She is a senser in a mental process. The locative circumstance is the bazaar in the streets of Dehli, India. Bajrangi supports Munni on his back with his hands as circumstance of means.

Interpersonal Metafunction

The image ‘offers’ the scene for interpretation from the interactive participants. Bajrangi’s act is made to make inferences about his self at rescuing Munni. The frame of the shot is medium, covering half of the body of Bajrangi in order to make him acquaint with the interactive

participant. He is also shot central amongst strangers to dominate the scene. The medium shot of the scene is also made to make interactive participant familiar with some of the personality traits and the disposition of Bajrangi, as much in the movie remains to give his character description. The angle of the shot is frontal, making the involvement of the interactive participant authentic. The interactive participant is made to stand by the sentiment displayed by Bajrangi. The spectators are shot from an oblique angle, as they are not considered to be the part of viewer's world.

Intertextual Metafunction

The idea of 'given' in the left of the frame is the response of the spectators. The people in general don't even interfere in such acts of valour as shown by Bajrangi. The general response is given as it can be expected of them. The 'new' in the image is another facet of Bajrangi's disposition when confronted with the frauds. He proves himself to be a warrior, much to surprise the interactive participant who takes him to be meek and modest. The salience in the image is created by centralizing the character of Bajrangi amidst the crowd of people. He is made to walk towards the interactive participant, closing the gap between them. The 'ideal' is Bajrangi's act of valour and his character among the crowd, the 'real'. The ideal is the character that stands by humanity, not as a spectator, but as a saviour. The angle of the shot is below, taken from a low angle, connoting the sublimity of the character.

Conclusion

The study investigates the lack of unity related to the various discourses of the interest groups in terms of producing visual narratives supporting the document of hatred and reconciliation. These visual narratives demonstrate the failure of institutionalizing the genre of war films and films produced over the issues of great concern for India and Pakistan. The film produced under such an agenda fails to conclude the constructive role as they become symptomatic of jingoism and trends of historical hatred. The film industries of both the countries continue to be much influenced and staged by the socio-political threads between them. Furthermore, the war films or films narrating national history also made spectators interested in attempts of reconciling and moving towards mutual beneficial cinematic possibilities.

Nonetheless, despite the contrasting affirmative/transgressive positions towards the India-Pakistan boundary... conflict will continue as long as the enemies outside the nation are trying to enter, the secure border and the establishment of a clear demarcation between the two states and the adoption unequivocal national loyalties are the only means of achieving peace. (Bharat & Kumar, 2008, p. 38)

The border in the visual narratives of Indo-Pak cinema emerges as a psychological barrier rather than a spatial location. The description of the border or across the border is depicted through the national cinematic lens of both Indo-Pak cinema. The protagonist (as in *Bajrangi Bhai Jan*), needs to overcome and negotiate the present depiction of borders as Kalra and Purewal argue, 'People who engage in this process are, therefore, attempting to overcome the limitations imposed by the hegemonic and dominant forces that construct and maintain socially congealed difference' (Kalra & Purewal, 1999, p.55). The procedure of obtaining visa for either of the country is portrayed as a draconian process and an attempt is made to express the dominant symbolic impression of sovereign border. Markovits asserts, 'initially, indeed, a heavy silence prevailed...the violence that went with partition was largely concealed in public discourse, and its memory remained confined to realms of private pain' (Markovits,2003, p.58).

The attempt of crossing the border for the sake of humanity as *Bajrangi* does in the film, is an intellectual appeal to the mainstream audience of both India and Pakistan which facilitates the preferences and the attitude of the audience across the border, instilling a changed attitude towards the 'others'. The appeal of such a visual narrative demonstrates an intention of the more discerning audience and enables the film producers to be more selective in the treatment of subjects. The narratives of hatred in the films trigger jingoism and approaching attempts of reconciliation on the other side pave way for enriching exchanges between both the countries as 'it is amply clear that there is a larger directing philosophy that goes beyond these particular texts, literary or cinematic, to enunciate a shift towards the establishment of a climate of colloquy between the two nations' (Bharat & Kumar, 2008,p.70).

It is no surprise for the audience to watch marginalization of both India and Pakistan in the popular discourse, leading the events from decolonization to the rancorous history of partition and post partition cognizance of every event that triggers the passions of nationalism on either side of the border. The reconstruction of grim historical facts in the popular discourse and cinema in particular revives the trends of producers from across the border to image intersections of race, religion, gender and power. Fareed Kazmi comments on such a tendency saying, 'Conventional films do not simply reflect the social world, but actually construct a coherent version of social reality within which the ideological tensions can be contained and resolved' (Kazmi, 1999, p.215-16).

The cinematic texts of Indian and Pakistani film industries have played the role of narrator and popular historian for the country. The Indian cinema, a much stable industry as compared to the Pakistani cinema, has reverted the focus to deciphering the traumatic historical facts to represent the socio-political changes of the masses in general and started anticipating them. The recent cinema, 'however, reflects a dramatic shift in discourse, reaching instead to an earlier past as well as reflecting upon a post-independence reality to construct a national identity that does not include references to Pakistan' (Singh in Bharat & Kumar, 2008, p.127). Such a shift in the perception of the film makers connotes the attempts aimed at reconciliation on the national level, erasing the traumatic illusion of the partition and post partition animosity. The Pakistani cinematic text, as compared to the Indian visual narratives, strives in its infancy as the development in the film industry still needs fresh blood for survival, waits for the epistemological shift to move beyond the barriers of 'psychological other' and the imprisoning discourse. The new generation of both the countries has no direct access to the horrors of partition, or colonialism and the myths of traumatic chronicles related to the antagonistic sense of national identities have to be changed. These phases of histories must be revisited, revised and represented.

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A STUDY OF THE EFFECTS OF INCIVILITY ON TOLERANCE LEVEL IN LARGE TEXTILE UNITS OF FAISALABAD, PAKISTAN

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Abstract

The study was carried out to check the prevalence level of civility in textile based business organizations of Faisalabad. The prime objective of the study is to examine the level of tolerance by the personnel working on different aspects of incivility along with brief exploration of personal experience of incivility. For this purpose, five large textile organizations were selected randomly, 25 respondents were chosen from each organization conveniently by maintaining one condition that respondents must represent different levels and departments. Questionnaire was used as a tool to collect data. Certain statistical techniques applied to get the meaning out of the data. Results revealed that majority of the respondents have experienced some sort of incivility at one or the other place. The respondents showed some good deal of tolerance towards incivility that is perhaps due to socioeconomics milieu of Pakistan.

Key Terms: Incivility, tolerance, human resource, human behavior

Introduction

In/civility is a global issue (Vickers, 2006) and its significance multiplies when one talks about workplace where one spends maximum prime time (Rice-Oxley, M. 2006). Although workplace incivility has been considered a big threat to human resource development and practices but even very little work has been done on this momentous issue so far in a developing country like Pakistan where during employment people have to face a lot of incivility (Pearson & Porath, 2009).

Civility in common words is a respectful treatment of others (Tyler & Blader, 2000). It does work in society as glue to make effective synergies that further establish many avenues of development. Positively, civility comprises respect, consideration, comparison, care and positive interaction (Spreitzer, 1995). While on negative side it can be inferred just the opposite: rebuke, negligence, rough, and negative interaction for only vested interests. In the words of Porath (2011), "they are not mere opposition; ... by removing incivility, one does not necessarily feel civility: something more is required. Yet so many civil interactions require so little effort. Little niceties, attention, body language, tone,

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response, and gestures can make all the difference between what is perceived as civil or uncivil”. However, one cannot demarcate a line between civil or uncivil because a slight switch in just ordinary things can make a difference. This alone suffices to prove the delicacy of the problem statement.

Things become more complex when economy is developing, jobs are not available so easily. Masculinity and hegemony (Hofstede & Hofstede, 2005) have already established that made incivility not only acceptable but mandatory for an effective management. Although it is presumed that the organizations running international business are more refined in their manners (Mahmood, 2009), the current study is a need of time that will check the current situation of civility in large scale business organization of Faisalabad, Punjab, Pakistan. The study aims to meet the following objectives:

- i- To find if respondents face incivility in their everyday routines at work place.
- ii- To explore aspects or dimensions of incivility.
- iii- To assess the level of tolerance of the respondents towards uncivil conduct.

The study is based on the assumption that people are facing some uncivil practices in their respective organizations. It has the following hypotheses:

Hypothesis 1. The higher the age of the client, the lower will be the tolerance towards organizational incivility.

Hypothesis 2. Personal experience of incivility lowers tolerance level.

Review of Literature

Civility has many dimensions; more significant and widely studied are cooperation, conduct, courteousness, kindness and spirit of living together (Forni, 2002). The concept also involves a complete ‘awareness’ relating to family: family includes both ‘family at-house’ and ‘family at workplace’. Forni (2002) further extends the concept as activeness for the well-being of community. Civility coins up as a positive kick-off towards many emotional benefits that can make physiological and psychological cronies healthier (Pearson and Porath, 2009). The logical result of all this is nothing except earning a high level of ‘trust’

everywhere. Trust is an integral part to establish a productive organization as well as prosperous society (Fokoyuma, 2000). This trust makes people and organizations more productive (Spreitzer, 1995; Porath, Spreitzer and Gibson, 2008). The current study aims at looking at very ground level of the whole phenomenon. Two basic indicators, personal experiences and prevailing aspects of civility with reference to tolerance level of the people working in large textile organizations shall be studied here.

Personal experience needs to be seen mainly because tendency of incivility creates stress, fatigue, and other related psychological traumas (Hallowell, 1997) that directly affect creativity, concentration, and motivation. Prevalence of uncivil practices in an organization may make one not only low productive but also an agent of further destruction. According to a research conducted by Lazarus and Fohzman (1984), ordinary daily incivilities often result in major psychological upsets. They further extrapolate that in many cases, even more indirect and covert incivilities result in more severe emotional scars than overt incivilities. The current study explores the possible prevalence of incivility along with its intensity. The pattern of this paper is designed to further check the assumptions of Porath (2011) that one-time or several times, low or high level incivility may have different effects on the respondents. For this, personal experiences of the respondents need to be explored.

Organizations working in different cultures may have different aspects of incivility. A good tool to check the prevalence and different dimensions of incivility is to study the 'existence of teams' as both are inversely proportionate to each other (Porath, 2010). The most significant effect of civility is the sense of emotional safety in an organization (Edmondson, 1999). All will feel more comfortable with each other and it will push the concept of honesty that is mandatory for any organizational growth. Keeping in view all this theoretical framework, the respondents have been questioned on several dimensions of workplace incivility like disrespectfulness, distrust (Gittel, 2003), quarrelsomeness, blaming (Mayer, 2006), favoritism, professional exclusion (Gill and Sypher, 2009). Hence, the current research is to enhance the productivity of organizations by keeping their human resource cared properly.

Tolerance is a complex phenomenon due to its variability in different societies and organization (Miner et al., 2012). It also varies from person to person. But tolerance becomes an important variable as it is the most vital indicator that reflects the real state of incivility with true intensity (Miner et al., 2012). Lowering the tolerance level due to incivility will surely witness bad name to the organization concerned (Porath et al., 2010). Porath (2011) concluded that it pays if your employees treat one another with respect because there is association between positive feelings and high level of performance.

Methodology

Faisalabad's large textile based organizations have been selected as universe. Faisalabad is third largest city of Pakistan and second in exports. List of such organizations was picked from Faisalabad chamber of commerce and randomly five organizations were selected after getting formal permission from each organization selected: Masood Textile Mills, Kalash Textiles, Crescent Textile Mills Limited, Interloop Limited and J.K. Spinning Mills Limited. It was taken care that these respondents must be from different department and of different cadres. For this purpose convenient sampling method was used because of very busy schedule of the respondents. A well-structured questionnaire, comprising of close-end questions was constructed to collect the data. Three prime variables (as discussed under review of literature) operationalized that are personal experiences, aspects of incivility and tolerance level of the respondents. Certain statistical techniques applied to check central tendencies and dispersion were mean and standard deviation. While cross-tab along with Chi square applied to check the magnitude and direction of relationship between the variables that are hypothesized.

Result and Discussion

Before transferring the raw data into some meaningful manner, it sounds logical to check the reliability of the responses. If the responses lack in their consistency then drawing true results in more cosmetics (Neuman, 2000). For this purpose Cronbach alpha was applied on three main variables and all shown good reliability.

Sr.No.	Variable	No. of Items	Probability (cronback alpha)
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1	Aspects of incivility	19	.865(87%)
2	Personal Experience	8	.82(82%)
3	Tolerance	10	.723(72%)

All the results are up to the mark showing more than 70% consistency in responses that is highly acceptable in social sciences (Neuman, 2000).

1. Various aspects of workplace incivility

	Mean	Std. Deviation
It's easy for me to become upset by bad behavior at work	2.30	.927
I become stressed when i experience bad behavior at work.	2.36	.937
I become stressed when I observe bad behavior at work	2.2320	.84
My understanding of bad workplace behavior is the same as most other colleagues.	2.4640	.90
My tolerance for bad behavior at work is the same as most other colleagues	2.3040	.87
It's easy for me to become excited by positive behavior at work.	2.0565	.88
I am more creative when I work in a positive environment.	1.9200	.85
I am more engaged when I observe positive behavior at work	2.0080	.85

My understanding of positive behavior is the same as most others.	2.0960	.71
My desire for positive behavior at work is the same as most others.	2.3040	.89
Valid N (list wise)		

When respondents were asked about various aspects of incivility, majority responses against different indicators on the Likert scale were recorded as above. Interestingly mean response is lying between agreed and neutral. This may be due to the political environment that mostly hinders the respondents to share their voice of heart. In addition, standard deviation does also support this idea. However, the results show that most of the organizational practices are being carried out in civic manner but the respondents are conscious about incivility. It also has established that these organizations are trying to carry their routine work in a civic manner but it is likely that many incivilities take place. This argument has also got approval by the following table.

1. Personal Experience

	Mean	Std. Deviation
in my work life	2.0806	.7
in my current position.	2.3360	.93
in current organization in the past year.	2.5200	.96
in current organization in the past six months.	2.4720	.99
in my current organization in the past month.	2.4480	.99
in my current organization in the past week	2.6240	.98
Towards others at my workplace and work-life:	2.2720	.96
In my work-life/professional life	2.2880	.84

Valid N (listwise)		
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The respondents mostly have shown their agreement that once (at least) they observed incivility in their respective organizations. In response to various indicators of incivility the majority responded as agreed. The questions were established in order to check systematically the frequency of such occurrences that may prove as uncivil. The responses have established that majority of the respondents frequently face incivility in their respective organizations. The deviations of the responses are found almost same that also strengthen the argument.

Hypothesis 1: The higher the age, the lower will be the tolerance towards organizational incivility.

Although the responses on age are revealing normal distribution as given below (Table 3) but due to less number of the respondents, the age variable is computed on SPSS and transformed into the other variables by keeping the same code; new categories are computed as:

Categories	Age Brackets	Frequency
1	18-30	38
2	31-40	50
3	41 and above	37

Tolerance Level

Age Categories	Large	Medium	Low	Total
18-30	10	17	11	38
31-40	12	20	18	50
41-50	12	13	12	37
Total	34	50	41	

Chi-Square 11.375

Correlation -0.96

Gamma 0.152

df 4

Significance .000

The cross table between Age and tolerance level of the respondents towards incivility shows that maximum as age is increasing, the tolerance level of the respondents is decreasing. Maximum level of tolerance is among the respondents aged between 31-40 and as they shift into next category their tolerance level decreases. This may be due to the factor that personal may think that at the beginning of their careers it is not customary to retaliate against any incivility. It is possible because of local culture that makes people more submissive and they consider submission part of their professional development (Mahmood, 2009). Certain chi-Square tests also applied to check significance of the relationship and results reveal that the hypothesis that tolerance level decreases as age increase has been accepted. In order to check the strength of relationship between the variables – age and tolerance level – correlation was tested and its result 0.96 verified the strong relationship. However, the direction of the relationship is negative that proves that both the variables have inverse relationship; hence age increases and the tolerance level decreases. This is the same that also proved by Gamma value that is 0.152. the results of correlation also strengthen the decision about the acceptance of the hypothesis.

Hypothesis 2. The higher the prevalence of incivility, the higher will be the tolerance.

Tolerance Level

Prevalence of incivility	Large	Medium	Low	Total
Low	12	24	4	40
Medium	13	33	17	63
High	5	7	8	20
Total	30	64	29	

Chi-Square 19.222

Correlation 0.83

Gamma 0.116

df 4

Significance .000

It was also hypothesized that there is an association between prevalence of incivility and tolerance level. The logic was quite simple: where incivility is in practice people also have developed tolerance for

that. Firstly, both the variables were cross-tabulated and the result proved the same. As prevalence of incivility is shifting from low to high, the tolerance level is also increasing. It is referring to the study of Anderson and Pearson (1999) who found the human nature flexible. They argued that tolerance does not only create a mechanism of resistance but also makes people tolerant about many elements. Pearson's chi-square had proved the significance of the relationship. Hence, that hypothesis has been accepted. To verify the magnitude and direction of the relationship between the two variables, correlation was applied. The results showed that both the variables have a strong positive relationship: increase in one variable affects the other positively. In order to see the combined effect of the independent variables on the dependent variable, a regression model was also developed to determine the degree of change being caused in the dependent variable due to the predicting factors and such findings help policy makers and decision makers to manipulate and control the criterion variable.

MODEL

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics		
					R Square Change	df1	Significance
	.410 ^a	.668	.654	.54435	.568	2	.000

ANOVA

Model	Sum of Squares	Df	Mean Square	F	Sig.
Regression	7.107	2	3.553	11.991	.000 ^b
Residual	35.262	119	.296		
Total	42.369	121			

Coefficients

Model	Unstandardized Coefficients		Standardized Coefficients	T	Sig.
	B	Std. Error	Beta		
(Constant)	.872	.196		4.446	.000
Age	-.035	.081	-.038	-.436	
Prevalence of Incivility	.362	.075	.417	4.841	

The model reveals that 67% of the change in the dependent variable that is tolerance level is being caused by two factors that are age and prevalence of incivility. In management sciences such an R square value is considerable and can help policy makers make the environment more civil and less hostile. ANOVA shows the significance of regression that proves the viability of the model.

Conclusion

Incivility at workplace has manifold impacts on workers on productivity, health, attitudes, and relationships. Although the impact of incivility can be found on finance, environment, structure, and administration but the foremost issue is to check if it exists or not and if it does exist then what are its possible shapes and dimensions. And above all how people endure it or what is their tolerance level. In highly masculine societies like the one that is under study such incivilities are quite common but the organizations running their business with the organizations of developed countries are being expected to have some more civility in their organizations or at least they are supposed to have some good understanding of the concept. This paper adds value to the knowledge of incivility by categorizing variables to show the prevalence of incivility, aspects of incivility and tolerance level of the people towards incivility. The study also undertakes the concept of age and specially its relationship with tolerance level. The study proved that incivility exists even in the large business organizations and people mentioned different

dimensions of it. This study can be used in a wide variety of other workplace settings and can be expanded to other faculties like judiciary, hospitals and educational institutions.

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IMPACT OF SOCIAL EXCLUSION OF POOR COMMUNITIES ON SOCIAL DEVELOPMENT: A STUDY OF DISTRICT LODHRAN IN SOUTHERN PUNJAB (PAKISTAN)

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Abstract

This research assesses the impact of social exclusion on social development and has been carried out in district Lodhran, located in South Punjab, Pakistan. This study directly targets the beneficiaries of Benazir Income Support Programme and the major stake holders of public service providers of the state. Elected public representatives (politicians), governing officials of public institutions and heads of Non-Governmental Organizations/Social Development Organizations were selected as representatives of major stakeholders of social development in the district. This study concentrates to check the effects of social development in the prevailing picture of weak social integration, low income, poor health, low education and poor health conditions and gender discrimination in the area. The situation of social development is evaluated in district Lodhran by analyzing the economic status, level of integration and relationships, situation of education, health, governance, discriminatory attitudes and the functionality of all service providers' stakeholders of the state. Qualitative study was conducted with the community (beneficiaries of Benazir Income Support Programme). Social development stakeholders were also taken on board to take their responses towards the impact of social exclusion on social development, so qualitative part of the study were conducted with these major stake holders. Results of quantitative and qualitative studies reinforced the researcher's model. Research model reflects that basic/fundamental rights of the poor would be fulfilled by engaging them, then the level of social exclusion would be decreased which ultimately promote social development. Results also indicate that if elected politicians, government officials and activists from well-known development organizations recognize their responsibilities and paly their duties as per their job descriptions and if the level of engagement of these with the communities is high, social exclusion of poor communities will be eliminated. So it is the need of time to minimize the social exclusion to accelerate social development.

Key Words: Social exclusion, social development, education and health, governance, fundamental rights

Introduction

Pakistan has diverse social structures dispersed into various clusters like Biradarries (Extended Kinship Network), Quoms (Caste), Clans, Zimindars (Farmers) and Landless Harees (People Working on lands of Landlords). This structural complexity has a substantial impact on distribution of assets, social and economic inequality status, gendered perspective, rigidity in behaviors and attitudes and differences in the availability of basic facilities like education, health, pure drinking water

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and sanitation. Moreover, poor grip of services providers on governance, low commitment of political leaders, lack of coordination among the state institutions and uncertain security circumstances lead the poor people to exclusion.

In Pakistan, poor people facing unequal economic status, exclusion, low literacy, effects of uncontrolled diseases, political uncertainty, low integration among them and discrimination. These circumstances make the poor individuals more excluded. On the contrary, representatives and legislatives are bound to counter these hurdles because of poor governing machinery and unskilled officials. Consideration towards social exclusion is hundred times more important than poverty; it does cause hardships and deprivation for the effete. These people facing, at peak, the structural and economic inequality, reinforced by laws, add to a sense of grievance and injustice, encourage resentment and hopelessness, and produce social and political uncertainty (Social Policy and Development Centre, 2012).

Concept of Social Exclusion and Social Development

Social Exclusion

Social Exclusion is multi-dimensional and dynamic concept. *European Union (2005)* defined social exclusion as:

Certain individuals are pushed to the edge of society and prevented from participating fully by virtue of their poverty, or lack of basic competencies and lifelong learning opportunities, or as a result of discrimination. This distances them from job, income and education opportunities as well as social and community networks and activities. They have little access to power and decision-making bodies and thus often feel powerless and unable to take control over the decisions that affect their day to day live.

According to *United Nations Research Institute for Social Development (UNRISD)* “social development is concerned with processes of change that leads to improvements in human well-being, social relations and social institutions, and that are equitable, sustainable, and compatible with principles of democratic governance and social justice”.

