ISSN 2222-5706

NUML Journal of Critical Inquiry

Vol 15 (I), June, 2017



NATIONAL UNIVERSITY OF MODERN LANGUAGES
ISLAMABAD PAKISTAN

Vol 15 (I), June, 2017
NUML Journal of Critical Inquiry

NUML Journal of Critical Inquiry **ISSN 2222-5706**

Vol 15 (I), June, 2017

Indexed & Abstracted by Proquest & Ebscohost
HEC Recognized Multidisciplinary Journal in "Category Y"

Chief Editor
Dr. Muhammad Safeer Awan
Dean, Faculty of English Studies & Languages
National University of Modern Languages

Editor
Dr. Farheen Ahmed Hashmi
Director Publications
National University of Modern Languages



PUBLICATION BRANCH
NATIONAL UNIVERSITY OF MODERN LANGUAGES
ISLAMABAD, PAKISTAN

Patron-in-Chief

Maj. Gen. (R) Zia Uddin Najam HI (M)
Rector, National University of Modern Languages

Patron

Brig. Riaz Ahmed Gondal
DG, National University of Modern Languages

Editorial Board

Dr. Randi Reppen
Professor
English Department
Northern Arizona University, Flagstaff, AZ, USA

Dr. James D'Angelo
Professor
Department of World Englishes
Chukyo University, Nagoya, Japan

Dr. Sergei Serebriany
Director
E. M. Meletinsky Institute for Advanced Studies in the Humanities
Russian State University for the Humanities, Moscow, Russia

Dr. Masood Ashraf Raja
Associate Professor
Department of English
College of Arts & Sciences
University of North Texas, Denton, TX, USA

Dr. John Gibbons
Adjunct Professor
School of Languages, Cultures and Linguistics
Monash University, Malbourne, Australia

Dr. Ryan Skinnell
Assistant Professor
Department of English & Comparative Literature
College of Humanities & the Arts
San José State University, San José, CA, USA

Dr. Jesse Egbert
Assistant Professor
Department of Linguistics & English Language
Brigham Young University, Prove, UT, USA

Dr. Robin Truth Goodman
Professor
The English Department
Florida State University, Tallahassee, FL, USA

Dr. Almuth Degener
Associate Professor
Department of Indology
University of Mainz, Mainz, Germany

Dr. Haj Ross
Professor
Department of Linguistics and Technical Communication, College of Arts & Sciences
University of North Texas, Denton, TX, USA

Dr. Steven Talmy
Associate Professor
Department of Language & Literacy Education
University of British Columbia, Vancouver, Canada

Dr. Maria Staton
Assistant Professor
Department of English
Ball State University, Muncie, IN, USA

Dr. Ummul Khair Ahmad
Associate Professor
Language Academy
Universiti Teknologi Malaysia, Johor Bahru, Malaysia

Dr. Claire Chambers
Lecturer in Global Literature
Department of English and Related Literature
University of York, Heslington, York, UK

Dr. Dawn Langley
Dean
General Education & Development Studies
Piedmont Community College, Roxboro, NC, USA

Dr. Nelofer Halai
Professor
Institute for Educational Development
Aga Khan University, Karachi, Pakistan

Dr. Waseem Anwar
Dean of Humanities & Professor of English
Forman Christian College
(A Chartered University), Lahore, Pakistan

Dr. Aalia Sohail Khan
Principal
Government Post Graduate College for Women
Satellite Town, Rawalpind, Pakistan

Dr. Arshad Mehmood
Department of English
National University of Modern Languages

Dr. Sibghatullah
Assistant Professor
Department of English
National University of Modern Languages

Dr. Bernhard Kelle
Professor of Linguistics
University of Freiburg, Freiburg, Germany

Dr. Samina Amin Qadir
Vice Chancellor
Fatima Jinnah Women University Rawalpindi, Pakistan

Dr. Amra Raza
Chairperson/Associate Professor
Department of English Language & Literature
University of the Punjab, Lahore, Pakistan

Dr. Shahid Siddiqui
Vice Chancellor
Allama Iqbal Open University, Islamabad, Pakistan

Dr. Naveed Akhtar
Director QEC
National University of Modern Languages

Dr. Marium Deen
Assistant Professor
Education Department
National University of Modern Languages

Vol 15 (I), June, 2017 ISSN 2222-5706

CONTENTS

Editorial Board V
Contents VII
Contributors IX

Research Papers

Aisha Farid 1
English as a Foreign Language and Job Achievement: Moderating Role of Test Anxiety

Mazhar Hayat & Muhammad Safeer Awan 29
Cultural Significance of the Poetry of Pablo Neruda in the Age of Corporate Globalization

Choudhary Zahid Javid, Muhammad Umar Farooq, Muhammad Umar, Malik Ajmal Gulzar 44
A Gender-based Investigation of Attitudes of Saudi EFL Learners towards English Language Teaching

Lubna Akhlaq Khan, Raza-e-Mustafa & Ghulam Ali 67
Punjabi Proverbs and Gender: Construction of Multiple Identities

Ghulam Murtaza & Shaheena Ayub Bhatti 91
Euroamerican Discursive Subjection of Native Americans

Qaisar Khan 108
Understanding Gender in Pak-Afghan Pashtun Society: A Sociolinguistic Analysis of Folk Stories

Mirza Muhammad Zubair Baig 130
Blue Roses for Women: Textualization of Self in Pakistani Women's Vernacular Short Fiction

Jamil Asghar & Muhammad Iqbal Butt 144
Contrapuntal Reading of Rudyard Kipling's *The Jungle Book*: Theorizing the Raj through Narrativity

Salma Qayyum 161
Politics of Resistance: Construction of Matriarchal Agency via Linguistic Chromatism in the Novel *The Slave Girl*

Sarwat Maqbool 180
Interelationship between Collective Teacher Efficacy and Job Satisfaction of Teachers at Secondary Schools

Copyright Statement 197
Disclaimer 198
Call for Papers 199
Subscription Form 200

Contributors

English as a Foreign Language and Job Achievement: Moderating Role of Test Anxiety

Dr. Aisha Farid is a member of English Language Research Team (ELRT), Preparatory Year Programme (PYP), Al-Qassim University, Kingdom of Saudi Arabia. She holds PhD degree in Applied Linguistics and has been an active member of ELRT, promoting research culture in English Language Unit. She applies both qualitative and quantitative approaches in her research projects. She has diversified experience (18 years) of teaching English at different levels and at various places such as NUML, COMSATS, and Punjab Educational Department to the adult English language learners of various nationalities. Her research interests include ESP, Psycholinguistics, Applied Linguistics, and issues related to ELT with special focus on English as a Foreign Language and English as a Second Language.

Email: aishafaridkhan@hotmail.com

Cultural Significance of the Poetry of Pablo Neruda in the Age of Corporate Globalization

Dr. Mazhar Hayat (Main Author) is working as Associate Professor/Chairperson, Department of English Literature, Government College University Faisalabad (GCUF). He accomplished his doctorate in Comparative Literature from International Islamic University Islamabad. One of his major achievements is that he launched MPhil Program in English Literature in GCUF in 2010, and more than a hundred teachers from college and university cadre have benefitted from this program. His 20 research articles are published in HEC approved journals. His research interests include World Literature, Comparative Literature, & Literary and Critical Theory.

Email: mazharhayat63@gmail.com

Professor Dr. Muhammad Safeer Awan (Co-Author) is the Dean of Faculty of English Studies and Languages at the National University of Modern Languages (NUML) Islamabad, Pakistan. The areas of his academic interests, teaching and research, have been Postcolonial Studies, Comparative Literature, and Pakistani Literature in English and Urdu. Currently, he is the chair of National Curriculum Revision Committee (NCRC) for English, constituted by Higher Education Commission (HEC) Pakistan.

Email: msawan@numl.edu.pk

A Gender-based Investigation of Attitudes of Saudi EFL Learners towards English Language Teaching

The **main author**, **Dr. Choudhary Zahid Javid** has more than 23 years teaching experience in reputed organizations and presently serving Department of Foreign Languages, Taif University in the capacity of Associate Professor of Applied

Linguistics. Throughout his professional career, he has been actively involved in professional development activities as a resource person and discharged several administrative responsibilities as well. He has authored three ESP textbooks, published 36 research articles in national and international journals and presented/participated in many international conferences and symposia. His research interests include English for Specific Purposes, need analysis, curriculum development, learning styles, syllabus design, motivational constructs, assessment, faculty development, qualitative & quantitative research paradigm.

Email: chzahidj@hotmail.com

Dr. Muhammad Umar Farooq (Co-Author) is working as Associate Professor at Taif University English Language Centre. He is a teacher trainer and researcher. His interest areas are teacher development, e-learning and material designing. He has published three books and more than 30 articles in national and international research journals. Dr. Farooq has been an active member of many organizations in Pakistan like Higher Education Commission, National Committee on English, Society of Pakistan English Language Teachers, etc. He has attended and presented at various international ELT conferences. At the TU-ELC, he is supervising Development & Quality Unit. Besides teaching ESP courses, his responsibilities include professional development and quality assurance.

Email: umar.fui@gmail.com

Dr. Muhammad Umer (Co-Author), currently serving the department of foreign languages at Taif University, holds an MA and a PhD in Applied Linguistics with special interest in formative assessment, i.e., using assessment for promoting learners' academic competence. He has more than ten years of teaching experience in different international contexts. In addition, Dr. Umer has presented his research and attended research conferences and seminars on various international forums in Europe, Africa, Middle East, and South and East Asia. He has more than ten publications to his credit in different reputable journals.

Email: m.umer07@gmail.com

Dr. Malik Ajmal Gulzar (Co-Author) is working as Associate Professor in the Department of English Language and Applied Linguistics, AIOU. He also worked at English Language Center, Taif University for some years. He actively exerted his efforts to develop the Preparatory Year Program (PYP) of Taif University in the capacity of Head of Curriculum Development and Academic Research Unit. He obtained his Ph.D. in Applied Linguistics from National University of Modern Languages in 2010. He holds an MA TEFL and an MA English Literature and a Certificate of English Language Teaching from Brighton University, UK. He has published three books and thirty research articles in international and national journals of good repute. His main research interests are inter and intra sentential patterns of classroom discourse, second/foreign language teaching & learning,

error analysis, classroom talk patterns, and research dynamics/parameters in language and linguistics.

Email: agmsfa@gmail.com

Punjabi Proverbs and Gender: Construction of Multiple Identities

Lubna Akhlaq Khan (Main Author) is a PhD scholar in English Linguistics at National University of Modern Languages, Islamabad. She is currently working as Assistant Professor of English at Higher Education Department, Punjab. The areas of her academic interest are gender, folk linguistics, culture and humor. She is an HEC scholar (Higher Education Commission) for indigenous scholarship for MPhil leading to PhD phase II batch III.

Email: Dua092@yahoo.com

Raza-e-Mustafa (Co-Author) is working as Assistant Professor of English at University of Gujrat. He is a PhD scholar at University of Management and Technology and working on his dissertation about morphology of Rangri language. His research interests include Morphology, Syntax and ELT.

Email: razaemustafa@uog.edu.pk

Dr. Ghulam Ali (Co-Author) is working as Assistant Professor & Head of the Center for Languages and Translation Studies, University of Gujrat (UoG), Gujrat. He did his PhD as HEC scholar from Azad Jammu & Kashmir University (AJK) and received IRSIP scholarship from HEC for Ottawa University, Canada. He established the first ever dedicated center for Translation Studies at University of Gujrat. He is also working as an Editor of the Research Journal, Pakistan Journal of Languages and Translation Studies, and Chief Editor, Murtajim, a quarterly mutlingiual magazine published by UoG Press, Gujrat. His research interests include translation and colonial studies.

Email: g.ali@uog.edu.pk

Euroamerican Discursive Subjection of Native Americans

Dr. Ghulam Murtaza (Main Author), Assistant Professor of English, has been serving at Government College University Faisalabad since January 2005, where he joined after two years of service at Government College of Science Faisalabad as Punjab Public Service Commission (PPSC) lecturer. He has an MA in English literature from Punjab University, Lahore (2000), MPhil in Linguistics from GC University Faisalabad (2010), and PhD in Native American literature from NUML Islamabad. This academic base provides him with insight in both English literature and linguistics. He has also served at Lahore Leads University, Riphah International Faisalabad, and NUML Faisalabad campus. He is the editor of GC University's HEC approved Journal of Social Sciences and Co-Editor of Journal of English Language, Department of English. His areas of interest include Native American Literature,

literatures in English, Stylistics, Linguistics, Critical Discourse Analysis, Literary Theory, and pedagogy of literature.

Email: gmaatir@gmail.com

Dr. Shaheena Ayub Bhatti (Co-Author) is currently employed at the Fatima Jinnah Women University (FJWU), Rawalpindi, Pakistan, as Director, Women Research & Resource Center. She is the only Pakistani who has a Fulbright Post-doc in American Indian Literature from the University of Arizona, Tucson. She has three Fulbright scholarships, and is founder General Secretary of Pakistan National Association of the Fulbright Alumni. Dr. Bhatti has pioneered in teaching various modules of contemporary American Literature at NUML and FJWU, at the MPhil and PhD levels. These include Latin American Literature, South Asian Literatures, African American Literature, Literature of War and Conflict, and two modules in American Indian Literature. She has also taught ESL/EFL to adult students of all nationalities at all levels and graduated in the pioneer batch of MA in Teaching of English as a Foreign Language program of AIOU, Islamabad.

Email: shaheena59@gmail.com

Understanding Gender in Pak-Afghan Pashtun Society: A Sociolinguistic Analysis of Folk Stories

Dr. Qaisar Khan is Assistant Professor of English at University of Malakand. He completed PhD in English Linguistics at National University of Modern Languages (NUML) in 2015. He also remained a research fellow at University of North Texas (UNT), USA in 2014. His research interests include language, gender, curriculum and education. At present, he is working on a research project entitled, “Problems and challenges to English language teaching reforms in religious madrassas of Pakistan” under the HEC’s Thematic Research Grant Program (TRGP). The objectives of the project are to understand the working and operation of religious seminaries and to investigate the scope and relevance of English language teaching with a view to bring them into the mainstream education system.

Email: kkaiserkhan@hotmail.com

Blue Roses for Women: Textualization of Self in Pakistani Women’s Vernacular Short Fiction

Mirza Muhammad Zubair Baig (PhD, National University of Modern Languages, Islamabad) is Assistant Professor of English at the Department of Humanities, COMSATS Institute of Information Technology, Lahore, Pakistan. His research has primarily examined the inversion of colonial and patriarchal metaphors and stereotypes from the structured classic texts in the contemporary rewritings. His research interests lie generally in the areas of Postcolonialism, Feminism, Pakistani Literature, Discourse Analysis, Second Language Acquisition, and Digital Literacies.

Email: zubairbaig313@gmail.com

Contrapuntal Reading of Rudyard Kipling's *The Jungle Book*: Theorizing the Raj through Narrativity

Dr. Jamil Asghar (Main Author) is currently working as Assistant Professor at the Department of English, National University of Modern Languages Islamabad. He earned his PhD in English from National University of Modern Languages. He holds MA Philosophy and MA Political Science degrees with distinction. He also has a research fellowship in Linguistics from the University of North Texas, USA. His teaching and research experience stretches over fifteen years. He has presented papers at national and international conferences and has contributed to renowned research journals. His areas of interest include Postmodernism, Literary Theory, Translation Studies, Philosophy of Education, and Postcolonial Studies.

Email: jamilasgharjami@gmail.com

Dr. Muhammad Iqbal Butt (Co-Author) has been teaching English at different levels in various prestigious institutions for the last thirty years. Currently he is working as HOD/Associate Professor of English at Government Zamindar Postgraduate College Gujrat. His areas of interests include Applied Linguistics and Translation Studies.

Email: profib@hotmail.com

Politics of Resistance: Construction of Matriarchal Agency via Linguistic Chromatism in the Novel *The Slave Girl*

Salma Qayyum, Ph.D. is a lecturer in the Department of English NUML, Islamabad, Pakistan. She has taught functional courses to international students for over 10 years. She has also taught major branches of linguistics as well as academic skills, creative writing, and novel at the undergrad level. Her research interests include postcolonial studies, gender studies, critical discourse analysis, phonetics, syntax, morphology developmental psychology, psycholinguistics, and sociolinguistics. She believes that learning is a gradual transition from dependence to independence which culminates in self-reliance.

Email: sqayyum@numl.edu.pk

Interrelationship between Collective Teacher Efficacy and Job Satisfaction of Teachers at Secondary Schools

Sarwat Maqbool holds Masters in English Linguistic and Literature, Education, Islamic Studies, and TEFL. She is a PhD in Education and is serving in Allama Iqbal Open University since 2009 in Educational Planning Policy Studies and Leadership Department. Many of her research articles have been published in International journals. She has also presented research papers in many national and international conferences. Her research interests are educational leadership, teacher education, policy studies, and educational management.

Email: sarwatmaqbool@gmail.com

English as a Foreign Language and Job Achievement: Moderating Role of Test Anxiety

Aisha Farid

Abstract

The purpose of this research study is to explore the moderating role of test anxiety in the relationship between the English language proficiency and job achievement in Pakistan. There was a dire need to carry out this research to highlight the components of the test anxiety faced by the job-candidates to find out how they can deal with them to perform better in their English language test/interview. The quantitative tool of FLCAS helped find out that English language test has a positive impact on job achievement, and test anxiety plays a moderating role between EFL test and Job achievement, whereas, the qualitative tool of interview served the purpose of finding the factors causing anxiety among the test-takers/interviewees. The major factors among these are lack of EFL training, failure apprehension, negative evaluation and level of comfort. Descriptive statistics measured using SPSS 20 (mean, standard deviation), correlation matrix and regression analysis were used to test the propositions or hypotheses, whereas the qualitative data was then given a graphical representation form followed by the interpretative analyses of the responses. Anxiety was found to be the consequence of inadequate skills required to use the target language. The major recommendations, which surfaced as a result of the research in the present study included i) the understanding of the importance of the English language in job achievements so as to introduce English language learning from the early age, ii) having more exposure of English language in the field through some means like simulations, etc., giving/getting more exposure to the culture of the place where English is spoken, iii) and controlling anxiety by having focused training or practice of the English language skills required in the job. All this may help reduce the test anxiety and facilitate in job achievement.

Keywords: *test anxiety, EFL, job achievement, moderating role*

Introduction

Researchers, educationists and language scholars all agree that there is a strong influence of affective variables on language learning and production. These variables filter the amount of input into the language acquisition device. Anxiety is considered one very important affective variable as it significantly predicts the level of English language learning attainment. In an EFL scenario like the one in Pakistan, there are many factors which may contribute to increase the level of anxiety in the

learners. These factors may be personal, social or psychological. In an EFL context, the learners my feel anxiety due to many factors: s/he may find it difficult to comprehend or fear getting tested in unknown or unfamiliar areas or having negative marking. This article inquires the factors that contribute the most in generating anxiety in EFL tests and its impact on job achievement in Pakistan.

This study is significant for fetching forth the impact of English language skills on the career development. It focuses on the affective impact of English language test that is deemed to help in getting better work opportunities. In other words, it studies the impact of English language test anxiety on the achievement of good career. The study provides some guidelines for increasing the chances of getting good jobs in today's world by improving the English language skills and overcoming EFL test anxiety.

In Pakistan, English proficiency test is a mandatory part of recruitment process for the candidates in almost every field. It has created a craze for studying English as a foreign language (EFL), and high-stakes EFL tests abound (Lapkin et al., 2011; Ratte, 2005) asserted that learning any foreign language helps to develop students' sense of achievement. Second language learning enhances particularly the areas which the learners are not used to excel in during their academic career. The remarkable results shown in different subject areas due to foreign language acquisition creates a sense of achievement, enhances self-confidence, self-esteem and self-image, and brings forth satisfaction.

Most past studies have studied anxiety as a very affective feature of second language students and found out the direct connection between English language test anxiety and job achievement. These also studied how all the aspects of test anxiety were correlated to job achievement. However, these studies did not contemplate on the effects of each constitute of test anxiety on performance measures of second language tests. Previous studies focused on job test performance measures and second language test anxiety as an entity, but they did not focus on the direct relationship between performance measures and English as a foreign language test with mediating effect of test anxiety. Further, the previous researches were conducted in other parts of the world, and not in Pakistan.

Therefore, the present research focuses on job test performance measures and English language test anxiety in Pakistan. There is dire need of more research work to be done in order to study the relationship of English as a foreign language test anxiety and motivation that interacts collaboratively to determine better career achievement.

Since, in this competitive world, organizations want their employees to be English language literate, the English language proficiency test has become integral part of recruitment process. Many candidates find it difficult to get appropriate jobs because of lack of English language skills. This is mainly due to the test anxiety. In private schools in Pakistan, English language proficiency test has become a mandatory part of recruitment. The scores of the ELPT affects the position in the organization, thus, salary is also affected. This study intends to assess the moderating role of text anxiety on the relationship between EFL test and job achievement.

Research Questions

1. What impact does the EFL test have on job achievement and career development?
2. What is the role of test anxiety on the relationship between EFL test and job achievement?

Objectives of the Study

1. To study the impact of English as a foreign language test on job achievement
2. To assess the moderating role of recruitment test anxiety on the relationship between English as Foreign Language Test and Job Achievement

Literature Review

The impact of English as a foreign language seems to have been of great interest to linguists, educationists and psychologists. English as foreign language study develops profound understanding of how language functions and enhances the capability to solve problems, and accelerates the thinking process. Cummins (1981) exclaims that early language study produces many more noteworthy abilities in multiple ideas, thinking and innovation. Furthermore, English as foreign language helps to increase a long run capability to interact with people coming from different countries and divergent social backgrounds. It provides other benefits including better overall school performance and prevalent critical thinking abilities. Dumas (1999) found out that often in standardized subject specific tests, second language students persistently outperform the control groups.

Second or foreign language learning has been found to have a very positive impact on learners' overall growth of personality. Mastering the grammar, vocabulary and sentence formation helps the students to be sharper in reading skills and develops better comprehension skills. It also enables the students to be innovative, creative and imaginative by thinking out of the specific box of one particular language and culture. Andrade (1989) explained that as the language travels through the culture and

affects the thinking of individuals, second language acquisition enhances comprehension, reading and writing abilities of the learners. According to Dumas (1999), second language learning is beneficial for the students of average IQ as it changes the way of learning. Hence it lessens the gap to high achievements. Foreign language learning renders many benefits such as higher order thinking, innovative and creative imagination. Various studies exposed that those individuals who learn any foreign language prove to be more innovative and creative and they tend to solve complex conflicts in a better and logical way. Supporting this case Bamford & Mizokawa (1991) in their study claim that language learners show more prominent and strong cognitive flexibility, higher order thinking skills and better problem solving in their work and interaction. Cummins (2000) indicates that foreign language learners or those who are bilingual score higher marks in competitive exams and standardized exams.

Language can be learned by two ways i.e., either by acquiring naturally from the environment or by learning consciously within classroom environment. In both cases, the purpose remains the same. However, the language learned within classroom context is full of challenges for the learner. The learner may have to encounter totally a new cultural environment that might be different from the one the learner is abiding in. Most importantly, the challenge that is difficult for the learner to overcome is anxiety (Wu, 2010).

Anxiety is defined in many ways in different contexts. Generally in psychology, anxiety is a state of fear and apprehension that is associated with any object (Scovel, 1991). Anxiety is a set of quite complex feelings, beliefs, self-perceptions, behaviors and fear that are related to learning a foreign language within classroom context. Samimy and Tabuse (1992) explain that anxiety is a situation of uneasiness, worries and fear about change, future and unpredictability of next moments. Similarly, Zeidner (1998, p.17) explains test anxiety as the set of psychological, behavioral, and physiological responses that brings forth concern about possible negative consequences or failure on any evaluative situation.

Anxiety beholds many subtypes such as trait anxiety, test anxiety, social anxiety, and situational anxiety. It is pertinent to know that anxiety has been found to affect various kinds of learning. Particularly, when it is in learning foreign language, it is called as foreign/second language learning anxiety. The researchers explain target language anxiety as a sensation of fear, stress, apprehension, nervousness, and unconsciousness that is related with the learning of targeted language. Young, (1991) calls it a very complex and multidimensional phenomenon.

Both motivation and anxiety play overwhelming role in affecting language learning results. In a foreign language environment, learners tend to learn a foreign language for any useful purpose instead of just for the sake of learning any language. They learn to improve their career growth as a part of academic curriculum. Due to less practice of the targeted language, they often get nervous, hesitant and panicked when they have to use that target language with other practitioners. In foreign language learning, both aspects of motivation and test anxiety are considered negatively associated with each other. For instance, the learner who is more anxious about learning the language can be seen as less motivated intrinsically but quite more motivated extrinsically by the class room or learning environment. Black (2005) claims that test anxious learners consider achieving good scores only in exams as more important than practically using and understanding the target language. Therefore, their performance depends upon test scores; hence it creates consciousness and anxiety in them. Similarly, Ayden et al., (2006) find out during a survey in Turkish EFL context that test anxiety produces psychological troubles for learners which are followed by less motivation, less confidence in speaking and writing and less self-esteem. Test anxiety prevents learners from showing actual performance as they are more concerned about their scores and not about their performance. According to Hall (1991), test anxiety renders quite negative effects on students' communication, reading, writing and comprehending skills specifically in formal situations, during interviews or tests. Krashen (1981) stresses that test anxiety levels and degree of self-confidence are some factors that distinguish between high achievers and low learning overall. He further claims that in the domain of foreign language learning there is always a circle that goes from high anxiety level to low or bad performance, and poor or low performance again brings forth high level of test anxiety and nervousness. MacIntyre (2002) points out a very important issue that the learners who have high anxiety levels have low expectations about their own strengths.

The higher the anxiety level, the lesser the chances for the learner to communicate in the target language. Thus, by not communicating with the other fellows, they cannot practice the new language. As it is said, language is a game of practice, as it needs more practice particularly communicating with others. Keeping the risk of failure during learning a new language, Hambree (1988) did analysis of approximately 562 previously done studies that showed that test anxiety was an overwhelming reason of failure and poor performance by the learners. Further, test anxiety has tremendous effects on the self confidence level of the learners. It is evident that anxiousness can occupy some parts of the brain that are important and needed in learning any language, particularly in resolving conflicts and in developing critical thinking. Chapell et al.,

(2005) affirms that there is a quite negative impact of test anxiety on poor performance. By worrying or fretting over things, our working memory can get damaged that causes cognitive impairment. Cognitive impairment consequently leads to useless thoughts and increases anxiety.

Brown (2000) identifies three components in foreign language anxiety: "Communication, inculcating fear from learners' inability to convey their thoughts, opinions and different ideas about anything; 2. Apprehension of negative evaluation of tests, and being negatively portrayed in the society; 3. Foreign language anxiety over academic test results" (p.151). Communication apprehension refers to the apprehension of interacting with other people. Apprehension for the learners of being negatively evaluated by others is one of the important causes of anxiety. Test anxiety is all about fear and apprehension of assessment tools like exams, assignments, quizzes and presentations in order to evaluate learners' performance (Wu, 2010). Communicative apprehension has been defined as one's apprehension related with communication with other people (Xiaoyan, 2009). Horwitz et al., (1986) exclaim that stress or fear is the consequences of tests or evaluative circumstances. He further explains that language learning is affected by the stress level that increases where there is fear of social evaluation, fear of failure and fear of communication. Certainly, there are many other factors that have impact on foreign language learning such as motivation, self-esteem, self-efficacy, attitudes, expectations etc. In some other researches like the one done by Dalkilic (2011), it has been found out that test anxiety is one of the most important factors that is a hurdle in learning any foreign language. Evaluative circumstances lessen the chance of performing well.

Unfortunately, over a period of time, taking tests is considered very important as many tests decide the future career of the individuals. In most of the large and small enterprises, specifically in schools, taking test has become mandatory to hire for the job. Tests are taken to check the mental and academic caliber of the individuals to be hired followed by an interview. Since tests have become integral part of recruitment process, many of the candidates face anxiety during tests, as it decides their future career. Involvement of job tests in the recruitment process tends to increase tension and apprehension for the candidates applying for the job.

In addition to test anxiety, there are some other factors too such as poor preparation for the exams, lack of confidence, lack of understanding of the questions, lack of techniques of attempting questions in exams etc. that may lead towards failure. However, learners who have prepared very well for the exam may also face anxiety that they might forget whatever they have learned and that can have trouble in retrieving the information (Berinbaun & Nasser, 1994). There are various personal,

social and cognitive factors such as personality, intelligence, education, age, motivation, gender, anxiety, and others that have profound impact on the learning of a foreign language.

Therefore, there is an increasing need of knowing about test anxiety and how one can control test anxiety. To know more about test anxiety, researchers need to first analyze symptoms and causes of test anxiety that will further help them to mitigate this issue in a better way.

Many researchers have worked on the relationship between job achievement and test anxiety as both variables have succeeded in maintaining pertinent correlation. Previous literature shows that there are many factors in this regard that create test anxiety such as evaluative circumstances, fear to maintain status quo, inappropriate content material, social responses, time limit, clarity of question statements in tests, test attempting techniques, less practice of the target language, less exposure to the related culture, etc. (Anane, 2013; Hancock, 2001; Putwain, Woods & Symes, 2010).

There are many symptoms that show the existence of anxiety among test takers. Among these, the most important are lack of focus and concentration, over thinking, being blank minded, and fear of failure. The second type is related to physical changes that show the level of stress such as headache, sweating, biting nails, nausea, scratching head, faintness etc. Zeidner and Mathew (2005) elaborate test anxiety as a threatening feeling of appraisal or failure that results in physical, psychological, cognitive and behavioral changes. These changes are very important in predicting the test anxiety during test by showing through testers playing with pen, sweating, biting nails, scratching head or nose, etc.

Anxiety brings forth many effects. First of all, anxiety causes nervousness that includes having difficulty in understanding and reading the questions on the question paper. It also includes encountering trouble in one's thoughts in collecting or organizing the right answer for the question and using prior knowledge about the answer. Furthermore, it also entails forgetfulness due to exertion, or lack of time and lack of proper preparation for the test. The second effect is all about mental blocking and thinking. It is related to going unconscious or blank at once while attempting the question and remembering the correct answer after the exam is over. The third effect is trivial fretfulness and worries about result, social status, fear of failure, losing of self-image and anxiety about how others are performing. All these factors increase test anxiety and render negative results.

Test anxiety can be reduced by adopting some strategies. Strategies for eliminating or reducing test anxiety take different

techniques that depend upon the kinds of learners: high achievers or low achievers. The trainings on test attempting techniques are good for those who are high achievers while those who are low achievers must be trained on how to learn things easily and effectively. High achievers are affected by factors that might differ from those of low achievers.

Research Methodology

The researchers chose the education sector in Islamabad to study the effectiveness of learning English in finding good career opportunities. The data has been collected from the employees working in private schools. This is a cause and effect study where hypotheses are developed to explore the influence of English as a second language test on the job achievement with moderating effects of anxiety. Here English as a foreign language served as an independent variable, while job achievement served as a dependent variable with moderation of test anxiety.

Hypotheses

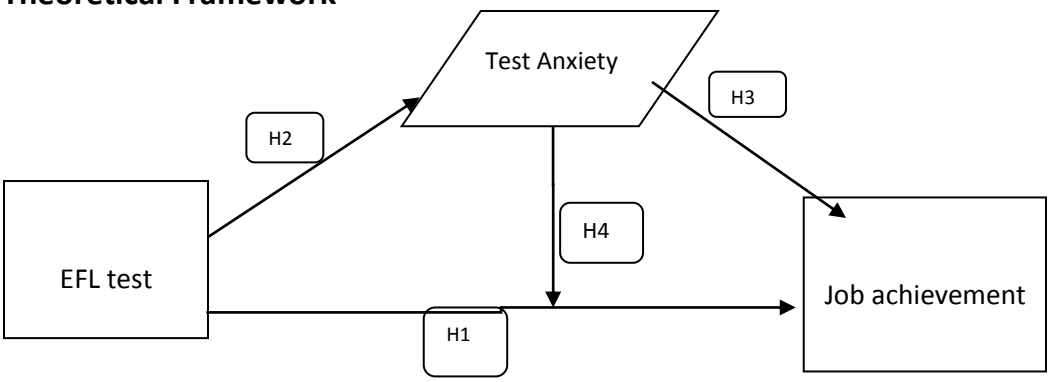
H1: English foreign language test has positive impact on job achievement.

H2: English language skills and test anxiety have positive relationship.

H3: Test anxiety plays an important role in job achievements.

H4: Test anxiety has a moderating role between EFL test and Job achievement.

Theoretical Framework



In the present study, data collection tools are both questionnaire and interviews. Mixed method design of qualitative and quantitative are used to achieve the research aims. Mixed approach provides better understanding of the research problem. Thus, quantitative data is collected through questionnaire and for qualitative data, interviews are used. Moreover, the combination of both quantitative and qualitative approaches counterbalances the strengths and weaknesses of both.

For the survey, the data was collected using an adapted form of Foreign Language Classroom Anxiety Scale (FLCAS) prepared by Horwitz (1986). The questionnaire has items based on 5 point Likert scale starting from “strongly agree” to “strongly disagree”. The scale has demonstrated internal reliability, achieving an alpha coefficient of .93 with all items producing significantly correct item-total scale correlations. Test- retest reliability over eight weeks yielded an $r = .83$ ($p < .001$) (Horwitz et al., 1986, p.129). The theoretical range for FLCAS is from 33 to 165; the higher score obtained means high level of anxiety, while in contrast, the lower score obtained indicates lower level of anxiety. The items presented are reflective of communication apprehension, test-anxiety, and fear of negative evaluation in the foreign language classroom. These items have helped to explore the relationship between different variables which make the job candidates achieve better jobs by understanding how to control anxiety level while taking English language test. Back up interviews are taken from respondents to get the qualitative data. Qualitative data is then given a graphical representation form. For interviews, the questions were adapted from the same scale to get an idea about how the participants feel about the anxiety caused by EFL and how it affects job achievement.

In this particular study the employees working in private schools were taken as population. The researcher chose private schools located only in Islamabad. Non probability convenience sampling method is selected for this research that helps gathering data from the people who are easily available. The researcher distributed 150 questionnaires in different schools located in Islamabad. The questionnaire was filled by employees of all levels and, of different age groups. 134 questionnaires were returned and processed for testing. The researcher conducted back up interviews from 15 respondents who have been working in the education sector for last two years. The results of the interviews were then interpreted.

There are two variables with the moderating effect of test anxiety. The questionnaire is one of the tools of collecting quantitative data from the respondents. The questionnaire consisted of items that addressed the influence of English language skills on achieving good jobs with moderating role of test anxiety.

Sr. No.	Variable Name	Variable Types	No. of Items
1.	EFL	Independent	11
2.	Test anxiety	Moderator	15
3.	Job achievement	Dependent	6

Data Analysis

Descriptive statistics measured using SPSS 20 (mean, standard deviation), correlation matrix and regression analysis was used to test the propositions or hypotheses. The questionnaire was administered to the sample of participants for pilot testing. The value of Cronbach Alpha should be greater than 0.70 (Nunnally, 1978). The internal consistency i.e., the reliability of the items which was greater than point seven (0.71) assured that the instrument was reliable and researcher could proceed with it. All of the utilized constructs are well supported in the prior literature. Through the operationalization of these well supported and validated items, content validity has been established (Straub, 1989).

The software used is SPSS version 20.0, as it is easily available. Further, it is adequate software for testing relationships between variables. In this study the, regression model is run for evaluating results. This study also uses the correlation and descriptive analysis. Reliability of variables was checked before the Correlation was run. Regression was run to test the hypothesis.

Reliability Statistics (N=134)

Variables	Cronbach's α	N of Items
EFL	0.92	11
Test Anxiety	0.91	15
Job Achievement	0.87	6

Reliability of data was tested through Cronbach alpha. There were multiple questions against each variable. To test the reliability, Cronbach alpha is used to establish internal consistency. The above mentioned results show that job achievement variable has the reliability value of 0.87 and English as a foreign language test with the reliability value of 0.92 which is above 0.7. These values reflect that scale for those variables is adequate for further investigations.

Reliability of test anxiety is 0.91 which is higher than 0.7 which shows that scale used for test anxiety characteristics explains the job achievement characteristics, so further analysis can be conducted.

Frequency	
Male	70
Female	64
Total	134

Total sample size was 150 from which 134 respondents responded. Out of 134 respondents, 70 were male and64 were female. Target Population was teachers working in private schools in Islamabad. It is very pertinent to know the role of English test scores for getting jobs in private schools.

	N	Mean	Std. Deviation	
	Statistics	Statistics		Statistics
EFL	134	3.17		.73
Test Anxiety	134	3.25		.62
Job Achievement	134	3.23		.70

The descriptive analysis of the responses is based on English as a foreign language test and test anxiety and their impact on achieving good jobs. It can be observed that the mean value of EFL is 3.17, test anxiety 3.25, and job achievement 3.23. Standard deviation for all the variables varies from 0.62 to 0.73.

Correlations			
	EFL	TANX	JACH
EFL	1		
TANX	.667**	1	
JACH	.552**	.639**	1

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

Correlation table reflects that all the variables correlate with one another. Double asterisk shows high correlation between all variables.

The Pearson correlation test is used to find out the relationship between all the variables. The results in the above table demonstrate that there is a strong correlation that exists between the variables. The values of the variables with double asterisk and above 0.5 indicates a positive correlation among the variables.

EFL→ TEST ANXIETY→ JOB ACHIEVEMENT

Moderation Analysis using Barron and Kenny (1986) (N=134)

Steps		**R^2**	**Adjusted R^2**	**F**	**B**	**t**
Step-1						
EFL (IV)	Job Achievement (DV)	0.305	0.299	57.83	0.531	EFL (IV)
Step-2						
EFL (IV)	Test Anxiety (MV)	0.445	0.441	105.83	0.572	EFL (IV)
Step-3						
Test Anxiety (MV)	Job Achievement (DV)	0.408	0.403	90.90	.716	Test Anxiety (MV)
Moderation						
EFL (IV)	Job Achievement (DV)	0.436	0.428	50.721	0.21	EFL (IV)
Test Anxiety (MV)					0.54	5.53

$^{**}p<0.01$

The regression was run to determine the relationship of all the variables. First, English language was regressed on job achievement. The above mentioned table provides the value of R^2. The R value shows the simple correlation. Here R value is $.552^a$ which shows high correlation. The R^2 value explains that how much English language test has impact on job achievement. Here R^2 value is 0.29 which means that 29% of the English test predicts the achievements of good jobs. This result also shows the importance of English test that 29% of the achievement of good jobs can be explained by how better the candidate knows English language. F value shows fitness of model which is 57.83. It means that model is fit. T value is 7.60 which means that EFL has a positive and a significant impact on the achievements of good jobs.

The beta value is measured in the units of standard deviation. That explains one unit change of standard deviation will result in percentage change in dependent variable. It means that the higher the value of beta the higher is the impact that will be on dependent variable. In case of English test and the achievements of good jobs, it means that one unit change in standard deviation will bring 0.531% change in the achievements of good jobs. This beta value suggests that one unit change in EFL will highly affect the achievements of good jobs.

In the second step, impact of EFL on test anxiety is regressed. The R value is 0.639 which indicates that there exists the high correlation between EFL and test anxiety. The R^2 value is 0.40 which means 40% of English language skills have impact on the test anxiety.

In the third step, impact of test anxiety on job achievement is regressed. The R value is .652[a] which indicates the high correlation exists between test anxiety and job achievements. The R^2 value is 0.425 which means 42% of test anxiety has impact on the job achievements.

In the next step, the moderating role of test anxiety was regressed on achievement of good jobs. The R value is 0.81 which indicates that the high correlation exists between test anxiety and the achievements of good jobs. The R^2 value is 0.403 which means 40% test anxiety has impact on the achievements of good jobs. The F value is 90.91 that means that the model is fit. F value shows the fitness of the model. T value is9.53 which explains that test anxiety has a significant impact on job achievement.

The beta value is 0.71 which is on the higher side. It means that one unit change in test anxiety brings that much change in job achievements. This values shows that the impact of test anxiety is high on the job achievements.

In the last step, the relationship of English language test with moderating role of test anxiety on the achievement of jobs was checked. English language test with moderating role of test anxiety were taken collectively as an independent variable and job achievement was taken as a dependent variable. The R value is 0.64 which shows a high correlation, so the significance is there. The R^2 value is 0.428 which means that collectively English language test with moderating role of test anxiety can impact 42% of the job achievements. Collectively these both variables affect the job achievements. Both the variables have significant impact on job achievements. The F value is 50.721 which shows the fitness of these variables in the model. T value is 5.53.

The beta value of is0.21which is reduced when collectively run with EFL and test anxiety. Here these both variables collectively show that one unit change in standard deviation of these variables will bring significant impact on job achievements. These results show that English language skills have direct positive relation with job achievements, but with moderating effect of test anxiety has negative relation with the job achievements.

On the basis of these results following hypotheses are accepted.

H1: English foreign language test has positive impact on job achievement.

H2: English language skills and test anxiety have positive relationship

H3: Test anxiety plays an important role in job achievements

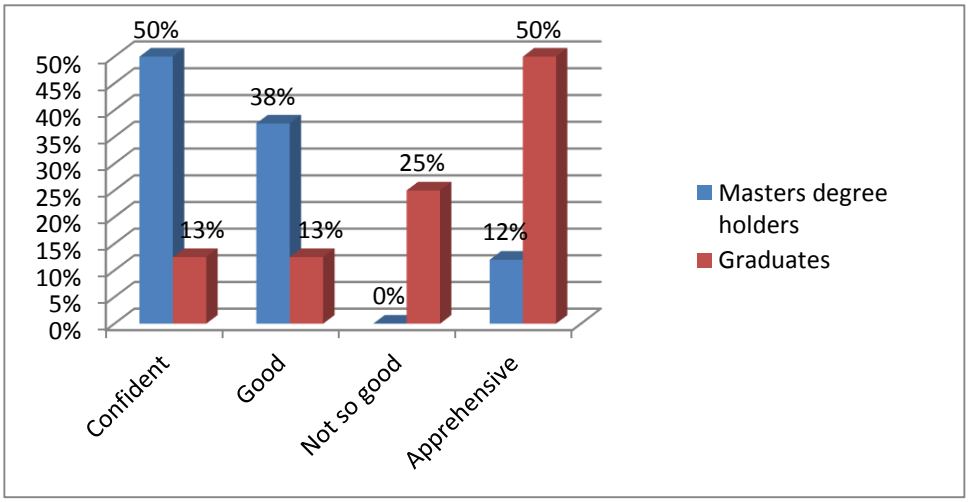
H4: Test anxiety has a moderating role between EFL test and Job achievement.

The variable of English as foreign language shows that overall it has significant impact on the job achievement. Results also show that English as foreign language skills has great tendency to be influenced by test anxiety. As test anxiety plays an important role in job achievement, any change in test anxiety will have impact upon job achievement. Hence, test anxiety has a moderating role between EFL test and Job achievement that can affect both the variables.

Qualitative Data Analysis

The researcher used interviews as a tool of collecting qualitative data. The researcher conducted back up interviews with 15 teachers working in different schools by using structured questions (Adapted from Horwitz et al. 1986). The responses were recorded and then analyzed:

Introductory question: How do you feel when you speak English?



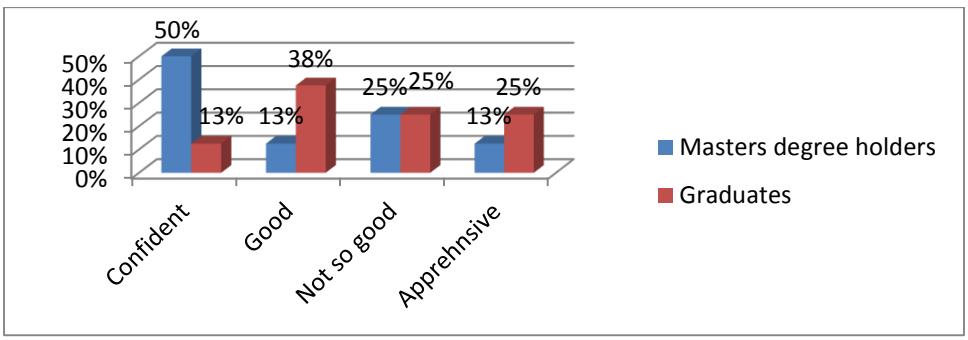
The above graph shows that teachers who have done masters, 50% of them feel confident when they speak in English. 38% of them feel good when they converse in English language, none of them feels not “so good” and 13% of them are apprehensive. On the other hand, those who are graduates, 13% of them feel confident while speaking English, 13% of them feel good, 25% of them feel not so good, and 50% of them are apprehensive while speaking English. Therefore, it can be assumed that teachers holding masters degree are more confident in speaking English

than those who are only graduates. One major reason could be their higher level of learning and more exposure to the English language. Therefore, it can be concluded that more training in English makes a candidate more self-assured and confident in communication in the second language.

After articulating clearly what their choice was, some of the teachers further explained their answers. One of the respondents said,". . . well! It depends at times . . . when I have someone senior or more experienced in front of me, I may hesitate a little . . . but in general communication in English, I think I'm confident." Another respondent was of the view that the listeners attitude mattered a lot. She said, "I think if your listener takes interest in what you are saying . . . I will get confident in expressing myself . . . but if he looks critical or disinterested, no matter how confident I may start, I may start feeling not so good . . . and wish to turn to Urdu."

General Question: Can you talk about your experience of having the job interview in the English language?

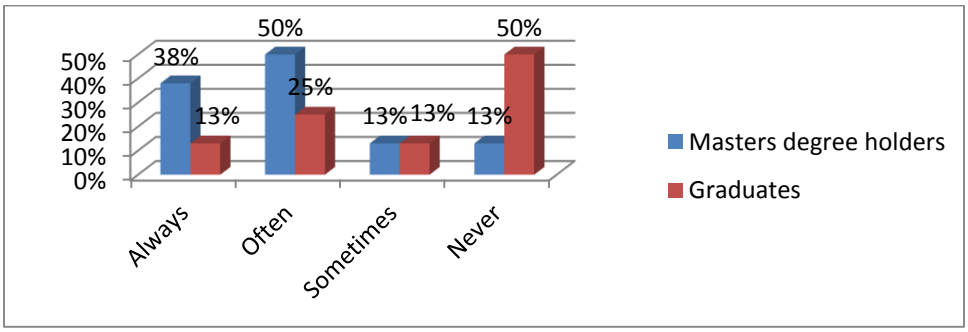
Teachers holding masters degree show positive attitude towards speaking in English language during job interview. They told the researcher that they felt proud and privileged when they could easily converse in English language and answered the questions asked. On the contrary, the teachers who were graduates only were of the view that though it was quite hard trying to comprehend the questions in English and then replying accordingly, yet they felt quite good whenever they could converse in English without making any mistake.



In total, there are almost 44% of the teachers who can talk about their job interview experience confidently. The majority among them is obviously the ones with Masters Degrees. There are 25% of teachers who think their job interview was not so good that they could share that experience with others. There are a number of respondents who really do not want to share that experience. When asked why they did not want to share their experience of job interview, one of these teachers said, "oh . . .

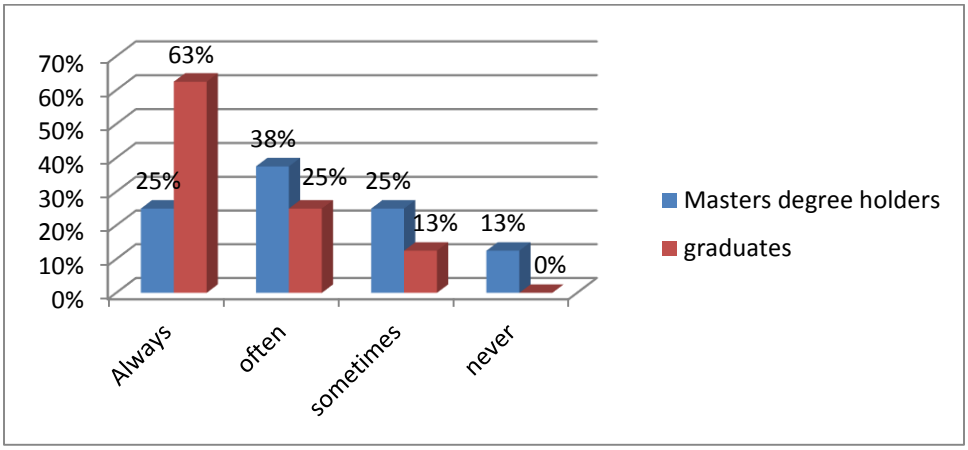
I felt so scared that day . . . yes . . . I could answer the recruiter's questions, but you know . . . speaking in English was my basic problem. May be I was not very confident. I was afraid I made some mistakes in English and I really wanted to get the job." This evinces that English language gives an edge to those who are proficient in it in getting through the job interview successfully.

Apprehension: Do you use the English language when talking with your colleagues in school?



38% of the teachers holding masters degree use English as a means of communication within the school throughout the day, and 50% of them often communicate in English. However, almost 26% of them do not prefer to use English language for their everyday communication at work place. We see a different picture in the responses given by the teachers with graduation only. Here, majority does not prefer to use the English language for their everyday communication at the work place. This shows that higher the education level, more realization of the importance of English language, or more confidence and ease in English language communication. Overall, 32% of all the teachers in sample never use English while talking to their colleagues. When asked for the reason of not using English language with the colleagues, most answered that they felt relaxed and at ease in talking to their colleagues and friends in their first language.

Negative Evaluation: Are you afraid of making mistakes in front of any one?



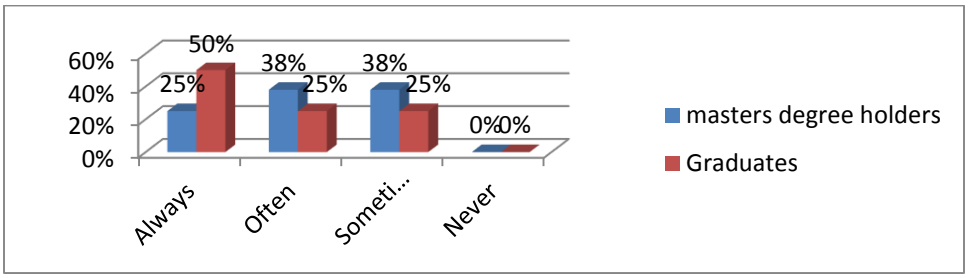
Frequency	Masters degree holder	Graduates	Total
Always	25%	62.5%	87.5%
Often	37.5%	25%	62.5%
Sometimes	25%	12.5%	37.5%
No	12.5%	0%	12.5%

The above graph shows that 25% of the teachers holding masters degree said that they were afraid of making mistakes. While around 38% of them said that often they were afraid of making mistakes. The percentage of those not bothered about making mistakes in the English communication is very low. Among graduates, the anxiety caused by the fear of making mistakes in the English language is quite high since 62.5% of respondents always feel afraid of making mistakes. This shows that lack of English competence on job makes one more anxious. This anxiety may further harm their performance in the teaching skills and on their further achievements in their teaching careers.

