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# Exploration of Re-Oriental Tendencies in Shamsie's Burnt Shadows and Home Fire: Re-Orientalization of the Orient

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## Abstract

*Re-orientalization of the modern orient has become a new phenomenon in South Asian Literature. This research tended to analyze the re-oriental tendencies in Shamsie's critically acclaimed novels Burnt Shadows and Home Fire. Lau's (2009) framework of Re-Orientalism was selected for the analysis along with the basic concepts of Said's (1979) Orientalism. Within this framework, the researcher selected ten random samples from both novels for textual analysis. The analysis reveals that the modern orient encounters more hate and prejudice in the host country for being an orient and a diaspora Muslim. The new orient has been labeled as a terrorist under the concept of Islamophobia. This representation, interestingly, was not given by the Occident but by the postcolonial writer itself. Post-9/11 fiction highlights the settling issues of the modern orients significantly which make it different from the traditional ways of writing. A linguistic and pragmatic analysis of both novels can be done. Both novels can be compared in terms of similarities and differences in the linguistic styles of diasporic male authors.*

**Keywords:** *Burnt Shadows, Home Fire, Orientalism, Re-orientalism, South Asian Diasporic Literature*

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## Introduction

Postcolonial literature in Pakistan in English emerged to resist colonization and its impacts even in the postmodern era. The authors of postcolonial literature seem to condemn the hegemony and prejudice

of the colonizers during the British Raj. South Asian literature throws light on the issues like cultural hybridity, dislocation, diaspora, and orientalism which are the main features of postcolonial literature. A grave and deep study of Shamsie's fiction proves its roots in South Asian

Literature. These writers from South Asia share political, cultural, and identity issues of diaspora families residing in the host countries in their writings. World War II impacted the thought process of these authors and their orientation. As Muneeza Shamsie (2008) states,

“World War II and the compromising situation left its effects on the writing and the orientation of the narrative. Pakistani writers use English as a language of creativity that resides between the East and the West. So, they write in its full extreme by using figurative to convey their voices to be heard” (1).

Rudyard Kipling (1889) wrote a ballad entitled “The Ballad of East and West” in which he has described the concept of “Us” vs “Them” in the following manner:

“Oh, East is East, and West is West,  
and never the twain shall meet.

Till Earth and Sky stand presently at  
God's great Judgement Seat.”

Orientalism is known as a masterpiece of Edward Said (1979) to dig out the differences between the East and the West. It creates a

stereotypical series of representations about the Orient by the Occident. McLeod (2000) argues that the most obvious concept given by the theory of Orientalism lies its basis in “binary oppositions” which is a clear division between the East and the West. Riaz and Ahmed (2020) hold a strong debate on representing the Orient for the West and the West by mentioning that these fixed representations of the Orient have created an unchangeable discourse that makes them exotic and barbaric. Re-Orientalism extends the ground for defining the Orient that was early defined by Said (1979). Lau (2009) in her theory of Re-orientalism defines that the modern orient is now defined and redefined by the diaspora authors themselves rather than the west. The modern East has compromised on defining the new or modern Orient on Western terms to grab the western metropolis readers. These writers have adopted one of the approaches that are faulty in their writing process is their “inclination towards the generalization and totalization with sweeping statements about the Orient” (584).

Kamila Shamsie is known as a renowned South Asian female

diaspora author who brings forth the issues of diaspora communities living abroad. The study takes up her critically acclaimed novel *Burnt Shadows* (2009) and award-winning novel *Home Fire* (2017). Both novels reflect all the tendencies of Re-Orientalism in the postcolonial era. She represents the picture of modern orients who are submissive, marginalized and considered terrorists because of their orient descent and religion. *Burnt Shadows* (2009) explores certain apprehensions and miseries of the diasporic characters after 9/11 who faced American hegemony and cultural imperialism. On the other side, *Home Fire* (2017) is truly an oriental novel highlighting the terrible experiences of three modern orients in England. The characters are not supported by the state even though they have been a part of the state throughout their whole lives. They are labeled “others” and “terrorists”.

### **Statement of the Problem**

The modern Orient in today's world is facing more troubles and challenges than before in the host countries. Colonialism has a deep imprint in the 21st century. The orient

of the colonial era has become the new or modern Orient with diverse challenges of Islamophobia and identity. Postcolonial literature written by women is highlighting the significant problems of diaspora men and women living in the west. Their lives are getting affected by the stigma of terrorists and “Other”, disqualifying them to claim their birth right despite being citizens of the western metropolis. The present study creates a diverse angle by analyzing the orient as represented by Shamsie in her both novels, *Burnt Shadows* (2009) and *Home Fire* (2017).

The basic objective of the study was to deconstruct and locate the re-oriental tendencies in the narrative of both the selected novels. A research question was formulated on the basis of the designed objective to be achieved:

1. How does the narrative of the selected novels reflect the re-oriental tendencies?

This study holds much significance as it discusses the issues of diaspora and orient in the postcolonial age to reveal how the orient is being re-orientalised by the

South Asian authors. The representation has now shifted from the occident to the orient themselves. Lau's (2009) Re-Orientalism fulfils the purpose of this study by serving as a theoretical framework. The representation of Orients is more in the hands of South Asian authors residing in the west for years (584). The 9/11 Re-Orientalism has become a popular phenomenon in non-fictional writing in the present time. The study contributes a significant part to the literary world as it explores the problems of modern orients after the 9/11 incident.

### **Literature Review**

This section of the research paper provides details and reviews of the previous research about Orientalism and after 9/11 Re-Orientalism in South Asian Literature by the diaspora writers.

Said (1979) states that Orientalism can be called a tradition that takes the responsibility of describing the non-Whites and Orients. This idea of Orientalism generalizes the images of the Orient in an exotic way by the Occident. It

came forward as an "imaginative geography" in which the orient is barbaric, uncivilized, and ruthless. Women are oppressed in their veils. This whole attitude of the Occident towards the Orient creates the binary opposition of "us" vs "them". The lens through which the west creates the boundaries and defines the East as ruthless and heartless is "Orientalism".

Lau (2009) claims that the East has come to western terms while representing the image of the modern orient. Orientalism can-not be seen as a dominant phenomenon by the Occident or the non-Oriental. This role of representing Orients has been fully taken by the diasporic writers. This process is basically Re-Orientalism. Now, South Asian writers are more in power and authority in the literal representations of the Orient. The concept of Re-Orientalism comes forward in form of generalization and totalization. Women diasporic authors are more in dominance to explain and represent the sensitivity, expectations, and perceptions of Asian women in their writings.

Lau and Mendes (2011) explain the process of orientalizing the orient from the viewpoint of the Occident by the diasporic writers. The Orientals are seen as more involves in this process of representing themselves. The diasporic writers have become a constant source of representing Asians and their cultural values on their own terms.

Sharma (2014) argues that Europe is encountering issues of assimilating migrants into their own culture. Migrants are always “Others” for the west who cannot be well settled in the host countries. The cultural, political, economic, and social differences are creating friction between the orient and the occident.

Lau and Mendes (2018) did a comparative analysis of *The Reluctant Fundamentalist* novel and then the movie adaptation of the novel to explore the 9/11 re-orientalist tendencies. They took the temporal axis covering the years 2001-2007-2009 to highlight how the west has changed its behavior towards Pakistan. The novel begins seven years prior to 9/11 and it was published after seven years of the

9/11 incident whereas the movie was created in 2012. Both the novel and the movie reveal the Muslims as Orient and the wide gap between both nations that is not easy to be covered. The Muslims remain deviant “others” and they have been re-orientalized in all spheres of life. This gap is becoming wider with the passing of time which creates divisions between the east and the west.

Rizwan (2019) states that the mass media is putting its contributing to stereotyping the images of the orients to distort the real essence of their past and cultural values. Her research work entitled “Depiction of Identity in *Burka Avenger: A Re-orientalist Exploration*” highlights the role of media in presenting the stereotypical negative images of a nation. The ineffective role of the mass media is distorting the cultural values of Pakistan.

Yuin (2019) analyzed Martel’s *Life of Pi* by using Said’s (1979) Orientalism and Lau’s Re-Orientalism (2009) to find out the ways the narrative of the novel uses exoticism. Pi represents a modern orient whose identity is not stable in

the west for being a diaspora man. He, as the protagonist of the novel, encounters identity and cultural issues. The story of Pi as a survivor reveals his efforts of being a true western man. Orientalism and Re-orientalism go side by side in the narrative of the story.

Karagoz and Boynukara (2019) opine that two different generations of Orients possess different characteristics and values that cannot be compromised or adapted by the both. In their study of Lahiri's *The Namesake*, they analyzed two generations of India by using Lau's model of Re-Orientalism. The results show that the generations of Orients living in South Asia are chained in many conflicts with their elders who are considered orthodox. The new generation of the orient does not want to adopt the cultural values of their ancestors. They are moving towards modernization that is creating space for the new Orient. The first generation is conventional and traditional in their values, culture, and progress. On the other hand, the second generation seems more inclined towards western ethics and

values, setting new meanings for their own lives without others' interference. The gap between these two generations is getting intense.

Riaz and Ahmed (2020) have probed the idea that re-orientalizing Afghans in Afghanistan is due to the international conflicts that make a space for the world to exercise its power and hegemony over the weakest. The study analyzes Rahimi's *The Patience Stone* (2008) to search for the tormented and distorted voices of voiceless Afghan women. Considering Lau's Re-Orientalism (2009) and Dirlik's Self-Orientalism (1996), the analysis shows that the portrayal of the orient is based on colonial perspectives. The stigma of "Us" vs "Them" is the production of the colonial age that can be witnessed up till now.

Saeed and Ain (2020) studied the Orients represented by the writers in the same ways the West wants to represent them deliberately. The normalization of the Orient is continued as a primitive and submissive entity. The binary relationship between Occident and

Orient is the same as the colonizer, and the colonized share the relationship of superiority and inferiority. Colonized communities are degraded and disrespected in all walks of life. The study reveals that the glorification of this status is done by the Orient itself in the postcolonial era. South Asian authors play a vital role to depict women as seductive, tempting, shy, and submissive which is no doubt stereotypical. All the short stories of *Austenistan* tend to have re-oriental images of the orients.

Weiss (2021) states that Home Fire (2017) can be seen as a polyphonic novel by the way it is representing and re-crafting the modern form of the Greek tragedy, *Antigone*. It adapts postcolonial themes such as disturbed and conflicted identities of Asians, citizenship issues, discrimination, and suppression.

Abbasi et al. (2021) have explored that Orient and the new Orient are encountering similar issues, particularly among diaspora women. This qualitative study highlights that women of both eras have been subjugated and oppressed

due to their Asian backgrounds. Patriarchy chains their liberty and identity. Orients are taken as “Others” by the Occident. Women are more mysterious, and cowardly in both colonial and postcolonial eras. They are rather detached from the modern society in which they have been living for years. Hence, their representation has become stereotypical and less authentic.

Ullah et al (2021) opine that the colonial efforts of stereotyping the East, suppressing people, and labeling them as terrorists and backward haven’t come to an end with the end of the colonial era. Their study analyzing *Blasphemy* using Lau’s conceptual framework of re-Orientalism explores that the negative marketing of the new orient is progressing in the western literary markets by East’s own writers brought up and experienced their lives in the West.

This study aimed to explore the visible and drastic changes in the roles and positions of the new Orients living in the west.

### **Theoretical Framework**

Lisa Lau’s (2009) “Re-Orientalism: The Perpetration and

Development of Orientalism by "Orientals" is basically the extended explanation and form of Said's (1978) Orientalism which defines the thin line between the east and the west where they are on the verge of unambiguous binary oppositions: superiority vs inferiority. Lau (2009) explains the phenomenon of the re-orientalist approach with particular reference to the South Asian social contexts that are being written in English. South Asian authors re-orientalize the image of the orients more in terms of deterioration rather than representing their particularities. This situation arises the enigma of authenticity. The role of developing the extreme binaries of "Orients" vs "Occident" itself is the self-conscious efforts of the Asian writers (572). The diasporic authors hold absolute power when the matters of construction of images and representations of the Orients arise.

### **Methodology**

Kothari (2017) elaborates on research methodology as a way of solving selected research problems systematically. This research is based upon the qualitative research method

which follows the interpretive paradigm to interpret the selected data. Textual analysis was chosen for this purpose as the selected material was in textual form. Belesy (2013) states that textual analysis is obviously helpful for the researcher because its main focus is on the in-depth study of the selected characters in association with social and cultural values.

The excerpts for the research were selected from the two novels by Kamila Shamsie, the South Asian diasporic writer. These novels are entitled "Burnt Shadows (2009) and "Home Fire (2017). The story of both novels revolves around the major issues of the new orients in the west. The selected novels are written by the same writer with a gap of nine years between them. The author reflects on how issues of diaspora Muslim men and women are getting more intense with the passage of time. The postcolonial era brings forth the identity and stability issues of the new generation residing in the west. The sampling of the data was done through purposive sampling. Ten excerpts from each of the novels were chosen for the textual analysis from

the perspective of Lau's (2009) *Re-Orientalism*.

### **Data Analysis**

The analysis of the excerpts from both novels is given in the following interpretation.

#### **Burnt Shadows (2009)**

The postcolonial period throws light on the resistance element in literature and highlights the oppressed and marginalized orients through writings. The novel describes the condition and position of the Orientals who served the English in India during colonization. Sajjad, one of the prominent characters of the novel works at Burton's who is an English family and is fond of poetry. In Shamsie's (2009) he wonders, "if there was a couplet to be written about pigeons and the Indians who worked for the English" (34). Being oriental, he is not a respectable and acknowledgeable human. He is the least liked by Elizabeth Burton.

This dominant conduct presses down his abilities and the authenticity of a being. His inner self is brutally crushed by this British Raj. The protagonist of the novel, Hiroko, symbolizes east Orientals who are of no

worth. After the bombing on Nagasaki and Hiroshima, Hiroko loses her fiancé and flies to India where she is welcomed by the Burtons. Her character shows resistance as she tries to get out of the pitiable circumstances. Her character puts James in thought as he is "oddly perturbed by this woman whom he couldn't place. Indian, German, English or the Americans..." (46).

She meets Sajjad and is brave enough again to fall in love with him outside of religious boundaries. But Sajjad knows his limits and explains to her that "I could see you were going to speak to me as an equal. They would have held it against both of us. You would not have been asked to stay" (60) he brings Lau's (2009) concept to reality that the west never treats the east equally and respectfully. It has always been an effort of taming the orientals as if they were barbaric or animals.

On the other hand, Hiroko shows how she is told by an American staff member with an innocent face at the airport that the bombing on Japan was "a terrible

thing, but it had to be done to save American's lives" (62).

America was the country she abhors the most but she also chooses to live at the end in New York. The worst instability of the Orient shown in the novel is at the turning point where Elizabeth accuses Sajjad of raping Hiroko without any proof. Although Hiroko explains that he isn't "an animal, a rapist" (105), no one believes her. Further, the novel reveals that the orient doesn't deserve even an apology from the Occident for their misconduct. As Sajjad says to James "you are right. It is not the question of nation. It's of the class. You would have apologized if I'd been to Oxford" (111). Here, Sajjad reflects Oxford as a symbol of status.

The novel further explains the status of new Orients among Occident. Sajjad and Hiroko's son, Raza, face identity issues when Harry, the son of James, wants to give him a designation at the CIA. Steve can't accept this because of his Asian and Orient background. He shared his views with Harry:

You are an idiot to hire these third country nationalists. Economically, sure, I see the sense. But stop recruiting them from Pakistan and Bangladesh. You are acting as if this were a territorial war and they're neutral parties. Go with guys from Sri Lanka, Nepal, and the Philippines. Indians are OK, so long they aren't Muslims. (280)

Raza's Asian background with Muslim identity makes him the new orient who is not acceptable by the west. He is always judged by his parental links to Pakistan and Islam. He is labelled as a terrorist even and is made to move to Guantanamo Bay.

### **Home Fire (2017)**

Home Fire shares the same themes of identity and stability issues of the Orients. The new generation suffers more than the previous one as depicted in the story. All three main characters of the story are the new generation of orients with different aptitudes though suffer the same dilemma of being orients. One of the protagonists of the novel, Isma, goes through possible complications in life

because of her Asian diaspora background. Although she is born and raised in London, her identity is questioned all the time. When she decides to leave for America for her PhD, she is in hot waters at the airport where she faces a long and tiring interrogation. As Shamsie states “she had expected the interrogation but not the hours of investigation that proceed it” (3) she has to justify that she has never been into any criminal activity and she is much loyal to Britain. Things goes complicated due to her hijab also which is a symbol of threat and terror.

Diaspora Muslim women are more marginalized and suppressed due to two main reasons. Firstly, they are of Asian background, and secondly, they are women of Muslim identity. Before leaving for the airport, her younger sister Aneeka told her to remain silent as much as possible because “the more you said, and the more guilty you sounded” (4). This visibly depicts Lau’s (2009) notion of Re-Orientalism where neo-orientals are not free rather, they are chained with the invisible chains of identity crisis and the core theme of

“Others”. The investigator asks her whether she considers herself British. This is ironic as she is born and grown up there. So, what is the need of the hour to prove her citizenship and loyalty? To which she replies peacefully that she completely belongs to England.

On the contrary, Aneeka seems to be rather more smart, practical, and known to the western culture. She is pursuing her law degree. But her character isn’t void of troubles and hardships for being a diaspora woman. She puts herself in more trials when she decides to bring her brother, Parvaiz, to home who is declared a terrorist by the state for assisting ISI. Isma wants her to realize that “we are in no position to let the state question our loyalties”. Aneeka who seems to be smarter is compelled in front of her brother’s love and goes against the state which results in death for both.

Her twin, Parvaiz, is a boy of carefree nature in the beginning who earns the title of a terrorist for himself as the story proceeds. He is another example of a new orient being suppressed in the west. They are left

alone by their father at a very young age, brought up by Isma, and later on excluded her from their private matters. Isma's father leaves the house to join ISI and later is found at Guantanamo Bay and finally dies. Her grandmother wants to search for her son but can't because the Imam Masjid tells her that "the British Government would withdraw all the benefits of the welfare state..." (49). Lau (2009) expresses that the new orients are of no significance in the west as they are merely being treated as an object. There can be seen as a wide gap and binary opposition between the "Us" vs "Them".

Like her grandmother, Isma wants to save her sister from the troubles of the state but can't. Parvaiz is entangled by his father's fast friend, Farooq who brainwashes him by telling him about the adventures of his father and makes him feel ashamed of his cowardly attitude. Finally, he is entitled as a terrorist after his visit to Syria. He is "the terrorist son of the terrorist father" (171) consequently, Aneeka is declared a terrorist too as she wants her brother back home. Both meet a

terrible ending and pay the price of their being Orients.

## **Results and Discussion**

The concept of hegemony and power are the influential ones described by Said (1979) and extended by Lau (2009) to define the role of power and powerlessness between the "Orient" and the "Occident". Lau's Re-orientalism has found new ways to put forward the distorted images of the orients by the west. These images are reflected by South Asian female writers. The formulated research question has answered the way the narratives highlight the re-oriental tendencies.

## **Diasporic Identities of the Orients**

Burnt Shadows (2009) deals with two generations facing the same dilemma of identity and stability in the west for being an Orient. While the first generation including Hiroko and Sajjad resists the stereotypical roles of the Orients in the west. Despite all the resilience, Hiroko's son Raza meets all the sad happenings in the novel for being the son of a woman with an orient background. Hiroko is seen as a diaspora woman

everywhere she travels to. She detests the word “*Hibakusha*”, a term particularly used for the bomb attack survivors. But people are more biased.

The narrative of *Home Fire* (2017) is more intense in nature. All three characters suffer sadly because of their orient descent. Both diaspora men and women are tortured, ridiculed, and humiliated. Aneeka is punished for supporting her twin brother Parvaiz. She goes against the laws and the state goes against her. When she protests against the state. She makes headlines in the newspaper as “she was barking up the wrong tree...daughter and sister of a Muslim terrorist, with history of secret sex life -the exclusive story of *Knickers Pasha*” (204).

### **Orient as an Outsider**

Orients are always outsiders to the west no matter how long they have been part of that place. Hiroko in *Burnt Shadows* (2009) remains an orient woman and this identity affects her son too. Hiroko and Sajjad are in love which is strongly opposed by Elizabeth because he is an “outsider”. Sajjad and Burtons represent two

worlds that can't come close together. Forster's (1942) novel *The Passage to India* depicts the same: “The Englishman and the Indian wanted to embrace. But the land, the sky, and the horses didn't want. So, they are kept at a distance” (111).

On the other side, *Home Fire* (2017) tends to explore the difficulties of Orients living in the west depicting the miseries and misfortunes of the Pasha Siblings who always remained significant “Others” in the west. Isma suffers loneliness and tries to pursue her PhD degree but faces discrimination in return. She is interrogated at the airport if she were a criminal. Parvaiz is declared a terrible terrorist by the state whose dead body isn't even allowed to enter the state where he is born and grown up. Aneeka's support towards Parvaiz leads her to endless troubles. She is pronounced a woman of loose character and seductive to Eamonn. She protests to bring Parvaiz's body back to England which results in her own death. All the characters meet disastrous and sad endings because they are the least valued orients.

### **Conclusion**

Characters of both the novels are projected by Shamsie in such a way that the reader can find themselves as an eyewitness of the scenes. The notable dimension of Re-Orientalism is found in both novels through different series of events. The 9/11 has made the situation worse for the Asian Muslims who are known as diaspora in the western countries they live in. *Burnt Shadows* (2009) replicates the identity issues of Sajjad, Hiroko, and Raza at different levels. The old and the new generation face the same problems of orientalism. *Home Fire* (2017) reveals how the west can detach even those orients who are born, and brought up there. Even after having the rights of citizenship, they need to prove their loyalties whenever demanded.

This study is limited to the two novels of the same author who belongs to the age of post-colonialism. The study was based on the analysis of the selected narratives from both novels. However, the character of Raza in *Burnt Shadows* (2009) is multi-shaded that can be analyzed psychologically and

linguistically. Both novels can be compared and contrasted in terms of their linguistic and social elements.

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## Language of Legitimization in Political Discourse on Kashmir Issue

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### Abstract

*This study concerns the discursive strategies used in political discourse to legitimize conflicting positions on the Kashmir issue, a major issue between Pakistan and India. More specifically, the study has attempted to address the question of legitimization strategies and their linguistic realizations feature in the Pakistani and the Indian Prime Minister's speeches after the abrogation of Article 370 about the Kashmir issue. The data consists of the speeches the Pakistani Prime Minister Imran Khan and the Indian Prime Minister Narendra Modi delivered after the abrogation of Article 370 on Kashmir. The whole research has been framed under the scope of Critical Discourse Analysis and the speeches have been analyzed in terms of Reyes' (2011) strategies of legitimization, and Halliday's (2014) Transitivity Model. The data analysis reveals that both prime ministers use the strategies of emotion, hypothetical future, rationality, voice of expertise, and altruism to justify their respective positions and to attack their opponent, yet they differ on the linguistic realizations of these strategies mainly due to their different mental models of the communicative event rooted in their differing ideological perspectives. The findings establish the significance of language as an analytical tool that can help understand the nature of discursive practices underlying certain ideologies.*

**Keywords:** *Political discourse, critical discourse analysis, language of legitimization, rationality, transitivity*

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### Introduction

Much of the linguistic research views language as a social construct rather than an innate phenomenon (Evan, 2014), and is

mainly concerned with language use rather than with language per se. One of the research perspectives on the relationship between language and society is Discourse Analysis (DA).

DA research takes language as constructing social reality (Ruiz, 2009), that is, language not only communicates information (saying) but also performs an action (doing) and enacts identities (being) (Gee, 2014). In other words, this research paradigm explores how discourse produces a certain perspective of some phenomenon by excluding other alternatives. This exclusionary dimension of discourse can have social implications as a particular way of representing social phenomena involves a particular way of dealing with it. By assuming a social constructivist view of reality, DA research investigates the role of language in the social practices by which different forms of psychological and social life are created. Critical Discourse Analysis (CDA) takes a step further in assuming that social phenomena have a discursive dimension due to a close connection between linguistic and social structures, and discourse analytic methods can help understand how asymmetrical power relations are

constructed and maintained (Fairclough, 2010; Richardson, 2006; Van Dijk, 2001; Wodak, 2009). “Critical discourse studies focus on the ways discourse structures enact, confirm, legitimate, reproduce, or challenge relations of power and dominance in society” (Van Dijk, 2001, p.352). This research tradition primarily explicates the ideological function of language to analyze legitimization that is accomplished by discourse, which ultimately helps in the reproduction of power by monopolizing the truth as well as public discourse (Pennycook, 2001). As observed by Fairclough (1996), language is used by social actors to legitimize their authority, hegemony and ideology on a particular issue. The use of certain kinds of lexical choices may help politicians in legitimizing their position on a particular issue. Social actors develop Us vs Them strategy to legitimize their position. (Van Dijk, 1997). The present study explores the nature of the legitimization strategies and their

linguistics realization in political discourse.

### **Literature Review**

The concept of legitimization had been studied in social and political science, law, and philosophy (see Meyer & Rowan, 1997; Parsons, 1960; Suchman, 1995; Weber, 1968), yet its discursive and communicative characteristics are not been much studied. However, some recent studies (see Reyes, 2011; Rojo, 1997; Van Dijk, 1998) foreground the discourse of legitimization for deciphering its discursive and communicative characteristics. They are of the view that it is a speech act in which speaker gives reasons to justify his actions that has been or could be criticized by others. In political discourse, legitimization is very significant as political actors justify their positions or agenda through it. It is the main discourse goal of political actors (Capone, 2008). In addition, it also influences political discourse as they are considered planned (Ochs, 1997) or pre-planned (Capone, 2010).

Legitimization has three main aspects: targets, practices, and consequences. The studies of legitimization see not only the actors as targets that are confronting it but some third parties such as the media or general public as well (Reyes, 2011). Legitimization can be practiced in a number of ways such as through voice of expertise (Thompson, 2004), symbolic power (Chouliaraki, 2005), and emotions and rationality (Reyes, 2011). Recent works on it see discursive and communicative tactics as pivotal in the practice of legitimization. Legitimization always has its consequences either intended or unintended.

The production of legitimization is intertwined with meanings, subjectivities, and discourses. The discourse approach helps in revealing these interrelationships as well as their intended or unintended consequences. To illustrate, Reyes (2011), building on Van Leeuwen's (1996, 2007, 2008) legitimization strategies,

examines the American presidents George W. Bush's (2007) and Barak Obama's (2009) speeches and proposes some new strategies including legitimization through emotions, hypothetical future, rationality, voices of expertise and altruism. For instance, both politicians have used emotive strategy (Bush: *'Killed about 3,000 of our citizens.'*; Obama: *'And therefore, in the long run, your children and grandchildren are more likely to live in peace with the advent of liberty'*), and rational strategy (Bush: *'That's why I made the decision I made. I understand the consequences of failure; they are not acceptable.... for successes.'*; Obama: *'We did not ask for the fight. On September 11, 2001, 19 men hijacked four airplanes and use them to murder nearly 3,000 people.'*). The difference between Bush and Obama is found in their direct and indirect speech respectively as well as in their use of personal pronouns like "I" and colloquial expressions. Neskovska et al. (2019) analyze American Presidential

Speeches (2016) by Donald Trump and Hilary Clinton by employing lexical-semantic analysis, Benoit et al.'s (2003) functional theory of political campaign discourse, and Reyes' (2011) strategies of legitimization. This study also shows how politicians justify social practices through emotions, a hypothetical future, rationality, voice of expertise and altruism. However, in contrast to the above studies, it also conducts pragmatic analysis and finds that the politicians differ on the use of interpersonal meta-discourse markers such as hedges, intensifiers, self-mentions and engagement markers. Abdi and Basarati (2018) analyzes Barak Obama's (2016) speech which was about Muslim identity in America. By using *'half a century'*, Obama tries to legitimize Muslim's position by pointing out their American history of identity. He also legitimizes his position by pointing out the contribution of American Muslims to the well-being of society: *'There's a school where teachers open young minds'*. That Obama

delegitimizes anti-Muslim opinions as well as antagonistic actions against Muslims is quite evident from the text *‘targeting women wearing Hijab, bullying children, vandalizing mosques, and targeting Sikh Americans’*. Obama uses the strategy of analogy and believes that American Muslims should not be considered second-class citizens. Thus, identity construction functions as a discursive legitimization act of power that is used to legitimize certain affairs’ states. Ahmad et al., (2020) find out the emotive and altruistic strategies in the speeches of three politicians: Imran Khan, Narendra Modi, and Donald Trump.

Motivated by the gravity of the Kashmir issue between Pakistan and India, the present study explores the nature of the legitimization strategies the prime political actors use to legitimize their positions on the issue. The Kashmir dispute between Pakistan and India is a root cause of instability in South Asia. This dispute started during the 1947

partition of the Indian subcontinent after the British withdrawal from South Asia and sparked the Indo-Pakistani wars in 1947, 1965, and 1999. Pakistan considers itself ‘incomplete’ as a nation-state without Kashmir and India claims the inclusion of Kashmir as valid to the validation of India's credentials. The imposition of Article 370 on Kashmir by India in 2019 has again escalated the tension between the two countries since this act withdrew the special status of Kashmir valley and brought the state to the ‘curfew’ by the Indian government. Given the fact that both countries are nuclear powers, the issue is often referred to as a nuclear flashpoint. As observed by Nixon (1992) that nuclear powers have never fought each other but because of the disputed Kashmir territory, the clash between Pakistan and India could erupt into the world's first war between the two nuclear powers. The dispute has deep roots in the past and grave

risks for the future, a regional conflict with global impact.