Social Development

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Benazir Income Support Programme (BISP)

In October, 2008, federal government in Pakistan introduced Benazir Income Support Programme (BISP) to improve the marginalized portion of people. Initially, a fund of one thousand rupees per month was awarded to every nominated and registered family. This supporting money increased with the passage of time and right now it reaches up to rupees 12, 00 per family.

Objectives of the Study

This study revolving around the following objectives;

- To assess the effects of social exclusion on marginalized communities.
- To measure the space between poor people and government offices/office holders.
- To investigate effects of exclusion on gender discrimination.
- To observe the working and functioning of social institutions responsible for social development.
- To formulate some suitable policy measures to overcome social exclusion and accelerate social development.

Review of Literature

Room (1998) and Barnes (2005) reported that resolution with the passage of time is an important part of social omission, while some other scholars (Levitas et al., 2007) concluded that decisions about resolution are not on empirical basis or on theory. Social resolution is not equally distributed among different ethnic and socio-economic groups because it is a dynamic process that people experience in whole life and places. For example effects, experience and conditions of HIV/AIDS are entirely different in different regions like South Africa and the United States. Moreover, fast changes in structural components, especially the effects of globalization, are changing the course of barring and enclosure among different societies, countries and regions.

Dietz (1997) describes the effects of social stratification in the analysis of health results. He has concentrated on the developed countries and gives two main propositions, like: the classless system has the highest rate of better health facilities and low rate of health

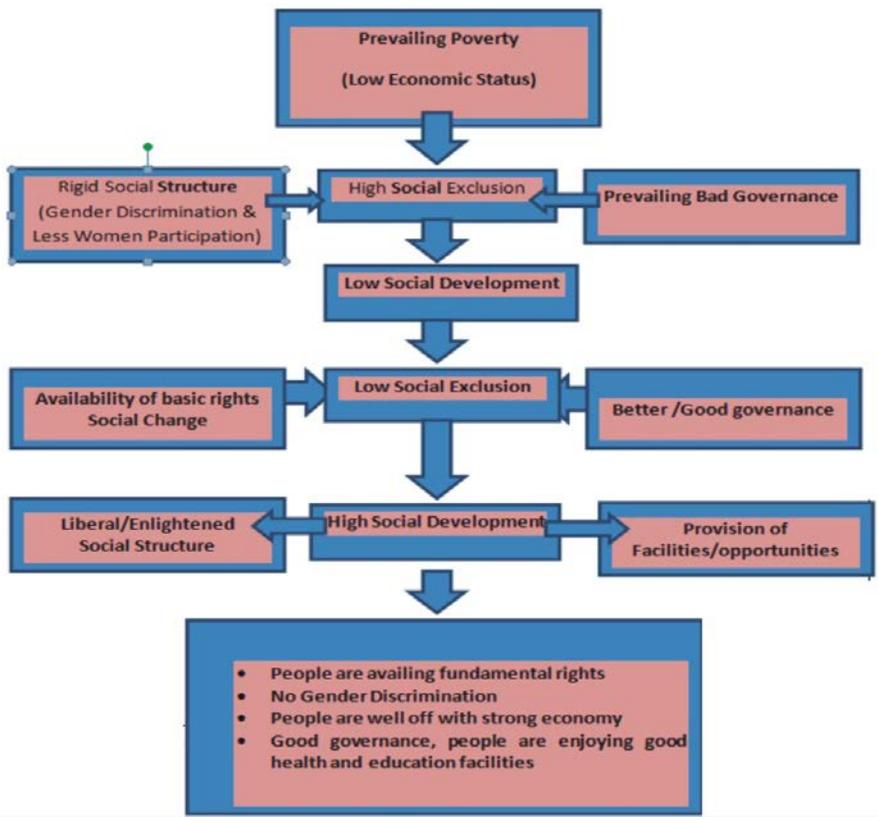
discrimination and vulnerability as compared to the world's rich countries. The second proposition explains that health and economic differences are psychosocial in nature. By conducting experiments on the animals, Wilkinsen concluded that the health problem inside our body is the straight product of the psycho-neuroendocrine system, and sometimes it is created due to the unhealthy behavior outside the animal's body. Similarly, weakness or disorganization in social solidarity and harmony guides people towards deviant behavior. This theory is still tentative, yet it is supported by the number of scientific researches. For example, the comparative disparity affects the levels of anxiety, isolation and security, are the determinants of chronic stress (Wilkinson & Pickett, 2006).

Levitas (2005) said that exclusion from the perspective of agency reflects the sense of eviction, discrimination, expulsion, and rejection. But a society that asks big requirements for inclusion by any society could be more exclusive. These are latest strategy measures regarding the exclusion. There are a number of laws published in books and journals to abolish discriminations in various spheres of life. Now question arises whether the state has a will to enforce these laws. Legal and policy based remedy is not sufficient to foil discrimination when the problem is advanced and surrounded in social relationship. One solution of this problem is associative redistribution (Durlauf 2001). It says group membership is easy to access and shows positive actions for the members of excluded group. Another method of implementation of the anti-discrimination laws is the establishment of the institutions their members working for their basic rights. People participate in it because it has complete range of civil, political, and social rights for their own inclusion.

Hardoy and Enrique (2005) analyzed the bad and good political system of exclusion in Europe; he noted that there is no authority in the hands of weak social groups. For their equality it is necessary to change the feature of the handicapped people and improve their integration to make them dominant in society. This thing also eliminates the powers of exclusion. Sen (2000) distinguished between powerful exclusionary phenomenon that is created due to projected policy resulting in prejudiced action including economic, political, and human rights maintenance from migrant people or conscious favoritism on basis of

caste, gender. Inactive procedures of exclusion arise when trading strategies breakdown to create unemployment in the state. Exclusionary process, whether it is active or passive, works on a number of levels such as villages, cities and households, national and international levels. For example, informal discrimination, political ideologies, patriarchy, and racism are working on the regional, national and global economies. Environmental change is also creating new kind of exclusionary phenomenon that will enhance the conflict and competition over resources such as land that also creates exclusionary feelings of greed, love and hatred that is continuously growing. In this type of review we cannot cover the whole range of such phenomenon and we will not make justice with this due to its complexity. In these processes our main concern is mostly the socio-economic-cultural and political domains and globalization. More formally we check its effect on the public policy, socio-cultural and symbolic process. This part is closed with distinctive working and contribution of social exclusion relational context.

RESEARCH MODEL



This model is developed by the researcher for this study

Research Methodology

This study was conducted in District Lodhran situated in the Province of Punjab, Pakistan. There are three tehsils and seventy three union councils in target district. The target population was total beneficiary families of Benazir Income Support Programme (BISP) and it was 19670 beneficiary families according to the survey done in 2009. For quantitative study, registered BISP beneficiary was taken as respondent. Sample size was 400 registered BISP beneficiaries by using convenient sampling technique and information was gathered through well-structured interview schedule. Whereas, for the qualitative part, total of 27 respondents were engaged on 03 Focus Group Discussions (FGDs) from major services provider stakeholders regarding social development. Statistical Package for Social Sciences (SPSS) was used to analyze the quantitative data and qualitative data was analyzed through content analysis with a detailed discussion on the themes of research.

Results and Discussions

This study describes the impact of exclusion of poor communities on social development in district Lodhran. Major findings of the study are:

Perceptions of Exclusion

There was a common view among discussion group members that the poor governance and poor economic status are the main indicators of social exclusion along with other related social issues like low education, poor health, lack integration and relationships, gender discrimination and less involvement of political leaders and NGO heads. There was resentment about these indicators and some participants believe that the stereotypes generated by these indicators have influenced government policies in district Lodhran. Most participants agreed majority in district Lodhran were excluded and cannot participate in the process of development. People had to struggle to get ahead but they are pushed back from different edges. Responses indicated that participants disliked the stigmatization of exclusion, which they regarded as hindering people's capacity to 'get ahead'. Most tended to be doubtful about suggestions that the local economy was improving.

Bad Governance

Poor grip of governance by the local governing authorities was identified by the greater number of participants. Especially poor law implementation, non-provision of basic needs, protection of human rights were identified as the major flaws which reflect the poor governance of the local governing body of district Lodhran. Poor governance was nominated by many group members as an issue that contributed to exclusion in district Lodhran, particularly for people who are dependent on BISP. Bad governance in social, economic, political, gendered and physical spheres promote the inequality, disparity, discrimination and unaccountability in the area which effect the social development of the people.

Weak Social Integration

Critically important to link up a society with the development bridge, so for this bridging social integration among the community and state agencies always very important for the social development of the area. So this link was found very weak among the poor communities and state barriers. Poor people even alienated with their relatives, neighbors, colleagues and friends and no body attend to any other one, at the time of emergency. According to these three discussions, it was easy to say that there were no networking between the government executives, political leaders and even social development activists.

Weak Social Relationships and Poor Decision Making

All the participants of all stakeholders of community development agreed that there were no strong relationships in the area. So because of lack of unity the state barriers do not bother and they never called them in decision making or policy making of their area. All focus on the local government system and said this is the only system which involves the common community in decision making and it also strengthens the relationships.

Poor Economic Status

All the participants from the three discussions agreed about the existing poverty in district Lodhran. Poverty issues were recognized by majority participants as contributing to social exclusion in Pakistan especially in South Punjab. There was a general belief that poverty ratio was higher in the South Punjab region than elsewhere in Punjab.

Poor Educational and Health Conditions

In district Lodhran, there are poor education and health conditions of the people shared by majority participants. This was often based on the belief that schools were not teaching them basic skills. Some participants placed the blame on parents failing to provide discipline and guidance because of their low education, rather than on the education system resulting in children not developing a sense of responsibility. Majority of the participants agreed that educational and health facilities in district Lodhran were not found adequate, in case of government facilities, these are very low in numbers and present in long distances for residents, while private educational and health facilities are too costly which are not affordable to the poor people. So this situation creates the educational deficiency and poor health in district Lodhran. Majority agreed that if children of educated parents are more inclined to be retained at school; if parents are uneducated, the children are liable to drop out early or they never attend schools.

Gender Discrimination and Cultural Diversity

Most participants identified as being part of a migrant community which had grown up around them since the time of partition and were very supportive of multiculturalism. District Lodhran is combination of two types of people, the natives and the migrants. Because of this diversity people of this area are very rigid with low education. People have discriminatory attitude towards one another and even after 65 years, do not accept one another. This situation creates high gender discrimination and people do not allow their women to go outside for education and jobs.

Participation of Development Organizations

Participants agreed that development organizations failed to engage the community of district Lodhran in participatory projects. Low education and less awareness of the poor residents of district Lodhran keep them from participatory movements. Various organizations that worked in this district along with the collaboration of some famous donor organizations but still they failed to engage the community.

CONCLUSIONS

It was concluded that qualitative data reinforce our quantitative research findings and provided the opportunity to explore particular issues in

richer detail. Findings relating to the impact of exclusion on social development have been strongly supported by discussion group participants. In this study, four major stakeholders were engaged to assess the impact of social exclusion on social development: the community, government services providers, local political leaders, and heads of local Non-Governmental Organization (NGO). It was concluded from the results and discussions, application of law and law implementing agencies are playing in the hands of rich people while the poor people face this cruelty and are paying the penalties of their poverty. Governance in the study area remained poor since last decade and everyone is annoyed and dissatisfied by the governing bodies. Bad governance creates the difference between rich and poor people and it becomes the cause of discrimination between them. Males of the study area have the biased attitude towards female for diverse reasons like, inflexible behavior of elders, social pressures, cultural limitations, and low education which made the female exclusion greater than man. The people of district Lodhran made different suggestions to improve the social development by decelerating exclusion like, by increasing BISP supportive amount to a reasonable amount on monthly basis instead of quarterly basis, by applying law at equal basis, by discouraging gender and economic discrimination, by regular and equivalent delivery of facilities and fundamental rights, by involving poor people in community development decisions, by exercising local government system, and by provision of free education and health facilities to everyone. Results of the study indicates that if existing level of poverty, situation of governance, integration among the human beings would be improved and economic and gender discrimination would be discouraged, it would increase the social development in the area. Moreover, quick response and timely availability of government officials and participation of community development organizations will also sped up the situation of social development. Gender discrimination was seen as contributing to social exclusion by making people selfish. Poor grip of governance by the local governing authorities was identified as barrier in the way of social development, especially poor law implementation, non-provision of basic needs. Exploitation of human rights was the major flaw in poor governance which kept the people from the loop and created exclusion in district Lodhran. Bad governance in social, economic, political, gendered

and physical spheres promote inequality, disparity, discrimination and unaccountability in the area and affect the social development directly. Quantitative and qualitative results clearly supported the researcher's model.

Suggestions

- i- In order to eliminate the spaces between a common man and public offices/officials, there should be equal law implementation.
- ii- Awareness among people regarding fundamental human rights can improve the social development.
- iii- Government should introduce loans schemes for community instead of monthly spoon feeding in terms of money.
- iv- Inclusion of poor people in different bodies, encouragement of investments, local body elections.
- v- To elevate gender discrimination, women empowerment projects should be launched/
- vi- Media can play its role in bringing poor and marginalized people to mainstream.
- vii- Law enforcement agencies should play their role for social justice.
- viii- Voluntaries, national and international organizations can play their role to engage poor people in different projects.

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**SELF IN LANGUAGE AND SUBJECT POSITION:
BAKHTINIAN PERSPECTIVE IN *THE FAR
PAVILIONS, THE JEWEL IN THE CROWN AND MOTH
SMOKE***

*Maria FarooqMaan, Dr. Shaheena Ayub Bhatti

Abstract

Out of the many concepts that social sciences take a keen interest in identity is perhaps the most elusive, slippery and amorphous one. The self is first and foremost embedded in language; hence identity is shaped by its context and socio-historical specifications. *The Far Pavilions* (1978) by M.M. Kaye, *The Jewel in the Crown*(1966) by Paul Scott, and *Moth Smoke* (1998) by Mohsin Hamid serve as the location where language upholds, rejects or reinstates the formation of self as subject. The perception about self emerges out of the grounding of the self as subject in various contributing elements, language, culture, gender, ethnicity etc. This article endeavors to locate what subject positions are taken by the self in language and views the chosen texts from a Bakhtinian perspective and his concept of Architectonics.

Introduction

Paul Kockelman (2005) writes that subjectivity means different things to different people. He distinguishes between the ‘subject’ being ruled over or mastered over by a political superior or sovereign and the subject that emerges out of the cognition of a selfhood. According to him

There are subjects in the sovereign political sense, which most directly relates to agency: that which is simultaneously ‘subjective’ (say, capable of decision) and ‘subjected’ (say, pliable with coercion). Relatedly, there are subjects that relate to selves: the speaking subject, as that which can say ‘I,’ and hence be both speaker and topic; and the interpellated subject, as that which can be called ‘You,’ and hence be both topic and addressee (p.8).

It is noteworthy that the ability to make decisions and the power to enforce them either through physical or non-physical coercion is always through language, whether spoken as an utterance of command or written as a directive ordering a certain state of affairs into being. This shows that language is directly implicated in (and) provides the basis by which human beings as social beings are regimented into and subjected to a system of power relations which includes above all the crystallization of

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their notions about their own place in that system of power relations. The estimation of the power system and ones to exact conformity to its dictates and world-view shows itself through language use as well. Language thus enables *subjectification* in the broadest and the most fundamental sense; it enables not only the self-conscious subject but also the process by which that subject is subjugated to the ideological and discursive process of ordering of subject-hood.

Bakhtinian Concept of Self as Subject

Self as subject from a Bakhtinian point of view entails existence as a conscious being, one who occupies a unique place in time and space. Bakhtin (1981) argues that this unique place in time and space can be located only through a reference system appropriate to a particular situation. Michael Holquist (1990) explicates that “from an external perspective, the human subject is unique, but the unique place is always *one among others*”(p.165). We share this place with others through language, through communication. The key distinction of self and other, according to Holquist (1990), is the way language moves constantly between static to dynamic and formal to semantic to produce the subject (p.169). Combined with referential nature of the organization of subjectivity as explained by Kockelman, Bakhtin’s world-view becomes a notational system for capturing the elusive plurality and multiplicity of self-hood inscribed in the countless but purposive, determinate and determined speech-acts of subjects constructed out of finite linguistic elements the totality of which defines sociality as such. Although Bakhtin is not the first in positing a subject produced by language, he insists on the responsibility necessitated by subjectivity. Holquist (1990) explains this in more detail

When we are invaded by language.... (Or as we might more hopefully say when we enter language-descriptions being accurate under different conditions) it is not language as such that invades us or which we enter rather each of us makes an entrance into a matrix of highly distinctive economic, political, and historical forces – a unique and unrepeatable combination of ideologies, each speaking its own language, the heteroglotconglomerate which will constitute the world in which we act. (p.167).

It is in this ‘heteroglot conglomerate’ that these ideological forces impact and influence their own language and in doing so create a self as subject rooted in language. However, it should be mentioned that these disparate ideological, economic, political and historical forces, formed into force-grids of differing magnitude and velocity, do not simply exist in an ideal space that lacks conflict. To be sure, at any point in or through time, there is a lot of friction being generated through sometimes functional, sometimes dysfunctional struggle of these forces and amongst the people who are caught up in the cross-fire of these struggles. This friction performs two fundamental functions. First, it serves to exclude those ideas and those actions that are not compatible with these dynamic forces in that they do not serve to increase the capability of this complex of forces to perform the task of creating hegemony in a sustainable manner over the major sectors of the social formation. Second, this friction promotes those ideas and those actions that maximize the chances of these competing force-grids to establish dominance distributed both vertically and horizontally. Vertical dominance allows these forces to establish dominance in such a way that all social sectors are organized in such a manner that the forces in power occupy the high points of all discursive and productive spaces. Horizontal dominance allows the dominant force-grid to institute hegemony on and in that social totality from which it originated in the first place. Vertical dominance is primarily based on violent use of force; horizontal dominance is primarily based on the non-violent use of force aiming at consent. Language serves to undergird both kinds of dominance. These dominances are an ongoing project and never seem to come to end. The never-ending quality of the struggle of force-grids in a dialectical manner permanently creates the world that we experience through an equally unending process of destruction that survives, sustains and struggles with the permanent creation of the world in ideological, political, economic and social terms. Ashton, Hari and Daru are caught (like all human subjects) within this matrix of competing ideological, political, economic and social forces, yet each ‘I’ as a subject is different from others in the way it perceives language, uses it and operates within it. Implicit within the ‘I’ as subject is the interaction between the self and other, the self “needs the other to become an I-for-the-other, to assimilate temporarily the other’s point of view in order to be an I-for-myself and vice versa”

(Bakhtin, 1981, p. 246). Each 'I' also continuously and ceaselessly moves across different force-grids shaping and being shaped by the traces of struggles for dominance going on amongst and within these force-grids.

Viewing things from a Bakhtinian lens means being especially sensitive to flows of power, and the distribution of power in any social or discursive situation. These flows are manifested in social practices and the tendency of subjects to seek dominance before conviviality. This necessarily entails that beneath every social practice and in every speech-act there is buried another the inferiorization of which preceded that visible practice or act. Language may be singular but its use is not and constantly presupposes legitimated choice which is both inclusive and exclusive at the same time. What is of significance in the case of this research is how the cognizance of self is constituted through narratives i.e. discourse and language. This cognizance will be constantly affected by the multiple voices that make up language, thus making narratives palimpsest-like with successful super-impositions and failed inscriptions existing as discursive echoes trying to be heard through dominant narratives.

Architectonics of the Self

Holquist (1990) explains that 'self' is only able to know its identity through its encounter with an 'other'. According to Bakhtin, it is a fact that the 'self' and the 'other' are irreversibly separated from each other in time and space. This provides the possibility for them to come into being (p.19). The 'I-for-myself' is an undependable source of identity, because the 'self' cannot make sense of itself alone or in isolation. Instead it is the 'I-for-the-other' and 'the-other-for-me'. The *I-for my self* refers to how I as a person view the cultural, social etc. context from which I am emerging and how it feels to my cognition. The second part is the *I for the other*. This position refers to how those outside of my being perceive and relate to my sense of who I am. This aspect relates to the 'I' that is still my 'I' in the sense that I am inwardly aware of it, but its source is not my inner self. It is a combination of what others see me as, what others project onto me, and what I then incorporate into my self-image. The third position that self is embedded in is the *other-for-me*. This model is the other side of the *I for the other*. For ourselves as well as for others, our perceptions and our sense of who we are, all cross this

threshold, this boundary of the *other-for-me* before getting registered as a self. Bakhtin, asserts, that views of others are an essential element in the formation of any self. This model is about how others see myself and how my self sees their self. We are at any given time a mixture of these I's, fluctuating from different perspectives, endorsing some views, negating others, changing the views of others and in return being changed by their views (Kumamoto, 2002, p. 72).

The I-for-myself is an unreliable source of identity, and Bakhtin (1981) argues that it is the I-for-the-other through which human beings develop a sense of identity because it serves as an amalgamation of the way in which others view 'me'. Similarly, 'other-for-me' describes the way in which others incorporate 'my' perceptions of them into their own identities. Identity, as Bakhtin describes it here, does not belong merely to the individual, rather it is shared by all.

As the self does not remain the same kind of ontological and epistemological self, the positions it takes also keep changing. It shifts from being the self, to being the other, to being the othered or being in the power position of doing the 'othering'. The subject 'I' and the "other" exchange places at times, depending on the perspective. Holquist (1990) dilates upon this dialogue between self and "other" and writes that

'I' is a shifter, because it moves the center of discourse from one speaking person to the other – its emphasis is the no man's land in which subjects can exchange the lease the hold on all of language by virtue of saying "I". (p.23)

The-I-for-Myself corresponds to Bakhtin's concept of the architectonic model of the self. This aspect of the 'I' is related to the way the self sees itself from within. This aspect is connected to how we become cognizant of our social, cultural, moral, etc. contexts, simply how we feel to our inner selves. Like all aspects of the self Ashton, Harry and Daru have their 'I' position which is connected to their inner being, and inner self. Before any self is able to engage in dialogue with others it can only do so once it has a sense of its own self.