To err is human. All of us make mistakes and especially in a foreign language making errors is more frequent and one has to watch one's speech more carefully. One of the respondents shared his views, ". . . I think I am more conscious and watchful when I am talking in English language. While speaking Urdu, I don't bother much . . . may be it's because here . . . people are more critical if you make mistake while speaking English." When asked why people in general were more critical towards the mistakes committed in English language than in Urdu or the other languages, the answers given by the respondents varied. However, everyone agreed to the proposition that the English language had become

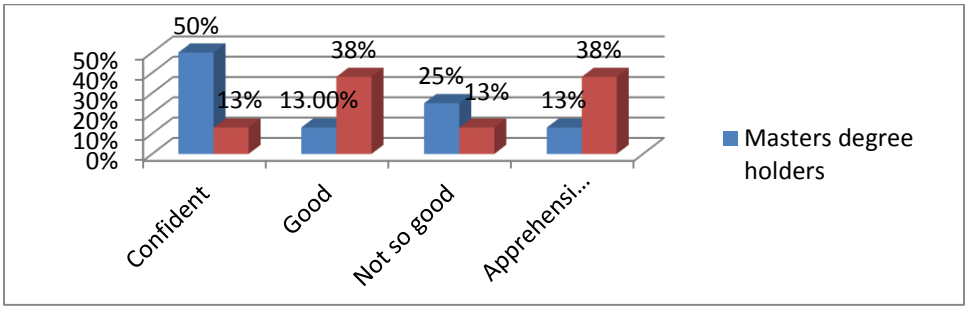
an important standard for measuring one's capabilities on job. They also expressed their desire to be further trained on improving their English language proficiency. They suggested having in-service and pre-service training in this regard. One of them commented, ". . . it is sad all other professions have pre-service training but the teachers who train students to enter those professions are not trained".

Do you get upset if any recruiter corrects your mistake during the interview? Why?



The above graph shows that majority of the teachers often feel upset if they make a mistake while conversing with the recruiter. This shows that they know their performance in the English language plays a very important role in their recruitment, and if they are unable to do well in the English language, their job career may have a setback. When asked about the reason of getting upset, most of them told that interview is the determinant to their job, and any mistake in the use of English language may be taken as a sign of their incompetency.

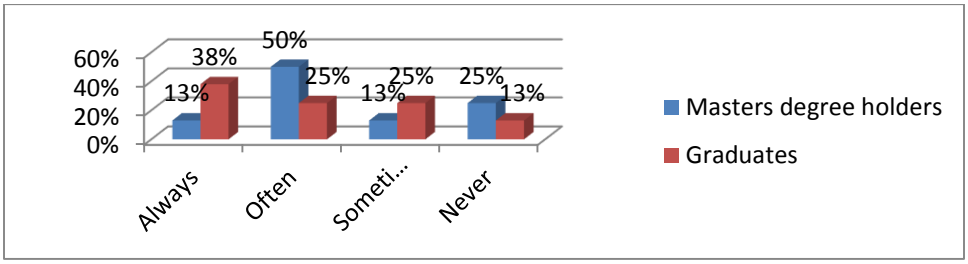
Test Anxiety: How do you feel while taking the English language test?



The above graph shows that most of the teachers holding masters degree feel confident during English language exam. However, it is the least number of teachers in the other group who feel confident while taking the English language test. Overall, almost half of the respondents feel apprehensive in this regard.

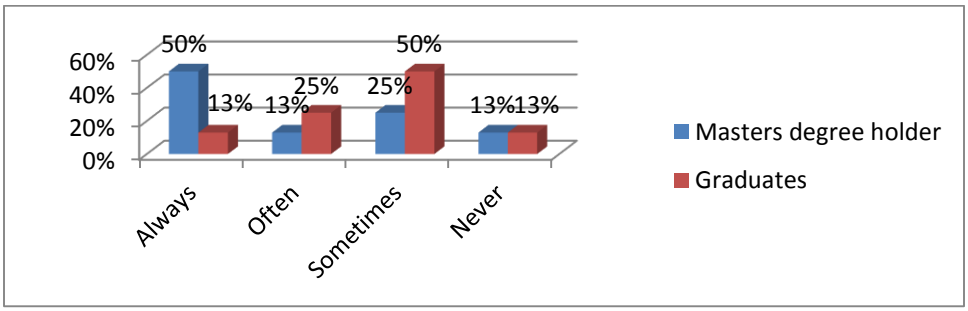
The majority of the respondents find it difficult to get rid of the fear or tension while taking English language test. They think they have to be more careful especially in the written tests. One respondent said, “when it is writing exam in the English language, I really feel stressed . . . in oral exams or interviews, there are other things apart from English . . . and you can make over if you make any mistake . . . but in writing if you have made an error, it leaves a very bad impression.”

Failure Apprehension: While taking English language exam, are you worried much about failing in this? How do you prepare for your English language exam?



The graph shows that 13% of the teachers holding masters degree always feel worried about the failure during English language exam. Around 50% of them are often worried about failure. However, 38% of graduate teachers say that they are always worried about failure, and25% are often worried about failure. The results show that most of the teachers feel worried often when they take English language test. When asked about the preparation of English language test, most of them said they consulted grammar books and tried to practice interviews. Some said they watched English movies and read English newspaper to improve their English language skills.

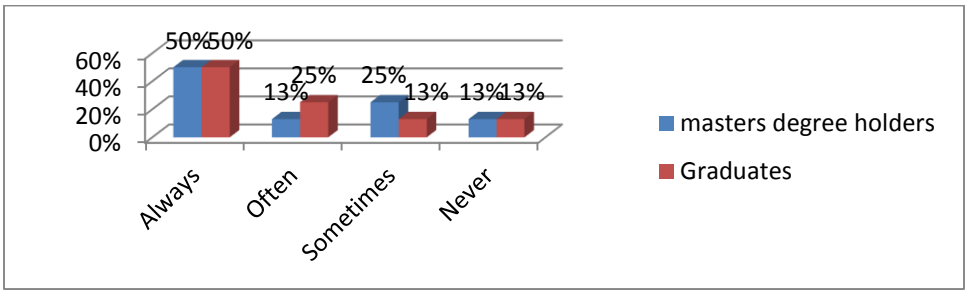
Level of Comfort: Do you volunteer to speak in the English language during interview?



In the above table, 50% of the teachers holding masters degree always volunteer to speak in the English language during interview. On the contrary, 50% of the teachers who are graduates sometimes volunteer to

speak in English language during interview. Hence, most of the teachers volunteer to speak in the English language during interview. This shows that majority know the importance of using English language in the interviews in Pakistan. There is a strong realization that if one speaks English language during the interview, it leaves a better impression on the recruiters. In other words, it seems to give strong job guarantee.

Failure in Comprehension: Does it bother you if you do not understand any word the recruiter says?



A vast majority of 50% of the teachers in both groups always feel bothered if they do not understand any word the recruiter/interviewer says during interview. They understand the need to comprehend the recruiter to give him/her the impression that the candidate is competent in English. Not being able to comprehend the recruiter means low English competency and no job achievement at the end. When asked what they felt and why in such a scenario, almost all the teachers shared the same opinion. They all feared that this would lead the recruiter to have a low opinion of their capabilities and might lead to the rejection at the end. This shows that English comprehension is also as important a part as English speaking ability is in the interview.

Discussion

This study aimed at providing insights into the effect of English language skills on achieving good jobs with moderating role of test anxiety. Data was collected from the teachers working in different private schools who undertook English proficiency tests in order to get the job. Direct impact of English language skills on job achievements was studied. Moreover, test anxiety played moderating role in showing good English language skills that have impact on achieving good jobs. In general, all hypothesized relationships were supported by the gathered data and were found statistically significant as well. Now we will discuss the outcomes of the study in detail.

H1: English foreign language test has positive impact on job achievement.

H2: English language skills and test anxiety have positive relationship

H3: Test anxiety plays an important role in job achievements

H4: Test anxiety has a moderating role between EFL test and Job achievement.

English foreign language test was hypothesized to have positive impact on job achievement. As per the results obtained from the analysis of the data, this study strongly supports this assumption. The results indicate that English foreign language test has a direct and positive impact on job achievements. The results are in line with the findings of some of the previous studies (Andrade, 1989; Bamford & Mizokawa, 1991; Cummins, 2000; Dumas, 1999). Learning any foreign language helps to develop students' sense of achievement. Second language learning enhances particularly the areas which the learners are not used to excel in during their academic career. The remarkable results shown in different subject areas due to foreign language acquisition creates a sense of achievement, enhances self-confidence, and self-esteem, and self-image and brings forth satisfaction.

Test anxiety was proposed to play an important role in job achievements. On the basis of correlation and regression tests, positive and significant relationship is found between them. This is in line with the earlier findings (Anane, 2013; Ayden et al., 2006; Hancock, 2001; Putwain, Woods & Symes, 2010). The conclusion drawn in that study is that the language anxiety is the psychological tension that the learner goes through in performing a learning task and this anxiety is situation specific.

Test anxiety was proposed to have a moderating role between EFL test and Job achievement. The findings of this research strongly support this hypothesis. Moreover, the data also leads to the conclusion that anxiety is the consequence of inadequate skills required to use the target language. In addition, failure apprehension, negative evaluation and level of comfort also play a very important role in this regard. Many academic researchers (Aydin, 2001; Horwitz, 2001; Richard, 1996) associate foreign language to diverse cultural, social and traditional factors such as being apprehensive of committing mistakes in their social circle due to status quo problem. Other researchers conclude that there is high level of anxiety observed where there are more evaluative circumstances (Daly, 2009; Wuegbuzie et al., 2011). Young (2012) claim that if the tests are quite ambiguous anxiety level increases as it creates nervousness and apprehension.

Findings of this research have many practical implications for academicians as well as for HR managers who deal in the core functions of recruitment. This study has undertaken those relational constructs which have previously been studied and proven in the literature. Moreover, this

study has also taken into account those gaps which have been identified by that literature as well. Since English proficiency tests (oral and written) have become important part of recruitment process for the teachers of private schools, it is very important to know how to improve performance by handling stress. Furthermore, in this global era, it is very pertinent to learn any foreign language specifically English that has become a determinant factor for getting jobs in many fields.

By analyzing the results of this study, foreign language training should be given from the early age. Further, English as the second language must be given high importance in order to achieve good jobs. Test anxiety can be controlled by giving more exposure to the culture of the place where that language is spoken. Moreover, preparing English grammatical concepts more for the recruitment tests can also help in overcoming test anxiety. By having grip on English language, and by controlling test anxiety, there are more chances of getting good jobs.

The data for this study were gathered from those respondents who were working in the private schools of Pakistan and had taken English proficiency tests. Therefore, the findings of this research are very helpful for them as they are directly related to their particular field. Academics and candidates willing to get jobs both may consult this study which can help them to make better decisions.

The data were gathered from the private schools Islamabad regarding the impact of English as a foreign language on achieving good jobs in Pakistan. The proposed model should be applied in different cultural settings as well to get the comprehensive and robust view of this model. In order to expand the literature regarding job achievements, more predictors of job achievements can be incorporated in the proposed research design. For example, educational background, communication skills, or negotiation skills etc., can be incorporated in the model to get a diversified application of this model. Future work should highlight other dimensions through which good jobs can be attracted and achieved. This study was based on only English language as predictor of good jobs; other researches can also take into account the impact of CV making, use of language in CV, operating recruitment sites, and using LinkedIn, etc.

References

Anane, E. (2013). An implicit analysis of the prevalence of test anxiety among preservice teachers. *African Journal of Teacher Education*, 3(2).

Andrade, C. (1989). Two languages for all children: Expanding to low achievers and the handicapped. In K. E. Muller (Ed.), *Languages in Elementary Schools* (pp. 177-203). New York: The American Forum.

Aydın, S., Yavuz, F., & Yesilyurt, S. (2006). Test anxiety in foreign language learning. *Journal of Graduate School of Social Sciences of Balikesir University, 9*(16), 145-160.

Bamford, K. W., & Mizokawa, D. T. (1991). Additive-bilingual (immersion) education: Cognitive and language development. *Language Learning*, *41*, 413-429.

Batiha, J., Noor, N., & Mustaffa, R. (2014). Exploring the factors of classroom anxiety in the context of EFL Arab students. *International Journal of Social Science and Humanities Research*, *2*(2), 18-31.

Berinbaun, M., & Nasser, F. (1994). On the relationship between test anxiety and test performance. *Measurement and Evaluation in Counseling and Development*, *27*, 293-301.

Black, S. (2005). Test anxiety. *American School Board Journal*, *192*(6), 42-44.

Brown, H. D. (2000). *Principles of language learning and teaching*. New York: Addison Wesley Longman, Inc.

Burgucu, A. H., T., & Osman, A. (2011). The Impact of Tests on Learners' Test Anxiety. *International Journal of Arts & Sciences*, *4*(18), 285–296.

Chapell, M.S., Blanding, Z.B., & Silverstein, M. E. (2005). Test- anxiety and academic achievement in undergraduate and graduate students. *Journal of Education Psychology*, *97*(2), 268-278.

Cummins, J. (1981). The role of primary language development in promoting educational success for language minority students. In *Schooling and Language Minority Students: A Theoretical Framework*. Los Angeles: Evaluation, Dissemination, and Assessment Center, California State University.

Cummins, J. (2000). *Language, power and pedagogy*: *Bilingual children in the crossfire*. Clevedon: Multilingual Matters Ltd.

Dalkilic, N. (2001). An investigation into the role of anxiety in second language learning (Unpublished doctoral dissertation). Turkey.

Dumas, L. S. (1999). Learning a second language: Exposing your child to a new world of words boosts her brainpower, vocabulary and self-esteem. *Child* [s.l.], 72-77.

Hall, E. (1991). Variations in the composing behaviors of academic ESL writers in test and non-test situations. Retrieved August 2008 from ERIC Database (ED328062).

Hancock, D. R. (2001). Effect of test anxiety and evaluative threats on students' achievement and motivation. *The Journal of Educational Research, 94*(5), 284-290.

Hembree, R. (1988). Correlates, causes, effects and treatment of test anxiety. *Review of Educational Research, 58,* 47-77.

Horwitz, E. K. (2001). Language anxiety and achievement. *Annual Review of Applied Linguistics 21*, 112-126.

Horwitz, M. B., & Cope, J. (1986). Foreign language classroom anxiety. *Modern Language Journal*, *70*(2), 125 -132,

Krashen, S.D. (1981). *Second Language Acquisition and Second Language Learning*. Oxford: Pergamon.

MacIntyre, P. D. (2002). Motivation, anxiety and emotion in second language acquisition. In Robinson, P. (Ed.) *Individual differences and instructed language learning*, 45-68. Philadelphia: John Benjamin's Publishing Company.

Nunnally, J. C. (1978). *Psychometric theory* (2nd ed.). New York: McGraw-Hill.

Ozturk, G., & Gurbuz, N. (2014). Speaking Anxiety among Turkish EFL Learners: The case at a State University. *Journal of Language and Linguistic Studies*, *10*(1), 1-17.

Putwain, D. W., Woods, K. A., & Symes, W. (2010). Personal and situational predictors of test anxiety of students in post-compulsory education. *British Journal of Educational Psychology*, *80*, 137–160.

Samimy, K. K., & Tabuse, M. (1992). Affective variables and less commonly taught language: A study in beginning in Japanese classes. *Language learning, 42*(3), 377-98.

Scovel, T. (1991) .The effect of affect on foreign language learning: A

review of the anxiety research. In Horwitz, E. K., & Young, D. J. (Eds.), *Language anxiety: From theory and research to classroom implications* (pp. 15-24). Englewood Cliffs, NJ: Prentice Hall.

Straub, D. W. (1989). Validating instruments in MIS research. *MIS Quarterly*, *13*(2), 147-169

Wu, Kun-huei. (2010). The relationship between language learners' anxiety and learning strategy in the CLT classrooms. *International Education Studies, 3*(1), 174-191.

Xiaoping, J. (2009). EFL Test Anxiety among Chinese graduate students: Effects of test characteristics. *Indonesian Journal of English Language Teaching, 5*(2), 108-130.

Xiaoyan, Du. (2009). The affective filter in Second Language Teaching. *Asian Social Science, 5*(8), 162-165.

Young, D. J. (1991). Creating a low-anxiety classroom environment: What does language anxiety research suggest? *The Modern Language Journal*, *75*(4), 426-439.

Zeidner, M. (1998). *Test anxiety: The state of the art.* New York: Plenum Press.

Zeidner, M., & Mathews, G. (2005). Evaluation anxiety. In A. J. Elliot and C. S. Dweck (Eds.) *Handbook of competence and motivation* (pp. 141-163). London: Guildford Press.

Appendix I

Questionnaire

Candidate's Demographic Background Information

1. Gender: □ Male □ Female

Foreign Language Test Anxiety Scale

(Adapted from Horwitz et al., 1986)

1	SA= Strongly Agree	2	A= Agree	3	N= Neither Agree nor Disagree	4	D= Disagree	5	SD= Strongly Disagree

1) I never feel quite sure of myself when I am taking English test.
1. SA 2. A 3.N 4.D 5. SD
2) I don't worry about making mistakes in English test.
1. SA 2. A 3.N 4.D 5. SD
3) I tremble when I know that I'm going to be called on in English test.
1. SA 2. A 3.N 4.D 5. SD
4) It frightens me when I don't understand what the question is in the English test.
1. SA 2. A 3.N 4.D 5. SD
5) It won't bother me at all to take more English tests.
1. SA 2. A 3.N 4.D 5. SD
6) During English test, I find myself thinking about things that have nothing to do with the course.
1. SA 2. A 3.N 4.D 5. SD
7) I keep thinking that the other candidates are better at English than me.
1. SA 2. A 3.N 4.D 5. SD
8) I am usually at ease during English tests.
1. SA 2. A 3.N 4.D 5. SD
9) I start to panic when I have to speak without preparation in English.
1. SA 2. A 3.N 4.D 5. SD
10) I worry about the consequences of failing my English test.
1. SA 2. A 3.N 4.D 5. SD
11) I don't understand why some people get so upset over English tests.
1. SA 2. A 3.N 4.D 5. SD
12) In English test, I can get so nervous that I forget things I know.
1. SA 2. A 3.N 4.D 5. SD
13) It embarrasses me to volunteer speaking in English during interview.
1. SA 2. A 3.N 4.D 5. SD
14) I would not be nervous speaking English with native speakers.
1. SA 2. A 3.N 4.D 5. SD
15) I get upset when I don't understand what the recruiter is asking about.
1. SA 2. A 3.N 4.D 5. SD
16) Even if I am well prepared for English test, I feel anxious about it.
1. SA 2. A 3.N 4.D 5. SD
17) I often feel like not going to take English test.
1. SA 2. A 3.N 4.D 5. SD

18) I feel confident when I speak in English.

1. SA 2. A 3.N 4.D 5. SD

19) I am afraid that the recruiter is ready to correct every mistake I make.

1. SA 2. A 3.N 4.D 5. SD

20) I can feel my heart pounding when I'm going to be called on for English test.

1. SA 2. A 3.N 4.D 5. SD

21) The more I study for an English test, the more confuse I get.

1. SA 2. A 3.N 4.D 5. SD

22) I don't feel pressure to prepare very well for English test.

1. SA 2. A 3.N 4.D 5. SD

23) I always feel that the other candidates speak English better than I do.

1. SA 2. A 3.N 4.D 5. SD

24) I feel very self-conscious about speaking English in front of others.

1. SA 2. A 3.N 4.D 5. SD

25) English test results makes me feel left behind.

1. SA 2. A 3.N 4.D 5. SD

26) I feel more tense and nervous in English test than any other test.

1. SA 2. A 3.N 4.D 5. SD

27) I get nervous and confused when I am speaking English during recruitment interview.

1. SA 2. A 3.N 4.D 5. SD

28) When I'm on my way to take English test, I feel very sure and relaxed.

1. SA 2. A 3.N 4.D 5. SD

29) I get nervous when I don't understand every word the recruiter asks during interview.

1. SA 2. A 3.N 4.D 5. SD

30) I feel overwhelmed by the number of rules I have to learn to speak English.

1. SA 2. A 3.N 4.D 5. SD

31) I am afraid that the recruiter will laugh at me when I speak English.

1. SA 2. A 3.N 4.D 5. SD

32) I get nervous when the recruiter asks questions in English which I haven't prepared in advance.

1. SA 2. A 3.N 4.D 5. SD

Appendix II

Interview Questions

Introductory Question: How do you feel when you speak English?

General Question: Can you talk about your experience of having the job interview in the English language?

Apprehension: Do you use the English language when talking with your colleagues in school?

Negative Evaluation: Are you afraid of making mistakes in front of any one?

Test Anxiety: How do you feel while taking the English language test?

Failure Apprehension: While taking English language exam, are you worried much about failing in this? How do you prepare for your English language exam?

Negative Evaluation: Do you get upset if any recruiter corrects your mistake during the interview? Why?

Level of Comfort: Do you volunteer to speak in the English language during interview?

Failure in Comprehension: Does it bother you if you do not understand any word the recruiter says?

Cultural Significance of the Poetry of Pablo Neruda in the Age of Corporate Globalization

Mazhar Hayat[1]
Muhammad Safeer Awan[2]

Abstract

This research article investigates cultural significance of poetry of Pablo Neruda in the age of corporate globalization with its destructive effect on indigenous cultural and economic patterns of behavior and thought. Globalization literally refers to the process of integration of different nations and societies into a global village through fastest means of communication across the globe but in reality it strives for the creation of an international culture of consumers by manipulating the same system of exchange all over the world based on the parameters of capitalistic economy. Pablo Neruda, a Latin American poet, is considered cultural bard of the continent. Present study focuses on *Canto General*, the greatest poetic work of Pablo Neruda. The poem is widely acknowledged as one of the greatest poetic works of the twentieth century. Epic in structure, the poem is a cultural chant in celebration of precolonial Latin American continent, its environment, its Juan, and its culture of social collectivity. It presents native perspective on culture, geography, and history of the continent in the wake of text-book histories which suppress the voice of natives and endorse universal capitalism. The poet uses counterhegemonic literary devices such as disarticulation, rearticulation, and counter-culture in *Canto General* to decolonize linguistic, historical, and cultural heritage of the land. Neruda affirms that social justice cannot be maintained without return to the origins (indigenous heritage). This call for return to the roots and bio-regional ways of life in his poetry corresponds with the conceptualization of a planetary culture based on solidarity with diverse cultural heritages envisaged by the philosophers since antiquity. It invokes literary accounts of "planetarity" by the writers such as Gayatri Spivak and Paul Gilroy.

Keywords: *corporate globalization, bio-regionalism, counter-culture, planetarity, native cultural heritages*

Introduction

Pablo Neruda belongs to the socially-committed literary tradition of Latin America that abandoned colonial legacy of conservative content and wrote for cultural autonomy of the continent. He refuses to entertain those currents in poetry which do not include everyday life works of the illiterate and the marginalised and the flora and fauna of the continent. In words of the poet, "There are in our Countries Rivers which have no name, trees nobody knows, and birds which nobody has discovered. Our duty, then, as

we understand it, is to express what is unheard of. Everything has been painted in Europe" (as cited in Nolan, 1994, p. 77). Neruda's *Canto General*, which is a cultural reaction to the bourgeois manipulated reproduction of mass culture, presents cultural account of the Amer-Indians which has been distorted and suppressed in the canonical versions of history and culture under the Spanish colonizers and their indigenous bourgeois descendants and global agents of corporate imperialism in post-independence era.

Neruda's *Canto General* gains more prominence in the wake of neo-imperialism and its economic agenda. In its capitalistic drive for boundless extension of human power and unlimited utilization of environment and nature, corporate imperialism is posing a serious threat to regional cultures as well as to ecological balance. Competition for monopoly over lands and resources is also dangerous to the world peace. In the words of Ellen Meiksins Wood:

> It seems to me axiomatic that the expansionary, competitive and exploitative logic of capitalistic accumulation in the context of nation-state system, must, in the longer or shorter term, be destabilizing, and that capitalism . . . is and will for the foreseeable future remain the greatest threat to the world peace. (As cited in Eagleton, 2011, p. 236)

In this predatory culture of materialistic aggrandizement, Neruda's call for bio-regionalism like Whitman and Walcott urges a shift from globalization to cultural resistance, a shift from individualism to the culture of collectivity and harmony between man and environment. As it implies an international economic, cultural, and political system based on respect for regional cultures, Neruda can rightly be positioned in relation to the arguments on planetarity in the literary accounts of Spivak and Gilroy. While Spivak emphasizes politics of friendship and solidarity with subaltern cultures rather than the politics of dominance appropriated by a dominant global uniformity; Gilroy in his literary accounts on "planetary humanism" pleads for post-anthropological and non-racial cosmopolitan culture rather than planetarization of profit. This utopian project of Spivak and Gilroy, which aspires for a substitution of global agents by the planetary subjects, reconstructs a vision of a world in which "Race will no longer be a meaningful device for categorization of human beings, where work will no longer be servitude and law will be dissociated from domination" (Gilroy, 1987, p. 218).

Literature Review

Canto General – a cultural song of native Latin America, takes history of Spanish colonization of its land and the continuation of imperial

predatory culture in post-independence era as a legacy of plunder, massacre bloodshed and perfidy. The poem exposes the mercenary nature and role of the colonial enterprise under the façade of theory of "White Man's Burden" and affirms formation of a fairer socio-political and economic order through return to roots. This cultural chant of the epic has been received so by the critics of Neruda.

Gordon Brotherston (1975) argues that Neruda with his creed of "liberation, betrayal and solidarity" (p. 124) regarding the history of his land, resolved the dilemma of independence which had kept his predecessors divided. The poet disagrees with standard histories which espouse 19th century bourgeois settler's struggle against the imperialists as independence movement. For Neruda, liberation movement dates back to Cuauhtemoc's resistance against Cortes and continues under Recabarren – the founder of the Chilean Communist party.

> Instead of military prowess and sundry lists of creole generals, and instead of the patriarchal, part-Hispanic part-Indian, tradition espoused as an alternative by Dario and Chocano, we are given mass virtue: the persistent and sometimes unconscious struggle for an America of the people. (p. 119)

The poet establishes Spanish discoverers as invaders and the Amer-Indians as their victims and maintains a bond between the colonizers and the colonized in "human want." He registers fame and glory as the motivation of few of the conquerors. However, Brotherston who shares Neruda's perspective on colonial history takes exception to the latter's silence over oppression and exploitation in pre-imperial Inca civilization and his lack of gratitude towards Spanish linguistic heritage in which the poet interprets his native America.

Roberto Gonzalez Echevarria (1989), another prominent critic of Neruda, also shares the poet's repudiation of standard histories in *Canto General*. He takes into account the atmosphere of mistrust and betrayal arising out of Chilean President Gonzalez's violation of promises made with the Chilean Communist party in the elections. "Hence history can be 'Gonalized' and all of the betrayals visited on Latin America become incarnate in this mere 'lizard'" (p. 11). It was in this atmosphere of treachery and deceit that the poem was published in 1950. The critic further argues that the poem highlights similar betrayals throughout the history of the continent. It exposes the betrayal of natives of Latin America at the hands of the European invaders who promised culture, glory, and progress to the former but indulged in exploitation. Similar betrayals occurred during freedom movements from Spanish rule and at the time of political

independence of the continent from the imperial hegemony. The indigenous rulers practiced and perpetuated ideological and repressive state apparatuses of the colonial regime and deprived people of the much-coveted freedom, rule of law, socio-economic equality and democratic values. Echevarria further points out that the existing mood of betrayal and distrust is not without hope about future. The poet reassures restoration of promises through struggle and victory of the natives against the evil doers and enemies of mankind. Echevarria's critique of the historical and the immediate socio-political context of the epic helps contextualize theme of betrayal and restoration of promises in the long standing ideological and political struggle between the oppressors and the redeemers.

Canto General allocates sufficient space for the indictment of economic imperialism of the North in the section "Sand Betrayed" of the epic. This diatribe of corporate imperialism has been received affirmatively by critics like Jeffrey Gray. Gray (2010) argues that *Canto General* which encompasses Latin American history from anti-colonial perspective also offers a critique of neo-imperialism of the North. The poems such as "United Fruit Company", "Standard Oil Co." and "Anaconda Copper Mining Co." are famous for their anti-neo-imperialist appeal. Similarly, the section "Sand Betrayed" castigates the anti-national role of various Latin American dictators who worked for multinational corporations in return for money. Certain poems of this section also name the oppressive rulers such as Jorge Ubico of Guatemala, Martinez of El Salvador and Trujillo of Dominican Republic etc. for acting as mercenaries of the North. In contrast to the textbook history, Neruda censures these local and foreign exploiters as "vultures," "flies," "rodents," etc., to highlight their greed for the resources, treasures and wealth of Latin America. "With the collusion of the dictators – the homegrown "blood-thirsty flies" – the UFC is able to ravage the coffee and fruits of entire nations, spiriting away their "submerged land's treasures" (p. 205). In United Fruit Co., the poet expresses his anger, sense of loss and lamentation over the way Latin American produce was exported to the North. He is equally dismayed over indifference of the heartless capitalist system towards exhaustion of the native work force and the collapse of Latin American culture. Jeffrey Gray argues that the poet's detailed account of various indigenous groups such as Aztecs, Mayas, Guaranies and Mapuches, etc., is an attempt to reach to the roots of Latin American Cultures which have been subdued under the claim of European ancestry.

Furthermore, the critic also evaluates Neruda's vision of the poets, writers and artists in the Industrial world. The critic says that Neruda rejects for himself the classification of "the political poet." He asserts that political poets are those poets who keep silent over the sufferings of the oppressed.

Those who do not address the feelings of the people, do not contact with the pressing realities of life, are, in reality the political poets. “In Neruda’s view, the role of the romantic poets – Keats, Goethe, or Hugo – had been lost with the emergence of the industrial bourgeoisie” (Gray, 2010, p. 210). Hence, the poet rejects Eurocentric view of “pure art” and affirms that in oppressive cultures aesthetics and politics cannot be separated.

Neruda’s glorification of pre-imperial Latin American harmony between natural and human world in *Canto General* reflects the poet’s bio-regional vision of cultural and political identity. This vision of the poet has been attested by George B. Handley (2007) in *New World Poetics.* The work which is a comparative study of the bardic poetry of Whitman, Neruda and Walcott glorifies the ancestral soul of the new world which has retained its natural beauty and cultural and humanistic values despite the disastrous influence of colonial experience. The author argues that the admiration and concern of the three poets for the preservation of the physical and natural world is related to their struggle for social justice because they believe in the power of poetry to hold back the destruction of the world by emphasizing upon ecological balance. In the words of B. Handley, “Bioregionalism must be the foundation of just human communities, since the roots of human fate are literally in the soil” (2007, p. 6).

This review of literature establishes that Neruda’s vision of cultural and political history of his continent and his ambition to recover past cultural heritage which has been buried under conquest and colonialism, has been affirmed by the literary critics. As under neo-liberalism, the planetarization of profit is threatening indigenous cultural heritages and ecological balance, the cultural poetics of Neruda becomes more relevant today to mount a critique of neo-imperialist world order in the guise of corporate globalisation.

Text Analysis

The main focus of text analysis and discussion is the study of the poet’s cultural accounts from the native perspective in the wake of its distortion in bourgeois text-books and to interpret its contemporary relevance in terms of its anti-globalisation appeal. As a cultural bard of Latin America, Pablo Neruda uses the counter-hegemonic literary strategy of counter-culture to decolonize pre-imperial indigenous cultural heritage.

Glorification of Pre-Columbian Culture

Neruda glorifies pre-Columbian America as a utopia in which men were benevolent. They lived in harmony with environment and worked in groups. This pre-Columbian era acts as a foil to the subsequent history of European conquest and exploitation of the land. “His [Neruda] poetry does not only aim at representing social relations as they are [through the

mediation of language] but also those social relations that are distorted and alienated under capitalism" (Dawes, 2003, p. 11). In "A Lamp on Earth" – the first section of *Canto General* – the poet sets the entire plot of the narrative on the principle of the opposition:

> Before the wig and the dress code
> There were rivers, arterior rivers:
> There were cordilleras, jagged waves where
> The candor and the snow seemed immutable:
>
> (trans. Schmitt, 1993, p. 13)

The word "before" implies a division of the continent between pre-Columbian era of harmony and collectivity and the Spanish colonizers' dystopia of injustice and oppression. The Native American who is the descendant of this earth and its legitimate owner is described as made up of the composing elements of nature in the poem "Man":

> The mineral grace was
> Like a cup of clay,
> Man made of stone and atmosphere,
> Clean as earthen jugs, sonorous.
>
> (trans. Schmitt, 1993, p. 24)

Harmony between man and his natural surroundings is consistently worked out through the man-earth equation. The poet also compares man and his parts with the continent and its constituent parts. Similarly, the collectivity of Juans is emphasized through the equation between manner of Juans and manner of sea, metals, and light. Commenting on the significance of these comparisons, Frank Riess says, "He [man] is able by the connections outlined to become infinitely large or infinitely small, to identify himself systematically with anything and everything, to be a part and a whole, to be all men, or a man among many" (1972, p. 27).

This harmony between man and nature serves to establish a bond between natural and human worlds. It also brings forth the sense of integration between man and nature which has been denied to him under bourgeois culture of materialistic self-centeredness. "In Neruda's poetry neither humans nor objects nor phenomena of nature can be understood as separate individual units but only in their relation and inter-connection" (Salmon & Lesage, 1977, p. 226).

This glorification of pre-Columbian culture of collectivity and harmony invokes literary account of Frantz Fanon on "cultural resistance" against colonial discourse, and gains more prominence in this era of individualism and materialistic aggrandizement under economic imperialism.

Spanish Conquest as an Intrusion upon Primeval Harmony of the Continent

Neruda takes Spanish conquest as an intrusion upon primeval harmony of the continent. The "wig" and the "dress code" (*c. f.* 3.1) stands for the Hispanic conquerors who are assigned artificial appearance through false hair and man-made dressing which is in conflict with pre-lapsarian (primeval) glory and innocence of the land. This clash between Spanish invaders and pre-imperial society is worked out in the third, fourth and fifth sections of *Canto General*. The poet disarticulates the colonial discourse in which the imperialists are projected as explorers and the harbingers of civilization. Instead, he presents them as rapists who spoiled the virginal state of nature. The opening lines of the third section "Conquestadors" (Conquerors) establish Spanish invasion of Latin America as a narrative of violence, bloodshed, destruction and plunder:

> The butchers raised the islands.
> Guanahani was the first
> In this story of martyrdom.
> The children of clay …
> They were bound and tortured
>
> (trans. Schmitt, 1993, p. 43)

Fourth section "The Liberators" deals with the struggle and sacrifices of the indigenous heroes who resisted Spanish invasion of Latin America. The Amer-Indian leaders also resisted the indigenous dictators who established their kingdoms after overthrowing central governments of the pioneers of Spanish rule. Indigenous heroes of post-Columbian era are equated with pre-Hispanic men of Nature. The liberators are portrayed as peaceful, generous and reliable. The poet says:

> Today the sun and the moon, the great wind
> Mature your stock, your simple
> Composition: your truth was
> An earthen truth, a gritty mixture
>
> (trans. Schmitt, 1993, p. 98)

The native people are compared with the "tree" which symbolizes continuity and inter-relatedness of the units of time. "Each leaf is one man, and the foliage as a whole makes up the collective voice or story which is carried back into the ground to flower again and be communicated to the poet in the present" (Riess, 1972, p. 137). In this section, the poet also pays tribute to the struggle, sacrifice, and sufferings of the indigenous warriors who fought against Spanish invasion.

In section V "The Sand Betrayed," the diatribe is mainly directed against oligarchic regimes of South America. The poet discards text-book

histories in which Latin American dictators have been eulogized as symbols of national integration, saviors of Christian culture and defenders of ideological frontiers of their nations. Instead the poet denounces them as America's witches, tyrants, wolves, hyenas, and vultures – denoting their greedy and rapacious nature. In his *Memoirs*, Neruda says "In the fauna of our America, the great dictators have been giant saurian, survivors of a colossal feudalism in pre-historical lands" (2008, p. 172).

The last of this series of Latin American dictators is Chilean Gonzalez Videla. The poet depicts him as the personification of villainy and betrayal. In the last poem "Gonzalez Videla, Chile's Traitor (Epilogue) 1949" of the section V, the poet alludes to his political somersaults because he came to power through electoral support of leftist forces and afterwards abandoned his political friends.

> He twitches his rodent tail
> Telling landowners and foreigners, the owners
> Of Chile's sub-soil: "Drink all this
> Nation's blood. I'm the overseer
> Of anguish"
>
> (trans. Schmitt, 1993, p. 155)

This critique of colonial history and its predatory culture retains its relevance in this unipolar world of universal capitalism because the global agents are the cultural and economic descendants of Western colonialists.

Indictment of Ethnocentric Role of Catholic Church

History of imperialism reveals that dogma has always supported the colonizers. Catholic Church which came to Latin America with Iberian conquest supported the imperialistic enterprise of Catholic monarchy of Spain due to the latter's claim of converting pagan societies into Christianity.

> While the Spanish settlers and their descendant exploited the bodies of the Indians, the clergy sought to take hold of their minds, promising eternal salvation in return for acceptance of catholic doctrine and recognition of the Spanish crown as god's servant on earth. (McFarlane, 2004, p. 16)

This ethnocentric policy of the church strengthened ethnic-divide between the Europeans and the natives because European invaders and settlers considered non-Christian natives as social and cultural inferiors.

Neruda exposes ethnocentric role of the clergy on all important moments in the history of colonial and post-colonial Latin America. In section IV of *Canto General* "Commoners from Socorro," the poet narrates that the people of Socorro and Bogota revolted against viceroyalty; state

controlled food centers and privileges of the upper class. They marched on Bogota and it's high-born. Taking undue advantage of the people's respect for religion, the arch-bishop intervened on behalf of the rulers. He convinced the people to surrender and promised to fulfill their demands. But after surrender of the people, the ruling elites massacred the liberators, violated the pledge and celebrated arch-bishop's betrayal of the people. The poet says:

> The commoners surrendered
> Their arms. In Bogota
> They feted the archbishop,
> Celebrated his betrayal,
> His perjury, in the perfidious mass
>
> (trans. Schmitt, 1993, p. 91)

Neruda's indictment of ethnocentric political role of church invokes Gilroy's literary accounts on racial politics in which he argues for non-ethnic political culture rather than an anthropological one. "Our challenge should now be to bring even more powerful visions of planetary humanity from the future into the present and to reconnect them with democratic and cosmopolitan traditions that have been all but expunged from today's black political imaginary" (2000, p. 356).

Furthermore, this diatribe of church maintains its relevance because religion is the most powerful ideological apparatus to influence the minds of the people. Religious class does enjoy tremendous influence on people in subaltern cultures and societies which are the main hunting grounds for global agents of corporate imperialism.

Indictment of North American Corporate Imperialism

The most poignant diatribe of the *Canto General* is reserved for North American corporate imperialism in Latin American continent through the nexus of the multinational corporations and political dynasties. Business corporations, i.e., 'Standard Oil Co.', 'Anaconda Copper Mining Co.' and 'United Fruit Company', which are sponsored by USA, represent North America's political and economic interests in Latin America. These multinational corporations work in connivance with Latin American oligarchies. These global agents purchase loyalties of bourgeois intellectuals, lawyers, bureaucrats, judges, and merchants. In this way, they not only deprive the natives of their resources but also utilize and exploit them as units of production. Referring to the dehumanized conditions of the workers under these business corporations, the poet in the poem "United Fruit Co." section V says:

> A body roles down, a nameless
> Thing, a fallen number,

A bunch of lifeless fruit
Dumped in the rubbish heap

(trans. Schmitt, 1993, p. 179)

Political and economic manipulation and influence of these multinational companies in Latin America can be gauged by the fact that United Fruit Company was so powerful till 1970 that it was exempted from all types of taxes in Latin American states wherever it was operational. The company had complete monopoly over the production, marketing, and exportation of the fruits and crops, particularly sugar cane, banana and cocoa. "The US controlled 80 percent of Peru's oil production through the International Petroleum Corporation, and close to 100 percent of Peru's mineral output" (Feinstein, 2004, p. 175). The company had established its own railway service, telecommunication system, and shipping equipment. It had well-fortified headquarters, enclaves and military bases in Latin America. Actively assisted by the CIA, the company destabilized and even toppled Latin American governments which did not work for business interests of the company. In the words of Jeffrey Gray, "the UFC even used local armies to depose governments it considered hostile to its interests (as happened, with the aid of the CIA, in Guatemala in 1954)" (2010, p. 203).

This indictment of the exploitative role of North American multinationals becomes more relevant in the face of more formidable political and economic influence of Western and American multinational corporations in recent times.

Solidarity with the Forces of Cultural and Intellectual Resistance

As a cultural bard of the land, Neruda expresses solidarity with the common people, forces of resistance and socially-committed writers who are the repositories of popular culture and humanistic values.

In section VIII "The Land is Called Juan," the poet expresses solidarity with the common populace of the continent. He calls forth the Pueblo (common people) – the heroes of the epic. Juan represents every man, every worker of the land who never appears on the pages of the bourgeois text. In this section of *Canto General*, the poet arranges a series of biographies of Juans representing various professions. They are given individual names as well as are named after their professions which are deeply entrenched in the soil, the geography, and the environment. These are the shoveler, the farmer, the shoemaker, the seaman, the people's poet, the fisherman, the mine worker, and the banana worker. They are Bolivians, Chileans, Columbians, and Costa Ricans. They transcend national boundaries and are part of the brotherhood based on common blood, culture and loyalty towards the land. These Juans narrate the stories of their

miseries and sufferings under tyrants because they believe that sufferings bring order and victory. The poet says:

> And may your martyrdom help us
> To build a severe nation
> That will know how to flower and punish
>
> (trans. Schmitt, 1993, p. 253)

Neruda's concern for the oppressed and his faith in return to roots and cultural heritage is so pervasive and universal that he does not remain focused only on the Juan of his own continent. He also turns towards the Juan of North America and the comrades of the progressive societies. Quite contrary to the imperialistic role of United States in current scenario, the poet seeks recuperation of Whitman's America which believed in prosperity through hard work. In the Canto "Let the Woodcutter Awaken," the poet calls upon US citizens to call forth the spirit of their forefathers who pioneered the struggle for prosperity, social justice, and love for the land. He glorifies the heroic struggle of Lincoln against slavery in his land and depicts it as a foil to the hegemonic designs of the modern capitalistic America. The poet uses strings of images of the earth, woods, stones, and roots to recover North's past heritage in contrast to the modern technological advancement which is used to promote culture of exploitation and merchandise.

The poet exalts socially-committed poets and cultural bards of his continent and the world. In section XII "The Rivers of Song," the poet pays rich tributes to the culturally/politically committed writers and their emancipatory literature. He goes on to affirm that the progressive writers have always stood for the cause of the oppressed in the perpetual conflict between the enemies of the people and the redeemers of the mankind. They have even received martyrdom for the sake of truth. The poet considers progressive writers as social bards whose social and historical accounts are more authentic than the official versions of history.

Neruda uses the analogies of river, honeycomb, and the tree for the progressive art. Progressive poetry is like the river that murmurs in the silence of the night. Night over here stands for oppression. It is like honeycomb which preserves the best creation against the transitoriness of objects, things, and individuals. It is like a tree that continues to grow. Glorifying bardic poet Silvestere Revueltas of Mexico, the poet says:

> Brother, you're the longest river on earth
> Behind the Orb your solemn river voice resounds,
>
> (trans. Schmitt, 1993, p. 313)

The longest river stands for the oldest tradition of Bardic poetry. Furthermore, Neruda is critical of bourgeois poets and the journalists who endorsed social injustice, perfidy and oppression either by ignoring social realities in their art or by distorting truth under official patronage. Neruda, like Whitman, rejects Euro-centric literary tradition which promotes the theory of "art for art sake" to keep the reader ignorant of the socio-historical conditions around him. By separating aesthetics from politics, bourgeois writers create false consciousness about the inevitability of the existing system. Commenting on the negative influence of colonial literary perspective on the creative mind of the new world, Neruda says, "colonialism of the most brilliant nations created centuries of silence; colonialism seems to stultify creativity" (as cited in Nolan, 1994, p. 33).

In the poem "Celestial Poets" section V, the poet questions the validity of the intellectual pursuits of the existentialists, surrealists and the advocates of the pure art amidst the reigns of anguish, agony and obscurity. The poet says:

> You did nothing but flee:
> You sold heaped detritus
> Pursued celestial hair
> Cowardly plants, broken finger nail
> "Pure beauty", "sortilege",
>
> (trans. Schmitt, 1993, p. 167)

The poet's act of solidarity with the progressive forces and his indictment of bourgeois intellectuals gain more prominence in the aftermath of extinction of left-wing politics in this unipolar world of universal capitalism. It affirms that the writers must play their intellectual role in representing the voice of subalterns.

Reassurance of Cultural Resurgence

Canto General's narration of colonial perfidy, manipulation and cultural suppression is not without hope and reassurance. Neruda believes that resurgence of native culture of harmony, inter-connectedness and simplicity will bring glory, autonomy and self-reliance to his land. The poet believes in inevitability of the cultural and political resurgence through people's struggle, comradery and vast brotherhood.

In the poem "The Day Will Come" section IV, the poet reassures the final victory of the people against the existing cultural and political oppression. He calls upon the Juans of his country, his continent and the world to return to their roots, to their native cultural heritage of resistance and sacrifice against socio-political injustice. The poet eulogises every hour of struggle of the redeemers against the enemies of the people. "The Day

Will Come" represents the poet's reassurance of the day bestowed upon the cultural inferiors and the marginalised of his land and the world:

> Descent to the mineral roots,
> And in the desolate mettle's veins
> Reach mankind's struggle on earth,
> Beyond the martyrdom that mauls
> The hands destined for the light.
> Don't renounce the day bestowed on you
> By those who died struggling
>
> (trans. Schmitt, 1993, p. 148)

This reassurance about the resurgence of subaltern cultures retains popular appeal in the wake of neo-liberalists' manipulation for the hegemony of capitalistic economic parameters. It invokes literary accounts of Spivak on 'subalternity' in which she challenges the notion that "the world can be divided into knowable, self-contained areas" (2003, p. 3). Spivak affirms the need for the depoliticization of the politics of exclusion in favour of the politics of friendship towards marginalized cultures and societies.

Conclusion

The review of literature on Canto General and the discussion and analysis of the text establish that Pablo Neruda being a cultural bard of Latin America rejects colonial discourse that constructs pre-Hispanic America as a pre-civilized place and that history, culture and progress began with European arrival. Instead, the poet idealizes pre-Columbian culture of collectivity and harmony where men worked in groups to produce goods for their human and social needs, not for their capital value. Moreover, the poet repudiates western claims that colonialism was a civilizing mission. He depicts Spanish conquest as a narrative of violence, plunder and exploitation which distorted and suppressed the humanistic values of native culture in order to advance its economic agenda. The poet is equally critical of the ethnocentric role of the cultural apparatuses i.e. church and intellectuals under bourgeois hegemony. He castigates continuation of this predatory culture in post-independence era under the monopoly of the multinationals. However, the poet affirms that socio-economic justice can be maintained through return to the origins.

Bardic poetry of Neruda gains more significance in the wake of neo-liberalistic drive for trade liberalization in this unipolar world of universal capitalism. Under the guise of globalisation, corporate imperialism of the North is posing a serious challenge to the ecological balance, workers' rights, sovereignty of nation-states and the world peace. So, Neruda's call for bio-regionalism and cultural resurgence retains more appeal in the face of planetarization of profit as it implies substitution of cultural and

economic dominance of a particular ethnic group by cultural pluralism, a shift from globalization to planetarity based on cultural and economic diversity.

To conclude the discussion, it is affirmed that cultural poetry of Neruda retains its anti-globalisation appeal in the wake of neo-liberalists agenda of economic and cultural homogenization of the whole world without recognizing regional cultural and economic diversities.

References

Bloom, H. (1989). *Modern critical views: Pablo Neruda*. New York: Chelsea House Publishers.

Brotherston, G. (1975). Canto General and the great song of America. In Harold Bloom (Ed.), *Modern critical views: Pablo Neruda* (pp. 117-130, 1989). New York: Chelsea House Publishers.

Dawes, G. (2003). *Realism, Surrealism, Socialistic Realism and Neruda's "Guided Spontaneity"*. Retrieved on 15-10-2010 from http://clogic.eserver.org/2003/dawes. html.

Eagleton, T. (2011). *Why Marx was Right?* New Haven & London: Yale University Press.

Echevarria, R. G. (1989). *Neruda's Canto General: The poetics of betrayal*. (Jack, S., Trans.). London: University of California Press Ltd. (Original work published in 1976/1981)

Fanon, F. (2004). *The wretched of the earth.* New York: Grove Press.

Feinstein, A. (2004). *Pablo Neruda: A passion for life.* New York and London: Bloomsbury Publishing.

Gilroy, P. (1987). *There Ain't no Black in the Union Jack: The cultural politics of race and nation.* London: Century Hutchinson Ltd.

Gilroy, P. (2000). *Between camps: Nations, cultures and the allure of race.* England: Penguine Groups.

Gray, J. (2010). United Fruit Co.: Canto General and Neruda's critique of Capitalism. In Harold Bloom (Ed.), *Bloom's literary themes: Exploration and colonization* (pp. 201-212). New York: Infobased Publishing.

Hardie, St. M. (Trans.). *Memoirs*. New Delhi: Rupa – Co. (Origin work published in 1978/2008)

McFarlane, A. (2004). Pre-Columbian and colonial Latin America. In John King (Ed.), *The Cambridge companion to modern Latin American culture* (pp. 9-27). UK: Cambridge University Press.

Neruda, P. (1978/2008). *Memoirs*. Hardie St. Martin (Trans.). New Delhi: Rupa – Co.

Handley, G. (2007). *The new world poetics: Nature and the Adamic imagination of Whitman, Neruda and Walcott*. US: University of Georgia Press.

Nolan, J. (1994). *Poet-Chief: The Native American poetics of Walt Whitman and Pablo Neruda*. US: University of New Mexico Press.

Riess, F. (1972). The poet and the collectivity. In Harold Bloom (Ed.), *Modern critical views: Pablo Neruda* (pp. 23-60). New York: Chelsea House Publishers.

Riess, F. (1972). *The word and the stone: Language and imagery in Neruda's Canto General*. London & New York: Oxford University Press.

Salmon, R., & Lesage, J. (1977). Stones and birds: Consistency and change in the poetry of Pablo Neruda. *Hispania*, *60* (2), 224-241. Retrieved on 20-9-2010 from www.jstor.ord/stable/340448

Schmitt, J. (1993). *Pablo Neruda: Canto General*. (Trans.). London: University of California Press Ltd.

Spivak, G. (2003). *Death of a discipline.* New York: Columbia University Press.

A Gender-based Investigation of Attitudes of Saudi EFL Learners towards English Language Teaching

Choudhary Zahid Javid[1]
Muhammad Umar Farooq[2]
Muhammad Umar[3]
Malik Ajmal Gulzar[4]

Abstract

This empirical study is an attempt to analyze perceptions of Saudi preparatory year EFL learners regarding various dynamics of English language teaching along gender lines. This survey exploited a Likert-scale questionnaire to generate data related to their perceived attitudes towards ELT in the context of Saudi higher education. 132 participants from a Saudi university were investigated through a self-developed survey. The final instrument had 42 items divided into the following three sub-categories: 1) Saudi EFL learners' attitudes towards English Language and its culture, 2) Saudi EFL learners' attitudes towards ELT learning /teaching, and 3) Saudi EFL learners' attitudes towards teachers'/learners role. Independent-samples T-test was run to identify whether any significant difference exists in the perceptions of Saudi male and female EFL learners. The results of statistical analyses exhibited significant differences along gender lines as the third sub-categories was concerned, whereas no such differences were reported for the first two. Findings have also revealed that Saudi EFL learners seem to believe that learning a foreign language is easier if it is supported by society and surroundings. Both groups have shown high preferences towards friendly teachers and the use of target language in classes. Participants of this study have positive attitudes towards English language, its culture, and high status of English language in Saudi society. Majority of the participants reported to have strong urge to achieve high English language proficiency. Findings also revealed that Saudi male and female EFL learners bore strong instrumental motivation. Recommendations of the study included use of a variety of innovative pedagogical techniques like role-play, simulation, exploiting realia, group/pair work, etc. To ensure better results, Saudi EFL learners need to be exposed to audio-visual teaching aids as well as training to exploit modern technology to practice target language in real-life situations in addition to the academic setting of EFL classrooms.