In the context of the Kashmir issue, there have been a number of speeches by the prime ministers of both countries at national as well as international levels in which they use arguments to legitimize their respective positions and to delegitimize their opponents. In political discourse, this act of legitimization, as pointed out by Reyes (2011), deserves special attention because it is from this speech event that political leaders justify their political agenda to obtain or maintain power, to achieve social acceptance, and alter the direction of a whole nation. Against this background, the present study explores the nature of the legitimization strategies Pakistani Prime Minister Imran Khan and the Indian Prime Minister Narendra Modi use in their political speeches on the Kashmir issue. The study delineates the research problem into the following question: *What legitimization strategies and their*

*linguistic realizations feature in the Pakistani Prime Minister's and the Indian Prime Minister's speeches after the abrogation of Article 370 about the Kashmir issue?*

To frame the data analysis for addressing the research question, the following section outlines the theoretical assumptions adopted in this study.

### **Theoretical Framework**

To address the research question raised above, the study combines two analytical apparatuses: Reyes' (2011) strategies of legitimization, and Halliday's (2014) Systematic Functional Grammar, more particularly, his transitivity model which approaches grammar through discourse.

#### **Reyes' (2011) strategies for legitimization**

Speakers use different strategies to legitimize themselves and delegitimize their opponents and, in this way, they create so-called binary conceptualizations, us vs them (Van Dijk, 1997). This study assumes Reyes' (2011) strategies of

legitimization as a theoretical framework to analyze the data. Building on Van Leeuwen's (2007) categories (authorization, mythopoesis, moral evaluation, and rationalization), Reyes (2011) proposed five strategies of legitimization: emotions, a hypothetical future, rationality, voice of expertise, and altruism.

- a. The emotive strategy appeals to the emotions (particularly fear) of the audience and speakers constitute the 'them group' by depicting their opponents negatively. By attributing negative qualities to their opponents, they allow their speakers to have two sides of a given story, in which both the audience as well as the speaker is in the 'us-group' and the opponent is in the 'them-group'. Politicians also achieve this with the help of "constructive strategies", that is 'utterances that constitute a "we" group and a "they" group with the

help of certain acts of references (Van Leeuwen & Wodak, 1999).

- b. By using a hypothetical future strategy, speakers present a threat in the future which demands immediate action in the present (Dunmire, 2007). They usually legitimize it by highlighting a past mistake, which is the cause of the present problem. Speakers usually do this in two different ways: (a) If we do not do what the speaker is talking in the present, the past will repeat again; (b) If we act according to the speakers' instructions, the future will be bright. Linguistically, they are usually realized with the help of conditional sentences, modals, and mental verbs.
- c. Rational strategy is enacted when political actors present the legitimization process as a process where decisions have been made after a heeded, evaluated and thoughtful

procedure. Decision making is rational if other sources are consulted, and all the opinions are explored. For Van Leeuwen (2007), it is a “theoretical rationalization”.

Linguistically, these arguments would include verbs denoting mental and verbal processes such as ‘explore’ and ‘consult’ (Reyes, 2011).

- d. Voice of expertise strategy is displayed in discourse by speakers when they intend to show their audience that their arguments are supported by experts who also think the same. For Van Leeuwen (2007), this strategy is referred to as “authorization”. Politicians use this strategy as authoritative sources (Rojo & Van Dijk, 1997). By associating one’s speech with authoritative people, speakers try to be more convincing, more persuasive, and more attended to (Philips, 2004).

Linguistically, this strategy is normally expressed with the help of quotation marks or verbs including verbal processes like ‘say’, ‘announce’, and ‘reported’, etc.

- e. Altruistic strategy is displayed by speakers when they want to present themselves as people who care, who serve others and do things for the common good and are not guided by their own personal interests. As it deals with a system of values, so it refers to a type of moral evaluation (Van Leeuwen, 2007).

### **Halliday’s (2014) transitivity model**

The lexicogrammar of a language expresses three metafunctions (ideational, interpersonal, and textual) which operate at the clause level and are present in any clause. The ideational metafunction deals with the way in which the clause represents the world in terms of a process, the participants in that process and, sometimes, the

circumstances in which the process takes place. The interpersonal metafunction concerns the relationships either between the speaker and the addressee, or between the speaker and the message. Finally, the textual metafunction deals with the way in which the message is structured. This metafunction, like the two others, functions at the level of the clause but is also concerned with the ways in which the clauses are linked together to make a text. Systemic Functional Linguistics considers part and parcel the context in which language is created and sees the immediate context in terms of three functions: field, tenor, and mode. The field is the ongoing activity of which the language is a part. Tenor is the relationship between the person who is communicating and those he is communicating with. Mode is the form through which the message is communicated, that is, basically, spoken or written. Thus, the theory focuses on the relationship between

the lexicogrammar, the semantic metafunctions, and the context.

Turning to the ideational metafunction, a simple clause consists of a process (action, event or state) and one or more participants in that process. To this may be added various circumstances. The relationship between a process and its participants and circumstances is known as transitivity, and this constitutes a major part of the ideational metafunction. In Systemic Functional Linguistics, the term 'transitivity' involves a much more complex set of relationships. This study uses a system with five process types: material, mental, relational, verbal, and existential. The following account of process types mainly draws on Bank (2019).

- a. Material processes are actions and events which take place in the physical world.

*The UK's star student hackers **will descend** on Cambridge this weekend, to show off their skills of cyber sabotage. (Cambridge News, 20 April 2016)*

- b. Mental processes are events of a cerebral nature: these can be “cognitive”, dealing with types of thinking, “perception”, dealing with types of sensing (seeing, hearing, etc.), or “affective”, dealing with liking and disliking.

*Why do we **believe** in the unbelievable?* (The Crack, 333, April 2016) *As this gentleman passed along, he **saw** three little girls standing before a shop window.* (Religious tract, 2016) *If, however, you would **like** to stroll through the College’s spacious grounds, a pathway (accorded a national ‘biodiversity’ award) that starts near the vehicle entrance gates on Victoria Avenue will take you through the Grove – where on 10 February 1792 Coleridge composed his poem “In Jesus Wood” – to the rear of North Court.* (Jesus College, Cambridge, tourist guide, 2016)

- c. Relational processes simply state a relationship between two entities, or between an

entity and its characteristics. Here again, there are three types: “attributive”, which gives the characteristics or features of an entity, “identifying”, which refers to the same entity in different words, and “possessive”, which, in addition to possession properly so-called, deals with things like the relationship of inclusion, which can be assimilated to possession. The first of the following examples has two relational attributive processes, the second is an example of identifying relational process, and the third of a possessive relational process.

*The book is a splendid thing, its musical notations and Latin text meticulously inked on the vellum (calfskin) pages which **are** still firm and flexible after nearly half a millennium.* (The Journal Culture, April 2016)

*Sasha Regan is the founder and artistic director of a multiple award-winning theatres in London's Southwark area. (Cambridge Arts Theatre programme, 20–23 April 2016) This well-stocked shop includes brands such as Floris, Cath Kidston, Peony and Dents plus luxury cards and gift wrap. (Ely Cathedral brochure, 2016)*

- d. Verbal processes are processes of communication.

*For the moment, however, he said the most effective way to tackle Ades aegypti is to mobilise the public. (Guardian Weekly, 8–14 April 2016)*

- e. Existential processes simply state the existence of something. The most common way of expressing this in English is the *There is/are* construction.

*There has been a church on this site since the early 12th century, although only a little of the first church building remains. (St. John the Baptist Church, Newcastle, tourist guide)*

In this example, there are two cases of existential process. The verb *has been* is a fairly typical example of an existential process, while *remains* provides a less typical example.

Transitivity, as pointed out by Halliday (1973), is the set of options whereby the speaker encodes his experience, both external as well as internal, in terms of processes, participants in these processes, and their attendant circumstances. Since each individual has his/her own linguistic style, at the same time, s/he will focus on determined aspects to describe his/her own conception of reality. Thus, an individual's semantic and syntactic choices and the resultant discourse organization serve to manifest his/her positioning with respect to how they or perceives a situation (Halliday & Matthiessen, 2014).

### Research Methodology

The present study takes much care of the empirical evidence to answer the research question as unambiguously as possible since its findings are bounded by the reliability

of empirical evidence (Bogdan & Biklen, 2007; Gay, Mills & Airasian, 2012; Yin, 2003). The focus of the study was to analyze the linguistic strategies in two prime ministers' speeches, its unit of observation and analysis for legitimization strategies in the speeches. However, the unit of analysis for the linguistic realization of these strategies is the clause on which the SFL's Transitivity Model is based. The study consists of two speeches, one by Pakistani Prime Minister Imran Khan and one by Indian Prime Minister Narendra Modi. The focus on these speeches was motivated by the view that public opinion was greatly influenced by the discourse of elites in virtue of the fact that "elites are the ones who initiate, monitor, and control the majority and most influential forms of institutional and public text and talk" (Van Dijk, 1990, p.4). Hence, the key factors considered for the choice of speeches are the popularity of the speakers as well as the extent to which their speeches are distributed in print, electronic and social media.

Imran Khan's speech was an address to the nation on 26 August 2019 whereas Narinder Modi's speech was an address to the nation on 8 August 2019. The speeches were taken from YouTube and were subjected to a clean verbatim transcription. Only Kashmir issue-related parts of the speeches were focused on for the analysis.

Considering the purpose of the study, the qualitative approach was used in that it gives an in-depth analysis of the data. For an intensive data analysis, the present study was conducted as a qualitative case study because in it, the particulars were built out of the abstractions, and it also accommodated new linguistic details that emerged during the process of investigation (Bogdan & Biklen, 2007; Dörnyei, 2007). Furthermore, the deductive reasoning for the present study was considered important as its findings may help in understanding an existing theory. As the research question of the present study was addressed in terms of a

theory, the study follows a theory-to-research-to-theory strategy.

### **Findings and Discussion**

For addressing the research question, the researchers carefully transcribe the speeches, and then find

out the legitimization strategies in the speeches. The next step was to find out the linguistic strategies used to realize legitimization strategies by applying tools from Systemic Functional Linguistics.

## Emotions

Table 1 below shows representative examples of the strategy of emotions used in the speeches of Imran Khan and Narendra Modi.

*Table 1 Emotions in Imran Khan's and Narendra Modi's speeches*

Speakers	Statements	Transitivity Processes
IK-a	<sup>1</sup> jo hiḍūstan hē sīrf hiḍūḍ ka hē ṛ baqī sēb sēkād̃ kēlas sīṭizān hē	hē = RP
	‘Hindustan is only for Hindus, and all others are only second-class citizens.’	hē = RP
IK-b	yīh nāzriyāh rss ka hē... yīh adialoji logō ko pākār pākār ke sārkd̃	hē = RP
	ke opār marti hē ‘This is RSS ideology...This ideology kills people on the roads.’	marti hē = MatP
IK-c	əssi lak <sup>h</sup> kəḥmiri jo is wāqt kərḥiyu ke nice hē hām sari qom ōn ko	hē = RP
	pəḡam dē kīh hām ōn ke sat <sup>h</sup> k <sup>h</sup> əre hē	pəḡam dē = VP
	‘We, as a whole nation, should give the message to 80-lac Kashmiris who are under curfew right now that we stand by them.’	k <sup>h</sup> əre hē = MatP
NM-a	artikəl 370 and 35A ne jammu kəḥmir ko əḷḡavad ətə k̃ vad	diya = MatP
	pərivarvad ṛ vāvəstau mē bəḥ <sup>h</sup> e pəmane pər p <sup>h</sup> ele hoe pərəḥṭacar	b <sup>h</sup> ərkane = MatP
	ke ilavəh kuc <sup>h</sup> nəhi diya. In donō ənuḥet ka des ke xīlaf kuc <sup>h</sup> logō	istəmal kiya = MatP
	ki b <sup>h</sup> avnaē b <sup>h</sup> ərkane ke liye pakīstan dīvara ek sēstər ke tər pər istəmal kiya ja rəha t <sup>h</sup> a ‘Article 370 and 35A have given nothing but secessionism, terrorism, nepotism and widespread corruption on a large scale to Jammu-Kashmir. Both these articles were used as a weapon by Pakistan to flare up the emotions of some people.’	
NM-b	lāg b <sup>h</sup> əg biyalis hāzar nirdoḥ logō ko əpnī jan gēvani pəri ‘About 42,000 innocent people were killed.’	gēvani pəri = MatP
NM-c	des ke ənne rajō mē dəlītō pər hətyacar rōkne keliye səxt qanun	lagu hē = MatP
	lagu hē lekən jammu kəḥmir mē əsa nəhī hē ‘In other states, strict laws were enacted to stop atrocities on Dalits but no such laws could be implemented in Jammu & Kashmir.’	hē = EP

<sup>1</sup>The transcription system used in this study is adapted from Raza (2011).

Note: IK=Imran Khan, NM=Narendra Modi

Table 1 shows that both politicians use the strategy of emotions to legitimize their respective positions. Both speakers evoke emotional mode in their audience by portraying a positive self-representation and a negative other-representation. The difference lies in the source of emotions. IK evokes emotions (fear and sadness) by disparaging the nationalistic ideology of RSS which, as interpreted by IK, divides Hindustan into Hindu and Non-Hindu entities and subjects the former to discrimination and oppression, violating their basic human rights. The analysis of IK's speech shows that he rests self-representation on what he considers an ideology of peace grounded in Islamic sources. For the linguistic expression of such types of emotions and their sources, Ik employs relational and material processes to portray the sad situation

in Kashmir and to identify with Kashmiris.

NM's strategy is to evoke a sense of deprivation, sadness, but with different motivations. This is the reason that NM builds his case on Kashmiris' sense of deprivation owing to Article 370, instead of Kashmiris' demand for freedom, and then passes the buck to Pakistan for its misuse. Such a conception of reality is less likely to help the speaker identify with the target audience. This is also evident in the linguistic resources NM uses: mostly material processes to describe past or future actions, and no relational processes meant for identification. Evasion of a ground reality would be a weak strategy to evoke emotions in an audience without addressing its actual question when the audience itself lives the reality.

## Hypothetical Future

Table 2 shows representative examples of the hypothetical future strategy used in the speeches of Imran Khan and Narendra Modi.

*Table 2 Hypothetical future in Imran Khan's and Narendra Modi's speeches*

Speakers	Statements	Transitivity Processes
IK-a	mẽ kəʃmɪr ka əb əmbəsədər bənu ga. dɒnya mẽ kəʃmɪr ke jo halat hẽ jo pɪyɑm hɛ jo sɪcʊɛʃən hɛ vo mẽ dɒnya mẽ le kər jaũ ga 'I will become the ambassador of Kashmir. I will communicate to the world the situation in Kashmir.'	bənu ga= RP le kər jaũ ga= MatP
IK-b	əgər kəhɪ mʊsəlman həkʊmtẽ ɪs vəqt məjburi ki vəjəh se tɪjərət ki vəjəh se aj əgər nəhɪ b <sup>hi</sup> hẽ age həmare sat <sup>h</sup> ajaẽ gi 'If some Muslim countries are not with us either under compulsion or due to trade, they will come to our outside in future.'	hẽ ... sat <sup>h</sup> = RP ajaẽ gi = MatP
IK-c	hər həfte həm ek ɪvɛɫ kərẽ ge ʃɪdər sari qʊm nɪkle gi ɪs ɪvɛɫ pe...sarɔ ne ek ad <sup>h</sup> e gheɽe ke lie nɪkəlna hɛ 'Every week we will organize an event in which the whole nation will participate. All should come out for half an hour.'	kərẽ ge = MatP nɪkle gi = MatP nɪkəlna hɛ = MatP
NM-a	mujhe pʊra vɪʃvas hɛ kɪh ɪs nəɪi vavasta ke təhət həm səb mil kər ʔtəŋɡvat, əlvayət se jamʊ kəʃmɪr ko mʊkt kərəʔɪ ge 'I have complete faith that under this new system we all will be able to free Jammu and Kashmir of terrorism and separatism.'	vɪʃvas hɛ = MenP kərəʔɪ ge = MatP
NM-b	əb ʔrtɪkəl t <sup>h</sup> əri sevənti ɔr t <sup>h</sup> arɪ fəɪv e bite hʊə ɪtihas ke ho jane ke bəd ɪske nəkarat pər <sup>b</sup> həo se b <sup>hi</sup> jamʊ kəʃmɪr ʃəld bahir nɪkle ga. 'Following the abrogation of Article 370 and 35 A, Jammu and Kashmir would soon come out of its negative effects.'	nɪkle ga = MatP
NM-c		bənana hɛ = MatP

The textual analysis reveals that both political actors regard the determination of the future as the direct aim of their political discourse. It is evident in the above example expressions that the speakers are aware of the socio-political import of the future which is an irreal is, yet consequential space into which they can project, contest, and proclaim their conflicting plans for the future. Both speakers linguistically realize their future representations with the help of modal *ga/gi/ge* ‘will’, a typical marker of future time, and periphrastic modal infinitive + present form of *hona* ‘be’. However, they ground their future reality in different interpretations of the past. IK looks at the past (Kashmiris’ right of self-determination and India’s violation of the right through oppression as interpreted by IK) as a guide to the future and at the future as a natural extension of the present. Such an interpretation of the past and such a construction of future reality necessitates proposing a course of action that calls for freedom from

oppression resulting in self-determination. In contrast, NM’s arguments about the possible future contradict the past, as evident in NM-a and NM-b above. Such a representation of the future cannot be grounded in the actual past (what has actually happened in Kashmir); the only option left with the speaker is to reconstruct/distort the past in order to construct the hypothetical future. NM capitalizes on this option and portrays the future that focuses on what *ought to* be done, employing cover-up arguments that invoke other social problems such as the lack of amenities in different areas. Thus, the different conceptual/semantic choices by these political players motivate their lexical and syntactic choices as evident in the transitivity processes used in their respective speeches. For instance, most of the main clauses by NM contain mental processes such as *vi/vas* ‘I believe/I’m confident’. Such lexical choices expressing epistemic modality are typically used to indicate the level of certainty; however, when the actual past is reconstructed to

create a political discourse with underlying ideology evading the actual issue, frequent use of epistemic and deontic modals ironically reduces the level of certainty because the potency of political language does not stem from its description of the past. Contrary to that, IK never uses mental processes and directly employs

material processes for evocating potentialities in the future. The analysis reveals that hypothetical future strategy gains efficacy when future representation is well-rooted in the actual past, not in the ‘reconstructed’ past, which downplays the significance of the future reality, whatsoever.

## Rationality

Table 3 below shows representative examples of the strategy of rationality used in the speeches of Imran Khan and Narendra Modi.

*Table 3 Rationality in Imran Khan's and Narendra Modi's speeches*

Speakers	Statements	Transitivity Processes
IK-a	pakistan ki yeh jo kəfmir palisi hē is ka ek fəslahkən vəqt a gəya	hē = EP
	hē to is liye yeh zruri hē keh mē ap sari qəm ko itemad mē lu ga ər	a gəya hē = MatP
	ap ko igzəkt səcuefən ka bətau keh hmari qəm kıya kərne ja rəhi	lu ga = MatP
	hē.	bətau = VP
	‘There has come a decisive moment for the Pakistani policy on Kashmir. It is necessary for me to take the whole nation into confidence and tell you exactly what our nation is going to do.’	ja rəhi hē = MatP
IK-b	in <sup>h</sup> ō ne kəfmir ko ənəks ker liya...yeh jo intərnəʃnəl yunaitid	ker liya = MatP
	nəʃənz ki səkyoreti kənsəl ki rəzolyuʃən t <sup>h</sup> i ʊs ke b <sup>h</sup> i xələf gəe,	xələf gəe = MatP
	apnē ain ke b <sup>h</sup> i xələf gəe, apnē səprim kort ər hai kort ke fəslō ke	
	b <sup>h</sup> i xələf gəe. jo vade kiye t <sup>h</sup> e praim mənistər nehru ne kəfmir ke	
	logō se ʊn ke b <sup>h</sup> i xələf gəe	
NM-a	‘They annexed Kashmir... they went against the UNO’s Security Council’s resolution; they went against their own constitution; they went against the decisions of their supreme and high courts; they went against the promises of their Prime Minister Nehru he made with Kashmiris.’	
	deʃ ke ənne rajō mē səfaʃi kərəm cariyō ke liye kərəm cari ekt	lagu hē = MatP
	lagu hē lekin jamō kəfmir ke səfaʃi kərəm cari is se vəncit t <sup>h</sup> e. ʊn	vəncit t <sup>h</sup> e = EP
	ko ye həq nəhi diya geya t <sup>h</sup> a. deʃ ke ənne rajō mē dalitō pər ənne	diya geya t <sup>h</sup> a = MatP
	car rokne ke liye səxt qanon lagu he lekin jamū kəfmir mē esa	t <sup>h</sup> a = EP
NM-b	nəhi t <sup>h</sup> a. lekin moʃ <sup>h</sup> e pura vifvaf hē ke ab bədlao ae ga.	vifvaf hē = MenP
	‘In different states of the country sanitation workers come under the sanitation worker act, but workers from Jammu and Kashmir were deprived of it. In many states strong laws are there to stop atrocities against Dalits, but this was not the case in Jammu and Kashmir but now I believe the situation will change.’	ae ga = MatP
	deʃ ke ənne rajō mē betiyō ko jo sare həq milte hē voh sare həq	milte hē = RP

Table 3 shows that both politicians use the strategy of emotions to legitimize their respective positions. In IK-1, Imran Khan uses rationality by taking his nation into confidence on the then Pakistani policy on Kashmir. He appeals to social rationality to legitimize his position on the issue. In IK-b, IK delegitimizes NM's abrogation of Article 370 by exposing the contradictions that cannot stand the test of moral values in any democratic system. Again, he appeals to the audience's rationality to acclaim his position and attack the opponent's action. Mostly IK employs material processes with a negative polarity that help him point out contradictions in

the opponent's decision and present Act 370 as a moral choice.

In NM-a and NM-b, NM legitimizes his position through instrumental rationality, that is, by comparing the past and present/future in Kashmir in terms of civic amenities and by ensuring an equitable provision after the abrogation of Article 370. At the very beginning of his speech, he also legitimizes the abrogation by establishing that the change was introduced by a democratic process in the parliament. NM realizes rationality mostly through the use of existential and material processes to ensure a change of state.

## Voice of Expertise

Table 4 below shows representative examples of the strategy of the voice of expertise used in the speeches of Imran Khan and Narendra Modi.

Table 4 Rationality in Imran Khan's and Narendra Modi's speeches

Speakers	Statements	Transitivity Processes
IK-a	yəhi rss t <sup>hi</sup> jis ko hīdūstan ki həkumət ne dehşetgərd qərar de kər do tin dəfə said lain kiya yəni bən kiya ər yəhi audiology t <sup>hi</sup> jo qaid-e-azəm ne dek <sup>h</sup> ke...pakitan muvmint mē şirkə ki ər vo təb musəlmanō ko bətatə rəhe keh ap əgrezō ki yulami se hīdūō ki yulami mē ja rəhe hē. 'This is the same RSS which the Indian government (previous) banned twice or thrice declaring it terrorist and kept telling the Muslims that they were getting from the English slavery into the Hindu slavery.'	t <sup>hi</sup> = EP qərar de = VP lain kiya = MatP bən kiya = MatP dek <sup>h</sup> ke = MenP şirkə ki = MatP bətatə rəhe = VP ja rəhe hē = MatP
IK-b	jo gərmint t <sup>hi</sup> hīdūstan ki kağris ki ın ke hom mənistər ne kəha keh rss ke kemp mē dehşetgərd pəda ho rəhe hē 'They annexed Kashmir... they went against the UNO's Security The home minister of the Hindustani government of Congress said that the RSS camp is producing terrorists.'	kəha = VP pəda ho rəhe hē = MatP
NM-a	ek xəb jo vala b <sup>h</sup> ai patel ka t <sup>h</sup> a, ek xəb jo babasaheb əmdidker ka t <sup>h</sup> a, voh xəb jo şayama pərsad mək <sup>h</sup> ərji, ətəlji ər kəroğō fəhriō ka t <sup>h</sup> a, əb pura ho cuka hē. 'A dream which Sardar Vallabh bhai Patel had, a dream which Babasaheb Ambedkar had, the dream shared by Shyama Prasad Mukherjee, Atalji and crores of citizens, has now been fulfilled.'	t <sup>h</sup> a = EP pura ho... = MatP
NM-b	ləddax mē solo nam ka ek poda paya jata hē. jankarō ka kehna hē keh yeh poda bərfili pəhəriō pe təyənt fojiō keliye ziđgi bəcane ka kam kərta hē 'There is a plant in Ladakh, named solo. Experts say that this plant is like a sanjivini for people living in high altitude...'	paya jata hē = EP kehna hē = VP kam kərta hē = MatP

The representative examples in Table 4 show that IK legitimizes his position on RSS ideology by referring to either an Indian political institution or an Indian political actor; this strategy helps expose the contradiction in the opponent's position and thus, legitimize it. The voice of expertise is appropriately realized through verbal processes and action through material processes. To declare the abrogation of Article 370 as a shared dream, NM also refers to the politicians but only to those who supported BJP ideology. In NM-b, NM refers to experts to establish the

importance of a plant for revenue generation and the resultant material value. This voice of expertise does not contribute to any political positioning. NM too uses verbal and material processes to express the voice of expertise. The difference between the two speakers lies in the nature of functions they use the voice of expertise for: IK employs the strategy to expose the opponent's fascist ideology as he labels it. NM, however, uses it to contextualize the abrogation in terms of BJP's ideology.

## Altruism

Table 5 below shows representative examples of the strategy of altruism used in the speeches of Imran Khan and Narendra Modi.

Table 5 Altruism in Imran Khan and Narendra Modi speeches

Speakers	Statements	Transitivity Processes
IK-a	yeh hər forəm ke upər həm logō ko bətaē ge kīh əssi lak <sup>h</sup> kəʃmiriyō se kis tərəh ka zolm ho rəha hə ‘We will tell this to people at all forms what kind of cruelty 80 lacs Kashmiris are suffering from.’	bətaēge =VP zolm ho rəha hə =MatP
IK-b	həm kəʃmir ke logō ke sat <sup>h</sup> k <sup>h</sup> ərə hē takīh in logō ko pətəh cəle kīh həm on ke sat <sup>h</sup> k <sup>h</sup> ərə hē on ko zorərət hə kəʃmir ke log aj həməri tərəf dek <sup>h</sup> rəhe hē aor həm ne on ko bətana hə kīh jəb tək inʃaallah on ko azadi nəhi mīle gi həm in ke sat <sup>h</sup> k <sup>h</sup> ərə rəhē ge ‘We are with the people of Kashmir so that they know that we are with them. The people of Kashmir are looking towards us and we have to tell them that we are with them until freedom.’	k <sup>h</sup> ərə hē = MatP pətəh cəle = MenP zorərət hə = MenP dek <sup>h</sup> rəhe hē = MenP bətana hə = VP mīle gi = RP
NM-a	deʃ ke ənne rajō mē bəcō ko jīkʃa ka ād <sup>h</sup> īkar hə lekīn jamō kəʃmir ke bəce is se vəncit t <sup>h</sup> e. ‘Other parts of the country have right to education but children in Jammu and Kashmir were deprived of it.’	ād <sup>h</sup> īkar hə = EP vəncit t <sup>h</sup> e = EP
NM-b	deʃ ke ənne rajō mē əl pəsənd k <sup>h</sup> etvō ke hittō ki rənkʃən ke liye məənvriti ekt lagu hē lekīn jamō kəʃmir mē esa nəhi t <sup>h</sup> a ‘To safeguard the rights of minorities, Minorities Act is enacted but not in Jammu and Kashmir.’	lagu hē = MatP t <sup>h</sup> a = EP

As their speeches and the representative examples in Table 5 show, both political actors note that Kashmiris have been denied their basic rights. However, they differ in

the source of deprivation. To IK, the violation of Kashmiris’ right to self-determination is a root cause of their deprivation, whereas NM ascribes Kashmiris’ sense of deprivation to the

370 Article. Both speakers legitimize their respective conceptions of Kashmiris' rights, and to this end, they deploy the strategy of altruism as illustrated in Table 2 above. Just like the use of hypothetical future strategy, the type and linguistic expression of altruism is determined by the speakers' construals of the issue. To illustrate, IK describes the situation in Kashmir as *zōlm* 'suppression', finds the solution in *azadi* 'freedom', and resolves to stand by Kashmiris and communicate to the international community what he thinks is the sheer violation of human rights. He predominantly uses material processes to describe the situation, mental processes to express his empathy for Kashmiris, and verbal processes for internal and external communication. Such lexical and grammatical choices suit his moral evaluation of the situation and the resultant conceptual structure: *zōlm* 'suppression', *azadi* 'freedom' and *bātana* 'communication' (to the international community for support).