Subject Position in Language

In the novels under study it is observed that any notions of the self are dependent upon, and set within, relations of power with emphasis on who the 'other' is. The ways in which self and other are positioned

within these narratives reveals the subject position that the self takes in language. Ashton, Hari, and Daru, are constantly held into contentions with the other regarding their concept of the self. Chris Wheedon (2004) elaborates on this tendency of dominant discourses to be dismissive or restricted in granting recognition to who can identify with them

Identification is central to the mechanisms through which individuals become knowing subjects. Yet the wide range of identities available in a society and the modes of subjectivity that go with them are not open to all people at all times. They are often restricted to specific groups, usually on the basis of discourses of class, gender and race, which are exclusive to and policed by the groups in question. Non-recognition and non-identification leaves the individual in an abject state of non-subjectivity and lack of agency. At best the individual concerned must fall back on subject positions other than the ones to which s/he is denied access. (p.7)

The three characters under study come to identify themselves with the groups that the superior others relegate to them in varying situations. Hari and Daru are pushed to the margins of the race and class, respectively to which they believe themselves to belong. Each time Hari uses the subjective 'I' he identifies himself as 'Coomer' yet he is left in an 'abject state' once those in power to do the assigning of identities respond with 'non-recognition and non-identification' that Wheedon (2004) talks about. To the whites he is just a 'black laddie' who spent a few years in England and has a chip on his shoulder. Similarly Daru is not granted recognition or identification by the class that he strives to be a part of but is actually from a "no-name middle-class background" and his father's distinguishing quality is "being dead" (p.186). Ashton is also made to suffer at the hands of the superior others but being a member of the empowered race his identification is somewhat independent of seeking recognition as a subject, his ability to have more agency than Hari and Daru stems from being a member of a race that has the confidence of taking matters into control or having the courage for abandoning everything in search of a new world. Hari and Daru, therefore, inhabit a world marked by double negation: the negation of the superior others to accord them entry into a world which they would have liked to be a part of and their own negation of the lower world into which

they are tossed by the refusal of the world which they seek. The second negation is more subtle since Hari and Daru may themselves never become aware of it but their frustrated aspirations point to the simmering but unself-conscious existence of this negation which they carry inside their souls. While Ashton's suffering stemming from non-recognition of the superior other is linear both Hari and Daru remain stuck in the cycle of double negation.

In *The Jewel in the Crown* and *Moth Smoke*, the characters move in an environment that doesn't allow them too much freedom of becoming, however their agency as speaking subjects is restored to them in providing them space where they can narrate things from their point of view. Most of the textual space assigned to Hari is in the form of Sister Ludmila narrating what he shared with her, Lady Chatterjee's opinions, and Daphne's letters. While letters written by Hari are those that he wrote to Collin Lindsey but none of them truly depicts his true feelings. Since he was too refined and Anglicized (refinement and being English were considered corollaries) to complain in his letters to his only friend back home. Sister Ludmila sums this up

He did not hold himself entirely free of blame for what happened because when he wrote he did not tell Lindsey what was in his heart. Perhaps he did not tell him because he could not. Did not tell him because he did not know himself. (p.317)

Hari in his confessions to Sister Ludmila, says that as an Anglicized Indian, he could not in his letters to Lindsey admit his horror of India because he did not want to be labeled hysterical, but what he succeeded in doing was confirming to his best friend that "I had returned to my natural element" (p.331).

Ashton's identity related troubles start once he reaches England. Ashton is reminded time and again from his relatives in *Belait* that he is not one of them, and then again back in India he is made to re think who he really is from the very people he thought were the "pillars of his imaginary house" (p.817).

Ash had been away for eight months, during which time he has spoken English perhaps half a dozen times at most, and for the rest had talked, thought and dreamed in the language of his adoptive mother, Sita. (p.470)

Ashton feels unwelcome at the cantonment after returning from eight months duty as escort to the Princesses Bridal entourage, but meeting Zarin and Koda he feels it was like a homecoming. He could talk freely with them because both had been “intimately linked with his childhood that there was little they did not know about it”.

Hari Kumar is not only made to shed those aspects of his identity that he felt were intrinsically his own, but also made to suffer physical torture at the hands of Ronald Merrick who is in a position of power and represents political/colonial law. This representation is marked by the superior status of the colonizer in the economic-ideological scheme of things as

the legal subject is the abstract commodity owner elevated to the heavens. His will – will understood in a legal sense – has its real basis in the wish to alienate in acquisition and to acquire in alienation. (Pashukanis, 2003, p. 121)

Ronald Merrick represents the ‘abstract commodity owner elevated to the heavens’ in relation to Hari who is denied by the colonial law to own any commodity not sanctioned by the law of the colonizer. So what is ‘alienated in acquisition’ is the self-hood of the colonized and what is ‘acquired in alienation’ is the right to property of the colonized free of the generalized legalized will of the colonizer. In Hari’s case he is barred from acquiring anything that will give succor to his rapidly decreasing Englishness. For instance his effort to buy “Odol toothpaste and some pears soap” (p.297) stem from his confidence that he has “only to speak to one of them to be recognized, to be admitted”(p.297). The moment Hari asks for the soap the shop keeper seems to be at a loss, “assessing the evidence of his eyes and the evidence of his ears”(p.299). Startled at being addressed in ‘sahib-inflexions’ by a non-sahib he assumes that Hari is there to buy soap for his master. Hari feels offended and defeated because he cannot buy soap in bulk, as the *sahib-log* do, and is directed to his place of belonging (by someone he in his self-consciousness felt was someone inferior to him), i.e. the Chillianwallah Bazar “because there they are taking no notice of regulated retail price”(p.300). Hari Kumar is silenced and reduced to having no voice in the course of the novel. The chatty Chillingborough school boy, who talks passionately about cricket to his cronies and writes long compelling

detailed letters to his friend Collin Lindsey, is reduced to an Indian who is facing trial for his complicity in the gang rape of an English girl.

Daru, strives to move within the circle of the rich but all he manages to do is be pushed to the peripheries of the very class. He loses the friendship he had with Ozi, the one person who claims to have “given him his pedigree”(p.186) because he does not belong to the social class of the rich and the famous. The way *Moth Smoke* is structured, i.e. each character comes and narrates the story in an attempt to prove his/her innocence, presents various aspects of the subjectivity of the characters. These narrative accounts posit the characters not just as speaking subjects but also as explaining ones. Embedded in the narrative of each character is that aspect of the self which is a speaking or a narrating subject’. According to GayatriSpivak (1988)

The possibility of explanation carries the presupposition of an explainable (even if not fully) universe and an explaining (even if imperfectly) subject. These presuppositions assure our being. (p.143)

In the context of this research self in language refers primarily to that aspect of the self which is the narrating or the speaking self, the self that gets embedded in the way we tell or narrate our stories. Self is the negotiable site within which telling stories or narrating becomes the most potent form of identity constitution within language. It may not be too irrelevant here to note that the narrative of the repressed and the subjugated may also feel like the testimonies of the accused and the defendants. It is surprising how narrative and the act of reading or listening to a narrative can reproduce some of the features of the recording of the testimony of a legal witness. The way Daru speaks and narrates his story is an extension of his character. Mohsin Hamid solidifies Daru’s notion of the self by giving him a personality and ample textual space for his narrations. In his case (as with other characters) Hamid does not slip into omniscient narrative but lets Daru speak for himself. Structurally too the novel is divided so that the chapters given the titles in numbers are all extensions of Daru’s inner dialogue and thinking. Daru appears as a self-conscious person from the beginning of the novel, his moral ambiguity is reflected in his choice of words. Enmeshed in these words is his identity struggle, he consistently strives to locate himself between varying identities in the hope for one that will

be accepted and sanctioned by the circles in which he wants to move. The opening lines of his narrative talk about the shadow that is prevalent in his cell, a shadow that is cast upon the rest of his story. His admission “I hesitate before I rise to my feet” (p.5) depicts his fear and uncertainty about his plight and the mess he is entangled in. As the time shifts to the days and his life before being on trial, it can be seen that Ozi’s arrival has filled Daru with anxiety, he narrates “I’m a little nervous because it’s been a few years” and then adds that “maybe because my house is the same size it was when he left”(p.11). Daru’s narrating ‘I’ when talking about Ozi or the world of the jet set party is always self-conscious, self-deprecating and he laments his inability to be at par with their lifestyle. He is sardonic and derisive while introducing Ozi’s father to the reader; “the frequently investigated but as yet unincarcerated Federal Secretary (Retired) Khurram Shah”, yet he has grown up on hand-me-downs and financial support from him, and later yet seeks his aid while looking for a job. His description of his uncle i.e. ‘TinkyPhoppo’s husband’ can be compared to Khurram Shah, he says about the uncle that “he isn’t corrupt so they survive on his pitiful salary and a small inheritance” (p.55).

Even when he is being charming and witty in his first meeting with Mumtaz, he is conscious of his inability to meet her eyes. He says “I hope she doesn’t notice, but she probably does. Then again, maybe I am thinking too much. Stoner’s paranoia” (p.14). Daru’s narrative has a very perceptible quality that lets the reader see the area where he is excessively conscious. He feels his house is still small; he has no job and a car that does not give him an aura of authority. He uses animal analogies at times to talk about himself, like when he eats extra at his Uncle Fatty’s place and wonders at his increased appetite he answers himself, “animals tend to fatten up in anticipation of lean times ahead. I belch loudly as I drive, quite a roar, freeing up some space inside” (p.58).

However in a position where he feels empowered by his social or educational status his narrative changes, he speaks confidently and assertively. Take for instance his conversation with MuradBadshah, who is his dealer and displays his gun to Daru;

“Is it real?” I ask him.

He looks offended. “Of course”, he says.

“Why are you carrying it around?”

“DarashikohShezad, do you listen to nothing that I say?”

“You don’t need to impress me”. (p.41)

MuradBadshah is not elite enough to impress Daru. When Mumtaz calls him and says I am outside your gate and I am calling from my mobile Daru’s immediate reaction is “Her mobile. How classy”. (p.43) While his conversation with MuradBadshah is followed by Daru thinking about him disdainfully and deciding that “I don’t like it when low class types forget their place and try to become too frank” (p.42). The over conscious Daru at parties where his car feels too small compared to all the Pajeros (“I notice the difference in the sounds of slamming car doors: the deep thud of the Pajero and Land Cruiser, the nervous cough of my Suzuki”(p.81) himself is quick to allot a position of low-class to a fellow being, he even blames himself for allowing MuradBadshah to be so frank and says “but it’s my fault, I suppose: the price of being a nice guy”(p.42). Just as Ozi justifies his intentions and actions Daru too finds reasons for his condescending attitude towards MuradBadshah and also his servant Manucci. He doesn’t pay him for months on end (he does not have any money) and justifies it thus:

I know I haven’t paid him in a long time. But he isn’t going hungry: he eats food from my kitchen and sleeps under my roof. Sometimes servants want their pay so they can leave, and if that’s his plan I won’t make it easy for him. Not that he has anywhere else to go. (p.217).

Later in the novel, he slaps Manucci which results in his running away and finding a new job with Mumtaz.

The subjected and the subjective are all matters of location within language. As Foucault expounds that power is “dispersed though out social relations” (qtd in Griffin,p.101), the self too is affected by its position as opposed to and in relation with others. The impact and the influence of the speaking/narrating self can be realized in its selection of the words, and when those words formulate utterances, embedded in them is the position that the self takes. Ashton’s choice of words while speaking to Wally is different from when he is speaking to anyone else. Since language is not something finalized and fixed, Bakhtin recognizes utterances as the fundamental unit of communication. According to Bakhtin speech exists only in the concrete utterances of individual speakers, i.e. the speech subjects. He explains further that “speech is always cast in the form of an utterance belonging to a particular speaking

subject, and outside this form it cannot exist” (p.71). Utterance or speech is embedded in the social activity that the individual takes part in. One’s communication becomes meaningful within an ongoing system of discourse and any utterance is a response to what has been said already and anticipates what is yet to be said. Any human communication is exchange of these positions. This is a lifelong process, says Bakhtin(qtd. by Holquist in *Authoring as Answering*),

to learn to speak means to learn to construct utterances ... We learn to cast our speech in generic forms and, when we hear others' speech, we deduce its genre from the first words; we anticipate in advance a certain volume (that is, the approximate length of the speech whole) as well as a certain compositional structure. We foresee the end; that is, from the very beginning we have a sense of the speech whole. (p.63)

For instance from the outset of *Moth Smoke* we gauge from these words what DaraShikohShezad’s story is going to unfold. He is introduced as a “man capable of anything and afraid of nothing” and as the “terrible almost-hero of a great story: powerful, tragic, and dangerous” (p.8). Reading a novel is somewhat like learning to speak, as we read on in our mind we are constantly constructing utterances, i.e. in the form of opinions about the story, the characters, the plot etc. Our relation to the novel is the same as it is to language; from limited linguistic and narrative resources, we set out to make infinite utterances and anticipation of limitless plot directions and developments.

The self is not only shaped by its interactions with other but also by relations of power. Self is entrenched in language and is formulated through effective dialogue. From the moment of its inception it is co-created. It is because of our varying positions that we view the other in ways that we can never view ourselves. Our subjective experience can never be “so complete, finalized and consummated” (Morris,2003, p. 7) that it can result in a holistic sense of the self. That is why Ashton feels complete when he finally finds in Anjuli the “answer to his nagging feeling of emptiness that had bedeviled him for so long. It had gone forever, and he had been made whole again, because he had found the thing that was lacking...his own Juli. Not part of his past, but quite suddenly, and for always, a part of his heart”(p.253). As for Hari and Daru it is not so, not only do the people in power do not validate and

approve of their sense of belonging, they are deprived of the completing benevolence that love can bestow upon a being. Hari's love story is doomed from the start because it has to be judged by the 'white robot' which could not distinguish between love and rape. As for Daru, there is little hope in finding redemption through the love of a woman who herself was striving to get out of the matrix of oppressive powers. For her real self-fulfillment comes through writing as ZulfikarManto, Daru is just a means to assert her breaking away from the shackles of a marriage she no longer cared for.

Ashton, Hari and Daru are products of the environmental forces that they respond to and these forces are organized into coherent grids enabling the flow and distribution of power relations in their social worlds. Ashton has no choice as regards to be renamed Ashok or being forced to become Ashton again once in *Belait*. Hari also is not autonomous as far his plight that plunges him on the wrong side of the river. Daru would have preferred to be in control and have a highly paid job and live the life that Ozi enjoys as his rightful inherited lot. Up until this point they are all just responding to their environment from their respective positions. Michael Holquist writes that "what the self is answerable to is the environment; what it is responsible for the authorship of its responses" (p.167). It is how each self uses language that lets it inscribe meaning to words and thereby be responsible for. For instance the narrative accounts of all the characters in *The Jewel in the Crown* serve the purpose of etching their bit into the collective story that emerges. Each character as it narrates views things in hindsight, with more clarity and comes to a better understanding of how things came to be and what they could have done to avoid or make it better. In Bakhtinian sense this chance to narrate their story from their subjective position gives them a 'surplus of seeing'.

Hari and Daru are subjugated their position is weakened by their social and economic class. Ashton is 'othered' in various situation but he is after all a white man in India, entrenched in a position of privilege in the military. Similarly Daphne is a member of the race which is in a position of power; she doesn't need any validation to prove her identity. Mumtaz comes from a background which poises her securely to think with her own ideological inclinations. She is a strong woman who knows

the power of language and discourse; using which she strives to bring awareness and bring about a change by highlighting certain social issues.

Hari Kumar is consciously an Englishman, he thinks, speaks, and behaves as an Englishman; yet he is “invisible” to white society and compelled by circumstances to live as Hari with the blacks “on the wrong side of the river” (p.229). In his first interaction with Merrick, when he asks him in the Englishman’s Urdu “*tumahrnamkyaha*”, he speaks in perfect English, better accented than Merrick’s: “I’m afraid I don’t speak Indian”, Hari asserts his Englishness: he does not speak Indian language and speaks English more properly than Englishmen. He even imbibes “white” prejudices against Indians, he finds the Indians smelly and dirty.

He felt an unexpected resistance to the ideas of an Indian doing an Englishman’s work. When he paused to consider this resistance he realized that he had responded as a member of a subject race. The thought alarmed him. (p.256)

For instance Ashton and Hari Kumar seem to have similar place in the language of the other but each person’s experience is unique and different. Hari and Daru are similar in the location allotted to them as subjects by the dominating specific other. Hari has Merrick as the imperialist other who has the power to reduce his status to a person of little agency. Although Hari opts for silence while being investigated for Daphne’s rape, it is Merrick’s indirect influence as the member of the dominant race that has Daphne fear for injustice. Her fear is engendered out of her firsthand knowledge of the colonizers and their ability to view the colonized not as humans but as mere objects, to be oppressed and rejected. Hari transforms from a speaking subject to one who is silenced. Though it seems his being silent is his choice and because Daphne makes him promise. Daphne herself admits that it was a promise she imposed on him because she believed that as the member of the superior race she knew better what was right for both of them. Daphne writes in her letter to her aunt

I never gave him a chance because even in my panic there was this assumption of superiority, of privilege, of believing I knew what was best for both of us, because the colour of my skin automatically put me on the side of those who never told a lie. (p.542)

Daru is also incriminated for a crime he did not commit, and being placed in the jail thinks about how things have changed for him. Ozi as the powerful other exerts his authority and places Daru in a situation where he is unable to do anything for himself, because he occupies a position outside of the centers of power. He from his position tries to grapple with his changing circumstances by attempting to change his self but is met with disappointing results.

Conclusion

It is established by linguists such as Saussure, Kant, Chomsky that language can function fully only when it is an exchange between many subjects. There is a preceding insight at work here that language can exist only in a social plural context. It may safely be assumed that solitariness was not the original condition of language. However, in most theories it produces the subject/object divide. Bakhtin's concept of dialogism takes it further and liberates it from the limiting subject/object distinction. Bakhtin asserts that language can work only when it is shared by more than one aspect of self within the subject. Meaning is situated within time and space. There is a perception of the subject by the subject and there is another time and space within which is entrenched the subject's perception of other's and vice versa. Hence the position taken by the self in language is not one that is static; it is dynamic and ever changing.

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WOMEN VS ANDOCENTRISM: AN ECOFEMINIST PERSPECTIVE OF QAISRA SHAHRAZ'S NOVEL *THE HOLY WOMAN*

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Abstract

Land and women have been two of man's most important possessions. In a strict patriarchal society women have been subjugated and marginalized for long and their existence has been made valuable and worthless at the same time. What is the role of women in society? What is the role of women in this world? QaisraShahraz in her debut novel *The Holy Woman* has built the plot of the novel around a ritual that takes place in some parts of Pakistan, though not all. According to this ritual in order to safeguard the ancestral property young women are married off to the Quran, and are expected to lead a life of piety in prayer. This is a way to ensure that the land does not go into the hands of outsiders as part of the daughter's inheritance or dowry. In the backdrop of the eco-feminist theory the paper seeks to study the effects of patriarchy and feudal system on the lives of women as portrayed in *The Holy Woman*. Eco-feminism which is a branch of eco-criticism, "analyzes the interconnection of the oppression of women and nature" (Bressler, 2003, p. 236). It draws a comparison between the domination of land and the domination of men over women. The marriage of the protagonist ZarriBano to the Quran presents hierarchical, gendered relationships, in which like the land the woman is seen as a fertile resource and the property of man.

Key Words: Eco-feminism, Patriarchy, Androcentric

Introduction

Land represents fertility. For my family and daughter, it spells doom and sterility. To keep the land in the family, my daughter is destined to remain forever barren and childless, denied the joys of motherhood; her arms never to know the aching joys of holding a newborn to her breast (Shahraz, 2001, p. 70).

These lines set the premise of this research article by illustrating the bond between women, and environment as well as the impact of patriarchal dominance over them. Francois d'Eaubonne's term eco-feminism introduced to the worldan association between ecology and women. This paradigm weaves an interconnection between the "domination of women and nature" (qtd. in Twine), the link that holds

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together ecofeminism and the major concern of this study. This study discusses the ecofeminist perspectives of the story of the novel that highlights strong patriarchal and androcentric inclinations of the male characters presented in the novel, who thrive on the subjugation of women; false notions adorned by soaring words; the absolute power which they feel is their so-called divine right to dictate the destinies of those under their authority and control (especially the women); and the impact of their thinking and actions on the overall environment. It examines elements of ecofeminism in order to identify the effects of class, ethnicity, and sexuality on a woman's social status which is quite uncertain in the patriarchal setup as presented in *The Holy Woman*.

Literature Review

Feminists on a global level vocalized their ideas in order to bring to the notice of the world the condition and position of women in relation to society, culture, nature and the world at large. Feminist movements, initially, were an uprising against the patriarchal and misogynistic view point of the writers, critics, philosophers and scientists who were all men. It especially created awareness of women's voice through writing. With the passage of time diversity entered the feminist perspectives and feminism got varied and at times opposing off-shoots. The essentialists view matter and material as the essence of women and argue that gender reflects a difference between men and women psychologically, linguistically and biologically. The constructionists assert that gender is made by culture in history, and of the way the women are made to be by patriarchy. From the economic perspective woman is seen both as a commodity and as labour (domestic and otherwise), from a psychoanalytic perspective, woman is viewed as a prey of men, and according to Freud "gender is socially constructed" (Rivkin, Ryan, 2004, p. 768). This social construct credits hierarchical roles to men and women in a society. In a strictly patriarchal society man is at the apex of hierarchy, and woman is somewhere on the lower posts.

Rosemary Radford Ruether (1975), Susan Griffin (1978) and Carolyn Merchant (1980) have furnished the development of ecofeminism (which is an off shoot of both feminism and ecocriticism) by establishing important historical evidence showing the "Western association of women with nature" (Twine, 2001). Ecofeminist literary

critics scrutinize literature from different cultures and throughout history in order to investigate female perception of nature. Ecocriticism draws the relationship between literature and the physical environment, by asking how nature and women are characterized in literary works. In the same way ecofeminist literary criticism is concerned with the depiction of nature and women in literary works. It emphasizes how traditional ways of thinking often see land as female: e.g. motherland, innocent, and ripe for exploitation. This movement joins environmental, feminist, and spiritual concerns of women (Spretnak, 1990, pp. 5-6). The environmental movement along with environmental crises raised the consciousness of women to the decay of earth; it helped draw a parallel between the devaluation of earth and of women. Ecofeminists highlighted in particular female ways of being and thinking about nature. This brought about awareness among women that their connection with nature or environment is not a false construction of weakness, but rather it is a strong unifying force that made it clear that the violation of women and the earth are elements of the same drama of male control (King, 1990).

Just like feminism there is not just one single definition of ecofeminism, there are several different perspectives from which the issue of women and ecology is seen, discussed and pursued. Nonetheless, in spite of all the differences various forms of ecofeminism converge on one point, "all ecofeminists regard the Western domination of 'women' and 'nature' as conceptually linked and that the processes of inferiorisation have mutually reinforced each other" (Twine, 2001). Ecofeminism thus involves raising consciousness, healing, and a spiritual union with nature. It is the plurality and convergence of the ecofeminist philosophies to a singular stance that is deemed as one of its greatest strengths. Ecofeminism uses the basic feminist tenets of equality between genders, a revaluing of non-patriarchal or nonlinear structures, and a view of the world that respects organic processes, holistic connections, and the merits of intuition and collaboration (Miles, 2016).