Keywords: *EFL learners, ELT, perceptions, attitudes, gender*

1. Introduction

Learning a foreign/second language differs from learning other academic subjects. Brown (2000) theorized that learning another language

requires such a devotion on the part of learners that “your whole person is affected as you struggle to reach beyond the confines of your first language and into a new language, a new culture, a new way of thinking, feeling, and acting” (p. 1). Furthermore, the learners who are involved in learning a new language also vary in terms of factors like attitudes, motivation, learning style, age, gender, aptitude (Javid, 2011; Petrides, 2006). Same has also been emphasized by Wenden (2002) who posits that “the notion of learner –centred instruction in foreign and second languages grew out of the recognition that language learners are diverse, in their reasons for learning another language, their approach to learning, and their abilities” (p. 32). A growing mass of research is reported to investigate these factors of extreme pedagogical significance in learning English as a second/foreign language to better understand the learners’ socio-psychological underpinnings that are instrumental in achieving the much sought-after goal of effective and efficient teaching/learning practices in English language teaching (ELT). Among these factors, attitudes towards the target language, its culture, its speakers, its teaching/learning process etc. have been investigated throughout the world (See for example Al-Tamimi & Shuib, 2009; Candlin & Mercer, 2001; Gardner & MacIntyre 1993; GÖKÇE, 2008; Lightbown & Spada 1993, Merisou-Strom, 2007; Siti, 2008). The present study is an attempt to find out the attitudes of Saudi EFL learners towards English language and its culture, its teaching learning process and the role of EFL teachers and learners along gender lines.

2. Literature Review

Significance of attitudes becomes evident from the fact that numerous attempts have been made to define this pedagogically important factor. Eagly & Chaiken (1993) have postulated that attitude may be defined as “a psychological tendency that is expressed by evaluating a particular entity with some degree of favor or disfavor” (p. 1). Attitudes are stated as" a hypothetical construct used to explain the direction and persistence of human behavior" (Baker, 1992, p. 10). It was as late as 1930’s when social psychologists got interested in understanding this knotty question because of its determining position in human behavior as proclaimed by Allport (1935 cited in Franzoi, 2003) that “attitudes determine for each individual what he will see and hear, and what he will think and what he will do” (p. 155). Though there have been contradicting voices in this regard (Brehm & Kassin, 1990; Morris, 2002) yet a vast majority of experts believe in the close relationship of persons’ attitudes and their behavior; therefore, Franzoi (2003) concluded that “the principal reason the attitude concept is so popular is that the aim of psychology is to study behavior, and attitudes are supposed to influence behavior” (p. 155). GÖKÇE (2008) reports that social psychologists tried to define this term

from various perspective and the leading among these were “tricomponent view” and “single component view” but majority of the experts attempted to define it according to the tricomponent approach (Brehm & Kassin, 1990; Franzoi, 2003). This approach hypothesizes that “an attitude is an organized combination of three subcomponents: beliefs as the cognitive component, evaluative feelings as the affective component, and behaviors as the behavioral component” (GÖKÇE, 2008, p. 13). Wenden (1991) also identifies the same three components of attitudes in which the cognitive component involves those beliefs or perceptions which a person bears about the object or situation in this regard, the second evaluative component is considered responsible of creating likes or dislikes about that object or situation and the behavioral component of attitudes posits that learners tend to adopt certain learning behaviors governed by the attitudes they have. These three components are closely related to each other and it is suggested that “one who has positive feelings about something may tend to hold positive beliefs about it and display positive behaviors toward it” (GÖKÇE, 2008, pp.1-2). Therefore, it is believed that learners’ ability to learn the target language is positively proportionate to their attitudes towards that language (Starks & Paltridge, 1996). Dehbozorgi (2012) also states that “language attitude is believed to be the factor that makes differences between underachievement and accomplishment” (p. 41). Learners’ attitudes towards the target language include their fears, prejudices and feelings that play a decisive role in learners’ absorption of the intricacies of the target language (Oxford, 1990; Spolsky, 2000).

Much research has strongly suggested that language learners’ attitudes have significant implications in second/foreign language learning process because of its sheer difference from that of learning other academic subjects as propagated by Gardner & Lambert (1972) and summarized by Dornyei as follows:

> From an educational point of view, Gardner & Lambert’s (1972) claim indicated that unlike several other school subjects, a foreign language is not a socioculturally neutral field but is affected by a range of sociocultural factors such as language attitudes, cultural stereotypes, and even geopolitical considerations. This social argument has been accepted by researchers all over the world, regardless of the actual learning situation they were working in. (p. 67)

Research has offered valuable insights into the fact that learners’ attitudes are positively linked with their motivation to learn a second/foreign language (Spolsky, 1989). Among the pioneer of researchers who investigated language learners’ attitudes from systematic socio-psychological perspectives Gardner occupies a leading position and reports

that “attitudes and motivation are important because they reflect an active involvement on the part of the student in the entire process of learning a second language” (Gardner, 1985, p. 61). GÖKÇE (2008) posits that “learners’ attitudes toward a foreign language together with its culture and the learning process can partially explain learner behaviors and misbehaviors in the classroom context” (p. 2). The significance of understanding language learners’ attitudes have been highlighted from another perspective and it has been hypothesized that inculcating positive attitudes among learners towards the target language, its speakers, its culture, etc. is important because of its influence on their future behavior. Popham (2011, p. 233) suggests that “the reason we want to promote positive attitudes towards learning is because students who have positive attitudes towards learning today will be inclined to pursue learning in the future.” A host of research studies conducted in various ESL/EFL contexts have strongly suggested that language learning ability is closely related to positive attitudes which enhance language learning possibilities (karahan, 2007; Spolsky, 1989; Starks & Paltridge, 1996).

Attitudes of language learners have been investigated with relation to relevant factors such as motivation (Gardner, 1968; Liu, 2007; Malallah, 2000; Petrides, 2006), learners’ age (Henry & Apelgren, 2008), language proficiency (Candlin & Mercer, 2001; Siti, 2008), peer-group influence (Bartram, 2006), language teaching/learning process (Littlewood, 2001), language and its use (Krahan, 2007) and gender (Ellis, 1994; Kobayashi, 2002; Gökçe, 2008; Soku, 2011). Abidin, Pour-Mohammadi, & Alzwari (2012) investigated Libyan secondary school students’ attitudes towards learning English with regard to behavioral, cognitive and emotional perspectives along gender, field and the year of study. The participants of the study; 180 students of basic sciences, life sciences and social sciences, showed negative attitudes towards learning English language. The results revealed that the participants of the study exhibited significant differences as far gender and their field of study were concerned whereas no differences were found related to the year of study. Kobayashi (2002) exploited a large-scale questionnaire to find out Japanese male and female high school learners’ attitudes towards current and long-term English language learning. The findings of the study showed that female cohort of the study bear significantly higher positive attitudes towards English language learning as compared to their male counterparts. The researcher also argued that the positive attitude of the female participants might be due to two main factors, i.e., women’s marginalized status and the status of English language as feminished academic choice in Japanese society. Abu-Sharbain & Tan (2013) investigated 50 male and 50 female primary English language teachers and sought their responses through a 34-item attitude questionnaire towards the teaching profession in Gaza strip. The

findings of the study showed that significant differences were reported in favor of female cohort of the study. Ellis' study (1994) also reveals that female learners of English language have more positive attitudes towards second language acquisition as compared to their male counterparts. Though majority of the studies seems to suggest that female learners possess better attitudes yet there have been some voices of contradiction. Fakeye's (2010) study was the one that attempted to investigate gender-based differences as far the attitudes of 400 secondary school Nigerian students were concerned in relation to their achievement in the target language and the findings disclosed significant relationship between their attitudes and achievement but no such significance was reported between the responses of male and female students. Much research has reported that attitudes have been extensively investigated worldwide especially in the advanced countries but there seems a scarcity of research in the Arab world. The present study aims to fill this gap of identifying Arab EFL learners' attitudes towards various dynamics of English language learning along gender lines.

3. Research Objectives

The present study attempts to find out:

1. Attitudes of Saudi EFL learners towards English language and its culture.
2. Attitudes of Saudi EFL learners towards English language teaching/ learning process.
3. Attitudes of Saudi EFL learners towards the role EFL teachers and learners.

4. Hypotheses

This study has the following hypotheses (null hypotheses were also framed):

H1. There are statistically gender-based differences in the attitudes of Saudi EFL learners towards English language and its culture.

H2. There are statistically gender-based differences in the attitudes of Saudi EFL learners towards English language teaching/learning process.

H3. There are statistically gender-based differences in the attitude of Saudi EFL learners' towards the role EFL teachers and learners.

5. Research Methodology

5.1. Participants

The participants of this survey study were 233 EFL learners: 112 males (48%) and 121 females (52%) who were randomly chosen from Saudi university undergraduates who joined Taif University Preparatory Year

Program (PYP) for the academic year 2012-2013. They were randomly selected from all the three major streams of PYP, i.e., humanities, sciences, and medicine.

5.2. Design

The design of this study is quantitative in nature in which a 5-point Likert-scale agree-disagree questionnaire was developed based on the previous studies as a measuring instrument. The participants were requested to respond to the questionnaire items that meant to elicit their perceived attitudes towards English language and its culture, English language teaching/learning process, and the role of English teacher/learners.

5.3. Instrumentation

The researchers consulted several studies that were conducted to elicit participants' perceived attitudes towards various dynamics of English language and its teaching through using questionnaires (Dehbozorgi, 2012; GÖKÇE, 2008; Karahan, 2007; Soku, 2011). The data gathered from these sources as well the researchers' long experience of the academic echo system of the research setting were exploited and a Likert-scale questionnaire was developed that had the following format:

5. Strongly Agree	4. Agree	3. Neutral
2. Disagree	1. Strongly Disagree	

The final instrument had 42 items divided into the following three sub-categories: 1) Saudi EFL learners' attitudes towards English Language and its culture (14 items), 2) Saudi EFL learners' attitudes towards English Language Teaching/learning (14 items), and 3) Saudi EFL learners' attitudes towards the teachers'/learners role (14 items). The questionnaire was translated into Arabic so that authentic responses may be ensured.

5.4. Validity

The initial version of the questionnaire, which had 48 items, was given to three senior faculty members from foreign language department, Taif University to determine the face validity of the instrument. They were requested to suggest any appropriate changes to improve the quality of the instrument. Their comments were considered, 6 items were deleted and other recommended changes were also incorporated before it was translated into Arabic and piloted to determine its reliability.

5.5 Reliability

The questionnaire was piloted to determine the reliability level of the questionnaire items. The Arabic version of the questionnaire was administered to 20 students of PYP. Their responses were coded and reliability coefficient test was run for the instrument as a whole and for its

three parts separately as well using SPSS version 10.0. The Cronbach Alpha value remained .8838 for the instrument as a whole that is a highly acceptable consistency of reliability. The instrument has three sub-parts and reliability test was run for these parts separately as well. An acceptable value of .7515 was calculated for the first part that meant to elicit Saudi EFL learners' attitudes towards English Language and its culture (14 items), Cronbach alpha value remained .7537 for the second part which was included to identify Saudi EFL learners' attitudes towards English language teaching/learning (14 items) and the highest value of .8484 was reported for the last part of the instrument which meant to generate data related to Saudi EFL learners' attitudes towards the teachers'/learners' role (14 items).

5.6. Data Analysis

The data generated through the questionnaire was manually entered, coded and analyzed using SPSS program aiming to answer the research objectives and test the hypotheses. Independent sample t-test was run to test three hypotheses set for this survey research.

6. Results and Discussion

All the responses of the participants of the study, as indicated by their selection of various questionnaire items in terms of strongly agree to strongly disagree, were scientifically analyzed to generate the descriptive statistics and identify any significant differences in their perceptions along gender lines. The following tables contain the data analyses in this regard.

Table 1: Saudi EFL learners' attitudes towards English language and its culture (14 items)

Questionnaire Items		G	N	M	SD	df	p value	
1	I love to speak English fluently.	Boys	112	4.77	.595	231	.245	p > 0.05
		Girls	121	4.85	.357	178.85	.254	
2	English language proficiency is important for success in Saudi Arabia.	Boys	112	4.21	.904	231	.159	p > 0.05
		Girls	121	4.04	.960	230.93	.158	
3	It is positive that English language enjoys high status in Saudi Arabia.	Boys	112	3.57	1.19	231	.029	p < 0.05
		Girls	121	3.89	1.03	219.78	.030	
4	English language proficiency is a mark of educated person.	Boys	112	3.91	1.21	231	.006	p < 0.05
		Girls	121	3.48	1.16	227.57	.006	
5		Boys	112	2.92	1.44	231	.184	p > 0.05

	English should be medium of instruction in Saudi Arabia.	Girls	121	2.68	1.33	225.56	.185	
6	I love to learn English even if it was not a university requirement.	Boys	112	4.20	1.01	231	.253	p > 0.05
		Girls	121	4.04	1.05	230.66	.252	
7	Speaking English earns respect by the family, relatives and friends.	Boys	112	3.29	1.35	231	.004	p < 0.05
		Girls	121	2.80	1.20	222.57	.004	
8	I want to know more about the culture of English-speaking countries.	Boys	112	3.96	1.08	231	.647	p > 0.05
		Girls	121	3.90	1.01	226.32	.647	
9	I want to know more about the English-speaking nations.	Boys	112	4.18	.963	231	.480	p > 0.05
		Girls	121	4.09	.943	228.77	.481	
10	I love to watch English movies.	Boys	112	4.33	.924	231	.003	p < 0.05
		Girls	121	3.90	1.19	223.90	.003	
11	I love to listen to English music.	Boys	112	3.48	1.51	231	.001	p < 0.05
		Girls	121	2.80	1.57	230.72	.001	
12	I love to learn English because it will help me to know more about English-speaking people.	Boys	112	4.28	.864	231	.976	p > 0.05
		Girls	121	4.28	.943	230.97	.976	
13	I love to learn English because it will help me know more about the culture of English-speaking countries.	Boys	112	4.06	1.05	231	.880	p > 0.05
		Girls	121	4.08	.979	226.09	.880	
14	I prefer to study ELT textbooks published in English-speaking countries.	Boys	112	3.50	1.28	231	.004	p < 0.05
		Girls	121	2.99	1.36	230.90		

The data analysis presented in Table 1 is related to the attitudes of Saudi PYP EFL learners towards English language and its culture along gender lines and it has been reported that male and female cohort of this study showed significant difference in six questionnaire items out of the total 14 in this part. Both groups assigned highest value to the item that elicited their attitude towards their desire to achieve the target of speaking

English fluently: females ranked it higher than the males though the difference is not significant. This finding is in line with much research conducted in the Arab world including Saudi Arabia that revealed that Arab EFL learners love to achieve higher level of proficiency in English (Al-Tamimi & Shuib, 2009; Javid, 2010; Malallah, 2000; Rababah, 2003; Zughoul & Taminian, 1984). The data revealed an interesting finding as exhibited by the higher values assigned to items 2, 6, 9, and 12 that the participants expressed their preference of learning English for instrumental as well as integrative motivation. They indicated that they wanted to learn the target language because it would help them in their academic as well as professional life in the KSA that pointed to their high instrumental motivation whereas the other two items were related to their integrative motivation and equally high values have been reported for them as well. The finding confirms a growing mass of research that EFL learners are usually instrumentally motivated and their main purpose of studying English is for their academic as well professional needs (Belmechri & Hummel, 1998; Humphreys & Spratt, 2008; Liu, 2010; Javid & Al-Asmari, 2011; Javid, Al-Asmari, & Farooq, 2012; Rababah, 2003; Wu, 2004). This finding has a very positive pedagogical implication for EFL teachers working in Saudi Arabia that due to the efforts of Saudi educational institutions to ensure effective ELT, the realization is on the rise among Saudi EFL learners that they need English language not only for their instrumental needs but also as a tool to better understand native speakers of English as well as their culture. ELT faculty should try to exploit this positive change in the attitudes of Saudi freshmen students represented by the participants of this study to enhance and maintain higher motivation in their efforts to achieve the required English language proficiency. The findings of this survey also revealed that the participants do not consider it an important factor to study English and that English enjoys high status in the KSA or they would be able to achieve recognition as educated persons in the society. Both these items (3 & 4) showed significant difference in the perception of the male and female participants of this study. The study supports the findings of Umer, Javid, and Farooq (2013) reporting that the Saudi English-major students believe that they cannot get a good job if they have low English language proficiency. Lower values (male 3.29 & female 2.8) were assigned to item 7 that elicited their perception towards the attitude of their families if they speak English and it is reported that it is not an important factor for their preference to learn and speak English. Among the remaining items that reported significant difference, males assigned higher values as compared to their female counterparts. Items 10 and 11 elicited their responses towards their attitude to learn English for watching English movies and listening to English music. A higher value of 4.33 was reported for the male students whereas females assigned moderate value of 3.9

indicating that they are not much interested to watch English movies. It may be due to fact that Saudi Arabia is a traditional society where females face more restrictions as compared to the males. As far as their attitudes related to English music is concerned, both groups assigned lower values reinforcing the religious inclinations they bear as it is not permitted in Islam. The last item that also showed significant difference in favor of the male cohort of this study also indicated their low preference towards using ELT textbooks published in English-speaking countries. The lowest value of less than 3 has been given to the item that elicited their attitudes towards having English as medium of instruction in Saudi Arabia. The findings partially confirm the findings of Javid, Farooq, & Umer (2013) who investigated Saudi English-major students who reported that use of Arabic by their teachers is an important factor in their low proficiency in English language. There seems a contradiction as far as their negative attitude is concerned towards having English as medium of instruction in the educational institutions in the KSA because it does not match with their higher instrumental and integrative motivation as reported by the findings of this survey. This contradiction may be due to two factors. The first one is their love and preference for the Arabic language and the second is that they are afraid of the fact that due to this their academic burden would double because they have to study the contents along with an additional burden of English that may adversely affect their grade point average (GPA). The finding is in line with a study conducted in Malaysia to elicit Saudi students' attitudes towards English language and majority of the participants emphasized that Arabic should not be compromised by giving unnecessary importance to English language (Al-Mutawa, 1986). The results of independent-samples t-test revealed significant differences in the attitudes of both the groups in 6 out of the total 14 items included in this part of the questionnaire mainly in favor of the male cohort partially accepting the first hypothesis of this survey study.

Table 2: Saudi EFL learners' attitudes towards English language teaching/ learning (14 items)

Questionnaire Items		G	n	m	SD	Df	p value	
15	Foreign language learning ability is same in all nationalities.	Boys	112	2.48	1.17	231	.068	p > 0.05
		Girls	121	2.22	.987	217.95	.070	
16	Saudi students are good English language learners.	Boys	112	3.16	1.18	231	.975	p > 0.05
		Girls	121	3.16	1.03	221.38	.975	
17		Boys	112	3.10	1.21	231	.010	p < 0.05

	Women are better English language learners.	Girls	121	3.49	1.05	220.60	.010	
18	English language learning is easier if it is done in an English-speaking country.	Boys	112	4.56	.694	231	.112	p > 0.05
		Girls	121	4.38	.943	220.13	.108	
19	English language learning is different from learning other academic subjects.	Boys	112	3.61	1.05	231	.923	p > 0.05
		Girls	121	3.62	.838	212.17	.924	
20	A lot of memorization is involved in learning English language.	Boys	112	3.88	1.08	231	.542	p > 0.05
		Girls	121	3.79	1.16	230.99	.541	
21	English language can be learnt easily if teachers give priority to vocabulary.	Boys	112	4.25	.799	231	.160	p > 0.05
		Girls	121	4.09	.830	230.63	.159	
22	English language can be learnt easily if teachers give priority to grammar.	Boys	112	4.18	.822	231	.334	p > 0.05
		Girls	121	4.07	.950	229.98	.331	
23	English language can be learnt easily if teachers ensure students' active participation in class.	Boys	112	4.19	.814	231	.747	p > 0.05
		Girls	121	4.23	.834	230.33	.746	
24	English language can be learnt easily if teachers practice variety of exercise in class.	Boys	112	4.23	.900	231	.433	p > 0.05
		Girls	121	4.14	.878	228.61	.433	
25	English language can be learnt easily if students use English language outside the class.	Boys	112	4.47	.793	231	.108	p > 0.05
		Girls	121	4.29	.862	230.99	.107	
26	English language can be learnt easily if teachers use frequent group/pair work.	Boys	112	4.05	1.04	231	.531	p > 0.05
		Girls	121	3.96	1.05	229.90	.530	
27	English language can be learnt easily if teachers	Boys	112	4.08	1.02	231	.091	p > 0.05
		Girls	121	4.29	.843	215.19	.094	

	use modern teaching aids.							
28	English language can be learnt easily if students are trained to use online resources.	Boys	112	3.94	1.03	231	.544	p > 0.05
		Girls	121	4.03	1.13	230.98		

Table 2 comprehensively details the data analyses for the questionnaire items that were meant to elicit participants' responses regarding English Language Teaching/learning process. Majority of the items have been assigned comparatively higher values. Both the groups have assigned the highest value to the item which sought their response towards the supposition that English language learning is much easier if it is done in an English-speaking country whereas the second highest means were calculated for the item which stated that it is easier to learn English if they use English language outside the classroom. Both these highest ranking items strongly suggest that the participants of this study know that language is a skill and proficiency depends on its active usage so that frequently used structures should become automatic to be used without any inhibition and additional efforts. Much research has indicated that Arab students are in the habit of using their mother tongue in their mutual interaction that is a major factor that hinders the required English language proficiency (Al-Seghayer, 2011; Javid, Al-thubaiti, & Uthman, 2013). This finding is an extremely positive sign as evident by the highest mean values assigned to these two items related to the role of using the target language outside the academic setting and the faculty members who are teaching English in the KSA should exploit this positive trend to motivate their students to use the target language outside the classroom as well. They should be exhorted to benefit from the online resources as well to practice the target language with native and non-native friends. The participants assigned third highest value to the item related to using modern teaching aids in English classes supporting the findings of Javid, Farroq, & Ajmal (2012). Fourth and fifth highest values were assigned to the supposition that learning English language becomes much easier if English teachers make their classes interactive and exploit variety of exercises in class providing the students with ample opportunities to practice the target language and keep their motivation high. This finding confirms the findings of Javid et al. (2012) who investigated English-major undergraduates and English faculty to find out the causes of ineffective ELT in the same academic setting and the results revealed that both faculty and English-major students from Taif University reported that to ensure effective ELT. It is extremely important to make classes interactive in which students

should be involved in such activities that ensure maximum interaction in the target language among the students as well as with the faculty members.

Moderately high values were reported for the items that elicited their responses towards the supposition that learning English will be more effective if teachers give priorities to English vocabulary and grammar. This result partially aligns with the findings of Javid (2011) who reported that Saudi medical undergraduates also favored learning grammar rules to achieve English language proficiency. The next most favored items stated that learning English can be easier if teachers use frequent group/pair work and ensure students' active participation in classroom activities. The finding related to their preference for interactive classes support the previous study conducted in the same context (Javid, Farooq, & Ajmal, 2012) which investigated English-major university undergraduates and English Faculty members and reported that interactive classes are imperative to ensure effective ELT in the KSA. The study of Javid (2011) also investigated the learning styles and assessment techniques of Saudi medical undergraduates and the participants strongly favored the use of group/pair work to improve their English language proficiency. Though the participants of this study also supported the use of this pedagogical technique by assigning moderately high values to it but it is rather important for English faculty to motivate the students and provide them with ample opportunities to be involved in group/pair work which will not only increase students' talking time but also extremely instrumental in helping them overcome their cultural inhibition of speaking in front of their class fellows. Proper benefit cannot be achieved unless the teachers ensure that the students only use the target language while interacting with each other during group/pair work. The lowest mean values have been calculated for the first item of the questionnaire stating that foreign language learning ability is same in all nationalities suggesting that the participants bear this belief that some nationalities have higher ability to learn a foreign language. The same trend is also evident from the results of the second questionnaire item. The participants assigned 2nd lowest mean to the statement that Saudi students are good English language learners. This belief may be due to the fact that the participants of this study equate the ability to learn a foreign language with supporting dynamics such as strong English teaching/learning culture in educational institutes and society support in terms of having sufficient opportunities to get ample feedback and sufficient practice for easier learning of the target language. The lack of these opportunities in Saudi Arabia may be the reason behind this psychological underpinning. The item eliciting their responses towards the supposition that women are better English language learners also showed extremely low mean value. An interesting finding is that the girls assigned

significantly higher value as compared to their male counterparts: this is the only item that showed a statistically significant difference resulting in rejecting the second hypothesis of this study.

Table 3: Saudi EFL learners' attitudes towards the role EFL teachers and learners

Questionnaire Items		group	n	M	SD	Df	p value	
29	English language can be learnt easily if teachers give frequent assignments.	Boys	112	3.196	1.341	231	.603	p > 0.05
		Girls	121	3.107	1.263	226.74	.603	
30	English language can be learnt easily if teachers control the class.	Boys	112	3.848	1.032	231	.137	p > 0.05
		Girls	121	4.057	1.105	230.97	.136	
31	English language can be learnt easily if textbooks are followed strictly.	Boys	112	3.303	1.320	231	.932	p > 0.05
		Girls	121	3.289	1.227	225.88	.932	
32	English language can be learnt easily if teachers give frequent quizzes.	Boys	112	3.580	1.190	231	.829	p > 0.05
		Girls	121	3.545	1.264	230.93	.828	
33	English language can be learnt easily if teachers correct the mistakes immediately.	Boys	112	4.464	.9097	231	.241	p > 0.05
		Girls	121	4.338	.7136	210.33	.245	
34	English language can be learnt easily if teachers are friendly.	Boys	112	4.669	.6061	231	.017	p < 0.05
		Girls	121	4.405	1.004	199.54	.015	
35	English language can be learnt easily if teachers give individual attention to the students.	Boys	112	4.419	.9167	231	.535	p > 0.05
		Girls	121	4.347	.8632	226.71	.535	
36	English language can be learnt easily if students are regular.	Boys	112	4.205	.9216	231	.721	p > 0.05
		Girls	121	4.247	.8970	228.50	.722	
37	English language can be learnt easily if students use the target language in class.	Boys	112	4.250	.9054	231	.064	p > 0.05
		Girls	121	4.008	1.060	229.52	.062	
38	English language can be learnt easily if students are trained to carry out their own learning.	Boys	112	3.901	.9951	231	.436	p > 0.05
		Girls	121	3.991	.7582	207.04	.441	
39	English language can be learnt easily if students use online resources frequently.	Boys	112	3.866	1.086	231	.070	p > 0.05
		Girls	121	3.603	1.114	230.36	.070	
40	English language can be learnt easily if students practice the target language with their English-speaking friends.	Boys	112	4.366	1.039	231	.481	p > 0.05
		Girls	121	4.446	.6702	187.19	.489	
41	English language can be learnt effectively if learners reward themselves when they perform better in their English class.	Boys	112	3.919	1.091	231	.355	p > 0.05
		Girls	121	4.049	1.047	227.79	.356	
42	English language can be learnt easily if students use audio-visual material more frequently.	Boys	112	3.910	1.111	231	.915	p > 0.05
		Girls	121	3.925	1.009	224.29		

Table 3 details the results generated by the responses of both male and female cohort of this study towards the questionnaire items meant to elicit their responses towards the role of EFL teachers and learners. Extremely high value was reported to the item stating they like those EFL teachers who are friendly. The finding is consistent with much research conducted in the Arab world as well as in the other parts of the world that like all language learners Arab EFL learners in general prefer friendly teachers who make learning fun that stimulate them to actively participate in classroom proceeding and increase their learning possibilities (Beishuizen et al., 2001; Donaldson, 1991; Radford, 1980; Saafin, 2005; Walls et al., 2002; etc.). This has been presented by Saafin (2005) in the following words:

> The number of responses identified in the data collected from students . . . clearly indicates that teachers' friendliness is of high value for Arab students. There was a perfect consensus among the participants in all three phases that friendliness of EFL teachers was very necessary. (p. 88)

The study of Javid (2011), conducted in the same context, also supports this finding as it was found out that Saudi medical undergraduates assigned the highest preference for friendly teachers and reported that they learn best when teachers make learning fun. The participants of the study rated the item "English language can be learnt easily if teachers correct the mistakes immediately" the 2nd highest suggesting that they want expert teachers and like them to help them right away instead of trying out to reach the correct answers. Third and fourth highest rating was for the items about practicing the target language with their English-speaking friends and teachers' giving individual attention to the students confirming the findings of Javid (2011) who reported that Saudi medical undergraduates want their teachers move around, help individual students, give instant feedback on their quizzes and provide them with correct answers without any delay. As far the practice of the target language is concerned, much research has offered valuable insights into the fact that Arab students feel hesitant to use English that has been identified as one of the major causes of the failure of Arab EFL learners in achieving desired English language proficiency (Al-Seghayer, 2011; Javid, 2010; Javid, 2011; Rababah, 2003). The participants assigned high value to the item that stated that practicing the target language with their English-speaking friends as well as using it with their class fellows and teachers in the academic context of classes will help them achieve the required proficiency easily. Other items that received high mean values were related to students' regular attendance and carrying out their own learning though using online and other available resources for learning the

target language. This finding is in line with the results reported by Farooq, Al-Asmari and Javid (2013) that Pakistani EFL learners also supported the use of online virtual classrooms to improve their learning skills and Farooq and Javid (2012) who reported Saudi EFL learners' preference for E-learning. The items that were given medium preferences include the students' rewarding themselves upon better performance to sustain and boost their motivation and frequent use of audio-visual material to help facilitate learning process. The findings are partially in line with the Javid's (2011) study who stated that Saudi medical undergraduate strongly favored the use of audio-visual teaching aids to facilitate EFL learning process. They also partially confirm the findings of Stapa (2009) who also reported that the participants of his study also assigned high values to the items regarding the use of videos.

An interesting finding is that both the groups of this study assigned medium values to the assumption that learning English is easier if EFL teachers control the class. It partially contradicts the highest ranking item of this category stating that both groups strongly believed that language learning is facilitated if teachers are friendly. It also contradicts the findings of previous research conducted in the same as well as in other academic contexts reporting that EFL learners assigned extremely low mean values to the items related to those teachers who are strict and maintain strict discipline in English classes (Javid, 2011; Kikuchi, 2005). It may be due to the fact that the cohort of this study bears a natural liking towards friendly teachers but they also realize that formal attitude facilitates learning a foreign language and academic discipline also contributes positively to achieve English language proficiency. As far the least preferred items are concerned, both the groups assigned the minimum value to the item stating that they learn better if frequent assignments are given to them. Second and third least preferred items remained the use of following textbooks strictly and taking frequent quizzes partially contradicting the findings of Javid (2011) who reported that Saudi medical undergraduates showed medium liking for this using a textbook and taking quizzes.

7. Conclusion and Recommendations

The study in hand is a comprehensive investigation of Saudi preparatory year students' attitudes towards various dynamics of ELT along gender lines. The results revealed that both the groups saw eye to eye to each other as far their attitudes towards English language teaching/learning process and the role of teachers/learners is concerned but they showed comparatively wider differences towards English language and its culture; thus, partially rejecting the 1st null hypothesis and accepting the 2nd and 3rd null hypotheses set for this study. The findings of the study seem to suggest that Saudi EFL learners represented by the cohort of this

study bear quite positive attitudes towards English language, its culture, its status in Saudi society and express their urge to know more about English-speaking people and their resolve to achieve high English language proficiency. It can also be concluded that the participants of this study have strong instrumental motivation along with a reasonably high integrative motivation to learn English language. Another interesting finding is their resolve to learn English even if it were not a university requirement showing their genuine interest in the target language. They have stated that it is imperative for them to learn English if they want to be successful academically and professionally. It is exhorted that EFL faculty in Saudi educational institutions should take extra measures to achieve maximum pedagogical benefits out of this positive attitude of Saudi EFL learners to boost and maintain their motivation in this regard. They should also be motivated to benefit from authentic sources such as English movies, media, online resources, etc. to accelerate their English language learning as well learning more about native culture and people to broaden their vision. Considering the religious fabric of Saudi society and the psychological underpinnings of Saudi EFL learners, it also seems important to exercise care and caution in the selection of material that EFL faculty suggests to be exploited to practice the target language.

The results related to their perceived attitudes towards teaching/learning process and the role of EFL teachers/learners also suggests that they bear mature outlook in this regard. It is learnt that they believe that learning a foreign language is easier if it is not merely limited to the academic setting but they have to try their best to find opportunities to practice the target language outside as well to strengthen and enhance their linguistic competence. Furthermore, it is also found out that they consider English language a skill that cannot be mastered thorough memorization only. It is thus recommended that English teachers should not only provide them with variety of innovative activities such as, role-plays, simulations, exploiting realia etc. supported by an intelligent use of audio-visual teaching aids but also guide them to use modern technology effectively to practice the target language in real-life situations. Another beneficial pedagogical technique of pair/group work should also be incorporated in their routine teaching more frequently that will increase student talking time and also help them overcome their cultural inhibition of speaking English in front of the whole class. A judicious use of this technique will give them confidence and courage to speak English more fluently without being afraid of making mistakes. It is also highly desirable that English teachers should have friendly attitude towards their students and keep the language classes relaxed to encourage their active participation in classroom activities. Furthermore, it is also encouraged that instead of following textbooks strictly and having rigid schedule to cover

the prescribed syllabus, English teachers should remain flexible as far teaching schedule and contents are concerned, i.e., instead of blindly following them the interest of the students should also be considered so that the learners' motivation can be kept high. Another important finding of this investigation is that Saudi EFL learners as represented by the participants of this study do not prefer their teachers to use Arabic and believe that they can master the target language easily if it is used consistently by the teachers as well as the students in the classrooms. Therefore, it is also important that English teachers should support this positive realization among Saudi EFL learners and exhort them to communicate in the target language inside as well as outside the classroom by setting an example themselves in this regard. They may guide their students to join or create special interest groups comprising of EFL learners from within and outside the KSA to compensate for the limited opportunities to practice English language outside the academic setting.

Though the findings of this gender-based perceptive investigation have significant pedagogical implications for ELT in the KSA, they may not be over-generalized or misinterpreted because of the following limitations: a) limited number of participants that were drawn from one university, b) they all belong to Preparatory Year Program and c) use of one close-ended instrument to generate the data.

References

Abidin, M. J. Z., Pour-Mohammadi, M., & Alzwari, H. (2012). EFL students' attitudes towards learning English language: The case of Libyan secondary school students. *Asian Social Sciences*, *8*(2), 119-134. doi: 10.5539/ass.v8n2p119

Abu-Sharbain, I., & Tan, K. (2013). Gender differences in primary English language teachers' attitudes towards the teaching profession. *Wudpecker Journal of Educational Research, 2*(5), 71-77.

Al-Mutawa, N. (1986). English as a university requirement at Kuwait University: Opinions of students – teachers in the faculty of Education. *Journal of Education (Kuwait), 11*(3), 9–35.

Al–Tamimi, A., & Shuib, M. (2009). Motivation and attitudes towards learning English: A study of petroleum engineering undergraduates. *GEMA online Journal language studies*, *9*(2), 29-53.

Al-Seghayer, K. (2011). *English Teaching in Saudi Arabia: Status, Issues, and Challenges*. Hala Print Co. Riyadh, Saudi Arabia.

Asmari, A. A., & Javid, C. Z. (2011). Motivational constructs: A cross sectional Study of EFL students at Taif University. *Journal of Social Sciences & Humanities, XIX*(2), 73-104.

Baker, C. (1992). *Attitudes and language*. Clevedon: Multilingual Matters Ltd.

Bartram, B. (2006). Attitudes to language learning: A comparative study of peer group influences. *Language Learning Journal, 33*, 47-52.

Beishuizen, J. J., Hof, E., van Putten, C. M., Bouwmeester, S., & Asscher, J. J. (2001). Students' and teachers' cognitions about good teachers. *British Journal of Educational Psychology*, *71*(2), 185–201.

Belmechri, F., & Hummel, K. (1998). Orientation and motivation in the acquisition of English as a second language among high school students in Quebec City. *Language Learning, 48*, 219-144.

Brehm, S. S., & Kassin, S.M. (1990). *Social Psychology*. Boston, MA: Houghton Mifflin Company.

Candlin, C., & Mercer, N. (2001). *English language teaching in its social context.* New York: Routledge.

Dehbozorgi, E. (2012). Effects of attitude towards language learning and risk-taking on EFL students' proficiency. *International Journal of English Linguistics, 2*(2), 41-48.

Donaldson, J. F. (1991). An examination of similarities and differences among adults' perceptions of instructional excellence in off-campus

credit course programming. *Innovative Higher Education*, *16*(1), 59-78.

Dornyei, Z. (2005). *The Psychology of the language learner*. Mahwah, New Jersey: Lawrence Erlbaum.

Eagly, A. E., & Chaiken, S. (1993). *The psychology of attitudes*. Orlando, FL: Harcourt Brace.

Ellis, R. (1994). *The study of second language acquisition*. Oxford: Oxford University Press.

Fakeye, D. (2010). Students' personal variables as correlates of academic achievement in English as a second language in Nigeria. *Journal of Social Sciences, 22*(3), 205-211.

Farooq, U., Asmari, A. A., & Javid, C. Z. (2012). A study of online English language teacher education programmes in distance education context in Pakistan. *English Language Teaching*, *5*(11), 91-103.

Farooq, U., Siddiqui, S., & Javid, C.Z. (2013). E-tutoring in teacher development programmes for English language teachers through distance education in Pakistan. *Kashmir Journal of Language Research*, AJK University, *16*(1), 141-159.

Franzoi, S.L. (2003). *Social Psychology*. New York: McGraw-Hill.

Gardner, R. C. (1968). Attitudes and motivation: Their role in second language acquisition. *TESOL Quarterly, 2*, 141-150.

Gardner, R. C. (1985). *Social Psychology and Second language learning: The role of attitudes and motivation*. London: Edward Arnold.

Gardner, R. C., & Lambert, W.E. (1972). *Attitudes and motivation in second-language learning*. Newbury House, Rowley, MA.

Gardner, R. C., & Macintyre, P.D. (1993). On the measurement of affective variables in second language learning. *Language Learning, 43*(2), 157-194.

GÖKÇE, S. (2008). *Attitudes and motivational intensity of foreign language learners at vocational high school: A comparative study* (Unpublished Maters thesis). The Graduate School of Social Sciences of Middle East Technical University. Retrieved from http://etd.lib.metu.edu.tr/upload/3/12609935/index.pdf

Henry, A., & Apelgren, B. M. (2008). Young learners and multilingualism: A study of learner attitudes before and after the introduction of a second foreign language to the curriculum. *System, 36*,607-623.

Humphreys, G., & Spratt, M. (2008). Many languages, many motivations: A study of Hong Kong students' motivation to learn different target languages. *System, 36*, 313-335.

Javid, C. Z. (2010). Addressing the causes that hinder effective English language teaching in Saudi universities: A case study. *Bani-Swaif University Journal*, 80, 479-513.

Javid, C. Z. (2011). Saudi medical undergraduates' perceptions of their preferred learning styles and evaluation techniques. *Arab World English Journal*, *2*(2), 40-70. Retrieved from http://www.awej.org/awejfiles/_77_6_8.pdf

Javid, C. Z., Asmari, A. A., & Farooq, U. (2012). Saudi undergraduates' motivational orientations towards English language learning along gender and university major lines: A comparative study. *European Journal of Social Sciences, 27*(2), 283-300. Retrieved from http://www.europeanjournalofsocialsciences.com

Javid, C. Z., Farooq, U., & Gulzar, M. A. (2012). Saudi English-major undergraduates and English teachers' perceptions regarding effective ELT in the KSA: A comparative study. *European Journal of Scientific Research*, *85*(1), 55-70. Retrieved from http://www.europeanjournalofscientificresearch.com/ISSUES/EJSR_85_1.htm

Javid, C. Z., Farooq, U., & Umer, M. (2013). An Investigation of Saudi EFL learners' writing problems: A case study along gender-lines. *Kashmir Journal of Language Research*, AJK University, *16*(1), 179-203.

Javid, C. Z., Al-thubaiti, T. S., & Uthman, A. (2013). Effects of English language proficiency on the choice of language learning strategies by Saudi English-major undergraduates. *English Language Teaching*, *6*(1), 35-47.

Karahan, F. (2007). Language attitudes of Turkish students towards the English language and its use in Turkish context. *Journal of Arts and Sciences, 7*, 73-87.

Kikuchi, K. (2005). Student and teacher perceptions of learning needs: A cross analysis. *Shiken, 9*(2), 8–10. Retrieved from http://www.jalt.org/test/na_3.htm.

Kobayashi, y. (2002). The role of gender in foreign language learning attitudes: Japanese female students' attitudes towards English learning. *Gender and English, 14*(2), 181-197. doi: 10.1080/09540250220133021

Lightbrown, P., & Spada, N. (1993). *How languages are learned*. Oxford: Oxford University Press.

Littlewood, W. (2001). Students' attitudes to classroom English learning: A cross-cultural study. *Language Teaching Research, 5*, 3-28.

Liu, M. (2007). Chinese students' motivation to learn English at the tertiary level. *The Asian EFL Journal Quarterly, 9,* 126-146.

Malallah, S. (2000). English in an Arabic environment: current attitudes to English among Kuwait University Students. *International Journal of Bilingual Education and Bilingualism, 3*(1), Kuwait: Kuwait University.

Merisou-Storm, T. (2007). Pupils' attitudes towards foreign-language learning and the development of literacy skills in bilingual education. *Teaching and Teacher Education, 23*(2), 226-235.

Oxford, R. (1990). *Language learning strategies.* Boston: Heinle and Heinle Publishers.

Petrides, J. R. (2006). Attitudes and motivation and their impact on the performance of young English as a foreign language learners. *Journal of Language and Learning, 5*(1), 1-20.

Popham, W. J. (2011). *Classroom assessment: What teachers need to know.* Boston, MA: Pearson.

Saafin, S. M. (2005). *An Investigation into Arab Students' Perceptions of Effective EFL Teachers at University Level* (An unpublished PhD thesis). University of Exeter, Exeter, United Kingdom.

Shaaban, K., & Ghaith, G. (2003). Effect of religion, first foreign language, and gender on the perception of the utility of language. *Journal of Language, Identity and Education. 2*(1), 53-77.

Siti Norliana, G. (2008). Leaner background and their attitudes towards studying literature. *Malaysian Journal of ELT Research*, *4,* 1-17. Retrieved from www.melta.org.my

Soku, D. (2011). Students' attitudes towards the study of English and French in a private university setting in Ghana. *Journal of Education and Practice, 2*(9), 19-31.

Spolsky, B. (1989). *Conditions for second language learning: Introduction to a general theory*. Oxford: Oxford University Press.

Stapa, S. H. (2009). ESP students learning preferences: Are the teachers aware? *English for Specific Purposes World, 3*(24). Retrieved from http://www.esp-world.info/Articles_4/Stapa.htm

Starks, D., & Paltridge, B. (1996). A note on using sociolinguistic methods on study non-native attitudes towards English. *World English. 15*(2), 217-224.

Umer, M., & Javid, C. Z. (2013). Formative assessment: learners' preferred assessment tasks, learning strategies and learning materials. *Kashmir Journal of Language Research*, AJK University, *16*(2), 109-133.

Walls, R. T., Nardi, A. H., von Minden, A. M., & Hoffman, N. (2002). The characteristics of effective and ineffective teachers*. Teacher Educational Quarterly*, *Winter, 29*(1), 39-48.

Wenden, A. (1991). *Learner strategies for learner autonomy*. London: Prentice Hall.

Wu, M. (2004). An exploration of the role of integrative motivation in the achievement of English language learners in Hong Kong. Karen's Linguistics Issues. Retrieved from http://www3.telus.net/linguisticsissues/motivationhk

Zughoul, M. R., & Taminian, L. (1984). The linguistic attitudes of Arab university students: Factorial structure and intervening variables. *International Journal of the Sociology of Language, 50*, 155-179.

Punjabi Proverbs and Gender: Construction of Multiple Identities

Lubna Akhlaq Khan[1]
Raza-e-Mustafa[2]
Ghulam Ali[3]

Abstract

This research began with an assumption that Punjabi proverbs are ideologically patriarchal. Therefore, proverbs of different languages including Punjabi language were explored to find gender representation in them. However, on close analysis it was found that a no such study was conducted on Punjabi proverbs. Thus a sample of 588 Punjabi proverbs specifically dealing with/mention of gender was collected from *Saadey Akhaan* (Our Provrebs) (Shahbaz, 2004), a dictionary of proverbs. Proverbs were selected through purposive sampling with the help of NORMs. Subject specialists were consulted to transcribe and translate the finally short listed proverbs and to divide them into categories on the base of gender of the characters targeted in them. Feminist Critical Discourse Analysis is used as a theoretical framework. Both quantitative and qualitative methods have been used to analyze the data. The findings reveal that a large number of proverbs are targeted at female characters as compared to male characters. Most of the proverbs targeting females portray them in face threatening manner while those targeting males are mostly face saving. However, proverbs targeting mothers are mostly face saving. This study concludes that Punjabi proverbs hold fast to the principles of traditional society and strengthen patriarchal social set up. Punjabi proverbs not only reflect but also conserve, propagate and perpetuate gender bias. Punjabi proverbs are ideologically loaded rather than being accurate and precious sources of cultural depiction. Further research can be done on the actual use of Punjabi proverbs by native speakers to find the differences between the reported proverbs in written sources and those being actually used to perpetuate gender bias and patriarchy.

Keywords: *proverbs, representation, identity, patriarchy, gender*

Introduction

The value of proverbs increases manifold in a traditional society like the Punjabi society where folk wisdom is considered to be the highest form of wisdom. Daily speech of Punjabi people is never devoid of proverbs as markers of traditional wisdom. Being admittedly insightful, the previous studies about Punjabi language remain silent on the ideological possibilities of proverb-oriented oratory. These studies ignore the point that in traditional cultures, maxims are adopted by males to sustain themselves as

creators and guardians of knowledge which females are believed to be incompetent of. This research intends to explore the subject of gender stereotypes and inequalities as reflected through the language of Punjabi proverbs.

The reasons for selection of Punjabi proverbs are both academic and personal. Proverb users depend greatly on similes and metaphors from their environments so it is essential for investigators to have an understanding of the customs, norms, traditions, and values of the culture that they propose to investigate. Therefore, an investigator from the community under investigation is in the best position to replicate what is internal to the external world. This research aims to achieve an in depth understanding of Punjabi proverbs from the perspective of gender and feminism. Furthermore, it will ultimately help to bring this gendered aspect of Punjabi proverbs at conscious level. Following research questions are addressed in the present study:

1. How do Punjabi proverbs represent men and women in multiple identities?

2. How do Punjabi proverbs perpetuate patriarchy and asymmetrical power structures?

This article is organized into main and sub-sections. The first section gives a short background and introduction of the study. The second section provides a brief review of recent and related literature and researches done on proverbs with reference to gender in different languages. The third and fourth sections consist of the theoretical framework and methodology, respectively. The fifth section presents data analysis and its description under several sub-headings along with findings and discusses answers to the research questions in the background of theoretical framework. The sixth section is conclusion. The last section contains for further research.

Review of Related Literature & Recent Researches

Punjab and Punjabi Language

Punj (five) and *ab* (water) are two Persian words which are combined to make *Punjab*. Therefore, the meaning of *Punjab* is believed to be "the land of five rivers." *Punjabi* people are a tribe of Indo-Aryan peoples, from the Punjab, found amid northern India and eastern Pakistan. Due to the strategic location of Punjab, it has been a part of numerous reigns and empires throughout the antiquity, comprising the Civilization of Indus Valley, Aryans, Scythians, Kushans, Greeks, Arabs, Persians, Turks, Timurids, Ghaznavids, Mughals, Sikhs, Afghans, and the British (Ayers, 2008).

The Ethnologue (2005) estimates that in the world, Punjabi is the 12th most widely spoken language having 88 million native speakers. In

Pakistan, it is the largest spoken language. 2008 Census of Pakistan claims that, there are 76,335,300 native Punjabi users which constitute approximately 44.15% of the total population of Pakistan. Of the native Punjabis in Pakistani Punjab, 97.21% are Muslim and 2.31% are Christians. Other subgroups consist of Hindus, Ahmedi, Sikhs, Bahá'í and Parsis. Punjabi is the 11th largest spoken language in India with 29,109,672 primarily Sikh and Hindu speakers with a small number of Muslim and Christian speakers. It is spoken by approximately 2.85% of the population of India (ibid.).

Proverbs and Gender

According to Kohls (2001), watching at adages, axioms and proverbs of a nation offers an approach to "get at the concrete yet evasive values that guide our lives" (p. 40). With regard to the function of proverbs, Monyai (2003) believes that endowed with authority, proverbs help model people's roles and identities. The men and women, who do not fit the prescribed behavior, are stigmatized.

Most of the existing literature focuses on the artistic nature of proverbs, their structure, form and features, and the wisdom they impart from one generation to another, as well as their ability to persuade people to adopt a more positive way of thinking (Magwaza, 2004). Some traditional roles of proverbs recognized in some studies are: conveying the message "in the most inoffensive discreet and economic method"; performing as "advices for effective action and living" and demonstration of "the expression of the persons" (Nwala, 1985, p. 36). Being admittedly insightful, these studies keep quiet on the ideological possibilities of proverb-oriented oratory. These studies ignore the point that in the traditional cultures maxims are adopted by males to sustain themselves as creators and guardians of knowledge of which females are believed to be incompetent.

The research done on the language of proverbs is mostly on African languages with similar findings. Despite the differences between societies and methodological differences, common themes emerge from these studies about representation of men and women. Women have been presented in a degrading manner while men as the positive side of humanity. Men are reinforced as "self" while women as the "other" (Asimeng-Boahene, 2013; Balogun, 2010 Dogbevi, 2007; Ennaji, 2008; Hussien, 2004, 2009; Machaba, 2011; Mariam, 1995; Mpungose, 2010; Ncube & Moyo, 2011; & Oha, 1998.)

Ambu-Saidi (2010) has studied Omani proverbs and concluded that negative images associated with women in Omani proverbs may be found in men also. Furthermore, the interviews with native people have verified that a lot of gender biased proverbs have been extinct from Omani society.

American proverbs are analyzed by Kerschen (2012) and he noted that proverbs about females are loaded with cutting drollness and pungent remarks. While some proverbs seem to be positive or neutral, most of them portray female as a long-winded, sharp-tongued, toy-like, and empty-headed creature who is untrustworthy to the male by whom she should be ruled (p. 8). Ennaji (2008) studied Moroccan, Arabic and Berber proverbs and Mohammed (1999) analyzed Darfur proverbs and reached at similar findings.

Storm (1992) analyzed some Japanese proverbs that present women in an inferior manner. Women are presented as being unintelligent, devilish, talkative, having lack of physical strength, and ill-nature. Yemeni proverbs have been explored by Shivtiel (1996) to convey positive and negative distinctiveness of females. However, positive characteristics are much less in number than negative ones. He has found such themes about women as meddlesomeness, extravagance, unreliability, chattiness, hypocrisy, brainlessness, craftiness, slothfulness, greed, intrigue and trouble-making, as reflected by researched proverbs. Zhang (2002) provided some Chinese proverbs that reflect women's low status in the Chinese community. He also reported that Chinese proverbs show that women are trouble-makers.

Gikuyu oral literature being explored with reference to gender by Njogu, Wanjiru, & Kaburi (2015) reveals resistance and subversion to male dominance in narratives, proverbs, and songs. It is noted that these proverbs being a male genre emphasize on the inferiority of women. Resistance to the established patriarchal order has also been found in the analysis of these proverbs. It is evident from this study that proverbs are predominantly a male genre which often evaluates the characteristics of women negatively.

Ntshinga (2015) studied Xitsonga proverbs and concluded that severe negation of females is prevalent in these proverbs. He also explored some newly coined proverbs which challenge the stereotypical images presented in traditional proverbs. Hagos (2015) analyzed Tigrigna and found both sympathetic and hostile images of females. There is no balance found in the number of proverbs showing positive and negative images. Most proverbs of Tigrigna mention that women are evil, dependent and inferior in both their intelligence and self-esteem. Furthermore, women are also depicted as talkative, irrational, unfaithful, jealous sub-species of humanity.