Contrary to IK, NM's conceptual structure is composed of *ədikarō se vāncit* 'deprivation of rights' and *hām s̄ab ke p̄aryaso se dur ho ḡai hē* '(hurdle: 370 Article) has been eradicated due to our action (abrogation of 370 Article)'. And his lexical and grammatical choices accord with his construal of the situation. NM uses inclusive words such as *hām* 'we' and *hāmare* 'our' to identify with Kashmiris. The transitivity processes he predominantly uses are either existential or material, which suits his comparison between the rights available to the people in other states and those available to Kashmiris, and the change he envisions after the abrogation of the 370 Article. To intensify this sense of deprivation, NM frequently uses contrastive conjunction like *lekin* 'but' in parallel constructions. To sum up, IK's altruism is accompanied by social astuteness, but NM's altruism is based on mere political astuteness. And altruism with social astuteness plays a key role in political

leadership. However, when removed from reality, it becomes self-focused rather than other-focused.

The critical discourse analysis conducted above confirms that both politicians legitimize their positions on Article 370 on the Kashmir issue through emotions, hypothetical future, rationality, the voice of expertise, and altruism. Although both politicians have employed the same strategies, they differ in their conceptual and linguistic choices. The findings of the present study, thus, confirm those of Reyes (2011), Trajkova and Neshkovska (2019), and Ahmad et al. (2020). The study reveals that the use of the discursive strategies detailed above is not subject to any particular ideological perspectives on the issue. Rather, the speakers of conflicting ideologies can use the same set of (de)legitimization strategies but with different mental models of the communicative event and thus, different semantic and linguistic forms, to use Dijk's (2009) terms. Hence, the impact of ideology (a form of social cognition) on the use

of discursive strategies is mediated through cognitive structures speakers construe of any communicative event. As mentioned above, CDA approach assumes a link between social structures (e.g., power, gender, race, etc.) and linguistic structures. That is, relations of power and dominance have a discursive dimension that helps to construct and maintain them. However, the relationship between social structures and linguistic structures is not direct; rather it is mediated through cognition, that is, the way social actors interpret social structures affects the way they use language (Alenazy, 2017; Dijk, 2008). It also means that the context in relation to which a communicative event is analyzed is not a social but a mental construct, i.e., the impact of contextual properties is conditioned by the communicator's unique understanding of these properties: "For instance, age, gender or profession, as well as aims or knowledge of participants often do influence talk and text, but only if and as defined in the context model of the

speaker or writer” (Van Dijk, 2009, p. 209). Such insight necessitates a close look into cognition and its roles in the process of language production and comprehension.

### **Conclusion**

The main aim of the paper was to investigate the linguistic strategies politicians used to legitimize their conflicting positions on the Kashmir issue, a major issue between Pakistan and India. Being still under the influence of Article 370 in Kashmir, we conducted a Critical Discourse Analysis of two speeches of Imran Khan and Narendra Modi which they delivered on different occasions. First, we implemented Reyes (2011) strategies of legitimization to investigate which strategies they used to acclaim themselves. Then, following Halliday’s (2014) Systemic Functional Grammar, more particularly, his transitivity model which approaches grammar through discourse, we carried out a detailed linguistic analysis in order to extract

the arguments in which candidates tried to establish themselves.

Although the present study has tried to utilize the possible resources available, yet the limitations still remain. The findings are limited to the selected speeches only and the diversity in the approaches of CDA may generate different results for this study. Another limitation is that the study was delimited to politicians only. Future studies can also apply these strategies in other speech events and can define culturally bound strategies, as Reyes (2011) pointed out. Finally, although carried out on a relatively small corpus, the analysis gives an insight into the language techniques employed by politicians to legitimize themselves and delegitimize their opponents.

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## **Conversation Analysis of Jo Chale to Jaan Se Guzar Gaey: A Drama Serial from Pakistan Electronic Media**

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### **Abstract**

*This investigation aimed to analyze the use of turn-takings, the organization of adjacency pairs that are practised in Pakistani drama. Drawing on the framework presented by Young (2011), this research has provided insight into the relationship between the conversational organization and situational features in which the conversations were performed, and to figure out the purpose of operating a conversation in a specific situation, especially in the entertainment genre. For this research, video samples were taken from Pakistani dramas, and the conversations between participants, specifically between main characters, were transcribed. The transcribed data was then organized and divided into chunks and manually coded in Adjacency pairs, turns, lexical devices, linguistic and paralinguistic features, semantic and pragmatic elements, and contextual features. Based on the frequencies and patterns of turn-takings, lexical and linguistic choices, semantic, and conversational devices, the attitudes and variations in the behaviours of the participants of conversation in different settings and contexts were analyzed.*

**Keywords:** *Conversation Analysis, adjacency pairs, linguistic features, situational features.*

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### **Introduction**

Forms of communication can be categorized on the basis of their channel of communication and of their style and purpose. Form of communication based on the channel

of communication i.e. medium, manner or method is further subcategorized into verbal and non-verbal communication. Verbal communication may be oral or written, and oral communication can be face to face communication or

communication from a distance. Based on style and purpose, communication can be classified as formal and informal.

Informal communication is free-flowing and without any set of rules and pre-planned structure, generally carried out in usual. In an ordinary routine, individuals as social beings need communication to interact with each other, share their interests, develop familiarity, condolence, deliver messages, etc. Each form or channel of communication has its particular vocabulary, intonation, and gestures, i.e., its own linguistic and paralinguistic features. As Yule suggests that signs and gestures go hand in hand with verbal utterances. (Yule, 2006. p. 178).

Formal communication, on the other hand, is conducted through a predetermined channel with a purpose and a well-defined structure at a specific time, at specific place, and for specific audience. Communication through dramas falls in the category

of formal communication as dramas have a predetermined structure, time, and audience.

Pakistani dramas influence the development of social values besides providing entertainment. According to Sotirovic (2005; Besley, 2008) TV dramas affect the development of social values and ethics in people. As we can see that some acquisitive and materialistic values are developed in people who adopt television media (Besley, 2008). In the 90s, Pakistani dramas were about family and family customs and the family itself whereas today's dramas are more about family politics than family.

Keeping in view this fact that how dramas affect the values, ethics, customs, and traditions of a country and its people I have decided to conduct a conversation analysis of Pakistani drama to find out how the patterns of turn takings, selection of appropriate words according to situations and other paralinguistic elements (as the language of TV programs contains both the spoken

and the signs and pictures. (Buckingham & David, 2003) combine to influence or manipulate audience thoughts that affect their ethics and customs. Before discussing the theory and method of conversation Analysis (CA), it is better to mention what conversation is from a linguistic point of view. The conversation is a wide-ranging term representing a scheme of exchange or interaction in which the members of a social group share a conversation. When one person talks, the remaining participants listen to him and take their turn when the former concludes or indicates the other person to start (Schegloff, 1999).

### **Literature Review**

Harvey Sacks developed conversation Analysis in 1992, and this approach emerged from ethnomethodology. From a psychological perspective, conversation remarks examine the link between language and social-behavioural context. Social psychologists focus on three crucial

questions: "dividing speech or dialogues into suitable units, then categorising the units, and then establishing principles to produce logical arrangements" (Robinson, 1995). According to Button et al. (2022), Ethnomethodology is the study of how people in their ordinary routine organize their activities according to the situation, from common sense reasoning to ordinary language use and from playing music in a studio to experimenting in a science lab.

American conversation analysts fundamentally take a perspective of discussion examination affected by ethnomethodological convention (McCarthy, 2002). Conversation experts start the investigation from the describable littlest units of discussion, inspecting the association of the debate. Here, the argument is not confined to easygoing and casual talk. However, it likewise incorporates (Schegloff, et al. 2002), including conversations in the academic setting, the profession,

and the academy. It concerns discourse's quantitative characteristics, such as authority, cultural beliefs, respect, and position (Riggenbach, 1999). CA is further developed by three sociologists named; Harvey Sacks, Emanuel Schegloff and Gail Jefferson.

Conversation analysis is analyzes a conversation or talk between two or more people. This talk or conversation might either be just for the sake of discussion, for the transfer of information, or the transfer of messages. People carry out interviews to develop social interaction and familiarity. A conversation is a social or linguistic interaction between two or more people through exchanging words, sentences, gestures, gaze, etc.

In her book "Conversation Analysis", It has been suggested that the face-to-face interaction of two interlocutors must be an independent inquiry of an analytical field and could not be a confirmation of any other field like psychology, sociology, or

linguistics. Despite the sociological assumption in the twentieth century, that interaction is such a disorganized process that it is too hard to analyze it systematically. But Goffman insisted that "the interactive institution in its own right, like the family, education or the legal system." Furthermore, "Goffman positions in the development of CA in much the same way as Durkheim in sociology and Saussure in linguistics" This analysis of drama has explored the different behaviours of the characters of drama regarding turn-taking strategies and turn allocation in various scenes of the theater.

Hutchby & Wooffitt (1998) suggested that the chief purpose of Conversation Analysis is to discover the sequence of events and how participants discover meanings from other participants' words, gestures, and gazes in a conversation. The cause of a talk or discussion is usually interplay. Exchange can be utilized to transfer data, generate or uphold social connections, resolve a dispute, or perform a cooperative duty. Some

rules are to be followed subconsciously during a talk in carrying out these activities. These guidelines shape the design of most discussions that happen. They oversee who talks, for how long, and when they talk. These are: "Opening and closing a conversation, changing the subject, Interrupting, Holding the floor and turn-taking, repairing conversation".

The formula ababab can describe the conversational sequence, where "a" and "b" represent the utterances of the parties to the conversation. The ab ab formula is a specification for two-party discussions of the basic rule conversation; one party at a time" (Schegloff, 1999).

Biber, et al. (1999) indicated that talk interaction includes a concrete circumstance of time and space, social background, cultural context, and language competence. So, the conversation is a complete catalogue, and Daily talk is unlike written language regarding societal

and regional circumstances. (Wasabi, 2016). According to Rebecca Clift, Two Things, action and sequence, are the essential elements of Conversation Analysis. This approach has some common aspects with pragmatics, some with discourse analysis study action and language use within a particular context. Wong and Waring (2020) proposed three categories of principles for conversation analysis which are as under

1. Collection of data of natural conversation that is not preprogrammed or prescript.
2. The next step is to transcribe the spoken data of exchange.
3. Analysis of data that comprises of the language spoken by the interlocutors in social interaction. (pp. 4-7).

The arrangement of conversation includes;" —turn taking, —turn organization, —action formation, —sequencing, —repair, —word/usage selection, —recipient design and —overall

organization of the occasion of interaction." (Schegolff et al. 4-5). So, CA is of ample consideration in nurturing sociolinguistic ability, linguistic knowledge, discourse competence and strategic competence. (Ahmed, 2019) can't simply involve seeing how to achieve a limited arrangement of activities; however, it tends to be of principal importance for quite possibly the most fundamental issues of one can comprehend the job of discussion in getting and achieving common comprehension with others (Ahmed, 2019). According to Young (2011), this paradigm for evaluating a Television transcription discussion includes three components: the initial component concerns essential contextual factors, sentence structure and language, and discourse eleven threes. The interactant's organization of shift occurrences is the subject of its next unit. The third component is the interactant's frequencies, light on the events and functions of conversation analysis features utilized in conversation, e.g., turn-taking,

rearrangement, back channelling, etc. (Al-wossabi, 2016).

- The main goal of CA, according to Hutchby and Wooffitt (2008), is to "discover whether individuals understand and respond to one another in respective rounds at talking, having a major focus on what sequences of behaviors are formed" (p. 14).
- Perhaps one of the main issues, according to Lee and Visscher (2010), is "how act people see to engage in conversation?" How are some practical ways that individuals may participate in discussions? (Page 4)

(Seedhouse, 2011) provided an excellent list of CA essential criteria that includes these preceding:

1. There is a structure that focuses on cooperation.
2. Talk in interaction is deliberately coordinated, profoundly interrelated, and organized.
3. Contributions to connection are setting formed and setting

restoring.

4. CA has a solid record framework and a profoundly exact direction.
5. The examination is bottom-up and information-driven. Wong and Waring (2020) introduced CA standards in three general classes:
  - Collecting information usually requires event information taken from the actual events of talk, not from control.
  - Transcribe information.

Analyze information utilizing a framework that represents conversationalists' language in friendly cooperation. (pp. 4-7). Many CA studies used a Sacramento CA-informed educational technique to evaluate in-class discussions among learners and instructors taught through conversational abilities. These depict the linguistic interactions that take place in the L2 curriculum. Nevertheless, this research suggests that students should be trained while being exposed to conversational skills by listening to actual verbal conversations. It promotes the

utilization of CA as a tool for teaching spontaneously happening conversations and improving EFL students' oral skills. It indicates that, while investigating the internalization of certain practical and interpersonal activities in students' language, it may be more beneficial to increase students' knowledge of the existence of these activities in professional languages talk in real-world situations. Students might prefer to acquire a foreign dialect via observable characteristics of spontaneous activities instead of instructor and student discourse criteria in a classroom study. Like Wilkinson (2012) points out, "scenes of education" are difficult to pinpoint; nevertheless, "alignment to education" can be identified: efforts to do things novel that one hasn't done previously, as indicated by language and non-linguistic actions.

### **Research Questions**

1. What are the advantages of Conversation Analysis in the

- entertainment genre?
2. How CA can be utilized to figure out the elements of human interaction in a conversation?
  3. How the situational features are utilized in Pakistani electronic media to provide supportive specifics for a conversation happening in a drama scene?

### **Data**

Wetook the drama “Jo chalay to Jaan sy guzar gaey” as sample, Jo Chale To Jaan Se Guzar Gaye is a Pakistani drama serial launched on Geo TV on 19 September 2011. Maha Malik is the writer of the drama. The story of Jo Chale to Jaan Se Guzar Gaye spins around Zufishan, a confident and daring girl from a middle-class family. She is in love with her fiancé Azar, also her cousin. But a landlord, Sayed Alim Shah, comes out of the blue and falls in love with her at first sight. He forces Zaufishan to marry him, but she loves her cousin and engaged him, so she refused. Syed Alam Shah is infuriated at her refusal and kidnapps her fiancé

to blackmail Zaufishan into marrying him. Alam Shah is such an influential person with a strong political and family background that Zaufishan cannot get help from the police or the state against him. Lastly, Zaufishan agrees to marry Alam Shah at the cost of Azar's freedom. She does not even communicate with Azar about the whole incident. She forces Azar to abroad abroad to get a better job and marries Alam Shah. After marrying Alam Shah, she feels no soft corner for Alam Shah. Instead, her hatred for him gets more intense. Alam Shah gets into an accident. For now, Zaufishan realizes that Alam Shah loves her a lot despite all his pride, arrogance, and privilege and feels love for him. She finally accepts him wholeheartedly as her husband, and the story moves on. But Alam Shah loses his legs in an accident. Zaufishan takes care of her husband with all her heart, but now Alam Shah regrets how he blackmailed Zaufishan and destroyed her life. At this time, Azar knows how Zaufishan has saved him by marrying Alam Shah. He

grows astonished and asks Zaufishan to divorce his husband, but she refuses as she wants to spend her whole life with him, her husband. Stricken by regret, Alam Shah commits suicide at the end and leaves Zaufishan in tears.

### **Model for Annotation**

The model for annotation has been adopted from Al wasabi's model for analyzing TV transcripts originally derived from Young (2011) interactional competence model.

### **Situational Features**

1. Name of the drama and its characters. Description of the characters who have taken part in the conversation.
2. Physical Settings
3. Lexical choices like Simple or complex words, formal or informal, high-frequency nouns and adjectives.
4. From the lexical and morphological standpoint, verbal characteristics—use of morphological reductions.

### **5. Pragmatic Features**

#### **Lexical Features**

1. Word choices by the interlocutors capture the attention of the listeners.
2. Discussion Topic; e.g., Love, Hate, Marriage, Betrayal, etc.
3. List of words, formal and informal.
4. The description of the play; either it is a love story, a revenge-based drama, or an art movie or drama.

(Practices of Conversational Organization, Frequencies, and patterns of Linguistic Features. (Al-wasabi. 2016).

### **Methodology**

For the sake of this analysis, video data was transcribed and divided into three sections. The initial segment talks about qualities of the discussion, for example, situational attributes, lexical choices, pragmatic choices, and linguistic devices and their functions. The accompanying part examines the conversational association utilized by the speakers.

The last part reveals insight into the events and elements of semantic gadgets like backchannels and their effect on the progression of discussions." "Conversation Analysis is a qualitative method through which talk-in-interaction is studied through video recorded naturally occurring data. Video recorded data is transcribed in fine-grained details" (Amir, 2020). CA is a technique for examining how health is co-developed in particular contexts by the individuals in the issue (Seedhouse, 2011). Hellermann (2008) & Cekaite (2007), who combine CA with a linguistic acquisition framework, are the best-ordered long-term studies of conversational progress. Young and Ziegler (2004), Martens and Siegfried (2004), and Hellermann (2004) are some of the additional prospective studies.

The components of the conversational organization were revealed through CA, including several features, for instance, "adjacency pairs," "turn-taking," "turn organization," "action formation,"

"sequencing," "repair," "word/usage selection," "recipient design" and "overall organization of the occasion of interaction" (Schegolff, Koshik, Jacoby, & Olsher, 2002).

Adjacency pair is an average hierarchical element of several formal/casual discussions. It includes its fundamental structure successions, which comprise an initial segment and a second part created by two speakers (Levinson, 1983; Schegloff and Sacks, 1973; Yule, 1996). Discourse acts, including welcoming, mentioning, offering assistance, and supplement arrangements, are traditional instances of nearness sets. Accordingly, the expressions contained in the nearness pair are generally reactions to words that go before them, like inquiry/answer or welcoming/welcoming, demand for data/refusal, and so on. In any case, as McCarthy (2002) recommended, "nearness sets shift from one culture to another, and are influenced by group environments, like job connections, circumstance".

Baker (2004) said that Augmentation and expansion configurations, regarded as one kind of adjacency pairing, may be used as a segment between two transitive combinations. "Implantation of pairings often occurs as a repair to an actual or potential misperception of the main paired portion, to rectify a misinterpretation, ambiguity, or quasi, preparatory to completing the next pairing component" (p. 274), according to Goldstein, Krashen, and Thomas (1974). According to Schegloff (2007), the main result is a structure in arranging discourse or discussion. The structuring of shift skipping is 1 of the most fundamental structures of group discussion. For us to exist a possibility of responsiveness—for one participant to demonstrate as everything they are talking about and performing is in response to something the presenter stated and did—one social affair must speak following the next, and they must eventually say autonomously. (Page 1)

The component of turn-holding resides at the heart of Conversation Analysis. (Hutchby and Wooffitt, 2008). Turn-taking is related to the mode in which interlocutors in a talk follow turn-taking, pass turns, participate in a discussion and get out of the conference. (Ahmed, 2019. P. 4). The position or state at which a participant passes the turn to the other is called TRP (Yule, 2000).

In its most basic form, turn collection relates to the sequential importance moments when a statement is finished. Lexical signals, inflexion, behaviour signals such as movements, and direct eye connection could all aid in moving the discussion forward (Sacks et al., 1979). Later research uncovered even more puzzling patterns of rotating turns, showing a regionally changeable phenomenon that varies from one ethnic identification to the next (Lindholm and Sajavaara, 1985; and Tannen, 1984). According to Varlamov and Sajavaara (1985), such

prolonged pauses were common among Helsinki learners. English learners will often intrude on lengthier breaks preceding shifts, indicating they are not interested in continuing the conversation. "Finnish people's interpersonal tendency for chatting only whenever they have a comment, that was a trait of majority of Californian people," according to Fleury and Sajavaara (1985).

A further form of turn shifting is filling discussion (Sacks, et al., 1979), regarded as minor and usually occurs within the critical progression location. Baker, et al. (2009) suggested that gaps and side lapping are not part of seamless progress and could show difficult circumstances in communication. Cullen (1982) discovered that reviewing practices is extra than providing technique, marked changes in tone and sufficiency, and a preference for describing in her research. It is also the case in the present study of Broadcast extraction, wherein participants demonstrate acquaintance and effective working via various

concealing instances, rapid speed of speech, loudnoise removal noises, and intrusions.

A further factor contributing to the debate's connection is the use of insignificant responses that Finkelstein (1983) defines as polysyllabic phrases used by participants whenever they continue, such as *hmm*, *indeed*, and *hmm*. They are regarded as colloquial terms backings given by audience members, flagging their contribution to the communication. In any case, Fishman (1983) saw that "while ladies utilize insignificant reactions as support work—to consider the discussion to proceed—to tell the speaker that she is tuning in, men normally utilize such negligible reactions to show the absence of interest".

The investigation of such discourse of local speakers provides significant data on what rules and suppositions they remember when associated with talk connection. Humans agree on a broad range of instructive programs," Young (2002)

said, yet lacking such programs, it was impossible to understand precisely what each of them means whenever developers mention anything" (p. 1). Conversation patterns such as talking, speeding, and relaxing calm down, halting, and becoming firmer and softer, according to Tannen (1990), influence whatever people think and when humans express it. If relevant information is

publicly available to EFL instructors and students, a better picture of the target linguistic environment functions and what native users value and promote it emerges. As a result, EFL learners will be better prepared to handle public projects while assisting other languages in comprehending, creating, and transferring or communicating content.

### **Frequency and patterns of Main Linguistic DevicesLexical Choices**

The total number of occurrences of linguistic devices

<b>Features</b>	<b>Frequency</b>
Interruption	7
Backchannel	6
Cooperative repetition	10
Function of interruptions	Encouragement/Support Take the floor
Complex words	57
Adverbs	71
Adjectives	24
Contextualization cue	37

#### **Linguistic Features**

<b>Features</b>	<b>Alam Shah</b>	<b>Zaufishan</b>
Simple clauses	86	70
coordinating clauses	37	2
Subordinating clauses	15	1

### Organizational Structure of Conversation

Feature	Zaufishan	Alam Shah	Mah Jabeen
Insertion sequence		7	4
Minimal Response	26	1	3
Repair	3		5
Nonverbal contextual cue	35	3	1
Gaze	1	9	3

### Results and Discussion

#### Situational Features

The two excerpts taken from the drama *Jo Clay to Jaan say guzar gaey* include the episode in which the powerful main character of the theatre, Alam Shah, is shown as a privileged, influential, authoritative feudal lord yet caring husband. In this excerpt, three persons, i.e., Zaufishan (heroine of drama) and her sister, talk about Alam Shah as Zaufishan visits her mother after her wedding. Her sister asks her about her life, husband, and living as the wife of a feudal lord. Zaufishan here, instead of bragging about her lifestyle or showing her happiness, seems disturbed and out of the scenario. The physical settings are the home where she spends her childhood and youth, and despite now

residing in a more prosperous mahal, she still longs to spend her life in this tiny house of her parents.

The second and comparatively longer part is taken from the episode where Alam Shah is not that influential as he is now in a wheelchair and cannot walk himself after an accident. Here he thinks of himself as a loser who couldn't win his beloved's heart. The physical setting of the second part is Alam Shah's house and his living room, where he mostly spends his time, and the interlocutors are Alam Shah and Zaufishan. These conversations were taken from the drama, transcribed, and coded manually to discover turns, arrangement of arches, interruption elements, backchannel, and use of nouns and adjectives.

The lexical choices utilized by participants in this excerpt are simple words. Mah Jabeen (Zaufishan's Sister) mostly asks questions using long sentences with simple dishes but with expressions of amazement. In contrast, Zaufishan replies with short, straightforward sentences, mostly with one or two words. MahJabeen's utterances comprise more adjectival clauses, and Zaufishan's replies mainly express inner thoughts and conflicts inside her mind.

There are simple words and expressions of amazement from Jabeen's side and sad, heavy breaths and short replies from zaufishan's side to grab the viewer's attention to the drama's topic and scenario.

It is undoubtedly a lot of simple language, adverbs, and pronouns, all of which add to the general characterization and interpretation of the play. However, there are no instances when specific technological terminology or phrases distinguishes the amusement record from other related registries. The presenters, on

the contrary, will, in general, cooperate likewise to interact within a typical conversation that usually takes place between siblings after the wedding, one of them in our real-life environment. In other words, this register bears numerous highlights in a conversation register of natural domestic life settings.

Both participants have not used any morphological contractions as far as the morphological perspective is concerned. But the expressions, the talk, and the sentences are all informal. Sentences are primarily simple from Zaufishan's side and are composed of coordinating clauses from Jabeen's side. By using blending and long clauses, Jabeen is trying to clarify her point of view to her sister and express her feelings about her big day and her life ahead. Sometimes the utterances are not syntactically structured, but they are easily comprehensible. The elements mentioned above are characteristics of informal conversations and typically convey a casual manner to

the interlocutors. Zaufishan mostly responded through behavioural processes instead of replying verbally throughout the drama.

### **Pragmatic Features**

Although there are specific characteristics of a considerable participation approach, such as repetition, there is also a visible development of the conversation. For example, from a rational standpoint, a detectable dialogue flow takes place. The two individuals discuss a broad topic, indicating that both overlap many passions and life situations. From the semantic perspective, a significant tempo is exhibited from the elements without long pauses. Instead of the less participated response from Zaufishan, the overall conversation is not disorganized or interrupted.

The two speakers are involved in the conversation and go through different thoughts and feelings, but they are not imposing particular beliefs on each other. Several elements for backchannels, nonverbal

responses, and contextual cues indicate the two interlocutors' sharing of listenership.

### **Organizational Structure of Conversation**

The conversation is lighthearted, and the two presenters work collaboratively to convey the episode's theme to the public in a manner that encourages listener participation concerning the speakers and probably incredible interest concerning the viewers. There is not any overlapping between the participant's utterances in either excerpt. But there is a sequential flow of turns where one participant speaks, and the other response. Words and clauses associated with the main characters are; Alam Shah frequently utilized complex clauses expressing his emotions and feelings for his beloved Zaufishan. Alam Shah has more verbal processes utterances. Still, there is a rhythmic flow of conversation between the participants instead of the interrupted one. The interruption occurred only once as it is not the

context of taking the floor but is the presentation of the theme of loyalty and space. Cooperative repetition occurs thrice when Alam Shah wants Zaufishan instead of wishing Zaufishan to talk to him and share her feelings.

When Alam Shah communicates with Zaufishan, his gestures, paralinguistic features, and intonation patterns support and coordinate with his words. He talks to her with a gaze on her face and expressions. But there is less responsiveness from Zaufishan's side regarding eye contact, gestures, and even verbal response. The adjacency pairs occurred in these patterns mostly. The thanking turn should respond to the greeting turn, but it is not answered with thanking instead with a sad smile by Zaufishan on receiving the greeting of her wedding. The advice acceptance adjacency pair occurs when Zaufishan's mother advises her, and she accepts with a nod and teary eyes.

Question answer pair takes place when Jabeen asks questions, and Zauqi replies but with a gesture without any words. Assumption clarification pairs when Alam assumes Zaufishan that she does not want to meet Azar, and she clarifies. And when he thinks that Zaufishan is angry with him and she explains. Request rejection pair of adjacency occurs when Azar requests Zauqi to leave Alam Shah, and she rejects. Command by insistence from Alam Shah towards Zaufishan, whom he calls Roshni to share her feelings, followed by a denial from Zaufishan in the form of a gesture of helplessness. Offer acceptance pair when Alam Shah offers Zauqi to visit her mother, and she accepts.

Insistence command when given by Alam Shah to visit Zaufishan, her mother, she has to accept despite rejection. Attention greeting- response adjacency pair happens when Alam Shah speaks to Zaufishan about his wish to get her attention, and she responds with a

pleasant gesture. Assumption acknowledgment pair is when Jabeen shares her thoughts about the awe-inspiring personality of Zaufi's husband and the magnificence of her villa and status, and she acknowledges.

Utilizing these devices upgrades the communication stream and supports high association and compatibility among speakers. These also reflect how the presenters' pre-owned epidurals persist via their affiliation and fulfil the speaking demands in such a gathering. To conclude, the viewer is served by contextual features, such as the message's reallocation and content. Furthermore, grammatical features such as lexical reduction, lack of topological connection, exclamations, relative clauses, and informal terms and phrases contribute to the setting's informality and the debate's consequent argumentative nature. An additional requirement for the robust connection approach, which includes coverage, interlocking, loud volume, and fast turn-making, is to bring

speed and uniqueness to the conversation.

The verbal responses by Zaufishan are comparatively less than the behavioural responses. The verbal responses by Zaufishan are short and are 24, and her behavioral reactions in the form of sadness and other gestures are 68. Verbal utterances that Alam Shah performed are 25. These utterances are long, full of expressions of feelings, and are primarily complex adjectival clauses in which he shares his feelings for Zaufishan, his plans for and with her, and his longing for her to love him back as he feels for her and his insecurities that she might leave him and his wish that she would stay loyal to him as his mother is a disloyal woman. Alam shah once utilizes repair to console her.

### **Conclusion**

In light of the research question and discussing the finding and analysis, in a nutshell, we can conclude that the design of adjacency pairs, frequencies and patterns of turns, gestures, gaze, eye contact,

morphological aspects, nouns and adjectives, contextual conversation cues, and intonation patterns suggest that the research has answered the research questions that the heroine once adopts the minimal response. Still, she mostly responds with behavioral expressions without uttering a word that suggested she is facing internal and external conflicts and is not coping with her situation because things happen against her wishes, plans, and expectations. So, applying this conversation analysis model, we can analyze and interpret any conversation and perform character analysis by analyzing a character's dialogue, gestures, and body language following their context and settings.

Considering the above models, CA can be an asset to drive EFL students to a more noteworthy measure of achievement in their formative talking cycles. For example, CA can be utilized to improve students' language capabilities. For instance, following

CA's standards and its orderly arrangement of social events and examining information, we can give EFL students the situation with members, the reasons for connections, and the means or shows of communication. As pinpointed by (Freeman & Freeman, 2004), those variables comprise sociolinguistic capability that students ought to be acquainted with.