Ecological feminism (another name used for ecofeminism), lends a commitment to the environment as it provides an understanding of the associations made between women and nature. In particular, this philosophy gives emphasis to the ways both nature and women are treated by the male-centered society. *The Holy Woman* (2001) is one

such novel that presents this connection well, and wonderfully delineates the impact of androcentricism and patriarchy on the lives of women. It shows how their attitude not only puts them in a subordinate position but also ingrains that position of inferiority in their own minds. Through this novel Shahraz has tried to convey that it is not just the men who think they are superior, but the women too (as wives, mothers, daughters, sisters), share the same belief about men. Sadly, women think of themselves as "a mere worthless woman" (Shahraz, 2001, p. 71). This is simply because the system conditions the society in this fashion and reinforces this notion over and over again, till it becomes part of their worldview. Shahraz's (2001) portrayal of the male and female characters in the novel projects this image of the gender roles in a patriarchal society. This in turn addresses the ecofeminist issues through the events in the life of ZarriBano and her mother Shahzada.

Ecofeminism in *The Holy Woman*

This fascinating family drama is all about love, betrayal and conflicts between cherished old traditions and the not-so-favoured modern ways of life. ZarriBano, the charming and charismatic daughter of a feudal landowner, falls in love with and wants to marry a business tycoon, Sikander. Her father, Habib, prohibits her marriage to Sikandar. Soon after, his only son, Jafar, is killed in an accident and Habib then decides to make Zarri his heiress: he revives the ancient tradition of their clan according to which an heiress must lead a celibate life dedicated to prayer and worship. Zarri is made to submit to her father's dictates and becomes the holy woman for her clan.

Most women characters in this novel are well-to-do educated women (with a feudal background) who at certain points in time are at a liberty to make their own choices and decisions, but at all times they need the seal of male approval and endorsement. This paper focuses on the events directly linked with the life of the heroine of the novel ZarriBano and her family. It revolves around her dreams, desires and ambitions and how they are crushed under the dictates of her father. The plot of the novel very eloquently delineates the ecofeminist traits of the story.

At the onset of the novel the protagonist is shown to be a very confident young woman who claims to be a "feminist" (p. 16), and does

not like to hear of words like "nets & webs... angled at, caught and trapped..." (p. 16), which go against her modern feminist morals, but all her university education, modernity, assertiveness, and feminism fall short in front of her father's word, and the so-called family tradition of their clan, whereby even though she inherits her ancestral property and wealth; becomes an heiress due to her brother's tragic and untimely death, she is not the one who gets to decide her fate. Her fate is painted by the male members of her family (her father and grandfather), and as such ZarriBano is "crushed against the wall of patriarchal tyranny" (p. 74). The novel depicts a scenario where the men see themselves as gods and deciders of other people's fates. The women too seem to submit to this notion of the men-folk and award them the place of gods and creators: "...men are the true creators in our culture ... They mould our lives and our destinies according to their whims and desires" (p. 87).

The most crucial issue raised in this novel is the act of marriage of young women to Quran. It is a clear violation of women's rights and basic human rights to ensure that the ancestral wealth and land do not fall into the hands of outsiders (people not of the same family or clan). Objectively speaking, it is not objectionable if someone, of their own free will, decides to lead a celibate life and dedicate it to religion, prayer and worship, but to force someone to live in a state where they have to give up all pleasures and comforts of a normal life; where they do not have the opportunity to make a life for themselves; have a life partner; have children; where they cannot socialize of their own free will etc. is simply unnatural, cruel and immoral. Shahraz's ecofeminist stance in the novel questions and rejects patriarchal paradigms held in the past and holds that the domination of women by men is intimately linked to the destruction of the environment. The novel echoes patriarchal practices and discourse that deal with ecology and women by depicting traditional male-centered approaches and mindsets that involve exploitation of and supremacy over women.

The Holy Woman is a work of fiction but the practice of marriage to the Holy book is not fiction. This is not a very widespread practice in Pakistan, but none-the-less it exists and QaisraShahraz has bravely taken up this issue to be the central theme of her debut novel. Raising such issues are considered a taboo in Pakistan and for a woman writer to address this malpractice in a work of fiction is commendable. Observing

this tyrannical practice from the ecofeminist perspective reveals the dominance of men, the importance they give to their "honour/ izzat", and the value of their land and wealth. Nothing else holds much value in front of their honour, possessions (women, wealth and land), and their power to control.

Well, now that I have no son, who is going to be my heir, Shahzada? To whom am I going to bequeath all this land? I am not going to hand it over to some stranger who just happens to marry my daughter. This is *our* land, accumulated and paid for by the sweat and toil of my forefathers, down the centuries by different generations. Tell me what would you do in my position? (p. 66).

Lofty words and notions – 'honour/ izzat', 'tradition', 'our', 'Shazadi Ibadat' — help the men craft their stance which brooks no argument. "Alongside our land, our wives and daughters, our izzat—our honour—is the most precious thing in our lives. We never compromise on the issue of our women and our izzat!" (p. 37).

Furthermore, the linguistic patterns of the male characters of the novel disclose the import of subjectivity in their life. The excessive use of 'I' and 'my' in the dialogues of Habib demonstrates the value he gives to his subjectivity and his pride over his authority and possession. It also reflects and reinforces for the readers that he is the master and lord over his home and lands: "I am the head of the family and I will decide what is good for my Zarri Bano" (p. 23). Then again,

...I have decided! ... I have lost a son, and I am not going to lose my inheritance to a complete stranger. I want you to support me in this...If you don't do it, our ancient traditions will outweigh your opposition, so you had better get used to the idea." (p. 67)

Such claims and declarations raise the question, 'What is a woman to do when faced with such a situation?' She is told that her support is important and holds value (as it boosts the male ego, and makes him look strong and all powerful to have his womenfolk on his side), but even if this support is not given, it will not make a difference because the woman's stance will be overruled by the "ancient tradition"(p. 67). It only goes on to prove that men – Habib or his father Siraj Din – are masters and lords, and only their dictates hold value.

Furthermore, it portrays that all others are subordinate to them, especially women. Shahzada implores her husband Habib time and again that ZarriBano should be allowed to marry Sikandar, but her pleas fall upon deaf ears. This is the woman who is faced with the dilemma whether to mourn for her son Jafar's death or to mourn for her daughter's fate which she can foresee even in the throes of grief of losing her only and beloved son, she is "shackled to the chains of ... male dominion, ...ressmeh,...traditions"(p. 71). She is made to feel low, worthless and like a "puppet"(p. 71) when her husband disregards their decades of marital relationship and threatens her with a divorce if she encouraged their daughter to marry Sikandar thus reducing her to the status of the "lowest of the low"(p. 75) .

I am just a puppet, a mere worthless woman to do your bidding. You and your father are the puppeteers, Habib you hold my daughter's fate in your hands. What choice do I have? I can only swing and dangle along in whichever direction you pull and manoeuvre my strings ... Allah has only blessed you with any common sense (p. 71).

These words by Shahzada reflect the inferiorization of women, and the notion of superiority men feel because they think they can reason and have more common sense than women. Shahzada's declaration examines the effects of gender categories in order to exhibit the conduct in which social norms wield unjust dominance over women and nature. Decisions such as the one made by Habib to marry off his daughter to the Quran affect multiple lives. Where there are strong bonds between people who are related to each other, not just one life is destroyed by such rash and senseless and cruel decisions, but all those attached to or related are also adversely affected. This decision proves an eye-opener for all the women in the family. ZarriBano tells her father that she is not cut out to be a "nun" (p. 79), the very confident young woman who had once declared "I am a free woman. I will decide..." (p. 16). Now she feels herself "fated to be a loser in this game of male power-play" (p. 74).

The novel provokes the mind to think of those who have had to live through this situation in real life. It is hard to imagine how those women, who are confined to the status of a Holy Woman, live a life confined to prayer and worship, especially when their heart is not in it.

These young women are denied their right to a normal marriage (to a human being); to experience intimacy with any man; to bear children; to laugh and play; to be who they want to be. In this way there are hundreds and thousands of women who are made to feel that their opinion counts for nothing, that they do not have the right to make and take decisions on their own, that whatever they think or say is nonsense, that they are weak, that they are loved only till they remain submissive and apologetic, that they are nothing more than a piece of property, that their life and their body and their mind is not their own, but belongs to some man—father, brother, husband, son, keeper—who has the divine right to decide for them and about them. Realistically speaking there are some strong matriarchal societies and sub-societies as well, but on a global scenario patriarchal and androcentric societies thrive out in the open and in greater number. And thus Qaisra Shahraz pens down the dominant patriarchal practices that influence the lives of womenfolk in *The Holy Woman*.

She portrays such mind sets, in the characters of Habib and Siraj Din, which staunchly uphold and breed male domination. Generation after generation from father to son, and from mother to daughter the same teaching is passed on. More importance and power is handed over to the male members of the family and the female members are taught to be proper, and submissive even apologetic, and weak, and less important or unimportant for that matter. As mothers, daughters, sisters, wives, women are taught that men have more value, more power, and more authority. These are gender assigned positions that society bestows upon men and women. It is the same lesson that is being taught for thousands of years. It is the same lesson which the female characters in this novel are reminded of with a rude awakening. It is the same lesson which is ingrained in ZarriBano's mind when she says to Sikandar, "Don't be fooled by the modern image that confronts you. I may look the part, but on the inside I am very much a product of my clan...I think and behave in a manner consistent with my clan's traditions. I respect and follow our centuries-old traditions" (p. 50).

Furthermore, sacrifice, compromise, and obedience are other names for these lessons that are taught to the girls from their cradles. In agreeing to become her family's 'Holy Woman' ZarriBano sacrifices her life's happiness, and identity, displaying her obedience to her father. She

is made to accept defeat though most “unwillingly” (p. 87), and made to accept her role as a “puppet”. ZarriBano's dismay at her father's betrayal is clearly laid out when she says to her mother, “My father made me believe that he would “sell the world for me” when in fact he eventually decided to “sell” me to his male whim and ancient tradition” (p. 87). At one time she had proudly boasted her father's claim in front of Sikandar, but at this point her shattered beliefs tell the story of her feelings of worthlessness. Her ultimate expression of defeat is when she declares that being a feminist she will never be able to forgive herself for succumbing to this coercion: “the ironies of all ironies for which I can never forgive myself, is that it has happened to me—a feminist” (p. 87).

Shahzada compromises by giving in to her husband's orders, by abiding most unwillingly to her husband's dictates. She feared for her daughter's ordeal yet she knew that she would have to stand by her husband and endorse his decisions. She says to Habib, “I will never forgive you, but I'll do my best to support you in everything, as it is my duty” (p. 71).

Another point of consideration is that in patriarchal societies marriages also entail a new identity for a woman. Her identity as a daughter which is attached to her father's name is changed to that of her husband's name. She hardly ever has a say in whether she wants to retain her name or identity as she pleases. It is mostly the woman who has to go to her husband's house, adopt his name, adapt to the norms of his household, bear his children, obey him. He is the identity for her. The woman does not have an identity of her own, and in most cases the woman either does not know this or does not mind it, and mostly also feels proud to carry her father's or husband's name, because she has never been taught otherwise; woman is duty bound because she is his. The change from ZarriBano to "ShahazadiIbadat" (p 67) is his choice, his demand, and his command which must be obeyed.

Conclusion

The novel is replete with many more such heart wrenching incidents, and examples. By examining *The Holy Woman* from an ecofeminist perspective it becomes evident that Shahraz projects that though the woman is valuable for man yet she is made to feel worthless, and ineffectual. A man's honour is attached to his women folk but he does not

himself honour them; they are reduced to the status of mere possessions, like the land, and of the two land is given more value. Men like to control, to be the rulers of their households and property, and if they desire something then destruction and shattering of women's personalities, and lives hold no consequence for them. To round off the discussion I would like to say that any girl child who is growing up in a society where these practices of male dominance and female inferiorisation occur on a daily basis, will take her place in that very same society just as did her predecessors, unless she is made aware that she has a place and an identity of her own, no less superior to that of the other sex. In this regard Shahraz has successfully incorporated ecofeminist elements by displaying the interrelation between the members of the Din family and establishing the hierarchic androcentric and patriarchal set up and how it shapes and moulds the lives of the womenfolk of the family. This article has thus examined these elements of ecofeminism in order to recognize the very real effects of class, ethnicity, and sexuality on a woman's social status which is quite uncertain in the patriarchal setup as portrayed in *The Holy Woman*.

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THE TEMPEST: A POSTCOLONIAL ANALYSIS

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Abstract

'The Tempest' has become the most contested and appropriated text in the postcolonial context. It offers unlimited space for the questioning of issues related to colonization, race, imperialism, language, exploitation, education, hybridity and resistance, subversion, subaltern and 'captive child'. It also provides opportunities to the post-colonial 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 a broad scope of inquiry. The Tempest is an orientalist play as well, as many of its aspects are in line with Said's position in Orientalism. Prospero emerges as prototype colonizer and Caliban as prototype colonized. Miranda turns out to be Spivak's subaltern and Ariel a comprador. Psycho-existential displacement and hybridity are major aspects of the play. Shakespeare's reputation as a writer of universal human values has suffered a major setback in the wake of postcolonial criticism. The Tempest with renewed focus on issues of race, gender and colonialism in it has made Shakespeare a controversial writer. Caliban has overtaken both Prospero and its creator Shakespeare. The Tempest is so heterogeneous that the post-colonial theory is stretched to its limits to account for all that happens in it. This play would never have gained so much attention and invited such great critical interrogation, had it not described the diversity of the post-colonial experience in such an emphatic way. It is a parable of postcolonial studies.

Key words: Shakespeare, Prospero, Caliban, colonialism, race, subaltern, psycho-existential displacement, hybridity

Introduction

Shakespeare is generally spared of any criticism for his complicity in the project of colonization on the ground that he was probably unaware of it and even if he knew it, he did not bother about it, for he was above such worldly pursuits and such and such enterprises as exploration and colonization were not his cup of tea. But the evidence is quite contrary to these assumptions. Shakespeare spent most of life in London. London was a major sea port. The tails of adventurous journeys to the New World, Africa and East were very popular. London in his days was abuzz with the tales of wealth that the adventurers were bringing with them. The people living in London at that time were aware of 'strange' people that inhabited Africa and Asia. There was great interest in 'monsters' and some of them were even displayed to the public gaze. Shakespeare certainly knew all these developments. Shakespeare's fortune as a writer has waned considerably with the advent of the post-colonial criticism.

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The play that has done the most of damage to Shakespeare is 'The Tempest'. The Tempest has been called a parable of postcolonial theory for the variety of issues that it raises relating to the postcolonial world. This play is a storehouse of colonial cultural baggage and fits well in the post-colonial projects of resistance, subversion and appropriation.

AniaLoomba has rightly pointed out that this play can no longer be studied in its traditional perspective. In the post-colonial context, the play is interpreted quite differently. Shakespeare's plays are not just being read differently; rather they are being read with some political vengeance to throw back some of the cultural burden which was thrust on the post-colonial world. The postcolonial critics indulge in subversive reading of *Tempest* to show their contempt for the colonization and taunt the western critics who still hold on to allegorical and metaphysical interpretations of *Tempest*.

Swept by the urgencies of decolonization, a host of intellectuals, novelists, playwrights, performers, and activists contested, appropriated, celebrated, and fought over the play as a parable of colonized relations. For them Prospero and Caliban became emblematic of the colonial master and colonized subject; they could not, as most literary critics of their time tended to do, read Prospero as wisdom without cruelty and, or Caliban as monstrosity without humanity. (Loomba,2002,p. 161)

Surprisingly, there has never been any controversy about the fact that this play was inspired by the stories of the contact between the Europeans and Americas .It is also abundantly clear by now that Europe was getting flattering accounts of the gold, spices, and riches of all kind in areas beyond European boundaries. The leading renaissance and humanist philosophers and prophets of reason and rational thinking and the champions of freedom and liberty were all using their intellect to justify the exploitation, loot and plunder of the wealth and people of the New Worlds.

Shakespeare was inspired by Montaigne's essay 'Of Cannibals' when he wrote the *Tempest*. Montaigne in his essay 'Of Cannibals' has used his knowledge of the Greeks , the authority of religion and nature to establish the superiority of the western civilization over the raw nature of the newly discovered New World to urge further exploration of these new lands. He laments that the Greeks like Plato did not know of

these remote areas which are so bountiful. Using the classical binary of savage/civilization he terms the inhabitants of the New World as 'savages' who are pure and raw nature. "They are savages at the same rate that we say fruits are wild, which nature produces of herself and by her own ordinary progress" (Montaigne, quoted in Loomba,2002,p. 162).

He further says that the inhabitants of the newly discovered boundless countries are like the fruits of nature. Montaigne claimed that the newly discovered lands were inhabited by people who have not encountered the civilization yet. They know nothing of the progress. They have no government. They have no feuds. They remain idle and free with nothing to do. They don't know anything about agriculture. They wear no dress. They do eat wheat and drink wine. In Montaigne's opinion they are prototype 'savages' living in prehistory. "they still enjoy that natural abundance that provides them without toil and trouble with all things necessary in such profusion that they have no wish to enlarge their bountie" (Montaigne quoted in Loomba,2002,p.162).

Loomba (2002,p.162) finds exact echo of this Montaigne saying in Gonzalo's speech; Shakespeare has turned his words into a fine poetic piece.

Letters should not be known; riches, poverty,
 And use of service, none, contract, succession,
 Bourn, bound of land, tilth, vineyard, none;
 No use of metal, corn, or wine, or oil;
 No occupation, all men idle, all.
 (*The Tempest*, 2.1.156-60)

The Tempest as an Orientalist Discourse

The Tempest is an Orientalist text as exemplified by Edward Said in his ground breaking work 'Orientalism'. Edward Said has described Orientalism as purported specialist knowledge of the Orient possessed by Orientalists. *The Tempest* is a prime example in this case. Said contends that the Orientalists discuss the Orient as object and project their own prejudices, likings, dislikings on it. They codify the false myths and stories and present them as knowledge. The Orient is not important in itself, what is important is what is projected through the lenses of the Orientalist. The Orientalist sees the orient through his own jaundiced eyes and describes it with his cultural might. The orient gets narrated in

poems, essays, stories and dramas. The Orient that gets refracted through the oriental cultural productions is only western construction of the orient and not the real orient.

Colonial /Orientalist discourses are typical of discursive activity whenever they claim the right to speak for the mute and uncomprehending Orient and , in so doing, relentlessly represent it as the negative, underground image or impoverished ‘Other’ of Western rationality. (Gandhi, 1998,p 77)

Shakespeare is an ideal Orientalist in this sense. The Orientalists would generally visit the foreign lands as travelers, adventurers, and ambassadors and live among them for some time and see with their own eyes what is there. They would derive their authority from their first hand observation and knowledge. In case of Shakespeare it is all together a different scenario. Shakespeare never visited any island to personally observe and watch the island life. His depiction of the island is based on hearsay and whatever he read about such islands. He must have seen cargo ships bringing the booty from the colonized world. He must definitely have watched with interest the ‘Indian’ brought by Sir Walter Raleigh. Shakespeare’s depiction of the Indians, slaves, natives and their climate is a very potent example of how the Orientalists construct orient. As Said says during the period from middle ages to the eighteenth century the writers developed imagery, ideas, and stereotypes to describe orient in a special way. These writers included Ariosto, Milton, Marlowe, Tasso, Shakespeare and Cervantes. These works of these authors presented orient as an object of study and exploration. Through these stereotypes these writers projected their own ideological myths and assumptions. “a great deal of what was considered learned Orientalist scholarship in Europe passed ideological myths into service, even as knowledge seemed genuinely to advance” (Said, 1978,p. 63).

The Arabs have been a favourite target of the Oriental scholars. They have created so many myths about them. The Arab lands are generally presented as lands of romantic and exotic. In *The Tempest*, Shakespeare indulges in similar kind of Orientalist practice. King Alonso, Sebastian, Antonio and Gonzalo watch puppet show. After watching puppet show, Sebastian gets excited and says,

Now I will believe

That there are unicorns; that in Arabia

There is one tree, the phoenix' throne; one phoenix
At this hour reigning there.

(III.iii.22-24)

Antonio endorses Sebastian's story and says that he would swear about the truth of this story if somebody needed any proof.

Antonio.

And I'll be sworn 'tis true: travelers never did lie,
Though fools at home condemn 'em.

(III.iii.25-26)

This is a great example of Orientalism in action. Shakespeare has very credibly presented Arab land as a land of unicorns. He has projected his own aspirations on the Arab land. As this projection is work of Shakespeare it must have carried with it considerable truth value. Those who would have watched *The Tempest* must have been bemused by the speculation about the unicorns in Arab lands. The west has always has seen the orient through similar myths and has therefore never understood the reality of the orient.

Shakespeare's depiction of the island as a land full of natural resources and inhabited by the savages incapable of utilizing those natural resources is a typical Orientalist fallacy. Caliban as brute, nature, sub-human, without language, without culture and civilization and subsequently as a slave is an important Orientalist construction.

The colonial narratives abound with the accounts of cordiality and warmth with which the Europeans were received in the new lands. The natives treated them well and cooperated with them willingly. They were not hostile to them. They became hostile to them only when they realized that these Europeans were not there as guests. They must have seen through the true intentions of these people very early. It is also a known fact that the Europeans treated the natives well in the beginning. The relations worsened only when the simpleton natives realized that they would have to confront these new creatures to save themselves. The European resorted to force and brutality when they found the natives a hindrance to their designs; and exterminated them systematically. Only a few of them survived the initial cordiality.

Prospero was very cordial towards Caliban when he first arrived. He definitely needed Caliban's local knowledge to secure and fortify his position. Once this was done, there was no need of dealing Caliban with

the same affection and care. The relations were bound to suffer sooner or later. This is how Caliban describes the early cordiality between the two.

When thou cam's't first
Thou strok'st me, and made much of me; wouldst give me
Water with berries in't; and then I lov'd thee,
And show'd there all the qualities o'th'isle,
The fresh springs, brine-pits, barren place and fertile:
(I.ii.334-40)

The conflict between Prospero and Caliban which results from Caliban's failed attempt to rape Miranda is typical of the conflicts found in all the colonial narratives in which the responsibility of starting violence is blatantly put on the native people. The native people are described as having cheated and betrayed the Europeans thus providing justification to the Europeans to kill and eliminate them. Shakespeare's putting all the blame on Caliban for creating problems and starting hostilities is not innocent. It provides him with an excuse to justify the atrocities which he commits on the natives of the island. "Nearly identical tales of initial hospitality followed by 'inexplicable' violence on the part of the natives dominated the English colonial narratives of the occupation of many overseas dominions." (Seed ,2000,p.240).