Khan, Sultana, & Naz (2015) argue that Pakhtun proverbs not only reflect but also conserve, propagate and perpetuate gender bias. Their study concludes that Pakhtun proverbs depict women in stereotypically demeaning manner and men in traditionally accepted exalted way. On the

other hand, corpus of Pashto proverbs is divided into positive, negative and contextual categories by Sanauddin (2015). He concludes that Pashto proverbs endorse a traditional thought about female's function in the communal field, support established principles of hegemonic maleness and women's sexuality, approve hostility towards women, and communicate a more constructive representation of sons over daughters.

Siddiqui (2013) analyzed Urdu proverbs and suggested that in oracy-based societies, verbal tradition is strong and narratives, proverbs and sayings are considered as vital means of logic and reason. They become a part of the folk wisdom, which acts as the authority of knowledge that gives legitimacy to certain notions, beliefs and stereotypes. Urdu is a language which is widely used as lingua franca in Punjab and Pakistan. Many similar and recurrent themes and stereotypes as found in Punjabi proverbs have been identified in Urdu proverbs by Siddiqui (2013, p. 80): *Taryamat mein jo nar aawe-wo to apni lag ganwawe* (a man who falls victim to a woman's advice loses his respect); *Budhi ghori laal lagam* (an old mare wearing a red bridle, an old woman donned as a young girl); *Aurat ki aqal guddi peachy* (in the nape rests a woman's wits/a woman is dim witted).

The goal of this research is to fill the gap found in the previous research on Punjabi language from the perspective of gender construction as Cameron (2007) concurs, "one legitimate goal for language and gender scholarship is political: to contribute to the wider struggle against unjust and oppressive gender relations, by revealing and challenging the ideological propositions which support and naturalize those relations" (p. 16).

Theoretical Framework

Feminist Critical Discourse Analysis (FCDA) is used as the theoretical framework for the present study. According to Lazar (2005), the focus of FCDA is on how gender ideology and gendered relations of power are (re)produced, negotiated and contested in representations of social practices, in social relationships between people, and in people's social and personal identities in texts and talk. The central concern of FCD analysts is with critiquing discourses which sustain a patriarchal social order – relations of power that systematically privilege men as a social group, and disadvantage, exclude, and disempower women as a social group. Gender has been accomplished through active, iterative and ongoing practices all the way through discourse (Lazar, 2004; West, Lazar, & Kramarae, 1997).

In CDA, where there is an understanding of social practices as reflected in as well as constituted by discourse (Fairclough, 1992), a feminist perspective reminds that many social practices, far from being neutral, are in fact gendered in the same way.

Methods and Procedures

Both qualitative and quantitative research methods are employed. Quantitative method is used to determine the percentage of proverbs representing men and women positively and negatively in different characters. Their numerical value will also determine the attitude of Punjabi society towards male and female characters. Qualitative method (content analysis) is employed to identify gender specific stereotypes and develop thematic categories of the selected proverbs. A dictionary of Punjabi proverbs *Saday Akhaan* (Our Proverbs, 2004) containing 12000 proverbs by Malik Shahbaz was selected to get all the proverbs related to gender directly or indirectly. Initially, 1056 proverbs were identified through purposive sampling. 4 NORMs were selected to narrow down this sample to the proverbs being heard or used at some point. These NORMs helped to identify 588 proverbs which are still alive in their speech communities.

The finally selected corpus of 588 Punjabi proverbs about gender was initially divided into 2 major categories: males and females. Additionally, these two groups of proverbs were classified into three major categories: Face Threatening, Face Saving, and Neutral/Contextual — based on the insight gained from Brown & Levinson's (1987) Face Theory. These three major categories were further divided based on the specific characters targeted in the proverbs. The categorized proverbs were then transcribed and translated into English with the help of research participants/subject specialists who were professional degree holders in linguistics and translation having Punjabi as their mother tongue. These transcribed and translated proverbs were grouped under certain headings. As the scope of this paper does not allow a detailed entry of all the proverbs so only sample proverbs have been analyzed textually and discussed to give a brief discussion of almost all the stereotypes and themes presented (explicitly or implicitly) in these thematic units.

Quantitative Data Analysis

Initially, proverbs were assigned to different categories on the basis of characters targeted in them, i.e., male or female. Then these proverbs were further grouped under certain relations associated with the initial categories. Percentages were then elicited to find out which gender was targeted more and which relations were more under scrutiny.

Table 1. Targeted Characters in the Proverbs by Gender

Targeted Character	**No. of Proverbs**	**Percentage**
Male	117	(19.9%)
Female	471	(80.1%)
Total	588	(100%)

Total number of proverbs depicting gender was 588. Out of which a large number of proverbs targeted women, i.e., 80.1%. On the other hand, the lesser number of proverbs targeted men, only 19.9% of the total proverbs. Similar percentages 84% about females and 16% about males have also been found by Sanauddin (2015) in Pashto proverbs.

Table 2. Face Saving, Face Threatening & Neutral/Contextual Proverbs about Females

Category	**Face Threatening**		**Face Saving**		**Neutral/ Contextual**		**Total**	
	No.	%	No.	%	No.	%	No.	%
Women in general	86	(76.7%)	2	(1.8%)	24	(21.4%)	112	(23.8%)
Wives	123	(77.4%)	4	(2.5%)	32	(20.2%)	159	(33.8%)
Mothers	8	(10.3%)	59	(75.6%)	11	(14.1%)	78	(16.6%)
Daughters	70	(82.3%)	10	(11.8%)	5	(5.9%)	85	(18.04%)
Sisters	--	---	--	---	4	(100%)	4	(0.9%)
Co-wives	4	(80%)	--	---	1	(20%)	5	(1.06%)
Step Mother	8	(88.9%)	--	---	1	(11.1%)	9	(1.9%)
Mother-in-law	5	(100%)	--	---	--	---	5	(1.06%)
Daughter-in-law	10	(71.4%)	--	---	4	(28.6%)	14	(2.9%)
Total	314	(66.7%)	75	(15.9%)	82	(17.4%)	471	100%

Total number of proverbs mentioning female characters is 471. The highest percentage of proverbs about women 33.8% targeted wives. Among which, 77.4% are face threatening and only 2.5% are face saving. Second highest number 23.8% is allotted to women in general category. Here again, 76.7% proverbs about women are face threatening and only 1.8% are face saving. The third highest percentage 18.04% is about daughters. This category has shown a comparatively higher number 10.8% of face saving but an even higher percentage 82.3% of face threatening proverbs. Mothers have been presented in 16.65% of the total proverbs. This is the only category where the percentage of face saving proverbs 75.6% is higher than that of the face threatening ones. Daughters-in-law are given only a share of 2.9%. Out of which 71.4% are face threatening and 28.6% are contextual or neutral. Co wives, Step Mothers, Mother-in-law, and daughter-in law have shown relatively lower percentages, 1.06%, 1.9%, 1.06% and 2.9%

respectively. All of them are mentioned in face threatening manner more than face saving way.

Table 3. Face Saving, Face Threatening & Neutral/Contextual Proverbs about Males

Category	Face Threatening		Face Saving		Neutral/ Contextual		Total	
	No.	%	No	%	No.	%	No.	%
Men in general	2	(5.9%)	26	(76.5%)	6	(17.6%)	34	(29.05%)
Husbands	4	(28.6%)	6	(42.8%)	4	(28.6%)	14	(11.9%)
Fathers	5	(45.5%)	4	(36.4%)	2	(18.1%)	11	(9.4%)
Sons	4	(12.9%)	22	(70.9%)	5	(16.2%)	31	(26.5%)
Brothers	1	(20%)	4	(80%)	--	---	5	(4.3%)
Step-son	5	(100%)	--	---	--	---	5	(4.3%)
Son-in-law	10	(66.7%)	2	(13.3%)	3	(20%)	15	(12.8%)
Father-in-law	--	---	--	---	2	(100%)	2	(1.7%)
Total	31	(26.5%)	66	(56.4%)	20	(17.1%)	117	(100%)

Total number of proverbs which targeted male characters is only 117 which is 19.9% of the total proverbs. Highest percentage 29.05% is targeted at Men in general category. Out of them, 76.5% proverbs are face saving and only 5.9% are face threatening. Second highest percentage 26.5% is taken by Sons. Here again, 70.9% proverbs are face saving and 12.9% are face threatening. Fathers and sons-in-law are two categories which are presented more in face threatening manner than in saving one. Step-son is depicted in only face threatening way. Husbands are presented more in face saving 42.8% than in face threatening 28.6% manner.

In a bird eye view, proverbs mention women in negative light are more than those in which men are mentioned. However, it is clear from the comparative analysis of these percentages that not all proverbs about men are positive and not all about females are negative. Their positivity, negativity and number are affected by the character targeted in them.

Table 4: Face Saving, Face Threatening & Neutral/Contextual Proverbs by Gender

Targeted Gender	Face Saving		Face Threatening		Neutral /Contextual		Total	
	No.	%	No.	%	No.	%	No.	%
Male	66	(56.4%)	31	(26.5%)	20	(17.1%)	117	(19.9%)

Female	75	(15.9%)	314	(66.7%)	82	(17.4%)	471	(80.1%)
Total	141	(23.9%)	345	(58.7%)	102	(17.3%)	588	(100%)

Percentage 56.4% of face saving proverbs about male characters is higher than those of female characters 15.9%. On the other hand, percentage 26.5% of face threatening proverbs about males is lower than that 66.7% about female characters. Quantitative analysis has confirmed the findings reached by previous researchers that women are presented in proverbs as having more negative connotations as compared to men depicted in other proverbs (e.g., Hussein, 2004; Kerschen, 2012; Khan, 2015; Nakhavaly & Sharifi, 2013; Oha, 1998; Sanauddin, 2015; Schipper, 2004; Sumner, 1995).

Qualitative Data Analysis, Findings and Discussion

The research questions are answered in this section about the representation of gender based multiple identities in Punjabi proverbs and the perpetuation of patriarchy. The findings of the study are arranged on the basis of target characters mentioned (explicitly or implicitly) in them. The main concern of FCDA is meted out here to critique the discourse of Punjabi proverbs which disadvantage, exclude, and disempower women as a social group (Lazar, 2005). These findings have verified the research outcomes of previous studies done in Pakistani context (Khan, Sultana & Naz, 2015; Sanauddin, 2015, Siddiqui, 2013) and other traditional societies with reference to proverbs and gender.

1. Construction of Femininity in Multiple Identities

A. Women in general

Generally the depiction of women in Punjabi proverbs is face threatening with exception of a few proverbs. The findings of this study in this respect have also verified the researches done by Asif (2010); Khan, Sultana & Naz, (2015); Sanauddin, (2015) and Siddiqui, (2013). Three major forms of sexism in the language of proverbs have been identified: language disregards womenfolk, it describes them as unimportant, and it completely denigrates them (Yusuf, 2002, p. 8). Women are generally portrayed in all three forms in the following stereotypes:

i. **Destroyer:** *Mard gher nu kahiyan nal dhana chahy ty nhi dha sakda, per zanani sooi nal dha sakdi ay* (Shahbaz, 2004, p. 338) (A man cannot destroy a house with utmost effort, a woman can destroy it with least effort.)

ii. **Quarrelsome:** *Aa gwandnay larriye* (p. 26) (O female neighbor! Let's fight.)

iii. **Does not Accept her fault:** *Paen kokan, meney apny, dewey lokan* (p. 121) (A lady blames others instead of accepting her own faults.)

iv. **Unintelligent:** *Aurat di mutt gut pichy*, (p. 268) (Wits of a lady rest under her ponytail.)

v. **A wealth to keep at home:** *Aurtan gharan diyan doltan* (p. 269) (Women are a treasure to be kept at homes.)

vi. **Intruders:** *aag len ai ty ghar wali ban bethi* (p. 26) (She came to take fire and became the owner of the house.)

vii. **Cooking and household:** Chores are emphasized as basic duties of a woman. If she fails to fulfill her duties in an expert manner, she is rebuked by such proverbs**:** *utton hoya sota, kachajji kunna dhota* (p. 33) (When it gets dark, the artless woman starts washing her cooking pots.)

A proverb explicitly wishes for the protection of men and destruction of wives: *admiyan di door balaa, tinwiyan nu khoe khuda* (p. 26) (The curse must be removed from men, and women should be destroyed by God). Only a few proverbs have mentioned women in a relatively face saving manner: *buddhiyan bger wahiyan pooriyan nhi hundyan* (p. 80) (Without women, plans (at home) cannot be succeeded). Death of a woman is not a matter of much concern as compared to that of a man: *aurat mary tan gittay di sutt, mard marey tan sir dee sutt* (p. 269) (Death of a woman is like an injury of ankle, and death of a husband is a head injury).

Spender (1985, pp. 23-24) claims that dual job is done through semantic subjugation and derogation of females in proverbs: it supports to hypothesize female subservience and it aids to sanction it. Frequently it is claimed that language is biased against womenfolk, reviewing Punjabi proverbs verifies this statement. The present analysis reveals that proverbs are not statements, but a means of socialization (Lazar, 2005). The "truths" about themselves that women have been told through the proverbs in the course of times are likely to have left their stamp on women's self-esteem. The stereotypical marginalized depiction of women in Punjabi proverbs have verified the findings of previous researches done on other languages such as Asimeng-Boahene's (2013) findings about sub-saharan women; Hussein's (2000) study of proverbs in Jordan and Palestine; Schipper's (2003) research on the proverbs of languages around the world; Sharifi and Nakhavaly's (2013) feminist analysis of Persian proverbs and Wang's (2012) comparative analysis of English proverbs and their translation.

Freire (1998) suggests that self-abnegation stems from the internalization of the adverse behaviors by the persecutors. It is also claimed that being frequently told about their unproductiveness and worthlessness, the subjugated groups become convinced of their uselessness and

ineffectiveness. Researchers like Disch (1997) and Sapiro (1994) consider that womanly characteristics such as the frail persona, lack of autonomy and unnecessary subservience to males are unwanted results of an extended hegemonic patriarchy.

B. Wives

Wives are portrayed stereotypically in very face threatening manner in Punjabi proverbs as unintelligent, disloyal, selfish, troublesome, dangerous, unmanageable, recalcitrant, and ungrateful as is shown in the following examples:

i. **Brainless**: *Ranna di khuri pichy matt* (p. 226) (Wives have their wits in their feet.)

ii. **Unfaithful**: *Rannan di zaat bewafa ay* (p. 226) (Wives are unfaithful creatures.)

iii. **Selfish**: *Runn tohy jaeb, maan tohey paet* (p. 224) (A wife looks for your money and a mother takes care of your belly/food.)

iv. **Trouble makers**: *Aun praiyan jaiyan, wachoran sagyan bhaiyan* (p. 25) (Wives come and create division among real brothers.)

v. **Dangerous and unmanageable creatures** who are difficult to control by the male members: *Runn do dhari churi hundi* (p. 225) (Wife is a double edged knife.)

vi. **Recalcitrant:** *Runn di zidd aukhiyan karan wali hundi ay* (p. 225) (A wife's recalcitrance is irritating.)

vii. **Her beauty creates problem***: Runn sohni ty jaan da azab* (p. 225) (A beautiful wife becomes a trouble for her husband.)

viii. **Trouble makers:** *Runn nu runn cherry ohtun Khuda darey* (p. 225) (When a wife teases another one, even God gets afraid of them.)

ix. **Ungrateful**: They don't acknowledge the facilities given by their husbands. *Khana khasam da ty geet mapyan day* (p. 298) (To eat of husband's and to praise her parents.)

x. **Cause of Grief and Worries** Wives like a new shoe give pain while settling: *Naween juti naween Runn, dowen dukh dendyan ny* (p. 364) (A new wife and a new shoe: both irritate.)

Only physical beauty and being able to bear a number of children are basic traits to become a successful wife: *Sir ty gutt ty kucharr baal, menu kadi parwa* (p. 247) (Ponytail on head and a child in lap, what else should I care about?). Even this beauty of a wife is considered as very short lived: *Kujh din runn ty kujh din dhan* (p. 281) (Both beauty of a woman and wealth (of anybody) are short lived). The pleasure of husband is the ultimate target to

be achieved by every wife because he is the reason of her existence: *Oho ranian jo khasman bhanian (p. 31)* (Only those wives are queens who are liked by their husbands).

Wife is held responsible to maintain the respect of her husband in society: *Jana Zanani day sir ty jana hunda ay* (p. 148) (A man becomes a MAN on the base of his woman); *Bherra keeta khasam nu galh* (2004, p. 102) (If a wife commits a mistake, the blame would come to her husband). She must keep her husband's honor intact by being more careful in her actions: *Anhyan diyan wohtiyan nu singhar naal keeh?* (p. 25) (A blind man's wife doesn't need to decorate herself). It means a blind man's wife should not decorate and beautify herself as her husband is not able to look at her charms. Wife is held responsible of making a house: *100 mard ty gher dara, ik runn ty gher sara* (p. 253) (100 men make a home as an inn and a single wife can change it into a home).

Wives are compared and bracketed with despicable objects and animals to show their status in society as compared to their husbands: *Runn tan mard dy chooly di joon ay*, (p. 225) (A woman is just like a louse at her husband's dress); *Makhi machi istri, tinen zaat kzaat* (p. 341) (Fly, fish and wife: all are despicable)**.** Even a wife who has nothing to do is called as a satanic machine: *Wehli run shetan da charkha* (p. 378) (A wife is just a satanic machine); *Run do dhari churi hundi ay* (p. 217) (Wife is a double-edged knife). Wives are severely dangerous creatures, and one needs to be careful in dealing with them.

Gilligan (1982, p. 18) has viewed that in a male-controlled culture "the conclusion has generally been that something is wrong with women," when the standards set by males are not met by women. The bias loaded in the Punjabi proverbs can also be explained by Ryan's (1976) phrase "blaming the victim," which he created "to describe how some people essentially justify inequality by finding defects in the victims rather than examining the social and economic factors that contribute to" their faults (Schaefer & Lamm, 1995, p. 227). The devastating consequence of such a representation is that womenfolk may adopt the deleterious outlooks held against them and persuade themselves that they are not capable of performing worthy and significant tasks (Lazar, 2005).

C. Co-wife

Co-wife is presented as more like a disease and a person having hundreds of faults, who can never be sincere and who is unbearable: *Sokan dil da rog* (p. 255) (A co-wife is a disease of heart)**;** *Sokan saheli nhi, dushman beli nhi* (p. 255) (A co-wife cannot be a friend just like an enemy); *Sokan mitti di vi nhi maan* (p. 255) A co-wife made of even clay cannot be tolerated)**;** *Sokan nu 100 kunn* (p. 255) (A co-wife has 100 ears/faults).

D. Bride

Bride (*nooh*) is also depicted as an evil being who should work hard to please her in-laws and husband: *nooh manjay sass dhanday koi deharra such da langhay* (p. 364) (A bride sits at the bed and the mother-in-law works, there can be no day at peace). She is expected to take the responsibility of the entire household and is rebuked if she does not do so in an excellent way: *Peerrah hillay per nooh na hillay* (p. 121) (A couch would move but the bride would not).

After working so hard she is termed as a creature who is inherently bad: *Dhee kisey di mandi nhi, ty nooh kisy di change* (p. 206*)* (No one's daughter is bad and no one's bride is nice). However, sons are held responsible if their wives do not live peacefully with their in-laws: *Putter howey changa ty nooh larrey kiun?* (p. 106) (Why would a bride fight if the son (her husband) were good?)

E. Mothers

i. Positive proverbs

Mothers are a single character who is presented more in face saving proverbs and less in face threatening ones. Presence of mothers is equated with cool shady trees and their relation as the most sincere. Their representation in the following proverbs is in a very positive light:

a. *maawan thandian chawan* (p. 340) (Mothers are cool shades)

b. *maan razi ty rub razi* (p. 332) (The pleasure of God is in the pleasure of mothers)

c. *maawan day pera haet jannat ay* (p. 341) (Paradise lies under the feet of mothers)

d. *Maan pather di v nhi maan* (p. 330) (Mother even made of stone is important)

ii. Importance of mothers

Mother is represented as the most sincere and caring relation for her children and is given more value than the father of her children: *Pyo lakhi manda, maan bhatyari change* (p. 121) (A beggar mother is better than a millionaire father).

iii. Procreation

A large number of children are expected of a woman and are celebrated. *Baanjh achi ikwanj buri* (p.76) (An infertile lady is better than a mother of a single child). It is so because a childless lady would allow her husband for second marriage. There seems to be a competition of giving birth to sons: *Reesin putter nhi jamday hor sabhay gallan* (p. 230) (Giving birth to sons is not possible while following others, everything else is

possible). Sanauddin has also found a similar proverb in Pashto language (2015, p. 158). Mothers of sons feel more confident as compared to those of daughters*: putran diyan maawan day waddey waddey jeerey* (p. 107) (The mothers of sons have great confidence) (as cited in Shahbaz, 2004).

iv. Responsible for training of children

Mothers are solely responsible for the good or bad nature and habits of their children: *Jeha doodh, tehi budh* (p. 162) (The nature of a kid takes after the milk he/she takes). Childbearing has been viewed by Western feminists as a cause of dominance and suppression but it grants empowerment and authorization to Punjabi women (Nfah-Abbenyi, 1997). Both clinical and social psychologists have thrown light on the life augmenting value of mothers for their off springs as is accentuated in many of the Punjabi proverbs.

v. Mothers-in-law

Mothers-in-law as compared to mothers are presented completely in face threatening manner: *Sakki maan bnai saas, ohnu mithi mithi kass* (p. 248) (A real mother becomes cruel when she is turned into a mother-in-law). They are shown as inherently bad characters: *Saas kisay di change nhi ty maan kisy di mandi nhi* (p. 249) (no mother is bad and no mother-in-law is nice). They are also portrayed as hypocrites who behave with their daughters-in-law differently before and after their marriage.

vi. Step mothers

Step mothers are also presented in face threatening manner in these sample proverbs: *Badal di dhup buri ty matrai di jhirrak buri* (p. 75) (The sunlight coming through a cloud is not good so is the rebuke of a step mother). Even the real father turns into a cruel person for the children of his ex/first wife when he brings a step mother at home: *Maan matrai ty pyo qasai* (p. 333) (A step mother turns a father into a butcher).

vii. Daughters

Daughters are presented mostly in face threatening manner and sometimes in face saving manner. Their birth and arrival in family are considered as a curse and beginning of bad days (Ennaji, 2008) for parents: *jutta tere naal buri hoi, gher ayan nu kurri hoi* (p. 144) (O Young man! You have to face a curse as a daughter is born in your home). Daughters are presented as cause of worry (Dogbevi, 2007), depression, tension and disgrace for their parents: *Dhee walyan dy ghar phoorri* (p. 206) (The home of a daughter's parents is like a place of mourning).

Even their death is mentioned as a time to celebrate: *Kurri kurri di mar gai, kurri kurryan wich ral gai* (p. 285) (Daughter of a daughter dies and makes her mother a virgin again).

Daughters are mentioned as outsiders and unwelcomed guests (Siddiqui, 2013) at their parents' place: *Dhee un bhauna parohna ay* (p. 205) (Daughter is an unwelcomed guest): *Wayahi dhee perdesiyan dakhil* (p. 377) (A married daughter is just like a foreigner).

Daughters are considered to be the honor of family so any mistake at their part should be punished severely as compared to that committed by a son: *putter howey nadan ty beh smjhaiye, dhee howe nadaan ty nadi rurrhaiye, dhiyan lajjan hundiyan ny* (p. 108) (A son should be advised in a peaceful manner if he violates some rue, while if a daughter dose so simply throw her in the stream).

These proverbs offer ideological validation for the continuance of discriminatory handling of kids founded on their gender. Punjabi proverbs indoctrinate sons into maleness and daughters into femaleness so that each would adjust character mannerisms, conducts, and inclinations that are socially measured as suitable for each sex (Western, 1996).

Three different types of verbal aggression can be demarcated in these proverbs: indirect, relational and social. Firstly, indirect aggression happens when the object (woman) is criticized by concealed and covert efforts to reason societal grief, i.e., chatting, ignoring or exclusion of the object. Unlike indirect, relational aggression is more stanch in its considerations as a threat to dismiss a relationship or dispersion of fabricated rumors. On the other hand, social aggression is focused toward injuring another's self-respect, societal position, or both, and may take straight procedures such as stated denunciation, negative body language, or more incidental forms such as social rejection and defamatory rumors. All three types of aggression are visible in the proverbs objectifying females and depriving them of their humanity. By and large, the image of women in proverbs is scarcely empowering, with the exception of a few proverbs. Proverbs which offer a positive picture of women are those which are about mothers and daughters. By contrast wives, mothers-in-law, widows, step-mothers spinsters, divorced or old women, etc., are depicted in exaggerating depreciative images.

2. Representation of Masculinity in Multiple Identities and Perpetuation of Patriarchy

The central concern of feminist critical discourse analysts is with critiquing such discourses which sustain a patriarchal social order – relations of power that systematically privilege men as a social group (Lazar, 2005).The findings of this study about representation of masculinity in multiple identities have provided a critique of gender bias in Punjabi proverbs and also verified the researches done by Khan, Sultana & Naz, (2015); Sanauddin, (2015) and Siddiqui, (2013) in Pakistani context. Men in

general have been portrayed as essential members, authoritative, powerful, and ready to accept challenges.

A. Men in general

As compared to women in general, men in general are presented more in face saving manner and less in face threatening one. Even when they are presented negatively, it is in those proverbs where they are mentioned in reference to some female member (Khan, Sultana & Naz, 2015; Siddiqui, 2013).

Men are depicted as the most important member of the family: *Mard dee juti dee vi barkat ay* (p. 339) (Even the shoe of a man has its value in the house); *Kantan bajh na sohndiyan* naran*, pawen lakh hooran ty pariyan* (p. 290) (After (the death of) her husband no wife can have peace despite having heavenly beauty).

The age and strength of men are presented as long lasting and eternal: *mard ty ghorrey kadi budday nhi hunday* (p. 338) (Men and horses enjoy eternal youth and strength). As compared to the death of women, the demise of men is considered as an irreparable loss: *Mard marey tan sir di sutt (p. 310)* (The death of a man is like a head injury).

Men are presented as challenging and ready to take risks. They don't indulge in useless talk. Whatever they speak has a value in itself. It can be argued that the proverbs that directly strengthen female subjugation indirectly approve of the male superiority. These descriptions, which are employed in the sayings as legal social creations, in fact appear to defend the feminist linguistic statement that language has been seriously masculinized and is employed by men in isolating females, in accentuating her dissimilarity, and in sustaining his power (Butler, 1990).

B. Sons

Sons are presented as the most important and precious gift of God. Their birth is celebrated and their existence is mentioned as a source of pleasure and strength: *Putran jehey mewey, rub her ik nu dewey* (p. 108) (Sons are sweet fruits so should be given to everyone by God). It is said that sons cannot be produced while in competition, everything else can be done. The physical beauty of sons is not emphasized. The death of sons is mourned and treated as a great loss for the parents: *Putan baajh na sohndian mawan* (p. 107) (Death of sons deprives mothers of their peace). Sons are valued because they are believed to continue the name of their parents and become a source of comfort in their old age. They also increase the economic prospects by helping their fathers in financial matters. A lazy son is despised because he is supposed to share the burden of his parents (Khan; Sultana & Naz, 2015; Sanauddin, 2015).

C. Brother

Brothers are presented in a face saving manner. They are mentioned as protectors for their sisters: *Bhai behn di izzat da rakha hunda ay* (p. 94) (A brother is a guard to his sister's honor). Sisters are advised to never take their brothers for granted as they can help them at any stage of life: *Meenh nu rarra na janeen, bhai nu maarra na janeen* (p. 344) (Rain and brother should not be taken for granted).

D. Husbands

Husband is mentioned as the bread winner so a well earning husband is dear to all the females. He can wish for the most beautiful and charming lady even if he himself has an average look. Husband is more concerned with the physical looks of his wife than her inner beauty*: Khasam husn saathi, maan dukh saath* (p. 189) (Husbands accompany beauty, while mothers accompany the worried).

3. Socializing Gender and Patriarchy

There are a lot of proverbs which advise men about their dealings with females and warn females about their attitude towards males. Most of the proverbs are pregnant with meanings which have been used as a socialization tool that advise men to snub their ladies and advise women to be obedient and supportive to their male members. *Runn nu bhed na dey* (p.225) (Don't reveal your secrets to your wife).

A. Advice to men

Men are advised about different aspects of their lives involving females in different relations and most importantly as wives. They are forbidden from accompanying woman by giving a warning: *Ranna wich baho ty rannao akhwae* (p. 226) (A man who accompanies women much becomes womanish). In another proverb, men are explicitly advised to avoid the friendship with women: *Chudd rannan di dosti, khureen jinan dee mutt, hans hans landian yarian ty ro ro denian dus* (p. 182) (Leave the friendship of wives, they become friends happily and then leak out the secrets while weeping).

Men are further warned from consulting their wives in important matters and sharing any important information with them: *Runn dy mureed da muu sharminda* (The follower of wife will be embarrassed and those men who remain cooperative and supportive to their women are ridiculed as submissive and hen-pecked.

Men are also asked not to give authority to female members as they are not able to handle and manage it tactfully. They are bound to make the situation worse: *O chuuga weeran, jithy dhee perdhaan* (p. 148) (A home where daughter rules, is bound to be barren). It is advised to men that they should keep a strict control on the female members*: zaal, mal, baal, jithan*

hilaen othan hil seen (Wife, animals and kids are trained according to the wish of their owners). Nyembezi (1990, p. 140) analyzed Zulu proverbs and found that a man who keeps women in "their own place" is a good master.

In the matter of marriage, men are advised to marry a virgin and avoid marrying a divorced lady*: Chutter runn kadi na kariye pawen hower hoor* (p. 373) (Don't marry a divorced lady even if she is extremely beautiful). Polygamy is recommendable for sons: *Puttar wyahiye waar waar, dhee wyahiye ikko war* (p. 107) (Son should be married multiple times, while daughter should be married only once). Deckard (1979) regards marriage as one of the primary institutions guilty of perpetuating the oppression of women.

Only a few proverbs have advised men to treat female members in a positive way: *Runn da ty ann da naan nhi rakhi da* (p. 224) (Don't name wife and food in a bad way*); Ker praiyan aun jaiyan* (p. 283) (Misbehave which is done with others' daughters is paid by your own*).*

Being powerful, proverbs have assisted in molding identities and roles of the people. The threat of the prescriptive and authoritative nature of maxims is males and females who do not opt the recommended conduct are denounced (Schipper, 2003).

B. Advice to women (Socialization)

Women are explicitly advised to stay inside their homes and avoid roaming outside and mixing with strangers: *Ander bethi lakh di, bahir gai kakh di* (p. 45) (She is worth million when she is at home, while becomes worthless if goes outside)**.** Deckard (1979) argues that the problem, then, is the "sex class system" which has relegated women to being "breeders" and has prevented them from having any real participation in cultural life.

Secondly, they are advised to remain reserve while dealing with strangers who are male: *hassi ty phassi,* (p. 355) (A girls is easy to trap when she smiles). The girl who exercises her will while deciding about whom she would marry without the will of her father and brothers is rebuked and no dowry is given to her as a punishment: *Udhal gaiyan nu daaj keha,* (p. 27) (A girl who elopes does not deserve a dowry) (Siddiqui, 2013).

Thirdly, females are advised to live in their husband's home till their death: *doli kaddan mapey, ty manji kaddan sohrey* (p. 324) (A girl should leave her parents' home at her marriage and her in-laws' after her death). They are further advised to do everything to achieve her husband's pleasure: *Jay shoh akhay fittey muu, tan mein jeewi* (p. 158) (I get life when my husband rebukes me) (Nakhavly & Sharifi, 2013).

A lady's conduct is customarily under scrutiny because it is generally supposed that she cannot cope with her responsibilities and life properly

without the direction of a male. It seems as if responsibility to preserve the marriage lies solely on the wife. As a result, women are the only ones to undergo scrutiny both before and during marriage, while men's behavior goes unchecked. Once she becomes part of her in-laws' family, she is required to yield to her in-laws' conditions and to "surrender her pride, and become as tame as a lamb" (Nyembezi, 1990, p. 132). These proverbs implicitly or explicitly tell Punjabi women not what she is rather what she should be. It is principally a glimpse of how she is 'wanted' and 'seen' and not the way she is. These socially enhanced and imposed stereotypes, ultimately, intend at acclimatizing the females' opinion of themselves and others (Ssetuba, 2002).

A wife should accord status and homage to her husband, somebody who stands "higher in the hierarchy of gender" (Bartky, 1996, p. 268). Elusive in the maxims and in the inter-discursive and inter-textual fabrics (ties) among them is the male-controlled inculcation of loyalty and obedience by infusing, inferiority, fear, conformity compliance, and even remorse in womenfolk.

Conclusion

Lazar (2005) suggests that one of the principles of Feminist CDA is deconstructing the hegemony and symbolic violence of gender in our societies and contesting the prevailing gender ideology by making it transparent. So this research concludes that language (here of proverbs) is systematically employed in asymmetrical social structures of Punjabi society to perpetuate inequality and patriarchy. According to the data analysis of this study, women are portrayed in a biased manner that contributes towards the perpetuation of stereotypes and patriarchal social order that characterize women as housewives, dependent, weak-minded, not capable of taking decisions, etc. which is in contrast with the depiction of males as the honor, grace, the challenge takers, responsible and solvers of all the problems due to their possession of physical and mental strength, intellect and insight. Moreover, women are portrayed as and compared to animals, insects, and even inanimate objects to dehumanize and objectify them. Men are mentioned in negative terms only in the proverbs where they are mentioned in relation with women. So the proverbs depicting female characters in negative light are indirectly perpetuating patriarchy while mentioning males in extremely positive manner are directly reinforcing it.

Recommendations

Creation of awareness about the constructive function of this authoritative source of societal knowledge is necessary to challenge these stereotypes. There should be national sensitivity exercises directed toward the articulation that women's cultural role, status, positions, and dealings

as projected through Punjabi proverbs, which more often than not assign inferior or lesser identities to women, have no biological basis and are, instead, the product of socially constructed beliefs.

There should be national sensitivity exercises directed towards the articulation that women's cultural role, status, position and dealings as projected through Punjabi proverbs, which more often than not assign inferior identities to women, have no biological basis and are, instead, the product of socially constructed beliefs.

A transformational procedure can be adopted by legal, educational, cultural and political approaches and establishments set up to spread gender parity. Firstly, recognition of beliefs, attitudes and practices of a culture and their effects on gender equity should be achieved. Secondly, recognition of the fact that cultures adapt and evolve as persons and societies do. As such, it can be shaped in methods through which gender imparity is augmented.

A language management program is needed to eliminate instances of gender discrimination in the use of proverbs. Proverbs that promote gender equality and sexual parity should be disseminated. The curriculum also needs to be made more gender-sensitive and teachers should receive training to teach in a gender-sensitive manner. Further research can be done on actual use of proverbs in daily conversations.

References

Ambu-Saidi, S. (2010). *A gender and language analysis of Omani proverbs* (Unpublished Master's Thesis). University of Florida, Gainesville.

Asimeng-Boahene, L. (2013). The social construction of sub-Saharan women's status through African proverbs. *Mediterranean Journal of Social Sciences, 4*(1), 123-131. doi: 10.5901/mjss.2013.v4n1p123

Ayers, A. (2008). Language, the nation, and symbolic capital: The case of Punjab. *Journal of Asian Studies*, *67*(3), 917–46.

Balogun, O. A. (2010). Proverbial oppression of women in Yoruba African culture: A philosophical overview. *A Journal of the Philosophical Association of Kenya (PAK), 2*(1), 21-36.

Bartky, S. L. (1996). Feeding egos & tending wounds: Deference and dissatisfaction in women's emotional labor. In M. F. Rogers (Ed.) *Multicultural Experiences, Multicultural Theories* (pp. 261-274). New York, NY: McGraw-Hill Companies.

Brown, P., & Levinson, S. C. (1987). *Politeness: Some universals in language usage*. Cambridge: Cambridge UP.

Butler, J**.** (2004). *Undoing gender.* New York, NY: Routledge.

Cameron, D. (2007). *The myth of Mars and Venus: Do men and women really speak different languages?* Oxford: OUP.

Dogbevi, E. K. (2007). *Gender construction in African proverbs: An analysis.* Retrieved from *www.myjoyline.com/tools/printnews.asp?*

Dijk, V. T. (1991). *Racism and the press.* New York, NY: Routledge.

Disch, E. (1997). *Reconstructing gender: A multicultural anthology.* Palo Alto, CA: Mayfield Publishing.

Ennaji, M. (2008). Representation of women in Moroccan, Arabic and Berber proverbs. *International Journal of the Sociology of Language. 190*(2008*),* 167–181. doi: 10.1515/IJSL.2008.017

Gordon, R. G., Jr. (Ed.). (2005). *Ethnologue: Languages of the world* (15th ed.). Dallas, TX: SIL International.

Evans, M. (1994). *The woman question.* London: SAGE Publications.

Fakoya, A. A. (2007). Sexually-grounded proverbs and discourse relevance: Insight from Yuruba. *California Linguistic Notes*, *32*(2), 1–29.

Freire, P. (1998). *Pedagogy of freedom: Ethics, democracy, and civic Courage.* Lanham: Rowman and Littlefield Publishers.

Gilligan, C. (1982). *In a different voice: Psychological theory and women's development.* Cambridge: Harvard UP.

Gramsci, A. (1996). *Prison notebooks.* UK: Cambridge UP.

Hagos, S. B. (2015). The portrayal of women in Tigrigna proverbs and proverbial expressions: The stereotypical beliefs and behavioral tendencies*. International Journal of English Literature and Culture, 3*(6)*:* 183-189. doi: 10.14662/IJELC2015.052

Hussein, J. W. (2004). A cultural representation of women in the Oromo society. *African Study Monographs, 25*(3), 103–47.

Hussein, J. W. (2005). The social and ethno-cultural construction of masculinity and femininity in African proverbs. *African Study Monographs, 26*(2), 59–87.

Hussein, J. W. (2009). A disc'ursive representation of women in sample proverbs from Ethiopia, Sudan, and Kenya. *Research in African Literatures*, *40*(3), 96-108. doi: 10.1353/ral.0.0167

Kerschen, L. (2012). *American proverbs about women: A reference guide*. Westport, CT: Greenwood.

Khan, Q., Sultana, N., & Naz, B. (2015). The linguistic representation of gender identities in Pakhtun proverbs. *Numl Journal of Critical Inquiry, 13*(II), 73-87.

Kiyimba, A. (2005). Gendering social destiny in the proverbs of the Baganda: Reflections on boys and girls becoming men and women. *Journal of African Cultural Studies*, *5(*17), 253–270.

Kohls, L. R. (2001). *Survival kit for overseas living* (4th ed.). London: Nicholas Brealey & Intercultural Press.

Lazar, M. M. (2004). (Post-) feminism in contemporary advertising: A global discourse in a local context. Paper presented at the *Discourse*, *Globalization and Gender Identities Conference*, Cardiff University, 9–10 January 2004.

Lazar, M. (2005a). *Feminist critical discourse analysis.* London: Palgrave

Lazar, M. (2005b). Feminist CDA as political perspective and praxis. In M. Lazar (Ed.), *Feminist Critical Discourse Analysis. Gender, Power and Ideology in Discourse* (pp. 1-28). Basingstoke: Palgrave Macmillan.

Magwaza, T. S. C. (2004). Towards a contemporary understanding and relevance of Zulu proverbs. *Southern African Journal of Folklore 14(*1), 32-41.

Mariam, Y. H. (1995). *A critical analysis of Amharic proverbs on women* (Unpublished Master thesis). Institute of Social Studies, The Hague, Netherlands.

Mohammed S. J. (1999). *Reflections of woman's image and role in Darfur proverbs* (Unpublished PhD thesis). University of Khartoum, Khartoum.

Monyai, R. B. (2003). *An expectation of the educational significance of the principles and rules embodied in the indigenous proverbs: with reference to the Setswana language (*Unpublished PhD thesis). Vista University, Pretoria.

Mpungose, Z. M. (2010). Perceived gender inequality reflected in Zulu proverbs: A feminist approach. *South African Journal for Folklore Studies, 25*(2), 76-99.

Nakhavaly, F., & Sharifi, S. (2013). On sex discrimination in Persian Proverbs. *Theory and Practice in Language Studies*, *3*(1), 195–200.

Ncube, B., & Moyo, T. (2011). Portraying women as the other: Ndebele proverbs and idioms in context of gender construction. *Africana*, *5*(3), 126–142.

Newmark, P. (1988). *A text book of translation.* London: Prentice Hall.

Njogu, Z., Wanjiru, E., & Kaburi, C. (*2015).* Resistance and subversion of traditional social construction of gender in Gikuyu narratives, songs and proverbs. *American International Journal of Contemporary Research. 5*(3), 55-62.

Ntshinga, T. (2015). Gender in Xhosa proverbs: women's new expressions of emancipatory concerns, language matters. *Studies in the Languages of Africa*, *27*(1*),* 7-22. doi: 10.1080/10228199608566100

Nwala, T. U. (1985). *Igbo philosophy.* Ikeja*,* Lagos: Lantern Books.

Nyembezi, C. L. S. (1990). *Zulu proverbs.* Pietermaritzbug: Shuter & Shooter.

Obafemi, O. F. A., Kikelomo, O. V., & Adeniran, J. A. (2012). Proverbs and gender equalities and equities in African cultures: Yoruba culture as a case study. *Global Journal of Human Social Science Arts & Humanities, 12*(13), 10-25.

Oha, O. (1998). The Semantics of female devaluation in Igbo proverbs. *African Study Monographs, 19*(2), 87–102.

Ryan, W. (1976). *What do women want? A psycho-literary investigation to the quest for fulfillment in recent writing by women (1965-1985).* Pretoria: Unisa.

Sapiro, V. (1994). *Women in American society: An introduction to women's studies.* London: Mayfield Publishing.

Schaefer, T. R., & Lamm, P. R. (1995). *Sociology (5th. ed.)*. NY: McGraw-Hill.

Schipper, M. (1991). *Source of all evil: African proverbs and sayings on women.* Chicago: Printed in Great Britain.

Schipper, M. (2003). *Never marry a woman with big feet: Women in proverbs from around the world.* London: Yale University Press.

Shahbaz, M. (2004). *Saday Akhaan.* Lahore: Aziz Book Depot.

Sharifi, S., & Nakhavaly, F. (2013). On sex discrimination in Persian proverbs. *Theory and Practice in Language Studies*, *3*(1*),* 195-200.

Shivtiel, A. (1996). Women in the Yemenite Arabic proverbs. New Arabian Studies, v.3. 164 – 175. Storm, Hiroko. 1992. Women in Japanese proverbs. Asian folklore studies *5*(51)*,* 167 –182.

Siddiqui, S. (2013*). Language, gender and power: The politics of representation and hegemony in South Asia.* Karachi: OUP.

Ssetuba, I. (2002). *The hold of patriarchy: An appraisal of the Ganada proverb in the light of modern gender relations.* Paper presented at Gender Symposium by CODESRIA/ARC, Cairo 7th-10th April.

Sumner, C. (1995).Oromo wisdom literature. *Proverbs, Collection and Analysis*. Addis Ababa: Gudina Tumsa Foundation.

Webster, S. K. (1982). Women, sex and marriage in Moroccan proverbs, *In Middle East Studies*, *14*(2), 56-77.

Wodak, R. (2005). Gender mainstreaming and the European Union: Interdisciplinarity, gender studies and CDA. In M. Lazar, (Ed. (2005) (pp. 90-114). Oxford: Blackwells.

Zhang, H. (2002). Reality and representation: Social control and gender relations in Mandarin Chinese proverbs. In Hadumod Bubmann and Marlis Hellinger (Eds.), *Gender across languages: The linguistic representation of women and men* (pp. 73 –80). Amsterdam: John Benjamin Publishing Company.

Euroamerican Discursive Subjection of Native Americans

Ghulam Murtaza [1]

Shaheena Ayub Bhatti [2]

Abstract

Native Americans are one of the unfortunate communities most horribly subjected to racial discrimination. From day one of the "contact" Euroamerican discursivity misrepresented Native Americans for white ulterior motives of exploitation and subjugation. History, literature, religion, media, politics – all the discursive resources that whites could invoke for their support – were manipulated to forward colonial suppressive agenda in the name of civilization and culture. They were branded as "cannibals" and "primitive" in order to snatch their lands and to force them to migrate from one region to the next, southwards and farther south. Dehumanization of the Natives was rooted in the unshakable belief of the whites in the superiority of their values and inferiority of Native Americans, the *others*. White education meant for the Indians was a tool of making them subordinate to Christianity, and "law" was meant to prove illegality of their right to live. Even the Bible was manipulated to forward the colonial agenda. Euroamerican discourse exteriorized Native Americans as objects to be studied and worked upon rather than as human beings with very rich diversity of languages and cultures. They went through racial genocide at the hands of Euroamerican colonizers and to justify the genocide they were misconstructed by the whole plethora of White discourses. Whites imposed images, policies, wars, and religious and economic practices on tribal people to the advantage of Whites and the disadvantage of Natives. This article explores the discursive subjection of the Native Americans by Euroamerican discourses.

Keywords: *Euroamerican representation, misconstruction, discourse, Native Americans, subjection*

Introduction

Positivist objective account reduces discourse to pre-existing reality whereas Foucault conceives creation of objects within discourse. Discursive practices constitute and determine objects rather than the other way round. Discourse is concerned with particular systems of knowledge such as natural history, grammar, biology, sciences of philosophy, etc. In this sense discourses consist of the four basic elements that construct the truth: i- the objects: about which the statements are issued; ii- the places of speaking: from which statements are enunciated; iii- the concepts: involved in the formation of discourse; and iv- the themes and theories they develop. In case of Native Americans, all the 'places of speaking' have been

occupied by the Euroamericans: priests, explorers, adventurists, occupants, soldiers, writers, media, movies, presidents, funding agencies, and judges. All these speaking 'authorities' unanimously developed the concepts that Native Americans 'are' essentially primitive and their existence is a serious threat to *civilization*.

Theoretical Framework

Discourse constructs 'truth' for acceptance by those who live and experience it whether they are targets or practitioners of it. Antonio Gramsci (1971) conceives "the whole fabric of society . . . as the complex of superstructures": civil society and the state (p. 12). In a society, 'the ensemble of organisms,' with its private dimension, civil society, and the state, 'the political society,' the organizational and connective functions are performed in the following ways:

i- "The spontaneous 'consent' given by the great masses of the population to the general direction imposed on social life by the dominant fundamental group . . .
ii- The apparatus of state coercive power which legally enforces discipline on those groups who do not 'consent' either actively or passively. This apparatus is, however, constituted for the whole of society in anticipation of moments of crisis of command and direction when spontaneous consent has failed." (Gramsci, p. 12)

This article is concerned with the first one that is the historico-ideological dimension of the American society whose white dominant group because of prestigious position in American society through discursive construction produced Native Americans' *consent* to submit to 'superior' white civilization. Fairclough (1989) calls it "linguistic determination of society" (19). Franz Boas questions: "How do we recognize the shackles that tradition has placed upon us?" "For if we recognize them, we are also able to break them," he answers (as cited in Fairclough, p. 1). Drawing a broad distinction between "the exercise of power through coercion of various sorts including physical violence, and the exercise of power through the manufacture of consent to or at least acquience towards it," Fairclough observes that "[i]deology is the prime means of manufacturing consent" (1989, pp.3-4).

Michel Foucault theorizes that there are three types of rules according to which discursive objects are created:

i- Surfaces of emergence - are the sets of social relations in which some practices are observed as objects of scientific inquiry.
ii- Authorities of delimitation - are the authorities empowered to decide which objects fall under/belong to which discursive formation.
iii- Grids of formation - function to classify and relate various objects according to their properties and symptoms. (Mills, 2003)

In case of Euroamerican-Native American surfaces of emergence, after the fall of Aztec and Inca empires, Whites – the authorities of delimitation – exteriorized Native Americans as objects of socio-political discursive inquiry and the process continued for five centuries. This article explores the relationship of Native Americans with Euro-American juridico-political, socio-cultural, academic and media structures, the authorities that discursively 'formed' them as objects in relationship with white Americans.

Foucault claims that our perception of reality is determined by discourse. For instance, he demonstrates in *The History of Sexuality, Vol. 1* that discourses on sexuality transformed sex into discourse (Foucault, 1986). It is a misinterpretation that for Foucault non-discursive is non-existent as it may seem from his view of discourse as a determining factor. Discursive structures available to us make possible an interpretation of the material world; its interpretation, and not its existence, is the issue. Laclou and Mouffe clarify Foucauldian position on reality as follows:

> The fact that every object is constituted as an object of discourse has nothing to do whether there is a world external to thought . . . An earthquake or falling of a brick is an event that certainly exists, in the sense that it occurs here and now, independently of my will. But whether their specificity as objects is constructed in terms of 'natural phenomena' or expressions of 'the wrath of God' depends on the structuring of a discursive field. (Laclou & Mouffe, p. 108)

The relationship between discursive and non-discursive can be understood by the law of difference as well which is the difference between what the rules of grammar and logic allow to be said and what is actually said. This difference constitutes the field of discursivity. The difference in case of Native Americans is that they were very humane and hospitable to Christopher Columbus and his crew and later early settlers who "might not have survived had it not been for the help of friendly Indians, who taught them how to grow native plants – pumpkin, squash, bean and corn" (United States Information Agency 13). Native Americans were generous, kind and hospitable as Columbus and his crew witnessed when they reached Hispaniola in 1492. Columbus observed in his log book that they will give you anything in exchange of what you offer them. It is more than five centuries since Columbus set foot on San Salvador and more than four centuries since the English colonized Virginia and New England resulting in complete obliteration of the friendly Tainos who welcomed Columbus. What Columbus found, in his own words, was an island "very big and very level and the trees very green . . . the whole of it so green that it is a pleasure to gaze upon" (Brown, p. 6) but which was rendered a wasteland by his

descendants' lustful destruction of human, animal, bird, fish, and plant inhabitants of the region.

Bartolome de las Casas is the only major source of what happened to Haitians after the arrival of Columbus. As a young priest, he participated in the invasion of Cuba (Zinn, p. 4). Once he had a big agricultural farm where Indian slaves worked. But he relinquished it and severely criticized the Spaniards when he started writing the history of Indians in which he writes that the Spaniards were amazed to see how nicely Indians treated women. The Indians as a cultural community looked upon total nudity as normally as we look upon somebody's head or his hands. Archdeacon of the town where they were put to sale reported that although the slaves were "naked as the day they were born," they showed "no more embarrassment than the animals" (Zinn, p. 3).

Las Casas writes that the Spaniards "thought nothing of knifing Indians by tens and twenties and of cutting slices off them to test the sharpness of their blades" (Zinn, p. 5). In Cuba, 7000 children died within three months. Some mothers desperately drowned their babies lest they should face the atrocities their parents faced (Zinn, p. 5). When Las Casas reached Hispaniola in 1508, he writes: "There lived only 60,000 people including Indians. It means more than three million people fell victims to war, slavery or mines" (Zinn, p. 5). But the history taught to the Indian children deceptively starts with brave adventures, no bloodshed entailing 'Columbus Day' as a festival to be celebrated with absolute unanimity. Only recently it has come to be questioned. William Apess says about 22nd of December and 4th of July:

> [Let] the day be dark. The 22nd day of December [which he offers as the day the pilgrims landed at Plymouth Rock]; let it be forgotten in celebration, in your speeches, and by the burying of the rock that your fathers put your foot upon . . . [L]et every man of color wrap himself in mourning, for the 22nd of December and the 4th of July are days of mourning and not of joy. (Apess, p. 286)

Vizenor also criticizes the process of history that contributes to the misshaping of the truth: "In the dominant narrative of colonization, representation is employed as an act of annihilation so that what is not included – loving Native community structures or unsustainable colonial violence – becomes invisible to the process of history keeping" (Lopenzina, p. 675). Gary B. Nash writes about the Iroquois tribal society inhabiting the north eastern jungles before the arrival of the Europeans:

> No laws and ordinances, sheriffs and constables, judges and juries, or courts and jails – the apparatus of authority in

> European societies – were to be found in the northeast woodlands prior to European arrival. Yet boundaries of acceptable behavior were firmly set. The Iroquois maintained a strict sense of right and wrong . . . He who stole another's food or acted invalorously in war was shamed by his people and ostracized from their company until he atoned for his actions. (Zinn, p. 19)

The question is how then they grew into *cannibals* and *primitive*. It was 'constructionist' power of discourse that commoners, political elite and academia were all 'made to think' and 'feel' against the logic that 'kill the Indian and save the man' was only possible formula to safeguard *civilization*. The white field of discursivity constituted them as an anathema to humanity. This research explores the dimensions of the white discursivity that misconstructed the Native Americans.