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## **A Critical Exploration of Fear and Loathing in Selected Romantic Fiction**

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### **Abstract**

*Gothic is a twisting lens, an amplifying mirror; however, the pictures it shows to us have authenticity, and cannot be grasped in ordinary forms. At the end of the 18<sup>th</sup> and beginning of the 19<sup>th</sup> centuries, this genre was the only truthful alternative for psychology and the historical sciences, the only method to reach and understand those fierce territories where penetration of knowledge was restricted or late. Romantic writers broadened the range of gothic positively whilst providing a greater understanding of the connections between terror and other aspects, violence, spectatorship, the body, imagination, and cultural politics of emotions. Including Graveyard Poetry, the subtle and the sublime, and sentimentalism, the origin of the Gothic goes parallel to the origins of the novel. Furthermore, the research also unveils that my selected writers, by using the elements of fear and loathing have manifested people's double standards, who want to rule the world by not giving space to other creatures; nonetheless, want to use other creatures for their benefit and ease. Keeping in a trial the scholarship on gothic theory given by David Punter and Aristotle's view of tragedy this qualitative study critically examines the selected Romantic texts to trace the elements of fear and loathing bringing horror for some and tragedy for others.*

**Keywords:** *French Revolution, Fear, Gothic, Loathing, Romanticism*

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### **Introduction**

Primarily, Romanticism is with two referents. Generally, it embodies a perpetual faculty of mind, personality, and art that can be seen over the ages, in all cultures, and in all periods; while, secondly, it is a historical movement in ideas and art that transpired in England, Germany, France, and America in late 18th and

at the beginning of 19th centuries.

This document contextualizes some historical details to establish bases for my project, and probes into Romantic texts to find the least exhausted and least researched dimension of fear and loathing along with the element of tragedy. Moreover, my selected texts have been discussed vastly, but in the West. Additionally, the angles that have been chosen to analyze

them are most often mysticism, love of nature, and the concept of the sublime; nevertheless, the concept of fear and loathing and post humanism are new angles that can be applied to these classic texts. Fear and loathing, moreover, make the study significant because it allows a space to discuss societal issues that are usually censored or considered harmful to societal norms; thereby, these angles, take the shape of art. Hence, this study adds a new angle to the academic field by unveiling characters from this new angle.

Romanticism, which spanned between 1790 and 1830, was an umbrella term and a historical movement that covered a variety of expansions in literature, art, philosophy, and music. It was a period of transition in society due to artists' and intellectuals' challenges to the establishment. Moreover, according to Smith (1973), the roots of Romanticism can be traced back to Rousseau's slogan, "Man is born free, and everywhere he is in chains". This slogan further led the Romantics towards individual liberty and expressing authentic personal

feelings, so they denounced the foregoing enlightenment and other prevalent evils, i.e., exploitation of the poor, strictly following the imposed conventions and rules, and came towards informing and inspiring other people for a revolutionary change. Consequently, Greenblatt (1962) states that physical hostility and stark mutiny were other markers of this period.

Furthermore, Romanticism has been summed up quite comprehensively in Jacques Barzun's (1975) words, as, "a shift back towards Middle Ages, a love for the mysterious and unusual, revolt from reason, a justification for the individual, freedom of the unconscious, a response against science, and scientific methods, a revival of idealism, a love for pantheism, restoration of Catholicism, a negation of artistic harmonies, an arrival and accepting the emotionalism, and going back to nature- etc". In this way, it can be added that Romanticism broadened the understanding and scope of gothic while providing a larger understanding of the connections

between horror and other aspects, spectatorship, the body, violence, and cultural politics of sentiments.

### **French Romanticism**

France underwent bitter events under the monarch and dictator King Louis XVI. There was no freedom of speech. Society was limited to those practices defined by the government with unequal dissemination of resources and bigoted laws. One's mind was determined by the economic resources which he enjoyed at that time. It was a divided society. Literature of that time exhibited a lively picture only, and the working class remained ignored. There was stress and anxiety everywhere. The situation was changed only when the revolutionary essence united the complete nation and there came a political uprising. Newly gained freedom brought justice and better living for the poor, and they were free to add their voice to literature. However, writers of this time were much more creative than Vigny and Victor Hugo. In addition, McEvoy (2008) presents that Germaine de Staël is of the view that her

motherland Germany's and France's culture was not classic, but grotesque and creepy, and hence, valued spirituality, emotion, and naturalness.

### **Revolution, Fear, Terror, and Literature as an Equanimity**

The period was 1789, and it was summer in France, which beheld a wave of immense fright, and was known as 'The Great Fear'. The Great Fear was clear evidence of that stark angst and dread which was pervasive and became the cause of the fall of the Bastille, in England and France, even then the time when the revolution was started, it brought a variety of viewpoints of the people who were traumatized by the happenings of this revolution. Crawford (2013) traces that it was due to brutal activities that the Period was commonly called the 'reign of Robespierre' until January 1795 when it was called the "Reign of Terror". The argument goes that the British literary society rushed toward literature that could pacify their phobic minds. In *The Gothic Quest*, one of the first critical books on Gothic fiction, Montague Summers (1938) noted:

Both at home and abroad dark shadows were dropping; the times were difficult, full of nervousness and unrest; there was a sense of discontent today and of worry for the morrow; there were wars and rumors of wars. Readers sought some counter-excitement, and to many, the novel became a precious anodyne.

The early Romantics were supporters of the French Revolution, anticipating that the political situation will change, but terror turned into the 'order of the day in radical and turbulent France. It was due to public fright, escalating violence, shortage of food, and inflation. This terror was the most severe when people were opposing the civil war and were counter-revolutionary. Seventy percent of death sentences were afflicted in five major departments and almost two thousand were executed in Lyon. It is quite appropriate to say that Romanticism was the rebirth of terror, fear, and loathing as a genre to escape from harsh and unacceptable cultural realities. Industrialization grew to

bring an extremely cruel culture, a societal division into elite and poor, lengthy working hours, unsatisfactory pay, and unkind discipline. As a result, Abrams (1971) highlights that there was a lingering danger of depression and inflation because the English government preferred funding France and America in their revolutionary wars instead of entertaining public cries for social, political, and economic reforms. There was a revival of the Gothic genre of medieval Europe for mirroring the insensitivity experienced by the English people. These writers incorporated creepy plots, ghosts, demons, enigmatic deaths, monsters, and bloodshed.

### **Revolution as a shift toward consciousness**

It was the period when not only writers' and intellectuals' approaches transformed but the common populace was also becoming conscious. In its outer manifestation, revolution fetched more freedom and novel techniques in thinking patterns, perceiving the surroundings, and subsequently in the expression of writing also or what Isaiah Berlin

(2012) calls “a shift of consciousness” that ruined the spine of European assumptions. Crawford (2013) brings forth a thought-provoking note discussing how Romantic literature shares cosmopolitan propensities due to sharing common features among the literature of numerous countries.

### **From Romanticism to Negative Romanticism**

While discussing the faculty of imagination during the period of Romanticism, and a transition in human beings’ journey towards emotive and intellectual complexities it is said, if the universe is practicing creating itself on regular basis, the human mind and its power of imagination are thoroughly creative then. Man, in his journey established the meaning of the universe from inert to dynamic while experiencing the phases of distrust, despair, religious seclusion, and communal isolation. Moreover, it was the time when the cosmos was not only missing goodness and beauty, rationality and importance but any order as well. This period of Sturm and Drang (storm and stress) or

negative romanticism was filled with individuals who experienced, despair, guilt, and social seclusion, or they are mentioned as the culprits of unmentionable crimes. They are outcasts over and over again from society and God and act as wanderers on the surface of this planet. Peckham (1951) pinpoints them as the Cains, Manfreds, and Harolds. In this way, writers sought different ways of manifestation of fear and loathing in their writings.

### **Towards the Context of Fear and Loathing**

It is frequently documented in history that the Gothic genre was introduced one night in 1764 when Horace Walpole wrote *The Castle of Otranto* after getting inspired by his nightmare. As he gives the account: The Castle of Otranto was written in the historical period of Gothic writings. Other Gothic fiction and romances further paved the way deeper and the deepest into the shared imagination of the English community, which was once established by Walpole. Crawford (2013) recalls that the beginning of the 19th century harmful villains, dire

supernatural castles, and mountains with ashes had become taken as default mode to imagine 'fear' and 'evil' and how they can be represented in writings. Byron rests very close to Punter while defining the genre in his poem *Lara, A Tale*, Punter (1991) emphasizes the line: "Gothic is to do with a kind of expressionism; what we see in the past is in part an exaggerated part of reality". Further, Punter (1991/1998) defines terror as "not a nightmare but a freezing touch of reality".

Redinn in his book, *Forms of Evil in the Gothic Novel*, is of the view that novelists in the early 18th century- Fielding, Smollett, Richardson, and Defoe presented evil in a violently secular way. This manifestation of evil is outward-looking and limited to a particular space and time- the social life of the 18th century, while the Gothic writers are passionate to write about chaos and manifesting a rigorously inward, metaphysical, and psychological vision of evil. Though the scope of manifestation of evil was limited, these writers did not deny the possible control of evil. They also

knew well that when human evil is encouraged by superstition and extremism, they could create trouble on an immense scale, and Britain's current history was the same. In the eyes of Peckham (1951), Johnson and Addison assumed that the existence of spirits was true, while Defoe was inspired by supernatural ghosts. However, gothic as a twisting lens explains that on one side, it indicates a Christian and progressive architecture with its bases in primitive ethics, whilst, contrarily, this architecture becomes the setting for danger, supernaturalism, suspense, and horror.

### **Research Methodology**

The present study has taken into consideration David Punter's Scholarship on Gothic Theory and the Aristotelian view of Tragedy. The gothic theory was written before Gothic literature came into existence. It was the year 1746-7: years which concluded the last battle on the land of Britain, the last death with the help of an ax as a punishment of high treason was given on Tower Hill, and the fiercest fight for the Austrian success was over. Writers were

youngsters, and they were always revolutionary. William Collins was a poet of age twenty-six, while Edmund Burk was a brilliant student of age eighteen. So, their works were not recognized easily, and it took decades later on to get recognition. But these writers helped to establish the air and culture of growth of Gothic fiction in England. There were graveyard poets who reacted when faced with death, ghosts, and tombs, but more than their reaction was William Collins, another 18<sup>th</sup>-century British poet, who in his 'Ode to Fear', introduces fear in "Monsters in fear's Train'- Danger, Vengeance, and the 'thousand Phantoms'" Collins through this writing introduces the supernatural genre and the invention of terror to the readers in such a way that he/she feels fear with an immediate response that such an involuntary reaction is immediate and inevitable. Walpole, while accentuating the significance of terror puts forward its effects as well, which are pretty pertinent to the Aristotelian view of tragedy where Faflak (2015) quotes

Terror, the author's principal engine, prevents the story

from ever languishing; and it is so often contrasted by pity, that the mind is kept up in a constant vicissitude of interesting passions.

This possibly happens to the believers of Classic Calvinists as Percy Bysshe Shelley thinks about the sailor's killing of the bird, the Albatross, and the ocean's omnipresent and overwhelming power. They believe in tragic fate and metaphysical horror (e.g., when an unknown creature fills the surface of the ocean) bringing a horrible verdict of destiny.

On the other hand, David Punter's work *Gothic Pathologies: The Text, the Body and the Law* analyses the Gothic's working with a political agenda of bringing social change which is aptly relevant to my selected texts. Punter (1998) puts as:

the perfect field for considering the relationship between textuality and loss, a "textuality as loss" where "loss" is meant both historically and psychoanalytically. " In the context of the modern," Punter

writes, "Gothic is the archetype of all fiction, all textuality" in that the Gothic focuses on the loss of history (through its fictional evoking, which is also a fictional replacement) and the loss of the readerly self since the same signifying laws that displace history displace the centrality of the reader's being. To this Punter links his second project, a politics of Gothic that would utilize its paradoxes for some sort of social change.

Gothic themes, Punter (1998) writes, invite the readers to accept the deviation, rebellious behaviors, or souls (different from Christian humanist souls) as roots or souls of society. The idea takes us to the nuanced and complex theory of otherness to address the ontological change for the sake of political change (which Romantic writings convey). Another relevant view of Punter is intersecting the Gothic with the body where the body is the site to work and power operates on the body, as the dark places and the wilderness

work. Chaos can be stabilized only if the body is stable. The study also shows the working of the power on the bodies of different characters.

Moreover, the main focus of the analysis is through, Punter's theoretical markers, yet the study is informed by Aristotle's views on tragedy as well, where these texts, as Myers posits (1949), "in the medium of poetic language and with a dramatic presentation incorporate incidents which bring fear and pity, where they temper each other to create a balance. As Aristotle (2006) defines tragedy that the work is tragic if it brings the element of pity and fear in the readers, or in the spectators. In other words, it arouses the emotion of catharsis in the readers. The purgative power of tragedy is what functions in the case of my studies contrary to Plato who says that it is moral ambiguity that becomes the spirit of tragedy. Aristotle (2006) in his *Poetics* claims, that poetry is universally appealing, and if poetry tends to be appealing to the universe, the tragic hero would represent truly the whole of mankind, and his fate may be applicable to all

men of the universe. These markers act as a lens to analyze my selected works.

### **Results and Discussion**

Texts are the production of time and space. They are the direct reflection of some ideology, some agenda to bring change or to document some social or political history. Texts produced during the period of the French revolution also dealt with the convention of fear and terror which was practiced and observed during that period. As every writer has his/her style of writing and uses a different approach to deal with matters, the same was the case with Romantic writers. They approached the socio-political circumstances in various ways, and hence, contributed to manifesting the public grief and supporting their angst.

#### ***Faust by Goethe***

I discuss Goethe, first of all, with his masterpiece '*Faust*' written during the period of anxiety of the French Revolution. His *Faust* is based on the medieval times fake person named Faust, who wandered in Germany and accomplished himself

as a fortune teller, healer, and expert in necromancy. After a violent death in 1540, he became a pivotal figure and many diabolical tales met him. These tales had their roots in the depressing atmosphere of German Protestantism and became part of the *Historia von D. Johann Faustus* in 1587. It is commonly believed that Goethe came towards the literary expression of this subject when he felt Faust in himself. Faust, in a manner, Goethe deals with, treats the subject of man, of consciences, destiny, and the mystical world, and hence it becomes his testament.

Faust, the son of a peasant, achieves prodigious success as an alchemist, and a scholar at the University of Wittenberg, Germany, where he falls under the shadow of what is called a "foolish and arrogant mind" legend; and pursues magic to excavate his knowledge. The play opens when Faust is sitting in his study room. His study of almost every profession has left him to understand man's mind with a limited scope. Dissatisfied Faust always thinks about suicide or magic, or calling the spirits who refuse to help. One Easter

morning he gets his mind healthier while going on a walk with Wagner. He talks about his long list of wishes. They meet a dog on the way, which Faust considers his study but later on, he exposes himself as a satanic spirit, Mephistopheles with the elements of destruction, sin, and evil, and that he is a Nihilist. Faust signs the devilish treaty with him and begins his work by presenting his master to the wild party of students in the crypt.

The devil makes Faust happy with high-class living, sexual pleasures, and a quest for an unseen world. He visits stars and hell as well. During the journey, he plays various magical tricks and makes students happy and, after taking a potion from Witches' Cave, summons Gretchen Helen into action to act as a mistress and with whom he has a child who is a clairvoyant. Here, Schulte (2011) emphasizes that Mephistopheles flirts with Martha, whose garden he is using for Faust and Gretchen's meeting. The devil plays a game to seduce Martha as well.

While going beyond his limits, he argues with Gretchen's brother, Valentine, and shoots him

dead. Moreover, he leaves Gretchen alone to attend Walpurgis Night, celebrated once every year where all the evil witches and magical powers of the whole world gather on Broken Mountain. It is significant to mention that Gretchen after murdering her son is jailed and later on, gets insane. When this gathering of the evil creature end, there is a show on the top of the mountain with the name of Walpurgis Night Dream, and Faust acts as an emperor, where he wishes to clear the land for settlement who is assisted by Mephistopheles, who though knows that it is a futile war. That's why, when Lust, Guilt, Need, and Care reach his palace, only Care can enter. It is the moment, that Faust gets blind, and at the same moment, he refuses to take the aid of any magic. They all go back and death comes. He is unable to see but wishes to take an unselfish task. He must have done something which was against encroachment and feasible for man's dwellings. (Damrosch, 2012) elaborates that he listens to the voice of busy spades which he considers his men working, but it is the voice of digging his grave.

So, Faust's story manifests the fear of the public against the political leaders, who lust for absolute power, and take politics as business to make all the capital and assets for themselves and do not work for the redemption of people. Man cannot share the values of God. On the other hand, it shows the limits of man that he is a mortal being with certain limits. He cannot be tyrannical and wants to act with absolute power. On the other hand, entire knowledge and total power belong to God, and interference in this is unfair and ruinous. These are the flaws in Faust as well when he acts like a tyrannical figure; he wants to control the whole universe and wants to have limitless knowledge, things which leave him helpless and with a worse downfall, and his acts of tyranny bring fear and terror to the readers or in Aristotle's term, catharsis, and tragedy to the character with purgatory affects to the readers. Hence, reading according to the scholarship of Punter suggests social change where people are within certain set boundaries for human beings.

### **William Blake's *The Marriage of Heaven and Hell***

Similarly, Blake wrote this book of religious fear and terror at the beginning of the French Revolution. It provides a worldview of this schizophrenic universe, which is also a place of perpetual agony and torment. Book's title page opens up the argument that the 'disease of civilization' incarnated by the material conditions of the Industrial Revolution and Swedenborg's spiritual Heaven of bareness and negation of feelings and passions, is faced with "Rintrahe roars and shakes his fires in the burdened air; Hungary clouds swag on the deep". (Record, 1976) analyzes that the voice of the Degenerate prophet is with a clear message that bodies with sins and flaws must be put in the blazing fire so that the tormented bodies can get rid of the pain and restore health.

The technique of presenting himself as "a mighty devil" and writing with "corroding fires" is apocalyptic, hence fulfilling Blake's notion of the apocalypse, where he prints with corrosives, which are medicinal and melt the superficial

layer away. Then he follows tradition and comes toward Dante's Inferno, where the narrator takes a route to Hell. He blends the tradition of Dante and Milton with his mental approach of being revolutionary and shows institutional religion with the nature of exploitation and orthodox morality. He substitutes the proverbs of the Biblical book with the title, "Proverbs of Hell" to energize the mind and thinking. His proverb, "He who desires but acts not, breeds pestilence," is ostensibly revolutionary. Like other romantics, he was also in favor of revolution though he knew that revolution would be apocalyptic with certain causalities. Another proverb "The cut worm forgives the plow" implies that people will sacrifice for the greater good. Revolution was needed for social health and progress, which the writer presented through the horror and terror of religious mysteries as the "blazing fire of hell" putting the book what Punter suggests as gothic writings for social change, and on the other hand, it highlights the purgatory effects in the readers.

### ***The Monk* by Mathew Lewis**

Formal and informal positions in Christianity like clergymen, monks, Friar, bishops, Priests, and Popes have been a frequent part of literature. Stockwell (2013) mentions that it was ordinary that Gothic novelists found immense potential in the character of Monk and benefitted from his potential, as William Draper writes that the Church was accountable for the humiliation and appalling state of the people of Europe. Lewis's *The Monk* presents an escape from those realities observed in those days' churches, where religious corruption was lofty. The novel does so by thrilling the readers through a remote experience into the dominions of the horrible in the form of mob violence, murder, witchcraft, bleeding nuns, and incest, and meanwhile indicates a moral by manifesting the subsequent victory of virtue over evil but brings a tragic vision in the readers. The reader is challenged with an attack of fear and horror when Sacred comes to crises in its moral relation and when the definition of guilt becomes problematic. Brooks (1973) notes that it is asked in strict manners when

Matilda asks diabolical forces for help to seduce Antonia, so fervently sought after by Ambrosio.

According to David (2002), through the narrative of Raymond and Agnes, the writer is altering the universe by mobilizing all the characters. Bleeding Nuns' entry begins a wild ride demonstrating the stuff related to diabolism: "Uttering a loud shriek, the drivers were hurled upon the ground. Immediately clouds obscured the sky: the winds howled around us, the lightning flashed, and the thunder roared tremendously". The natural world has borne something supernatural and Raymond's ventures- the night visits of the Nun, demonstration of the bloody history of the Nun, and catharsis of the Wandering Jew are with perfect horror. Adding to this, when the reader comes back to the main narrative, to Ambrosio, Antonia and Matilda, the reader again comes to the clue of demonic agents. Fairly, it can be said that support for morals and ethics in this cosmos is gone, and there is no surety that man's fight with his inner spirits will win in

proclaiming his innocence bringing tragedy to overall humanity.

### ***Rime of the Ancient Mariner* by Samuel Taylor Coleridge**

Another text, Coleridge's *Rime of the Ancient Mariner*, though written while imitating the form, diction, and style of the old ballads, embodies romantic features by adding supernatural imagery. It is a narrative about offense, retribution, and redemption. Religion acts as a major theme to signify the morality of the Mariner. Moreover, it also shows the author's troublesome connection with Christianity. Though religion shows man's tie with God and morality talks about man's concerns with man, Coleridge believed that religion is morality. Before conversion, Mariner does not know about brotherhood. He kills the bird, Albatross while not knowing he is killing a Christian body. As soon as he kills, nature goes against him. He faces horror in different forms- seven days' gaze of the 200 dead bodies of the crew, snakes in water, slimy water creatures, and St. Almo's fire. It was the defilement done within the limits of an obscure world. Moreover, it was

an act of enslavement. After admitting to the Hermit, he avenges himself, which is to take a voyage to various parts of the world to narrate his experience to all others.

Text is explored with the common themes of Estrangement and Sacramental vision, both related to religion. Estrangement is Mariner's departure from the supernatural, while in a sacramental vision he is back to the supernatural as David Punter adds that it is metaphysical horror that the strange creature present on the surface of the sea brings. Estrangement is uneasiness informing about something erroneous, it is the evidence of man's unsteady existence before the gigantic unknown, or what Coleridge (1871) himself in his other poem calls the 'Unfathomable Hell Within', and the solution comes while connecting to the supernatural powers. This wrongness, like killing the bird is moral character and redemption is a mystical stage, when God and creation are in accord, and Mariner's exile is the inner exile in which mankind cries. Pafford (2011) discusses that the Mariner due to his

unjustifiable offense is left alone by God and is destined to wander the world as an incarnate example of God's retribution. He carries the dead Albatross around his neck, which shows his guilt. It is a conversion that brings relief to the Mariner. But these two themes, to my mind, are not ample to pen down Mariner's total experience. Isolation is terrifying and to come out of it, man attempts to unite with the Absolute power, which is possible through religion. So, estrangement has its connection with religion as well. Through universal supernatural images, Grow (1973) states that Coleridge converts the Mariner from conceptualism to dualism which is primary to every human's experience of the gothic and supernatural. His obsessive treatment of the Wedding- Guest and his mania to share his horrifying experience shows a clear and everlasting impact of the Mariner's practice and experience on his mind. It shows that sins are punished, and a sinner has to pay them back again highlighting the concept of fear and tragedy.

However, Shelley is the most deeply absorbed writer of the present-

day Gothic writers. He not only strengthens the argument of graveyard poets that skeletons, phantoms, and hoary anatomies mock the entities of this soil, but also adds that they are fascinated by those in power. Punter (1998) elucidates that the monarchs and bishops of Rome have deputized power that would be taken away by death and secondly, they exercise the power of repression, tyranny, and death. Priests and kings exercise their power through terror, identical to the threat. Shelley develops the connection between this type of Gothic, related to power, and the conformist ideas of horror in his poem *Queen Mab*:

“A thousand mourners deck the  
pomp of death

Today the breathing marble  
glows above

To decorate its memory and  
tongues

A busy of its life: tomorrow,  
worms

In silence and darkness seize  
their prey. (130)

To Shelley, Gothic is to  
access history; castle ruins and

cathedral takes us to the domain of slavery and faith and guarantees us the brevity of these forms of power. In this way, *Queen Mab* deals with the misery, injustices, and oppression of the present and past caused by commerce, religion, and monarchies. Within the futuristic vision, it is thought that conditions will get better and a utopia will arise. Mary Shelley is of the view that Shelley is in love with what was delightful and wild in literature. Hawkins (2019) traces that Shelley acclaimed German works for having these qualities- depiction of extreme, violent scenes, wild atmosphere, and political content, and a factual depiction of the socio-political circumstances of the day.

Ianthe, after taking her sublime journey is dejected by the universal miseries and adds that winter brings a stormy day and later on a night of war where soldiers are dead and the city burned. Revolution, bloodshed, and terror of the day have disillusioned people about the presence of God due to immense destruction. Mab, like Shelley himself, considers not the evil in human beings as the cause of war, but

rather monarchs, corrupt politicians, clergymen, and commanders. Though it is horrific, Shelley himself does the same but in the end, while replacing these terrible evils celebrates the arrival of Republicanism, Atheism, Vegetarianism, and Free Love through Mab's hope, she gives to Ianthe declaring that virtuous people still exist. Hence, again, gothic is conveying the underlined meanings of the importance of bodies, and social growth, a revolutionary stride.

### ***Manfred by Byron***

One of the Romantics, Byron also stood against senseless cruelty and social hypocrisy. He battled for individual and national freedom. He was a revolutionary towards the vices and evils of the contemporary period, and mercilessly exposed the barbarism of aristocracy and monarchs. In his works, Marchand (1957) dissects that he most dynamically defended the cause of political and social freedom and fought for Greek Independence as well. Byron's relationship with his wife before the divorce was in limelight, because of conflicting feelings of love and hate repulsion

and repentance. Harsh intimidation followed by malicious self-remorse.

His *Manfred* is a story of inner angsts and fears. Byron's hero battles to understand the route of his downfall, on both, literal and figurative levels. Envisaging a jump from the abyss to his death, he also thinks satanically in the direction of his ethical deterioration and even moral death. He tells the Witch living in the Alps that his isolation is "peopled with the furies" (I.ii. 131). Hero has something to overcome, which is his conscience, and his quest is flamboyantly self-centered and yet, later on, he negates the self completely with the help of catharsis.

For *Manfred* self-justification is the only option for coming back to grace. So, he expresses a verdict on himself. He wants to overlook, which otherwise means that he remembers. He will implore Astarte for mercy, which shows his feelings of regret and guilt. He lurks between good and evil, a tragedy to him, and fear and horror for others.

### ***Frankenstein by Mary Shelley***

Victor Frankenstein in Mary Shelley's novel, *Frankenstein* acts as

an ambitious and knowledgeable character. Victorian males characterized themselves as intelligent and ambitious, so they associated themselves with this character. Furthermore, reading Frankenstein depicts the language and diction of a schizophrenic person (Lepore webpage). The monster which Dr. Frankenstein creates is the personification of his desire as we see that Mr. Hyde is Dr. Jekyll's desire to separate his evil self or as Rotwang, a paranoid scientist, while living in an old ruined house, in Metropolis novel creates a robot named Maria, and considers her his beloved Hel. This creature turns against his creator and becomes a rebel to bring destruction to workers and citizens. Curran (2010) describes that the monster Frankenstein's creation becomes dangerous when he gets odd with his creator. He is left helpless after creation. He is a piece of disgust for being too tall and ugly face. He turns against his creator because he fails to create his companion, and the monster kills his brother, which later on becomes guilty and conscious of the scientist. What was the possible

solution to acculturate that creature, but what is done? He is banished.

When reading keenly and minutely, Frankenstein shows itself as a book of rejection, rejection of an unknown and strange, at both psychological and social levels. One of the critics, Karl Mannheim is of the view that romantics who tried to liberate 'repressed irrational powers' advocated their reason in the fight, but failed to reckon that mere alert attention can be the source of expected justification. In Frankenstein, these reasons are marked, because Mary took her political and moral purposes more earnestly, even more than Lewis or Radcliff. She is ready all the time to dissect her narrative for moral inspection. Mary Shelley's *Frankenstein* manifests the contradictions explicitly as compared to other contemporary texts.

It is commonly known that most of the texts dealing with fear and loathing are about injustices, whether it can be divine justice, or done by an individual to his fellow human beings. Frankenstein's monster and the Wanderer are

dominant representatives of the same injustice. It is also clear that the society that created Gothic and was interested in Gothic literature was getting responsive to the wrongs and injustices in several areas. Mary Shelley through the creation of this monster demonstrates the standards and morals of society. Monster is fear and loathing, and it is treated in the same way as society treated, or still treats the disabled and disfigured. Moreover, this oversize creature's acts of sympathy and appeal for love are also responded to with fear and loathing.

Mary Shelley also highlights the animation on dead matter and ethical liability of scientists to not go beyond certain limits and play with nature, which, otherwise, gets harsh and vindictive. Victor, Walton, and the monster, the three men of the text try for greatness but all fail. So, Victor's scientific experimentation breaches the conventions of both life and the phenomenon of death, and hence, shows Victor as an actual monster having a corrupt soul, because he is not ready to help his creature. He wants to destroy him just

like in the case of Dorian Gray, where Dorian wants to do away with his painting. The text brings tragedy for the monster who in actuality is not the monster and needs acceptance as Punter's (2008) scholarship suggests, while, fear and terror for the readers who can overpower the terror only if they understand the intricacies of the scientist's work and then sympathize with the creature.