It is worthwhile to recall that the Europeans first came to the subcontinent as merchants, sought acquaintance with the emperors and courtiers and then onwards set up their own commercial and political centers which eventually culminated in the colonization of the subcontinent. Once they got mastery of the subcontinent they crushed the resistant leaders and fighters, occupied the country and forced their own language and culture on the locals. The situation described in *The Tempest* is definitely different, but the basic tactics are the same.

Prospero as Prototype Colonizer

Shakespeare's magical character Prospero has come to symbolize all that the colonizer stands for. He, as a matter of fact, has become a metaphor for practices, machinations and guiles of the colonizer. His high conception of his racial superiority opens up a Pandora box which embroils Shakespeare in a tangle which can be resolved only by acknowledging that Shakespeare himself believed in the superiority of his white race and inferiority of the others and considered western

civilization embodying the universal values and virtues of human nature. Prospero is master and has Art. He knows magic and has books. He has all the gifts of civilization. He is compassionate and patronizing when he chooses to be. He controls the fate and destiny of all those who are under him. Prospero has all the qualities and traits that a colonial perpetrator had. He executes all the plans and schemes that a typical colonizer performed in order to achieve his objectives. It can be safely said that Prospero is an incarnation of colonial ideology and practices. There is nothing in colonialism that is missing in him, and there is nothing in him that is not colonial. To see Prospero in any other perspective is to deny the reality of the play.

Prospero is generally criticized for his brute treatment of Caliban and Ariel but his political acumen is generally ignored. Prospero was a trained politician with all the Machiavellian art of machination and deception. He was not simply a school master and magician. He was not a mystic and certainly not a Sufi as Bloom describes him. He had the magic and art. This art and magic was that of Machiavelli's. His handling of Caliban, Ariel and even his daughter Miranda clearly shows that he was not a simple magician or benign providence as is claimed by colonial critics.

Prospero is a trained politician who plays his cards extremely well and to good effect. He plans and maneuvers everything to his advantage. His treatment of Caliban speaks for his shrewdness. He understands his importance. He knows he is indispensable for them. The way Prospero treats Ariel is also significant. He keeps promising freedom to him, reminding him at the same time of his past captivity, thus creating fear in him and at the same time taunting him for his ingratitude. Prospero is not a benign providence, he is Machiavelli's disciple.

Books are one of the important tools present in Prospero's armory. His books are source of knowledge and symbol of authority. Books are of crucial importance in the post-colonial context. The project of colonization would never have been accomplished without the books. They were deliberately enlisted in the colonization project. They were used on the pretext of civilizing the barbarians. Books were responsible for creating inferiority complex in the natives. The teaching of these books in schools created a wonder among the native school students.

They were so impressed that they generally looked at the books of the colonizer with awe.

When Prospero arrived at the island, he brought with him his books. He used these books for teaching Miranda. Prospero as a school teacher is a powerful metaphor for the powerful metaphor. Caliban knows from the start that Prospero is nothing without his books. If his books are taken away from him, he will be finished. So when the opportunity arises, he suggests that Prospero's books should be stolen from him to render him impotent. Bhabha highlights the importance of the books in his influential essay 'Signs Taken for Wonders'. He shows how the books of the colonizer signified authority. Bhabha goes on to discuss the ambivalence and hybridity created by these books in the colonized world. Bhabha says that colonial writers have always underscored the importance of the physical presence of books in the colonized world. As he says,

It is the scenario, played out in the wild and wordless wastes of colonial India, Africa, the Caribbean, of the sudden, fortuitous discovery of the English book. It is, like all myths of origin, memorable for its balance between epiphany and enunciation. The discovery of the book is, at once, a moment of originality and authority. (Bhabha ,2004,p.102)

Caliban is certain that the source of Prospero's strength is his books. He knows that Prospero cannot be defeated unless his books are destroyed. Prospero's books are symbol of his power; and authority and source of his magic. There are quite a few important references in the play which highlight the importance of books for Prospero and Caliban. Prospero says that 'my library was dukedom large enough' (I.ii.110). When he left Naples secretly one of the possessions that he carried with him were his books. Gonzalo furnished him with his books. 'Knowing I lov'd my books, furnished me from my own library. (I.ii.165-166). As soon as he reached island he assumed the role of schoolmaster for teaching his daughter Miranda. Prospero says to Miranda, 'I, thy schoolmaster, made thee more profit, than other princess' can' (I.ii.173-174). At a later stage in the play Stephano asks Caliban to 'kiss the book'. This must have stamped the authority of 'book' on Caliban's mind. (II.ii.142). When Caliban devises a plan to murder Prospero, he considers the seizure of his books first step in this regard. He believes

that Prospero will become unarmed and defenseless if his books are seized. He says 'Having first seiz'd his book' (II.ii.87), we can break Prospero's skull. Caliban's preoccupation with books is not incidental. His nervousness about the books amply shows that these books must have played a role in his maltreatment. Caliban knows that Prospero is helpless without his books and also knows the fact that the only difference between them is that of books. As he says,

First to possess his books; for without them,
He's but a sot, as I am. (II.ii.90-91).

Caliban's anxiety for destruction of Prospero's books is his anxiety for his own freedom. He believes that he has been enslaved by books. He can win his freedom if colonizer's books are burned. He urges Stephano to 'Burn but his books'. (II.ii.93).

Prospero as Christian Missionary

Colonization was not a simple act of occupation and acquisition. It was a very complex and complicated project which required shrewdness, stratagem, and subtlety. The colonizers knew right from the beginning that they alone would not be in a position to control their colonies and that they would need the support of some elements of the colonized peoples. It was obviously not possible to control huge territories with large populations with police and army. They, therefore, developed an intermediary class which learnt their language, adopted their culture and worked for them against the interests of their own people. At the earliest stage, they brought only Christian missionaries. These Christian missionaries met varying success in various parts of the world. They were very successful in Africa but they did not meet such success in Asia where they encountered tough resistance to the civilizing mission. To complement their missionary project, they enlisted education as another excuse and accomplice. The civilizing mission in reality turned out to be a dehumanizing mission as is vouchsafed by Fanon and other critics of colonization.

In the context of *Tempest*, we find that Shakespeare treats the island as a heathen place without the benefit of religion, education and western culture. It is portrayed as pagan land waiting for Prospero for baptism. Caliban is treated as pure nature waiting for nurture. Prospero brought with him Christianity and preached it to Caliban, who seems to

have learnt the basic concepts of Christianity, though without openly embracing it. In the last stages of the play Caliban seems to have entered the Christian fold as a convert. Prospero enlists him as his responsibility when he says; “This thing of darkness/Acknowledge mine” (V.i.275-6). Caliban then speaks a Christian’s language when he says that he will ‘seek for grace’ (V.i.295). The critics contend that this phrase evokes Christian connection.

In this aspect, Caliban takes on the role of the missionary’s target: the heathen who has come to virtue through putting his own gods (Setebos) behind him, and recognized where grace lies. In this way Caliban is shown to step over the divide between the Pythagorean (and bewitched) realm of shapeshifters into the zone of conversion, which changes inner natures but not outer shape and this will perhaps save him. (Warner,2000,pp. 98-99)

Thus we see that Prospero can no longer hide himself under the masquerade of romance and providence; nor can he dupe anyone with magic of his benign words and civilizing mission. His teaching, preaching and ‘nurturing’ have been exposed to be dangerous and malicious. His magic has waned. His real identity has been revealed. He stands in the dock now but he cannot defend himself. The verdict is loud and clear. The execution of the verdict is pending and is in the hands of the post-colonial world which is still struggling to come to grips with the reality of their past.

Ariel as Comprador

Prospero’s handling of Ariel is typical of the way the colonizers handled the colonized. Colonizer did not occupy the foreign land stating explicitly their exploitative agenda and looting and plundering whatever they could, rather they devised justifications for it, the most obvious one is of course much touted Kipling’s ‘white man’s burden, the civilization project. The colonizer also believed that by occupying the lands of the natives he has not usurped their fields and properties and enslaved them; rather he has freed them from the devils of their own societies. Had he not intervened, they would have been persecuted by their own people and this usurpation was therefore emancipatory and liberating for them. The colonizer kept reminding the colonized of what he had done for them and

if he left them they would again fall a prey to the same predators of their own. This is what Prospero does when he reminds Ariel that had he not saved him he would still have been in the clutches of the witch. In a way the local rulers were all witches and devils.

Thou, my slave,
 As thou report's thyself, wast then her servant;
 And, for thou wast a spirit too delicate
 To act her earthy and abhorr'd commands,
 Refusing her grand hests, she did confine thee,
 By help of her more potent ministers
 And in her most unmitigable rage,
 Into a cloven pine; within which rift
 Imprison'd thou didst painfully remain
 A dozen years;
 (I.ii.270-280)

He further reminds Ariel of the misery he was in when he was freed from the witch by him.

Thou best know'st
 What torment I did find thee in; thy groans
 Did make wolves howl, and penetrate the breasts
 Of ever-angry bears: it was a torment
 To lay upon the damn'd, which Sycorax
 Could not again undo: it was mine art,
 When I arriv'd and heard thee, that made gape
 The pine, and let thee out.
 (I.ii.285-92)

Ariel stands for those natives who sided with the colonizer and helped him in establishing and strengthen his rule over the native lands. Ariel's complicity is metaphorical. Prospero is helpless without Ariel's help. Without Ariel's help Prospero's magic is helpless and he might not have been able to achieve his mastery of the island. Ariel stands for countless natives who worked in bureaucracy, army, police and in other departments established by the colonizer and served the colonizer so efficiently and subserviently that the colonizer managed things far too easily than he might not have otherwise.

Ariel executed Prospero's designs. He personified the qualities of Air: lightness, swift and restless motion. Prospero was fond of him.

He used very endearing epithets for him--- ‘delicate’ (1.2.272, 441) ‘quaint’ (1.2.317), ‘dainty’ (v.95), ‘tricksy’ (v.226). But when Ariel demanded freedom from Prospero he was outraged. He all of a sudden became rash, unleashed a torrent of reminders how he had saved and rescued him from the clutches of the witch. He decides to keep Ariel in his place when he remorselessly says;

I must
Once in a month recount what thou hast been,
Which thou forgett’st.
(I.ii.265-68)

Miranda: Prospero’s Subaltern

Shakespeare’s handling of her female characters has always been controversial. Critics have always focused on the heroines of his major plays and have little attention to the helpless and ‘captive’ child Miranda who is always on the mercy of his father, Prospero. Miranda is treated as captive child. She is a romantic figure who lives in dreams and imaginations and sees the world through his father’s eyes. She is denied independent personality and existence. She has no choice and no role to play. Except for her altercation with Caliban on the issue of language, she remains practically silent on the important issues. She is treated as an object of affection and desire. She is an object of affection for Prospero and object of desire for Caliban. Her only importance in the play is in relation to other male characters. She is Prospero’s daughter. She is Caliban’s object of desire who wants to rape her for peopling the island. The irony is that even Caliban’s desire for her is not for her. He wants to rape her only to people the island. She is described as a child who grows only to be a maid waiting to be married. She is made to see no other role in her own life. In Spivak’s terms, Miranda is a subaltern who has no voice, no role. She is dumb and silent, ready to follow the instructions of her father and carry out his plans of her marriage.

But Miranda is lucky. She does not belong to the Third World. Her self image has not been battered by the experience of colonization. She herself is colonizer. So she is not doubly colonized as the women of the third world are. However she is victim of western patriarchy and phallogocentrism. She is colonized by the western discourses and she is the ‘Other’ of the western society, ‘Other’ with capital ‘O’.

Spivak derides the representational systems which misrepresent the women and construct her as subaltern.

Between patriarchy and imperialism, subject-constitution and object-formation, the figure of the woman disappears, not into a pristine nothingness, but a violent shuttling which is the displaced figuration of the 'third-world woman' caught between tradition and modernization. (Spivak, 1988 quoted in Gandhi, 1998, p. 89)

Miranda suffers from displaced figuration as an object of affection and as an object of desire between men who take her for granted.

The Question of Attempted Rape of Miranda

George Lamming has questioned the authenticity of the reported attempt of Caliban to rape Miranda. He says that the attempt is only reported and not enacted. He questions Prospero's impartiality and suggests that it might have been a Miranda's dream and her accusation could be false. He further says that the way Caliban is described as half man and half animal, he might have thought of eating her instead of raping her. Hulme says in this regard "Such speculation slights the 'colonial other' only if Caliban is assumed to be an autonomous individual represented by Shakespeare rather than a literary character productively by means discursive" (Hulme, 2000, p. 46).

The critics have also raised the 'Specter of Incest' (Goldberg, 2004.) "Did Caliban really try to lay her? This is a case where the body, in its consequence, is our only guide. Only the body could establish the truth; for if Miranda were made pregnant" (cited in Goldberg, 2004, p. 20). It is suggested that as Caliban did not actually rape Miranda and it was probably Prospero's incestuous thoughts which were thrust on Caliban.

The post-colonial critics have ripped apart the structure of *The Tempest* so destructively that it will not be possible for the Shakespearean apologists to piece it together in its pre-postcolonial condition. Prospero from a benign, providence has been exposed to be a liar. He thrust his own incestuous desire on Caliban to hide his own incestuous desires. Prospero was aware of Miranda's beauty and must have discussed it with Caliban who testifies that "he himself/Calls her a nonpareil." (III.ii.97). Prospero describes Miranda's beauty in such terms

as one would not expect from a father. Even Ferdinand must have been bemused by this description because Prospero has to assure him that he is not boasting off.

O Ferdinand,
Do not smile at me that I boast her off,
For thou shalt find she will outstrip all praise
And make it halt behind her. (IV.i.8-11)

If the words speak the unconscious then the word 'outstrip' can not be ignored. Prospero must have been thinking on these lines. Prospero seems to be obsessed with Miranda's virginity. He anticipates that she will lose it to Ferdinand, perhaps he is jealous of him.

As he says to Ferdinand,

Take my daughter, But if thou dost break her virgin-knot before
All sanctimonious ceremonies may
With full and holy rite be ministered,
No Sweet aspersion shall the heavens let fall,
To make this contract grow; but barren hate,
Sour-eyed disdain, and discord, shall bestrew
The union of your bed with weeds so loathly
That you shall hate it both.

(IV.i)

Paul Kiernan has given the modern version of these lines as

Prospero: Take my daughter, but if you break her virginal membrane before all sacred ceremonies are carried out with full and holy ritual, no sweet-tasting showers of semen shall the heavens let fall to make this marriage grow. Barren hate, cruel-eyed disdain and discord shall be strewn on the union of your semen with weeds so abhorrent that you shall both ending up hating to have sex. (Kiernan, 2006, p. 282).

Commenting on these lines Kiernan says, "in *The Tempest* a daughter's virginity is shown to be valuable commodity; a part of a father's dream of dynasty" (Kiernan, 2006, p. 281). His very mention of Miranda's rape suggests that he was thinking of Miranda's suitability for rape at least. Caliban being animal, as described by him, could not have been a probable rapist. Only Prospero could have raped her. If Caliban was capable of raping Miranda, then he was a man and not monster as he has been repeatedly declared in the play.

Prospero has projected onto Caliban his own desire and has then painted it black, as the desire of the other. This one way “the lie” is formed, and it rhymes with that other lie: that Caliban is a deformed, languageless monster who would naturally rape his daughter.(Goldberg,2004,p.21).

Caliban’s attempted rape of Miranda is potentially very explosive. His desire to rape Miranda and have his offsprings through her is a very intriguing issue. As Caliban says; ‘Thou didst prevent me –I had peopled else/ the island with Calibans’ (I.ii.348-9). Had Caliban succeeded in raping Miranda and peopling the island with Calibans, Prospero’s purpose of colonizing the island would have been jeopardized. The colonizers wanted to exterminate the natives. An increase in population of the colonized would have been suicidal for them. The Europeans themselves wanted to people the islands. That was the reason Prospero was so anxious to prevent the rape.

Shakespeare was well aware of all the subtle politics of colonization of his time. Had he not been, he would not have told a colonial tale with such perfection.

Shakespeare therefore imputed to Caliban a motive for the attempted rape that reflects the specifically English desire for ‘peopling’. Caliban is rendered guilty of what were in reality English colonial ambitions.(Seed, 2004, p. 205).

The fear of miscegenation was also there. It would have mixed the white’s blood with the native’s, which was not acceptable to the Europeans at least at that stage. There is another aspect of this ‘rape’ which deserves equal attention. Caliban’s attempt at rape is insignificant in terms of its consequences when compared with Prospero’s rape of the whole of island. Prospero raped the whole island by usurping it, enslaving its inhabitants and exploiting all the natural resources. He, thus, molested the whole of island. History is witness to the systematic rape of the colonized women by the colonizers. The abandoned off springs of rape are everywhere in the colonized world; helpless and clueless to their identity and destiny.

The Tempest: A Dialectic of Hybridity and Ambivalence

Critics contend that Caliban as hybrid is the representative of the hybrid condition of the post-colonial world. The colonization has displaced the

culture and identity of the colonized people for ever. It has become a fact of life. Nostalgia for pre-colonial culture and identity is only a romantic's dream. It is not possible because culture is not fixed and static and is always in the process of change and growth. Critics have rejected 'nativism' as untenable. The post-colonial world has to handle this problem with care and vision. Total rejection of the west's culture and language is impossible both theoretically and practically. The globalization and neocolonialism in the wake of American imperialism further strengthen the hold of the western culture. It means that the post-colonial world will have to act with greater resolve and determination to protect their cultures and languages.

Critics like Bhabha insist that Hybridity and ambivalence are characteristic of all cultures including both the colonizer and the colonized. There is always an ambivalent space available which provides opportunities for asserting the cultural difference. Bhabha calls Hybridity 'Third Space'. According to him, "It is that Third Space, though unrepresentable in itself, which constitutes the discursive conditions of enunciation that ensure that the meaning and symbols of culture have no primordial unity or fixity; that even the same signs can be appropriated, translated, rehistoricized and read anew" (Bhabha,2004,p.37). Bhabha further highlights the scope of hybridity when he says

It is significant that the productive capacities of this Third Space have a colonial or postcolonial provenance...the theoretical recognition of the split –space of enunciation may open the way to conceptualizing an international culture, based not on the exoticism of multiculturalism or the diversity of cultures but on the inscription and articulation of culture's hybridity. (Bhabha,2004,p. 38)

Robert Young also contends that hybridity has a subversive potential as it can be applied for resistance. He says in the post-colonial context that 'Hybridity has been deployed against the very culture that invented it' (Young,1995,p. 23).

The resistance on part of Caliban marks the failure of colonizer's civilizing mission. It shows that the colonizer despite its military conquest and cultural hegemony was unable to suppress the will of the colonized who always retained their own culture and never fully immersed themselves in the culture of the colonizer. The colonized

people may have been forced to behave ambivalently towards the colonizer exhibiting hate –love relation; they actually never fully surrendered to the western culture.

The postcolonial reading of *The Tempest* amply establishes Shakespeare's complicity in the colonization project. He was not the innocent exponent of human nature. It is not possible to study Shakespeare without questioning his role in the construction of the social, cultural, political and racial prejudices in his plays. Especially *The Tempest* cannot be studied ignoring post-colonial context because this is what sustains it. As Jyotsna Singh says;

Whether one considers *The Tempest* as an allegory of Caliban's liberation or of Prospero's colonial paternalism, post-colonial readings of the play's reception in the third world clearly establish that we can no longer recuperate *The Tempest* as a historically 'innocent' text, uncorrupted by later historical readings. (Singh,2003,p.503)

Conclusion

The Tempest is the most significant text in the postcolonial context. No other text of any other author has created so much controversy. This text has become the symbol of postcolonial resistance and is emblematic of the defiance and subversive practices that have developed in the third world regarding Shakespeare's colonial politics. *The Tempest* covers the whole domain of postcoloniality. It is orientalist play with negative stereotypes about the orient. Stephano and Trinculo talk of unicorns in Arab lands. Prospero is a typical colonizer. He is a teacher, master and politician. He is Machiavelli's disciple. He uses deception and subterfuge to strengthen his rule and prolong his reign. Ariel represents comprador class which worked for the colonizer. Prospero brought with him his religion, language and culture. He teaches Caliban Christian values. He and Miranda teach Caliban their language so that he could execute their orders efficiently. They claim to have civilized and humanized the barbarian. The gift of language was the main tool of the colonizer. It was taught to the colonized people in a very systematic way. In some African countries the colonizers taught their language with force and repression. Caliban learns the language of the colonizer and appropriates it and uses it to curse and answer back to the colonizer. Caliban's curse becomes the

slogan of the postcolonial world. Caliban's reported attempt to rape Miranda is seen variously by the postcolonial world. It is seen as act of subversion and resistance. Some critics suggest that Prospero has imputed his ambition of peopling the island to Caliban. Miranda is Spivak's subaltern. She is the victim of patriarchal society. The Tempest is thus a comprehensive parable of postcolonial theory.

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PAK-AFGHAN RELATIONS: A HISTORICAL ANALYSIS

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Abstract

It is evident from history that Pakistan and Afghanistan have common religion, race ethnicity and geographical location. But it is irony that relations between two Islamic countries have never been the soft, rather remained at odds since the emergence of Pakistan. The relationship went through many ups and down in the past decades. The fragile and delicate relationships between the two neighbors are described as challenging. Third parties like USA and European Union have tried to bridge the gap of trust deficit between these two countries and to improve the working relationship. Both the countries are in a great turmoil in the changed regional context of past 9/11 events, which have far reaching impacts and significance in history. Pakistan had to revisit her Afghan policy and renew its diplomatic ties with Afghanistan in the post 9/11 scenario.

Key Words: Pakistan, Afghanistan, 9/11, terrorism, USA,

Introduction

The history of strained relations, between Pakistan and Afghanistan began in the early nineteenth century, when Mr. McNaughton a British official was succeeded to get the Lahore agreement signed in July 1938, between the Sikh Government (Lahore Darbar) and an exiled Afghan prince, Shah Shuja. The agreement was counter signed by the British Indian ruler at that time (Wakman, 1985:33-34). According to this agreement the Sikh ruler got rights of those areas which are presently part of Pakistan and are claimed by Afghanistan after partition of India in 1947. This claim was defended by the historical fact that Afghanistan at one time in history was ruled over this area.

Actually this demand of Afghanistan was based on her desire to gain access of the Arabian Sea. Afghan leadership wished to annex this area but was not in a position to implement this desire in practice. The issue of Pakhtunistan has remained major factors of tension between the two countries since that time. The Pak-Afghan relations may be assessed and reviewed in a better way in the following four phases:-

a. History of Pak-Afghan Relations (1947-1978)

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- b. History of Pak-Afghan Relations (1978-1989)
- c. Relation between Afghanistan and Pakistan during Soviet Withdrawal
- d. Relation between Afghanistan and Pakistan post Soviet Withdrawal

Historical Analysis

(a) History of Pak- Afghan Relation (1947-1978)

Pak-Afghan border remained the main issue in this period. The relation between two countries passed through different critical phases since the emergence of Pakistan in 1947.