Euro-American Subjection of the Natives

Misconstruction of the Natives dates back to the first White-Indian contact with the arrival of Columbus, who wrote in his journal of 12th October 1492 that Natives "should be good servants and of quick intelligence, since they very soon say what is said to them, and I believe they would be very easily made Christian for it appeared to me they had no creed" (Lundquist, p. 17). He also suggested that they had *no language* because he promised to the King that he would bring some of them so that they might be taught how to talk. Later on, Montaigne observed in his essay *Of Cannibals* (1580) that the Natives lived without civilized qualities, in 'a state of purity' without political rivalries, slavery, mathematics, clothes, and agriculture. As the title of the essay suggests, he believes that they ate up their captives but considers it *innocent barbarism* (1128). In Shakespeare's *Tempest* (1611), Prospero controls Caliban who is the Native on the island inhabited by Prospero. Caliban's name is, incidentally an anagram of cannibal. Despite the fact that Caliban learnt language he is not granted citizenship rights in Prospero's kingdom because he wants to marry Prospero's daughter, Miranda. Caliban is characterized as subhuman, incapable of learning the delicate sentiments like forgiveness, reconciliation and repentance. Towards the end of the play he is made to say:

> Ay, that I will; and I'll be *wise hereafter*
> And seek for grace. What *a thrice-double ass* [emphasis added]
> *Was I*, to take this drunkard for a god,
> And worship this dull fool! *The Tempest*, Act V, Sc. I)

Milton, in *Paradise Lost* (1667, Book IX), looks upon Natives as innocent, regrettably innocent, for their lack of access to redemption because they

have no knowledge of good and evil, no ability to reason, and hence can only be characterized as the 'noble savage'. Robert F. Berkhofer rightly argues, "Whites overwhelmingly measure the Indian as a general category against those beliefs, values, or institutions they most cherished in themselves at the time" (p. 27). The Indians are always on the wrong side of the binaries: Christian/heathen; civilized/uncivilized; free/bound; rational/passionate; progressive/regressive; domestic/wild; enlightened/ ignorant; industrious/indolent.

The record of the students of Harvard's Indian College, one of the earliest British academic institutions in America, shows that the aim of the education of the Indians was to prepare promising proselytes "who could later propagate the gospel as well as European civilization among their tribes" (Hochbruck, p. 1). Two students were killed and many fell victims to disease and "only one Indian, Caleb Cheeshateaumuck, class of 1665, completed the four year program" (Jaskoski, p. 2). What he learnt was internalization of the colonial agenda and justification of exploitation and love for servitude. Here follows an extract from his speech:

> How powerful are the force and virtue of education and refined literature in the transformation of the nature of barbarians. They are like trees, rocks, and brute beasts, and a substantive change (metamorphosis) must be effected in them . . . God delegated you to be our patrons, and He endowed with all wisdom and intimate compassion, so that you might perform the work of bringing blessings to us pagans. (Hochbruck, p. 5)

The position adopted by Caleb is, at best, of cultural collaboration and even contribution to the master narrative of colonial Puritan discourse.

Euro-American literature has two kinds of attitudes towards the Native Americans: indifference and misrepresentation. In the huge mass of American literature, the presence of the Natives is a rare phenomenon; there are mostly passing references for the sake of the plot necessity and that too in very unfavorable colors. They are never the actual focus. Arthur Miller refers to Alaska as a place of success for Willy Loman's elder brother Ben (in Miller's *Death of a Salesman*) but he does not tell us that it was "home to 86000 Natives" (Porter & Poemer, p. 39). *Crucible* (1953) refers to the religious blame-game that allegorically spans the Salem Massachusetts area of 1692, allegoric representation of the blame-game of the McCarthy era of 1950s and present day religious-racial conflicts by implication. But the Natives are referred to only as a community living in the jungles occasionally disturbing the peace of the Whites who were gradually developing a progressive society.

Construction of Native Americans as a Vanishing Vicious Race

Early British academic institutions like Harvard Indian College were established to produce a class of Indians ready to serve white purposes. Eleazar Wheelock opened his Indian Charity-School in Lebnon, Connecticut in 1754. He observed that Indians had serious trust-deficit in the English and the solution was to approach them through other Indians: he believed that it was necessary to dislocate the Indian students from their families to "cure them of such savage and sordid practices, as they have been inured to from their mothers' womb" (p. 25). Calvin was a student of Wheelock who came under his influence in 1757 and who kept writing to him consistently with 'uneasiness' as a recurring motif:

> *I am uneasy*, & it seems to me Dr. Wheelock does not give me leave to go, I must go without leave but I had rather go with a Dismission, not without liberty, but *I am uneasy* enough to do either of them . . . I *am uneasy* [emphasis added], Sir . . . Your Undutiful Pupil Hezekial Calvin. (Jaskoski, p. 21)

The language of the letter reflects a symbolic violence that is a marked feature of the relationship between the so called fathers and sons, masters and slaves. He kept writing letters showing his desperate desire to return home and ultimately his silence becomes a statement of liberation from Dr. Wheelock.

Since the early 19th century 'the vanishing Indian' ideology has shaped the fate of Native Americans. Accordingly, the Native Americans who resisted expansionism have been interpreted as savage hero, valiant and bold but bound to be doomed. From colonial times onwards, English aggression was the pivotal cause of animosity for the Indians. From 1790 to 1830, the Indian population of the western states "rose from less than 3 percent to 28 percent of the total US population, marking one of the great migrations in world history" (Rogin, p. 4). Anglo-Saxonism, the sense of superiority of the white race, explicitly rejected the 'Red Indians' as an inferior race and the claim was consolidated through science, social philosophy and history. From the 18th century well into the 19th century, the enlightenment view had its proponents among whites that Red Indians were an improvable and innately equal race but after 1830 the view was no more defensible:

> Indian removal represented a major victory for ideas which, though long latent in American society, became fully explicit only after 1830. Political power was exercised by those who believed the Indians to be inferior, who did not wish them to be accepted as equals within American

> society, and who expected them ultimately to disappear. In shaping an Indian policy American politicians reflected the new truthfulness of racial confidence. (Horsman, p. 190)

It is this context that marks William Apess' concern for ruthlessness in his 1836 address. He refers to King Philip II's vision of the would-be white atrocity to the Natives:

> How deep, then, was the thought of Philip, when he could look from Maine to Georgia, and from the ocean to the lakes, and view with one look all his brethren withering before the more enlightened to come; and how true his prophecy, that the white people not only cut down their groves but would enslave them . . . our groves and hunting grounds are gone, our dead are dug up, our council fires are put out, and a foundation was laid in the first legislature to enslave our people, by taking from them all rights, which has been strictly adhered to ever since. (Apess, p. 306)

While the nineteenth century minstrels portrayed African Americans satirically, the second half of the century focused on the stereotypical construction of the Native Americans, not through satire but as a nostalgic symbol of bygone days. They were constructed after the American Civil War not as "innocents destroyed by modern civilization (but as) violent and vicious threats to the progress of modern civilization" (Kent, p. 71). The Euro-American discourse in the form of fiction, cartoon, film, and advertisement constructed vicious and violent people antonymous to progress and civilization. Jeris-way, a Native American in a 1945 newspaper advertisement of hair tonic was presented as a symbol of everything "not modern" (Kent, p. 71). Native Americans were mournfully stereotyped as a casualty of modernity for their inability to adapt to it. Some columnists warned that "if the Indians are successful, there will be protests by Lions, Tigers, and Marlins – indicating that Indians are still classified as wildlife instead of human beings" (Deloria, pp. 7-8). Suzanne Evertsen Lundquist sums up the case: "Whites have imposed images, policies, wars, and religious and economic practices on tribal peoples to the advantage of Whites and the disadvantage of Natives" (p. 17).

Franz Boas performed revolutionary work for the Indian oral literatures in challenging the theory of unilateral human evolution through a racial hierarchy in which the dark-skinned savages fall on the lowest rung. He refuted the biased and unscientific concept of superiority or inferiority of cultures and proposed the scientific approach that cultures developed according to their environmental contexts. Boas feared that by the early 20th century there was hardly any Indian culture "uninfluenced by whites"

(Dippie, p. 232). The project was derogatorily called 'salvage' anthropology and demonstrated the significance of the Indian cultures but the negative implications and influences of such anthropological ventures was that they presented the Indians as objects of past history to be preserved in museums and literature. Vine Deloria Jr. says that from the 1890s to the 1960s the Native Americans were "truly the Vanishing Americans . . . and for most Americans Indians had ceased to exist" (p. 1). The Boasian view of cultural plurality saw the Indians' inability to adapt to modernism. Boas and Edward Curtis's work is important in developing the nostalgic view of Indians as being close to nature in the negative sense: violent and exotic savages, a vanishing race whose Indianness could be preserved only through photographs before they totally disappeared (Curtis, p. 1972):

> Invoking the paintings of Paul Gauguin and Henri Rousseau, Curtis' image presents the Native woman as simple and uncivilized in her nakedness and celebrates a lack of civilization for its innocence and distance from societal evils. Curtis's work arguably most exoticized Native American women and girls, tapping into centuries of objectification by non-Indian historians, anthropologists, and writers who saw Indian women as exotic not only for their primitiveness but also because of their gender. (Kent, p. 80)

Here again the Indians are constructed in exotic images of the people who never existed. Like Boas, Curtis too constructs a paternal discourse of preservation but essentializes them as primitive and unchanging under the guise of protection. The manufactured authenticity of his work becomes more important than actual authenticity. The consistent discursive focus is to shift them from living culture to an imaginary community non-existent in actuality and indifferent to the "demographic evidence that the Native American population has been increasing since 1890" (Kent, p. 81).

Oliver La Farge, an anthropologist with a significant role in official policy matters on the Natives, visited the Navajo country towards the end of the 1920s and concluded: "The Indian story had to end in tragedy" (*Raw Material*, p. 177). This view about Indians as peoples doomed to death is the central point of his work *Laughing Boy* (1945) that won him the Pulitzer Prize for literature in 1930. Robert Fischer studied cartoons of Indians and concluded them as "dumb, drunken, dirty and degraded" (Kent, p. 78) and bound to extinction for their alcoholism, tobacco, dependence on welfare and *primitivism*. This is how anthropology, collections of Native American stories, film, photography, popular novels, and official prize awarding institutions showed unity in construction of a discursive truth about the pseudo-authentic America Indian culture that had nothing to do with

modern Native American daily life. Vine Deloria, Jr. exposes this misrepresentation and cultural distortion in ironic expression: “Not even Indians can relate themselves to this type of creature who to anthropologists is the ‘real’ Indian” (Deloria, p. 82).

The Song of Hiawatha

“The Song of Hiawatha” by Longfellow is a poem of 21 cantos about achievements and sufferings of Ojibway hero Hiawatha. It is the first poetic contribution by a white poet that focuses on the Amerindian mythology, epistemology, and socio-political situation, though now its critical acceptance has waned for its sentimentalization of the Native American culture. Hiawatha’s birth was foretold as harbinger of peace for the warring tribes. Hiawatha was the name of the Indian chief who played a central role in the formation of the Iroquois Confederacy but the character has been developed on the pattern of Terenyawago and Manabozoho, legendary figures of the Iroquois and the Algonquin. He is born to Wenonah, the Virgin made pregnant by Mudjekeewis, the west-wind god, who abandons her to die and Hiawatha is brought up by Nokomis, his grandmother. His character has been constructed on a mini-epic design in consonance with the spirit of the people and the cultural and epistemological life they had been living for centuries along the shoreline of Lake Superior, present day Michigan.

Unrealistic romanticism of the poem lies in brave but pacifist Hiawatha’s acceptance of and welcome to the white priest who reaches the Ojibways to spread Christianity and put an end to the Native culture. Instead of struggling against the scattering of his tribe, he accepts the change and leaves for the land of the north-west wind. Longfellow presents the *relationship* of Hiawatha with his people and with the whites that suits the Euroamericans, not the Native American culture. Ironically the Natives have been fighting for the preservation of their culture and ownership of their lands but Hiawatha has been constructed to refute the history of his people. The Euroamerican political agenda is obvious:

> I beheld our nations scattered
> Weakened , warring with each other;
> Saw the remnants of our people
> Sweeping westward, wild and woeful,
> Like the cloud-rack of a tempest,
> Like the withered leaves of Autumn!
>
> (Hiawatha, Stanza XXI, L. 87-95)

Leatherstocking Tales

James Fenimore Cooper is a romantic novelist better known for the *Leatherstocking Tales*, the five novels with Natty Bumppo as the hero. These five romances, alphabetically and in terms of Bumppo’s age, are: *The*

Deerslayer (1841), *The Last of the Mohicans* (1826), *The Pathfinder* (1840), *The Pioneers* (1823), and *The Prairie* (1827). The protagonist, the child of Rousseau, has been developed around goodness of Nature and civilization as a corruptive influence. Raised in the context of Indians, he has the highest qualities of Christianity and civilization.

Cooper's prejudiced representation finds expression in two ways. As Balzac has observed, *The Deerslayer* "idealizes the magnificent scenery of America" (Klibbe, p. 11) and consistently mis-portrays the Indians (Mingos). Cooper does not explore the Indian background, history and customs in *The Deerslayer* or in any of the other *Leatherstocking Tales* keeping them in the margin of the text with occasional degrading references. For instance, Hurry Harry and Natty Bumppo, though not always in agreement, are in alliance because of the fear of invasion by Mingos (Indians). Further in the narrative, Bumppo and a Mingo claim the same canoe. The former convinces the latter about the rightful ownership of the canoe and turns away. Later when he finds the Mingo preparing to shoot, he (Bumppo) fatally shoots him. Mingo comes out as a deceiver and Bumppo treats the dying Mingo respectably and does not scalp him. The Mingos recognize him to be a greater and better warrior and entitle him Hawkeye. The name Hawkeye was given currency partly by Hawkeye, a character in *The Last of the Mohicans* by James Fenimore Cooper. Uncas, a friend of the Delawares, and the Native American hero of the novel is given this title for his never failing sight. Attribution of the term for a character that fights against Indians is opposite to the Indian sensibility. Dr. Klibbe points out the misportrayal of the Indians in this novel in these words:

> These five Indians (Le Loup Cervier, Le Sumac, Briarthorn, Catamount, and the Panther) – all enemies of Deerslayer – resemble each other in their treacherous, cruel behavior and their lack of loyalty to the code of the Indians . . . the depiction of these bloodthirsty and villainous inhabitants of the New World helps to explain in part the author's reception abroad. The Europeans saw in (these) portraits of Mingos, a new and very different side to the American experience. The code of these five Indians has no favorable side, no interest in chivalric manners. (p. 83)

Misrepresentation through Media Discourse

Throughout the 19th century, popular stage performances of minstrel and music represented the Jewish, African and Native Americans as exotic others. This misrepresentation in popular entertainment through vaudeville shows, fairs, circus, and zoos is "spectacle ethnography" in Lori Jirousek's phrase. Later, the three communities were racialized through films as a 'question' or a 'problem' to be solved. Walter Benn Michaels

argues that America in this period (i.e. 19th century) excluded non-whites to define itself as a racialized family (Kent, p. 11). Hollywood movies beginning with *The Last of the Mohicans*, the first film on the Native Americans based upon James Fennimore Cooper's novel, televised a Euro-centric essentialized timeless image of the Native Americans thus proving Hollywood to be the second worst enemy of the Native Americans after the US government itself. Negative picturization of the Native Americans as Tontos, romanticized, de-contextualized 'noble savage,' and conquered people dates back to the 1890s. Alexie calls it "the destructive influence of technology" in his essay "White men can't drum." The deplorable trend continues through *The Vanishing American* (1925), representing White racism and actualizing President Andrew Jackson's words *"Kill the Indian and save the man"* and the concept of *Manifest Destiny. The Silent Enemy (1930)* and *The Plainsman (1936)* depict the Natives as a nearly extinct race. *Stage Coach* (1939) represents them as a brutal, blood thirsty race making no positive contribution to the human race. In *Stage Coach,* a white man prefers to kill a white lady rather than leave her to the cannibals. It is one of the most damaging films for Indian identity and history. *They Died with Their Boots On (1941)* sustained the trend of dehumanizing Indians by showing how a white business man manipulates them, and is killed in revenge. *Fort Apache* (1948) also demonstrates the idea of Manifest Destiny and the superiority of the white race. *The Searchers* (1956) stereotypes them as savages and denies their existence even and *The Born Losers* (1967) depicts the Natives as a race born to lose and suffer in terms of land as well as culture and identity. *Little Big Man* (1970) presents Indians as a subjugated community whose individuals cannot perform the role of protagonist whereas *A Man Called Horse* (1970) shows that uncivilized Indians cannot live without the guidance of the whites. Sherman Alexie challenges the televised image of Native Americans. He transformed *The Lone Ranger and Tonto Fistfight in Heaven* into the visual narration of *Smoke Signals* (1998) in response to *Dances with the Wolves* (1990).

The vanishing Native American construct continues to raise its head in official policies as well as popular culture. *Dances with Wolves* was a popular movie that appeared as late as 1990 in which the popular myth of the vanishing Indian reemerges. In this movie, Lt. John Dunbar is appointed at his own request to a remote outpost in the Dakota Territory during the American Civil War. He earns the Natives' respect by befriending Indians and wolves, and sheds his white ways but is rendered unfit for military duties (Berglund & Roush, p. 78). The Sioux tribe names him "Dances with Wolves" and he falls in love with "Stands with a Fist," a white girl brought up by the Natives. The names are significant because they reflect the Native tradition of naming. Befriending a wolf is representation of the Native

American culture in a frozen fixity. The Natives have been changing but popular culture represents them in an essentialized image.

Dances with Wolves received mixed responses from Native Americans. Floyd Red Crow Westerman (Dakota) and Tantoo Cardinal (Metis/Cree) appreciated it. Cardinal observed that it was "an immense breakthrough in Hollywood's perception of native people" (Cox, p. 78) whereas Ward Churchill condemns it because it perpetuates and re-asserts "the racist mythology so important to conventional justifications for America's winning of the west" (Cox, p. 78). American violence against natives is central to Native historical truth but exclusion of this factor evades the issue of who was responsible for the devastation of the Native communities. Louis Owens (Choctaw and Cherokee) interprets the film as an imperialist apology:

> Two Socks is a metaphor for the submission of natural America to the "white god" – as Blake repeatedly calls Lieutenant Dunbar – who has come to stake his colonial claim to the territory. Two Socks foreshadows the submission of the Lakotas to the same white god, and wolf and Indian serve to authorize the European invader's rightful dominion over the continent and its occupants. (Owens, p. 114)

The focus stays on the hero who liberates his white partner from Native captivity. The *civilization is rescued* and the Lakotas are left waiting for their doom while American colonial enterprise is re-enacted. Cox seconds Owens' critique and about *The Last of the Mohicans* (1992), *Thunderheart* (1992), *Geronimo: An American Legend* (1993), *Last of the Dogmen* (1995), *Natural Born Killers* (1994), *The Scarlet Letter* (1995), *Pocahontas* (1995), *From Dusk Till Dawn* (1996), and *U-Turn* (1997), he observes that these films "repackage narratives of conquest and rearticulate apologies for colonialism for a 1990s audience" (Cox, p. 80).

Smoke Signals is resistant exposition of the stereotypical misrepresentation of the Native American subject. The basic plot of the narrative is: Victor Joseph and Thomas-Builds-a-Fire travel to Arizona to recover Victor's father's ashes. The three roles are respectively played by Adam Beech (Ojibwa), Evan Adams (Coast Salish) and Gary Farmer (Cayuga). All the central roles are performed by Natives and this is very significant: contrary to the original Native characters, "[t]o construct cinematic Indians, non-Native filmmakers relied on visible ethnic markers, such as artificially browned skin, feathers, paint, and buckskin that reduced Native identities and cultures to a code of signs easily translatable by a non-Native audience" (Cox, p. 74). Hence *Smoke Signals* is highly symbolic in

two ways: Native roles are performed by Natives and the story is symbolic since recovery of the ashes of the dead father is the life-long project of Alexie and synchronizes with the Natives' attitude to forefathers. The conversation between Victor and Thomas is very suggestive: Victor asks how many times he had seen *Dances with Wolves*. In his response to the question that he has seen it almost two hundred times, Victor satirizes Thomas that the movie is not authentic portrayal of Indians and that he does not know how to be a real Indian: "Ha, jeez, you have seen it that many times, haven't you? Man. Do you think that shit is real? God. Don't you even know how to be a real Indian?" (Alexie, *Smoke Signals,* p. 61). Rennard Strickland (Osage & Cherokee) clarifies the issue of media image: "This question of media image is significant for Native Americans. It transcends entertainment. It influences law. It dominates resource management. The media profoundly impacts every aspect of contemporary American Indian policy and shapes both the cultural view of the Indian as well as Indian self-image" (as cited in Berglund, p. 87).

Bible on Imperialism

The Puritans used the Bible for their imperialistic adventure. "Ask of me, and I shall give thee, the heather for thine inheritance, and the uttermost parts of the earth for thy possessions" (Psalms, 2:8). And even Romans provides justification for the plunder: "Whosever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation" (13:2). This is the attitude that develops Vine Deloria Jr.'s sense of the death of God in America and in response to this exploitative theology the comically serious Native American response was: "Hey – God is Red – She isn't dead" (Deloria, p. viii). In contrast with the failure of White America's Christian conscience, the Native view of God – Mother Earth God – is ever fresh, benevolent and blessing.

Adamic Myth and the New World as Woman

The diversity of racial complexions of the Natives of the hemisphere, the climate's consequent diversity of fauna and flora disrupts the Biblical story of single human origin. 'Adam' was employed by Europe to impose restricted racial unity upon human diversity. Carolyn Merchant exposes the violent implications of the Adamic myth:

> This prelapserian Adam's Eve would eventually fall once Europeans discovered the unruly wildness of the New World, since the rawness of the hemispheric world only further inspired the attempt to tame nature into a recovered Eden, brought back into the catenation of western history. Consequently, the colonial machine would

> produce a refurbished "Mother Eve" or Nature as an improved garden, a nurturing earth bearing fruit (Merchant, p. 137)

Peter Hulme comments that the common image of woman for America symbolically transforms the land into "a naked and visually accessible woman's body" (p. xii) available for the white consciousness to assault and impregnate and enjoy. The Old World for the English was a repressive social order for the poor and the New World became a promised land, a new Eden. Berkhofer describes how the Puritans constructed the images of Natives to suit their colonial agenda:

> . . . those who fled from England to the shores of North America believed they had founded just such a holy commonwealth as God wished. The Native Americans, therefore, held meaning for Puritans in terms of larger drama and the vision of their place in it . . . When the Indian helped the early settlers in New England, he became an agent of the Lord sent to succor the Puritan devout; when he fought or frightened the Puritan, he assumed the aspect of his master Satan and became his agent. (p. 81)

US President, Ronald Regan showed his support of the colonial mind-set during an interview when he was contesting for presidency. Peter Nabokof reports that Regan was asked what famous lives he would wish to live and Regan admitted that he was "fascinated by those who saw this new world – Cortes, Lewis and Clark, Father Serra – when it was virtually *discovered* by man" (p. 405). From the lowest to the highest strata of Euroamerican life, from religious to political authorities, the *truth of discovery* pervaded so deeply that no one could ever question it or doubt it in favor of those who had been living here, according to recent estimate, for 28000 years with rich multiplicity of cultures and languages.

Conclusion

Native Americans were the 'objects' to be constituted and this was the only share on their part in the construction of 'truth' about them that they were incorrigible primitive cannibals. The other three elements of Foucauldian construction – the places of speaking, the concepts involved in the formation of discourse, and the themes and theories they develop – were beyond their ken. The authorities, whether they were Hollywood film producers, or teachers at colleges and universities, religious authorities or theoretical authorities – like Franz Boas – all came of Euroamerican context and were, therefore, unable to think outside white discursivity. It is not that Native Americans never enjoyed the places of speaking from which statements are enunciated: they had long established tribal systems

wherein they practiced their 'truths' but in face of genocidal effacement of their tribes and cultures, the places of speaking were left only to the whites whose concepts were rooted in the Bible and desire for expansion of their lands and rule. Jesus Christ and the Lord God as ideas proved of immense help to provide a rationale for annihilation of unwanted elements – the Natives. The article provides various facets of colonial discursive machinery that destroyed the Native American race, cultures and languages and it is in this context that Native American literature has been telling *its story* to the dominant society.

References

Alexie, S. (n.d.). White men can't drum. Retrieved from www.360sxm.com/nimifinnigan/wp-content/uploads/2010/06/White-Men-Cant-Drum_Sherman-Alexie.pdf

Apess, W. (1992). *On our ground: The complete writings of William Apess, a pequot.* Amherst: University of Massachusetts Press.

Berglund, J., & Roush, J. (Ed). (2010). *Sherman Alexie: A collection of critical essays.* Michigan: University of Utah Press.

Berkhofer, R. F. Jr. (1979). *The white man's Indian*. New York: Vintage Books.

Brown, D. (1971). *Bury my heart at wounded knee: An Indian history of the American west*. New York, NY: Holt, Rinehart & Winston.

Cox, J. H. (2006). *Muting white noise: Native American and European novel traditions*. Norman: University of Oklahoma Press.

Curtis, E. S., & Brown, J. E. (1972). *The north American Indians: A selection of photographs by Edward S. Curtis.* New York, NY: Aperture.

Deloria, V. Jr. (1997). *Red earth, white lies: Native Americans and the myth of scientific fact.* Golden, CO: Fulcrum Publishing.

Dippie, B. W. (1982). *The vanishing American: White attitude and U.S. Indian policy.* Lawrence: UP of Kansas.

Foucault, M. (1986). "The Repressive Hypothesis". *The Foucault Reader.* P. Rabinow (Ed.). Harmondsworth: Peregrine. *Good News Bible*, Psalms 2:8. Ingleburn: The Bible Society in Australia Inc.

Gramsci, A. (1971). *Selections from the prison notebooks of Antonio Gramsci*. Q. Hoare & G. N. Smith (Ed. & Trans.). New York, NY: International Publishers.

Hochbruck, W., & Dudensing-Reichel, B. (1996). "'Honoratissimi Benefactores': Native American students and two seventeenth century texts in the university tradition." In H. Jaskoski (Ed.), E*arly*

native American writing: New Critical essays (pp.1-13). New York, NY: Cambridge University Press.

Horsman, R. (1981). *Race and manifest destiny: The origins of racial anglo-saxonism.* Cambrdige, MA: Harvard University Press.

Hulme, P. (1986). *Colonial encounters: Europe and the native caribbean.* London: Mathuen.

Kent, A. A. (2007). *African, Native, and Jewish American literatures and the reshaping of modernism.* New York, NY: McMillan.

Klibbe, L. H. (1970). *James Fenimore Cooper's the deer slayer.* New York, NY: Hungry Minds Inc.

Laclou E., & Mouffe, C. (1985). *Hegemony and social strategy.* London: Verso.

La Farge, O. (1945). *Raw material.* Boston: Houghton Mifflin.

Lopenzina, D. (2010). What to the American Indian is the fourth of July? Moving beyond abolitionist rhetoric in William Apess's *eulogy on King Philip in American literature. A Journal of Literary History, Criticism, and Bibliography, 82*(4), 673-699.

Lundquist, S. E. (2004). *Native American literatures: An introduction*. New York, NY, Continuum.

Merchant, C. (1995). "Reinventing Eden."*Uncommon Ground: Rethinking the Human Place in Nature*. New York, NY: Norton.

Mills, S. (2003). *Michel Foucault*. London: Routledge.

Poeter, J., & Roemer, K. M. (2005). *The Cambridge companion to native American literature.* Cambridge: Cambridge University Press.

Rogin, M. P. (1976). *Fathers and children: Andrew Jackson and the subjugation of the American Indian.* New York, NY: Vintage Books.

Understanding Gender in Pak-Afghan Pashtun Society: A Sociolinguistic Analysis of Folk Stories

Qaisar Khan

Abstract

Language serves as a main vehicle of transmitting culture over generations. It transforms our cultural values, norms and expectations into a comprehensible form which then permeates into the society. As a primary carrier, language preserves, propagates and reinforces culture. On the other hand, culture is dependent in large on language for its existence and survival. Likewise, folk wisdom embodies centuries old cultural setup that represents the true essence of that nation. One important hallmark of culture is gender role and gendered division of labor that gives it a distinctive coloring and serves as a major point of departure from other cultures. This article intends to examine gender pattern and gendered division of labor among Pashtuns residing at Pak-Afghan border in the province of Khyber Pakhtunkhwa, Pakistan. The findings of the study are based on descriptive analysis of 45 collated Pashtun folk stories from archived (and/or) published collections through library method with considerable assistance from e-source (www.khyber.org). Primarily qualitative in nature, the analysis also employs quantitative approach to highlight the representation of gender. The study is intended to explore how gender is perceived and understood among Pashtuns as portrayed in folk stories. The article contends that the stories idealize gender segregation and give more space to men. They are ripe with incidents where heroism and power are associated with men and women are portrayed within the domestic sphere. The study concludes that the folk stories advocate masculinity and male domination in decision-making process and division of labor as advocated by Pashtun code of honor-Pashtunwali.

Keywords: *language, folk stories, gender, Pashtun, Pashtunwali*

Introduction

Folk literature or folklore has its importance for people. It represents and portrays the expectations of its people and is therefore guarded and recorded by them. Folk means people or nation and lore means knowledge or understanding (Shaheen, 1989). Its singular distinction is its popular nature but its authors or narrators remain unknown (Dawood, 1997). Commenting on its functions, Michiko Suzuki (1980) says that it ranges "widely from describing popular dreams and ideals to adding criticism and wit to the understanding of the reality, is one of the most refined vehicles with which people can identify, and, at the

same time, transmit these recognized identities to their descendants" (p. 118). Salma Shaheen (1984) observes that it helps in understanding the customs, values and traditions of a nation. She further adds that folklore called *Shifahi* or *Oulasi* or popular literature in Pashtu aims at the analysis of traditions by giving an estimate of the social system and mindset of the nation. Folklore is important as it facilitates comparison between past and present. It has made easy the analysis of mindsets and study of human nature. In addition, its study can point to the effects of evolutionary process and passage of time on a particular culture (Shaheen, 1989). In broader sense, folklore is a vehicle through which transmission of common feelings and values of society takes place giving rise to an ethnic or tribal culture (Suzuki, 1980).

As far as the corpus of Pashtu folklore is concerned, it is rich and various and is divided into two parts. The first part consists of folk poetry while the second part includes riddles, proverbs, stories and legends (Shaheen, 1984; Tair, 1987). The origin of folk literature may be difficult to ascertain (Tair, 1987) particularly in less educated society like that of Pashtuns but there is no denying the fact that only those oral traditions in literature survive which cater to the taste of their readers. It is pertinent to quote Widmark (2010) to whom "there is a close correspondence between the societal situation and the themes adapted" in Pashtu literature (p. 9). It has been representative of Pashtun nature. Therefore, instead of fearing its being forgotten or lost, it has itself protected Pashtu language and Pashtun nation from the danger of annihilation (Tair, 1987).

Folk stories form a valuable part of Pashtun folk literature and researchers have, in the recent years, painstakingly recorded them. According to Katozai (2005), these stories are told and retold by Pashtun men and women both young and old for entertainment and/or for instruction and learning. They are also quoted and repeated like proverbs to establish a point of view. Folk stories are a mixture of beliefs, customs, traditions, values, facts and fiction suiting the mindset of a society. They are transmitted from generation to generation orally with poetic embellishments- sung and celebrated by common folk and are therefore crucial to the identity and lifestyle of the nation. Pashtun culture greatly values their power to delight or to instruct having a moral in the end. Their origin is mostly in verse but they also exist in prose form (Katozai, 2005). Pashtun menfolk sit and attentively listen to these stories in *hujra* or guest-house during the long wintery nights as they reflect and reinforce their code of honor, *Pashtunwali* (Ahmad & Boase, 2003; Enevoldsen, 1987; Katozai, 2005). This code is unwritten and can be defined as the sum total of knowledge and wisdom contained in local maxims, myths, proverbs, folklore and folkways (Ahmad, 1980).

Pashtun folk stories mostly involve local events and flavors and relate to family affairs; therefore they serve as guidelines for listeners to evolve gender-based identities. It is important to point out that Pashtuns form a patriarchal society where men dominate in various aspects of life and women mostly remain supportive, submissive and subservient to them (Sufi, 2005; Tair, 1980). The same is also portrayed in the folk stories. In this article, the researcher attempts to erect a social structure out of the stories and bring it in consonance with the one existing among Pashtuns.

In the subsequent discussion, a theoretical overview of the relationship between gender and folk stories is presented and the significance of the analysis is emphasized. It is followed by the method and material used in the analysis of the stories. It is then followed by results and discussion over the texts of the stories regarding various aspects of gender under separate headings that lead to conclusion at the end.

Significance of Textual Analysis of Folk Stories

Folk stories serve as an instrument of socialization among Pashtuns as majority of them reside in rural setting and are comparatively less exposed to modern means of communication and entertainment. Further, the literacy rate among them is low rendering them at disadvantage to read and write (Shaheen, 1984; Widmark, 2010). These stories therefore play dominant role in their lives for both delight and instruction. In addition, they are frequently repeated, which allows them to form part of a person's memory and it is observed that they may be quoted like proverbs and maxims to warn, delight or instruct others. The purpose of this study is to explore the placement, roles, and identities of male and female in the stories, which are the products of long historic traditions. It also attempts to unveil the pattern of gender construction and its applicability to the society. Folk stories have been with Pashtuns for centuries and as the settings of such stories are indigenous, they serve as a way to explore the essence and growth of the nation (Hyman, 2002). Some stories are borrowed from foreign lands and nations but their content and purpose is localized to suit Pashtun culture and traditions.

Method and Material

The study is based on the quantitative and qualitative analyses of folk stories collected and recorded by scholars and researchers in written form. The analysis includes reference to the gendered titles of the stories. The characters are analyzed to highlight gender roles and gendered expectations in the society. To narrow down the rather extensive corpus of the stories and to appreciate the cultural understanding of gender, only relevant portions and scenes are selected for analysis. An attempt is also made to provide a brief overview of the content of the stories to make

them comprehensible. The analysis also includes text samples and illustrations quoted in original, wherever needed. An attempt is made to find out and establish the relationship of these stories with gender pattern and perceptions prevailing in Pashtun society. The aim is to analyze these stories to see how contextualized linguistic expressions and labelling coordinate, reinforce and perpetuate gendered cultural expectations.

The analysis is based on 45 folk stories collected through library method from archived or published (printed and online) collections. The stories were collected in Khyber Pakhtunkhwa (KPK) province of Pakistan in the latter half of 2013. The population of the province is predominantly Pashtuns with a huge number of Afghan refugees who have permanently settled after migrating during Russian invasion of Afghanistan in 1980s. Majority of them also share the same language and culture with the people of KPK. As a whole, Pashtuns spread over KPK, Baluchistan and the bordering Afghanistan separated by Durand Line. Their lives are regulated by the age-old ethical code of honor called Pashtunwali (Rahman, 1995).

Results and Discussion

Gender Representation in Folk Stories

Analysis of Titles of Folk Stories

This analysis attempts to study the nature of title of each folk story in relation to gender. The researcher has divided the titles into four different groups. They include (i) masculine tittles (ii) feminine titles (iii) mixed titles which contain both masculine and feminine attributes and (iv) others which are neither masculine nor feminine but refer to animals or abstract ideas etc. However, it is important to point out that in this category too, some titles may be gendered but they have not been included in the analysis (for details see annexure).

The analysis of the titles reveal that out of the 45 folk stories, 23 (51%) have masculine titles while the number of feminine titles is only 04 (9%). In comparison, the number of mixed titles is 11 (24%) while there are 07 (16%) titles included in the category of others.

It is interesting to note that out of mixed titles only *Gul and Sanobar* has a sequence where female precedes male label. The rest of the mixed titles i.e. 91% have male component followed by female name. This also alludes to the social standing and position of the two genders where man dominates female when they come together. Thus, the titles of folk stories are dominated by masculine nomenclature.

Analysis of Characterization in Folk Stories

In this part of the analysis the characters of the stories are investigated to find out gender representation. Minor characters are

excluded from the analysis however. The main characters are categorized into (i) male (ii) female and (iii) others (predominantly animal ones). Upon careful analysis, it is revealed that there are a total of 237 characters that are mainly active in the stories. Among them, there are 150 (63%) male characters while the number of female characters is only 71 (30%). Similarly, characters related to animal kingdom or abstract ideas are 16 (7%). It is observed that one of the main reasons of the increased number of male characters is the nature of plots. Most of the stories relate to events and incidents outside home which, in Pashtun society, fall in men's domain (Widmark, 2010). Agriculture, crafts and defense of the country are some of men's duties while Pashtun women remain confined to management of their homes as their entire universe (Habibi, 1980) and it is domestic concerns that most of the female characters find place in the stories. However, women do appear outside homes but such instances are rare in the stories as according to a famous Pashtu proverb 'for a woman either the home or the grave' (Tair & Edwards, 2006, p. 227).

Gender Bias and Disparity in Modelling in Folk Stories

The analysis reveals that majority of the stories support gender bias and disparity in modelling. The world of folk stories is predominantly masculine. Man is all free and allowed to perform his feats without limitations while feminine world is delimited to the four walls of her home. There too, she is expected to serve her male members of family by cooking and washing. Rarely, we see a woman leaving her home for an outside task. The same mindset also prevails in Pashtun society and it has been deplored at national level by prominent leaders including the father of the nation Muhammad Ali Jinnah who had said: 'it is a crime against humanity that our women are shut-up within four walls of houses as prisoners. There is no sanction anywhere for deplorable conditions in which our women have to live' (Mumtaz, 1987, p. 7). In few instances, the stories do depict women in public spheres but they relate to unusual circumstances where the honor of her family is at stake. Pashtuns prefer to educate women in the art of home-making and discouraged them to imitate men (Tair, 1980).

The analyses of the events of folk stories reveal that mostly male characters dominate the plot while female characters are either absent or found passive. This creates an impression that certain actions, events or adventures are only male-specific and the other sex has nothing to do with it. The argument is further strengthened when we witness women admitting certain tasks to be becoming of men only as did the princess in *Musa Khan Deo* when she says that 'I was a woman, but I did the work of a man' (Ahmad & Boase, 2003, p. 110). The use of generic *he* in the story *Luck and Intelligence* employed for the two characters *Luck* and

Intelligence creates an impression that luck and intelligence are men's possessions or that women have nothing to gain from either of the two. Further, a man may be lucky or intelligent or both and may be rewarded with anything including a beautiful princess. *The Greedy King* is a story without female characters. It relates to wealth and power, ambition and adventurism and desire for more. The absence of female characters in such situations signifies their domesticity and limited domain (Widmark, 2010).

In the same way, the tale of *The Lion and the Jungle* relates to events and happenings occurring outside home. Here, a brave man helps a wounded lion and gets his reward in arranging for the marriages of his three young daughters who do nothing to support themselves or their father. No reference is made to the amount of worries they share with their father. *The Great Saint* and *The Saint of Baghdad* relate to the outside world and have therefore no female characters in them. Both stories are about sainthood and miracles where men are modelled as teachers and disciples. In Pashtun social setup, women are virtually non-existent in such fields. There are shrines of famous saints on Pashtun soil but almost all of them were men. Women are observed to visit them, however. The setting of *The Beggar, the Hindu & the Treasure* is market place and has therefore no reference to female characters.

As far as particular actions and tasks are concerned, it is observed that female characters never appear in certain positions. There is no story where there is a king along with a powerful queen. In no case, the king feels the need of consulting his queen. The reading of the stories indicates that kings employ male viziers or ministers to serve them. The right to inherit the throne of a king is the sole right of sons. In stories where a king has no son, he may marry more than once, may pray for one irrespective of the fact whether he has any daughter or not. The same trend is also pointed out by K. Daniels (1985) with regard to history books. He finds that they project women as "nonentities either ignored at all or their mentioning is synonymous to their being dependent or frivolous" (p. 27). Likewise, Doyle & Paludi (1991) also note that "for too long, women have existed as the 'other' in a second-class position" that may still be very much true for Pashtun society (p. 218).

To sum up the discussion, the folk stories assign certain tasks and positions to men only at the cost of excluding women. Such situations involve strength, power and nerves and are presented as natural to men only. If ever a woman is found involved, she is either made an exception to women folk or is termed as man-like. In the next part of this analysis, a comparison of men and women is given when they involve in the action of a story simultaneously.

Folk stories where both men and women occupy the stage can be marked for their distinct roles. They exist side by side but a line can be drawn and they can be identified and thus differentiated from each other. Men are modelled at the helm of affairs while women mostly justify their existence by supporting and assisting men in the performance of their tasks and duties. Both remain aware of their domains and do not trespass each other's turf. Masculine tasks portrayed are tough requiring strength and power. Consequently, women mostly remain at home while men do outside jobs. Beside some very few instances of women participating in public life, they mostly bring dishonor to their families when they go outside as in *The Two Unfaithful Wives, The Dancing Dolls* and *Gul and Sanobar*.

In *Sweeter than Salt,* male characters are projected as powerful and controller in comparison to female ones. Men are decision-makers while women are patient and submissive. When the king feels offended by his daughter's answer that she likes him more than salt, he at once throws her out of the palace. She submits to the decision without argument that idealizes submissiveness in her. Later on, when she is in the forest residing in the house of the young man, she supports him and assists him to win his heart. The whole story is about the commanding nature of men over women. Similarly, *The Gardener's Daughter* is a story about the adventurous nature of men. Women do abound the story but they mostly remain dependent and passive unless desired otherwise by their men. And if the situation arises where men are in trouble, women may become adventurous, bold and daring for the sake of their men. But this too can be accomplished provided they disguise themselves as men. In the story, the prince has forty wives and aspires for more. It implies that once impressed by her beauty, a man may own a woman and marry her and can keep her like any other commodity. Beauty as the major qualification of woman is also emphasized in *Sass Begum* where she can only tempt the prince through her beauty and the rest of the job shall be done by him.

In the same way, *The Sin of Pride* has a character called Gulzamani who has five wives. When Zubaydah, one of his wives, gives birth to a stillborn son, she is thrown out of home. Woman here is projected as a reproductive machine. She has to meet the expectations of her husband otherwise she has no right to live with him and has to quit. She is dependent on her husband but not vice versa. This is clear from the fact that when in the end, Gulzamani is in miserable situation begging for pardon, she does not question him for his previous conduct and at once accepts him again. The wife of the Hindu swindler is no less obedient to obey her husband in *The Swindlers*. When in trouble, she does not leave him and supports him when she is told that "tonight I shall pretend to be

dead, and you must spend the whole night weeping." She performs this job skilfully and starts "screaming and tearing her hair: 'O my husband is dead!'" (Ahmad & Boase, 2003, p. 292). However, if a woman is found disobedient, she may get herself into trouble and the husband may react forcefully as does the mullah in *The Shepherd* by saying that "I lead the congregation in prayer and yet my wife has the audacity to insult and abuse me. I shall throw her out of my house to teach her a lesson" (Ahmad & Boase, 2003, p. 302). A husband can resort to beating if a wife fails to honor his words as a farmer in *Nasruddin, the Holy Man* beats his wife when she fails to protect the bullocks that are stolen during his absence. Earlier, she is projected as weak and helpless after the theft and keeps wailing in anticipation of her husband's reaction. The scene of beating hints at the traditional approach prevalent among Pashtuns to resort to physical assault when they find their wives in the wrong. This may be viewed as a common practice and a routine affair and in extreme cases may prove disastrous for the future of the family. In contrast, no such practice can be resorted to if ever a man goes wrong.

Likewise, in *The Clever Princess,* the wife of vizier is more intelligent than her husband but she remains at home and obeys his commands. She helps him and rescues him from his trouble but he never bothers about her while accepting the marriage proposal of Gul Deen's daughter. Consequently, she has to leave home in frustration. This refers to the amount of liberty and rights available to her in comparison to her husband. Earlier, when the vizier tries to engage Gul Deen's daughter, she says that "I shall acquire a bad reputation. People will say, 'She is a young girl and has no shame; she has been seen more than once talking with a stranger'" (Ahmad & Boase, 2003, p. 64). This shows the general social pattern of the society where women are not supposed to mix with men particularly strangers. In the same way, a man has the liberty but if a woman engages with a stranger, she may be punished to the extent of death. As discussed, the social space for women is limited and therefore when the vizier asks for solution to his problem, Gul Deen's daughter says that "I shall tell you the answer on one condition, namely that you marry me" (Ibid, p. 64). She is therefore willing to sell her intelligence for marriage. This implies that the sole obsession of the girl is her marriage and this means everything to her. The same is endorsed by the study conducted by Lowenthal, Thurnher & Chiriboga (1975) and her associates which state that the main concern of girls centers "around marriage and family life" (p. 16).

In similar fashion, in *Khurram Deo* a princess agrees to marry Deo for finding her lost nose-ring and in the rest of the story, her discussion is with reference to her giving birth to a son named Khurram Deo. Unlike her

husband and son, she is portrayed as weak and fragile. She cannot move the boulder blocking entrance to their home (cave) but her young son does it, signifying masculine strength and energy. In another instance of woman's obsession with marriage, a widow in *The Widow and the Missing Corpse* plucks the beard of her dead husband to ensure her remarriage. Likewise, when the princess in *The Prince and the Fairy* comes to know about the death of her husband on her wedding day, she addresses her father in law that "I shall accompany you . . . and spend the rest of my life praying at my husband's grave" (Ahmad & Boase, 2003, p. 123). This illustrates the conservative value of loyalty in Pashtun society where woman finds her husband to be the sole reason of her joys and life and his remembrance and worship is above everything. In *Pashtunwali,* the value of *Path /pʌʈ/* or honor signifies not marrying second time or remaining widow for the rest of life (Khatak 1990**)**.The same is also supported in Pashtu proverb *"Khawand" (Lord) [husband] is a name for God* (Tair & Edwards, 2006, p. 221).

The Man-Eater is one of those few folk stories where woman is the central character. However, she is projected as monster-like man-eating woman. She is also shown as an extremely foolish woman later on tricked to death by a bald-headed shepherd. Similarly, in *The Two Unfaithful Wives,* women remain at the center of the plot for their abhorring and disgusting illicit relations outside marriage. In the end, their husbands, frustrated by their behavior "asked God to protect them from women and vowed never to marry again" (Ahmad & Boase, 2003, p. 151). The same trend is also observed in *The Dancing Dolls* where the stage is occupied by an immoral wife who deceives her husband and keeps a secret lover.

In addition, the story *The Merchant and the Parrot* is also centered round the wife of a merchant and is immoral and establishes sexual relationship with others. Her husband is decent and honest who does everything to please her but she is incorrigible and takes false oaths to prove her innocence. Later on, he is forced to search for another wife who "is not only beautiful but also faithful, honest, and sincere" (Ahmad & Boase, 2003, p. 174). In the same way, Gul in *Gul and Sanobar* shatters the married life of her husband by indulging in immoral acts. In yet another story *The Prince and the Fakir* the idea of immorality in womenfolk gets further impetus where a prince refuses to marry as he thinks women to be "fickle and cunning." Later on, he "takes a girl who is two years old" (Ahmad & Boase, 2003, p. 152) to a lonely forest, educates and trains her in good manners. But she still betrays him by engaging in an affair with another man. Feeling disheartened and dishonored, he kills her and commits "never to marry again" (Ahmad & Boase, 2003, p. 157).

The above discussed female models do no service to their sex. They warn men to strictly guard them and not to trust them. Further, such characterization restricts their chances of participation in public life. The same trend can also be observed among Pashtuns who do not like their women to be liberal in their approach. To them, a woman's world is her home and its members (Shaheen, 1989). In comparison to such perceptions, the stories project their secret lovers as non-entities in society. They have no familial background and are wandering men. While men of repute are mostly projected either staying away from immorality or are observed as legitimizing their lust by marrying more than once. The same is displayed in *The King's Dream* where a king loves his son's wife and opts to marry her by killing his son instead of attempting to establish illicit relations with her.

The researcher observes a similar pattern in folk love stories. Man is portrayed as much loyal and loving as a female character. But leaving this aside, female character is projected as weak and dependent on man. She is idealized at home. Her role is not only to keep her love intact but to follow the desires of her parents and to protect the honor of her family as is observed in *Adam Khan Durkhanai, Farhad Sherinai* and *Dulay au Shahai*. In comparison, man is portrayed with no such real compulsions and is relatively free from them as in *Rikhtini Meena* (Jan, 1930). For him, morality and honor is above love and the later may be sacrificed for the former. However, it is he who has to fulfil all conditions and overcome ordeals to achieve his love while the beloved waits and watches his moves. Farhad in *Farhad Sherinai* may go the extent of accepting the challenge of cutting a mountain and prince Saiful Malook in *Prince Saiful Malook & Badri Jamala Fairy* commits himself to follow his beloved Badri Jamala to the mythical Koh-e-Kaaf Mountain range but in both cases the beloveds makes no moves to assist their lovers.

Another important aspect of comparative presentation of masculine and feminine models is with regard to their possessions. Men possess power, energy, strength and above all an adventurous nature while women, except very few rare cases, possess only beauty and captivating looks. It is observed that predominantly, a man is appreciated, liked and loved for his bold nature while the major if not the only reason for a woman's appreciation is her beauty and attractiveness also revealed in the analysis of 4,294 television commercials (Lips, 1988). A man is idealized to guard his actions while a woman is idealized to guard her beauty for survival. Further, it is observed that a man can display his bravery and strength in her absence but she shall always need a man to appreciate and love her beauty. This in turn, makes her dependent on the company and association of man.

In *Sweeter than Salt*, the princess is loved by the woodcutter for her beauty while the prince in *The Gardener's Daughter* falls in love with the gardener's daughter as he thinks her to be "exceedingly beautiful" (Ahmad & Boase, 2003, p. 40). Rustam's daughter is also described in relation to her beauty when inquired by the gardener's daughter. In another story *Sass Begum,* a prince is impressed by the beauty of Sass Begum. Again in *The Fakir and the Princess,* a fakir falls in love with a princess for her beauty and then maneuvers to win her. In the story *The Merchant and the Parrot,* it is after hearing about the beauty of a girl that the merchant decides to marry her "in exchange for her weight in gold" - condition laid down by her father (Ahmad & Boase, 2003, p. 161). In *The Shy Prince,* a prince is so captivated by the beauty and looks of a princess "that he no longer had the strength to ride his horse" (Ahmad & Boase, 2003, p. 191). Later on, her mother reveals that her daughter "has had more than a hundred proposals . . ."' (Ahmad & Boase, 2003, p. 195). In yet another story *The King's Dream*, it is bewitching beauty of the princess of the tower which blinds a king and his son resulting in enmity between the two. The princess Gulandama is also known for her beauty in *Prince Bahram* which forces prince Bahram to follow her to china to win her hand. However, it is the heroic feats of Bahram rather than his looks that stun Gulandama and he decides that "I must find out who he is" (Ahmad & Boase, 2003, p. 230).