### ***The Vampyre; A Tale* by John William Polidori**

Agostino Ansano Polidori, a physician, and poet has not established a prominent name in history. Though he has been reckoned in several films and novels, there has been not a single detailed work written about his life till today. His life, though short and failed, is filled with an opportunity to see the Romantic Period from a new angle. He was engaged, during much of his time in politics, law, medicine, philosophy, literature, and religion. Along with Shelley and Byron, he spent summer in Geneva, which is prominently known as a ghost story project, the same which inspired Mary Shelley for writing

Frankenstein. It was the time when the group started reading a collection of ghost short stories named Phantasmagoria, which was translated from German to French by Eyries. On July 21, 1816, Mary, Shelley, and Clairmont went on a day trip to Chamonix to visit Mont Blanc, inspirational mountain scenery, a trip which provided the foundation for both Shelley's Mont Blanc and Mary's Frankenstein as well. Gerard (1885) labels *The Vampyre; A Tale* as a compilation of invisible dynamics, and humiliations, which Polidori suffered at Byron's hands.

It was easily believable for Polidori that Byron was extracting the life from him, was sucking his blood, just as the rest of the others accused Byron of owing a magnetic power to seduce women and to eclipse their identities. In the words of Amelia Opie, "Byron has such a voice as of devil to tempt Eve". A vampire or Lord Ruthven is considered one of the foremost Vampyres which manifest characteristics that modern readers and audiences see or are familiar with mysteriously seductive, urbane, aristocratic, unscrupulous,

cunning, chasing people to make body dead, and searching for blood to survive. He is a millionaire and sophisticated in the opening and last of the book, and due to these individualities, he captivates an upper fraction of society or the elite audience. One of the critics Halberstam remarks that the monsters in the 19<sup>th</sup> century were balancing the opposite poles/binary- female/male, inside/ outside, foreign/native, proletarian/aristocrat. This type of analysis is also applicable to Polidori's *The Vampyre*, with the Aubrey/Ruthven force Polidori blends aristocrat and proletarian, and, something more, and his landscape switches between foreign and native. The subject matter of vampires threatened the air, and so did Byron. Polidori combined the two and the result was dangerous in fact. Bainbridge (2006) states that strangely, the story became the highest success in Europe.

One more issue which was bringing fear and horror to society was of snatching bodies-stealing newly buried dead bodies out of the graves for the work of anatomists. As

medical students were learning about these corpses to pass the subject of Anatomy, and Polidori also experienced as a medical student in England, the corpses and the practical fell short as the digging of graves was declared illegal except for those of some criminals. Radcliff, while differentiating between horror and terror writes that terror “stimulates and wakes one’s senses”, while, “horror freezes, contracts or annihilates one’s senses”. When Mary Shelley brings a monster out of corpses, it becomes an act of terror, while, the act of body-snatching was taken as horror.

In Polidori’s *The Vampyre* setting is Greece. While discussing the reasons Du Boulay delineates “the symbolic cyclist of Greek vampire belief” which he takes as sacred movements and relates with the drive of blood. This movement is supposed to be spiral, and any setback would be harmful to the mystic voyage of the departed soul, leading to the soul coming back in the form of a vampire. This cycle goes in such a way that it brings the soul back to its family, but not in a positive way.

Thus, it takes the one, it was a loved one to it. This cyclic model was famous within other countries as well, as in Eastern Europe, where dead souls when came back to their families carried sickness, disease, and sometimes, death of the family.

Polidori underwent the notion by taking these tales and developing a vampire that transported a disease into central England with it. The vampire itself is a plague in Polidori’s narrative. If it was a long narrative, it may have been understood by more victims afar from the victims of Miss Aubrey and Ianthe. In Polidori’s narrative, Ruthven and Aubrey take a voyage from London to Greece, where Ruthven passes away. Following the Greek theme of vampires coming back, this vampire comes back to the close ones and ruins them, in this matter Aubrey’s sister. Polidori, himself furnishes some information in the introduction of his narrative, which shows he was aware of the Greek folklore beliefs. Through Aubrey, we come to know that Ruthven committed the act of vampirism, bringing awareness that Ruthven was a vampire already

before taking this journey to Greece. But according to Switzer (1955), Polidori relates it with the death rituals and creates a connection between his Ruthven vampire and his intended victim, Aubrey's sister which relates to the Greek symbolic cyclist.

Moreover, set in London, Greece and Italy's many gatherings of elite society, Polidori fetches the real danger, an original horror into the English public directly. Baker (2012) explains that to bring horror he depicts Ruthven's eyes as dead grey, the shade of his face is also deadly, and his glance was, as piercing the inner heart. He puts his interest within the tale as is the phenomenon- of somnambulism, which he was an expert at. It is the phenomenon of sleepwalking or walking in sleep. His vampire does not prey who are young always, or beautiful women, incidents that are common in later texts. Instead, the case here is the opposite one. Young and beautiful are attracted to him. He has the power to seduce. This power of seduction brings tragedy to those who are attracted, while fear and terror to those who see

and read. this vampire exploits Aubrey several times throughout the text by pledging not to reveal it to others, which results in Aubrey's death also later on. Moreover, Gerard (1885) examines that Polidori's vampire is with the capacity of preying on the weak, so, he plays with the male characters of the story and preys on female characters to bring total devastation to female characters; a feature which makes him a sadist but with superhuman power, who drains the blood from the neck.

### ***The Hunchback of Notre Dame* by Victor Hugo**

Hugo wrote *The Hunchback of Notre Dame* not only to expose Louis XI, a cold-blooded monarch but to depict a beneficial truth as well in a motivating story. Hugo contributed to renewing the interest and praising the medieval representation, especially Gothic and supernatural architecture. Using the technique of visionary imagination, he was the foremost to show big gatherings in motion, the group character which was also used by Tolstoy, a Russian novelist, and Zola,

a French novelist. His technique of using imagination also established a suggestion to depict authenticity in his works. Taylor (2007) discusses that in *The Hunchback of Notre Dame*, he rationalized the existence of evil in all God's creatures by ascribing it to human helplessness before impermanence.

The novel opens in the historic rebuilding of the 15th century at the juncture of the annual Feast of Fools in France. The central idea of this feast was similar to a fake revolution, in which self-esteem, power, and exemption are concisely bestowed on the subservient position. In the whole book, and mainly in the opening scenes, a scornful mob, consisting of students mainly, yells, and insults church and university personnel, which reflects the revolutionary connotations of this introductory scene. This tragic narrative speaks about the social struggle and the revolution on the one hand while loving and the loss on the other hand.

This feast starts with the election where Quasimodo is elected as a king and the further play unfolds

gradually. Quasimodo hovers over the top of the Gothic cathedral, where he can see the entire city. The two ill-starred social castaways meet after some days when the generous Esmeralda provides water to Quasimodo at the pillory- a place for public retribution, where Quasimodo was unfairly convicted. Taylor (2005) traces that the protagonist is without any background which is very much relevant to discuss. Quasimodo lived in the church and was brought up there by Frollo, (a compassionate man on one hand but an evil traitor) as he was left there at the church door alone by his parents due to his hunchback, and in a similar manner; Esmeralda was brought up as an orphan child, who comes to know about her mother later on in the narrative (113).

This 1482, as well as in the concluding attack of the church by the gathering of people develops a sharp reference to the societal cataclysms of 1789, and then in the 1830s (which shakes France). Moreover, this narrative again establishes the socio-political circumstances of the periods in France, when these children were outcasts and society did not accept

them as members of the same community. Hence, it showcases not only the tragedy of those characters but fear and horror also for the people of that time and overall readers, along with a bitter criticism of the society that shuns and humiliates deformed children- like a hunchback bell ringer in this narrative. It also highlights Hugo's kind-heartedness for distressed humanity.

### **Conclusion**

It has been concluded through the analysis of the texts that Romantics have broadened the scope of their writings by bringing the elements of fear and loathing, horror and terror, spectatorship, and violence. The study has informed that Gothic, through history, cathedrals, and ruins castles take to the domain of slavery while guaranteeing the brevity of the power of these dark places. These powers ultimately affect the bodies and souls of the people. They, powerfully have unveiled the social standards of the people, who do not allow intermixing of others (society marks them as others); but rather want to use them for their ease. This fear and loathing

of the people for others, bring horror for some and tragedy for others. Moreover, it has been noted that these writers have discussed the injustices, and oppression of the present and past caused by religion, commerce, and monarchies through their artistic space of gothic for the possible social change where society accepts the difference and laments over the misuse of power; including political (pointing towards the French Revolution), intellectual (pointing towards scientists or other intellectuals), and social power (indicating the power of the people of social institutions or people generally). Hence, while manifesting anguish and fear of the public the research through selected texts has suggested ethical liabilities of the intellectuals and an overall transformed attitude towards humanity.

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## **Transcontinental Coming-of-Age: An Analysis of the Psychosocial Development of Feroza Ginwalla in Sidhwa's *An American Brat***

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### **Abstract**

*Sidhwa's An American Brat is an account of the story of Feroza Ginwalla, as she learns and unlearns lessons that shape her identity after her move from Pakistan to America. This paper analyses her coming-of-age process in a transcultural setting, tracing it through the lens of Erik Erikson's theory of Psychosocial Development, and in extension, James Marcia's Identity Status Model. It does so, keeping in view her hybrid identity, in light of Bhabha's theory of Cultural Hybridity. As the novel progresses, her character develops, achieving and then shedding the diffusion, foreclosure and moratorium identity statuses. This research shows that growing up in two different cultures opens up her identity exploration to go beyond issues of class and gender, bringing considerable changes in her social, religious and sexual beliefs. Having to face things that an adolescent growing up in one culture alone would not get the chance to, Feroza struggles to find her identity, and as a result, finds herself to be too foreign for both Pakistan and the States.*

**Keywords:** Transcultural, Coming-of-Age, Psychosocial Development, Hybridity, Identity Status Model

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### **Introduction**

*An American Brat* was first published in 1993, and it tells the story of a sixteen-year-old girl, Feroza. When the novel opens, the protagonist has, under the influence of the prevalent fundamentalism of the Zia regime, asked her mother to conform to the dress code prescribed

by the government, regardless of the fact that they belong to the Parsee community. Disturbed by her growingly conservative views, Feroza's mother decides to send her for a few months to live with her maternal uncle Manek, in the United States, in hopes that the liberal atmosphere of America will undo the

damage. Manek, who is only six years older than Feroza, turns out to be her friend and her teacher, who in a series of practical lessons, gives her reality checks and crash-courses on the American way of life. Once there, she realizes that she likes the anonymity and independence that the States provide a little too much, and decides to stay for college, makes friends and then falls in love with David, an American Jew.

Feroza's coming of age process is initiated in Pakistan, in a close-knit elitist Parsee family, and comes to its end in the independence and anonymity of the United States of America, away from the cocooning adult supervision that her home-country provided. Her adolescence being spent in such a transcultural setting result in Feroza's development is completely different from what it would have been like, had she grown up in her childhood home and the culture her roots belong to.

The coming-of-age of an individual is perhaps the most important part of their life, as it is in this phase that teenagers, transitioning

to adulthood, begins to explore the self and carve out an identity for themselves. This being conducted in a transcultural setting has its implications.

This paper aims to analyze the bildungsroman aspect of the novel, studying the protagonist's coming-of-age process in light of her transcultural upbringing. This is an area that has not been researched so far. This paper will study it through Erik Erikson's theory of psychosocial development, with its focus on the eighth stage, which Erikson titles 'Identity vs. Role Confusion'. Along with this particular theory, it employs another extension of it, proposed by James Marcia, called 'Marcia's Identity Status Model'. In order to study the psychosocial development of the protagonist in light of her childhood and early adolescence being spent in one country, and then her permanent settlement in another, Homi K Bhabha's Theory of Cultural Hybridity is referenced.

The paper addresses three major research questions:

- How does the process of ‘coming of age’, having started in one culture and coming to completion in another, affect Feroza?
- What aspects of identity get affected in spending adolescence in a transcultural setting?
- How does the “Third Space” that Feroza occupies affect her identity formation?

Although the three seem identical, all three questions relate to different things. The first research question is more relevant to Feroza’s understanding of who she is with respect to where she is. The second question deals with a shift in her beliefs, be they social, religious or sexual. The third question refers to the effect of the limbo between the two cultures, that she now inhabits, upon her identity.

### Literature Review

Sidhwa’s *American Brat* has received less critical attention than her *Cracking India*, perhaps because a larger number of people were directly affected by the partition of the Subcontinent, or as the name implies, the ‘cracking’ of India, than people

who experience growing up in another country. Furthermore, having grown up in a country not native to a person has a direct effect on the person in question, and at most, those of close kin. On the other hand, the trauma of partition is intergenerational and has trickled down to all generations post-partition. India, Pakistan, and now Bangladesh are countries that are no longer pieces of land, but rather “traumascape” which was coined by Tumarkin (2005).

Research conducted on *An American Brat* covers three major areas; identity, trans-culturalism, and marginalization. Identity-centric analyses focus on two aspects, namely hybridity and the diaspora. This is credited to the protagonist’s move from Pakistan, after spending a significant amount of time there, to the United States, choosing to live in a culture and setting wholly different from that in which she has grown up.

Dalia Gomaa’s (2017) article “Bapsi Sidhwa’s *An American Brat*: Becoming American, but “not yet”” inquiries into the protagonist’s identity in light of her hybridity and

diasporic situation, attempting to place her within a community. She contends that Feroza faces “moments of estrangement in the US” (Gomaa, 2014, p.73), and yet this ‘estrangement’ is not specific to place, because, in Pakistan too, which is her birth country, she feels like an outsider, as she finds herself unable to conform to the principles of the Parsee community, in her desire to marry a Jew. Gomaa’s (2014) argument is, that despite having left a country in which she does not feel like she belongs, in America too, “Feroza ... becomes both a stranger and a free individual”.

Gul et al. (2016) too, have studied the concept of hybridity in the novel, in their paper titled “Hybridity in Bapsi Sidhwa’s *An American Brat*”. They argue that in reflecting “mimicry, ambivalence, and unhomeliness”, Feroza is an embodiment of hybridity, and it is this hybridity that pushes her to move to the United States permanently.

Singh (2016) explores the construct of identity one step further, and in her article titled “Colonial

Ideologies: A Reading of Sidhwa’s *An American Brat*” claims that “religious fundamentalism is a modern practice by the state to cleanse its society of the supposed ills of colonialism that it believes has corrupted its present order”. She discusses this, especially in the context of the female gender, and says that in mentioning the cases of Famida, Allah Baksh and Safia Bibi, Sidhwa highlights the glaring drawbacks of laws like the Zina Ordinance.

Asif and Imtiaz’s (2011) article, “Speaking in Tongues”: Conceptualizing Femininities in Sidhwa’s *An American Brat*, is yet another paper that analyses the concept of identity, keeping the protagonist’s gender as the focal point. Asif and Imtiaz study the representation of women in the novel. They contend that the notion of identity being fixed is problematic in itself. Identity, according to them, is layered. In light of this argument, they study the multiple faceted identity of Feroza. In *An American Brat* and other works of Sidhwa, Asif and Imtiaz (2008) discuss the

“various types and levels of marginalization” that affect identity formation are recurrent themes.

Allen explores marginalization in Allen’s (2017) “Reading the Body-Politic in Bapsi Sidhwa’s Novels: *The Crow Eaters*, *Ice-Candy Man* & *An American Brat*”. In this postcolonial study, she distinguishes between the “body politic” which refers to an individual or group that exercises hegemony over another, and the “body proper”, which is defined as simply one’s own body. Allen points out that throughout the novel, Sidhwa “reflects important events taking place in the body politic by describing analogous events in the body proper”. An example of this is the representation of Feroza’s foreignness, a phenomenon of the body politic, through her distinct but condescendingly pointed out body odour, a phenomenon of the body proper.

Finally, Lori Novello (2017) studies borders in two of Sidhwa’s novels, namely *Ice-Candy Man* and *An American Brat*, in her research article titled “Dangerous Crossings in

Bapsi Sidhwa’s *Ice-Candy Man* & *An American Brat*”. These borders do not refer solely to physical international borders, but also metaphoric, cultural, and mental borders that the characters cross, or attempt to cross in the texts. Novello (2017) explores how characters “negotiate the borders”. These borders represent the limitations acting upon the characters in their struggle to enter dominant social structures. These limitations, Novello argues, ensure that the marginalized remain marginalized. She further states that the limitations are not the same for each character, but rather these membranes are permeable for some, semi-permeable for others, and completely impermeable for yet others.

### **Theoretical Framework**

The theoretical framework for this paper can be divided into two major parts; the psychological and the socio-political. The psychological pertains to Erik Erikson’s theory of psychosocial development, and its extension, namely the Identity Status Model, propounded by James Marcia. On the other hand, Homi K. Bhabha’s

theory of cultural hybridity formulates the second half. It is interesting to note that Erikson himself, propounded his theory under the influence of the exiled nature of his own life.

Erikson divides psychosocial development into eight stages, each pertaining to an age group and a conflict, according to Amidon et. al. In this light, they say that “two conflicting ideas must be resolved successfully in order for a person to become a confident, contributing member of society. Failure to master these tasks leads to feelings of inadequacy” (n.p.).

Elkind's (1970) eight stages are:

1. Trust vs Mistrust
2. Autonomy vs Doubt
3. Initiative vs Guilt
4. Industry vs Inferiority
5. Identity vs Role Confusion
6. Intimacy vs Isolation
7. Generativity vs Self-absorption
8. Integrity vs Despair

In her book, *The Life Cycle Completed*, Erikson (1982) states that

“most of these terms seem not foreign to the claim that, in the long run, they represent basic qualities that, in fact, “qualify” a young person to enter the generational cycle —and an adult to conclude it”.

For this research, the fifth stage, namely Identity vs Role Confusion will be employed to analyse the protagonist's coming-of-age. This stage lasts from ages 13-21, although this is an approximation since according to the World Health Organization “age is often more appropriate for assessing and comparing biological changes (e.g. puberty), which are fairly universal, than the social transitions, which vary more with the socio-cultural environment”.

According to Erikson (1970), “this period has to do with a sense of ego identity at the positive end and a sense of role confusion at the negative end”. This means that the individual tries to realize his identity, and a failure of this conflict resolution results in confusion regarding what his role is, with regard to his social surroundings. Elkind explains that

according to psychoanalysis, this stage marks the beginning of the child's search for a romantic partner, and Erikson does not deny this but rather claims that it is only one of the multiple factors defining this stage. During the growth spurt that takes place, the adolescent also inches towards mental and physiological maturity and experiences sensations and emotions that have previously been foreign to him.

Another important feature of this stage that Elkind (1970) explains, is that according to Erikson, the adolescent develops the ability to think about things from a second person's point of view, and also becomes concerned with what others might think of them. Now having the capacity to think of the world and theorizing societal phenomena, the adolescent "is an impatient idealist who believes that it is as easy to realize an ideal as it is to imagine it". During this stage then, the adolescent tries to integrate all their social roles into one, from which their psychosocial identity emerges. Hence Erikson claims that identity is

tripartite, its three components being biological, social and psychological.

However, the process of identity formation does not reach completion in this stage, nor any stage. In fact, Erikson (1993) himself contends that "while an initial resolution to the Identity vs. Role Confusion task often occurs during adolescence, identity is never resolved once and for all, but rather remains open to modifications and alterations throughout adult life" (1968). According to Elkind (1970), Erikson is "perhaps more than any other personality theorist, has emphasized that life is constant change and that confronting problems at one stage in life is not a guarantee against the reappearance of these problems at later stages, or against the finding of new solutions to them" (207).

To understand Erikson's (1993) idea of "optimal identity development", which he discusses in his books *Childhood and Society* and *Identity: Youth and Crisis* (Erikson, 1993 & 1968), it is important to note a few other concepts that he has propounded. The first to be noted is a

Moratorium Process, which Kroger in her article "Identity Development in Adolescence and Adulthood" (2017) defines as an "active consideration and exploration of future possible identity-defining roles and values". It is here that the now common and often loosely used term 'identity crises' was introduced. According to Erikson, an identity crisis is a period in which an individual exhaustively and almost obsessively questions his identity direction.

Another important term that Erikson introduces is the accommodation challenge, which Loevinger (1976) in her book *Ego Development: Conceptions and Theories* defines as a "life stimulation [that] is critical for adult ego development". Kroger (2019) defines it as "a circumstance or event that involves either a positive or negative disruption to one's life".

James E. Marcia (2011) extended Erikson's theory, presenting his Identity Status Model. Kroger explains this model in the book chapter "The Identity Statuses: Origins, Meanings, and

Interpretations", published in *Handbook of Identity Theory and Research*. Kroger's (2011) model has four statuses, namely "Identity Diffusion", "Identity Foreclosure", "Identity Moratorium" and "Identity Achievement" (34-36).

Identity Diffusion, as explained by Kroger (2011), is a status at which the adolescent has neither made a commitment nor are they willing to do so. In later writings, Erikson refers to it as "confusion". He explains that since the adolescents are "faced with the imminence of adult tasks (e.g., getting a job, becoming a citizen, and planning marriage)", at this stage, they "must relinquish the childhood position of being 'given to' and prepare to be the 'giver'". Furthermore, these adolescents "were not committed and had undergone little meaningful exploration". As they pass through this stage, they acquire the strength to perform a larger set of developmental tasks.

Identity Foreclosure refers to the status at which adolescents are willing to conform and commit. They

have neither explored their options nor have they experienced an identity crisis. The individuals that the results of Marcia's Identity Status Interview (ISI) placed in this status were those who were seen to be "taking on commitments from significant others, with little or no exploration".

Adolescents of Identity Moratorium status have low levels of commitment. They are in their exploratory phase and are "actively attempting to form an identity... torn between alternatives". Kroger (2011) claims that "their future directions were present but vaguely defined". This is hence an identity development status with vigorous exploration.

The final status model is termed Identity Achievement. Kroger states that according to Marcia, these personalities are impressive in that their lives appear to have some focus or drive. This does not mean that they are rigid, but that "they are not easily swayed by external influences and pressures in their chosen life directions". After having undergone an identity crisis, they have finally committed to a sense of identity.

As discussed earlier, the second part of the theoretical framework for this study consists of Homi K. Bhabha's theory of Cultural Hybridity. Like Erikson's theory of Psychosocial Development, only portions of the theory relevant to this research will be discussed here.

In the introduction of his book *The Location of Culture*, Bhabha (2004) states that an exploration of identity occurs when one moves beyond the notions of class and gender:

primary conceptual and organizational categories resulted in an awareness of the subject positions - of race, gender, generation, institutional location, geographical locale, and sexual orientation - that inhabit any claim to identity in the modern world.

Not only does identity exploration takes place on a wider plain, but the search also becomes more rigorous. Newer avenues open and newer aspects of identity develop too. Bhabha (2004) speaks about this identity exploration and formation in the third-space, saying that "in-between spaces provide the terrain for

elaborating strategies of selfhood – singular or communal- that initiate new signs of identity, and innovative sites of collaboration, and contestation, in the act of defining the idea of society itself” (1-2).

The third space, the inhabitation of which denotes cultural hybridity affects the signifying processes so that a person sheds one identity and takes up another, but neither the possession, nor the casting off of identity can reach completion, and so previous values shift and newer ones always stay foreign to some degree. Regarding this shift of meaning in values Bhabha (2004) writes in “Cultural Diversity and Cultural Differences”,

It is that Third Space, though unrepresentable in itself, which constitutes the discursive conditions of enunciation that ensure that the meaning and symbols of culture have no primordial unity or fixity; that even the same signs can be appropriated, translated, rehistoricized, and read anew.

## **Methodology**

The paper analyses Bapsi Sidhwa's *An American Brat*, studying the coming-of-age process of the protagonist in light of her transcultural upbringing, as she spends her childhood and early adolescence in Pakistan, and then moves to the United States, originally only to distance herself from the fanaticism prevalent in the Zia era, upon the insistence of her mother, but ends up moving there permanently, as the freedom she experiences there is too attractive for her to let go of. The research is descriptive and it employs Erikson's theory of psychosocial development, specifically the fifth stage, titled Identity vs. Role Confusion. An extension of this theory, the Identity Status Model by James Marcia analyses the different statuses that Feroza holds at different times of her life. The aspect of her transcultural upbringing is studied through the lens of Homi K. Bhabha's theory of Cultural Hybridity.

## **Discussion and Analysis**

Bapsi Sidhwa's *An American Brat* tells the story of Feroza

Ginwalla, an obstinate child, born to an elitist Parsi family in Lahore. With the Zia era fundamentalism on the rise, Feroza complains to her mother, disapproving of her sleeveless blouses. Alarmed by the colour of Islamic fundamentalism dyeing Feroza's outlook towards things, her mother decides to send her off to the United States, in the hopes that the liberal values of America might undo the extremism getting ingrained in her. Considering that she goes there at a very impressionable age, Feroza struggles but eventually finds herself more at home there than in her birthplace, although, of course, she finds complete belongingness in neither, and forever dwindles in the third space reserved for the diasporic community. What's interesting is, that Feroza reaches adolescence in two different cultures, and this makes her coming-of-age unique. This research will explore this aspect of her personality, analyzing every stage as she passes through it.

As mentioned earlier, Erikson claims that identity formation is constantly in flux and never reaches an end, and this research aims not to

come to an end of what the transcultural upbringing produces in her but rather traces the different stages and statuses she possesses at different times throughout the novel.

As a child, Feroza had been "a stubborn child with a streak of pride bordering on arrogance that compelled consideration not always due a child". She was "antisocial" and had a "steady stare and queenly composure [which] were disconcerting in a five-year-old". As the novel opens, she is sixteen years old, an age that coincides with Erikson's Identity vs. Role Confusion stage of psychosocial development. The struggle for the individual at this stage is to realize their identity, and that is what the reader sees Feroza strive for.

Even as a child, she has had no friends, as she "was being invited to an increasing number of birthday parties, and Zareen discovered that she was also antisocial... No matter how hard they all tried. Feroza did not smile or say a single word all evening". However, as the story progresses, we see her trying to make friends, and as a result, befriending

people who stand out equally: a Jewish boy, an almost exotic best friend, and a lesbian couple. In trying to negotiate her social roles, she goes back down memory lane and attempts to fix her relationship with her uncle Manek, with whom she stays in her early days in the states. Furthermore, during her visit to the states, we see Feroza find a romantic partner in David, which is yet another characteristic of this stage of development, according to Erikson.

As Marcia's Identity Status Model is built upon Erikson's theory, most of the analysis coincides with the status models. Hence it is more practical to explain through the model from here forth.

As Sidhwa's (1993) novel opens, sixteen year old Feroza still holds the diffusion status. According to Marcia, at this stage, neither has the adolescent committed to anything, nor is he willing to do so. When Feroza is introduced to us as at the age of sixteen, she is a difficult teenager, constantly living behind locked doors. Despite the fact that she holds certain social roles, she has not

yet realized them. Her isolation is a further reflection of her lack of adherence to any beliefs or roles. In fact, the first time she talks to Manek on a long-distance call, expressing her excitement about going to America, she exclaims, "I'm so excited!", so loudly that Manek says, "Don't yell, you're puncturing my ear drum", in response to which she "...directed a bloodcurdling shriek into the receiver", which is the first non-negative reaction that we get from her.

Feroza's freedom from commitment is again seen when her family and friends are seeing her off at the airport. As she and her school friends giggle amongst themselves, talking about all the "adventures", away from adult supervision, "everyone could tell their talk was full of wicked mischief and innuendo". Kroger (2019) explains in *Identity Development* that "Diffusions were relatively directionless, unconcerned about their lack of commitment, and easily swayed by external influences", and that they are in a

common a weak or non-existent exploratory period and an inability to make definite commitments. At their best, diffusions can appear extremely flexible, charming, and infinitely adaptable. They can be whatever current influences shape them to be. But, in the absence of an internal sense of self definition, they must constantly look externally to define who they are and will be. At their worst, diffusions are lost and isolated, beset by feelings of emptiness and meaninglessness.

Lacking any solid identity and “internal sense of self definition”, facing the first major change of her life, Feroza is faced with the first instances of thinking who she is, “as she hurtled through space, she became conscious also of the gravitational pull of the country she was leaving behind. In Sidhwa’s (1993) novel, her sense of self, enlarged by the osmosis of identity with her community and with her group of school friends, stayed with her like a permanence”, and yet when the instance her flight lands in

America, she is suddenly “in a strange country amidst strangers”. “There was no answering smile in the cold, unblinking eyes staring at her”. This isolation is reflected in the physical universe too, as she is “confronted by a moving staircase, she came to a dead stop”. The displacement is disconcerting, and would have been less intense, had Feroza had a point of reference to hold on to.

As she moves to the states, her uncle Manek, who is both a chaperone and a friend, tells her that she will “have to learn to stand a lot of things in this world”. Her move across cultures teaches her lessons that would have remained unlearned had it not been the case. Cocooned in her elitist Parsee family, of which she was an only child, being fawned over by her family, especially her grandmother, and a mother who tried to avoid all conflict, her development had almost been stunted. She learns things she probably would never have learned, had she stayed in Pakistan. On the other hand, Mankeh tells her that she “better forget this honor-honor business. Nobody bothers

about that here". The protection that her gender provides her is something that the American culture does not offer. While in Pakistan her aunts had ensured that nobody harassed them in public, shouting at the flirtatious boys, "oye shamlesses", Feroza has no one looking out like that for her in America.