- The closure of Pak-Afghan border in 1948.
- Pakistan Prime Minister Liaqat Ali Khan was killed by an Afghan national in 1951.
- Era of Muhammad Dawood, who became Prime Minister of Afghanistan in 1953 and remains in the office till 1963. He was a great supporter of Pakhtunistan.
- Pakistan joint American military pacts , South east Asian treaty organization (SEATO) and central treaty organization(CENTO) in 1954 and 1955 respectively
- Dawood had to resign in March 1963 in the context of promulgation of new Afghan constitution which barred immediately of members of king Zahir's family from participation in the government. (Emadi, 1997:10) and the relation between Pakistan and Afghanistan became normal up till to some extent after it. The issue of pakhtunistan went in back ground, and forces of Afghanistan on Pakistan issue have been reduced.
- Pak-Afghan relation witnessed history, when Afghanistan stood by Pakistan during the Indo Pak war of 1965.
- King Zahir Shah of Afghanistan visited Pakistan in 1965. The visit brought the two countries close to each other on diplomatic points.
- Pakistan abolished one unit on April 1970, by which the country's administration once more divided into four Provinces. In the context of these developments, the hostility between two countries was reinforced.
- So Afghanistan remained neutral in Indo Pak-war in 1971.
- The Ex-Prime Minister Muhammad Dawood came into power again in 1973, resulting in pessimistic developments regarding Pak-Afghan relations, as he had been a staunch supporter of

Pakhtunistan. The Afghan military was activated for war games in Nangarhar Province near Pakistani border in winter of 1974-75, during his regime. The armed insurgencies also started in Baluchistan and Northern Western Frontier Province (NWFP) in this time period.

- Pakistan launched a military operation in early 70's to counter the insurgency in Baluchistan. Pakistan accused Afghanistan for her connection with insurgencies during this military operation from May 1973 to October 1974. (O'Balance, 2002:81). According to some reporters, it is stated that about 5000 Afghans were provided training in secret military camps during 1973-1975. (Weinbacem, 1974:5). The communist nature of Dawood administration was responsible for the strained relations. The economic condition of Afghanistan forced Dawood administration to make efforts for reconciliation with Pakistan.
- Another important development took place, when Pakistani Prime Minister Zulfikar Ali Bhutto visited Afghanistan in June 1976 which was followed by Dawood's visit to Pakistan after two months. Consequently the tension between two countries over the issue of Pakhtunistan diffused to some extent.
- The relation between two countries got better in the context of release of Abdul Ghafar Khan Pro-Afghan leader by Bhutto in 1977.

(b) History of Pak- Afghan Relation (1978-1979)

The USSR's invasion in Afghanistan in December 1979 complicated the situation on Pakistan border resulting in changed geo-political situation of the region and Pakistan became a frontline state.

Pakistan had to defend its boundaries for which she was indirectly involved in fighting war with American Assistance. Pakistan graciously opened its borders in the spirits of Islamic brotherhood to help Afghan people in this complicated and critical stage of Afghanistan history. Pakistan provided shelter to 3.2 million Afghan refugees. On the other hand Pakistan had to suffer with Kalashnikov, drug and crime culture in its society when Pakistan's alliance with Taliban formed the most powerful external influence in Afghanistan. Resultantly, the Tehrik-e-Taliban (The Taliban Movement) was created in Pakistan,

USSR's invasion in Afghanistan was taken as a geo-strategic threat not only to Pakistan but to the Persian Gulf also. America was closely watching these new developments and she increased her interest in this region. Eventually Pakistan played a key player role in this international political game. An aid worth amount \$ 400 million was offered by USA to Pakistan which was rejected by Pakistani President considering it a very trivial amount.

Bill Clinton became president of USA in 1981. He took a very tough anti communist stance after taking into confidence American congress he got approved an amount of worth \$3.2 billion for a five year military aid program for Pakistan (Kun, 1996:18).

This period of Pak Afghan relation is dominated by Afghan jihad there were strong intelligence ties between America Central Intelligence Agencies (CIA) and Pakistan's Inter Services Intelligence (ISI) to provide assistance to anti Soviet forces in Afghanistan. The assistance that provided by USA was under the umbrella of a program entitled Operation Cyclone.

A plenty of group of "Mujahedeen" from more than 70 countries of the world, volunteered to help the Afghan Mujahedeen in Afghanistan.

(c) Soviet Withdrawal

In April 1988 there happened Geneva Accord, by the active involvement of the United Nations which paved the way for the withdrawal of Soviet Union from Afghanistan on May 15, 1988, when last Soviet soldier crossed Oxus River. Consequently Pakistan got a great geo-political victory. Tremendous aid both economically and military were given to Mujahedeen by USA, as per American official policy. The Cold War ended with withdrawal of Soviet force from Afghanistan, it was the prime objective of USA to weaken USSR in Afghanistan for which she supported the resistance in Afghanistan through Pakistan. So Afghanistan became a blend of different factions and the Afghan society presented the scene of a warring society. Different warring groups began to fight each other. On the other side president of Pakistan, Muhammad Zia-ul-Haq died on August 17, 1988. Furthermore after the withdrawal of USSR, CIA reduced its interest in Afghanistan. After the death of president Zia-ul-Haq, the late Benazir Bhutto became the Prime Minister of Pakistan; she didn't favor free hand to ISI without USA's assistance. Contrarily Pakistan army wanted to have a control on Afghanistan.

(d) Post Soviet Withdrawal Era

After withdrawal from Afghanistan the Soviet Union disintegrated. Consequently newly emerged independent states of central Asia, attracted Pakistan as a greater economic market. This newly emerged market was not only beneficial for Pakistan but also for Europe and America. Pakistan devised a new strategy in the context of new developments taken place in this region. As in the cold war period, Pakistan's focus was on the issue of Pakhtunistan and transit trade. End of cold war resulted in the reduction of tension between Pakistan and Afghanistan, and made the two countries long terms ally of each other. Pakistani president politicized Islam in this specific period.

In the subsequent events, Afghanistan was caught up in a very difficult situation. Fighting army different warring factions continued as they didn't agree on stable power sharing arrangements. After the end of war, Pak Islamic doctrine in Pakistan was no more successful. While on the other side Pakistan readily recognized. The newly emerged central Asia Republics (CARS) without any delay keeping in view the economic benefits and interests at that that point of time. Pakistan sensed that it was need of the honor to have a friendly regime in Afghanistan. In the meanwhile Taliban appeared unexpectedly on the scene and gained considerable victory, Pakistan fully supported Taliban administration in Afghanistan. It has been the earnest desire of Pakistan to have friendly and peaceful relations with its western neighbor Afghanistan so they both could meet the different challenges in befitting manners. Its great example is Pakistan's role in the context of Soviet Union Invasion in 1979 in Afghanistan. Pakistan fully supported Afghanistan for its entry into (SAARC) while opposed India Recently Afghanistan's entry into SAARC is primarily indebted to Indian support behind the scene (Spotlight on Regional Affairs, 2007).

Boon Agreement proved the way for the establishment of interim government in Afghanistan. The agreement in this regard was signed in Bonn, Germany on December 5, 2001 after the fall of Taliban regime in Afghanistan. The interim government got established on December 22, 2001 under President Hamid Karzai, who had to rebuild a land destroyed by war, hatred and hunger. Since that time, Pakistan and Afghanistan are actively engaged in a very good diplomatic relations. Pakistan has provided assistance in the reconstruction and rehabilitation of

Afghanistan. Moreover, Pakistan has deployed its 80,000 troops along Pak-Afghan border to check the insurgents and in order to counter the terrorist element. Thus, Pakistan has tried to secure the border areas and to establish peace and stability in the war torn country.

Economic Relations:

Afghanistan being the land locked country, so it has depended on Pakistan since 1947 regarding trade to other countries of world. Pak-Afghan bilateral trade increased to billion dollars in 2006 against just three million dollar in 2002(Pakistan Horizon, 2000).

Pakistan and Afghanistan established joint commission in 2002 to explore new avenues to strengthen their trade ties and chalk out such plans which pave the way for economic cooperation and collaboration.

An effort was made to start exportation of gas and oil from Turkmenistan to Pakistan through Afghanistan in Taliban regime. There are still possibilities for the establishment of this gas pipeline. The exportation of gas from Uzbek and Turkmen gas fields to Pakistan through Afghanistan can be very helpful for mutual Pak-Afghan relations.

Railway line is another area, where the two countries are on the verge of cooperation. A railway line in this regard is being planned from Chaman to Kandahar.

Different other measures are being taken by both the countries in a bid to strengthen the matured relations. These measures include the revival of transit trade agreement and signing of an investment protection treaty. The biggest step of cooperation is the signing of Memorandum of Understanding (MoU) for the construction of highways in Afghanistan. For the enhancement of economic activities between two countries different branches of the Pakistani banks are proposed to be established in Afghanistan while the construction of railway lines from Chaman to Spin Boldak and between Chaman and Kandahar are also under consideration.

Areas of Hostility

Despite being the Muslim country Afghanistan's attitude towards Pakistan has remained very hostile since the early days of

Pakistan's inception. A big example in their regard is the strongest opposition from Afghanistan, regarding Pakistan's entry into United Nations.

The other area of hostility was the promulgation of hostile propaganda in the media against Pakistan. Actually these tactics were used to pressurize Pakistan to accede to the demand of Pakhtunistan. Soviet Union and India were supporting Afghanistan behind the scene in this regard. Apart from these areas there are many other avenues in which the hostility has resulted in the adverse impacts on the bilateral relations of both the countries. Following are the most important areas of hostility.

1. Border Issue

Although Pak-Afghan relations are passing through a critical stage in the recent times yet these are needed to be comprehended in the context of hundred years' history. The history of hostility started even before the emergence of Pakistan. As in 1893 Afghan Ameer Abdul Rehman signed an agreement with British Government of India to determine the boundary lines, resulted in the formation of Durand line. This line is still bone of contention between the two countries. So boarder issue between these two countries is the first and foremost factor of hostility. Afghanistan has not admitted the ground reality of the 2640 km long Durand Line as the official boundary line between the two countries. It looks very dejected as there is no hope of settlement of this issue in future as the claim of both the countries is based on two different maps of Durand Line. Pakistan's stance is based on a British map while Afghanistan uses a Russian map drawn decades ago. (www.afghan.com)

2. Joining of Different Camps

The history of cold war era reveals that the Soviet Union and America had built the roads and trained military officers in their respective sphere of influence round the globe. Although Afghanistan was under Soviet influence, yet it received more than 1 billion of economic aid from both the super powers. It is interesting to find out that thousands of Afghan military officers' joint military colleges in Soviet Union, while a good number of Afghani military officers got training in America (Robin, 1996:71)

On the other hand, Pakistan became an ally of USA and played its active role as a member of American security alliance. Soviet Union

increased its influence on Afghanistan in 1952 and helped it in exploring oil (Ma'arroof, 1990). At the same time USA was trying to contain the expansion of communism in the world and particularly in South Asian Region. Resultantly, USA initiated the process of building good diplomatic relations with those countries which had geographical link with China and Soviet Union.

Following two developments in this scenario are needed to be understood in encompassing the Pak-Afghan relations.

- a) According to nearly devised policy in 1954, The USA decided to give substantial military assistance to Pakistan.
- b) While another importance event took place in 1955, when Pakistan declared its western part of the country into one unit. Afghanistan showed a great displeasure on this decision and as a reaction Pakistan's embassy in Kabul and its consulate in Jalalabad and Kandahar were attacked. Consequently Pakistan banned Afghan transit trade and closed its border with Afghanistan. Soviet Union sensed to cash this political scenario and it announced to fully support Afghanistan on the issue of Pakhtunistan. Soviet Union took the notice of the region seriously and tried to resist the American interests that were thriving through CENTO and Regional Cooperation for Development (RCD).

3. Indian Factor

Pak-Afghan relations have greatly affected by Afghanistan's friendship with India. India being the arch rival of Pakistan has always tried to use her influence to create the trust deficit between Pakistan and Afghanistan. India is playing its negative role in this regard in the recent situation too. (Masood, 2007)

There were two major forces in Afghanistan before the incident of 9/11 namely Taliban and Northern Alliance. India favored Northern Alliance while Pakistan was favoring Taliban. After the fall of Taliban the changed political scenario gave opportunities to India to increase its influence on Afghanistan. In a bid to do so Indian Prime Minister Manmohan Singh officially visited Afghanistan in September, 2005 (Pakistan Horizon, 2006).

Consequently India's role has been very crucial in the post Taliban Afghanistan. In this context Pakistan's apprehensions regarding different nationalistic terrorist activities in Baluchistan are based on the reports that confirm the strong connections of these activities with newly

opened Indian consulates in Kandahar, Mazar-i-Sharif and Jalalabad. Pakistan has shown its concern on this situation and demanded the afghan Government to stop India in establishing its consulates in the neighboring province of Pakistan.

4. Transit Trade Issue

A plenty of cross border operations have been taken place up till now, under the Afghan transit trade agreement (ATTA) between Pakistan and Afghanistan. The treaty was signed in 1965, but its implementation could not be made possible, on the basis of Pakistani Government logic behind it that it was trying to control the list of items that the afghans can put through Pakistan due to wide spread smuggling from Afghanistan.

Afghanistan being a land locked country is encircled by mountains from all sides. Its Southern boundaries are joined with Pakistan and Iran and it is considered a gateway to central Asia. Once it was known as buffer state between British India and Soviet Union at the time of British rule in India. Afghanistan is highly indebted to build good relations with her neighbor to maintain its supply line. In this regard past Afghani Governments roles are debatable due to following two reasons in the content of Soviet Union influence on Afghanistan.

- a. Transit plan was given secondary importance in Pak-Afghan Relations.
- b. The transit was linked with the resolution of Pakhtunistan issue.

This is the ground reality that the most of the trade of Afghanistan is carried out through Pakistan. Both of the countries are bound to establish good relations with each other, which guarantee the better future of both countries.

5. Drug Factor

The biggest obstacle in the good relations between Pakistan and Afghanistan is the drug factor. The drug culture came into Pakistan, when a large bulk of Afghan refugees came into Pakistan during Soviet Union's invasion in Afghanistan. It is to be noted here that Afghanistan has become the largest Norco state after Colombia and South America (Nuri, 2007).

Pakistan has gone through tremendous economic pressure due to a large number of afghan refugees in Pakistan. Reports reveal that after the emergence of the Golden Crescent, Pakistan has been reported as the 2nd largest opium producing country; hence internationally drug

trafficking and crime syndicates are disturbing in both Pakistan and Afghanistan (Nojumi, 2002:185).

But after the US-led coalition strike on Afghanistan, important development in this regard has taken place, the establishment of counter Narcotics working group among USA, Pakistan and Afghanistan to facilitate the discussion among these parties on the narcotics issue.

6. Refugees Problem

Pakistan has been suffering from huge economic crises after the arrival of large Afghan refugees Since the Soviet Invasion in Afghanistan. Although, the situation in Afghanistan is better now, yet still there is a burden of 2.6 million refugees on Pakistan. For repatriation of Afghan refugees an agreement was signed by United Nation High Commission for Refugees (UNHCR) in 2003, but it has not been implemented so far.

7. Terrorism and Cross Border Infiltration

After the 9/11 incident in America, the Whole scenario of this region changed drastically. The 9/11 terrorist attack changed the global political scenario and this change bound many countries to counter it. Consequently new alliances emerged but the changed global history put the world under a new trial. As in the post cold war era, international security system was challenged (Nojumi, 2002:221).

Being the immediate neighbor of Afghanistan and having a great influence on Taliban administration there. Pakistan had to face tremendous pressure from America. The pressure exerted on Pakistan includes a list of seven demands. Pakistan agreed to all these demands. Pakistan provided assistance of opening air space, ports and military bases for launching the possible attacks on Afghanistan. "We stood with the United States and we stand with the entire world in opposing terrorism yet we face threats from within and without" (Musharaf, 2006:222).

Pakistan was forced to standby USA, as it was made simply very clear by Washington that terrorism was really a great threat and neutrality could not be an option in this regard. The situation turned against Taliban for the first time in Taliban's history, they faced enemies wherever they looked. All these developments led to US-led coalition strike on Afghanistan on October 7, 2001. Consequently, Taliban were

defeated and so their elimination paved the way for the establishment of an interim government in Afghanistan.

Taliban had lost the control of Afghanistan and the new interim government was formed under the president-ship of Hamid Karzai. The incident of 9/11 brought a sense of insecurity in the comity of the nations of the world. This insecurity was particularly felt in those countries, suspected of associated with Terrorism but also in all other countries situated in that region. The whole situation of the global political scenario, implicated the revisit of USA's policy after 9/11 incident in her best interests, hence Pakistan was once again engaged as the US partner in the fight against terrorism. Pakistan was asked to cooperate USA in hunting down those terrorists which were held responsible for carrying out 9/11 attacks. For the implementation of new strategy, USA actively contacted Pakistan for her future international political designs.

In this regard USA secretary of state Colin Powel telephoned Pakistani President Musharraf and dictated what to do in Afghanistan. A list of seven demands was presented to Pakistan on September 13, 2001. In these critical circumstances, Pakistan had to agree all the US's demands because the 9/11 incident put Pakistan between the devil and blue sea. The USA's pressure on Pakistan resulted in its policy change towards Afghanistan. Taliban, the administrative of Afghanistan were considered as strategic liability rather than an asset. It was clearly acknowledged by Pakistan president Musharraf in an address to the nation on September 19, 2001. Musharraf said, "At this juncture, I am warred about Pakistan only" and so "I give top priority to the defense of Pakistan. Defense of another country comes later". Pakistan dissociated herself from Taliban and decided to provide all sorts of logistic and information assistance to USA for military campaign against Taliban and Al-quaeda in Afghanistan. Pakistan provided its military air bases to USA in launching aerial attacks on Afghanistan. Pakistan faced extremely grim situation domestically in this regard. Pakistan's role was of a frontline state in the American campaign Operation Enduring Freedom (OEF). Pakistan's significance in this context was not only due to geographical proximity to Afghanistan, but also because of being one of those three countries who had recognized Taliban administration along with kingdom of Saudi Arabia and United Arab Emirates.

Pakistan was criticized vigorously within Pakistan for its so readily cooperation to the United States without gaining any sufficient compensation. Although Pakistan's focus is on one point agenda of war on terrorism, yet it is the need of the hour that this situation may be used for the improved relationship with Afghanistan in the broader sense for the settlement of all outstanding issues and other measures for the better future of the two countries. Pakistan has acted swiftly in the war on terrorism resultantly many Al-Qaeda leaders have been killed by Pakistani security or law enforcement Agencies on the basis of information given by American intelligence.

On the other hand USA's role has been very dubious. Contrarily to Pakistan's cooperation, USA acted unilaterally inside Pakistani territory on some occasions. These unilateral strikes failed to achieve USA's objectives most of the times and often caused civil casualties and loss of property on Pakistan's part. An evident in this regard is the incident of January 13, 2006, in which 13 innocent people were killed in USA air strike (Dawn, 2006). While the biggest unilateral action is killing of Usama Bin Ladin after disrespecting Pakistan's geographical boundaries on May 02, 2011. This action has created a trust deficit between USA and Pakistan. Hence in these circumstances Pak-US strained relations Pak-Afghan relations have been also affected.

Bonn Conference

An international conference held in Bonn, Germany on November 27, 2001 under the aegis of United Nations in a bid to the transition to democracy in the war torn Afghanistan. The outcome of the conference paved the way for the establishment of an interim government in Afghanistan. The fundamental rights of the Afghan people were acknowledged to freely determine their own future in accordance with the principles of Islam, democracy, pluralism and social justice. Consequent upon the recommendations of the Bonn Conference, the election of the delegations of the Loya Jirga held in Kabul from June 13-16, 2002. Hamid Karzai became the elected president of Afghanistan in this Jirga. All these circumstances have great implications in the future of Afghanistan.

- Explicit end of Monarch's political rule in the country.

- Ex-president Rabbani was no more on the political scene and his political demise signified the devastation of Political Islam.

Islamic fundamentalism vanished up to some extent in Afghan society after the fall of Taliban.

These developments in the both countries Pakistan and Afghanistan made them front line states. Both the countries became key players in the global coalition against terrorism. Pakistan reinforced its security arrangements on Pak-Afghan border. Furthermore Pakistan launched military operation gradually in its tribal areas and Mohammad agency in this regard was the last target (Rizvi, 2003).

The whole scenario favored following parties to achieve their objective:

- (a). Those elements of Afghanistan administration who were the part of Northern Alliance in the Taliban's administration time before 9/11.
- (b). The Tribal leaders, Tajo's and Uzbeks Pakhtuns created troubles for Pakistan, who were randomly residing in the tribal areas of Pakistan.

All the above mentioned elements have shown their resentment time and again against Pakistan. Particularly the elements of Northern Alliance are pro-Indian and they pressurize Pakistan tactfully in these critical circumstances.

In this new situation, Pakistan was tactfully pressurized. These conflicts and the role of Afghanistan reminds pre-1979 era, regarding Pak-Afghan relations. It is an irony of the time that despite of all assistance from Pakistan, Hamid Karzai Afghan president openly blamed Pakistan for all the troubles in the region.

Moreover, the tribal leaders of Afghanistan have played a very negative role. Hence the relations between Pakistan and Afghanistan have been deteriorated.

Conclusion

It is said that the peace of the world is linked with the peace in Afghanistan. Contemporary historians are of the view that Afghanistan is the heart of Asia, when the heart is working efficiently, the whole body (i.e. region) shall be energetic and strengthened. The incident of 9/11 has proved to be turning point for the mutual relations of both Pakistan and Afghanistan. The trade between countries has been unabated and Pakistan has been providing the transit trade facilities to Afghanistan.

Pakistan has opened its seaports for trade facilities to landlocked Afghanistan

Keeping in view the changed international political challenges and the volatile situation of the region, there is a dire need for the improved Pak-Afghan relations. Some confidence building measures (CBMs) are needed to be taken by Pakistan and Afghanistan on the pattern of recent Indo-Pak relations. Their mutual co-operation in the fields of peace, science, politics, culture and economic matters can be beneficial for each other. The in-depth analysis of the present situation and scenario reflect that the conflict between the two countries is based on the Afghanistan's allegations that Pakistan supports cross-broader insurgency. Ground realities are alarming as both the countries are facing serious challenges of integrity and grim future prospects in the present situation. It is believed that Pakistan's role in Afghanistan can largely be determined by bring peace and tranquility in its troubled tribal areas and its provinces; KhybrPakhtunkhaw, and Blochistan.