Likewise, it is the beauty of Princess Mahbooba in *Jalat Mahbooba* which is the main source of her proud nature. Her suitors find it hard to win her and during the course of the story, six young princes lay their lives for failure to win her hand. Her beauty provides, in turn, impetus to Jalat to display his strength and intelligence to win her love. Similarly, in *Dulay au Shahai*, the description of Shahai is mainly with regard to her appearance. She is described as exceedingly beautiful and enjoys public acclaim. In comparison, the description of Dulay mainly surrounds his material possessions. He is known and respected for his wealth, generosity, goodness of the heart, and swordsmanship (Katozai, 2005, p. 343).

To sum up, masculine models are idealized for their bravery, strength and power while feminine models are portrayed with reference to their appearances. Further, men are glorified for their assertive nature while women are adored for their supportive and submissive natures.

Gender Segregation-Gendered Power Structure in Folk Stories

With reference to gender segregation and gendered power structure, the stories follow a pattern which attempts to segregate men and women and assign them specialized tasks. The right and duties of each are determined and gendered expectations are thus built around them. A line can be drawn to divide the social world into two unequal halves. The first and the limited half comprises of home and domestic sphere reserved for women while the rest of the social world belongs to men. Interference or adventurism to the other half is discouraged (Shaheen, 1989; Tair & Edwards, 2006; Tair, 1980; Tair, 1982). Power rests in men and they are encouraged to enforce their will while women are expected to remain submissive and obedient. The world of the stories therefore is more masculine and has less scope for female. Apart from his own half of the social world, he is also empowered to make or at least influence decisions at home. In contrast, women may get punished if they attempt to interfere in the men's half or fail to mismanage their duties. Thus the world of folk stories is masculine where man is both the actor and the judge. Woman constitutes a beautiful and alluring segment of it to decorate man's life but this does not confer upon her any right to ownership. Her share of this world is subject to the choice and will of man. An analysis of the social world portrayed in some of the folk stories is presented to validate these observations.

In *Sweeter than Salt***,** the good and obedient princess is a part of her father's palace and when she is thrown out of it for offending him; she comes across a young man and his old mother in forest. There too, she stays at home and assists his mother. It is observed that she stays in the palace upon her father's discretion. She has no say and cannot confront her father. Thus, her father decides her fate. The only option available to her is to submit to her father's will. Similarly, when she tries to convince the young man in the forest to allow her to help him in chopping wood, he refuses to allow her as, according to him, *'Chopping wood isn't easy'* to which she happily submits (Ahmad & Boase, 2003, p. 34). The fate of Zubaydah in *The Sin of Pride* is no less pathetic than the above-mentioned princess. She is also thrown out of her home by her husband as she has given birth to a stillborn son. In the end of the two stories, the princess and Zubaydah prosper while the respective father and the husband are mistreated by fate. In both cases, there is no explanation, no warning or revenge but a straight away acceptance of the two men by them. This hints at the ever vulnerable and dependent position of women in society.

With regard to *The Gardner's Daughter,* when the prince sends marriage proposal to the gardener's daughter, it is revealed that the gardener has to take the final decision. She is not even consulted in the

process. Once her father agrees, the marriage is decided. After marriage, she, like the rest of his forty wives, stays in the confines of palace. Later on, when the same prince appears in the court of king Rustam to propose his daughter, here too, it is the father who decides the marriage and the princess only waits for the decision of her father. Earlier, when the prince is enslaved by Rustam, his wives decide to rescue him and for this purpose they disguise themselves in masculine dress and manage the whole affair in the same fashion as did the princess in *Musa Khan Deo* and the farmer's wife in *The Barber and the Farmer's Wife*. These disguised identities point to the masculine world where only men can find it convenient to achieve and surpass.

As referred to earlier, a woman may find it hard to offend her husband as did the vizier's wife in *The Clever Princess*. He is helpless to find answer to the king's riddle but once his wife hints at the solution, he loses 'his patience and picked up a stick' to beat her, showing the dismal social position of female at home (Ahmad & Boase, 2003, p. 60). She is at home till the pleasure of her husband and when he marries second time, she has to quit and the only response one can expect from him is "Let her go" (Ahmad & Boase, 2003, p. 65). Similarly, his reaction towards his second wife remains the same when she invites the king to dinner without his consent. "Don't hide" he shouted. "I shall give you what you deserve . . . I will take you to a jungle where you won't survive for very long" (Ahmad & Boase, 2003, p. 68). Earlier, when the vizier is talking to Gul Deen's daughter, she resists him and declares that such attitude on the part of a young girl to talk to a stranger is both socially disapproved and shameful. Such remarks remain very meaningful in society with regard to socialization and education.

In *The lion and the Jungle,* there is no female character which is a meaningful hint at maintaining gender segregation. The setting is jungle and according to the scheme only men have the courage to go there. The man in the jungle is in search for job to earn for the marriage of his three daughters. The story portrays a society where men should earn and women should stay at home. Thus, the fate of women is tied up to that of men but not vice versa. The princess in *Musa Khan Deo* helps her father and proves her worth but she again has no say in her marriage decision and her father gives her hand to Musa Khan Deo. She submits to this decision although she knows that the brutal Musa will kill her. The story is marked for the words of Musa's mother who teaches her son to unveil the identity of the disguised youth as 'invite the youth to your room and place weapons and jewelry before him. You must then watch him carefully: if the youth is a woman, her hand will instinctively reach out for the jewelry; if the youth is a man, his hand will be drawn towards the weapons'

(Ahmad & Boase, 2003, p. 109). Thus a distinction is drawn between men and women in terms of weapons and jewelry, implying that weapons are becoming of men as signs of power, strength and adventure while jewelry, a sign of beauty and outward show are tools personifying womanhood. The king in this story desperately longs for a male heir. He has seven daughters but the absence of a son makes his life tasteless. Same longing is also observed in other stories but nowhere such restlessness could be observed for a female child. Rather in *Jalat Mahbooba* a king marries forty nine women for a male heir and in frustration orders every single female child to be killed. This alludes to the importance of male heir in in the Pashtun social setup (Ahmed, 2004; Grima, 1992).

With regard to gender segregation, another incidence is found in *The Parrot and the Starling* where a starling scolds a parrot for entering her nest and says that "you have broken my daughter's purdah. No male is permitted to set eyes on her, except the one she is to marry" (Ahmad & Boase, 2003, pp. 129-130). And so the parrot agrees to marry her daughter but on the condition that after marriage his "wife should remain indoors. To which, the starling replies that If you can look after her in the house, and give her plenty of food and drink, she will have no need to go out" (Ahmad & Boase, 2003, p. 130). This story is a splendid symbolic summarization of the foundation of Pashtun culture with regard to the concept of gender segregation. Accordingly, man is supposed to be the breadwinner by working outside and woman is to remain at home and to observe purdah (Shaheen, 1989; Tair & Edwards, 2006). Further, a man must ideally fulfil the needs of his wife which is a counter argument against those who speak in support of working women. In other words, Pashtuns look down upon those whose female family members engage in public life (Tair, 1980). In relation to purdah, it is observed that among Pashtuns, men are entrusted with the task of guarding purdah i.e., honor of their women (Johnson & Mason, 2008, Khan, 1993; Tair, 1980). The same value is communicated in the acceptance of marriage proposal by the parrot. Further, it is the notion of purdah and its observance that prevent women in Pashtun society to fully participate in public life (Kakar, 2004).

Princess Gulandama, a beautiful lady with captivating looks in *Prince Bahram* is confined to her palace. Her father owns her and has the authority over her. Although passive herself, her beauty gives rise to great events and upheavals in the story. Prince Bahram proposes her but he has to kill King Bayzad who threatens to destroy her father's kingdom. After marriage, the only change in Gulandama's life is that she shifts from her father's palace to that of prince Bahram's. Likewise, in Pashtun social set up, once a woman enters the house of her husband, all her life's decisions

are transferred from her parents to her in-laws (Tair, 1980). Her fragility and helpless in exposed when she is kidnapped by Toroban Deo. At the same, she also acknowledges masculine strength when she says that "Nobody but Bahram can save me. He is known all over the world for his bravery, so much so that when a child cries, the mother says, "Hush, hush, Bahram will come!"(Ahmad & Boase, 2003).

Nasruddin, the Holy Man is another example of gender segregation. In the story, Nasruddin works in fields and earn for his family. His wife stays at home. Her job is to prepare food and look after him. The same story includes another family where too, a farmer ploughs in fields while his wife is restricted to domestic affairs. This farmer, like the vizier in *The Clever Princess,* resorts to beating his wife when she goes against his orders. The scene of beating wife hints at traditional approach prevalent particularly among rural Pashtuns who resort to physical assault when they find their wives in the wrong. This may be viewed as a common practice and a routine affair and in extreme cases may prove disastrous for the future of the family. In contrast, no such practice can be resorted to by a woman if ever a man goes wrong.

Morality is also a major theme in the folk stories that also highlights the gendered power structure. To note, in Pashtun society, the center of power is man and it is he who decides women issues (Tair, 1980). They honor women and ensure their honor in society. However, any wrong on her part results in punishment for her and further restricts her mobility and contribution to public life. With regard to gendered power structure, it is observed that men mostly resort to more than one marriage and can keep as many as forty nine wives *(Jalat Mahbooba).* Relating to morality, when the prince in *The Prince and the Fakir* comes to know about the secret lover of his wife, he kills her to protect his honor. The fate of the wife and her lover in *The Dancing Dolls* is the same once the truth is revealed to her husband. In the same way, the immoral wife of merchant is also killed for her immorality *(The Merchant and the Parrot).* The fate of immoral Gul is no less tormenting when her husband knows about her conduct. The trend continues in *The Two Unfaithful Wives* where Gulkandan and his friend get rid of their unfaithful wives by killing them. The reaction of husbands in these instances corresponds with Pashtun famous proverb which states, "When a Pashtun has no Pashto (that is, code of honor), may he fill the hollows of the earth" (Tair & Edwards, 2006, p. 96). In other words, here "men's sense of honor, or virtue of chivalry (*ghairat*), was under threat, resulting in a revenge situation" (Widmark, 2010, p. 10).

Likewise, the pious and faithful Maamonai in *(Sher Alam au Maamonai)* is slaughtered by her husband Sher Alam only because his

second wife has levelled false charge of having illicit relations with Saida Jan. The story hints at the Pashtun concept of *Tor* (black action) (Ahmed, 2004) according to which if a man and a woman are accused of illicit relations, both of them must be killed to save the honor of the family. With regard to honor, Anders Widmark (2010) links the value of revenge *(Badal)* in Pashtunwali to it and adds that Pashtuns are tied up by their honor to avenge any insult. It also tells about the miseries of Pashtun women and their disadvantaged position to clarify themselves at the time of crucial decisions. Mostly, women in Pashtun society fall prey to such false traps and are killed. In this regard, they are not attended to by their male members. It is observed that those who do not kill their women in such cases and wait for investigation are termed as coward and are not honored. They also lose their status and people normally prefer to avoid such families (Hawkins, 2009; Kakar, 2004). This in turn may be a strong motive to fulfil their social expectations in such cases.

The stories lay down a harsh code of conduct for women in Pashtun society (Mehra, 2010) and warn men to be on guard and remain vigilant (Arai & Tabata, 2006). As family honor is in most part associated with women therefore there must be more checks and balances for them in comparison to men. Such mindset further restricts women to have access to public life among Pashtuns. As far as romantic folk stories are concerned, which according to the researcher, are widely told and retold among Pashtuns; also support gender segregation and gendered power structure. In *Adam Khan Durkhanai* both Adam Khan and Durkhanai chance to see each other in a marriage ceremony. Later on, family honor and restrictions do not allow them to frequently meet. Similarly, they are helpless to decide their marriage without their male elders. Durkhanai has neither the courage to lay open her heart to her father nor can she resist her marriage decision with another person, which ultimately results in the death of the two lovers.

In this regard, the observation of Steven L. Nock (1992) is enlightening when he says that in “no society are people permitted to marry whoever they wish. There are always methods of ensuring that certain individuals pair with certain others” (p. 74). Likewise, in Pashtun society, marriage decision rests with parents and male elders (Barth, 1965; Kakar, 2004). A Pashtun woman is expected to follow the decision. She does not have the right to mate selection (Tair, 1980). Likewise, Baibo is chained by family honor and Pashtunwali in expressing her feelings. It is revealed when Shadi Khan asks for a kiss, to which she angrily replies “that if he could not honor Pakhtu (code of conduct) how I could ignore it. And how could you think so?” (Khattak, 1984, p. 171). She further adds that he should better ask for her hand in marriage from her family elders.

However, Shadi khan proves obstinate and they depart never to meet again. With regard to the above referred code of conduct i.e., Pashtunwali, Akbar S. Ahmad (1976) observes that "it sets up ideal standards of behavior and acts as a constant yardstick to measure normative or deviant behavior" (p. 57). To Jonathan Hawkins (2009), it is a series of tenets on how a Pashtun must live.

Conclusion

To sum up, the world of Pashtun folk stories is predominantly masculine both in intent and content. They advocate a social set up and structure where men dominate at the cost of undermining the role of women. The power structure leaves less space for women to make a display of their talent and intelligence. The decision-making power rests with men. Likewise, the same trends can be observed in Pashtun society. Among them, the head of family is man who remains responsible for taking care of his family and to earn for them. His family women must be at his disposal and must obey him to the extent of worship (Lashkari, 2005; Tair, 1980; Tair & Edwards, 2006). Further, they must submit to his will to earn a good name and social approval (Lashkari, 2005; Tair & Edwards, 2006). In addition, they must remain at home and must ask for permission before leaving for any job or activity or function. They must observe purdah or *seclusion* (Ahmed, 2004) at any cost. It is observed that those women who do not observe purdah or do not remain mindful of it are labelled as liberal, which carries negative social connotation among Pashtuns (Khan, 2008; Tair & Edwards, 2006). As family honor is tied to its female members, therefore, no excuse is accepted and men do not compromise on such lapses.

References

Ahmad, A., & Boase, R. (2003). *Pashtun tales from the Pakistan-Afghan frontier*. London: Saqi.

Ahmed, A. S. (1976). *Millennium and charisma among Pathans: A critical essay in social anthropology*. London: Routledge and Kegan Paul.

Ahmed, A. S. (1980). *Pukhtun economy and society: Traditional structure and economic development in a tribal society*. London: Routledge and Kegan Paul.

Ahmed, A. S. (2004). *Resistance and control in Pakistan*. New York, NY: Routledge.

Arai, K., & Tabata, Y. (2006). Sociocultural factors affecting girls' limited access to school education in North West Frontier Province of Pakistan. *APERA Conference 28 – 30 November 2006 Hong Kong*: 2-3. Retrieved from http://edisdat.ied.edu.hk/pubarch/b15907314/full_paper/1394178079.pdf (accessed on June 28, 2010)

Barth, F. (1965). *Political leadership among Swat Pathans.* London: Athlone Press.

Daniels, K. (1985). Feminism and social history. *Australian Feminist Studies*, *1*(1), 27-40.

Dawood, D. K. (1997). *Pakhtu Folklore ke Ar.* Peshawar: Islamia Book Agency.

Doyle, J., & Paludi, M.A. (1991). *Sex and gender: The human experience.* Dubuque, IA: William C. Brown.

Enevoldsen, J. (1987). *Sound the bells, O moon, arise and shine!* Peshawar: University Book Agency.

Grima, B. (1992). *The performance of emotion among Paxtun women*. Austin, Tx: University of Texas Press.

Habibi, A.H. (1980). The role of women in Pashto literature. *Pashto Quarterly*, *3*(3), 1-8. Retrieved from http://www.alamahabibi.com/pdfs/E_The_Role_of_Women_in_Pashto_Literature.pdf (accessed on November 14, 2010)

Hawkins, J. (2009). The Pashtun cultural code: Pashtunwali.

Australian Defence Force Journal, 180, 16-27. Retrieved from http://www.adfjournal.adc.edu.au/UserFiles/issues/180% 202009% 20Nov_Dec.pdf#page=18 (accessed on December 14, 2010)

Hyman, A. (2002). Nationalism in Afghanistan. *International Journal of Middle East Studies*, *34*(2), 299-315.

Jan, M. A. (1930). *Da Qisa Khwanai Gup.* Peshawar: Da Chaap Zay.

Johnson, T. H., & Mason, M. C. (2008). No sign until the burst of fire understanding the Pakistan-Afghanistan Frontier. *International Security, 32*(4), 41-77. Retrieved from http://muse.jhu.edu/journals/international_security/v032/32.4.johnson.html (accessed on November 24, 2013)

Kakar, P. (2004). *Tribal Law of Pashtunwali and Women's Legislative Authority.* Islamic Legal Studies Program, Harvard Law School. Retrieved from www.law.harvard.edu/programs/ilsp/kakar.pdf. (accessed on December 12, 2013)

Katozai, S. G. S. (2005). *Pohana.* Peshawar: University Publishers.

Khan, G. (1993). *Pathan.* (R. H. Badakhshani, Trans.). Lahore: Frontier Post Publications, Shahra Fatima Jinnah.

Khan, H. I. (2008). *New Wine in Old Bottles: An Analysis of Pakistan's Conflict in the Pashtun Tribal Areas* (Master Dissertation). Retrieved from https://kuscholarworks.ku.edu/dspace/bitstream/1808/5509/1/Khan_ku_0099M_10062_DATA_1.pdf (accessed on December 15, 2013)

Khatak, P. K. (1990). *Pushto Urdu Dictionary.* Peshawar: Pushto Academy, UOP.

Khattak, P. (1984). *Pashtun Kon: Tareekh, Tehqeeq, Tanqeed.* Peshawar: Pakhtu Academy, UOP.

Lashkari, M. A. (2005.). *Oulasi Mataluna*. Peshawar: Zeb Art Publishers.

Lips, H.M. (1988). Sex and gender: An introduction. California, CA: Mayfield Publishing Company.

Lowenthal, M. F., Thurnher, M., & Chiriboga, D. (1975). *Four stages of life*. San Francisco, CA: Jossey-Bass Publishers.

Mehra, S. (2010). *Equal opportunity counterinsurgency: The importance of afghan women in U.S. counterinsurgency operations* (Unpublished Master Dissertation). Retrieved from http://www.dtic.mil/cgi-bin/GetTRDoc?Location=U2&doc=GetTR Doc.pdf&AD=ADA524128 (accessed on December 13, 2010)

Mumtaz, K. (1987). *Women of Pakistan. Readings on women in Pakistan.* London: John Murray.

Nock, S. L. (1992). *Sociology of the family*. New Jersey, NJ: Prentice Hall.

Shaheen, S. (1984). *Rohi sandaray.* Peshawar: Pakhtu Academy, UOP.

Shaheen, S. (1989). *Da Pakhtu tappay maashrati au saqafati asar.* Peshawar: Pakhtu Academy, UOP.

Sufi, J. K. (2005). *Bacha Khan, Congress and nationalist politics in NWFP.* Lahore: Vanguard Books Ltd.

Suzuki, M. (1980). Oral Tradition of Epics and Folktales. *Senri Ethnological Studies 5*, 95-120. Retrived from http://ir.minpaku.ac.jp/dspace/bitstream/10502/298/1/SES05_006.pdf (accessed on November 12, 2010)

Tair, M. N. (1980). *Tappa au jwand.* Peshawar: Pakhtu Academy, UOP.

Tair, M. N. (1987). *Rohi Adab: Tareek adabiat-i-Pushto.* (S. S. A. Shah, Trans.). Peshawar: Pakhtu Academy, UOP.

Tair, M. N., & Edwards, T. C. (2006). *Rohi Mataluna: Pashto Proverbs*, Revised and Expanded Edition. In L. N. Bartlotti & R. W. Khattak (Eds). Peshawar: Interlit Foundation, Pashto Academy, UOP.

Widmark, A. (2010). *Experiences of revenge as reflected in the contemporary Pashto short story,* pp.1-11. http://inter-disciplinary.net/wp-content/uploads/2010/06/widmark paper.pdf (accessed on November 22, 2010)

Annexure

Gender Representation in Folk Stories

S. No	Folk Story	Nature of Title				Number of Main Characters			
		Masculine	Feminine	Mixed	Others	Total	Male	Female	Others
1	Adam Khan Durkhanai			✓		05	04	01	
2	Dulay au Shahai			✓		04	02	02	
3	Farhad Sherinai			✓		05	03	02	
4	Gul and Sanobar			✓		05	03	01	01
5	Hazrat Ali Sahib	✓				06	04	02	
6	Jalat Mahbooba			✓		09	05	04	
7	Khurram Deo	✓				04	03	01	
8	Luck and Intelligence				✓	05	03		02
9	Musa Khan Deo	✓				05	03	01	01
10	Nasruddin, the Holy Man	✓				05	03	02	
11	Prince Bahram	✓				11	08	03	
12	Prince Saiful Malook & Badri Jamala		✓			03	01	02	
13	Rikhtini Meena (True Love)				✓	05	02	03	
14	Sass Begum		✓			05	03	02	
15	Shadi Khan and Baibo			✓		04	02	01	01
16	Sher Alam au Maamonai			✓		04	02	02	
17	Sweeter than Salt				✓	07	03	02	02
18	The Beggar, the Hindu, & the Treasure	✓				02	02		
19	The Barber and the Farmer's Wife			✓		06	04	02	
20	The Barber's Son	✓				02	02		
21	The Clever Princess		✓			08	05	03	
22	The Dancing Dolls		✓			03	02	01	
23	The Fakir and the Princess			✓		04	03	01	
24	The Gardner's Daughter			✓		13	09	04	
25	The Great Saint	✓				03	03		
26	The Greedy King	✓				02	02		
27	The King and the Clever Vizier	✓				04	03	01	

28	The King's Dream	✓				06	05	01	
29	The Lion and the Jungle				✓	02	01		01
30	The Man-Eater	✓				04	02	02	
31	The Merchant and the Parrot	✓				05	01	02	02
32	The Parrot and the Starling				✓	23	11	09	03
33	The Prince and the Fairy			✓		05	04	01	
34	The Prince and the Fakir	✓				06	03	03	
35	The Saint of Baghdad	✓				03	03		
36	The Shepherd	✓				03	03		
37	The Shy Prince	✓				07	05	02	
38	The Simurgh				✓	03	01		02
39	The Sin of Pride				✓	03	02	01	
40	The Swindlers	✓				03	02	01	
41	The Three Friends	✓				08	05	03	
42	The Two Viziers	✓				04	03	01	
43	The Weavers	✓				03	02		01
44	The Woodcutter	✓				04	03	01	
45	Thumbling & The Thieves	✓				06	05	01	
Grand Total (45)		**23**	**04**	**11**	**07**	**237**	**150**	**71**	**16**
In Percentage (100%)		**51%**	**9%**	**24%**	**16%**	**100%**	**63%**	**30%**	**7%**

Blue Roses for Women: Textualization of Self in Pakistani Women's Vernacular Short Fiction

Mirza Muhammad Zubair Baig

Abstract

The present research paper is based on the compiled volume of Pakistani women's short fiction translated from the major vernaculars of country into English. These short stories noticeably encourage the women to be vocal about their issues and write their silences back erstwhile muffled in the traditional Pakistani society. These writings respond to Cixous's call to write a *woman*, make her public through writing and narrativize her personal self that would enable her to reclaim her body back from patriarchy. These fictional writings trace back the tough journey of vulnerable Pakistani women since the historical moments of partition of India and creation of Pakistan. The women have put on a brave face to the difficult and hard times of dictatorial rules. The study reveals that the women have been beset historically, politically, socially, and locally with the communal biases, political conflicts, social constraints and local myths. Most of the stories are descriptive of women's suffering though very few of them challenge the patriarchal structures and invite women to resist them. The close reading of the texts shows that the fictional selves and their textualization correlate with the real life women. The existing parochial social and cultural milieu in the present day Pakistan has worsened the life of an ordinary woman due to the absence of social justice. Even in the postcolonial times, women lack institutional support. The stories consistently build the argument that the Pakistani society is still rooted in the age-old social taboos, patriarchal customs, structured mores, paternal norms, and feminine archetypes which, collectively, are like *poisonous blue roses* for a woman.

Keywords: *gender, patriarchy, textualization, reclamation*

Introduction

The current study is based on *Women's Writings* (1994)[1], a special issue of English biannual magazine *Pakistani Literature* that is published by the Pakistan Academy of Letters. The academy works for the promotion of Pakistani languages, literatures and women of letters. *Women's Writings* is the compilation of Pakistani women writers' short fiction originally written in the major Pakistani vernaculars and later translated into English language. The present research paper synthesizes the divergent experiences of women to weave the voices of different women together into a colorful tapestry. These female-authored narratives reflect on the structured silence of a traditional Pakistani woman. The "Foreword"

acknowledges that the selected writings foreground “feminine sensibility, depicting the intellectual and emotional landscape of Pakistani women writers” (p. 13). Later on, the editors express the limitation of the volume and relate that these voices are not “necessarily” feminist (p. 16). The feminist reading of these stories shows that the anthology primarily accommodates the various feminine voices. The writers try to raise female consciousness through writing. These fictional stories address the factual concerns and genuine problems of Pakistani women. Many real life incidents, events and stories in the society make these fictional characters come alive. The Pakistani woman is still putting up with the societal taboos, stereotypes and fixity. Yasmin Marri, one of the writers, explains that the mythical blue roses are deadly poisonous and are comparable to the societal traditions, customs, laws and norms which are equally venomous for women. Paradoxically, the journey of women characters is strewn with blue roses all their way instead of the traditional red roses associated with muliebrity.

Theoretical Framework

The present study is primarily informed by the French post-structuralist and feminist thinker Cixous’s (1976) theorizing of women’s writing. She enjoins a woman that she should “write herself: must write about women and bring women to writing, from which they have been driven away as violently as from their bodies—for the same reasons, by the same law, with the same fatal goal. Woman must put herself into the text—as into the world and into history—by her own movement” (p. 875). By textualizing their selves, the women have responded to Hanisch’s slogan, “personal is political” (as cited in Selden, Widdowson, & Brooker, 2005, p. 116). They have narrativized their personal lives and acknowledged the beauty of their “bodily functions” (p. 876). They voiced their concerns, and made themselves public in order to gain their political, biological and social rights. The reclamation of their bodies by Pakistani women writers is likely to encourage the other “unacknowledged sovereigns” to record their sufferings and discover a “*new insurgent*” within (p. 876). Though most of the women characters remain vulnerable to the social institutions, yet very few subversive characters make some of these writings as “female-sexed texts” that openly challenge and override the patriarchal assumptions in the attempt to confront the patriarchal violence (p. 877).

Barring women from writing their own body experiences for themselves is the worst type of patriarchal violence since it furthers antinarcissist agenda of “antilove” that makes women hate what they have and cherish what they lack (p. 878). These women writers have braved the shame associated with the body through the textualization and

narrativization of the real self. They seem to have turned away for the Sirens who are actually men to look straight on to the beautiful and laughing woman Medusa in order to find new meaning and renew images (p. 885). Cixous suggests that the women can only break the institutional structures if they tend to their body and write through it in order to "break up the "truth" with laughter" as Medusa did (p. 888). Writing about her "womanly being" and sexuality erstwhile tabooed as "personal" by the patriarchal culture provides a woman with the access to her inborn strengths.

These Pakistani writers have triumphed over the "torment of getting up to speak" by voicing and documenting their concerns, and interrupted to some extent the phallogocentric Pakistani culture (p. 880). They have recorded the gendered, social, political, historical, biological, physiological and economic aspects of a woman's personal self in these writing. Though the characters could not subvert the vindictive patriarchal law completely yet they have raised consciousness among the readers on how important it is to write and reclaim their bodies, history and self.

Writing a Woman in Pakistani Short Fiction

The fourteen selected stories in this research paper have embodied diverse experiences of women from the third world postcolonial country Pakistan, and documented the estranged husband and wife relationship in "And he had an accident," problematic early marriages and health issues in "Descent," the stigmatized story of troupes and a whore in "Munni Bibi at the Fair," the abduction of women during communal riots in "Farewell to the Bride" and "Banishment," the economically impoverished women in "The Naked Hens," the tumultuous married life of a political activist in "To be or not to be," the saga of brave old woman in "Testimony," the troubled marital life of a woman with impotent husband in "The Cow," the harrowing story of a child rape in "The Magic Flower," the story of an unwanted birth in the war-torn region in "The Valley of Doom," the life of a mad woman on streets in "Dilshada," the coerced marriages in "The Poison of the Blue Rose," and the woman's claim to her body in "The Spell and the Ever-Changing Moon."

To begin with, in the Urdu short story "And he had an accident," the writer Hijab Imtiaz Ali tells the story of a man whose mother first hated Munnoo, a puppy, but later accepted it out of pity only when it was run over by a bicycle on the road. Likewise, the narrator's wife Feroza tolerates his friend Ahmad who meets an accident when his craft is overturned at sea. The interesting point is how the writer compares and contrasts his mother with his wife "Who would tolerate a woman who did not resemble his mother in some ways? . . . although seemingly alike they were still dissimilar" (p. 24). His similarity stance, "like mother, like wife," is based on

the empirical evidence that his mother accepted the dog and her wife a friend after they met an accident. Metaphorically, he has lost his wife and is feeling lonely and estranged. He is temporarily relegated to a condition related to widowhood what Emile Durkheim terms as "Acute domestic anomie" that is a type of crisis experienced by a widow or a widower after the death of his or her counterpart and results into offering "less resistance to suicide" by the surviving spouse (Thompson, 2002, p. 112). Platt and Salter (1987) have also worked on parasuicidal tendencies in this connection and found that parasuicide is an "attention-seeking behavior" (p. 207). Though the man in the story does not actually want to die yet his self- immolation may be interpreted as a behavior seeking his wife's attention. He jumps over the building to seek his wife's sympathy and end his loneliness.

Mumtaz Shirin in her short story, "Descent," narrates the story of an impoverished couple. The writer boldly depicts the pangs of stillbirth that a poor woman experiences. The woman in her labor forebears "more intermittent and more severe" pain shooting "through her spine, her hips, her belly." The excruciating pain is accompanied with "cold shivers" and "perspiration" (p. 26). The twenty five years old wife's body completely lost its "physical attraction" (p. 29). The writer shares how patriarchy indoctrinates a woman about a husband. A husband is an adorable "lord" worthy to be worshipped and a wife should devote her life to "his service." Similarly, a wife is a "delicate being" given to his "care" through marriage bond. The wife is destined to be "the mistress of his house, the mother of his children" (p. 29). The husband's poverty failed him as a protector since his wife got poor medical facilities during her pregnancy. The writer compares the miserable family life of a "petty clerk" whose wife could not afford injections, tonics and fruits with "the few chosen" women in the "special wards" (pp. 30-31). Though the wife was transfused with his blood, yet she could not survive because of her ever failing health aggravated by "hard work and childbearing" (p. 33). Her corpse was withheld by the hospital till the payment of the bills. He had ascended the stairs of the hospital with his living wife at the start of the story but now he was descending them with "her lifeless body" (p. 33). The writer relates the bad health of the wife to her early age marriage consummated while she was barely "fourteen" years old. UNICEF (1998) has researched on teenage brides from 53 countries and observed higher mortality rates in mothers and babies since "teenage bodies are not ready for the rigours of pregnancy or childbirth" (*The progress of nations,* p. 27). A study on adolescent marriages versus economic disparity of the families finds a positive relationship between the child marriages and poverty. It reveals that the rate of child marriage in poor families is approximately three times higher than in the rich families. The young brides run the risk of

"premature childbearing, high rates of maternal mortality and morbidity and high levels of child undernutrition" (*The state of the world's children 2011,* p. 12). The study also investigates the existing link between the premature bodies and hazards of overbearing pregnancy that often leads to maternal mortality (*The State of the world's children 2011,* p. 30). Another study reports that Pakistan (46.1 per 1,000 births) has been recorded to have the highest stillbirth rate in the South Asia in 2009 (Ledger & Clark, 2014, p. 53).

"Munni Bibi at the Fair" by Hajra Masroor narrates the story of a little girl Munni Bibi. She is taken by her servant Kamal at the fair in the absence of her father. When the father returns home and knows about the visit, he scolds Kamal and exclaims, "You dare to invite troupes in my absence and expose womenfolk of my house to this trash" (p. 36). The children in the town threaten Munni with eternal damnation and hold that "all those who had given coins to the dancer would be punished in hell by having red-hot coins plastered over their bodies" at the Day of Judgment (p. 37). Her mother also grumbles at her habit of buying fragile toys that break down in no time and are, thus, wastage of money. Contrastively, Munni does not give in and again dreams of going to fair. The narrator shares that "Today her mother had no control over her dreams" (p. 39). Cixous (1976) objectifies silence in women as resistance reflected through dreams and writes that "[m]uted throughout their history, they (women) have lived in dreams, in bodies (though muted), in silences, in aphonic revolts" (p. 886). Munni's unconquerable and insuperable dreams are also in utter revolt to her father's forewarnings. On her second visit to the fair with Kamal, they visit a woman, "a whore" who treats her own child and makes a doll with her own hands for her (p. 45). The doll with "the full-bosom" is burnt down into ashes when the family comes to know about the rendezvous (p. 46). The possible reason for the negative image of a dancing woman at the fair is that the women from red light areas were used for sex, dancing and singing in the colonial India (Brown, 2009). Saeed (2001) has worked on the women art performers and notes how these professional women working in theaters are culturally and socially associated with prostitution in Pakistan. She offers a different picture of these women and gives the example of Bali Jatti, a theatrical performer, who has never been a prostitute but still was "stigmatized" for the stereotypical image (p. xviii). Likewise, the family in the story visualizes the doll with its full bosom gifted by a 'prostitute' to the child as an artifact that reveals the lascivious intentions of its maker. However, Saeed's study dispels the impression of a woman performer at fair associated with a whore. The dancer's motherly feelings have been misinterpreted because of her stigmatized image. Eating eggs and taking tea is a "total taboo" for the girls of Munni's age in the house since, according to her aunt, the eggs

are rich source of energy and heat that accelerates puberty (p. 40). It is interesting to note that egg eating by a girl is associated with greed and licentiousness even in some African societies (Cassel, 1955, p. 27).

"Farewell to the Bride" by Khadija Mastoor is written in the backdrop of Pak-India partition, and the resultant mass movement, communal riots, bloodbath and ethnic cleansing on both side of the border. The male narrative voice in the story recalls the pain of a "fateful day" of riots when the rioters are struck by the soapy water running out of drain of an otherwise locked house (p. 47). Death in those days was experienced an omnipotent force that rated human life cheap and the human beings as insects crawling out of "this web of death" (p. 47). The narrator failed to reason with the growling mob that was ready to pounce upon the victim. They did not listen to the narrator's call for sanity and humanity because their own folks were being butchered across the border (p. 48). They finally found out a beautiful girl wailing and waiting for her husband to claim her as his bride (p. 49). The mob forcibly took her away and he failed to respond to her "silent appeal for help" (p. 50). Anguished and distressed at his inability to rescue her, he stayed in her room where he finds a letter that promises a reunion at every cost but the vengeance and fury claims her way before her lover could have arrived (p. 51). The historical and archival evidence supports that the most vulnerable victims in such communal attacks have been invariably women. Major (1995) observes that the communal outrage victimized chiefly the women. He explains that sometimes the death was awarded to women by their own male family members in an attempt to protect their honor threatened by the immanent "molestation, rape, mutilation, abduction, forcible conversion, marriage and death" by the men of rival community (p. 58). Khosla (1989) also records the statement of an observer who watched the abduction of young Muslim women by the armed Sikhs in the presence of military sepoys in the East Punjab when the caravan of Muslim families proceeded from Kapurthala to Jullunder. The observer affirms that "by the time the column arrived at Jullunder almost all the women and young girls had been kidnapped in this manner" (p. 289). Similarly, the abducted Hindu and Sikh women by the Muslims in the Western Punjab were never recovered (Brard, 2007, p. 132). Ghadially (1988) notes that patriarchy in northern India has used rape as a tool of violence to set scores with the rivals and terms rape as "power rape"— an empowering act for the patriarchy (p. 149). Major (1995), however, finds substantial evidence how common men tried to rescue women in danger at the risk of their life (p. 61). The massacre and abduction of women both in Indian and Pakistani part of Punjab is reflective of the state failure on either side of the border. The new dominions of Pakistan and India failed to protect their minorities.

Likewise, “Banishment” by Jamila Hashmi is the story of a Muslim girl who is abducted during the partition of Indian Subcontinent by a Hindu male named Gurpal who later on forcibly marries her. She lives a life of an exile in her erstwhile homeland India and is colonized in the postcolonial era. Whenever she is called *Bahu* (daughter-in-law) by the captive family, she finds abuse of this sacred word and her self. She recalls the terrible night when she fell into Gurpal’s hands, and he presented her proudly to his grandmother whose eyes inspected her thoroughly as if she were an animal brought home by her grandson (p. 53). She visualizes herself as *Seeta* who also had been through the ordeals of banishment (p. 54). Where the *Seetaji* of Hindu mythology had reunion with her husband *Ramchandra* after living in pains of exile, the Muslim girl is not rescued from the antagonist Gurpal by her *Bhai* (brother) from across the border unlike the protagonist of *Ramayana*, a great Hindu epic. She could leave her husband but not her daughter born out of forced marriage. Munni now has a nose ring in one of her nostrils (p. 55). Dar (1969) documents the costumes of India and Pakistan and explains the symbolic significance of wearing of nose-ring by a virgin. A maiden takes it off with loss of her virginity at the consummation of marriage (p. 161). Her daughter Munni stood in her way and she could not escape. She has no answer to her daughter’s complicated question about her uncle’s never visiting them even on auspicious events like Divali (p. 62). Her Ma (mother) accepts her fate like *Seeta* who submitted to the will of fate and lived with *Rawan*, the kidnapper and antagonist of the Hindu mythology (p. 67). She knows hopelessly that there is no homecoming in the history of forced marriages, converts, rapes and sexual violence done in the name of faith and God (p. 63). She was kidnapped on her own *“motherland”* (p. 64). The soldiers of the “other country” newly created Pakistan traced her to rescue but she is torn apart in choosing either her role as the beloved sister or as a mother (p. 65). Major (1995) states that the Pakistanis Central Recovery Officers claimed that they met with non-Muslims in India who refused to reclaim their taken away women on the excuse that they had been “defiled” (p. 66).

Altaf Fatima in “The Naked Hens” underscores the plight and burden of a working Pakistani woman both as an earning hand and a housewife (p. 75). Haeri (2002) describes the uneven competitive atmosphere between Pakistani men and professional Pakistani women since the women have to struggle on several fronts along with their professional commitments (p. xi). She later explains the “struggle” as “some kind of conflict with one’s family, husband, lineage, and various social institutions” (p. xxix). Fatima visualizes an ill-provided and impoverished woman as vulnerable to patriarchy as is a hen on a skewer ready to be roasted. The class consciousness intensified by the fashion

industry and designer fashion fabric has made dressing oneself up considerably difficult. The women in the story are roaming about like naked hens looking around to buy "costly fabrics" (p. 79). The image of "naked" hen refers to the vulnerability of women who are no better than "living corpses" if they do not have enough money to buy the "silky" clothes. The oxymoron "living corpses" explains how mechanical the life of a working woman is. She has to work hard to get the necessities of life. The "silken" clothes are for these creamy and soft bodies of "corpses" (p. 79). Fatima narrates the story of an unknown mother and daughter in the cloth market. The writer knowingly keeps them unnamed in the story since anonymity historically has been women's known tradition (Heilbrun, 1988, p. 12). Mother's empty purse in the cloth market makes her "persona non grata" (p. 81). The daughter's smile to the winking boy reminds the narrator of his purchasing power. He can buy her anything she could name in return for her nakedness (p. 82). Fatima sees through his wink and visualizes the girl's dress being stripped off her body (p. 83). Ditmore (2006) records the life and problems of street prostitutes in Pakistan who work "in exchange for goods" (p. 451). The writer compares the cushioned life of elitist women with the impoverished mother and daughter. Not knowing how to help them out, the narrator tries to persuade the folks to at least lower their gaze and not to stare at the explicit bodies that cannot afford to "drape" themselves (p. 83).

"To be or not to be" by Zahida Hina is the story of a political activist woman who proves to be a "Trojan Horse" for her friends for the doings of her husband who is an army man and quells a political movement launched against the oppressive regime. She is ignorant of the fact that his husband has played a key role in exposing the political activities of many of her friends who were later tortured to death by the regime (p. 113). Jalal (1991) has also studied the autocratic regime in Pakistan and finds evidence of state-sponsored oppression against women's public visibility and activities (p. 77). Unlike her brother, she failed to assess that an army man was a mismatch to her political and democratic ambitions. She knows only when she overhears her husband's friend pointing out incongruities in the personalities of husband and wife. Her imprisoned friends stand in contrast with the medal that the husband received for their incarceration (p. 112). Her friends are the true followers of Socrates who are ready to drink their "cup of poison" (p. 112). The state uses violence to dispense with *justice*. The rulers entitle themselves the status of God's caliphs to dispense justice the way that suits their interests (p. 114). Bhavnani and Barbara (1996) elucidate that women's resistance in politics or within communities has been taken as rebellion against the state, nationhood, and patriarchal structures and has been dealt with severity (p. x). The wife is now caught up in a situation where she is to

decide how to resist the oppressive troika of state, nationhood and patriarchy. Her husband's treachery makes her drink a "cup of poison" in order to stand up for justice and her comrades' basic fundamental rights.

Likewise, an old woman faces the same dilemma in another story, "Testimony" by Afzal Tauseef. She resolves to stand up against the oppressive regime when the men failed to. She rises up to protect the men of soil. The story describes the dystopian autocratic rule exemplified by the "dingy cells of the Old Fort," and "summary military courts" (p. 151). The victims face confiscation, stringent imprisonment, flogging and death sentence (p. 151). The "weak lonely woman" is forced by the regime to give a false testimony in return for her son's life and daughter's honor (p. 157). She carries forward her ancestor's legacy of defiance in the face of evil. She weighs her son's life and daughter's honor against the life of "very few lion-hearted men left," and resolves to save the honor of the land by speaking the truth (p. 156). She, finally, revolts against the Gestapo and its "hyena-faced men" when the male witnesses submit to the coercive measures (p. 159). After her triumphing over fear and giving the true testimony, she feels "born anew" (p. 161). She perpetuates her name by saving the sons of soil while the other male witnesses live a life-in-death after giving false testimony and sending "seven freedom fighters to the gallows" (p. 161). Hensman (2005) also acknowledges the women's strength and capability to stand up against authoritarian politics in contrast with their men who show weakness in similar circumstances (p. 66).

In "The Cow" by Firdous Haider, the woman narrator advocates a woman's right to her body and sexuality. She explains a woman's fecundity and compulsive desire to procreate by giving the example of a cow. She reminds the readers how a cow's bellowing is indicative of its "intense" longing for mating (p. 127). The cow with "an instinctive passion to create" breaks free when it wants to "conceive" (p. 127). Likewise, the narrator is first married off to the man not of her choice. Her infertile husband behaves like an acclaimed god because he cannot afford to be stigmatized and "degraded" as an impotent man in society (Ellis & Abarbanel, 2013). On her wedding night, "the mother of all nights," she realizes how the "moments that were to be created in its wombs were crucified" (p. 128). However, she refuses to succumb to this exploitation and would not kill "the woman inside" who like an opened-up shell wants a drop that embodies a pearl. In the story, the man refuses to "let go of the cow" since it would compromise his manliness and virility (p. 129). She refuses to live with the Platonic idea of love promoted through folklores like Shirin-Farhad in which Farhad cracks open the mountain and carves out a canal of milk from there to attest his love for the beloved Shirin. Nothing can

break down her intense desire to "create" (p. 129). She analogizes her mating desire and power of procreation with the estrous cycle of a cow that asks for the "revelation for the *drop*" (p. 129). She gets inseminated out of marital bond when she fails to live a destined life of celibacy and denial. Nasir (2009) documents Islamic point of view on the impotence of a spouse that gives a woman right to take divorce if her husband lacks the ability to consummate marriage (p. 142). However, the lack of awareness and social justice makes a woman vulnerable to such types of forced relationships.

Parveen Malik's "The Magic Flower" is the story of a school going girl Sakina whose mouth is "drawn to one side" since her babyhood when her mother gave her a grain of opium and left her asleep under a shady tree to harvest grain but the shade soon disappeared and the intense heat deformed her face (p. 162). Since then, Sakina faces body shaming in the society and is called "crooked flute" by her playmates (p. 163). The school helper Mai Nekan would narrate the wonder stories to the girls. Once Sakina asks Mai Nekan if someone who has the magic flower can transform her face as it happens in the stories but Mai evades the question (p. 164). One night, she goes to the graveyard to take the promised magic flower from a man but is raped by the smiling beasts. As Cixous (1976) encourages women to "bring women to writing," the writer of the story overrides guilt and conquers the shame associated with the rape victim (p. 875). Cixous also shares her difficulty in overpowering her fear to write women and states "I was ashamed. I was afraid, and I swallowed my shame and my fear" (p. 876). Sex education is a taboo in Pakistani society, and the girls are not mentally prepared against the potential sexual assault that is rarely punished in view of legal complications, flaws in judicial proceedings, faulty preservation of evidence, and inefficient medical system (Burney, 1999, p. 61).

Noor-ul-Huda Shah's "The Valley of Doom" is about a mother who refuses to abort her child in a war-torn land visualized as death ridden "hell" by the husband (p. 171). The husband forewarns her regarding the severity of life in that region. She would either go crazy or commit suicide (p. 172). She hates him for his pessimism and inability to protect the mother and the child. She has an optimistic view of life. She plans to counter the violence on the land by giving birth to the "flowering beauty" in her womb that would extinguish fire in the region (p. 174). She explores the possibility of peace in the birth of a child that is "wonder of life" which defies annihilation (p. 174). In this story, the visionary woman upholds the promise to peace, stability, regeneration and life. The man cannot understand her view on life and makes her parts her ways with him.

"Dilshada" by Zaitoon Bano is a story from Pushto vernacular that frames an insane looking woman Dilshad who sold her son Qamar Gul for one *anna* (sixteenth part of a rupee). She lived an unnoticeable life in the public since a woman's enormous experience of oppression and suppression keeps her in the "dark" (Cixous, 1976, p. 876). The repressed Dilshad spends her nights in unprotected streets trying to sleep on the wooden planks. She has to stay vigilant of her chastity against "some bastards" (180). Dilshad has been sold to her husband by her father worth fifteen hundred rupees but, as the ill luck would have it, the husband was allegedly killed by his step brothers. She gives birth to the orphan Qamar Gul at the time when the eldest brother enslaved her and married her "by force" (p. 181). Qamar Gul's life has been under threat over the division of family assets so she makes her way from Tirah to Peshawar where, finding no other way to protect him, she sells her son to an opulent lady for a false coin of *anna*. Later, she loses her son for good when that family shifts to Karachi.

In "The Poison of the Blue Rose" by Yasmin Marri, the narrator and Gulab bibi both could not marry the persons of their choice in traditional Pakistani society where women are mostly betrothed to men of families' choice. She finds an understanding of life towards the end of the story that the men and women doomed in arranged marriages are "poisoned roses." Though mythically a blue rose blossoms in a hundred-year time yet here in the society, "every moment blue roses flower" (p. 187). She has used the metaphor of "blue" rose for the sufferings, pangs and dismal life of a Pakistani woman in society. The women's submission to their parents' choice is understandable since a woman's attempt to marry by her choice in Pakistan results in violence and often causes the death of the couple even if the courts allow them to marry and live together (*State of human rights in Pakistan*, p. 209).

In "The Spell and the Ever-Changing Moon" by Rukhsana Ahmed, a woman named Nisa who visits "house of evil" where the blasphemous occult is practiced by Talat and advised to the wretched women with social problems and family pressures (pp. 200-201). Talat disguised as an occult practitioner with "two huge black snakes entwined round her body" takes money from the visitors and gives them hope in return (p. 201). She prescribes Nisa to give a drop of her own menstrual blood to her recalcitrant husband to drink. This magical blood would cast a spell on the drinker and enslave him (p. 204). She could not perform this sacrilegious rite and later on it was known that Talat was a fraud. In the story, her drunkard husband Hameed tortured her mentally and abused her physically in the name of conjugal rights. She loathes the household labor and child nursing in return for the "housekeeping allowance" (p. 206).

When she can no longer bear the domestic violence, she asserts her right to her body and refuses that to him. She is called a "wayward" woman since she is not allowed to do it on social and religious grounds. Her husband violates him in other violent ways to desecrate the "newly found veneration of her body" but Nisa feels quite empowered and triumphed (p. 208). She prefers the physical beatings and bruises to "humiliating sex" (p. 208). Cixous (1976) also informs women that their body is the center of power, "A woman without a body, dumb, blind, can't possibly be a good fighter. She is reduced to being the servant of the militant male, his shadow. We must kill the false woman who is preventing the live one from breathing" (p. 880). She listens to Cixous (1976) who reminds women of the fact that "your body is yours, take it" so she reclaims it from her husband (p. 876). Nisa becomes a fighter, revolts at the end of the story and goes back to her mother's house.

Conclusion

Most of the Pakistani women writers have braved the shame and stigma associated with writing their body experiences. They describe the sufferings of Pakistani women in the present short fiction and very few characters like Balochi woman overtly challenge the rooted patriarchal structures. By excavating the stories from the partition-time to the present day Pakistan, the women reiterate that they have been a victim of creative violence. By writing back to the taboos and silencing culture, they have reclaimed their right to their bodies. Their heightened consciousness to the violence, oppression, and repression inflicted on women by men in the present day Pakistan paves the way for the women from the marginalized strata of society to come together and resist the structural violence.

Notes

[1]As all the short stories cited in-text are from the same source—*Pakistani Literature: Special Issue Women's Writings* published by the Pakistan Academy of Letters Islamabad, and edited by Fakhar Zaman and Ifitkhar Arif, so only the page numbers are given wherever primary text is quoted in order to save the text from year-author laden citation.

References

Bhavnani, K., & Barbara, S. (2005). Series preface. In A. Haleh (Ed.), *Women and politics in the third world* (pp. x-xi) (2nd ed.) London: Routledge.

Brard, G. S. S. (2007). *East of Indus: My memories of old Punjab*. New Delhi: Hemkunt Publishers.

Brown, L. (2009). *The dancing girls of Lahore: Selling love and saving dreams in Pakistan's ancient pleasure district*. London: Harper Perennial.

Burney, S., & Human Rights Watch (Organization). (1999). *Crime or custom?: Violence against women in Pakistan*. New York: Human Rights Watch.

Cassel, J. (1955). A comprehensive health program among South African Zulus. In B. D. Paul (Ed.), *Health, culture, and community: Case studies of public reactions to health programs* (pp.15 – 41). New York, NY: Russell Sage Foundation.

Cixous, H. (1976). The laugh of the medusa. (K. Cohen & P. Cohen, Trans.). *Signs*, *1*(4), 875–893.

Dar, S. N. (1969). *Costumes of India and Pakistan: A historical and cultural study*. Bombay: D.B. Taraporevala Sons.

Ditmore, M.H. (2006). *Encyclopedia of prostitution and sex work*. Westport, Conn: Greenwood Press.

Ellis, A., & Abarbanel, A. (2013). *The encyclopaedia of sexual behavior: Volume 1*. Saint Louis: Elsevier Science.

Ghadially, R. (1988). *Women in Indian society: A reader.* Delhi: Sage Publications.

Haeri, S. (2002). *No shame for the sun: Lives of professional Pakistani women*. New York, NY: Syracuse University Press.

Heilbrun, C. G. (1988). *Writing a woman's life*. New York: Norton.

Hensman, R. (2005). The role of women in the resistance to political authoritarianism in Latin America and South Asia. In Haleh, A., (Ed.), *Women and politics in the third world* (pp. 50-75) (2nd ed.). London: Routledge.