In *From Girl to Woman: American Women's Coming-of-Age Narratives*, Rishoi (2003) argues that

In adolescence, then, girls struggle not to lose what they know from childhood, as their coming-of-age narratives movingly demonstrate. That is, acting to preserve relationships improves girls' social and cultural capital, but often results in a loss of self and voice because many girls fear the isolation that often accompanies a woman who attends to her own wishes and feelings.

This is where Feroza's coming-of-age differs from that of other women, due to her transcultural upbringing. She has choices that those living in one culture alone would otherwise not have provided her. She struggles not to ensure that

she does not leave her voice, but rather to negotiate between the options that the two cultures provide. She inhabits the third space that Cashman (2021) has summarised Bhabha's concept which involves "a space of new forms of cultural meaning and production blurring the limitations of existing boundaries".

Kroger (2011) states that "foreclosures may appear as strong and self-directed as achievements", and this is another thing that we see in Feroza's character. They further state that despite this, "there is a brittleness, and, hence, underlying fragility, to their position. Because of their difficulty in considering alternatives seriously, they must maintain their stances defensively and either deny or distort disconfirming information".

Once in the United States, and given the autonomy to make her own decisions, Feroza's conscious exploration of her identity begins. This is when she attains her foreclosure status. Her decision to stay in the states for college and then choose one for herself reflects her

readiness to commit and the commitment itself. Later, we see her decision-making abilities expand. A large portion of this owes to the transcultural nature of her coming-of-age. The culture of her birth-place would not have put her in the position to make any decisions. She breezes over a map, deciding on a city and a college for herself. This independence is a component of the American culture she is slowly adapting to. However, given that these are decisions that she has only started to take, they are not ones that she takes into consideration one should. For instance, she picks her college not on the basis that she should, like its ranking or quality of education, but rather because in California, she would be “too far away to keep an eye on”.

Furthermore, we see her willingness to commit in her attempts to understand and make peace with her past. For instance, she finally starts asking questions and accepting things with a higher level of psychological maturity. As she confronts her uncle about a childhood incident, when he had attempted to

drop her off a tree in hopes to kill her, him being a child himself at the time, she comments that he “must really have hated me”. Manek defends himself, saying that “those were childhood reactions”, explaining that his mother should not have given his due affection to her. Feroza understands.

As the story comes to a close, we see Feroza having attained the moratorium status. This is the most active stage of development. As moratoriums struggle to define themselves, things finally start to make more sense. Kroger (2011) says that “they may try to draw others into their identity formation project”, just as we see Feroza attempting to change her mother’s point of view towards marriage outside the Parsee community, and also almost succeeding at it. Other characteristics that Kroger (2011) quotes Marcia, who has pointed out are that

Moratoriums are often exquisitely morally sensitive. There are other Moratoriums who appear to be drowning in their struggles to swim against the tide of earlier authority based

identifications... In the best of outcomes, Moratoriums make self-relevant choices and move on to the firm commitments of identity achievement; in more unfortunate outcomes, they can become paralyzed in their vacillations.

In Feroza's case, we see her undergo a number of religious, sexual and social beliefs, in an attempt to achieve and understand identity.

From the very beginning of the story, Feroza is not too devout a believer, but she still felt at peace with her faith. As the narrator explains, "Feroza had a comfortable relationship with the faith she was born into; she accepted it as she did the colour of her eyes or the length of her limbs". This changes throughout the novel. There comes a point when she feels distant from it. As she is stranded in the YMCA staircase, she realizes that "she would not be able to struggle out of it by reciting the *Kemna Mazda* prayer as she usually did" (88). As time passes and she enters a relationship with David, her Jewish lover, she fails to understand

the distinctions between religions altogether, being able to see only meeting points amongst them. All religions coincide in many beliefs and traditions. She becomes most acutely aware of this when she has dinner with David and her family; "Breaking bread, sharing salt- these concepts curled in her thoughts with comforting familiarity- they belonged also into the Parsee, Christian and Muslim traditions in Pakistan". This is perhaps the foundation of her decision to denounce her faith altogether. As her mother asks her what the faith of her children would be, in case she married David, she claims that "the religious differences did not matter so much in America [and that] they had decided to resolve the issue by becoming Unitarian". Both David and Feroza would be Unitarian.

Likewise, her beliefs on sexuality shift too. This is perhaps because, as Bhabha (1995) says;

The move away from the singularities of 'class' or 'gender' as primary conceptual and organizational categories,

resulted in an awareness of the subject positions -of race, gender, generation, institutional location, geographical locale, sexual orientation -that inhabit any claim to identity in the modern world.

After having moved into a society where things other than class and gender are present concerns, she explores her sexuality and is more accepting of her thoughts. She observes Gwen with a more sexual gaze, noticing that “Gwen had the longest legs dangling from her cut off denim shorts. The skin covering them was glossy mahogany and Feroza could not help noticing the way her legs stood out, delicate and beautiful amidst the criss cross stampede of pale or pink legs freshly bared to the summer sun”. Later when her mother is horrified at the realization that the girls Feroza is living with are lesbians, and fails to understand the concept of homosexuality, she exasperatedly explains that “some women just prefer women. Others are just fed up. It is interesting to note that she has changed so drastically, keeping in mind that Feroza had been

sent to America because her mother had been alarmed by the effect that Islamic fundamentalism was having on her.

Finally, her social beliefs too, have undergone a drastic, albeit gradual change. This is not only observed by the reader, but the protagonist herself is aware of the transfiguration, as “she wondered if she was the same girl who had lived in Lahore and gone to the Convent of the Sacred Heart”. Initially, she had wanted her mother to conform and not wear sleeveless blouses, but as time passes, she is seen defending America to her, almost as a reflection of Manek, who showed off the states to her when she first arrived. As the novel ends, a more self-realized Feroza emerges. Her mother knows and also explains to her that marrying David would mean that

he would deprive her daughter of her faith, her heritage, her family, and her community. She would be branded an adulteress and her children pronounced illegitimate. She would be accused of committing the most heinous sacrilegious. Cut off from her

culture and her surroundings like a fish in shallow waters, her child would eventually shrivel up.

Yet Feroza is firm enough in her beliefs to be ready for all of this. Putting her foot down to marry David in complete knowledge it would result in her ex-communication showing that she is, as Marcia (2011) says, ready to “swim against the tide of earlier authority based identifications”. It is also a reiteration of what Bhabha (1995) claims when he says that “the meaning and symbols of culture have no primordial unity or fixity; that even the same signs can be appropriated, translated, rehistoricized, and read anew”.

She does not achieve the Identity Achievement Status, but we see that the process has been initiated, at least at an introspective level, in her realization that she wants to stay in America and figure out her way forward. The novel itself is open-ended and hence this is left to the reader's speculation. The last lines reflect this clearly, as the narrator states, “maybe one day she'd soar to that self-contained place from which

there was no falling if there was such a place”

During the entire process of her psychosocial development, Feroza faces two instances of what Erikson terms the Accommodation Challenge, which Kroger (2019) defines as “a circumstance or event that involves either a positive or negative disruption to one's life”. The first one occurs when she is locked out on the YMCA staircase. It is the first incident to shake her thoroughly. It is metaphoric for, and foreshadowing of her having a tough time settling in, and that her excursion is not to record herself in the edges of America, but instead the heart, and that it would be traumatic.

Her second accommodation challenge comes with her break-up with David, which leaves her with her first heartbreak. David realizes that “the very thing that had attracted him to Feroza, her exoticism, now frightened (him)”. By the time the novel ends, Feroza is no longer Pakistani, but still an exotic entity to those living in the states. She is a hybrid.

## **Conclusion**

Feroza's coming-of-age in a transcultural setting makes her a unique character. As it starts in one culture, and then restarts and reaches an end in another, she realizes that she likes her anonymity. This is otherwise something so natural to someone raised in the states that the thrill it provides Feroza, is absent for them. The pampered, antisocial and arrogant child that we see in her early adolescence, from which this paper starts tracing her psychosocial development, is humbled at the end. Her Accommodation Challenge itself affects her differently than it would have an average adolescent. Those incidents would not have occurred at all, had Feroza not been living in a transcultural setting.

Her identity is so affected that she feels like she belongs to neither place. The occurrence of her coming-of-age process in two very culturally divergent countries results in her having a hybrid identity: her exoticism scares her American ex-boyfriend, and her Pakistaniness is in a clash with that of her friends back home. She inhabits a third space that

is otherwise closed to her less-multifaceted companions. The Americans are more American than her, and so are the Pakistanis. Feroza is alone in the space she occupies.

This habitation of the third space also affects her social, sexual, and religious beliefs, shaping them accordingly. In the context of religion, she goes from relishing comfort to abandoning it altogether. Sexually, she is more liberated and has developed a higher level of acceptance. In the social context, she no longer belongs to the social fabric of any particular place, which results in her growth in ways that her Pakistani friends had not, as she realizes that the things they fuss over, are no longer significant to her. Her coming of age is a process that transverses continents and places her in a limbo between the two. She is neither completely alienated from either, nor is she at home in one. Her identity is unique to her and the journey of its curation is one that will always remain foreign to those around her.

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## ***Another Gulmohar Tree – A Tale of Identity and Hybridity***

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### **Abstract**

*This research analyzes the novella, Another Gulmohar Tree, written by Aamer Hussain, a Pakistani writer. The aim of this study was to analyze the theme of identity crisis by applying the Theory of Hybridity and Third Space given by Homi K. Bhabha. It has been investigated how the change of culture makes a person hybrid. This research further has discussed an individual's challenges while moving from one place to another. Moreover, the mixture of eastern and western cultures also has been explained in the study concerning Hybridity. This research shows the collision of Pakistani and British cultures in Pakistani society. The individuals who migrate from one place to another experience loss of culture, norms and religious customs, resulting in a change of identity, Hybridity, and third space, along with giving way to a distorted concept of self-realization and adjusting to a new culture. The research highlights the difference between the cultures, creating a new sense of individual and their expression.*

**Keywords:** *Aamer Hussein, Another Gulmohar Tree, Hybridity, Identity, Post-colonialism*

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### **Introduction**

Colonialism refers to the period when European countries took either full or partial control over other countries. Colonizers imposed their religion, language, economics and cultural practices during colonization. Post-colonialism is a study of

colonialism's cultural, political and economic heritage. It represents the aftermath of western colonialism, as it represents a future that has the potential to overcome colonialism. Post-colonial scholars and historians have considered different directions of innovation from philosophical,

social and historical perspectives. Post-Colonialism alludes to struggles of identity, Hybridity, and cultural differences for individuals in various world regions. It is a critical theory of investigation of history, culture and literature.

Additionally, it centres on the effect of human control and exploitation of colonized individuals. Post-colonialism is a new perception of the re-creation of intercultural forms within inhabited contact zones. Traces of colonialism can also be found in post-colonial times, such as the culture and identity of once-colonized people.

The meeting and mixing of completely different cultures during the colonial era led to a major post-colonial identity crisis and fragmentation. Due to the mixture of cultures, the world is seen as a conflict between post-colonial indigenous and colonial identities. Therefore, the main themes of works written during the post-colonial era were the fragmentation and identity crises that once colonized people

experienced and the impact of colonialism on indigenous people. Post-colonial Theory deals with hybrids, identities, and cultures that affect the post-colonial people as a problematic legacy of colonialism. In this change, the colonized almost lost their unique self. The traditions and culture of the colonizers get adopted by the people living in the occupied lands.

According to research, post-colonialism analyses the metaphysical, ethical, and political concerns about cultural identity, gender, nationality, race, ethnicity, subjectivity, language and power (Mambrol, 2020). The central theme in post-colonial literature is Hybridity, introduced by Homi Kharshdji Bhaba. He was an English scholar, critical theorist and one of the most prominent figures of post-colonial studies. Bhabha introduced key concepts, i.e., Hybridity, mimicry, difference and ambivalence. Hybridity is the negotiation of two identities, which can be accompanied by a division of consciousness that is

either both or ignoring both. Post-colonial studies are based on cultural interactions between different identities in different regions, leading to the emergence of new identities.

Hybridization is extracted from the work of Edward Said, who explains the emergence of new forms of culture based on multiculturalism. Bhabha shows how colonial stories and culture are invading the present; they demand transformations and an understanding of cross-cultural relations (Beya, 2012). Edward Said believes that culture is the identification of the country, and culture is the most well-known and intended thing in society, a system of meaning and symbols. Said, on the other hand, has always linked culture to imperialism. He claims it's just greed for power, resources and land. Therefore, it ruins the culture. "Neither imperialism, nor colonialism is a simple act of accumulation and acquisition. It's not just a matter of going out there and getting a territory, and sitting on it. Both of these practices are supported and even

impelled by impressive cultural formations that include ideas that certain domains require and beseech domination. " (Sheoran, 2014). Hybridity has recurrently been used in post-colonial discourse to mean solely cross-cultural exchange, a comparison between two or more different cultures or cultural areas. The interaction of two different cultures provides an opportunity to explore other cultures, traditions, beliefs, languages and customs.

Aamer Hussain was born in Karachi in 1955 and settled in London in his adolescence. His work has been published in several anthologies in several languages, including Spanish, Arabic, Japanese and Urdu. He is the author of the short story collections, *Mirror to the Sun* (1993), *This Other Salt* (1999), *Turquoise* (2002), *Cactus Town and Other Stories* (2002), *Insomnia* (2007), and the novels *Another Gulmohar Tree* (2009) and *The Cloud Messenger* (2011). He has altered a volume of stories by Pakistani ladies, *Kahani* (2005),

which incorporates his interpretations from the Urdu of Altaf Fatima, Khalida Hussain and Hijab Imtiaz Ali. He was made a Fellow of the Royal Society of Literature in 2004, and his surveys have shown up in the *Literary Review*, *The Times Literary Supplement*, and the *New Statesman*. They are routinely seen on the book pages of *The Independent*. *Another Gulmohar Tree* is a novella shortlisted for the Commonwealth Writers Prize.

The novella *Another Gulmohar Tree* is written by Aamer Hussain and is divided into three parts. The first is a collection of traditional tales. The second part is about the real intrigue of the story that unfolded in London, and the third part is about the journey of Lydia and Usman in Pakistan. The book opens with an assortment of traditional Pakistani folktales; the first one is about a child named Usman who takes care of a frog underneath a *Gulmohar* tree and receives a gold coin each time whenever he feeds him. The second is about a young

lady who has been sacrificed and given to crocodiles; later, she becomes the bride of a Crocodile King. The last one is about Rokeya, who finds and gets to know a wild deer in her front yard and decides to keep it until the deer goes away one day, leaving her dismay. The second part of the novella is the actual plot of the story, the part that takes place in London, and here we are introduced to the protagonists, i.e., Usman and Lydia. The third one is about the journey of Lydia and Usman in Pakistan and how they both had their share of life, Lydia being new to the land and Usman as a struggling writer. They tried to settle their identities individually while living together.

The novella is a true representation of identity crisis and Hybridity. Usman Ali Khan, a nineteen-year-old newly married writer from Karachi, went to *The Daily Telegraph's* foreign desk in London. He visited post-war London from Pakistan and met a young, beautiful and aggressive artist named

Lydia. She is the daughter of a half-Georgian émigré and a Scottish Catholic mother. Lydia leaves an unhappy marriage and waits for the finalization of her divorce. Usman and Lydia met at a socialist seminar in 1949, and their companionship bloomed into something more profound. However, when Usman goes to London, he understands that he has no identity and cannot be recognized there, so he returns to Pakistan. He worked in various areas and changed many jobs, from writing journals, short stories and essays; he tried to become a recognized writer in his own country but failed. He realizes that each culture has its significance and worth. Usman needed to return to Karachi, so he left Lydia behind, but both stayed in touch through letters. After two years, Lydia decided to leave London and go to Karachi, and they started to have a feeling of intimacy for each other.

Meanwhile, the first wife of Usman passed away, and he was feeling despair, looking for company.

Eventually, they both tied the knot. However, as the years passed, Usman felt a developing distance between them. He understands that he has not seen the buds of the *Gulmohar* tree spread out. Lydia and Usman also faced social contrasts. Usman faces societal problems as he tries to fit in London but fails to achieve his goal. He came to know that he was made for Pakistan. After meeting Usman, Lydia changed her name to Rokeya. She tried to fit herself into the Pakistani culture and succeeded. For this fitting into a new place, she transformed her clothing from foreign to local apparel and learnt needlework like *zardozi*, *karchob* and *salma sitara*.

In this study, the analysis of the novella, *Another Gulmohar Tree*, has been done concerning the Hybridity by Homi K. Bhabha. The interest between the two colliding cultures, i.e., Pakistani culture and British, has been portrayed in the study. It has been explored that a person belongs to the region where his identity is. If someone tries to

adjust to a new place or country, they may experience an identity crisis. As it has been analyzed in this novel, Usman goes to London but needs to get the desired recognition and worth he wishes to achieve in Pakistan. In the case of Lydia, the scenario is the opposite; she tries to adjust in Pakistan and succeeds. Although initially faced more or fewer challenges, she began to learn Pakistan's traditional values and activities.

### **Objectives**

This study was designed to

1. Explore identity crisis in Aamer Hussain's novella *Another Gulmohar Tree*
2. Analyze the characters according to Hybridity

### **Research Questions**

1. How is the theme of identity crisis portrayed in Aamer Hussain's novella, *Another Gulmohar Tree*?
2. How are characters analyzed according to Hybridity?

### **Significance of the Study**

The novella *Another Gulmohar Tree* is a story about an identity crisis. This research will examine the aspect of Hybridity through the novella. The Theory of Hybridity by Homi K. Bhabha from Post-colonialism has been applied to this study. This research will help determine how a nation's variation affects people. The significance of this research is that through the analysis of this text, the study aims to highlight the identity and hybridity problems of individuals migrating from one place to another. People will learn the importance of identity and individuality from the following research. After going through this study, individuals will become aware of the value and meaning of their identities and discover how changing their country affects people's recognition and culture.

### **Research Gap**

A major research gap exists regarding the identity crisis in the novella *Another Gulmohar Tree* is concerned; since it is a relatively new work and as important as its subject

matter is, there have been a few literary types of research done on this work. In that regard, this research aims to initiate the investigation concerning *Another Gulmohar Tree*. There is a reasonable amount of Pakistani literature, which means that research work analyzing Pakistani society's problems needs to be revised in its numbers. This research addresses that gap by discussing Hybridity in *Another Gulmohar Tree*.

### Literature Review

Post-colonialism is a critical scholarly study of colonialism and imperialism's political, cultural and economic legacy. It emphasizes the impact of human dominance and exploitation on colonized people and their lands. Post-colonial writers have been convinced to deconstruct the power of signs by showing its insignificant claim to be a fixed idea of truth in Western realist narratives in the nineteenth century as MacCarthy claims, "One of the primary head distractions of these essayists, in their fictions or non-fiction, is the subject of —Hybridity

and irresoluteness towards the got custom, values and character. Focusing on the all-over fights for control among societies and the crossing point of societies brings about multiculturalism. Post-colonialism analyzes metaphysical, ethical and political concerns related to cultural identity, gender, nationality, race, ethnicity, subjectivity, language and power. It embraces cultural identity through separatism, nativism, cultural syncretism, Hybridity, mimicry, active participation and assimilation. The most important theoretical studies in post-colonial Theory include *The Wretched of the Earth* (1961) by Franz Fanon, *Orientalism* (1978) by Edward Said, *In Other Worlds* (1987) by Gayatri Spivak, *The Empire Writes Back* (1989) by Bill Ashcroft et al., *Nation and Narration* (1990) by Homi K Bhabha, and *Culture and Imperialism* (1993) by Edward Said.

Homi K. Bhabha, in his article "Portrayal and the Post-colonial Text," censured explanatory models

that treat writing as a window to the unmediated nature of reality. Bhabha proclaimed historicism and authenticity as fundamental fictions that, unfortunately, trusted greatly in their need and too minimal in their fictionality. Furthermore, he criticized imperialistic talks like authenticity, denying their material and authentic development. Bhabha's contention became the premise for a basic inclination for reluctant, parodic, and antimimetic composing, which was dared to be inherently revolutionary to the extent that it foreswore endeavours to portray the genuine past. (Bhabha, 1997).

The famous psychologist, Erik Erikson, attributed the term identity crises. According to him, an identity crisis is a developmental event that involves a person questioning one's sense of self. Erikson believed that identity formation was one of the greatest conflicts one faces (Cherry, 2021). The topic of identity is the most questionable issue in Post-colonial times and writing. It can be regarded as the most important

because of its crisis in all Post-colonial communities. A person's identity is formed by interacting with people, their lifestyle and society. In her article *Hybridity and Identity Crisis*, Rani says that according to Erikson's description, identity has many factors contributing to its development, which vary from one person to another.

On the other hand, an identity crisis originates for an immigrant when his original identity gets obtained from his homeland; it smashes with demands of a new identity in the new land (Rani np). The crisis has surfaced due to the post-colonial era and the dangerous situations faced by the recently liberated nations in their quest and formation of self-identity. The problem arose because the concept of identity needs to be clarified and fixed and has become a phenomenon. As Mercer argues, identity only becomes an issue in crisis when something assumed to be fixed, coherent and stable is displaced by

the experience of doubt and uncertainty (Dizayi, 2015).

In the post-colonial context, identity is a complex concept to be understood. According to Edward Said, it is a historical fact that the struggle against western dominance in the non-European globe began with nationalism, which Said defines as the restoration of the people, a proclamation of identity, and the emergence of new cultural practices as a constituted political power. (Said, 2012). Identifying an individual, a group or a nation is linked to "other", meaning they recognize themselves as "us". Others are dialectically created and include the value and meaning of colonial culture. Otherness is the ability to acknowledge identity in the Post-colonial era and is a reciprocal phenomenon of identity and difference. As Hull asserts, identity is not a stable and fixed concept; it manifests itself as an unexplained space or question in the area between a series of intersecting discourses (Dizayi, 2015). The effect of the colonial legacy was multi-faceted,

and there was diverse consequence of colonialism in different locations. The theme of identity has emerged in many ways. Overall and personal personalities also differ realistically and mentally. The obstacles to the decolonization process envisioned different frameworks for the country, social order, and people. In this era of cultural chaos and identity crisis, location and expulsion are central themes of post-colonial literature. Ashcroft, Griffiths, and Tiffin argue that it is at the point of displacement that a "post-colonial crisis of identity" emerges (Ashcroft et al. 2003).

*Dream on a Monkey Island*, written by Derek Walcott, is one of the best examples of an identity crisis. It is determined by the characters' social and racial dilemmas. Makak, the play's hero, is self-conscious about his dark complexion and the need to appear white. The quest for and recognition of one's character is central to *Dream on Monkey Mountain*. When Makak is addressed near the beginning of the play, he cannot tell Corporal Lestrade his true

name or much about himself. When asked about his race, Makak says he is tired. He admits to Corporals Tigre and Srith that he hasn't seen them in 30 years. He hides his identity. The identity crisis theme presented in the novel is linked to the Identity Crisis of *Another Gulmohar Tree*.

Kamila Shamsie's *Burnt Shadows* explores the themes of multiple identities and the tensions it creates when the story of the main character, Hiroko, spans various cultures and timeframes through 9/11. With her child Raza, we enter the Afghan Jihadi camps during the 1980s, the burning hot remains of the World Trade Center in New York, and lastly, the Canadian boundary as Raza Conrad Ashraf himself replaces the Afghan, Abdullah, and is taken to Guantanamo.

A hybrid crosses two distinct races, plants, or cultures. A mixture has been combined, and Hybridity is simply the combination of cultures. The concept of Hybridity is not a new cultural or historical phenomenon. From the Greeks and Romans to the

present, it has been a feature of all civilizations since ancient times. (Rani, 2021). Loomba explains that Hybridity has become an arguable issue for many Post-colonial theorists and writers. The lack of objective reality in colonial and Post-colonial matters has been widely understood as Hybridity. Hybridity is a key issue in the ongoing debate on post-colonial studies.

Hanif Kureshi, in his short story, *My Son the Fanatic*, deals with the element of identity crisis and Hybridity from a different perspective. Parvez, a first-generation Punjabi Pakistani immigrant to England, notices that his son Ali has begun to throw away his possessions and withdraw from his friends. Everyone begins to believe that Ali's strange behaviour is due to drug addiction. Parvez later discovers that Ali's new behaviours result from a renewed devotion to a radical and Fundamentalist interpretation of Islam. Parvez tries to persuade his son to change his extreme beliefs throughout the story. He wants him to

get his past life back on track, but Ali refuses and sticks to his beliefs. Ali opposes Western culture, which is full of hatred for Islam, superficial, materialistic, shy, and interested solely in joy. Ali demands that his father be prohibited from drinking, gambling, or eating pork by the basic rules of the Quran. "But it's forbidden," said the boy. Parvez shrugged. "I know." And so is gambling. 'Yes. But aren't we just humans? He does not change his father's words and tells him he will sacrifice his life for jihad.

### **Research Methodology**

Qualitative data analysis has been used to analyze the novella *Another Gulmohar Tree* by Aamer Hussain. Qualitative methods are the procedures that produce descriptive data in either written or oral form. The choice of qualitative method in this study is not only preferred, but it is also performed. Qualitative research demands a watchful eye for the understanding of effective perceptions. The novella's text will be analyzed in this study, highlighting

the main issues of this research. Different readers and critics were studied to learn about the problems present in this study. The topic of Hybridity was also investigated to understand the concept of identity. The secondary source was the information collected on the topic, and the primary source of the research was the novella *Another Gulmohar Tree*. The reliability of the study has been enhanced by going through the novella several times and finding the points that match the Theory. The imposition of context in terms of the creation of self and individuality was imperative. The major theme of the novel focused on in this research is identity crisis and Hybridity. The themes were analyzed and explored in this research concerning Post-Colonial Theory. This dissertation was attempted to explain the correlation between identity and Hybridity in Post-colonial literature.

### **Conceptual Framework**

*Post-colonial* literature often addresses the problems and consequences of the decolonization of

a country. Post-colonialism is a set of ideas primarily related to explaining the political, aesthetic, economic, historical and social impacts of European colonial rule worldwide in the 18th and 20th centuries. Post-colonialism is an important academic study of colonialism and imperialism's cultural, political, and economic legacies, focusing on the impact of human dominance and exploitation on colonized people and their lands. The themes of post-colonial literature are Hybridity, language, displacement, identity, and colonialism.

The characters of the novella *Another Gulmohar Tree*, Lydia and Usman, go through different difficulties when they decide to change their countries. Both of them go through an identity crisis and Hybridity. Lydia creates her own space to adjust to the new government, i.e., Pakistan. She moulds herself according to the customs and traditions of the new place.

## **Results and Discussion**

The novella, *Another Gulmohar Tree*, was composed by Aamer Hussain. *The Gulmohar* tree is one the most beautiful trees in the world as it is a unique and oldest ornamental tree. *Gulmohar*, also known as Royal Poinciana, was discovered in the nineteenth century in Madagascar by a botanist Wesnel Bojer. The tree has been planted in several tropical and sub-tropical countries and can thrive in almost all climate conditions. The flowers of the *Gulmohar* appear in clusters, and the colour of the flowers varies from light orange to red and deep scarlet shades. Each shade of *Gulmohar* represents a different feeling, i.e., red symbolizes life, health, love, and anger, whereas orange is associated with joy, warmth, creativity, success and determination. *The Gulmohar* tree is also considered one of the most colourful trees in the world.

In the novella, Usman is a Pakistani writer who travelled from Pakistan to post-war London. He met a young aspiring artist named Lydia,

who just came out of an unfortunate marriage like him. They both became friends, eventually having an intimate relationship. Just as the friendship of lonely strangers started to develop deeper, Usman was forced to return to Karachi, leaving Lydia behind. Two years later, Lydia gave up her life in London and embarked on a ship to Karachi. After Usman returned to Pakistan, Lydia followed in his footsteps, and both got married, leaving Lydia to change her name to Rokeya. Lydia's changing of the name to Rokeya is clear evidence that to fit in Pakistani society, she had to wear the cap of a new culture, eventually compromising her existing identity. But as her year flies past Usman, she feels the distance between them widen. He was unaware that the buds of the *Gulmohar* tree were open and that he had lost sight of his love for his wife. Usman goes to London but needs to be recognized, and eventually realizes he has no identity there, so he returns to Pakistan.

The title of the novel *Another Gulmohar Tree* provides great importance to the story by giving a clear idea of change in culture and identity as it signifies the character of Lydia when she came to Pakistan and got herself adjusted according to the norms and culture of a new land. The novella deals with pre and post-partition times, yet the character of Lydia develops an intimacy of changing her culture for a land that is still fighting for its existence. The other side of the coin must be addressed where although Lydia changed her country yet her roots remained in London, where she belonged to. The *Gulmohar* tree is closely associated with Lydia as wherever the tree is located, whether, in Madagascar or any other country, its roots would remain the same as its origin. After settling in Pakistan, Lydia successfully adopted Pakistan's culture, norms and language but could not deny her original existence. This very phenomenon can be observed in the language of Lydia. She tries to speak Urdu, but somewhere, her

English language strikes. Lydia does not signify the specific *gulmohar* tree planted in a particular location, but rather 'another' tree that was shifted to some foreign land, yet its roots remained entrenched in the place it belonged to. It represents how she moved from Britain to Pakistan for love and in search of her identity; although it was not lost yet, something was missing that led her to find the puzzle jigsaw of her life. The missing puzzle love made her change their identity and culture. Even though Lydia faced different challenges and displacement crises, she tried to adjust to the Pakistani environment opposite to what she already had. Lydia tried to modify herself according to the culture of Pakistan, and later, Pakistan provided her with a proper place and platform to show her talent resulting in her success.