Following measures may be very helpful in achieving these results.

1. Economic and political cooperation between the two countries may become the hub of economic activities in all over Asia due to their geographical locations.
2. Another area, which is crucial for better future of the two countries based on the winning of heads and hearts of the common people of the two countries. Pakistan may start some aid program for the facilities of general public in Afghanistan as started by India like IndraGhandi Hospital, Habiba College in Kabul and Afghan National Parliament.
3. Efforts by both sides are needed for the repatriation of 2.6 million Afghan refugees in Pakistan.
4. Foreign funding from few Gulf countries to Afghanistan and tribal areas of Pakistan, need to be abandoned for the establishment of peace and harmony in the religion.
5. On the other it is the need of the hour that western countries' interference in Afghanistan should be checked.
6. There is a great responsibility on the media of both the countries to play an effective role to resolve the mutual conflicts and hence be harbingers of good future of the entire region.

7. Dialogues need to be carried on continuously, between the two countries through Pak-Afghan Jirga.
8. China may play a good role as a mediator between the two countries to overcome their differences.

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MEDIA ETHICS AND RESPONSIBILITY: ANALYSIS OF GEO NEWS AND ARY NEWS' COVERAGE ON HAMID MIR'S ISSUE

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Abstract

The news regarding the attack on journalist Hamid Mir had been reported on every TV channel in Pakistan. Geo News, allegedly distinguished itself in coverage, aimed at maligning and defaming Director General (DG) of Inter-Services Intelligence (ISI) by repeatedly flashing his picture on the Breaking news broadcast for at least eight hours on April 19, 2014. Following this onslaught, ARY News resorted to counter the Geo News contents. Research aims to investigate deviation from Pakistan Electronic Media Regulatory Authority (PEMRA) Codes of Conduct, ethics, moral principles and responsibilities in their news and current affairs programs coverage taking Hamid Mir episode as a case? Data analyzed through percentage distribution and on NTSYS pc. For the hierarchical cluster analysis, UPGMA (Unweight Pair Group Method with Arithmetic Mean) method was applied through the software, NTSYS. Result indicates that both the channels has had violated some of the PEMRA's Code of Conduct.

Key Words: Ethics education, social responsibility, media

Introduction

The role of the media, the Fourth Estate, as an influencer of public opinion has always been recognized by governments. Media freedom is generally accepted as a corner stone of modern democratic society. However there is also an acute awareness that the media should be responsible in what and how it reports and also clearly distinguish disseminating information from analysis and opinions (Ravi, 2014). Freedom has an obvious claim to be considered as the basic principle of any theory of public communication, from which other benefits should flow. The most central concept in media theory relating to information quality has probably been that of objectivity, especially as applied to news information (Mc Quail, 2012, pp.192, 200). Interpretive scholars seek truth as well, but they are much more tentative about the possibility of revealing objective reality. Scientists assume that Truth is singular. There's one reality "out there," waiting to be discovered (Griffin, 2006,

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p.10). A primary purpose of ethical standards in free media is to protect the rights of those who might be exposed to misrepresentation; still the media workers have room for maneuver in making day-to-day editorial decisions (Chalaby, 2005, p.86). Ethical standards in journalism lay emphasis on being responsible, truthful, objective, and reasonable in collecting news and publishing it (Elahi, 2013, p.190). Klapper (1960) proposed that several elements intercede between a message and one's response so that, in most instances, media messages that are intended to persuade actually reinforce existing attitudes. These mediating factors are: individual predispositions and selective perception processes, group norms, message dissemination via interpersonal channels, opinion leadership, and the free-enterprise nature of mass media in some societies (Bryant, 1994, p.471). The philosophy of "reporter as attack dog" makes its way into local news reporting as well, generating a lot of unnecessary hostility between news sources and inexperienced reporters who are following a stereotype (Whitaker, 2009, p.30). In any case, apparently, news is filtered at the information desk but in practice, each media company adopts a particular way of reporting and presenting the news, sets the agenda, policies, contents which determine how it will cover a particular issue.

The aforementioned paragraph speaks about the general trend at the global level. A deeper look into the issue from the South Asian perspective shows that the past fifteen years have transformed the media scene across South Asia. Until the 1980's media systems were generally national in scope. While there have been imports of books, films, music, and TV shows for decades, the basic broadcasting system and newspaper industries were domestically owned and regulated. Beginning in the 1980's pressure from the IMF, World Bank and US government to deregulate and privatize media and communication systems coincided with new satellite and digital technologies, resulting in the rise of transnational digital giants (Andersen, 2006, p.59).

The historical evolution of the media in Pakistan underlines an interesting state of affairs, whereby all the original owners of print media were individuals with a background in journalism and often with a defined political/nationalist agenda. However, since the electronic media liberalization of 2002, the situation has changed, with many media owners operating purely according to commercial interests and with no

professional attachment to journalism (Mezzera, 2010, p.8) The massive boom of Pakistan electronic media in 2002, resulted in the issuance and approvals of licenses to operate and broadcast according to the parameters as devised by Pakistan Electronic Media and Regulatory Authority (PEMRA). A cut-throat competition started among the budding channels amongst one another; however, two channels appeared to be potential competitors. These two media rivals 'Geo News and ARY News are known for their high viewership and highly-paid and skilled journalists that they employed since their inception. One such prominent and a seasoned journalist Hamid Mir, attached to Geo News grabbed most of the lime light for his program 'Capital Talk', aired live in which he would touch the most sensitive issues with the concerned big-wigs. During his professional span he was both rewarded and ridiculed. In 2007, Hamid Mir was banned by President Musharraf for four months following his live coverage of the lawyer's protest against the suspension of the Chief Justice of the Supreme Court of Pakistan. He was banned again in June, 2008 by the Pakistan People's Party (PPP) government for few days for his endeavor to investigate the mysterious assassination of Benazir Bhutto, former Prime Minister of Pakistan. He was awarded Hilal-e-Pakistan which is the second highest civilian award in Pakistan, in 2012 by the same government. Just 2-years earlier than that, his name stirred a controversy through an audio tape of his conversation with one of the Tehrik-e-Taliban Pakistan (TTP) Commander, but nothing was proved against him in the court. He escaped an attempt on his life when an explosive device was found and later defused under his car in November, 2012 but on April 19, 2014; he came under serious attack in Karachi and was wounded and hospitalized as a result.

Soon after the attack, his brother, Amir Mir, who is also a journalist, said in a statement that the TV anchor had earlier expressed fears the ISI might try to kill him. Geo News ran this statement for several hours against the backdrop of Gen Islam's picture—a move that many interpreted as an indictment of the general before an investigation could prove him or the ISI guilty. It was also unprecedented. While the role of ISI has figured in public discourse in recent years, it has never been directly accused of any wrongdoing (Khan, 2014). Following the onslaught by Geo News, its competitor ARY News resorted to counter its content through its news and current affairs coverage.

The aftermath of the poles apart policy saw a media war and blame game between Geo News and ARY News violating all ethical standards and even some of the PEMRA code of conduct. Ethical standards in journalism lay emphasis on being responsible, truthful, objective, and reasonable in collecting news and publishing it (De Beer & Froneman, 1994). Geo News sensationalized and depicting the general as the master mind of the attack. The eight-hour transmission painted the national institution as a rouge agency to the viewer's not only in Pakistan but across the world. Geo News has failed to remain independent during these critical moments as it establishes that the press is politicized and biased in their reporting. This caused not only a furor among different stakeholders of the electronic media but also a visible rift occurred between Geo News and ARY News. Both channels openly criticized one another through news strips, talk shows, live commentaries, opinion polls and chronological bits sifted from their archives. It was exactly after 36 days of the attack on Hamid Mir when the Jang group on May 26, 2014 realized and admitted that the broadcast of its channel i.e. Geo News on that issue has been irresponsible. The group in their media broadcast and newspapers advertisements on front page carried a clarification stating: "It was never our intention to malign or offend any institution or person. These allegations stated earlier by Hamid Mir himself, were repeated by a member of his family soon after the incident. Our motive has always been to play our humble role for strengthening institutions through a process of engagement, and balanced and informed debates which are the hallmark of responsible and independent journalism. After serious introspection, editorial debates, feedback and engagement with all parties, directly and indirectly, we have concluded that our coverage immediately after the tragic and unnerving attack on Hamid Mir on April 19th was excessive, distressful and emotional". Following Geo News public acknowledgement in print and electronic media, the PEMRA on June 6, 2014 suspended its broadcast for 15 days. It also imposed fine to the tune of Rs.10 million. Later on June 20, 2014, the PEMRA through a press release unanimously decided to suspend the license of ARY News for a period of 15 days and imposed fine of Rs.10 million. The press release stated:

The 97th Authority meeting of PEMRA was held on 20.6.2014 at PEMRA Headquarter Islamabad. Besides

other agenda items, the Authority deliberated upon the matter of violations committed by Geo Entertainment and ARY News. The Authority, after detailed discussions, while considering all the relevant provision of PEMRA Laws, took a serious notice of violations committed by Geo Entertainment and ARY News. The authority unanimously decided to immediately suspend the license of Geo Entertainment for a period of 30 days and imposed fine of Rs.10 million. The authority also banned program "*UthoJago Pakistan*" aired on Geo Entertainment its entire team including host Ms. ShaistaLodhi, producer etc. forthwith, besides banning the rebroadcasting of this program on any channel.

Regarding the violations committed by ARY News, the Authority unanimously decided to immediately suspend the license of ARY News for a period of 15 days and impose fine of Rs.10 million. The Authority also banned program "*KharaSach*" aired by ARY News and its anchorperson MubasherLuqman, forthwith on persistently airing contemptuous and malicious campaign against judiciary.

It is in this backdrop of professional rivalry and creative upmanship resulting in deteriorating moral and professional ethics of main stream news media that this study is conducted. This research aims to ascertain the public opinion about the maturity and responsibility of Geo News and ARY News channels and also to understand the width and breadth of contents presented in accordance with the binding PEMRA'S Code of Conduct. It shall also focus on whether there are external forces involved to portray a mass mediated view which are steering the agendas of these TV channels or not and in case there are such forces involved; then to which extent their influence can possibly be reckoned? This paper also measures the perspective that how far the Geo News has tarnished the image of some state owned institution/s Added to this, one more objective is to see whether the contents which are presented to viewers are those created by individual journalists and anchor persons or dictated to them by their employers/organizations or external forces? The research is carried out taking the assassination attempt on Hamid Mir as

a case. Purposively selected samples of 245 respondents, of which 208 (85%) are from mass media background, are selected for the study to acquire the data. Focus group discussions and interviews with the professionals in mass media were also conducted. The data was gathered through the questionnaire which was distributed on hard and soft copies. The data from the questionnaires were transferred to an MS Excel worksheet. Data analyzed through percentage distribution and on NTSYS pc. For the hierarchical cluster analysis, UPGMA (Unweight Pair Group Method with Arithmetic Mean) method was applied through the software, NTSYS. Electronic tool i.e. Facebook, e mail were also used.

Media and Governance in Pakistan

Governance involves various groups and organizations at many levels which cooperate with each other towards the achievement of common goals. It demands a participatory approach and media form an integral part of the process. It mainly depends on the prevailing situation; if democracy prevails in a state and civil society allowed playing their role in good governance. Unfortunately, for a number of reasons the participatory culture could not evolve in Pakistan (Syed, 2013). Media in Pakistan work at a cracking pace. On all platforms of journalism media compete fiercely for market and audience share. However, many people, including those inside media, worry that in this overheated atmosphere standards of journalism and media governance are put under strain (EJN, 2014 p.15). The government tactics against its critics include the traditional slashing down the advertisement share of such media organizations and letting the tax investigators take on tax evasion cases against the targeted media group. On the other hand, many media groups also live in glass houses, so when they cast a stone on the powerful political forces they retaliate (Ayaz, 2010). The curtailing freedom both by civil and military regimes badly affected this participatory process. Eventually people find other avenues to participate to ensure good governance and media is no exception in this process. A number of events contributed to the media's role in participatory process.

In March 2007, President General Musharraf dismissed the Chief Justice of the Supreme Court of Pakistan, Justice Iftikhar Muhammad Chaudhry. The legal fraternity resisted this action and a country wide

movement was launched which ended in the reinstatement of the higher judiciary. This movement was greatly strengthened by the active participation of various segments of the civil society, particularly the media (Mezzera, 2010).

Since its liberalization from the government clichés, the media is playing a positive role in bringing up the problems of governance, exposing scandals and strengthening democracy. Governmental representatives are very much frequent to various TV talk shows and the discussion held there provokes a public debate on burning issues. The media has helped in shaping public opinion and creating socially and politically aware and active society in Pakistan. The past one decade has witnessed a tremendous growth in reach and quality of mass media in Pakistan. The number of print and particularly broadcast media outlets has increased substantially. There are dozens of newspapers, ranging from the large English- and Urdu-language dailies and weeklies, to the small local-language papers. The number of television channels grew from two or three state-run stations in 2000 to over 50 privately owned channels in 2008. Marketing research company Gallup Pakistan, estimated there were 86 million TV viewers in Pakistan in 2009. Of these, 48 million - more than half, were terrestrial viewers who could only receive PTV channels. About 20 channels exclusively broadcast news, with only two of them in English (Dawn and Express). There are about five religious channels, which produce programs related to Islam, but which also deal with social issues. Moreover, as the Pakistan Electronic Media Regulatory Authority (PEMRA) Ordinance of June 2007 demonstrated, the media's autonomy is far from institutionalized. The government uses a range of legal and constitutional powers to curb press freedom. The shutting down of private TV news channels accompanied the declaration of a state of emergency in late 2007, and the law on blasphemy has been used against journalists.

Pakistan Electronic Media Regulatory Authority (PEMRA)

Regulatory influences occur at many levels and take different forms among the electronic media. Through its executive, legislative, and judicial branches, the federal government provides the main sources of regulatory influence in various departments and agencies (Albarran, 2002, p.271). According to NajamSethi, the media has always resisted a

regulatory body, whether it's from the government or a self-regulatory body. "I have sat in many media delegations myself to persuade to the government that we do not need them to regulate and that we can do it ourselves, but that never happens", he told *The Express Tribune* (Abid, 2012). The federal cabinet in January 2002 creates an autonomous regulatory authority for an independent electronic media. Established two years earlier as the Regulatory Authority for Media Broadcast Organizations (RAMBO), this authority was eventually renamed the Pakistan Electronic Media Regulatory Authority (PEMRA).

This study will ascertain the following three points of the PEMRA code of conduct for media broadcasters regarding its programming. According to it no program shall be aired; (1) contains anything defamatory or knowingly false; (2) contains aspersions against the Judiciary and integrity of the Armed Forces of Pakistan and (3) maligns or slanders any individual in person or certain groups, segments of social, public and moral life of the country.

Media Freedom and Responsibility

The outcome of the focused group discussion and many of the interviewees indicated the media's lack of maturity and professionalism as one of the biggest obstacles to objective and truly independent journalism. Some also referred to the nearly total absence of social issues from the national news as a sign of qualitative journalism. They pointed to the fact that ordinary people were hardly making any news in today's Pakistan. "The media is in a state of anarchy and people have no sense of responsibility", said journalist Najam Sethi who is the editor of *The Friday Times* and host a current affairs program (Abid, 2012). On the contrary, most of the media outlets would either operate as an adjunct mouthpiece of the establishment, or they would go for a highly controversial scoop, no matter if it were based on scant or non-existent evidence, or if it could become a potential trigger of political and social unrest.

Periodically, the world of media becomes entangled in its own "wars": TV news and reports, articles and editorials strongly denounce the Other, and the Other replies with its own accusations (Le, 2006). The criticism, allegations and counter allegations' between the *Geo News* and *ARY News* since April 19, 2014 has supported the view that media

owners of the aforementioned news channels are serving their paymasters and so are following their vested interest policy and therefore has successfully engaged the media in an alliance of self-interest. This has been put by Simon Cottle as;

It dominate sources and elite power....were at work on this case, at least it was apparent that they were not completely controlling the media narrative....[The Media] purposefully propelled the story forward on the public stage and generalized the case to a wider readership or audience... They were inside the frame and often reconfiguring it as the moved forward (Cottle, 2004: 25).

On the other side, journalists are not free agents. They are constrained by a set of complex relations that led them to reproduce day after day the opinions and views of establishment figures, especially high government officials. They are constrained by broad conventional wisdom that they are not well placed to buck and they are powerfully constrained by the conventions and routines of their own professionalism (Schudson, 2009, p.61). Furthermore, due to their inadequate academic and professional expertise, most Pakistani journalists are not trained to understand, investigate and analyze the complex issues related to politics, conflict and extremism. Instead, personal biases and sensationalism dominate their stories.

Code of Conduct / Ethics / Morals

There is no universally accepted code of ethics in the electronic media. An organization may adopt its own code of ethics, which may be written or simply implied (Albarran, 2002, p.53). But what exactly is ethics, and how does it differ from morals? Moral is derived from the Latin *mos, moris*, meaning (among other things) "way of life" or "conduct." It is often associated with religious beliefs and personal behavior. Ethics, on the other hand, is derived from Greek *ethos*, meaning "custom," "usage," or "character." It is often thought of as a rational process applying established principles when two moral obligations collide. The most difficult ethical dilemmas occur when conflicts arise between two "right" moral obligations. Thus, ethics often involves the balancing of competing rights when there is no "correct" answer (Day, 2006, p.3). "Doing ethics" involves much more than simply picking a set of

principles, values, etc., and then applying these in a largely deductive, algorithmic manner to a problem in hand. Rather, our central ethical difficulties are difficult in large measure because they require us to first determine which principles, values, framework, etc., in fact apply to a given problem – a determination that Aristotle famously associated with the capacity for *practical judgment or phronesis* (Ess, 2009, p. 170). Ethical judgments are like that. No matter who makes them, they are seldom easy, and they are almost certain to strike some of us as perfectly proper while others regard them as wrong-headed, stupid, unfair, and—possibly—as evidence of intellectual and/or moral decay (Day, 2006, P.3). They act as signs that constantly provide directions to news professionals (Anderson & Leigh, 1992). If the media have five key functions – to inform, filter, analyze, investigate, and speak for the people—then accusing the media of bias suggests that they are not conducting one or all of those functions in an objective fashion. At its core, the media's job is to take political reality in all its messy complexity and vast substance and transmit the most important elements in a way that will be comprehensible and useful to the citizenry. No matter how much media strive for objectivity, of course, the picture will be incomplete; reality cannot be accurately summarized by even the most conscientious journalist. Something is inevitably lost "in translation." But most of the complaints about media bias in the media allege that the media intentionally twist reality to fit some political agenda (Mayer, 2008). Despite debate surrounding the effectiveness of code of ethics, it should be remembered that the main purpose of code of ethics is to provide ethical guidance. It is up to news professionals whether they want to follow those guidelines or not. Ethics codes are considered largely self-determined, voluntary conduct (Merrill, 1974). The many different codes reflects differences in the conventions and tradition of the country concerned and the relative influence of different interested parties – publishers, editors, journalists, or an external regulatory body. Most codes concentrate on the provision of reliable information and on avoiding distortion, suppression, bias, sensationalism and the invasion of privacy (Harris, 1992, pp.62-76).

The first Code of Ethics in Pakistan was approved by the Pakistan Federal Union of Journalists (PFUJ) as early as 1949. Journalism ethics are frequently compromised in Pakistan's competitive,

poorly regulated media market. Veteran journalist Zamir Niazi describes how military and civilian governments since the 1960s have paid off journalists to promote the military establishments or ruling party's official stance in the press (Niazi, 1994). Corruption occurs at the highest levels: the Ministry of Information and Broadcasting admitted that it maintains an unaudited Secret Expenditure fund, which it claims is used to ensure the "welfare of journalists" and which was worth up to PKR 120 million (US\$1.2 million) in the 2012–2013 financial year (the fund was worth PKR 153.5 million, or US\$1.5 million, in 2011–2012 (Express Tribune, 2012). Interestingly none of the allegations of corruption against journalists has been proven till date.

Medias' Commercial Interests

Another important issue to be taken into consideration pertains to the alleged motives for media owners to enter the media business in the first place. In the mid-2000s, a Pew Research Center for the People and the Press report found that a majority of journalists believed increased attention for the business side of journalism was damaging the news quality and another survey found that a good majority of media workers believed journalistic standards had worsened (Stoll and McManus, 2005). Journalism in small communities may be more in danger. A study found that advertising sales persons at chain-owned newspapers and small papers were more apt to choose the options that hurt editorial independence to please advertisers (Soontae and Bergen, 2007). Kelly McBride, ethics group leader at Poynter Institute, says she is concerned journalism may lose credibility from the audience as the business side tries new ways of making money. It will get more and more difficult for the audience to distinguish what is the work of independent journalism and what is the product of advertiser's influence (Pompilio, 2009).

Some industry observers propose people around news media, whether journalists or advertisers, should work together, creatively. Martha Steffens, journalism professor at University of Missouri, writes because in-text advertisements do bring in the revenue to sustain quality journalism, people in the media should "control" the practice rather than ban it at all (2007). Robert Niles, editor of Online Journalism Review, says advertisers are not necessarily attempting to control the day-to-day

coverage. Rather, they want their advertising to appear close to an article on a certain subject (Pompilio, 2009).

Others argue that the media in Pakistan has become one of the power holders, along with the bourgeoisie and the army, and that it is taking the common people 'for a ride' in the name of democracy. On the contrary, 'democracy and a free media are sacrificed at the altar of the free-market economy which is the linchpin of capitalism'. Firstly, it is indeed the marketing managers of the media groups who decide on the space and coverage of issues. Secondly, the owners exercise a tremendous influence on space and coverage of the news reports, on administrative matters, and on the editorial policy, which is drafted in accordance with their political and commercial interests. Thirdly, this category of the media owners has meanwhile managed to target and take over the representative institution of the professional editors. The Pakistan Federal Union of Journalists (PFUJ) secretary general was bold in criticizing media houses who are not paying their journalists decent salaries, for blocking the wage-board awards, for not providing insurance cover and training journalists who cover conflict areas and lay down their lives, and for laying off hundreds of workers at short notice without compensation and for not paying wages on time (Ayaz, 2010). By doing so, the previous division between editorial and administrative policies, which provided some space for unbiased journalism, has ceased to exist. The outcome of the increased importance of these commercial factors can be seen in the disproportionately high number of advertisements and of news and analysis concerning politics in both print and electronic media. What is left is negligible space for coverage of social issues, which, along with human rights issues, are not on the agenda of most of the Pakistani media. With regard to the issue of commercial interests and their influence in the Pakistani media landscape, advertisements certainly play an important role. Within that landscape, the state occupies an important position, with a 25 percent stake in the advertisement budgets of the regional press. Thus, regional newspapers have at times faced pressures from this "advertising monopoly", which has a budget of about US\$20 million per annum. The consequence of this phenomenon is that the government uses this mammoth advertising budget to impose conditions on the regional newspapers' publication policies.