Jalal, A. (1991). Convenience of subservience: Women and the state of Pakistan. In D. Kandiyoti (Ed.), *Women, Islam and the state* (pp. 77-114). Philadelphia, PA: Temple University Press.

Khosla, G. D. (1989). *Stern reckoning: A survey of the events leading up to and following the partition of India*. Delhi: Oxford University Press.

Ledger, W. L., & Clark, J. (2014). *Recent advances in obstetrics & gynaecology*. London: JP Medical Ltd.

Major, A. J. (1995). 'The chief sufferers': Abduction of women during the partition of the Punjab. *South Asia*, *XVIII*, 57-72.

Nasir, J. J. (2009). *The status of women under Islamic law and modern Islamic legislation*. Leiden: Brill.

Platt , S., & Salter , D. (1987). A comparative investigation of health workers' attitudes towards parasuicide. *Social Psychiatry, 22*, 202-208.

Saeed, F. (2001). *Taboo!: The hidden culture of a red light area.* Karachi: Oxford University Press.

Selden, R., Widdowson. P., & Brooker, P. (2005). *A reader's guide to contemporary literary theory*. London: Pearson Education Ltd.

State of human rights in Pakistan. (2006). Lahore: Human Rights Commission of Pakistan.

The progress of nations: The nations of the world ranked according to their achievements in fulfillment of child rights and progress for women : 1998. New York, NY: UNICEF.

The state of the world's children 2011, adolescence: An age of opportunity, United Nations children's fund. New York: UNICEF.

Thompson, K. (2002). *Emile Durkheim* (Rev. ed.). Chichester: E. Horwood.

Zaman, F., & Ifitkhar, A. (Eds.). (1994). *Pakistani literature: Special issue women's writings*. Islamabad: The Pakistan Academy of Letters.

Contrapuntal Reading of Rudyard Kipling's *The Jungle Book*: Theorizing the Raj through Narritivity

Jamil Asghar [1]
Muhammad Iqbal Butt [2]

Abstract

In this paper, the researchers make a contrapuntal reading of Kipling's *The Jungle Book* (1994) with reference to a narrativity of power which characterized the British colonial Raj in India. The purpose is to reground critical understanding of colonial literary discourses as a corrective to widespread apolitical readings of the imperial literary texts. Drawing on Edward Said's technique of contrapuntal reading, we contend that *The Jungle Book* is an imperial narrative couched in a beast fable with far-reaching subtexts, tropes, metaphors, and analogies which have been playing a cumulative (albeit unconscious) role in the intellectualization of the colonial archive. We also maintain that theorizing power and employing it in the narrativity of the colonial discourses have been foundational to the territorial as well as textual triumph of the Raj. Therefore, the act of reading a colonial text is presented here as an extremely challenging task which dialogically involves multiple socio-historical perspectives and calls on the reader to constantly battle a textual dialectics of power. Therefore, it is not for nothing that such imperial narratives coincided with the British colonialism as the territorialization of the Subcontinent had to be supplemented by its extensive archival textualization. The way the law of the jungle operates in the story has been (re)read as a metaphorical functioning of the British imperial officialdom in the Subcontinent—a beastly locale marked by exilic and surrealist features.

Keywords: *colonialism, Raj, contrapuntal reading, power*

I. Introduction

English novelist, poet, storywriter, Nobel laureate and a veritable troubadour of the Empire, Rudyard Kipling occupies a special place in the postcolonial studies. His writings consistently foreground three notions: strong patriotism, a strenuous ethics for his countrymen, and Britain's imperial obligation to "civilize" its colonies (Walsh, 2010). Generations of readers have read and relished Kipling's elegant prose and there is no dearth of either his admirer or detractors. Many have accused him of being an apologist for British colonialism and, to them, his infatuation with imperialism looks more like an echo of the Victorian past of Britain (Cain & Hopkin, 2015; David, 1995). In the present paper, the researchers have made a contrapuntal reading of his famous story collection *The Jungle*

Book (1894) and has brought out distinctly imperial persuasions of this work. It is not uncommon for literary works to be complicit with power or the more subtle hegemonic schemes at one time or the other (Firchow, 2015). The roots of imperialism in British culture as well as in Indian consciousness have largely been strengthened by literary and ideological narratives. From Jane Austen to W. B. Yeats and from Joseph Conrad to Kipling, the catalogue of the writers whose works had clear colonial and racist orientations is extremely long.

Kipling also played an extremely crucial role in embedding a colonially conceived cultural legacy in the Western view of the Orient. Examining a wide range of elements such as characters, plot, setting, theme, style and story, the researchers have shown how the imperial connotations and tendencies are rooted in the text of *The Jungle Book*. It is also interesting to note how the colonial imagination of the writer comes into play in the conceptualization of the characters and the narration of the story (Ahmad, 1994). Imperialism implicit in *The Jungle Book* makes this piece of literature one of those systemic discourses which, according to Edward Said, enabled Europe to "manage" the Orient not just militarily but also ideologically (1978).

The Jungle Book is a tale of a young boy named Mowgli, who is left by his parents in a jungle and is found by a pack of wolves. The pack raises Mowgli as one of the young members of their group but soon the Shere Khan — a ferocious man-eating tiger — comes to know of his existence in the jungle and forces him to leave his wolf family and return to the "man village." However, Mowgli's stay at the jungle remains very eventful, adventurous and hazardous before he returns to his village. The story ends with Mowgli's violent killing of Shere Khan and his settling in the village life for good. Primarily a children's work, *The Jungle Book* soon acquired the status of a classic.

II. What is Contrapuntal Reading?

The twentieth century literary critic and writer Edward Said presented significantly intriguing and ingenious notion of contrapuntal reading which the researcher has employed as his main tool in this paper. To him, by looking at a text contrapuntally, we take into account both the sides of the narratives and the text is simultaneously and dialogically judged by two perspectives—that of the colonizers and of the colonized (1993). The term has its origin in Western classical music and Said describes it etymologically:

> In the counterpoint of Western classical music, various themes play off one another, with only a provisional privilege being given to any particular one; yet in the

> resulting polyphony there is concert and order, an organized interplay that derives from the themes, not from a rigorous melodic or formal principle outside the work. *In the same way, I believe, we can read and interpret English novels*, for example, whose engagement with the West Indies or India, say, is shaped and perhaps even determined by the specific history of colonization, resistance, and finally native nationalism. At this point alternative or new narratives emerge and they become institutionalized or discursively stable entities. (1993, p. 51)

A contrapuntal reading, therefore, proposes that appreciating a colonial text is not a monolithic or even a coherent venture which can yield meanings at will. Every text is written and read by two intertwined perspectives: that of the writer and of the reader. This approach is not only helpful but also necessary not only in elucidating crucial discursive connections and points of disjuncture but also in detecting fault lines and narrative praxis in any work of fiction (Docker, 1992; Jameson, 2013; Nash, 2005). Interpreting contrapuntally is interpreting different perspectives simultaneously and seeing how the text interacts with itself as well as with the larger sociocultural framings without privileging any one side.

When viewed from this angle, contrapuntal reading appears to be an "awareness both of the metropolitan history that is narrated and of those other histories against which (and together with which) the dominating discourse acts" (Said, 1993, p. 51). Since what is not stated (or what is elided) in the text may be as important as what is stated, it is important to read with an understanding of small plot lines or even peripheral elements with an avowed purpose to find out how literary texts are deeply embedded in the matrices of imperial ideologies (Cuddon, 2012). For example, a contrapuntal reading will enable the reader to find out how, in *Jane Ayer,* St. John River's desire to visit India is implicated in the idea of a "civilizing" mission (Cuddon, 2012). Or how, in *Mansfield Park*, a colonial sugar plantation happens to be indispensable to the process of maintaining a particular lifestyle in Britain (Said, 1993).

Similarly, contrapuntally one may ask if *Mansfield Park* is about an estate possessed by the Bertrams whose wealth derives from sugar plantations in Antigua then why there is no reference to Antigua in the novel as such. The more so when we consider the fact that in a structural sense the narrative relies heavily on it since without their holdings in the colonies the Bertrams would not be so rich. Therefore, the point of this kind of reading is not just to appreciate the structural and the thematic

dependency but also to bring "the forgotten other" back into the narrative (Buchanan, 2010).

In this way, contrapuntal reading calls upon the reader to scrutinize how seemingly disparate experiences (i.e. playing off of various themes as mentioned above) inform one another to construct a more complex and and interactive textual praxis (Said, 2004). It holds the promise to overthrow the colonizing effect of any text which seeks to inscribe the reader's consciousness with imperial subtexts and even strategic *silences* (Hutchins, 2015). It also enables a counter voice that seeks to dilute and evnetually inflect the "melodic" movement of the dominant theme. This is how a reader can forge "a counterpoint to the long-accepted reading of a text and uncovers its colonial implicatoins" and debunk their ideological underpinings (Cuddon, 2012, p. 57).

The term Said has used to qualify this kind of reading is "strategy"—a word primarily hailing from militalry and war discourses. This characterization of contrapuntal reading is very significant in order to understand its purpose as well as opertion. 'Strategy' is from Greek *stratēgia* which means the "art of troop leader; office of general, command, generalship" (Pitts, 2005, p. 124) or a high level plan to achieve one or more goals under conditions of uncertainty (p. 167). For that reason, in order to meet its 'tactical' objectives, this reading technique seeks to historiricize the cultural texts by situating them back in time and space.

III. The Imperialism of *The Jungle Book*

As the Empire engaged in 'civilizing' the 'barbarians' of the conquered lands, the colonizers first sought to 'other' these people and, in this way, their racial and civilizational inferiority had to be foregrounded in the imperial literary archives. Almost every notable writer of the colonial period contributed to the construction and of these imperial literary narratives and among them chiefly included Jane Austen, Charles Dickens, George Eliot, Joseph Conrad, E. M. Forster, Talbot Mundy, Rudyard Kipling and William Thackeray. These literary discourses and imperial narratives, in fact, coincided with the advent and subsequent triumph of colonialism wherever it spread its tentacles. Similarly, the imperialism of *The Jungle Book* is also evidenced when we subject it to a contrapuntal reading. The characters, the plot, the theme and the setting, all have multiple imperialist orientations. In other words the imperialism evinced by the conduct of the characters is reinforced and complemented by the setting and vice versa. It is because of this formal and thematic interconnectedness that all the strands of imperialism tend to converge as the narrative of the story steadily moves on.

First and foremost we should discuss the characters and let us begin with the monkeys. The monkey-king aspires to be like Mowgli—a human being. He wants to get rid of his 'monkeying' and live a human life. This can be read as an earnest longing on the part of the disinherited and marginalized Indians to transform their lot and aspire for a better living. It can also be read as a desire to have access to the imperial privileges available to the colonizers only. To the monkey-king, human beings are superior as they can make use of fire—a unique human privilege which animals do not possess. Literally as well as metaphorically, fire stands for power and light to which only man has an exclusive claim:

> Man has fearsome powers of wisdom and fire over beasts. All beasts fear fire, which perhaps represents the Promethean gift of technology. With human wisdom comes human folly, both of which are characterized by excess over simple need. Man wants to know more than he needs to know, and this unnecessary desire can lead him to folly. (Mansfield, 2006, p. 104)

Moreover, it is widely acknowledged that fire is the supreme source of civilization. Without fire, there is no question of building a civilization. Therefore, the civilization signaled by the use of fire can be metaphorically interlinked with the *mission civilisatrice* of the colonizers. Hence the desire to use fire can be read as an urge to partake in the colonial civilizing mission.

The monkeys have no speech, no memory, no status, no decorum and no law (Colebatch, 2016). This can be read as the speechlessness of the subalterns and the absence of memory stands for a loss of continuity with the past—a temporal dislocation. Moreover, in the jungle following the 'Law' is the measure of one's dignity but here the 'Law' stands for British imperial law which the mutinous (monkeys) tend to trample upon. The monkeys kidnap Mowgli which can be paralleled to the kidnapping of the British officials and troops during the 1857 War of Independence by the Indians which the British historians dub as the Mutiny. In the words of Don Randall, "The story of Mowgli's ultimately victorious struggle against Shere Khan thus mirrors key features of Mutiny history and of the British reconstitution of that history, recapitulating a British 'triumph' in the midst of treachery and adversity" (1998, p. 18).

Additionally, when the monkeys kidnap Mowgli, the latter is taken as an agent of civilization who could rid the former of their uncouth ways and a wretched living. We learn from the story that the monkeys do not have any positive attributes and they are deemed in desperate need of

civilization. This is how Baloo the bear warns Mowgli about the subversive and outrageously thieving nature of monkeys:

> I have taught thee all the Law of the Jungle for all the peoples of the jungle—except the Monkey-Folk who live in the trees. They have no law. They are outcasts. They have no speech of their own, but use the stolen words which they overhear when they listen, and peep, and wait up above in the branches. (Kippling, 1920, p. 47)

The wretched account of the monkeys can also be read as an utter marginalization and wholesale stereotyping of the Indians who are considered to be unruly, loquacious, irrational, pretentions, and problematic. Not only that monkeys are not to be mixed up with, they are to be shunned at all cost. Another contrapuntal perspective warrants a slightly different mode of appreciation i.e., monkeys stand not just for Indians but for humans at large. In this way, the deleterious depiction of monkeys can also be read as a Swiftian satire on human race, particularly the colored races. Human stupidity is symbolized in the aimless gossiping of monkeys who think that as they live in the top of the trees; therefore, they have a more authentic view of things than other animals (Mansfield, 2006).

The next interesting character is Bagheera the Indian leopard who stands for the apologists of colonialism and his job is to intellectualize the imperial narrative and to dole out pieces of advice whenever needed. He plays the part of Mowgli's trusted friend and mentor. Clever, crafty, courageous and wild, Bagheera can be taken as the powerful native feudal lords who lent sustained support to the Raj. This parallel is further reinforced when we come to know that when Mowgli first arrives in the jungle, it is Bagheera who launches a campaign to convince the other animals to accept "the man cub"—making the mastery of an alien more palatable to his fellow animals. Just like the Indian feudal lords who turned out to be the footstools of the colonizers, Bagheera teaches Mowgli such important techniques as hunting for food, climbing the tree tops and locating the traps. Interestingly, he too warns Mowgli of socializing with the monkeys:

> Their way is not our way. They are without leaders. They have no remembrance. They boast and chatter and pretend that they are a great people about to do great affairs in the jungle, but the falling of a nut turns their minds to laughter and all is forgotten. We of the jungle have no dealings with them. We do not drink where the monkeys drink; we do not go where the monkeys go; we

> do not hunt where they hunt; we do not die where they die. Hast thou ever heard me speak of the Bandar-log till today? (Kipling, 1920, p. 123)

The Shere Khan also occupies an important place among the characters of the jungle and it is in his death that the violence of the story culminates. While going deep into the storyline, we realize that the implacable hatred evinced by the Shere Khan against Mowgli can have multiple layers of interpretations. Contrapuntally, it can be read as the hatred of the 'uncouth' and 'resentful' native Indians against their 'civilized' colonial masters. The Shere Khan hates mankind, its depravity, its ways and, above all, its much touted 'civilization'. This symbolizes the overall attitude of the Indians towards their colonial conquerors. His encounter with mankind is sudden, dramatic and fateful, just as the Indians' encounter with the British. The Shere Khan was previously the sole master of the jungle whose mastery is now threatened by Mowgli. Similarly, the Indians were the masters of India before it was occupied by the colonizers. All this turns the Shere Khan into a comparatively good villain and gives us at least some reason to sympathize with him.

There is yet another contrapuntal extrapolation which is indicated by the surname *Khan*—an honorific traditionally bestowed upon Muslim notables, leaders and warriors. The surname *Khan* is also used by Pashtuns. In this way, it is interesting find a parallel between the Shere Khan and the Muslim warriors and notables, especially of the Pashtun origin. Coincidently, in *Kim* also Kipling has employed a Pashtun character, namely Mehboob Ali. These ethnic references may not be willfully malicious (Ahmed, 1988) but in the larger framework of Empire all these representations acquire an added significance.

The wolves also have a crucial role to play in the storyline. As the colonizers were able to won the support of the local warlords and tribal heads, Mowgli is also able to won the support and protection of the wolves. They are strong, stubborn and swift, and it is largely in their character that the law of jungle is epitomized as Kipling puts it:

> Now this is the law of the jungle, as old and as true as the sky,
> And the wolf that shall keep it may prosper, but the wolf that shall break it must die.
> As the creeper that girdles the tree trunk, the law runneth forward and back;
> For the strength of the Pack is the Wolf, and the strength of the Wolf is the Pack. (1920, p. 193)

The *hathis* (elephants) symbolize a declining Empire long past its glory days. They are depicted marching through the trees and shrubs with a

motely regiment of elderly pachyderms that includes *hathi's* ailing wife and young son (Booth, 2011). The *hathi* brigade embodies discipline, neatness, patience, character-building and industriousness. It is also remarkable that Kipling wrote *The Jungle Book* as a plea for discipline during a particularly turbulent phase of imperialism. The *hathi* brigade is led by a Colonel *Hathi*, whose gallantry is proverbial and has been officially acknowledged. This is how he boasts of his bravery:

> Espirit de Corps. That's the way I earned my commission in the Majarajah's Fifth Pachyderm Brigade. Back in '88 it was. Or . . . or was it? . . . It was then I received the Victoria Cross for bravery above and beyond the call of duty. Ha ha! Those were the days. Discipline! Discipline was the thing! Builds character, and all that sort of thing, you know. (Kipling, 1920, p. 176)

Last but not least, Mowgli, the protagonist and a feral child, represents not only a human among the animals but he also stands for the British incursion into the Subcontinent. Mowgli possesses all the qualities of an efficient British functionary deployed in India. He is sharp, resolute and brave—he can scare the wild animals away just by staring into their eyes. Mowgli sits over the top of a hierarchy and all the animals obey his command. He fraternizes with the wild animals and, in time, builds fantastic rapport with them. The idea was that in order to be a successful colonizer, one has to be thoroughly acquainted with the ways of the natives. It is this idea which Mowgli's character upholds. Don Randall throws substantial light on this this aspect of Mowgli's character and role:

> Mowgli, by overcoming Shere Khan, stands in the place of the British imperial adventurer and restages the British consolidation of empire in India. This jungle-child, youthful and energetic yet duly schooled in the codes of the Law, is the alien liberator whose final victory signals the establishment of just rule in the place of an ostensibly corrupt and decrepit Mughal dynasty. As the rebel Sepoys of 1857 looked to Bahadur Shah for leadership, so, during a troubled period . . . restless young wolves rally around Shere Khan and turn against Mowgli. Just as the British, in 1858, put an end to the symbolic kingship of Bahadur Shah, so Mowgli puts an end to the lame tiger's pretensions to power. As the British, after 1858, articulated a new imperial order . . . so Mowgli uses the tiger's splendid skin to symbolize his accession to the role of Master of the Jungle. (1998, p. 18)

Strictly put, Mowgli inhabits two worlds (that of the jungle and of the humans) without actually belonging to either. He is a man-cub among the jungle animals and an uncouth creature among the villagers he later joins. The frivolous and boyish nature of Mowgli on the one hand and his higher calling to serve the Raj on the other hand drives a wedge in his personality. Therefore, it is not difficult to discern that Mowgli is a product of an imperial imagination with a massively stereotypical profiling: a 'subject' schooled in the manners of his 'masters' with an avowed duty to serve them. But the anarchist nature of Mowgli still comes out every now and then. He, at times, behaves like Rousseau's noble savage (Cranston, 1991) who refuses to conform to the norms of human society e.g., he does not have the slightest idea about the significance of the caste system in the Indian culture. His physical resemblance to monkeys further reinforces his image of a rowdy creature.

Lastly, Mowgli's ogling a village girl can be read as an evidence of the voyeurism of the prototypical white European male. It turns the European male into a subject and the Indian village girl into an object. This is how the objectification of the Orient is reinforced and the binary nature of the relations between the East and the West is re-centered.

So much about the contrapuntal discussion of the characters. Along with the role of the characters, the thematic mood of the story also plays a critical role in defining the imperial undercurrents of the narrative. Similarly, the thematically-grounded violence of *The Jungle Book* is also very foundational to its colonial scheme. The battle against the monkeys results in their mass killing and the Shere Khan also meets his tragic end in a tactically organized cattle stampede. The stormy fight between Baloo and the Shere Khan also depicts the violence of the story. Violence was a central policy of all the colonizers and they unrestrainedly applied it wherever they felt any real or perceived need for it. The British Empire was also not unknown for its quick resort to violence. This is evidenced by such bloody episodes as the Jallianwala Bagh massacre and Croke Park massacre (Kolsky, 2010). British imperial violence usually operated as a collective punishment (here evidenced by the indiscriminate killing of the monkeys).

Besides the thematically grounded violence of the story, the interplay of the characters and the setting is also very significant. The jungle can be seen as the efficient and elephantine British colonial machinery in India. With its locales which are not only exotic and exilic but also sensual and surrealist, the book reinforces the distance and otherness of the Orient. Notable characters, by and large, live in accordance with its 'law.' Bagheera the wolf, Kaa the snake, Baloo the bear, Chil the kite and the legendary Shere Khan, at one time or another, seem to behave like

typical Oriental tyrants whom the rest of the animal routinely obey but also have the right to 'depose,' at least in principle. The racial stereotyping of the storyline is also visible through its setting i.e., the jungle. The story is set in the Indian jungles which symbolize an exotic, timeless, wild primordiality —the jungles are ever green and are home to untamed animals and myriad mysteries.

IV. Theorizing Power and Narrativity of *the Jungle Book*

Theorizing power and employing it in the narrativity of imperial discourses has always been essential to the success of colonialism. This theorization of power is as much discursive as strategic i.e., as much textual as ideological. Arguably it is an offshoot of this discursive narrativity that a Pakistani, an Indian or an African scholar of English literature would read a text like *The Jungle Book* with an urgency and difference not usually felt in quite the same way by an American, or say, a French scholar. Kipling's India has an inevitability of its own. The writer presents an India which is fated to be governed by the colonial masters (Cain & Hopkins, 2016). In that land of inevitability, the building of an Empire itself is a noble calling and work of art to be undertaken by the suave European conquerors.

It is not for nothing that the native Indians are depicted as credulous, rash and juvenile. These natives inherits all the stereotypes attached to the Orient. In fact, in history, the texts like *The Jungle Book* prove to be the sine qua non of colonial mastery over the colonized in which the natives are destined to be portrayed in a specific light. In the 19th and the 20th centuries, the colonial literature made use of fiction as an archival repository of imperial tropes and subtexts. To read these narratives was to "read a fact of power" as Edward Said would term it (1978, p. 143). Therefore, it is not enough to get hold of the meta-textual intents of such narratives just by giving a pleasure reading to them. The most viable way to deal with the multilayered and much worked over narrativity of the colonial discourses is to have something more than mere textual understanding of these accounts.

Viewing from this perspective, the job of a reader appears to be to go well beyond the apparent world of fictional realities and tropes constructed during the heyday of the British Empire (Achebe, 1988). In fact, rarely in human history do we come across an Empire so deeply embedded in the dense layers of texts and pretexts all aimed at legitimating its ascendency and determining the terms of its conduct (Brown & Boussebaa, 2016). The British Empire was obviously no ordinary kingdom. Legions of administrators, functionaries, journalists and literary figures 'textualized' it partaking in its ideological and territorial expansionism. Hence what is required is a theorization of its narrativity

which calls on the readers to reach back a "cultural archive" and retrieve the crucial contextual considerations of a metropolitan history (Smith, 2011).

However, in spite of this symbiotic relation between literary works like *The Jungle Book* and the Empire, it is, obviously, not being implied here that such works 'produced' imperialism as such. Rather what is being maintained is that imperialism is unimaginable without such works as they provide it with a historico-cultural configuration. They are entwined with it at cultural, linguistic and semiotic levels. Such literary discourses tend to invoke the ideas of imperialism and relate it to the destiny of the colonized. This is not done in a linear or unproblematic way. Rather the narrativity is turned and twisted and is finally aligned with the contours of the imperial power structure at the heart of which operate the protagonists like Mowgli and Kurtz. Edward Said makes this point.

> In Kipling's India for example, where the natives and the Raj inhabit differently ordained spaces, and where, with his extraordinary genius Kipling devised Mowgli, a marvelous character whose youth and energy allow him to explore both spaces, crossing from one to the other with daring grace as if to confound the authority of colonial barrier. The barriers within social space exist in Conrad too, and in Haggard, in Loti, in Doyle, in Gide, Psichari, Malraux, Camus, and Orwell. (Said 1993, p. 78)

In the light of this assessment, it is pertinent to mention here that Said did not criticize imperialism in any simplistic way. What he is actually taking an issue with is the quasi-Hegelian triumphalism which terms Europe subject and its colonies object. This dichotomous and mutually exclusive relationship was textually reinforced by the narrative authority of the 19th century realist novel. This brings to mind the notion of a colonially condescending attitude in which "spatial differentiation is always moralized and the power to narrate is an imperial prerogative" (Said, 1993, p. 45).

All of these aspects, one way or the other, touch on the theme of imperialism by reinstating such questions as culture, representation and racism. Moreover, the British imperialism in India took time in striking its roots. It advanced incrementally and, with every push, it not only took a chunk of land but also added a discursive layer to its imperial literary archive. In the long run this lead to a mighty transition and all this is manifested by the inversion of power relations between the Shere Khan and Mowgli. The Shere Khan has the upper hand initially but in the end it is Mowgli who prevails upon him and eliminate him. This transition is also a

befitting example of 'civilization' eventually taking over 'wilderness.' This is how the discursive, meta-literary and ideological workings of the colonial subtexts can be detected in *The Jungle Book*.

V. Law of the Jungle and Spenserian Social Darwinism: A Narrativity of Power

The *Oxford English Dictionary* defines Law of the Jungle as "the code of survival in jungle life, now usually with reference to the superiority of brute force or self-interest in the struggle for survival" (Law of the Jungle, 1989). The phrase, as has been hinted above, was used by Kipling to describe the obligations and behavior of a wolf in a pack. So what is the law of the jungle in *The Jungle Book*? It implies a code of conduct for those who discard human law in favor of the edict *might makes right*.

This law of jungle is meant for animals, not for humans. Similarly, the colonized were considered by their masters as less than human. They were represented as exotic beings with an inherent cultural and civilizational inferiority (Marriott, 2010). The real strength of this law is not moral but pragmatic as it holds sway in condition harder than the Hobbesian state of nature—the jungle houses predators who would rather immediately devour what they kill. Thus in order to live, they have to kill. It is in contrast to the Hobbesian state of nature in which men can live in peace if they agree to form a government, at least in principle (Mansfield, 2006).

Furthermore, in the world of beasts, Mowgli himself is presented by Kipling as the law incarnate—a law by which a balance is maintained between different species through a ceaseless struggle which can be read as an assiduous labor to buttress the foundations of the Raj. This struggle can also be seen as a truce-less war between the Whiteman and the beastly Indians. Contrapuntally, we may ask the question whether this war must ever be condemned as evil. More specifically when it is the only mode available to govern the unruly, then how it can be condemned at all. This leads us to the conclusion that in the quasi utilitarian and Darwinian sense the only viable code for the jungle is the one premised upon brute force and intimidation—an intimidation which is signified by fire (See, Hodge, 2008).

In the same way, the law accords a higher social status to those who are fitter and more ferocious. Animals which hunt like wolves and snakes are admired while those that scavenge like hyenas and jackals are looked down upon. And lastly those that are prey like deer hardly count at all as their featuring in the narrative is the minimalist. With such a monolithic orientation, the law of the jungle is deemed superior to man's law because it prescribes simple and immediate penalties that settle

scores then and there without much nagging. The law also operates to effect what we may call a *species-transmogrification* evidenced by the bizarre neologism "man-cub" itself and it is interesting to note that "Mowgli's species remains foregrounded, with the animalism remaining more a performance than a replacement" (Ratelle, 2014, p. 47). Moreover, each species is endowed with special characteristics and the success and merit of the individual is inextricably associated with the success and the merit of the species: "For the strength of the pack is the Wolf, and the strength of the Wolf is the Pack" runs the adage (Singh, 2004, p. 171).

The law of jungle has a clear imprint of Spenserian social Darwinism as the whole premise of the story is a struggle for survival marked by the superiority, strength and invincibility of the imperial power. The social Darwinism prevalent in the jungle does not admit of communal equality and the wild society remains rigidly hierarchical and authoritarian. At a time when *The Jungle Book* was being written, the supremacy of the white race was more than a mere claim (Loomba, 2015). This supremacy was being paraded as a scientific fact—a fact lent all the more credibility by the European colonial and cultural triumphs.

Throughout the book, the law painstakingly maintains a distinction between the white men and the rest of the species. For instance, Rikki the mongoose is instructed as to what he should do if he ever encounters white men (Kipling, 1920). Similarly, a link between ability and authority is created when Purun Bhagat, a Buddha-like hermit, deliberates that "if any one wished to get on in the world he must stand well with the English, and imitate all that the English believed to be good" (p. 56). In the final analysis, Bhagat's counsel boils down to this:

> You can work it out by Fractions or by simple Rule of Three,
> But the way of Tweedle-dum is not the way of Tweedle-dee.
> You can twist it, you can turn it, you can plait it till you drop,
> But the way of Pilly Winky's not the way of Winkie Pop! (p. 177).

There is yet another corollary of this law i.e., it bureaucratizes Nature, or alternatively, it reinvents Nature as a bureaucratic order. In any case, this elaborate bureaucratic officialdom of jungle can be read as a signifier for the vast imperial machinery with built-in notions of efficiency and obedience. This imperial bureaucracy governs all the communal praxis and is marked by a high degree of specialization in which each species has pre-assigned roles and duties (Bivona, 1998) and any amount of transgression is not just a crime but also a sin.

We also notice that this law is more interested in 'group cohesion' than in individualism and if any violation takes place, the option of sanctioning is always at hand—"The Wolf that shall keep it may prosper,

but the Wolf that shall break it must die" (Kipling, 1920, p. 158). Besides, where this ledger of stated laws ends, Kipling proposes Darwinian-Hobbesian tactics:

> Because of his age and his cussing, because of his gripe and his paw,
> In all that the Law leaveth open, the word of the Head Wolf is Law (Kipling, 1920, p. 199).

Finally every now and then it is not uncommon for the reader to come across such urbane notions of the Victorian era such as cleanliness, prudish conduct, sufficiency of sleep, self-defense, prevention of needless conflict, construction of safe shelter, avoidance of waste, prevention of retribution, etc. All these notions are parts of this law.

VI. Conclusion

In this study, the researchers aim at showing the colonial subtexts and tropes in the storyline of *The Jungle Book* in which the master-narratives and the slave-narratives run in a parallel and dialogic way. The story has clear patterns, representations and themes which can be correlated with the broader contours of the Raj and the meta-narratives of Empire. A contrapuntal reading of *The Jungle Book* considerably brings such themes and representations to the fore. From the wilderness of the jungle to its law of the fittest and from the elephant's scrupulous regard for discipline to the monkey's anarchist conduct, everything has an extremely nuanced relation with the colonial discursive praxis in India. The researchers have also theorized the narrativity of power which throughout the book holds sway over the imagination of the reader. The most characteristic expression of this narrativity is Kipling's conviction that to govern a textualized and territorialized continent effectively is to be between two realms: the realm of beasts and the realm of men. Any effort to bridge the gap between these two realms is fore-doomed and this imperial conviction is evidenced by the eventual killing of the Shere Khan and the return of Mowgli to his village for good.

It has also been seen that the *discursive power* to narrate, or to obstruct other *narratives* from emerging has been at the root of the prodigious power of the Empire. Imperialism comes from the Latin word *imperium*, meaning to command and this command, more than any form of physical coercion, is backed by a benign *discursive* persuasion enshrined in the canonical literary works. This patently discursive orientation turns imperialism into Gramscian *hegemony* which proclaims that the imperial dominance ultimately rests upon a "consented" coercion which is achieved by a myriad literary narratives and cultural discourses—*The Jungle Book* just being one of them. In the words of Iqbal, the legendary Urdu poet:

دورِ حاضر ہے حقیقت میں وہی عہدِ قدیم
اہلِ سجادہ ہیں یا اہلِ سیاست ہیں امام
اس میں پیری کی کرامت ہے نہ میری کا ہے زور
سینکڑوں صدیوں سے خوگر ہیں غلامی کے عوام!
خواجگی میں کوئی مشکل نہیں رہتی باقی
پختہ ہو جاتے ہیں جب خوئے غلامی میں غلام!

The English translation of the lines is as follows:

The present age is really the same old age:
It is either the men of prayer or the politicians who are in charge.
Neither the miracles of those men of prayer
Nor the power of government is the reason for it –
For centuries the people have been used to slavery.
There is no difficulty about being a master
When the people are entrenched deep in slavery (Mir, 1990, p. 99).

References

Achebe, C. (1988). *Hopes and impediments*. London: Doubleday.

Ahmad, A. (1994). *In theory: Classes, nations, literatures*. London: Verso.

Ahmed, A. S. (2002). *Discovering Islam: Making sense of Muslim history and society*. Routledge.

Ashcroft, B., & Ahluwalia. P. (1999). *Edward Said,* London: Routledge.

Bivona, D. (1998). *British imperial literature, 1870-1940: Writing and the administration of empire*. Cambridge: Cambridge University Press.

Booth, H. J. (Ed.). (2011). *The Cambridge companion to Rudyard Kipling*. Cambridge: Cambridge University Press.

Boussebaa, M., & Brown, A. D. (2016). Englishization, identity regulation and imperialism. *Organization Studies*, *38*(1), 7-29. Buchanan, I. (2010). *A dictionary of critical theory*. OUP Oxford.

Cain, P. J., & Hopkins, A. G. (2016). *British imperialism: 1688-2015*. Routledge.

Chandra, S. (2014). *The oppressive present: Literature and social consciousness in colonial India*. New Delhi: Routledge.

Colebatch, H. G. (2016). Political history: The Labor split spillover. *News Weekly*, (2969), 17.

Codell, J. F., & Dianne, S. M. (1998). *Orientalism transposed the impact of the colonies on British culture*. Hants, UK: Ashgate, 1998.

Cranston, M. (1991). *The noble savage: Jean-Jacques Rousseau, 1754-1762*. University of Chicago Press.

Cuddon, J. A. (2012). *Dictionary of literary terms and literary theory*. John Wiley & Sons.

David, D. (1995). *Rule Britannia: Women, empire, and Victorian writing*. Cornell University Press.

Docker, J. (1992). *Dilemmas of identity: The desire for the other in colonial and post-colonial cultural history*. London: Institute of Commonwealth Studies.

Dube, M. W. (2000). *Postcolonial feminist interpretation of the Bible*. Chalice Press: Danvers.

Firchow, P. E. (2015). *Envisioning Africa: Racism and imperialism in Conrad's Heart of Darkness*. University Press of Kentucky.

Harasym, S. (1990). *The postcolonial critic: Interviews, strategies, dialogues: Gayatri Chkravorty Spivak*. New York: Routledge.

Hodge, C. C. (Ed.). (2008). *Encyclopedia of the age of imperialism, 1800-1914*. Westport, CT: Greenwood Publishing Group.

Loomba, A. (2015). *Colonialism/postcolonialism*. New York: Routledge.

Mansfield, H. C. (2006). *Manliness*. Yale University Press.

Mir, M. (1992). *Tulip in the desert*. Lahore: Iqbal Academy.

Hutchins, F. G. (2015). *The illusion of permanence: British imperialism in India*. Princeton, NJ: Princeton University Press.

Jameson, F. (2013). *The political unconscious: Narrative as a socially symbolic act*. New York, NY: Routledge.

Kipling, R. (1920). *The jungle book*. New York: The Century Co.

Kolsky, E. (2010). *Colonial justice in British India* (p. 2). Cambridge: Cambridge University Press.

Law of the Jungle. (1989). *Oxford English dictionary* (2nd ed.). Retrieved from http://oed.com/

Mallett, P. (2003). *Rudyard Kipling: A literary life Basingstoke*. London: Palgrave Macmillan.

Marriott, J. (2010). *The other empire: Metropolis, India and progress in the colonial imagination*. Manchester: Manchester University Press.

Muthu, S. (2003). *Enlightenment against empire*. Princeton, NJ: Princeton University Press.

Nash, C. (Ed.). (2005). *Narrative in culture: The uses of storytelling in the sciences, philosophy and literature*. New York, NY: Routledge.

Pitts, J. (2005). *A turn to empire: The rise of imperial liberalism in Britain and France*. Princeton and Oxford: Princeton University Press.

Randall, D. (1998). Post-mutiny allegories of empire in Rudyard Kipling's Jungle Books. *Texas Studies in Literature and Language*, *40*(1), 97-120.

Ratelle, A. (2014). *Animality and children's literature and film*. New York, NY: Palgrave.

Said, E. W. (1978). *Orientalism*. New York: Pantheon.

Said, E. W. (1978). *Orientalism: Western conceptions of the Orient*. London: Penguin.

Said, E. W. (1993). *Culture and imperialism.* London: Chatto & Windus.

Said, E. W. (2004). *Interviews with Edward W. Said*. Jackson, MS: Press of Mississippi.

Singh, R. B. (2004). *Goodly is our heritage: Children's literature, empire, and the certitude of character*. Lanham, MD: Scarecrow Press.

Smith, M. (2011). *Empire in British girls' literature and culture: Imperial girls, 1880-1915*. UK: Palgrave Macmillan.

Walsh, S. (2010). *Kipling's children's literature: Language, identity, and constructions of childhood*. Farnham: Ashgate.

Young, R. (2000). *Postcolonialism: An historical introduction*. Oxford: Blackwell.

Politics of Resistance: Construction of Matriarchal Agency via Linguistic Chromatism in the Novel *The Slave Girl*

Salma Qayyum

Abstract

This article uncovers the implicit linguistic techniques through which a female author constructs her multiple social identities. Language seems to be the sole raison d'être as it aids her in establishing different identities as a colonized, African black female. Emecheta mixes African words within the English text and hence creates linguistic chromatism which strips the English language off its identity and hybridizes it. She proves the 'feebleness' of the white as compared to the black by highlighting the overshadowing character of the latter. Colonization appears to be a two-way process as it affects both the colonized and colonizer. The majority of the English words in the text of the novel do not mean dominance of the English language. Similarly, fewer African words in the text do not imply a weaker status of the African language. Grammatically speaking, most of the English words have been placed in the predicate position of the sentence and almost all African words have been made the subject of the sentence. Thus, symbolic dominance and control have been given to the African. The author uses language as an effective tool to fight her battle with the mighty colonizer and for establishing African as a powerful language. She dismantles the Eurocentric concept of power and projects an Afrocentric view instead. She moves the Center towards the periphery and disrupts the established patriarchy by first weakening the colonizer's position in the conventional linguistic hierarchy and then finishes it off by empowering her mother tongue and establishing matriarchy as a new order. She gives structural control to her mother tongue by creating a non-traditional African/English binary and hence shakes the center.

Keywords: *Social Identity Theory, chromatism, matriarchy*

Introduction

The lust for power and to gain, maintain and perpetuate control have existed throughout human history. Strong nations in the world have always strived to exert dominance over the weaker ones causing issues of race, gender, religion, culture, and nationality. The weak races of the colonized are denied access to material resources held by the colonizers with the exception of language. It is the only material object possessed by the colonizers to which the colonized also have access and on which they can even exert control and by playing with it, those on the *periphery* can register their resistance to the *center*.

This article studies the language play in the novel *The Slave Girl* by an Afro-Nigerian writer Buchi Emecheta and it explores how a colonized, black female "writes back" to the center (a phrase by Ashcroft, Griffiths & Tiffin, 1993, p. 33) in her language. Through a unique way of linguistic appropriation, Emecheta deals with the issues of nationalism, race, gender and voice.

The novel is set in the late 19th and early 20th century Nigeria, a time when the British colonizers were trying to subjugate the locals. *The Slave Girl* is the story of a Nigerian girl Ogbenje Ojebeta who is sold at an age of seven by her elder brother soon after the death of her parents. She was a very dear child to her parents, their only surviving daughter after two sons. Her mother had lost almost ten children after her brothers; her exploitation at the hands of her own brother has symbolic connotations. She represents Nigeria made a hostage by its own people. Through the character of Ojebeta, Emecheta establishes nationalism.

Any description about nationalism is a "gendered discourse" as almost all writers represent 'nation' and the concept of 'motherland' as a female (McLeod, 2007). Thus, the patriotic feelings of the readers are stirred up through the character of Ojebeta. A female's exploitation symbolizes the mother's exploitation and thus, indirectly they are provoked to rescue their homeland. Emecheta catches the attention of her readers by presenting the protagonist of the story as a female whose identity as an African female is at stake.

Language use is significant as it helps establish one his/her identity in terms of nationality, gender and race. It also aids one *voice* his/her opinion. Thus, an ability to have *agency* to exert control over it is extremely important. Through the concept of agency over language use, the contested issues of nationalism, gender, race and voice have been explored in the novel The Slave Girl.

Emecheta creates *binaries* of various kinds for presenting contrasting ideas, for example, she presents the language of the colonizers as male, omnipotent and all controlling, since it is dominant and occupies much of the space in the text. As a contrast, she presents her mother tongue Nigerianas a female. It appears scantily and in a visibly dominated position.

Literature Review

One of the most influential names for explaining language during the 19th and the 20th centuries is Ferdinand de Saussure. He discussed language through concepts such as structuralism, sign, signifier and signified. He was influenced by the scientific *empiricism* and objectivity of his time. He explains language use as a willful act done *actively* by the

speaker but language itself as ability acquired in utter *passivity* (Bally & Sechehaye, 1915, p. 14). Thus, Saussure finds partial human agency in terms of language use. Through his terms *sign, signifier* and *signified*, he describes a linguistic *sign* to be a unified *whole*, a combination of a linguistic label (the signifier) and an idea (the signified). Saussure also uses the term *semiology* as an equivalent of linguistics (Trask, 2004, p. 270).

Saussure's idea of semiology is often compared and contrasted with Roman Jakobson's (Trask, 2004) idea of *semiotics*. The difference between the two is that Jakobson's concept of a sign is much broader because where Saussure confines the idea by treating it only as a linguistic entity, Jakobson accommodates both the linguistic as well as the non-linguistic signs in his discussions. Human communication comprises both linguistic and non-linguistic signs. So, Jakobson's concept of semiotics is much more comprehensive and accommodating for discussing human communication. Jakobson believes that linguistic communication is more rigid as most of the time, it is a matter of copying the linguistic traditions but the non-linguistic communication is flexible as humans can exert control over it. Through such an explanation, it can be said that Jakobson views human agency more over language use as compared to Saussure.

Roland Barthes further improvises the concept of a linguistic sign (Hawkes, 1977, p. 13) by talking about the *plastic* meanings of words which means that words do not have a definite meaning (Barthes, 1982, p. 68). By contributing the terms *denotation* and *connotation*, he introduces flexibility in the concept (Barthes, 1986, p. 89). According to him, the connotational use of language allows humans mold language according to their communicative intent and this means human agency over language use.

Michel Halliday is also among those linguists who view human agency in terms of language use. He discusses the *functional* use of language along with its *formal* aspects through his idea of *Systemic Functional Linguistics* (Halliday, 1994, p. 54). By the word "systemic," he means the broad system of language consisting of its rules and regulations whereas by the phrase "functional linguistics" he means an understanding about correct language use in different social contexts (Halliday, 2004, p. 180 &185).

Bakhtin (Burke, Crowley & Girvin, 2001, p. 270) also talks about human agency over language use through his theory on language. He was a Marxist and desired change through language. He starts with the concept of *utterance* which is generally viewed as a communication between at least two people. Through his concept of an utterance, Bakhtin gives the idea of dialog. He opposes the Western tradition of the Formalists which

favors uniformity and monologism. Bakhtin talks about subjectivity, diversity and creativity. Bakhtin's view of language is very dynamic and democratic as all participants get an equal share in the communicative process (Burke, Crowley & Girvin, 2001, p. 278).

To Bakhtin, every social moment in history has a right to be valued and "carnival" is the celebration of common, popular festivities. This idea of carnival is to break away from the suppressing, dominating and controlling culture which he calls the "official culture." As opposed to it, the popular culture of the rustic people is full of vibrancy and vitality. Bakhtin calls it the "unofficial culture" (Burke, Crowley & Girvin, 2001, p. 270).

The official culture as well as the language of the dominant and the domineering has a converging, fixing influence which tends to push towards a fixed center. Contrarily, the unofficial culture of the commoners and the dominated has a diverging, liberating effect and it acts as a centrifugal force. It generates heterogeneity. This heterogeneous force is central for multiplicity of dialects and for generating heteroglossia. If a society allows multiplicity of dialects, it is more tolerant than the one which imposes just one language. Thus, heteroglossia means change.

Through his concepts of multiaccentuality, polyphony (multiplicity of voices), heteroglossia and carnival (Burke, Crowley & Girvin, 2001, pp. 270-279), Bakhtin initiates the idea of human agency over language use and eventually independence, liberty and the right of decision making, as an ability to decide what to say and how to say it ultimately liberates one from the linguistic, communicative chains and might motivate to strive for physical independence.

Bakhtin developed his linguistic theory in the oppressive reign of Joseph Stalin in 1920s. Russia at that time was under the autocratic and dictatorial control. Bakhtin fought back that cultural and social injustice in a peaceful symbolic way through his theory of language. Just like him, Emecheta also fights back with the mighty colonizers a linguistic, peaceful but convincing battle.

In philosophy as well, there have been explanations on the issue of human agency over language use. Lacan's discussions (Chiesa, 2007) of language development and language use explain the issue of human agency in a philosophical way. His ideas are based on concepts coming from varied sources such as de Saussure, Jakobson, Freud, algebra and topology yet he modifies and transforms most of the basic ideas. Lacan focuses on the male language user and uses the term *subject* for him. The subject, as Lacan describes it is a product or an effect of language. This subject is born the moment a child is named (Pluth, 2007, p. 2). It is the

language that gives identity to him and so, has a patronizing controlling effect. An entry into the symbolic realm of language is a "forced choice" (Lacan's phrase as cited in Zizek, 2000, p. 19), as no one is born in a particular linguistic community by choice. Moreover, every language user gets exposed only to one or a limited number of *dialects* which are variants of the one standard form. Thus, no subject is ever exposed to the *whole* language. He remains incomplete. That is why, Lacan uses the terms "split," *barred* or the "divided subject" for the human language user (Fink, 1995, p. 45).

Sometimes, a person switches from one dialect to another due to the situational demands and this means that one person can have many linguistic selves or identities. Thus, the *subject* is not a stable or complete entity (Homer, 2005, p. 74) and so is his ability to use language. It is always partial and incomplete. Due to diversity in the language forms (due to numerous dialects and accents) it is never possible for one person to master the whole language. He can have access to only a *part* of this *whole*. All the variants and dialects are derived from this one whole, standard form which is omnipotent and patriarchal.

Just like Freud, Lacan draws solely on "male" terms for discussing language, for example, he names the linguistic rules of a language as "the Law of the Father" or "the Father" (Chiesa, 2007). He describes the process of language use to be "castration" as it is based on *selections, substitution* and personal decision making or a reduction and modification of the standard, complete language. He also calls every individual language user to be *castrated* and *barred* as no language use can ever describe him completely and also because no one can ever master a language in its entirety. Seen this way, no language user is complete and thus, agency or control over language use is an illusion because it is the language that controls and is omnipotent not the subject or the language user.

Zizek agrees with Lacan as he defines the subject as "absolute negativity" (Zizek, 2000, p. 34). To him, an act of becoming a subject means becoming a *part* of the *whole* linguistic community. In a linguistic community, it is always the whole that gives identity to the part no matter what qualities the part has. This means a continuous negation of the self. Thus, the human subject always remains incomplete and so is the ability to exert control over language. Badiou (Pluth, 2007, p. 116), also describes human subject as a "destructive consistency," something whose identity is not stable and keeps on changing because of the changed use of language. Thus, he agrees with Lacan and Zizek. So, through the philosophical discussions, the human subject appears to be weak and transitory and his agency over language use seems even weaker.

This article studies how a black female plays with language which is “a man-made thing” (Dale Spender’s phrase as cited in Burke, Crowley & Girvin, 2001, p. 139) and celebrates her nationalism, gender and race in a subtle way. Agency or control over language use is the key concept for exploring all these issues. Considering Lacanian terminology and the explanation of the subject, every language user is “castrated” or incomplete (Chiesa, 2007) and when it comes to women, it becomes even more feeble. Considering a black, colonized female’s language agency, the protagonist seems to be “doubly colonized” in Petersen and Rutherford’s terms (as cited in McLeod, 2007, p. 175), yet Emecheta proves such ideas to be nothing more than a façade.

Theoretical Framework

In this article, the issue of nationalism has been explored by incorporating the tenets of the Social Identity Theory proposed by Henri Tajfel and Turner (1979). Likewise, the issues of gender and race have been studied by using the analytical lens proposed by Lacan through his theory of Psychoanalysis, while the issue of voice has been explored by involving Bakhtin’s ideas on language. The theoretical framework thus devised (by intertwining Lacan’s and Bakhtin’s ideas on languages and the Social Identity Theory) was used to uncover the linguistic techniques that were applied by Emecheta to present the problems of identity in terms of gender, race, language and voice. The concepts in these theories such as binary oppositions (from Social Identity Theory), castration, Law of the Father, Father and Symbolic Other (from Lacan’s theory), official language, polyphony heteroglossia and dialogism (from Bakhtin’s theory) were used in analyzing the data.

The Social Identity Theory

The Social Identity Theory views a person to be a combination of several selves, each displaying membership to a particular social group. Different social contexts orient an individual to think, feel and act differently (Turner et. al, 1987). So, the feeling of group membership shapes and determines the patterns of thinking and behaving. It also causes social categorization or *binary pairs*. Thus, the world is viewed as *us* versus *them*. This can even orient a person to exaggerate the similarities within the in-group category and also an exaggeration of the differences between the out-group category resulting in *stereotyping* the qualities of us as well as them categories. This can be done to emphasize a person’s social identity due to nationality, race and gender (Meyerhoff, 2007). In the novel under study, the protagonist confronts all types of social identity issues. That is why the tenets of the Social Identity Theory have been incorporated in this study.

Methodology

Content analysis has been used to uncover the techniques employed by Buchi Emecheta for recording her resistance. The written text of her novel *The Slave Girl* has been analyzed. Analysis has been done manually and computer-assisted methods have been avoided, as they give control to the computer by putting it in the *Center* and pushing the researcher on the *periphery*, creating binaries. Through this article, the researcher emphasizes the concepts of freedom and equality. That is why she chose to do the analyses manually. The researcher has focused on the most recurrent features of the text to understand the ideology and the politics of resistance behind the novel. She has paid attention to both the linguistic as well as non-linguistic aspects of the novel giving the analysis a semiotic twist.