Aamer Hussein (2012) has chosen the Urdu word *gulmohar* instead of Royal Poinciana because Lydia can easily be associated with *gulmohar*. Lydia was an English lady

who changed herself into a local Pakistani. The writer has shown a connection between the *gulmohar* and Lydia. An Urdu name has been chosen for the tree, concerning Lydia because she came and settled in Pakistan also by changing her identity. Her adjustment to a new environment and country is linked with the title of the novella, and this could be taken as a reason for using a tree's Urdu name language instead of English.

*Another Gulmohar Tree*, by Aamer Hussain, deals with an identity crisis. Identity is who a person is and where he belongs to. The trait qualities or beliefs distinguish and differentiate an individual's character or personality. An identity crisis is a period of uncertainty or confusion in a person's life. The problem occurs when a person's identity becomes insecure and unstable; it is formed when an individual interacts with people and society. Post-colonial identities are based on cultural interactions between different identities, including cultural, national,

ethnic, and gender factors, as portrayed in Usman and Lydia's characters. He was born, he told her, in a village in Punjab, and brought up by his maternal grandparents in Multan, as his mother had died when he was a child and his father refused to know him. In the novella, the characters have been going through an identity crisis, Usman was brought up by his maternal grandparents in Multan as his mother passed away and his father refused to take his custody. When Usman was twelve years old, he was sent to his father in Rawalpindi after the death of his maternal grandfather. He lived in Multan, but later on, he moved to Rawalpindi. Similarly, when he moved to London and then returned to Pakistan, he did not know where he belonged or his real place to live. This situation shows the identity crisis because Usman does not have an identity of his own; he neither belongs to his grandparents nor his father.

Bapsi Sidhwa deals with the idea of identity crisis from a different

perspective. The novel, *Ice Candy Man*, throws light on the concerns of Parsi in the contemporary sub-continent and their feelings of alienation and loss of belongingness in a foreign land amidst different warring communities. The novel's characters are unable to identify themselves in the story as it has been seen that the ice candy man keeps changing his appearance according to the situation. In general, Hybridity refers to the mixing of something. Concerning Post-colonialism, Hybridity is the mixture of eastern and western cultures and their attributes. Cultural identity always emerges in contradictory and ambivalent spaces, as Homi K. Bhabha states that the in-between space carries the significance of culture. He presented the ideas of Hybridity. According to him, when discussing Hybridity, contemporary cultural discourse cannot escape the connection with the racial categories of the past in which Hybridity had such a clear racial meaning. In Post-colonialism, Hybridity is the cross-cultural exchange and the collision of

two cultures. In this novella, the culture of London and Pakistan collide. Both countries' beliefs, cultures, religious values and identity get overlapped. Hybrid cultural perspectives are associated with colonialism and globalization.

Usman, the protagonist was a Pakistani writer who wrote stories and articles for journals in Pakistan. He went to London to earn as much money as he could to upgrade his living. People are humdrum about achieving the best, no matter what sacrifices they have to endure and can even demand sacrifices on a personal and societal level; a man also sacrifices his self-respect. Accordingly, Usman also had to face all these troubles to achieve his goals; while going to London, he met an identity crisis and Hybridity.

At the time of partition in 1947, twelve million people were displaced only in the divided province of Punjab; up to twenty million people migrated to the sub-continent. This was one of the largest and most rapid migrations in human history.

"In 1947 he'd seen some rich Sindhi Hindus leave for Bombay, and some wealthy Muslims from Bombay, the United Provinces, and Hyderabad take their homes and their position. But what had touched him most were the accounts of the ignorant and the simple who travelled enormous distances..." (Hussein, 2012). It has been analyzed that people who migrated from Pakistan to India and vice versa faced many troubles during displacement. Firstly, they went through an identity crisis; they could not recognize themselves, whether Pakistani or Indian. And had to sacrifice their land and families and compromise their identities to get a place to survive. Secondly, they faced Hybridity, the mixture of both states' cultures and traditions. Many questions began to arise regarding the identification of people who they were and where did they belong. Everyone had to create his own identity ignoring being rich or poor. This reflects the challenges faced by people who travelled enormous distances that Usman had witnessed.

Sadat Hasan Manto has portrayed the themes of identity, separation and partition in his story, *Toba Tek Singh*, where the nationality of people is being questioned. This tragic story is set in a mental asylum and is a powerful satire on the relationship between India and Pakistan. He proposed that after the division of the Indian administration was so chaotic, many individuals needed to hold on to find out if they had to resettle in India or Pakistan. The story revolves around identity, Hybridity and confusion. Bishen Singh is a character who wants to know which country Toba Tek Singh belongs to. This is the most important issue for Bishen, but more importantly, Bishen represents the people of India and Pakistan who remain stateless in their resettlement. Manto may be ridiculing both governments over their handling of repatriation. He is exploring the theme of identity; the people are searching for their individuality, whether they belong to Pakistan or India.

Is this where our paths separate, then, Mr Usman? In three days, he would leave. 'Or is there somewhere left for us to go?' 'I am eleven years older than you. 'he'd been quiet for a quarter of an hour, so long that she thought he'd taken her words literally, and she hadn't tried to fill the silence with a question or a quip. 'And even though I've been separated from my wife for more than ever lived with her, she and my sons are still my responsibility...

(Hussein, 2012).

Being a tree so engrossed in his roots, Usman could not deny his responsibilities towards his family, but at the same time, the fruit of Lydia's love was ripening on the branches of Usman's heart. He felt that he could not fit in London; his identity and origin were from Pakistan, and how he could settle in Pakistan cannot make him pay in London. Usman is a hybrid character who returns to his homeland. Even though he was in London, he spent

time with Lydia there but was still worried about his children and wife. Wherever a person physically is in this world, he is always anxious for his family and their future because a tree cannot survive without its roots, regardless of its wide and healthy branches. Survival of Usman in London became difficult as he was not customary to live there and decided to return to his traditional life and strengthen the roots of his tree. A major difference between the culture of Pakistan and London is the family bond that is a utopia for people living in London.

Lydia being half Georgian and Scottish, was also a hybrid. The diversity of her parents was also the reason for her combination, as her parents belonged to two different backgrounds. "She told him about his comfortable childhood, spent between Chiswick and Hamisphere, though she felt there was little to tell... Her Scottish mother was devoutly Catholic..." (Hussein, 2012). Her uncertainty ended not just at being hybrid at birth but after getting

married to a Pakistani and living in a new place, leaving her more tattered. Lydia can also be compared with *the Gulmohar* tree, which lives elsewhere but belongs to another land.

Usman being naive, decided to search for his identity in another country. He went to London, finding the success he had always dreamt of. Every person has desires that he wants to be fulfilled. The situation reveals that one should first be able to learn the language of his motherland. Instead of finding his identity in London, Usman should have searched for it in his own country. "I just couldn't convey the voices in my head in English, he answered. 'And who'd want to know about my people here? ...'" (Hussein, 2012). He had sharp expertise in English, but the identity, worth, and belief that Pakistan had provided him, no other place would give him. Usman had to compromise his self-respect as well as his identity in the exploration of his goals. He also compromised his relationships when he left his wife and children behind in search of his identity. Later,

he realized that Pakistan was his place, his motherland, not London. The opportunities which a native country can provide a person cannot find such chances somewhere else.

Marriage is the decision of a person's life that one should take according to his own will. Two people personally recognize this relationship; it establishes rights and obligations between them. "But would the church recognize her marriage? Her mother never had. Her father was an agnostic born into the Orthodox sect; she had married Mark in registry office, promising, because of her mother's pleas, to convert her Protestant husband into Catholicism..." (Hussein, 2012). After getting married, the woman's identity gets linked with her husband's essence. She gets known by the name of her husband. Lydia had married Mark according to her own will in a registry office. It depends upon a person's destiny and what will happen next. The parents, Lydia were not happy with her decision, they wanted her to convert her Protestant

husband to Catholicism, but Lydia already connected with Mark and is identified as his wife. Lydia was known as Mark's wife; it was her identity that she belonged to Mark. She was known by her husband's name and his identity. Their parents of Lydia wanted her to marry according to their cultural and religious rituals in the church. This shows that every person has the right to choose their religion and beliefs; no one can be forced to accept a religion. Lydia's parents were strict Catholics and belonged to different places; due to their hybridity issues, Lydia also wanted to escape from all these circumstances. On the other hand, her toxic husband was the reason for her divorce, which was also why Lydia decided to leave the country and go to Usman to escape from this toxicity of life.

An individual adopts the culture and traditions according to his society and adjusts to a new environment by exploring the horizons. Even after fitting into a new environment, a person still stays

connected with his background from he belongs to. "Usman looked like a gipsy, another remarked how well he used his fork and knife considering, and yet another that he sounded like a Scotsman and Russian." (Hussein, 2012). Similarly, in the case of Usman, it is clear that he changed himself, according to the society of London. He upgraded his life so that even the English people were surprised how a Pakistani man could adapt to the habits in such a short period. They feel astonished when they see that Usman is eating in a sophisticated manner, just like the English people do. At that time, Asians were not as educated as English people. His dress, way of speaking, and attire were upgraded; this was the element that surprised the English how a Pakistani person is an expert in developing the manners of English people.

The Reluctant Fundamentalist, written by Mohsin Hamid, is another example of hybridity and identity crisis. The hybrid nature of Pakistani culture and identity is portrayed in the

novel. The writer has compared the culture of Pakistan with the American culture; he has dealt with the issue of identity through the interaction of two people, Erica who belonged to America and Changez who belonged to Pakistan. Erica is used as a metaphor for American culture and colonialist ideology. Both of them stand for their respective cultures. The relationship between love and hatred between the American and Pakistani cultures has been shown. Hamid has raised questions about the civilization of America. Changez shows the obsession of Pakistani culture and individuals for American culture by saying that these girls wear T-shirts and jeans in mimicry of American culture. He reflects the flexible cultural attitude of the people of Pakistan.

In the morning, she saw him off, dry-eyed, at Waterloo station. Going to the port and watching him board his ship would have meant too much. They exchanged their addresses at dawn, over squares of buttered

toasts and cups of the tea he'd stewed with milk and sugar until it tasted like syrup. They'd said they'd keep in regular touch. That was the only promise.

(Hussein, 2012)

Usman realized he had failed to find his identity in London and decided to return to Pakistan. He started feeling disconnected from the country and learned he was made for his homeland. He made his decision to go back to his own country. The author describes a very emotional scene in the novella in which Lydia and Usman get separated. Lydia sees him off to the port, where they promise each other to stay in regular touch. Usman is a hybrid, as later he chooses to return to his own country. He became a joined individual with an incredible experience as an English individual and Pakistani. Lydia and Usman kept in contact through letters after he got back to Pakistan. Usman started to work in better places; they changed many of his positions, attempting to make progress in his calling, yet he still

needed to become a successful essayist.

### **Conclusion**

An individual's identity is created when interacting with his society and people. When a person changes his country to search for his identity, he faces an identity crisis and hybridity issues. A person has to modify himself according to the society where he tries to fit in and adopt a particular place's culture, traditions and norms. This research aimed to find Hybridity and search for identity in *Another Gulmohar Tree*, a novella by Aamer Hussein (2012). This study has analyzed the effect of identity crisis on the characters of Usman and Lydia.

Moreover, it establishes how both of the characters are hybrids. They changed their identification as they came to set in a new place. Usman went to London aiming to become a successful writer there, but as he was not able to achieve his goals in Western society, he decided to return back to Pakistan, his motherland. On the other hand, Lydia,

an English lady, developed her interest in a Pakistani boy, Usman, and she decided to move to Pakistan in search of her identity. Lydia finds her identity in Pakistan and changes her religion, language, clothes, and everything. She moulds herself into the new society and challenges everything she faces.

This study also explored Hybridity in the novella characters concerning the Theory of Homi K. Bhabha. It discusses how the characters tried to create their own space in their respective societies. Usman searched for identity in London, but he failed in doing so; this made him realize the importance and significance of his homeland. The essence of an individual, which is continuously being affected by society, is something one must discover through reflection and negotiations. They disclosed how the sociocultural forces, ethnicity, and genders have influenced the expatriate characters to bring out anxieties, Hybridity, alienation, and identity crisis that they have to face.

Lydia changed herself according to Pakistani society; she adopted the cultures and traditions of the new environment by making a space for herself and overcame all the challenges she experienced to take place in the new country. The study reveals the blending of elements of two different cultures. She struggled a lot and followed the traditional values of Pakistan by interacting with people there. Lydia was so indulged in Pakistani society that she never wished to return to London.

Hybrid identity emerges when identity challenges any culture or identity. Their identity of Lydia developed with time. In the beginning, she was just an English girl named Lydia living in London, she was not even an illustrator at that time because she had not disclosed it. After going to Pakistan and getting married to Usman Ali, she changed her religion and name to an Islamic name, Rokeya. Her interests gradually developed in the traditional activities she had learnt from others. Later, along with making her own space, she

adjusted to the Pakistani atmosphere and started to bring her talent out. Lydia became a recognized artist in Pakistan in search of her identity.

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## Developing Pakistani ESL Learners' Pragmatic Competence: A Case Study of English Refusals

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### Abstract

*This study investigated the development of pragmatic competence of Pakistani ESL learners through classroom teaching. The quasi-experimental research design was employed. The sample was twenty-five undergraduate Pakistani ESL learners. The impact of teaching pragmatic competence and the retention effects of learning were investigated. The experimental process comprised the intervention of teaching American English Refusals to Pakistani ESL students. The Written Discourse Completion tests were used at three stages for evaluation and data collection. The mixed method was used for data analysis. The qualitative analysis of the responses was conducted by the performances of learners in four stimulus types of the refusals (invitations, suggestions, offers & requests) and four aspects of accuracies (correct expression, quality of information, strategies of choices & level of formality) in the pre-test, post-test and the delayed post-test (Hudson et al. 1992, 1995). The qualitative analysis helped to elaborate the further explanation of the quantitative data. The mean scores of the students in DCTs were the quantitative data. The comparison of post-test scores showed that the pragmatic competence of Pakistani English language learners could be developed through teaching. Furthermore, the study showed that Pakistani ESL students could retain their pragmatic competence in learning English refusals after two months of academic instruction in a classroom setting. The results and findings of the study supported rich implications for future researchers in interlanguage pragmatics, and further, it carried pedagogical implications related to ESL learning, teaching and course designing.*

**Keywords:** Pragmatic Competence, Retention effect, American English Refusals, Discourse Completion Test

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### Introduction

The pragmatic element of language has received much attention

in recent decades. It laid the foundation for interlanguage pragmatics (ILP) studies, defined as

"the branch of second-language research that explores how non-native speakers (NNS) interpret and carry out linguistic action in a target language, as well as how they acquire L2 pragmatic knowledge" (Kasper, 1992, p. 203). The learners could produce grammatically accurate statements but could have used language effectively according to the targeted language's social norms (Thomas, 1983; Bardovi-Harlig & Dornyei, 1998). As a result of learners' violations of native rules, pragmatic errors might occur, in which they "fail to express or appreciate illocutionary force or politeness value" (Blum-Kulka, House, & Kasper, 1989, p.10).

The current study explored the development of pragmatic competence in Pakistani ESL learners using quasi-experimental research designs. The present study's foundation and typology were provided by the theory of pragmatics, theories of English as a Lingua Franca (ELF), theories of language

learning and teaching, theory of intercultural communication and Second Language Acquisition (SLA). The research was conducted on twenty-five undergraduate Pakistani ESL students to examine the impact of teaching pragmatic competence on their learning achievements and the retention effects of pragmatic learning after two months. Pre-test, post-test, and delayed post-test were used to analyze the impact of pragmatic instruction. The Written Discourse Completion Tests were used in all three tests (WDCT). The study employed mixed methods: a quantitative and qualitative approach for data collection and analysis.

### **Research Questions**

The study was based on the following research questions:

1. How does teaching pragmatic competence to affect Pakistani ESL students learning American English *Refusals*?
2. Do Pakistani ESL learners retain the learning effect of

the American English  
*Refusals* after instruction?

### **Literature Review**

Pragmatic competence shows a learner's ability to properly use different linguistic forms in a given context (Juan. & Martínez-Flor, 2006). Therefore, pragmatic studies showed both speaker's intention and the context of language use (Yule, 1996). There were other dimensions of pragmatics, for example, speech acts, politeness, deixis and reference. All these dimensions were essential to discussion for developing the learner's pragmatic awareness for successful communication (ibid.). For example, speech act theory examined how different communicative acts are performed properly in any social setting. It also informed how to comprehend what was being said between the lines (Celce-Murcia & Olshtain, 2000). In this respect, Kasper (1997) realized that: "pragmatic competence in L2 must be well developed in order to communicate successfully in a target language." It showed that pragmatic

competence was very important for FL and SL learners, especially ESP learners, who must achieve proper social and cultural knowledge of the discourse community with which they had to interact (Basturkmen, 2009).

Kasper (1994) expressed pragmatics as studying how humans produce and comprehend a certain linguistic activity in a particular environment. For example, Pragmatics elaborates why people, in some instances 'apologies' by saying "Excuse me" instead of "sorry" (Cohen, 1996). Similarly, McCarthy (2001) pointed out pragmatics as studying how communicative behaviours take on meaning in a certain situation. It's worth emphasizing that context played a significant role in pragmatics definition (Celce-Murcia & Olshtain, 2000; El-Okda, 2011). The word choices in the language context and participant relationships in socio-cultural backgrounds were all part of the context (Olshtain & Celce-Murcia, 2000). Crystal (1997) defined context in the light of pragmatics as

everything that has to do with the users' performance or context (Crystal cited in Kasper & Rose, 2001). He discussed pragmatics as the study of language from the perspective of its users (ibid.). On the other hand, it threw light on the users' choice of words while conveying certain behaviour, the barriers they face, and the effects of the acts on the listeners (ibid.).

Language competency is constructing grammatically proper words and structures using linguistic information (Chomsky, 1965). According to Hymes (1972), speakers are skilful not simply when they grasp the grammatical norms and know how to use them for communication; this notion was termed 'the ethnography of speaking' in his article. Hymes (1962) marked it as 'interesting' how a person uses their accent in everyday life. However, in Hymes' model, pragmatic competence was primarily covered under sociolinguistic competence; Bachman (1990) was the first to emphasize

pragmatic competence. According to Bachman (1990), language competency is divided into two categories: pragmatics and organizational competence. However, Pragmatic competence encompasses both illocutionary and sociolinguistic abilities; illocutionary capability is defined as learning how language is used in its various structures and forms, whereas sociolinguistic competence is concerned with how language is deciphered within a specific context. Organizational competence is made up of textual and grammatical competence. Grammatical competence, on the other hand, is concerned with phonology, morphology, syntax, and vocabulary. Rhetoric and coherence are associated with textual competency. Bachman's model of Language competence gave a reasonable extension of the notion of common-sense skill to include both sociolinguistic and illocutionary competence for even pragmatic knowledge. This is because

Bachman's illocutionary appropriateness links to Leech's socio-pragmatic segment and Leech's idea of sociolinguistic and pragmalinguistics talent. The majority of critics argued that context is the most important pragmatic concept.

Wannaruk's (2005, 2008) examined the phenomena of pragmatic transfer by Thai EFL learners learning American English refusals. He compared the elicited data from a similar data set of native English speakers and native Thai speakers in Thai. The findings revealed that pragmatic transfer exists in the choice and content of semantic formulae. Among the choice of semantic formulae, 'explanation' was the most frequently used strategy by native speakers of Thai and American English and Thai EFL learners.

Ruan (2007) conducted a study to examine the relationship and individual differences in pragmatic competence and learning strategy choices in pragmatic competence development. Two hundred and seventy-nine Chinese College English students completed the questionnaire,

and 14 students from this group attended a follow-up interview. Quantitative and qualitative data analysis showed that Chinese College English students' pragmatic competence was closely related to their English linguistic competence.

Lingli (2008) discovered the effects on the appropriateness of English refusals to Chinese students from the EFL explicit and implicit instruction. It was a quasi-experiment study in which fifty-eight participants were taken in two intact groups. The results showed that the learners learned how to refuse after instructions; further, the explicit group's improvement level was higher than the implicit group. The Chinese EFL students could also retain some aspects of pragmatic teachings after a certain period of the instructional course.

Ajabshir (2014) studied the impact of implicit and explicit feedback on student development by adopting a pre-test and after-test research design with three groups of students, i.e. experiment group who

had explicit instructions and an implicit group who had instructions by implicit method and a control group. Forty students were in each group after ten days of instructions on English Refusals. Discourse Completion Test performed the assessment, and the results of the Chi-square indicated that both experimental groups outperformed the control group.

### **Methodology**

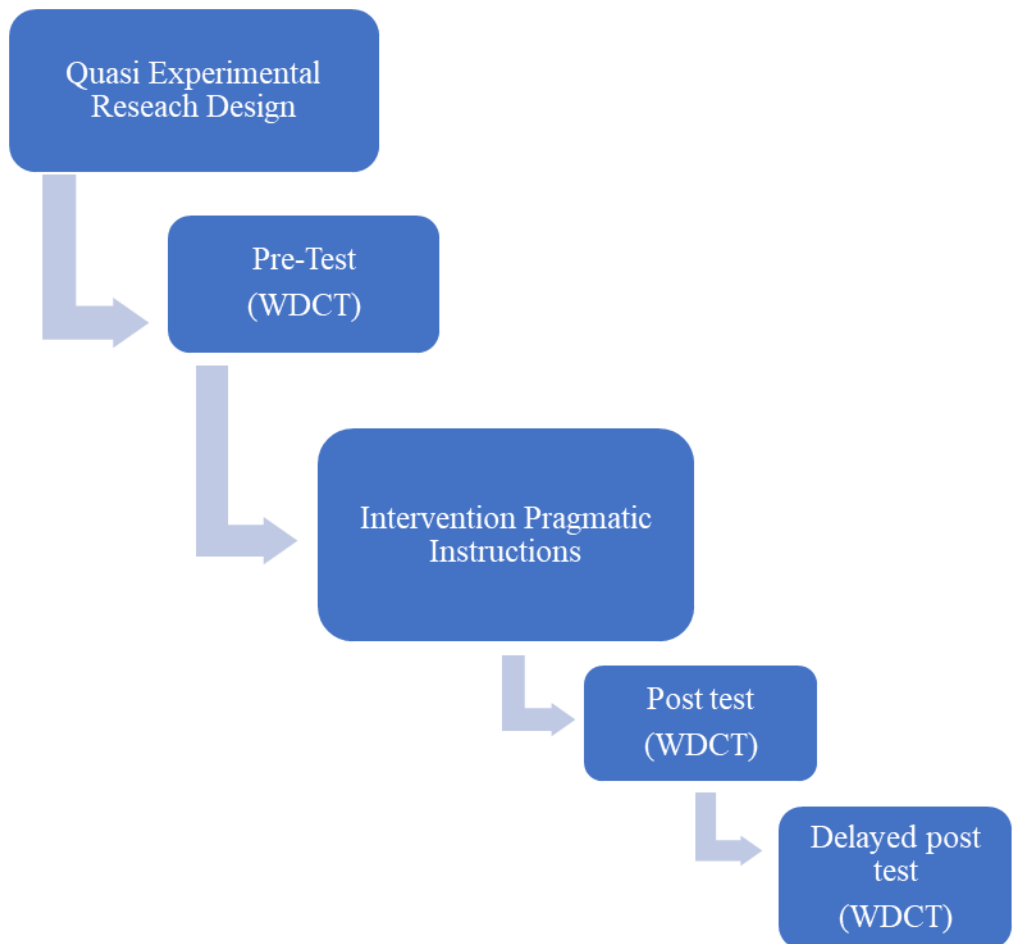
This study was about developing pragmatic competence among ESL Learners in Pakistan. So

the domain and scope of this study were about the pragmatic aspects of overall ESL teaching and learning in Pakistan. The study's target population comprised all ESL learners in Pakistani institutions.

### **Research Design**

The present research study was about the progress of pragmatic competence among Pakistan's ESL learners. The mixed-method research approach was used.

The quasi-experimental research design was used to answer the research questions.



**Figure 4.1: Quasi Experimental**

**Research Design**

***Independent Variable***

Pragmatic Instructions of Native English refusal patterns

***Dependent Variable***

Pragmatic learning output measured by post-test scores

Retention of pragmatic learning output measured by delayed post-test scores

**Participants of the Study**

The researcher visited the various departments of English in different universities and post-

graduate colleges in Pakistan. He contacted the heads to get permission for the execution of his experiment study on their students. Most refused politely, thinking this study might disturb their routine classroom teaching and learning. It might put a psychological burden on both teachers and learners. However, the Read College, Shahdara, Lahore administration agreed to conduct this research on their students. The head of the English department believed that this experimental study might be a good opportunity for their students to learn and predict potential deficits in their teaching methods and learning processes. The study results could promote their English teaching and learning reforms. A class of 25 students were the participants in this study. That was in an intact group of undergraduates. In their current English language classes, the prime focus of the teachers and learners is on reading, writing, grammar and vocabulary. In terms of demographics, they were almost

identical. Before their college enrolment, they had studied the English language for eight to ten years on average during their schooling.

### **Process of Instructions**

The researcher compiled and developed the course material to teach pragmatic competence to ESL learners in Pakistan to find out the learning output of the students and its retention. He employed explicit teaching methodology. The Speech Act of Refusal was chosen to teach. This study included four stimulus well-organized types of English refusals, refusing: invitations, suggestions, requests, and offers, as in the study of Lingi, D. (2008). Each stimulus type had three different kinds concerning the social status of the interlocutors, i.e. refusing persons of higher, equal, and lower social status.

### **Instructor and Facilitating Staff**

The researcher recruited Mr Shahid Naeem as the course instructor, an experienced English

language instructor. He graduated from an American university and spent many years in the USA. He has been teaching English language courses for the last fifteen years. The researcher provided some training and consulted the course outlines, course material and instructional targets with the instructor two weeks before the experiment teaching for his preparations. The researcher himself accompanied Mr Shahid as teaching assistant and co-instructor. However, the researcher conducted all three assessment tests of Written DCTs

(Pre-test, post-test and Delayed post-test).

### **Instructional Procedure**

The researcher devised an explicit technique for this study based on past research, particularly from Yoshimi (2001) and Lingli (2001). (2008). Takahashi's (2001) work used a combination of the form-search and the form-comparison conditions to design the explicit approach used in the current investigation. The following was the plan for teaching pragmatic competence.

**Table 4.1 Instructional procedure**

Step-1	Introduction to the topic
The instructor familiarized the learners about the concept of socio-pragmatic competence and its importance in the sensitive speech act of refusals.	
Step-2	Exposing the American English refusal patterns by active listening
The American English refusal patterns of each stimulus were exposed to the learners with the help of listening comprehension task. The learners actively watched and listen the video clip recording, including three hypothesized dialogues on each stimulus, of the American English speakers in speech situations of refusals.	
Random questioning to the learners without showing them the script of the dialogues	
Listening to the Video clip again (with script)	
Once more the random questioning to the learners	
Step-3	Explaining handouts with explicit instructions
The teacher provided two handouts to the learners. Firstly, he distributed the handout having the script of hypothesized dialogues in video clip. A second handout was presented to the participants having “Types of Instructional Targets: English Refusals to invitations/ suggestions/ offers/ requests” The instructor explicitly explained these handouts with the elaboration of expressions and functions of the American refusals on each stimulus in one session. Then the learners went through the two handouts and learnt preferences of refusal patterns of interlocutors according to the speech situation and relative social distance among them.	
Step-4	Thinking and understanding
The instructor specifically found the differences of the refusal patterns in the American English from that of learners' own native culture and she explicitly explained the differences of refusal strategies in all three situations according to relative social distances, and explained how it was different from their native socio-pragmatic norms.	
Step-5	Communicative practice session in role-play
The learners listen the dialogues again and they were assigned the roles in pairs to practice the dialogues for refusing (invitations/suggestions/offers/requests) naturally like the American English speakers.	
Step-6	Explicit corrective feedback on communicative pragmatic performance
The instructor provided the explicit feedback to the learners on their communicative pragmatic performances according to instructional targets.	

Teaching one speech act needed at least one class hour (50 mins.), and at most two class hours or sessions required (100 mins.). This research aimed to teach one speech act (Refusals). Still, four stimulus types (invitations, suggestions, offers & requests) with three relative levels of social status (high to low, equal to

equal and low to high), so there was comparatively prolonged teaching time, i.e. 120 minutes for each stimulus type. The total duration of the course was one month. The instruction classes were conducted from the last week of February 2021 to the last week of March 2021, every Monday from 10:00 am to 12:00 pm.

**Table 4.2 Time allocation for the instruction**

Time	Lessons
Week-1 (2 hours session)	Unit 1: Refusal to Invitations (American English)
Week-2 (2 hours session)	Unit 2: Refusal to Suggestions (American English)
Week-3 (2 hours session)	Unit 3: Refusal to Offers (American English)
Week-4 (2 hours session)	Unit 4: Refusal to Requests (American English)

## **Instructional Materials**

### ***Course Outline***

Before the start of the course, the course outline was provided to the students. This outline consisted of the brief course description, course objectives, prerequisites to enrol, time distribution for each class, the brief procedure of the instructions, requirements from the learners during the course and assessment methods. The objective, pre-requisites, and requirements of this course were to:

- To develop pragmatic competence in the speech act of refusals;
- To assess the learning performance of Pakistani ESL learners through explicit teaching;
- To attend this course, the pre-requisites for the students were:
- A native resident of Pakistan; not ever visited or resided in

any English language-speaking country;

- Attend all class sessions and actively participate in all class activities for the required hours.
- In time, complete all tasks and assignments;

#### ***Assessment:***

- Written Pre-Discourse Completion Test (2 days before commencement of classes) 26 February 2021
- Written Post-Discourse Completion Test (Next day to last class) 26 March 2021
- Written Delayed Post-Discourse Completion Test (Two months after the course) 24 May 2021

#### ***Lesson Plan***

Four lesson plans were designed from Unit 1- to Unit-4, one Unit was supposed to be covered in one class session of 120 minutes.