Influences and Mediation in Journalism

The process of mass communication emerges as a constructive force, limited however, by its own interests and prejudices as well as by the degree of intellectual or creative power among individuals as spectators, whose successful intervention in the flow of mass communication introduces ideologically diverse world views (Hardt, 2004). When we experience strong mediated presence, our experience is that the technology has become part of the self, and the mediated reality to which we are attending has become an integrated part of the other. When this happens, there is no conscious effort of access to information, nor effort of action to overt responses. We can perceive and act directly as if unmediated (Bracken, 2010 p. 193). Again, media texts cannot show reality as it is; by their nature they mediate (Lacy, 1988 p.189). Generally, it presumes that media organizations are not really autonomous, but are presented by other sources of power (especially political and economic). The more it appears that outside forces shape the operation of media, the more plausible this hypothesis becomes (McQuail, 2012 p. 278). Since the beginning of the twentieth century, almost three generations have grown up in a mass-mediated environment, which defines their life world and provides the intellectual and emotional context for an understanding of their social and political existence (Hardt, 2004). The important question here is what factors inside and outside media organizations affect media content? The fact that we ask this question reveals that we do not assume that mass media content reflects objective reality. It does not mirror the world around us. Rather, media content is shaped by a variety of factors that result in different version of reality (Shoemaker, 1996 p.1). Day (2006) categorized conflicts of interest for media professionals into three broad categories: conflicting relationship, conflicting public participation, and vested interests and hidden agenda. In general, the theory that has been formulated on the basis of research into media organizations, while fragmentary, has been fairly consistent. It supports the view that content is systematically more influenced by organizational routines, practices and goals than by personal or ideological factor (McQuail, 2012 p.277). In addition to that the assumption that a journalist's attitudes influence his or her stories, organizational influence on content, and influences on content from outside of media organizations are the areas mentioned

heavily in the literature regarding such influences. Shoemaker and Reese (1991) presented five hypotheses about factors influencing content. They are;

- Content reflects social reality (mass media as mirror of society)
- Content is influenced by media workers' socialization and attitudes (a communication-centered approach)
- Content is influenced by media-organizational routines
- Contents is influenced by social institutions and forces outside the media
- Content is a function of ideological positions and maintains the status quo (the hegemonic approach)

Regarding the journalists' attitude in influencing his or her story, Gans (1979) identifies these as ethnocentrism, altruistic democracy, responsible capitalism, small-town pastoralism, individualism, moderatism, social order, and national leadership. Organizations differ in how they solve the problems of production. Media organizations in their relations with wider society are formally or informally regulated or influenced by normative expectations on either side (McQuail, 2012 p. 280). The owner's influenced can be for good or ill. The concerns of media scholars have changed with the nature of media ownership, but they continue to question how today owners have lives up to this responsibility. This responsibility has become greatly diffused, however. Fewer independent owners run their own media organizations, which have become but part of the larger corporate fabric (Shoemaker, 1991, p. 156). In one of the early classic studies in media sociology, Warren Breed asked how news organizations enforce "policy." By policy he meant not a firm's printed rules but the covert and "consistent orientation" of paper's news and editorials towards issues and events, revolving primarily around partisan, class, and racial divisions (Breed, 1955, p. 327). Extrinsic factors include the source of information that becomes media content, such as special interest groups, public relations campaigns, and even the news organizations themselves; revenue sources, such as advertisers and audiences; other social institutions; such as business and government; the economic environment; and technology (Shoemaker, 1991, p. 166). Several observers have emphasized the existence of an 'ideology of journalism', although there are different versions of what it contains, depending on the institutional setting and

national location (McQuail, 2012, p. 287). By ideology we mean a symbolic mechanism that serves as a cohesive and integrating force in society (Shoemaker, 1991, p. 212). In a thorough analysis of 'journalistic culture', Hanitsch (2007) lists the ideological elements of objectivism, empiricism and alternative ethical tendencies of either idealism or relativity. In understanding the mediation and influences in Journalism this research paper will base its premise on the aforementioned hypotheses.

Media Experts / Academic Perspective

This study also comprises the view of many experts from media, research and scholastic from the discipline of mass communication studies. The views of media experts helps analyze the impact of exaggerated coverage on Hamid Mir issue on how it could twist the public opinion. Academics, on the other hand, provide inputs that analyze the implications of such partisan coverage on audience perception on the abuse of media freedom and disregard for media ethics.

Professor Dr. MugheesUddin Sheikh, in his Facebook post believes that national interest and truth: there are so many stories based on truth but not publishable..... These stories based on truth may provoke sectarianism, hatred or coercion in the society. Sometime a story may damage a country's defense policy too. I was shocked to read the advice of late Prof. Waris Mir described by his son Amir Mir that he used to advocate that truth should be given preference over national interest. I was his student in early 70's and worked as his colleague in 80's.... I never found saying anything like this. Should I say at this moment that Amir Mir has quite different ideology that Hamid Mir and Waris Mir has had? It seems as if Amir has played on Hamid on this unhappy and sad incident and damaged his just cause and sacrifice for freedom of expression and human rights.

Another prominent figure of media studies, Adnan Rehmat in his post titled "Media Jumping the Gun" revealed that Amir Mir's allegations against ISI of alleged involvement in the attack on his brother were made on live TV when Hamid Mir was in a critical condition and not expected to survive. Had Geo TV waited until Hamid Mir recovered and given him the right to make his own allegations, things would have panned out differently and media would not have descended into internecine wars to

settle their own scores against each other? It seems that in the typical fashion on Pakistani TV channels' penchant of 'breaking news' when the news hadn't properly 'broken out,' Geo TV simply assumed Hamid Mir will not survive. The result: 'murder allegations' were made when 'murder' was not 'complete.' Sad. This is a classic case study on the need for an editor to filter out carelessness from real-time media.

Shakil Chaudhary a well-known media man and one of the former political Affairs Specialist of the US Embassy in Islamabad in his take on the issue disclosed that as for the Geo-ARY controversy, both can be criticized. Most experts would say that Geo made an error of editorial judgment. They should not have flashed the photograph of the chief of the ISI, the most powerful intelligence agency in the country. Its critics point out that while reporting the conviction of those involved in Wali Khan Babar's murderer, Geo did not flash the photograph of Altaf Hussain, the MQM supremo. However, Geo says that it had only reported the allegations of Amir Mir, and airing them did not represent their endorsement. If one takes a look at this controversy with academy objectivity, one has to ask: If Geo chickened out by not linking Wali Babar's killers to MQM, why is it that all other TV channels followed suit? The other question that can be asked: Geo made a mistake by flashing the ISI chief's photograph, but did all other channels do the right thing by completely blacking out Amir Mir's press conference? Should some institutions be above scrutiny and above criticism? Geo's critics are saying that institutions of national security should never be criticized. Anyone who believes in democracy and free speech would find it extremely hard to agree with this argument. In fact, agreeing with this argument would make a mockery of democracy and free speech. Can any democracy worth the name have this approach?

Journalist turned diplomat, Khurshid Marwat in his Facebook message on April 21, 2014 observed that it is interesting to see how Geo desperately tried to downplay today their own hype created against a state institution the other day. It was a classic case of yellow journalism the other day. The injured journalist was in critical condition and this channel was vilifying vociferously a state institution. The owner of the channel Mir Ibrahim Rehman was my junior at Harvard and is a friend but occasionally I send him a message criticizing the way his channel is behaving. I guess they realized today that they went beyond the limits of

decency the other day. As a diplomat I can say that this unwarranted propaganda must have damaged the image of Pakistan tremendously in international arena.

Methodology

The qualitative survey method was adopted for the study and the universe included every Pakistani with a minimum qualification of graduation. A sample of 245 respondents was drawn using purposive sampling method.

The data gathering instrument was a questionnaire with 28 Likert items on a six point scale using the nominal scale of measurement. The questionnaire was tested for content validity by submitting it to a panel of experts- academics and journalists. The data was collected from April 25, 2014 to June 6, 2014. Five data collectors, four male and one female, who were media professionals were engaged to distribute and collect the questionnaire. Four in-depth interviews and two focus group discussion were conducted with academicians and senior journalist on the issue. Social media has also been used for this purpose. The professionals in mass media were selected through personal contacts.

The data from the questionnaires were transferred to an MS Excel worksheet. The data was analyzed through percentage distribution and on NTSYS pc. For the hierarchical cluster analysis, UPGMA (Unweight Pair Group Method with Arithmetic Mean) method was applied through the software, NTSYS pc (Rohlf, 2008). The distance matrix was calculated based on qualitative data. The distance matrix was then subjected to cluster analysis, finally the tree was plotted.

Research Questions

- To what extent the Geo News and ARY News has had violated PEMRA's Code of Conduct in their news and current coverage on Hamid Mir issue.
- What are the dominant forces that affected the contents of Geo News and ARY News on Hamid Mir issue?

Analysis and Findings

The survey findings revealed that out of the 245 sample size, 204 (83%) of the respondents are male with academic qualification of 164 (67%)

masters, 31 (13%) M. Phil, 29 (12%) Bachelor and 20 (8%) Ph.D. Majority of the respondents are from media and communication (85%) with 86 (35%) from electronic and 56 (23%) from print media with heavy exposure to TV channels in Pakistan. A sizeable number of respondents 133 (54%) do watch Pakistan TV channels for more than three hours a day. Exposure to Geo News and ARY News is also heavy as 124 (51%) watch Geo News and ARY News 'most of the time' and another 95 (39%) are exposed 'sometimes'. A great number 170 (69%) are 'fully aware' of the issue of attack on Hamid Mir. Whereas 53 (22%) are 'partially aware' of the issue.

Code of Conduct

PEMRA Code of Conduct for media broadcasters and implementations by Geo News and ARY News as per the survey explores the following.

- Seventy five percent of the respondents disagreed that TV channels in Pakistan are following PEMRA's Code of Conduct for media broadcast.
- Eighty one percent disagreed that Geo News is following PEMRA's Code of Conduct for media broadcast. The percentage is comparatively low for ARY News which is 73 percent.
- Violations of some of the PEMRA's Code of Conduct revealed that 72 percent 'Agreed' for Geo New. For ARY News it comes to 68 percent 'Agreed'.
- A considerable number of respondents 59 percent 'Agreed' to the statement that Geo News broadcast on Hamid Mir issue has been aimed at maligning and defaming some state owned institution/s.
- A significant number of respondent 70 percent 'Agreed' that Geo News has allocated out-of-proportion time in its news and current affairs broadcast on Hamid Mir issue.
- Fifty four percent of the respondents agreed that Geo News broadcast on Hamid Mir issue has helped in manufacturing the public consent against some of the state owned institution/s negatively.
- Seventy five percent 'Disagreed' that Geo News broadcast on Hamid Mir has been fair, accurate and unbiased. Similarly 73 percent of the respondents 'Disagreed' for ARY News.

- Eighty percent of the respondents for Geo News and 75 percent for ARY News disagreed that they had fulfilled all the journalistic responsibilities in its news and current affairs coverage on Hamid Mir issue.
- Further confirmation of our results was done by statistical multivariate analysis using hierarchical cluster analysis. The cluster analysis showed two major clusters, the larger one with factors B and C while the other cluster separated factor A from factor B and C (Figure 1). The first cluster was again sub-clustered TV channels, Geo and ARY, for factors B and C, rather than separating factors. In case of factor A, 72 percent of the respondents admitted PEMRA's Code of Conduct violations. Of which 47 percent 'Strongly agreed' and 25 percent 'Agreed' for Geo News. While for ARY News 68 percent of the respondents supported the idea of ranging from 45 percent 'Strongly agreed' to 23 percent 'Agreed'.

In case of Geo News, respondents unanimously considered factor B and C had effects on PEMRA'S Code of Conduct as 75 percent of the respondents either 'Strongly disagreed' or 'Disagreed' to factor B, while 80 percent 'Strongly disagreed' or 'Disagreed' for factor C. In case of ARY News, factor B and C were clustered together, however, there was slight difference in the opinions of respondents, due to which the cluster was formed at little distance. In case of ARY News 73 percent of the respondents either 'Strongly disagreed' or 'Disagreed' to factor B, while 75 percent 'Strongly disagreed' or 'Disagreed' for factor C. This result showed that the respondents were agreed that both the factors played the role in Hamid Mir issue.

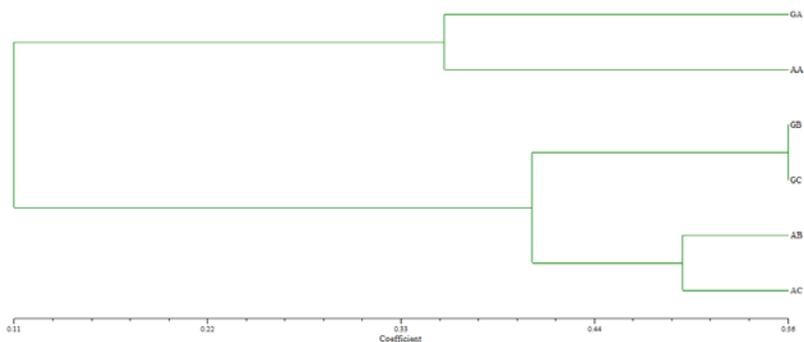


Figure 1: UPGMA cluster analysis of comparative codes of conducts on Hamid Mir Issue between Geo TV and ARY channel. GA, GB, GC, AA, AB, and AC are explained below:

- GA:** Geo broadcast on Hamid Mir issue has violated some of the PEMRA's code of conduct in their news and current affairs coverage.
- GB:** Geo news and current affairs coverage on Hamid Mir issue has been fair, accurate and unbiased.
- GC:** Geo news and current affairs coverage on Hamid Mir issue has fulfilled all the journalistic responsibilities.
- AA:** ARY counter strategy on Geo news and current affairs broadcast on Hamid Mir issue violated some of the PEMRA's code of conduct.
- AB:** ARY stance on countering Geo on Hamid Mir issue has been fair, accurate and unbiased.
- AC:** ARY stance on countering Geo on Hamid Mir issue has fulfilled all the journalistic responsibilities.

Influences

Influences on Geo News and ARY News coverage of Hamid Mir issue is studied in three aspects. These include; (1) Influences on contents from individual media worker (assumption that a journalist's attitudes influence his or her stories), (2) Organizational influences on contents and (3) influences from outside forces. The survey findings depict the organizational influence as a dominant factor for the "Mass Mediated View" by Geo News on Hamid Mir issue. Following are revealed.

- Fifty eight percent of the respondents agreed that Geo News contents on Hamid Mir issue were influenced / mediated by the organizational pressure.
- In the case of organizational influence on ARY News to counter Geo News on Hamid Mir issue the figures come to 62 percent.
- Twenty five percent of the respondents are 'Agreed' where as another 13 percent 'Strongly agreed' that its contents were influenced/mediated by the factor 1. Again, a considerable number of respondents (20%) 'Disagreed' and another 5 percent 'Strongly disagreed' to it in the case of Geo. In the case of ARY somewhat similar trend is maintained i.e. 22 percent 'Agreed', 12

percent 'Strongly agreed', 25 percent 'Disagreed' and 5 percent 'Strongly Disagreed'.

- Twenty two percent marked 'Agreed' and 16 percent 'Strongly agreed' that Geo contents on Hamdi Mir issue were influenced/mediated by outside forces. The same for ARY remained at 21 percent as 'Agreed' and 12 percent 'Strongly agreed'.

Further confirmation of our results was done by statistical multivariate analysis using hierarchical cluster analysis for understanding various influences on Geo and ARY while covering Hamid Mir issue. According to it, Hierarchical Cluster Analysis of three factors (influences) while comparing Geo News and ARY News revealed that two major clusters were made (Figure 2). The first cluster consisted of factors A and B in both the cases of Geo and ARY, while the second cluster separated factor C from the first cluster.

In a first cluster, the respondents considered factor B had similar influence on both the Geo News and ARY News. While factor A was slightly separated into two sub-clusters i.e., Geo News and ARY News. Factor A showed 38 percent 'Agreed' and 34 percent 'Strongly agreed' for both the Geo News and ARY News; and factor B (organizational influence) had 58 percent 'Agreed' and 62 percent 'Strongly agreed' for Geo News and ARY News, respectively. In case of second sub-cluster, Geo News and ARY News for factor C were separated into two sub-clusters relatively at larger distance comparing to sub-cluster for factor A (Cluster 1)

These results showed that factor A and B together could make an influence on the decision on Hamid Mir Issue. Factor B had similar influence both on Geo News and ARY News. While factor C was separated completely from rest of the two factors. The reason for separating factor C (an outside influence) from the rest of the two factors might be an equal distribution of opinions in different categories (Strongly disagree, Disagree, Agree, Strongly Agree, Don't know and No response). However, as a whole, 38 percent respondents 'Agreed' and 34 percent of the respondents 'Strongly agreed' on outside influences on Geo News and ARY New respectively. However, this percentage was comparatively lower than the percentages for factors A and factor B (organizational influence) for both Geo News and ARY News.

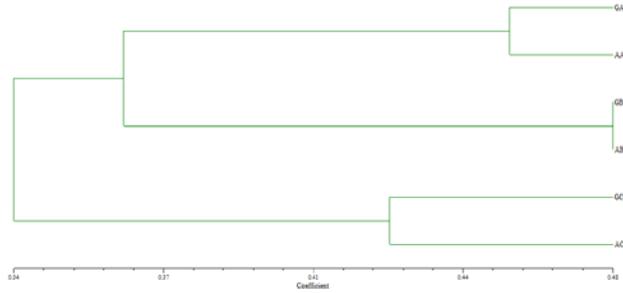


Figure 2: UPGMA cluster analysis of comparative influences of various factors on Hamid Mir Issue between Geo TV and ARY channel. GA, GB, GC, AA, AB, and AC are explained below:

- GA:** Geo stance on Hamid Mir issue is the result of influences on contents from individual media worker (assumption that a journalist's attitudes influence his or her stories).
- GB:** Geo stance on Hamid Mir issue is the result of organizational influences on contents.
- GC:** Geo stance on Hamid Mir issue is the result of influences from outside forces.
- AA:** ARY stance on countering Geo on Hamid Mir issue is the result of influences on contents from individual media worker (assumption that a journalist's attitudes influence his or her stories).
- AB:** ARY stance on countering Geo on Hamid Mir issue is the result of organizational influences on contents.
- AC:** ARY stance on countering Geo on Hamid Mir issue is the result of influences from outside forces.

Conclusion

Review of literature, media text, experts' opinions, interviews, and the outcome of this research heavily support the idea that generally TV channels in Pakistan are heavily exploiting the media freedom. A considerable 75 percent of the respondents disagreed that TV channels in Pakistan are following PEMRA'S Code of Conduct for media broadcast. Geo News has surpassed this equation as 81 percent of the respondents disagreed that it is following such codes. For ARY News it is 73 percent.

Violations by Geo News and ARY News in the coverage of Hamid Mir issue also portray somewhat the same trend. It revealed that

176 respondents (72%) marked from 114 (47%) 'Agreed' to 62 (25%) 'Strongly agreed' for Geo News. Similarly the data on ARY News counter strategy on Geo News broadcast on the issue revealed that 168 respondents (68%) marked from 111 (45%) 'Agreed' to 57 (23%) 'Strongly agreed'.

The research findings suggests that both the channels has had violated some of the PEMRA's Code of Conduct. In particular, violations of (1) No program shall be aired which contains anything defamatory of knowingly false, (2) No program shall be aired which contains aspersions against the Judiciary and integrity of the Armed Forces of Pakistan, (3) No program shall be aired which maligns of slanders any individual in person or certain groups, segments of society, public and moral life of the country, (4) No program shall be aired which is against the basic cultural value, morality and good manners and (5) No program shall be aired which brings into contempt Pakistan or its people or tends to undermine its integrity or solidarity as an independent and sovereign country were made. Study findings of the aforementioned violations revealed the following:

- A considerable number of respondents 145 (59%) reported to 'Agreed' (39%) and 'Strongly agreed' (20%) to the statement that Geo News broadcast on Hamid Mir issue has been aimed at maligning and defaming some state owned institution/s.
- A significant number of respondent 172 (70%) agreed that Geo News has allocated out-of-proportion time in its news and current affairs broadcast on Hamid Mir issue. Of them 90 (37%) marked 'Agreed' whereas another 82 (33%) marked 'Strongly agreed'.
- Fifty four percent of the respondents agreed that Geo News broadcast on Hamid Mir issue has helped in manufacturing the public consent against some of the state owned institution/s negatively.
- Seventy five percent disagreed that Geo News broadcast on Hamid Mir has been fair, accurate and unbiased. Similarly 73 percent of the respondents disagreed that ARY News broadcast to counter Geo News on Hamid Mir has been fair, accurate and unbiased.

- Eighty percent of the respondents disagreed that Geo News has fulfilled all the journalistic responsibilities in its news and current affairs coverage on Hamid Mir issue. Whereas 75 percent of the respondents disagreed that ARY News has fulfilled all the journalistic responsibilities in its news and current affairs broadcast to counter Hamid Mir issue.

The dominant reason for influence on Geo News and ARY News as per the study findings is the organizational influence. Fifty eight percent of the respondents agreed that Geo News contents on Hamid Mir issue were influenced / mediated by the organizational pressure. In the case of organizational influence on ARY News to counter Geo News on Hamid Mir issue the figures comes to 62 percent.

The reasons for deteriorating standard of journalism, ethical violations and influences upon the media contents in Pakistan are numerous, some of them are mentioned below:

- Lack of professionalism in the mass media. Majority of the reporters, anchors, news readers, content controllers are not from the mass communication background academically. They also lack adequate, comprehensive training in journalism and media studies and journalism.
- Contents of the media are usually based on race, hysteria, hype and trivialization without any solid study and research.
- Monopoly of media houses with commercial and political interest. The long awaited demands by Prof. Dr. Mugheesuddin Sheikh regarding the question of cross media ownership in which he gave a slogan one group...one channel will help control such domination.
- Absence of effective enforced self-regulation mechanism.
- Legal and illegal borrowed media contents especially from India.
- PEMRA inability to enforce its laws and Code of Conduct.
- As pointed out by Pakistan media commission review is the tendency on the part of some sections of media to conduct criticism of civil and military institutions in terms that are remarkably similar to criticism of the same institution by sections of overseas media including Indian media, thereby adversely impacting internal national cohesion and solidarity

during a time when the country faces harsh internal as well as external threats.

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