The linguistic content of the novel has been analyzed for interpreting the meanings hidden or latent in the text. Thus, the sounds, words, sentences, etc., have been treated as the linguistic or *manifest content* whereas the interpretation has been used as the non-linguistic or *non-manifest content* of the novel. The African words have been tabulated after categorizing them as names of people (Table I), names of places (Table II), concrete nouns (Table III), abstract nouns (Table IV), titles/professions (Table V), tribes/communities/members of a community (Table VI) and greetings/expressions (Table VII). The tables appear in the section below. The second column in each table, shows the total number of times the same word was used:

Data Presentation & Analysis

Table I: Names of People

Names of People	**Frequency**
Owezim (a male name)	11
Okolie (a male name)	49
Okwuekwu (a male name)	15
Umeadi (a female name)	11
Oda (name of a person)	5
Ukwabegwu (a male name)	11
Ogbenje (a female name)	18
Uzo (a name meaning: born on the way)	1
Nwa (a name meaning: born on the way)	1

Ojebeta (a female name)	88
Ozubu (a female name)	3
Nkadi (a female name)	1
Nwadei (a male name)	1
Nwosisi (a male name)	2
Uteh (a female name)	30
Eze (a male name)	17
Olopo (a female name)	1
Ma Palgada (a female name)	53
Pa Palgada (a male name)	23
Chiago (a female name)	45
Nwayinuzo (a female name)	14
Amanna (a female name)	25
Ma Mee (a female name)	9
Maduka (a male name)	1
Ugbo Ukwu (a male name)	2
Ijeoma (a female name)	16
Kiriford (a male name, a wrong pronunciation of “Clifford”)	1
Jienuaka (a male name)	11
Nwoba (a male name)	1
Emekuku (a male name)	1
Okeke (a female name)	2
Kilisi (a female name, a wrong pronunciation of “Christy”)	1
Ngbeke (a female name meaning: born on Eke Day)	1
Ifenkili (a female name)	4
Okonji (a male name)	2
Onyeaboh (a male name)	3
Mbeke (a female name)	1
Akenzua (a male name)	1

Table II: Names of Places

Names of Places	**Frequency**
Oboshi (name of a river meaning: river goddess)	5
Ibuza (name of a town)	59
Ogwashi-Ukwu (name of a place)	1
Umuigsagba (name of a village)	4
Eke (name of a market)	10
Ezuku (name of a place)	1
Idu (name of a place)	1
Umuodafe (name of a place)	7
Isele (name of a place, wrong pronunciation of “Isle”)	1
Azagba (name of an isle)	1
Ogbeogonogo (name of a place)	1
Ogbogonogo (name of a place)	1
Idu (name of a place)	1
Asaba (name of a place)	15
Out (name of a market)	27
Yoruba (name of a place)	2
Aniocha (civilized area)	1
Agbor (name of a town)	2
Ogbaru (name of a place)	1
Okpanam (name of a place)	1
Olunmili (name of aplace)	1
Opobo (name of a place)	1
Ogbeowele (name of a place)	1
Calabar (name of a province)	2
Arochukwu (name of a place)	1
Sapele (name of a place)	1
Warri (name of a place)	2
Iyienu (name of a town)	2
Aba (name of a place)	4

Afia (name of a place)	1
Benin (name of a place)	1
Ifo (name of a place)	1
Ibadan (name of a palce)	1
Onitsha (name of a market)	63

Table III: Concrete Nouns

Concrete Nouns	**Frequency**
amoku (arms)	1
chi (god)	5
Olisa (name of a god)	2
npe (waist cloth)	2
otuogwo (white cloth)	5
iyaji (black dyed cloth)	1
efi Awusa (roasted beef in honey)	1
Accra (name of a food)	2
ede (a vegetable)	1
agidi (name of a food)	4
Ericho (name of a steamer from “Eric”)	1
ugbo-amala (a canoe)	1
Awun-nta (mosquito)	1
handikershishi (a piece of cloth from “handkerchief”)	1
akayan (palm leaves)	1
Nkisi (name of a river)	1
Aguele (a giant)	1
Mossulu (a kind of fabric from muslin)	1
Popo (shirt)	1
otangele (paste)	3
gam (a kind of clothing from “gown”)	3
ntukwasi (a piece of cloth)	1

Azu-Ndu (a green book)	1
Epsom (a kind of salt)	2
apku (a pulp made from cassava)	1
nzu (sacrificial chalk)	1
galawa (an empty kerosene tin)	1
ogili (a type of match box)	1
Loco (name of a shop)	1
kinsheni (a place for cooking from “kitchen”)	1
kelenkele (name of a soup)	1

Table IV: Abstract Nouns

Abstract Noun	**Frequency**
Idu (name of an old empire)	2
Oda (order)	2
Felenza (name of a disease from “influenza”)	12
palgada palgada (name of a particular sound)	1
Ifejioku (name of a festival)	1
olu oyibo (white man’s work)	8
Efik (name of a language)	1
Ibo (name of a language)	9
esusu (a kind of saving)	2
Ogu Aya Okolo (Okolo’s war)	1
abada (a specific style)	2
Nkwo (name of a particular day)	1
Kano (a style)	1

Table V: Titles/Professions

Titles/Professions	**Frequency**
Kortu-ma (court messenger from court man)	2
tapilita (interpreter)t	1
dibia (doctor)	4
Nna ayin (our father)	1
diopka (the oldest man)	2
diopkas (the oldest men)	1
Obi (a great man)	3
adah (a daughter of the family)	1
Uloko (the youngsters)	6
Nnemoo (mother)	1
oyibo (a white woman)	2
Sa (a title from “sir”)	1
Oba (inhabitants)	3
Jesu (title from “Jesus”)	1
Jesu Christi (from “Jesus Christ)	1
Sah (title from “sir”)	1
Ma (a title frm “ma’am”)	1
Misisi (a title from “Mrs”)	1
Ndi-Nmo (dead people)	1
Ujo Ugbo (the farm truant)	2
Owerri (rich white people)	2

Table VI: Tribes/Communities/Members of a Community

Tribes/Communities/Members of a Community	**Frequency**
Potokis (people of Portuguese)	5
Germanis (people of Germany from “Germans”)	1
Ijaws (people of the tribe Ijaw)	1
Ijaw (name of a tribe)	1

Ibo (name of a tribe)	7
Ibo (a person from the tribe Ibo)	2
Ibos (people from the tribe ibo)	4
Palgada (a person from the Palgada family)	1
Palgadas (people of the family Palgada)	8
Palgada (name of a family)	14
Urhobos (people of the tribe Urhobo)	1
Efiks (people of the tribe Efik)	1
Hausa (name of a tribe)	2
Hausas (people of the tribe Hausa)	2

Table VII: Greetings/Expressions

Greetings/Expressions	**Frequency**
Aku nna yi ka (a greeting meaning: your father's wealth is the greatest)	1
Ejekom be loya (a song meaning: I have a date with a lawyer)	1
gbim gbim (the sound of swallowing)	1
Yessima (an expression meaning: yes ma'am)	5
Kai sua ani (a slogan meaning: we plant the field and scatter)	1
Akwukwo-Uka (the Sunday school)	1
Nnua (a greeting for welcoming somebody in home)	1
Ise (an expression meaning: Amen)	1

Note: The purpose behind showing data in separate tables was to present all the word classes clearly so that the reader can see that all the African words used in the text are nouns.

All the African words mentioned in Tables I-VII are nouns. Grammatically speaking, the noun is usually the doer or receiver of the action. Emecheta has placed most of these nouns at the subject place (in the *nominative case*). Visibly, these African words have been *marginalized* and appear in a subjugated position because generally, the subject or the agent of the sentence is placed towards the left side of each sentence and also because the African words appear scantily in the text yet occupying

the subject position, these nouns get control over the rest of the sentence which is in English. Thus, the marginalized or the one on the periphery is given symbolic control. Mostly, Emecheta has placed only one African word among many English words, yet grammatically, it is the most important word in that sentence.

The colonizers subjugated the colonized by exercising explicit, coercive power and gaining control and extending their territories (Bullock, Stallybrass & Trombley, 1989, p. 409). The resistance of the colonized has been generally implicit. Territorial control results in the expansion of the colonized lands. Emecheta displays the colonizers' control by displaying their language in a dominant position. At the same time, she celebrates her own nationalism in a subdued manner by using her mother tongue in a subjugated manner. In this way, she registers her resistance to the center.

At the lexical level, she breaks away with the standard English orthography by including the African words with unusual spelling combinations such as *nna* (p. 26), *ndi* & *nmo* (p. 33), *nta* (p. 80), *nwayinuzo* (p. 87) and *Mbeke* (p. 170). This violation of the Standard English conventions right at the start of a word has symbolic connotations: The African is free and does not care for the rules imposed upon him/her and can break away with the unseen chains upon him/her. The pronunciation of such sound sequences at the initial position of the words displays the toughness of the Africans and displays that they are willful, strong and cannot be tamed through rules and regulations. It also displays the uniqueness of the African language. Through their use, the writer clearly exhibits that her language is different from the English language and hence has a separate identity. Emecheta also Africanizes many English words such as kortu-ma (court man), oda (order), tapilata (interpreter), Potokis (Portuguese), felenza (influenza), Germanis (Germans), kinsheni (kitchen), handikershishi (handkerchief), Kiriford (Clifford), gam (gown), mossulu (muslin), Yessima (Yes ma'am), Jesu (Jesus), Jesu Christi (Jesus Christ), Sah (Sir), Mah (Ma'am), Kilisi (Christy) and Misisi (Mrs). This gives the African language a symbolic taming, orienting and controlling agency. "Black" color overshadows "white" color, as through linguistic chromatism, Emecheta gives a twist to the English words stripping them off their identity. This is to show how the language of the colonizer has been colonized by the Africans. English appears in a subjugated, subservient position. Thus, as a contrast to the Eurocentric view, Emecheta establishes an Afrocentric identity.

This process of *clipping* has been done with words belonging only to the noun class which can be viewed as stripping the official language off its conventional features. This results in hybrid or incomplete language of the center. Lacan presents language as male, omnipotent the grande-

autre or the Symbolic Other, having patronizing and controlling effects over its users as it orients the ways one's identity and opinion get formed and projected. The process of clipping the features of the English language continues throughout the text resulting in a castrated, incomplete Father which is continuously *under erasure* (Derrida's phrase about the sign, p. xvii). By playing with the colonizer's language at each linguistic level, Emecheta proves it to be a "destructive consistency" to use Badiou's term, something whose own identity is unstable and thus, cannot be the ultimate standard. Through clipping the features of the English language, she presents it as a "castrated" patriarchy which further weakens its patronizing effects. As a contrast, she gives symbolic control and stability to her mother tongue and implicitly creates matronizing effects. The gradual patricide of the language of the center results in taking away control from patriarchy (the English language) and shifting it to the periphery (Emecheta's mother tongue). Through this linguistic battle, Emecheta weakens patriarchy and empowers matriarchy.

Flexibility of the African Words

The use of single African words to mean many things such as Ibo (as the name of a tribe, a language, a person from this tribe: See Table VI) and Palgada (the title of a family, a member of this family, a particular sound: See Table VI), displays the multifaceted character of the Africans and displays the African ability to adapt and mold according to the English grammatical conventions whereas the impossible spelling combinations and sound sequences such as Nwa (p. 19), Nwadei (p. 24), Nwosisi (p. 24 &25), Nkadi (p. 25), Nna (p. 26), Ndi (p. 33), Nmo (p. 33), npe (p. 35 & 72), Nwayinuzo (p. 51, 88, 90, 91, 92, 94, 106, 121, 124, 125, 131, 138 & 177), Urhobos (p. 60), gbim (p. 66), nta (p. 80), Nkisi (p. 95), Nnemoo (p. 99), ntukwasi (p. 103), ndu (p. 105), Nwoba (p. 119), Nnua (p. 134), nzu (p. 149) Ngbeke (p. 154), Nkwo (p. 169), Mbeke (p. 170) exhibit the otherwise in the English language: Such spelling combinations (in a single syllable) and such sound sequences are impossible in the English language.

The flexibility of the African language has also been displayed through the African words which take the English inflections such as Potokis, Germanis, Ijaws, Ibos, Palgadas, Efiks, Hausas, diopkas and Urobos. This shows the 'untamed native' can accommodate and adjust the 'alien' features. Similarly, the feature of capitalization of the initial letters of the African words such as Ijaws, Ibos, Palgada, Efiks, Urhobos, Hausa, Nna, Ndi, Owezim, Okolie, Okwuekwu, Umeadi, Ukwabegwu, Ogbenje, Ojebeta, etc. furthers the adaptability of the African language to withstand the changing situations. At times, the rules of the English orthography are violated (as in the expression efi Awusa (p. 44), agidi Akala (p. 53), Azu-Ndu (p. 105), agidi Accra (p.142) and resistance is registered. Once again,

Emecheta uses this violation among the rule-following as a contrast to register her resistance.

Through formation of the unusual sound sequences and unique orthographic experiments, Emecheta brings in *polyphony* and *heteroglossia* in the text. All the African utterances have been addressed to someone. Hence there is *dialogism.* Emecheta celebrates multiplicity of voices by presenting the English as well as the African expressions in the text.

The use of African expressions in the text creates 'blind spots' or 'aporias.' The writer is aware of the inability of the Englllish reader as s/he won't be able to comprehend the African language. Thus, she provides English translations immediately after an African expression. Contrarily, no African translations have been provided for the English expressions which is to show that the Africans are not dull or dumb.

Creation of Manichean Polarities

Linguistic conversion has been used as an analogy for the African's conversion to Christianity. The hybrid language and hybrid identities have been presented through the hybrid names of the African people as a result of conversion to Christianity such as Ogbenje Alice (p. 154), Alice Ogbenje (p. 156), Ojebeta Alice (p. 159), Mrs. Ogbenje Ojebeta Alice Okonji (p. 173), Christy Ngbeke (p. 154), Ifenkili Angelina (p. 159 & 169), Angelina Ifenkili (p. 161), Jacob Okonji (p. 160), Rebecca Mbeke (p. 170). These two-word, hybrid names can also be analyzed as binary pairs. Generally, the advantaged element in a binary pair is placed towards the left. In all the examples mentioned above, it is not always the English word that is placed towards the left. Thus, in five instances out of ten (mentioned above), the English part of the name appears towards right, and the African part of the name to the right. Through this linguistic display, Emecheta creates equality and establishes justice among these binary oppositions. By Africanizing the names, Emecheta gives a subtle twist to the colonizer and shakes the center. By creating *Manichean* dualities, Emecheta gives voice to the black, colonized female (Janmohamed's term).

The *kernel* English sentence (that is, a simple, active, declarative sentence) in this text can also be treated as a binary pair, that is, Subject/predicate where the Subject is the first word in the kernel sentence and occupies the most important position towards the left. As a contrast, the predicate appears only secondarily in a subjugated position towards the right. By placing the African word in the 'subject' place and the English word in the 'predicate' position, Emecheta creates the binary African/ English and gives structural supremacy to the African.

Conclusion

Emecheta dismantles the center by shifting agency towards the margin. Thus, the text initiates divergence from the center, and creates a liberating effect. It thus has an emancipatory effect on the reader. Through an Afrocentric language use, the writer doubly empowers the "doubly colonized" African females: once by shifting the language of the center with the language of the margin and then by giving agency to them. Through this patricide of the Law of the Father, the explicit patriarchy is shaken and the silenced matriarchy (the mother tongue) of the periphery is empowered. The matriarchy thus created has a matronizing effect.

Although visibly, the African language appears in a subjugated, subordinated position, yet the analyses above disclose that even when they are less in number, they are much more powerful than the dominant English language. The main language of the text is English yet it is the African language that implicitly hegemonizes the reader's mind. Thus, the visible *body* of the text invisibly controls the *mind* of the reader. Seen this way, the subaltern, can speak (Ashcroft, Griffiths & Tiffin, 1993, p. 24) in Gayatri Spivak's terms, at least in this text.

Emecheta pleads her case through mixing of two languages and fights a linguistic battle with the mighty colonizer. Language seems to be the sole raison d'être for combating the oppressive colonizer. Emecheta registers her resistance at many fronts and finally wins this battle by giving symbolic control to her mother tongue.

References

Ahcroft, B., Griffiths, G., & Tiffin, H. (1993). *The empire writes back: Theory and practice in postcolonial literatures*. London: Routledge.

Allen, G. (2015). *Aporia,* the literary encyclopedia, 12. Retrieved from http://www.litencyc.com/php/stopics.php?rec=true&UID=1578

Bally, C., & Sechehaye, A. (Eds.) (1915). *Course in general linguistics* (W. Baskin Trans.). New York, NY: McGraw Hill.

Barthes, R. (1986). *Elements of semiology* (R. Lavers & C. Smith Trans.). New York, NY: Hill & Wang.

Bullock, A., Stallybrass, O., & Trombley, S. (Eds.) (1989). *The Fontana dictionary of modern thought* (2nd ed.). London: William Collins Sons.

Burke, L., Crowley, T., & Girvin, A. (Eds.) (2001). *The Routledge Language and Cultural Theory Reader.* Canada: Routledge.

Chiesa, L. (2007). *Subjectivity and otherness: A philosophical reading of Lacan*. Cambridge: MIT Press.

Dag. (2005, August 15). No Dhimmitude: Ideology, Derrida, Aporia. Retrieved from http://nodhimmitude.blogspot.com/2005/08/ideology-derrida-aporia.html

Derrida, J. (1997). *Of grammatology* (Spivak, G. Trans.). Baltimore, MD: Johns Hopkins University Press.

Donals, B., & Michael, F. (1994). *Mikhail Bakhtin: Between phenomenology and Marxism.* Cambridge: Cambridge University Press.

Emecheta, B. (2005). *The slave girl.* New York: George Braziller.

Glowinski, H., Marks, Z. M., & Murphy, S. (Eds.) (2001). *A compendium of Lacanian terms.* London: Free Association Books.

Hale, D. J. (2006). *The novel.* Maiden, MA: Blackwell Publishing Ltd.

Halliday, M. A. (1994). *An Introduction to functional grammar* (2nd ed.). London: Edward Arnold.

Hawkes, T. (1977). *Structuralism and semiotics.* Berkley, CA: University of California Press.

Homer, S. (2005). *Jacques Lacan.* New York. NY: Routledge, Taylor & Francis.

Irvine, M. (n.d.). *Mikhail Bakhtin: Main theories, dialogism, polyphony, heteroglossia, open interpretation*. Retrieved from

http://faculty.georgetown.edu/irvinem/theory/Bakhtin-MainTheory.html

Jakobson, R. (1980). *Child language, aphasia and phonological universals* (R. Keiler Trans.). Netherlands: Mouton Publishers.

Lye, J. (1997). *Post-Colonialism.* Retrieved from http://freespace.virgin.net/jim.robison/Midnight/pcol.htm

Mckee, A. (2003). *Textual analysis.* Retrieved from http://srmo.sagepub.com/view/textual-analysis/n1.xml

McLeod, J. (2007). *Beginning Postcolonialism*. Manchester: Manchester University Press.

Meyerhoff, M. (2007). *Introducing Sociolinguistics*. Canada: Routledge.

Muller, J. P., & Richardson, W. J. (1985). *Lacan and Language: A Reader's Guide to Ecrits.* New York, NY: International Universities Press.

Pluth, E. (2007). *Signifiers and acts: Freedom in Lacan's theory of the Subject.* New York, NY: State University of New York Press.

Trask, R. L. (2004). *Key concepts in language and linguistics*. India: Routledge.

Zizek, S. (2000). *The ticklish subject*. London: Verso.

Interrelationship between Collective Teacher Efficacy and Job Satisfaction of Teachers at Secondary Schools

Sarwat Maqbool

Abstract

Present research examines the relationship between Secondary school teachers' efficacy and their job satisfaction. This is a co-relational study in which two questionnaires were used, i.e., Collective efficacy scale and Minnesota satisfaction questionnaire. Formal permission was taken before using these two questionnaires in the research study. Minnesota satisfaction questionnaire provides information about satisfaction level of teachers regarding their job while collective efficacy provides data that identifies teachers' collective efficacy. 210 public and private secondary schools were included in the study and 820 secondary school teachers took part in this research. Out of 820 questionnaires, 803 were returned making total response rate to be 97%. Parametric statistical techniques including correlation and t-test were used to analyze the data. It was found that there was strong correlation between public and private school teachers' collective efficacy. However, significant difference was observed between public and private school teachers' job satisfaction. Job satisfaction and collective efficacy level play an important role in the overall commitment and productivity of the school organization. Job satisfaction affects students' performance, and educational improvement is not possible without improving these two factors. Through theoretical underpinning, the study proves that job satisfaction and teachers' efficacy lead towards school improvement, quality education and student satisfaction which is an ultimate goal of any organization. Besides, these two variables greatly affect leadership behavior and styles. The findings of this study are helpful in preparing future school leaders effectively with leadership skills that are necessary for developing an environment for sustaining teachers' job satisfaction and collective teachers' efficacy.

Keywords: *job satisfaction, efficacy, secondary school teachers*

Introduction

In educational institutions teachers' efficacy and satisfaction both factors play a major role. Most of the researches regarding teachers' job satisfaction revolve around "overall job satisfaction" and diverse aspects which influence job satisfaction. Bolin describe seven different aspects based on principal and teachers' level of professional satisfaction (2007).

Zhongshan research study reveals the fact that teachers were quite satisfied regarding relation with their colleagues in school. Similarly, their level of satisfaction about their school principal behavior was quite high, but on some other elements like income, promotion, appreciation, etc., they were not satisfied (2000).

Teacher's job satisfaction is the most important aspect which is directly linked with "efficacy." Teachers perform certain activities for achieving their targets. Such kind of beliefs are called efficacy so we can take efficacy in terms of faith or belief that an individual has the potential to perform required actions for handling or administering a certain situation. Efficacy which is directly linked with teachers has two dimensions, named "self-efficacy and collective efficacy." Self-efficacy can be termed in such a way that it is an overall judgment about the perception regarding performance of a certain action or a task, while collective efficacy is based upon the faculty beliefs towards performing a certain task with the view that their overall efforts will be resultant in the form of positive outcome. Such kind of beliefs possessed by the teachers or the school heads contribute for setting desired targets (Hoy & Miskel, 2005, p. 150).

In 2005 Miskel highlighted this concept in a clearer and better way when by referring to mastery experience, vicarious experience, social persuasion, and emotional arousal as fundamental elements equally important for the individual as well as for understanding the concept of collective efficacy (p. 176). Within the educational organization, we can take collective teachers' efficacy as a most important property of the school because through collective efficacy lots of different phenomena which effect school activities like students achievement can be explained in a better way, yet another dimension of the school organization is relationship of head teachers and school teachers' efficacy. Besides all these, more research studies are needed for teachers' collective efficacy and how it is significant for creating positive school environment and students' academic performance in the Pakistani context.

Rational and Significance of the Study

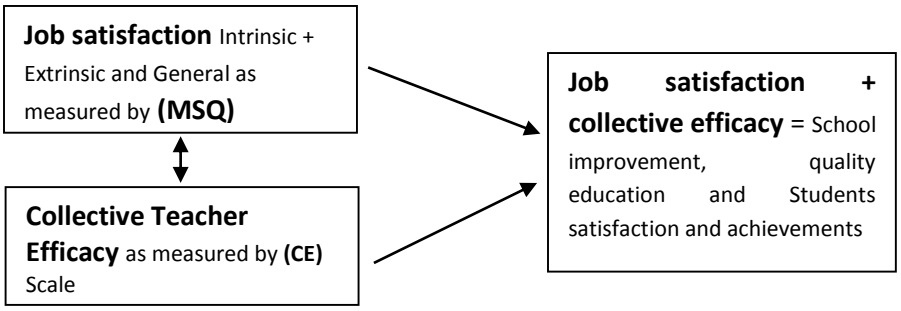
The importance of both the above mentioned elements in a school organization are well recorded. Educational organizers need to be concerned with these aspects of the educational human resource and especially of the teachers. Empirical findings about teacher efficacy and job satisfaction as well their inter-relationship are fundamental in effective school organization. The findings of this study will therefore, help

educational leaders to understand the inter-relationship of leadership behavior, collective teacher efficacy, and teachers' job satisfaction. This research aims to add some findings to the larger body of knowledge. It aims to assist educational managers, organizers, school heads, teachers, etc. in identifying strategies that help in making decisions about teachers' job satisfaction. The study is significant in recommending appropriate measures in order to further improve working environment in public and private schools in Pakistan.

Theoretical Framework

Theoretical framework helps build a theoretical base for research. The proposed research revolves around inter-relationship between collective teacher efficacy and teachers' job satisfaction required to be investigated in school conditions. Proposed studies therefore, focus on investigating the inter-relation of the collective teacher efficacy as measured by Collective Efficacy Scale (CE-Scale), and teachers' job satisfaction as measured by Minnesota Satisfaction Questionnaire (MSQ). Theoretical framework shows that job satisfaction and teacher efficacy leads toward school improvement, quality education and students' satisfaction and achievements.

Theoretical Framework Diagram



Research Method and Procedure

It was not known to what extent the correlation would be between, efficacy beliefs and teachers' satisfaction regarding their job in Pakistan. This study therefore examines the inter-relationship between the two factors, "Teachers' job satisfaction and Teachers' efficacy." The research is descriptive and quantitative. According to Creswell (2008), "mostly the quantitative research is used when asking objectives, collecting quantifiable data and analyzing data by using different statistical techniques." In this research study two questionnaires were used Minnesota Satisfaction

Questionnaire (MSQ) and Collective Efficacy (SE) scale. Proper permission was taken before using these questionnaires in this research study. Simple Random sampling technique was used. Sample size consisted of 210 Public and Private Secondary schools. 820 Secondary school teachers took part in this research. Before taking data from secondary school teachers, permission was taken from public and private school directorates. 803 out of 820 questionnaires were returned. Thus the total responses rate was found to be 97%. Parametric statistical techniques including correlation and t-test were used to analyze data.

Objectives of the Study

1. To ascertain inter-relational bond of teacher collective efficacy and job satisfaction.
2. To ascertain the difference if any in teachers' efficacy in public and private schools.
3. Exploring the difference if any in teachers' job satisfaction in public and private school.

Research Hypothesis

Ho_1: There is no significant relationship between collective teacher efficacy and job satisfaction of teachers as judged by all teachers.

Ho_2: No significant relationship exists between collective teacher efficacy and job satisfaction of teachers as judged by public school teachers.

Ho_3: No significant relationship exists between collective teacher efficacy and job satisfaction of teachers as assessed by private school teachers.

Research Design

The design of this research study is descriptive and non-experimental. Quantitative method was used for collection of data. According to Creswell (2003), quantitative methods are used primarily to verify or test explanations or theories, to relate variables in hypotheses or questions, and to employ statistical procedures. Two questionnaires were used to be administered to school teachers. Gall et al. (2003) contends that questionnaires are used extensively in educational research to collect data about observable phenomena. In present scenario, education in the private sector has got momentum in Pakistan right from Montessori to the University level. It has brought huge impact on the education of Pakistan in many aspects including number of educational institutions, enrolment, educational expenditures, quality of education, teachers' efficacy, job

satisfaction, etc. Such factors do carry lot of importance in the school set up and it is also very significant to study the inter relationship of these factors in comparison of public and private schools. Keeping this concept in view, the target population of this research study consisted of all public and private schools. The population included all secondary school teachers serving in Public and Private Sector.

In this research, 108 secondary schools of public sector and 102 private secondary schools were included in the study. According to L. R. Gay, 80 is the suitable sample size of 100 and 86 was appropriate from the population size of the 110 (1995, p. 125). The researcher took sample of about 210 secondary schools of both public and private sector. Simple random sampling technique was used in this study, so final sample size consisted of 820 secondary school teachers. In this research study following instruments were used

1) Minnesota Satisfaction Questionnaire (MSQ)
2) Collective Efficacy Scale (CE – Scale)

Review of Related Literature

Job Satisfaction

Job satisfaction is the most popular area of research especially in connection with the organizational related issues. Researchers divide job satisfaction on two levels, i.e., intrinsic and extrinsic satisfaction. Job satisfaction is when a person performs his/her duties or provides services in an organization and in return gets not only monitory benefits but also feeling of happiness and satisfaction. Similarly, job satisfaction is achieved when an employee wants to work in an organization willingly and happily. It is an admitted fact that education is the backbone of any country in which primary and secondary level of education plays a vital role and by improving the educational sector, economy of any nation can be improved. This is only possible if we improve the level of education in the institutions. In this connection there are many factors which affect quality of education. Of these variables, two major variables which have greater influence on the quality of education are efficacy of teachers and their level of satisfaction regarding their job. By working upon such elements education sector can be strengthened in all these schools. Trust of parents can also be gained. In addition, this would increase the desire for knowledge among learners, and attraction for and retention of qualified teachers in teaching profession. Satisfaction of teachers and their collective efficacy are such elements

which greatly affect students' motivation level and performance in their career. Different communities of any society also affect teachers' satisfaction and efficacy level by appreciating their contribution in the field of education, and ultimately all this turns in the form of educational and school improvement and such improvement leads toward students' satisfaction and their achievement which is the final and foremost goal of any educational organization/ schools. Management of any school organization which includes/involves school leaders/school principals can play a very important role in improving teachers' job satisfaction level regarding their profession.

Elements of Job Satisfaction

Various researches indicate that job satisfaction is closely related to the nature of work itself, economic benefits of work, and social relationship. Job satisfaction is based upon the following elements:

> Creativity, Authority, Complexity, Pay level, Coworker satisfaction, Work load, Behavior of principal, Physical facilitation, Teaching facilitation, Activities, Achievement of Student, Clarity of concepts, Moral values, Level of accomplishment, Security, Supervision, Term & condition of job, Independence, Recognition, Social status, Rectification of complaints, Terms of condition, Ability Utilization, To look after Family, Entertainment. (Ghafur, 2011)

Teachers' Job Satisfaction

Teachers' perception about the environment in which they perform duties as a whole or as a part teacher, their attitude and response towards job is called teachers' job satisfaction (Bolin, 2007). According to Saari & Judge (2004), most important attitude of teachers is linked with job satisfaction.

Job satisfaction is a phenomenon that has been investigated since 1935. Among job satisfaction theories most cited by researchers are the need theory and two factors theory. Need theory, basically based upon job satisfaction of employees, mostly depends upon individual's needs and characteristics of the job (Bolin, 2007). Two factors theory highlights that satisfaction and dissatisfaction in job do not constitute two poles of a continuum. Basic difference exists between the two (Bolin, 2007). The work of Herzberg research finds out the difference between satisfying and dissatisfying teachers' job satisfaction factors. Satisfying factors are related with high order needs while dissatisfying with low order needs (Dihham & Sott, 1998).

According to Bogler (2001), teachers' needs have been ranked in different order ranging from high to lower order. One of the MetLife surveys of American teachers (2001) explores teachers' job satisfaction by focusing on intrinsic factors as well as extrinsic factors. Intrinsic factors include working with students, rewarding profession, feeling good about students while identified extrinsic factors of teachers' job dissatisfaction include, salary, lack of administrative support, student discipline problems, less teaching resources, and inadequate level of respect (Metropolitan life, 2001). In the field of job satisfaction so many research studies have been conducted and different factors have been examined which affect teachers' job satisfaction. Different demographic factors like gender, age, education, marital status, have been especially emphasized in many job satisfaction studies (Bolin 2007).

Perie and Baker (1997) linked teachers job satisfaction with strong positive relationship with teacher autonomy, strong leadership support, positive school environment, administrative support leadership, good students' behavior. These factors lead toward higher job satisfaction. On the contrary, salaries and benefits are weakly related with job satisfaction, too. So teachers' relationship with school principals plays an important role and is a major factor in teachers' job satisfaction and dissatisfaction. The National Education Association (NEA, 2001) reported that non cooperative administrative behavior and non-sufficient administrative support are a cause of lower level of teachers' job satisfaction. Harries Poll (2004) conducted a research the results of which reveal the fact that organizational employees' level of satisfaction has increased in the last twenty years (Taylor, 2004).The major cause of job satisfaction among teachers was a better improved relationship between principal, working condition, school environment and higher salaries (Taylor, 2004). Briefly, job is related with such elements as supervision, leader's behavior, working conditions, social relations, on job grievances, fair treatment with employer. Other than these, health, employee's age, and temperament also have a great effect on job satisfaction, liking, disliking, satisfactory, unsatisfactory, etc. It is also proven that job satisfaction and teacher's efficacy lead towards school improvement, quality education and students satisfaction which is an ultimate goal of any organization. These two factors are greatly affected by leadership behavior/ styles due to

(a) Differences in the stimuli
(b) Differences in the job incumbents

(c) Intra individual sources of job satisfaction accounted for largely in terms of the concept of adaptation level of the related concept of personal values. (Remakrishnaiah & Rao, 1998)

Teachers' Motivation, Job Satisfaction and Performance

Teachers' motivation in school settings has a great importance which is always linked with the responsibility of imparting knowledge and skills to the learners. Generally, more satisfied teachers are more productive and have a great influence on students' educational achievements (Mertler, 1992). The element of motivation is such a strong factor which helps and tempt people to perform desired action for attaining certain goals for improvement, and it is a fact when teachers are motivated, their performance level rises which not only affects their teaching but also improves students understanding level and capacity of grasping the new concepts. Motivated teachers' capacity for work and performance show better result and this motivation leads teachers toward satisfaction regarding their profession. They perform their duties whole heartedly. Hoy and Miskel (2005) quote Bandura (1997) that for having an idea about teachers' efforts and teachers' perception regarding their hard struggle for improving students' academic performance can have more yielding effects, such kind of academic efforts not only improve students level of performance but also improve students' interests and ultimately lead students toward motivation and success. Such kind of academic success is not only institutional but also the indication of overall growth and progress of society. It also proves that job satisfaction and teachers' efficacy leads towards school improvement, quality education and students satisfaction which is an ultimate goal of any organization.

Importance of High Job Satisfaction

High level job satisfaction of employees play a vital role in the progress of any organization. Barnett and Miner (1992) highlighted different reasons of job satisfaction. Employees who are not happy from their job mostly suffer from mental health problems, absenteeism, and turnover. Mostly dissatisfied employees let go their job or are likely to be disinterested in work. Too much absenteeism of employees is an alarming and costly for any organization. Thus a strong relationship between dissatisfaction and absence can be a strong reason for concern about employee job satisfaction.

Similarly, Stephen P. Robbins (1998) states that importance of job satisfaction is necessary and managers are concerned with the employees' job satisfaction on the bases of four reasons:

1. Dissatisfied employees mostly leave the job or skip the work.
2. Dissatisfaction causes destructive behavior among the employees.
3. Satisfied employers have mostly good health and live longer.
4. Job satisfaction always affects employee's life positively other than the job.

Teachers' Collective and Self Efficacy

Concept of teachers' efficacy is not new and researchers are working on this concept for 20 years. During this time period lot of research on teachers' efficacy has been conducted and different definitions of teacher-efficacy came forth. Among these, the simplest and the most popular one is given by Barfield and Burlingame. They defined efficacy as a "personal characteristic that enables an individual effectively deal with the world" (1974). Bandura (1986) referred to people's perceptions of the group's efficacy to effect change.

Basically the issue of how to converge diverse definitions is resolved by the Social Cognitive Theory of Bandura which describes that teachers' efficacy is based upon two factors, i.e., outcome expectations and efficacy expectations. Demo (1985) introduced a scale for measuring teacher efficacy factor analysis and made a model that was called the two-factor model.

Teachers' efficacy is further divided into two categories, Collective-efficacy and self- efficacy. "Collective efficacy is a belief or perception that is shared by members" (Zacarro, Blair, Peterson & Gilbert, 1992). "Self-efficacy is a personal belief about teachers' beliefs to help students in learning" (Ashton & Webb, 1986).

Factors Influencing Self-Efficacy in Education

Following factors affect self-efficacy:

1. Targets /Goal Setting
2. Information Processing
3. Feed Back
4. Rewards

Teachers' Self Efficacy

Webb suggested teachers' efficacy as a basis for a theory based on teachers' efforts affects activities in such a way that students can understand in a better way. With high self-efficacy, teachers must develop creative and challenging activities which may help students moving toward

success. Such kind of efforts which motivate students can enhance student's capabilities and learning interest. In correlation researches, teachers have a positive classroom environment, have high self-efficacy, Boosting students and paying full attention on learners/pupils studies was positively associated with high teaching self-efficacy through checking student's progress in learning as well as their language and mathematical skills improved Wool folk pupil control ideology and motivational style two dimensions of self-efficacy differentiated each other, student's performance, motivation and efforts can be increased measure where teachers felt that their efforts can affect positively on unmotivated students. This factor cannot be denied in every sector of life and it is an admitted fact that efficacy of school employees not only affects the overall performance of the institution but also educational institution flourishes day and night. It is also proven that job satisfaction and teacher's efficacy leads towards school improvement, quality education and students satisfaction which is an ultimate goal of any organization and these two factors greatly affected by leadership behavior/styles.

Collective Efficacy Beliefs and Students Achievements

In East Asia mostly teachers, leaders, parents, and administrators have different views regarding success and factors which lead to it in students. Parents and teachers mostly agree that academic achievement is the basic and foremost goal for children. Therefore, they collectively work for attaining such goal. It is a fact that the institutional structure, administration and curricula of the American public school share greater similarity with Asian American schools (Farkas et al., 1990). Researchers reveal the fact that Asian American parents and students hold compatible high performance success in life toward educational performance, emphasize effort as a key to success, and have high performance expectations (Mizokawa & Ryckman, 1990). Schneider & Lee (1990), Slaughter et al. (1990), Yao (1985) believe high academic expectations provide basic ingredients which become the source of promoting high level achievements. This also proves that job satisfaction and teachers' efficacy lead towards school improvement, quality education and students' satisfaction which is an ultimate goal of any organization. And these factors are greatly affected by leadership behavior/styles.

Results

For finding a relationship and exploring difference between variables different statistical techniques and tests including Pearson Product Moment, t-test, and regression analysis were used. These were used for

testing correlation between different variables. As far as determining difference of score in various variables is concerned, t-test is one of the best test techniques which is mostly used. In the present study t-test has been used for testing null hypotheses H_O 1 to 3.

Ho_1: There is no significant relationship between collective teacher efficacy and job satisfaction of teachers as judged by all teachers.

Table 1. Correlation between collective teacher efficacy and job satisfaction among serving secondary school teachers (N=803)

Variable	Mean	SD	R	P
Job satisfaction as judged by serving teachers themselves	60.29	11.45		
			.403	.000
Efficacy score as judged by serving teachers themselves	84.24	11.21		

The above table shows relationship between collective teacher efficacy and satisfaction about job of serving teachers as judged by teachers themselves. The analysis shows positive correlation coefficient (.403) as the value among different variables is (.000) which is less than alpha (.001). Therefore, the null hypothesis is rejected and alternative hypothesis is accepted. In this table the mean (SD) for teachers' job satisfaction is 60.29 (11.45) and efficacy mean score is 84.24 SD (11.21).

Ho_2: No significant relationship exists between collective teacher efficacy and job satisfaction of teachers as judged by public school teachers.

Table 2: Exploring correlational bond between collective teacher efficacy and job satisfaction of public school teachers as assessed by public secondary school teachers (N=429)

Variable	Mean	SD	R	p
Public school teachers' job satisfaction score	62.86	11.40		
			.422	.000

Public school teachers' efficacy score	84.42	11.15		

The above table shows linear relationship between the two variables as assessed by public school teachers. The data analysis results show that the p value .000 is less than alpha (.001). So the above stated hypothesis shows no relationship and alternative hypothesis is accepted. In this table teachers' job satisfaction mean score is 62.86 (11.40) and efficacy mean score is 84.42 (11.15).

Ho_3: No significant relationship exists between collective teacher efficacy and job satisfaction of teachers as assessed by private school teachers.

Table 3. Exploring correlation between collective teacher efficacy and job satisfaction of teachers as assessed by private secondary school teachers (n=374).

Variable	Mean	SD	R	p
Private school teachers' job satisfaction score	57.34	10.78		
			.398	.000
Private school teachers' efficacy score	84.02	11.29		

P<.001

The above table shows linear relationship between the two different variables of teachers as assessed by private secondary school teachers. The analysis indicates statistically significant correlation between the variables. P value (.000) is less than (.001), so the null hypothesis is rejected and alternative hypothesis is accepted. In the above table private teachers' job satisfaction mean score is 57.34 with SD (10.78) and efficacy mean score is 84.02 with SD (11.29).

Major Findings

Findings of the research study serve and fulfill the purposes of broader level explanatory and descriptive requirements. After completion of data analysis and interpretations, some of the major findings which were drawn from this research study are given below:

1. The correlation between collective teachers' efficacy and job satisfaction score as assessed by teachers showed a positive correlation as the correlation coefficient value r (.403). The p value (.000) is less than alpha (.001), so the null hypothesis (Ho_1) stating non-significant relationship was rejected (Objective 1) (Table 1).
2. The correlation between both school system teachers' collective efficacy and job satisfaction as assessed by public and private school teachers showed a positive correlation coefficient valuing public school teacher (.422) p (.000) and private school teacher (.398) p value (.000) is less than alpha (.001) which showed a significant correlation between the variables. Two null hypotheses (Ho_2 and Ho_3) stating non-significant relationship between the variables were rejected and alternative hypotheses accepted. The result showed that public and private teachers have strong correlation between the variables of job satisfaction and collective teachers' efficacy (Objective 2, 3) (Table 2, 3).

Conclusion/Discussion

In addition, strong positive correlation existed between females who were quite satisfied with their jobs and were also satisfied with their leadership behavior. After analyzing the data it was concluded that a positive correlation existed between collective teachers' efficacy and job satisfaction. This implies that greater job satisfaction leads to greater collective efficacy. Similarly, strong correlation existed between public and private school teachers' collective efficacy and job satisfaction. So, it is can be safely concluded that job satisfaction and teachers' efficacy lead towards school improvement, quality education and students' satisfaction which is an ultimate goal of any educational organization.

The present research study explores the relationship between two different but very important variables. It was observed that there was statistically significant positive correlation between both the variables. This research study results support the previous researches which were conducted in this field. Parkinson (2008), Bare-Oldham (1999), Benit (1991), and Eldred (2010) research studies showed a significant correlation between teachers' job satisfaction and teachers' efficacy.

The results of this study also support research studies by Smith (1999), Rees and Reiger (1993). Smith's (1969) studies revealed the fact that significant level of difference was observed between the two genders and also in their level of perception about teachers' job satisfaction and efficacy beliefs. Collective efficacy significantly relates with teacher behavior and

student achievements. Lonita, Tabbodi and Prahallada (2009), research studies support this conclusion as well.

Recommendations

1. Directorates of public and private schools should collaborate with the universities for introducing new courses on leadership which focus on effective leadership styles and which help school Principals in increasing teacher job satisfaction and teacher efficacy, in different environments of educational institutions.
2. Teachers' efficacy and job satisfaction are generally associated with the organizational dynamics, more likely be linked with professional learning but other than this, communities can also play a vital role in improving and shaping school teachers' efficacy beliefs.
3. Better understanding between the school teachers and school heads regarding teachers' job can be more helpful in shaping and implementing strategies for retaining qualified and experienced teachers in teaching profession.
4. Findings and conclusion of the study suggest important practical implications for school heads thereby creating a learning environment in educational institutions, coping with new educational challenges. It is necessary that role of school leaders in Pakistan may be re-examined for shared vision of student success and school development as school heads may impact the efficacy beliefs of their teachers in considerable manner.

References

Ashton, P. T., & Webb, R. B. (1986). *Making a difference: Teachers' sense of efficacy and student achievement.* New York, NY: Longman.

Bandura, A. (1977). *Social learning theory*. Englewood Cliffs, NJ: Prentice Hall.

Bandura, A. (1986). *Bandura social foundations of thought and action: A social cognitive theory*. Englewood Cliffs, NJ: Prentice Hall.

Bandura, A. (1993). *Social foundations of thought and action*. Englewood Cliffs, NJ: Prentice Hall.

Barfield, V., & Burlingame, M. (1974). The pupil control ideology of teachers in selected schools. *The Journal of Experimental Education, 42*, 6-11.

Barnett, W. P., & Miner, A. S. (1992). Standing on the shoulders of others: Career interdependence in job mobility. *Administrative Science Quarterly, 37,* 262-281.

Blum, M., & Naylor, J. C. (1986). *Industrial psychology: Its theoretical and social foundation*. New York, NY: Harper and Row.

Bogler, R. (2001). The influence of leadership style of teachers Job Educational *Administration Quarterly*, *37*(5), 662-683.

Bolin, F. (2007). A study of teacher job satisfaction and factors that influence it. *Chinese Education and Society*, *40*(5), 47-64.

Brief, A. P., & Weiss, H. M. (2002). Organizational behavior: Affect in the workplace. *Annual Review of Psychology*, *53*, 279-307.

Creswell, J. W. (2008). *Educational research: Planning, conducting, and evaluating quantitative and qualitative research* (3rd ed.). Upper Saddle River, NJ: Pearson.

Demo, D. H. (1985). The measurement of self-esteem: Refining our methods. *Journal of Personality and Social Psychology, 48*(6), 1490.

Dinham, S., & Scott, C. (1998). A three domain model of teacher and school executive satisfaction (Electronic Version). *Journal of Educational Administration*, 36(4), 362-378.

Edwin, B. F. (1984). *Personnel management*. New York, NY: McGraw-Hill.

Gay, L. R. (1995). *Educational research: Competencies for analysis and application* (5th ed.). Islamabad: National Book Foundation.

Frank, M. S. (1993). The essence of leadership. *Personnel Administration*, *22*(3), 381-389.

Goddard, R. D., & Hoy, W. K. (2000). Collective teacher efficacy: Its meaning, measure, and impact on student achievement. *American Educational Research Journal,* (37), 479-507.

Ghafur, S. (2011). A study of relationship between job satisfaction of elementary school education and achievement of students at elementary level in District Rawalpindi (Unpublished doctoral dissertation).

Gall, M. D., Borg, W. R., & Gall, J. P. (2003). Educational research: An Introduction (7th edition). Boston, MA: Pearson Education.

Honeying, S. (2007). Literature review of teacher job satisfaction. *Chinese Education and Society, 40*(5), 11-16.

Hoy, W. K., & Miskel, C. G. (2005). *Educational administration: Theory, research and practice* (7th.ed). New York NY: McGraw Hill.

Lawler, E. (1973). *Managerial attitudes and performance*. New York, NY: Homewood, Dorsey press.

Metropolitan Life. (2001). *Theme life survey of the American teacher: Key elements of quality schools*. Rochester, NY: Harris Interactive, Inc.

Perie, M., & Baker, D. P. (1997). Job satisfaction among American teachers. Effects of workplace conditions, back-ground characteristic, and teacher. Retrieved from http:// nces.ed.gov/pubs97/97471.pdf.

Porter, L. W., & Steers, R. M. (1973). Organizational work and personal factors in employee turnover and absenteeism. *Journal of Psychological Bulletin, 80*(2), 151-176.

Robbins, S. P. (1998). *Organizational behavior prentice*- Hall international, New Jersey, NJ: INC Upper Saddle River.

Saari, L., & Judge, T. (2004). Employee attitudes and Job satisfaction. *Human Resource Management, 43*(4), 395-407.

Smith, P. C., Kendall, L. M. & Hulin, C. L. (1969). *The measurement of satisfaction in work and retirement*. Chicago: Rand Mcwally.

Taylor, H. (2004). Teachers' Job satisfaction raises to highest level in 20 year. *Recuperado el, 18*.

Zaccaro, S. J., Blaire, V., Peterson, C., & Gilbert, J. A. (1992). *Collective control: The causes and consequences of member's beliefs about collective competence*. Manuscript submitted for publication.

Zhongshan, Z. (2000). A study of job satisfaction of elementary school teachers in Shanghai. *Shanghai Education Research, 3*, 39-42.

Copyright Statement

Copyright © 2017, the authors assign to NUML Journal of Critical Inquiry and National University of Modern Languages a non-exclusive license to use this document for publication, personal use and in courses of instruction. The author also grants a non-exclusive license to NUML Journal of Critical Inquiry to use this document in worldwide publication, distribution and reprint in all languages, forms and media. Any other usage is prohibited without the express permission of the author.

Disclaimer

While every effort has been made to authenticate material submitted by research scholars, the National University of Modern Languages, Islamabad, is not responsible for the content of papers accepted for publication in the NUML Journal of Critical Inquiry.

CALL FOR PAPERS

In this world of immense mobility and emerging multicultural societies, the trend towards multidisciplinary researches is increasing. This trend has brought pluricentricity to lime light and has triggered unidirectional and linear approaches to gear up for vitality and freshness necessary for their sustenance. In this competition, philosophical and empirical domains have also given rise to a complex interplay of pluricentric variation. As a result, there is constant merger and fusion of known and unknown challenging the dominant, peripheral, and implicit. Desire to connect with others and glean novelty have lead restrictions to give way to freedom and creativity. The well-defined boundaries are now diffused and uniqueness has permeated the untrodden territories. The researchers now peer deeper into our social, cognitive, and scientific systems than ever before. Novelty in research and dynamic approach in exploring areas of interest have always been a forte of potentially creative researchers, but none has witnessed a riper time before. Human cognition coupled with interactive environment and motivational stimuli bear sufficient impetus to bring forth newer insights into areas of everyday familiarity.

NUML Journal of Critical Inquiry (ISSN 2222-5706) is an HEC recognized biannual peer-reviewed journal which strictly follows double blind peer review process and shows zero tolerance for work which is not original. At the same time, it encourages and welcomes such novelty, originality, and motivational contribution that can set new trends and establish new norms. If you claim to be a trend setter, send forth your publication. We believe in facilitation, quality and striving for excellence.

As per the NUML JCI Publishing policies, papers that have been in conference proceedings or published elsewhere are not accepted. In case a paper is based on a dissertation, the contributor must provide all relevant details against which the submission maybe validated. NUML JCI publishes papers related to the areas of **Language, Literature, Linguistics and Education.** The journal also accepts **Book Reviews** in the specified areas. Kindly make your submissions at numl.editor@gmail.com or contact:

Dr. Farheen Ahmed Hashmi
Editor, NUML Journal of Critical Inquiry
Director Publications
Publication Branch, Nazir Library
National University of Modern Languages
H-9, Islamabad, Pakistan
Phone: +92-51-9265100 Ext 2900

NUML Journal of Critical Inquiry

Publication Branch, Nazir Library
National University of Modern Languages, Islamabad
Email: numl.editor@gmail.com

ORDER FORM

- Please accept my subscription for …… year(s).
- Orders are accepted preferably for calendar year i.e. January to December and are non-refundable.
- I enclose my Pay Order/Bank Draft No. …… payable to Rector NUML (JCI Subscription), Islamabad, Pakistan.

Local orders are to be made by Pay Orders and Foreign orders by Bank Drafts

ANNUAL SUBSCRIPTION RATES (per issue) - Please select:

Inland	*Foreign*
Pak. Rs.500/- ( )	US$.30/- ( )

Address to which the journal is to be sent

Name ……

Address……..

……

……

Institution……

Contact Number ……..

Email……

CONTENTS ISSN 2222-5706

Research Papers

Aisha Farid

English as a Foreign Language and Job Achievement: Moderating Role of Test Anxiety

Mazhar Hayat & Muhammad Safeer Awan

Cultural Significance of the Poetry of Pablo Neruda in the Age of Corporate Globalization

Choudhary Zahid Javid, Muhammad Umar Farooq, Muhammad Umar, Malik Ajmal Gulzar

A Gender-based Investigation of Attitudes of Saudi EFL Learners towards English Language Teaching

Lubna Akhlaq Khan, Raza-e-Mustafa & Ghulam Ali

Punjabi Proverbs and Gender: Construction of Multiple Identities

Ghulam Murtaza & Shaheena Ayub Bhatti

Euroamerican Discursive Subjection of Native Americans

Qaisar Khan

Understanding Gender in Pak-Afghan Pashtun Society: A Sociolinguistic Analysis of Folk Stories

Mirza Muhammad Zubair Baig

Blue Roses for Women: Textualization of Self in Pakistani Women's Vernacular Short Fiction

Jamil Asghar & Muhammad Iqbal Butt

Contrapuntal Reading of Rudyard Kipling's *The Jungle Book*: Theorizing the Raj through Narrativity

Salma Qayyum

Politics of Resistance: Construction of Matriarchal Agency via Linguistic Chromatism in the Novel *The Slave Girl*

Sarwat Maqbool

Interelationship between Collective Teacher Efficacy and Job Satisfaction of Teachers at Secondary Schools

Editorial Office

Publication Branch
Nazir Library, National University of Modern Languages
Islamabad, Pakistan
Tel: +92-51-9265100-10 Ext 2900

Indexed & Abstracted by Proquest & Ebscohost
HEC Recognized Multidisciplinary Journal in "Category Y"

Subscription Rates (per issue)
Pakistan: Biannual: PKR 500/-
Overseas: Biannual: US$ 30