#### **Handouts**

There were two handouts provided during each class session. Handout-I consisted of transcribing

dialogues played on the CD during the class session.

Handout-II consisted of the types of English refusals as used by the native American English speakers in their speech, like positive feeling (I'd love to), negative ability (but I can't), explanation (I have to be out of town for the weekend), no (Nah), gratitude (Thanks dude), future acceptance (may be next time), and regret (I'm honored but I am really too Busy).

#### **Video Clips**

The researcher prepared four types of Video clips. Each clip consisted of a video of role play acted by the Native American English speakers.

The video clips were played during class time, and at the end, it was shared with the participants.

Video Clip-1: Role-play activity of the Native American English speakers on Refusal to Invitations (Unit-1)

Video Clip-2: Role-play activity of the Native American English speakers on Refusal to Suggestions (Unit-2)

Video Clip-3: Role-play activity of the Native American English speakers on Refusal to Offers (Unit-3)

Video Clip-4: Role-play activity of the Native American English speakers on Refusal to Requests (Unit-4)

### **Assessment Procedure**

The assessment of the students was done by using the Written DCTs (Discourse Completion Tests). This research adopted a mixed method of quantitative and qualitative approaches. The quantitative data was gained by scoring the WDCTs, while the qualitative data was gathered by analyzing replies for proper expressions, quality of information, strategy choices, and formality level.

The researcher used Written Discourse completion tests (Pre-test, post-test, delayed post-test) as the instruments for evaluating the learners.

### **Data analysis procedure**

Both quantitative and qualitative approaches were used in this research, and the data was collected and evaluated by the quantitative method. The combination

of qualitative and quantitative approaches could assist in obtaining a fuller understanding of the targeted phenomenon and improve the research's validity (Sandelowski, 2003).

The scores of the students in DCTs (Pre-test, post-test, delayed post-test) were the quantitative data. The scores obtained were analyzed using Statistic Package for Social Sciences (SPSS) to answer the research questions.

To answer the first question, a paired samples t-test was used to get a general comparison analysis of pre-test and post-test overall mean scores. Furthermore, the comparative analysis based on the pre-test and post-test mean scores in four units (Unit 1: refusals to invitations, Unit 2: refusals to suggestions, Unit 3: refusals to offers, and Unit 4: refusals to requests), as well as the comparative analysis based on the pre-test and post-test scores concerning four aspects of appropriacy, namely correct expressions, quality of information,

and strategies. Next, the mean, standard deviation (SD), and t-value were calculated to obtain the significant value. It provided the effects of the instructional treatment on both groups.

To answer research question two, the general comparative analysis of post-test and delayed post-test overall mean scores was obtained by a paired samples t-test. Further, the comparative analysis based on the post-test and delayed post-test scores in four units (Unit 1: refusals to invitations, unit 2: refusals to suggestions, unit 3: refusals to offers and Unit 4: refusals to requests) and the comparative analysis based on the post-test and delayed post-test scores concerning four aspects of appropriacy, i.e. correct expressions, quality of information, strategies of choices and level of formality was calculated. Further, the mean, standard deviation (SD), and t-value were calculated to obtain the

- 3) A comparison of pre-test and post-test scores for four

significant value. It provided the retention effects of the instructional treatment on both groups after three months. The results were also displayed through tables, bar charts and line charts.

## **Results and Discussion**

Regarding research question one, "What is the impact of teaching pragmatic competence on Pakistani ESL students learning the American English *Refusals*?" data analysis was performed on three grounds using quantitative and qualitative methods. The three grounds of the analysis were as under:

- 1) The overall comparison of scores in pre-test and post-test
- 2) The comparison of pre-test and post-test scores in four units separately (Unit 1: refusals to invitations, unit 2: refusals to suggestions, unit 3: refusals to offers and Unit 4: refusals to requests) based on the comparative analysis.
- aspects of appropriateness, correct expressions, quality of

information, strategies of group in the Pre-test and Post-test choices and level of formality.

### General comparative analysis of pre-test and post-test overall scores

The total scores attained by participants of the Experimental

were used to evaluate the overall effects of teaching pragmatic competence on the academic performance of Pakistani ESL students learning American English Refusals.

**Comparison of pre-test and post-test scores in experimental group**

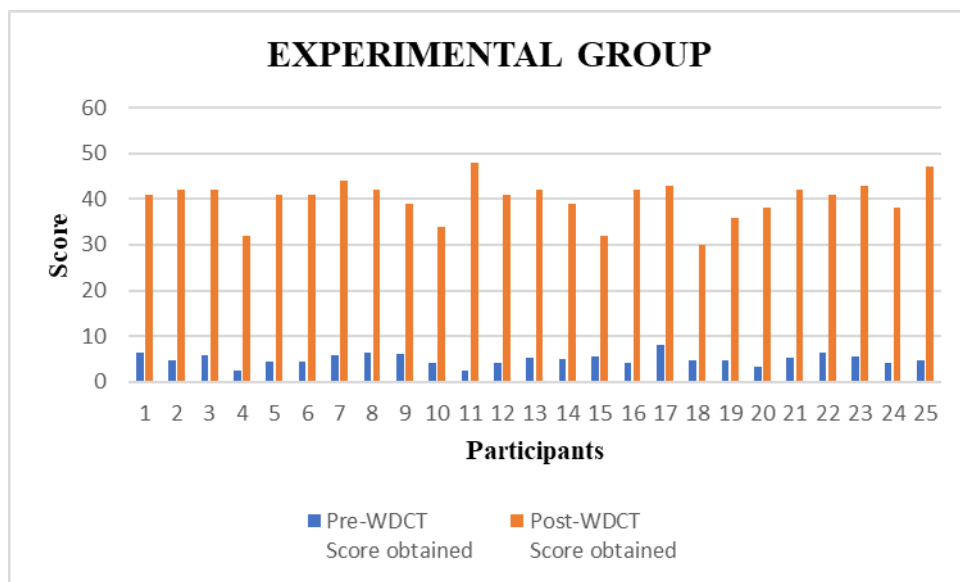
Participants in Experimental Group	Pre-WDCT Score obtained	Post-WDCT Score obtained	Difference in score post-test and pre- test
EG-1	22	45	+23
EG-2	19	47	+28
EG-3	26	51	+25
EG-4	15	40	+25
EG-5	17	36	+19
EG-6	21	40	+19
EG-7	20	39	+19
EG-8	25	42	+17
EG-9	17	36	+19
EG-10	21	45	+24
EG-11	18	36	+18
EG-12	21	44	+23
EG-13	19	39	+20
EG-14	19	39	+20
EG-15	25	46	+21
EG-16	21	51	+30
EG-17	28	49	+21
EG-18	15	39	+24
EG-19	23	41	+18
EG-20	13	45	+32
EG-21	18	46	+28
EG-22	18	42	+24
EG-23	18	48	+30
EG-24	19	43	+24
EG-25	22	46	+24
<b>Mean scores</b>	<b>20</b>	<b>43</b>	<b>+23</b>

As shown in the above table, all individuals improved their results in the post-test compared to the pre-

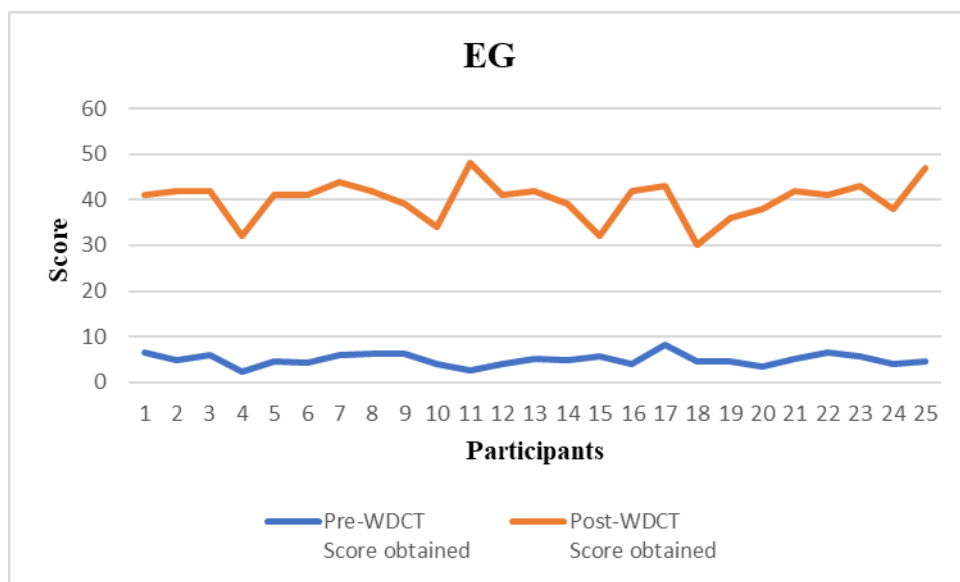
test. EG-3 and EG-16 revealed the greatest improvement. These learners raised their scores by +25 and +30

points, respectively, from 26 to 51 and 21 to 51. The lowest were EG-5, EG-9, and EG-11. For EG-5 and 9, the participant improved from 17 to

36, and for EG-11, from 18 to 36; therefore, their improvement was +19 for EG-5 and 9 and +18 for EG-11.



**Figure 5.1: Bar chart comparison of pre-test and post-test scores in the experimental group**



**Figure 5.2: Line chart comparison of pre-test and post-test scores in the experimental group**

The above bar and line charts compared the twenty-five students in the experimental group's Pre-WDCT and Post-WDCT outcomes against the study's research question-1. "How does teaching pragmatic competence affect Pakistani ESL students' learning the American English *Refusals*?" The X-axis represented the frequency of students in the experiment group, while the Y-axis

represented the grades earned. In a data distribution, it showed the frequency of the provided values. The highest rectangle, on the other hand, showed the most common values. The maximum score of 51 was given to EG-3 and EG-16 in post-WDCT, while the lowest score of 13 was given to EG-20 in pre-WDCT.

**Table 5.2 Paired sample t-test**

	Mean	N	Std. Deviation	Std. Error Mean
Pair 1 Pre-Test	20.285	25	3.6926	.5749
Post-Test	43.165	25	4.1043	.7853

### ***Retention Effects of teaching pragmatic competence on the Achievements of Pakistani ESL Students***

In response to research question two, "Do the Pakistani ESL learners retain the learning effect of the American English *Refusals* after instruction?" data analysis is performed on three grounds using quantitative and qualitative methods.

The three grounds of the analysis were as under:

- 1) The general comparative analysis of post-test and delayed post-test overall scores
- 2) The comparative analysis based on the post-test and delayed post-test scores in four units separately (Unit 1: refusals to invitations, Unit 2:

refusals to suggestions, Unit 3: refusals to offers and Unit 4: refusals to requests)

- 3) The comparative analysis is based on the post-test and delayed post-test scores with respect to four aspects of appropriacy, i.e. correct expressions, quality of information, strategies of choices and level of formality.

### **General comparative analysis of post-test and delayed post-test overall scores**

To find out the general retention effects of teaching pragmatic competence on the achievements of the Pakistani ESL students' learning American English Refusals after three months of instruction, the overall scores of students in the Post-test and Delayed post-test were compared. The outcomes of the delayed post-test were compared to the pre-test results.

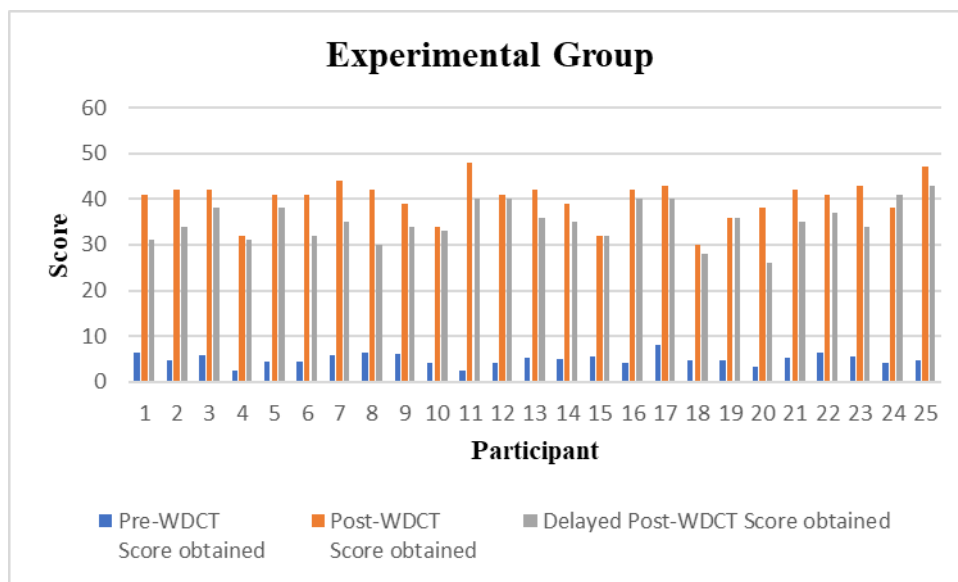
**Table 5.3 Comparison of pre, post & delayed post-tests score in experimental group**

Participants in Experimental Group	Pre-WDCT Score obtained	Post-WDCT Score obtained	Delayed Post-WDCT Score obtained	Difference in score Delayed-post	Difference in score Delayed-Pre
EG-1	22	45	36	-9	+14
EG-2	19	47	38	-9	+19
EG-3	26	51	44	-7	+18
EG-4	15	40	38	-2	+23
EG-5	17	36	42	-6	+25
EG-6	21	40	40	0	+19
EG-7	20	39	36	-3	+16
EG-8	25	42	30	-12	+5
EG-9	17	36	33	-3	+16
EG-10	21	45	40	-5	+19
EG-11	18	36	33	-3	+15
EG-12	21	44	33	-11	+12
EG-13	19	39	29	-10	+10
EG-14	19	39	32	-7	+13
EG-15	25	46	43	-3	+18
EG-16	21	51	45	-6	+24
EG-17	28	49	40	-9	+12
EG-18	15	39	34	-5	+19
EG-19	23	41	38	-3	+15
EG-20	13	45	43	-2	+30
EG-21	18	46	39	-7	+21
EG-22	18	42	34	-8	+16
EG-23	18	48	31	-17	+13
EG-24	19	43	36	-7	+17
EG-25	22	46	38	-8	+16
<b>Mean scores</b>	<b>20</b>	<b>43</b>	<b>37</b>	<b>-6.4</b>	<b>17</b>

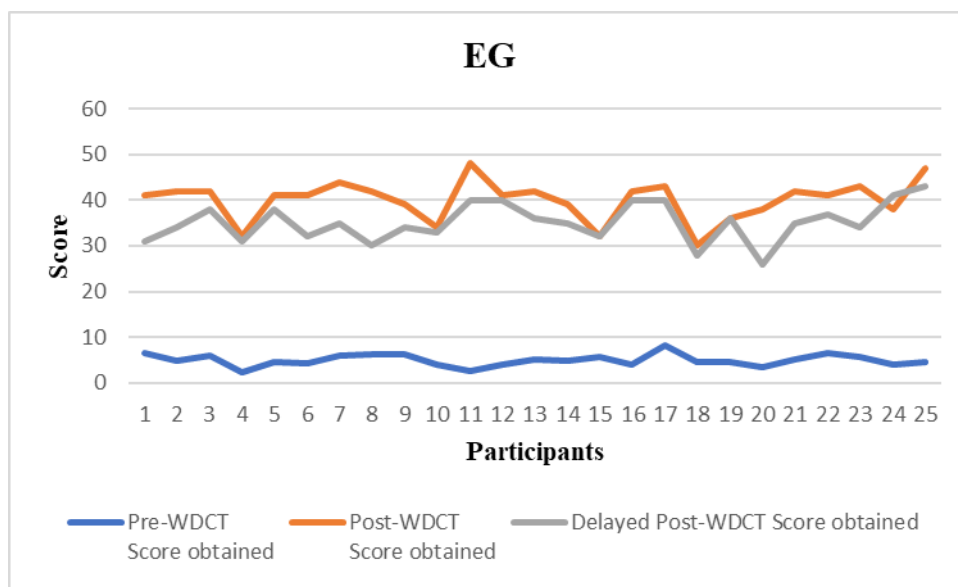
As shown in the above table, all experimental group students increased their results in the delayed post-test compared to the pre-test. EG-5 showed the most improvement. This student increased his score from 17 to 42, a +25 increase. EG-8 had the lowest value. The participant increased his score from 25 to 30, resulting in a +5 improvement. The results showed that learning

American English refusals positively influenced learners' retention. However, most students needed help to retain their learning level properly, and their scores in the delayed post-test were lower than in the post-test. The drop in EG-23 was the most significant. This student's delayed post-test score was -17 points lower than his post-test result. There were, on the other hand, certain exceptions.

In the post and delayed post-tests, the difference.  
EG-6 scores were identical, with a (0)



**Figure 5.3: Bar chart comparison of pre, post & delayed post-test scores in the experimental group**



**Figure 5.4: Line chart comparison of pre, post & delayed post-test scores in the experimental group**

The above bar and line charts presented the results of the twenty-five students in the experimental group's Pre-WDCT, Post-WDCT, and Delayed-Post WDCT scores to this study's research question # 2, "Do Pakistani ESL learners retain the appropriate use of the American

English Refusals after instruction?"

The X-axis indicated the frequency of students, while the Y-axis reflected the grades earned. In a data distribution, it was about the frequency of the provided values. The highest rectangle, on the other hand, presented the main values.

**Table 5.4: Paired sample t-test**

	Mean	N	Std. Deviation	Std. Error Mean
<b>Pair 1</b> Post-Test	43.165	25	4.7313	.7433
Delayed Post-Test	37.000	25	4.3501	.7518

***Comparative analysis based on the pre-test, post-test and delayed post-test scores in four units***

Comparative analysis based on the pre-test, post-test and delayed post-test scores in four units, i.e. Unit 1: refusal to the invitation, Unit 2:

refusal to suggestion, Unit 3: refusal to offer and Unit 4: refusal to request was made.

The following table expresses the score obtained by each participant in all four units of pre-test, post-test and delayed post-test.

**Table 5.6: Comparison of pre-test, post-test and delayed post-test scores in four units**

Participants	Pre Test				Post Test				Delayed Post			
	Unit1	Unit2	Unit3	Unit4	Unit1	Unit2	Unit3	Unit4	Unit1	Unit2	Unit3	Unit4
EG-1	4.7	6.4	5.9	5.4	10.7	11	10	14	10.7	7.7	8.2	9.4
EG-2	5.1	4.7	4.7	4.6	10.9	12.1	13.2	11.2	9.4	8.7	9.5	10
EG-3	6.0	5.9	6.8	6.7	11.6	13.2	12.2	13.1	10.2	9.5	10.8	10.5
EG-4	4.1	2.3	2.9	5.4	9.4	9.7	8.4	12.7	9.5	9.5	10.4	10
EG-5	3.5	4.4	4.3	4.2	7.9	8.0	10.7	9.2	12.2	8.4	9.9	11.2
EG-6	6.1	4.3	4.4	6.1	8.6	8.9	11.1	11.6	9.7	10	8.7	12
EG-7	4.2	5.9	4.7	5	11.2	8.2	10	9.9	7.5	8.2	9	9.4
EG-8	6.6	6.3	5.4	6.4	12.1	8.9	10.1	10.6	7.2	6.6	7.5	8.4
EG-9	4.6	6.1	3.4	3.1	10.6	7.1	9.1	10.4	9.9	8.9	6.2	9.2
EG-10	4.6	4.1	4.6	7.6	12.9	8.4	10.6	12.7	9.7	10	8.7	12
EG-11	1.5	2.5	2	1.4	10.2	7.7	9.2	8.5	7.2	6.2	8.9	9.4
EG-12	4.7	4.1	4.6	7.6	10.7	11	9.7	13	7.2	8.4	8.1	9.4
EG-13	4.2	5.2	4.7	4.6	8.5	7.7	11.2	11.2	6.9	6.1	7.9	8.6
EG-14	5.1	4.9	4.7	4.9	9	10.2	8.7	11.2	9.6	4.6	8.1	9.7
EG-15	5.2	5.6	5.7	6.9	12.2	10	10.9	12.5	9.9	12.2	10.5	10.2
EG-16	4.6	4.1	4.6	7.6	13.2	11.4	12.9	13.9	11.6	10.1	11.6	12.1
EG-17	9.1	8.1	7.4	5.4	11.2	13.5	11.8	12.5	8.4	9.7	8.4	12.7
EG-18	3.7	4.6	3.4	4.2	8.7	9.7	8.7	11.2	7.4	8.4	7.4	9.9
EG-19	6.6	4.6	7.2	4.1	11.7	9.7	9.2	10.4	9.4	8.9	9.5	10
EG-20	3.6	3.4	2.6	3.1	12.9	9.2	11.4	12.4	11.2	11.1	9.4	10.7
EG-21	4.2	5.2	4.7	4.1	13.2	9.7	11	12.3	12.2	8.7	8.7	9.3
EG-22	6.9	6.4	5.7	6.7	10.4	10.5	9.9	11	7.5	8.7	7.7	9.7
EG-23	3.9	5.6	4.6	3.7	11.2	13.5	11.7	11.5	9.9	8.9	6.2	8.2
EG-24	5.7	4.1	3.9	4.9	12	9.7	9.7	11.4	8	8.9	7.7	11.4
EG-25	6.1	4.6	5.3	4.9	10.9	12.1	11.4	12.2	9.5	9.7	8.7	10.5

In unit 4: refusal to request, all participants in the experimental group increased their scores, as seen in the above table. In the post-test, EG-4 and EG-10 showed the most improvement. These students

improved from 5.4 to 12.7 and 7.9 to 12.7, respectively, resulting in a +7.3 and +4.9 improvement. The findings showed that learning American English refusals positively influenced learners' retention. The overall mean value of the pre-test unit 4 was 5.1, the post-test unit 4 mean value was 11.6, and the delayed post-test mean value was 10.1. The findings showed that participants improved significantly in Unit 4: refusals to requests, while their learning performance in the other three units, namely Unit 1: refusals to invitations, Unit 2: refusals to suggestions, and Unit 3: refusals to offers, remained constant.

***Comparative analysis based on the pre-test, post-test and delayed post-test scores concerning four aspects of appropriacy***

The comparative analysis based on the pre-test, post-test and delayed post-test concerning four aspects of appropriacy, i.e. correct expression, quality of information, strategies of choices and level of formality, was made.

The following table depicts the score obtained by each participant in all four aspects of the appropriacy of pre-test, post-test and delayed post-test.

**Table 5.7: Comparison of pre-test, post-test and delayed post-test scores in four aspects of appropriacy**

Participants	Pre Test				Post Test				Delayed Post			
	CE	QI	SC	LF	CE	QI	SC	LF	CE	QI	SC	LF
EG-1	3.1	2.6	3.5	2.9	3.6	3.5	4.0	3.2	3.1	3.0	3.6	3.5
EG-2	1.8	1.6	2.4	2.2	3.1	3.4	3.4	3.5	3.1	3.4	3.4	3.5
EG-3	1.6	1.0	2.0	2.0	3.6	3.5	4.0	4.0	2.8	2.2	3.5	3.1
EG-4	1.7	1.6	2.4	1.8	3.5	3.0	3.5	3.3	3.0	2.8	3.3	2.8
EG-5	1.7	1.5	2.9	2.0	3.6	3.5	3.3	3.9	3.1	3.3	3.5	3.5
EG-6	2.8	2.7	2.0	2.4	3.3	3.1	3.5	3.7	3.4	3.3	3.6	3.7
EG-7	1.4	1.1	2.0	2.0	3.1	3.1	3.5	3.5	2.8	2.9	3.1	2.9
EG-8	1.5	1.5	2.4	1.9	2.4	2.0	3.2	2.9	2.4	2.2	3.1	2.8
EG-9	2.6	2.2	3.8	3.1	3.7	3.5	4.1	4.2	3.2	3.3	3.9	3.6
EG-10	2.0	2.0	2.2	2.5	3.4	3.3	3.3	3.5	3.4	3.3	3.6	3.7
EG-11	1.7	1.5	2.5	2.0	2.6	2.6	3.1	2.7	2.8	2.7	3.2	2.8
EG-12	2.0	2.0	2.2	2.5	3.4	3.3	3.7	3.7	3.0	2.8	3.1	2.8
EG-13	1.7	1.5	2.5	2.0	3.1	2.8	3.4	3.0	2.5	2.3	3.0	2.9
EG-14	1.9	1.9	2.4	2.0	2.1	2.6	3.3	2.7	2.7	2.3	3.5	3.2
EG-15	2.9	2.5	1.8	2.1	3.7	3.5	3.6	3.7	3.6	3.5	3.5	3.9
EG-16	2.0	2.0	2.2	2.5	4.0	4.0	4.1	4.5	4.0	3.9	4.0	4.2
EG-17	1.5	1.3	2.3	1.9	2.8	2.5	3.5	3.2	2.6	2.3	3.8	3.1
EG-18	1.5	1.0	2.0	2.2	3.1	2.7	3.5	2.8	3.1	2.7	3.5	2.8
EG-19	2.3	2.0	2.5	2.5	3.0	3.1	3.5	3.5	3.5	2.9	3.5	3.3
EG-20	1.0	1.4	2.0	1.5	3.5	3.4	3.6	3.9	4.0	3.6	3.5	3.6
EG-21	2.0	2.0	3.4	2.5	3.7	3.6	4.1	4.2	3.6	3.5	3.5	3.9
EG-22	2.4	2.2	2.0	2.4	3.4	3.5	3.8	3.7	3.1	2.7	3.1	3.3
EG-23	1.6	1.6	2.5	2.1	4.0	3.9	4.1	4.5	3.6	3.5	4.0	4.0
EG-24	1.9	1.9	2.4	2.0	3.6	3.5	4.0	4.0	3.5	2.9	3.5	3.3
EG-25	2.7	2.5	2.2	2.7	3.5	3.5	3.8	3.9	2.9	3.1	3.4	3.3
<b>Mean</b>	<b>1.9</b>	<b>1.8</b>	<b>2.4</b>	<b>2.2</b>	<b>3.3</b>	<b>3.2</b>	<b>3.6</b>	<b>3.5</b>	<b>3.1</b>	<b>2.9</b>	<b>3.4</b>	<b>3.3</b>

In the above table, the participants made good improvement in four aspects of appropriacy, i.e.,

correct expressions (CE), quality of information (QI), strategies of choices (SC) and level of formality (LF).

There was an improvement in the Pakistani ESL learners using the English refusals after the explicit instructions. The scores showed that the mean value of SC of the post-test was 3.6, the highest score among pre-test, post-test and delayed post. While overall highest improvement was shown in strategies of choices. In the pre-test, it was 2.4, the highest value among the four aspects, same as in the post-test, the SC:3.6 is a great value among all CE, QI and LF and in the delayed post-test, 3.4 was the highest score of SC. So, the comparative highest improvement level was found in the third aspect of appropriacy: strategy choices.

### **Conclusion**

After instructions, the influence of teaching pragmatic competence on the achievements of Pakistani ESL students learning American English Refusals was favourable. The participants learnt how to refuse in American English by following explicit directions in the classroom. The post-test results and mean comparisons in descriptive

statistical analysis using SPSS showed that participants outperformed in learning pragmatic competence of English American refusals.

Participants improved significantly in Unit 4: refusals to requests compared to the other three units that remained unaltered, namely Unit 1: refusals to invitations, Unit 2: refusals to suggestions, and Unit 3: refusals to offers.

Regarding four areas of appropriacy, correct expression, quality of information, strategies of choice, and formality, Pakistani ESL learners using English refusals improved after receiving explicit training. The third aspect of appropriacy, i.e. strategies of choices, had the highest comparative improvement level in the participants. Pakistani ESL students could retain their understanding of English refusal patterns after two months of training. When pre-test and post-test scores are compared, there is an improvement in students' learning, but when post-test and delayed post-test scores are

compared, there is a reduction in their performance. This reduction might be deemed normal once sufficient time has elapsed with no further exposure.

The data report and the analysis showed a maximum decrease in the performances; subsequently, the lowest retention effect was in unit 3: refusals to offers by participants. The Pakistani ESL learners' learning level decreased students in all four units or stimulus types after three months of instruction. Likewise, they retained their learning of pragmatic competence in the English American refusals. Regarding the four aspects of appropriacy, the participants had the lowest retention in the fourth aspect (level of formality).

The pragmatic competence of Pakistani ESL learners could be developed through teaching, i.e. pragmatic competence was teachable to Pakistani ESL. They could also develop a meta-pragmatic ability, which allows individuals to examine various target scenarios and prevent pragmatic failures between their

mother tongue and the target language by identifying similarities and contrasts. The performance of the Pakistani ESL learners in the post-test and delayed post-test testified to the correspondence between the communication processes and language teaching.

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