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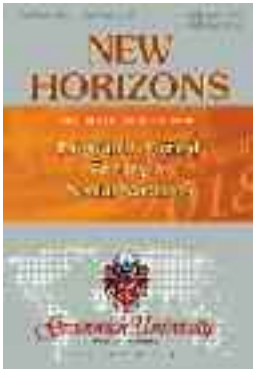

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Greenwich University, Karachi, Pakistan

Editorial Note

Globalization is a phenomenon that has occurred for centuries. It is the growth and interaction between people resulting in sharing of cultures, traditions, ideas and trade. The insistent improvement and growth in societies is the product of the better understanding of the social sciences in this modern day and age. While many think 'Social Sciences' relate to social workers and teachers, the meaning of the term is however widely misunderstood. Social science in general is the study of behavior and relationships among the individuals. It covers a wide array of subjects that correlate with human society and social relationships.

The study of social sciences is very helpful for people in the modern day as they give us a better understanding of humans and their relations with other humans, the environment and building of societal norms. To delve into social sciences is to explore the incantation of cultivation of civilizations and advance towards cultural evolution. The social studies contribute to many facets of development including the refinement in social structures, comprehending relationship matters, and construing the mental and physical health and wellbeing of people. These studies also help us in figuring out our materialistic needs and finances, thus help us estimate the future resource budgets for the coming generations. Furthermore, these sciences perceptibly help us look towards the future and plan forward, help improve lives to make the world a safer and better place to live in. To craft better living systems, including but not limited to, the social and economic system, education system, sustainable ecosystem, research in social sciences always play a pivotal role. These sciences also have a larger impact on the event of globalization that has made every corner of the world so easily approachable and it is undeniable that it has helped humans in the best way possible.

Thus, it is construed that the social sciences prove to be of a great importance for societies around the world, as they broaden our horizons and help us interpret the needs of people within a society. Although a lot has been achieved in the past and extensive research has been done, and still being carried out in this subject matter, more research work needs to be conducted to strengthen social studies for better impact on the world and its future.

In the current edition of the New Horizons, six research papers from diversified subject areas are included.

In the first article, *'A Lacanian reading of Kanza Javed's Ashes Wine and Dust: The mourning Subject of Desire,'* the authors have highlighted the constructs of the man and its relationship with the society. The paper explores the stages of human development and how one can monitor his own behavior and desires. The paper focuses on the psychology of human beings, their desires, wishes and above all, their interpretation of events happening in their lives. The paper accentuates the supremacy of the self-identity, to acquire the self-supremacy and to be aware about one's self, a person needs to widen the vision and be open to the outer world. In short, this paper examines the central idea of the novel and the findings emphasize that one can only achieve the state of pleasure if they overcome their materialistic desires and shift themselves from the state of selfishness to selflessness.

The second article of this edition, *'Learning native like English pronunciation and cultural identity of Pakistan ESL learners,'* explores the English language sphere related to learning the pronunciation and accent of the language by non-native speakers. The study attempts to explore the relationship between cultural identity and Pakistani students' inclination towards learning the native like English pronunciation. The authors describe and further reject the assumptions given by various previous studies which explicate the ideas related to the love-hate relationship for the English language or how it still connotes the colonial power and exploitation for many. The study construes that despite having

a strong connection with their native culture, the Pakistani ESL learners hold a positive attitude towards learning native-like English pronunciation.

In the third article, *'The nexus between co-curricular activities and academic performance: A case study of higher secondary schools of district Kamber, Shahdadkot,'* the authors highlight the current scenario, and further stress the importance of co-curricular activities in learning. The authors assert that co-curricular activities help abridge the excellence in academic performance and co-curricular achievements. It is found that co-curricular and extracurricular activities facilitate academic learning and help enhance academic excellence possibilities.

In the fourth article, *'The emerging need of elder's institutional care in Pakistan,'* the authors provide an overview of elders' institutional care with reference to Pakistan. The study is interesting and unearths some essential information about the elders' life style in the country, highlighting their socio-economic status and social activities. The paper expounds the phenomena of institutional care in Pakistan, explain the elders' perspectives and further provides recommendations to the policy makers to understand the importance of this issue and its solutions. The authors conclude that due to the persistent poverty, busy schedules of the family members, and emerging trend of women empowerment in the country, establishment of elders' institutional care is imperative.

In the fifth article, *'Fairclough's three-dimensional model: Critical Discourse Analysis of Blake's Ah Sun- flower!,* 'the authors have conducted critical discourse analyses on the poetry of the British romantic poet, William Blake. The paper explores the relation of this poem with social structures of authority and unequal power relations of the contemporary society. The authors explore the authoritative, repressive, and patriarchal ideology of 18th century from this poem. They assert that the concept of the Golden Age of this poem is linked with CDA's dream of problem-free society.

The sixth article, *'Teachers perspective towards mobile assisted language*

learning in Pakistani ELT classrooms,' emphasizes the use of technology and mobile assisted tools in learning language in ELT classrooms. The authors explore the impact of mobile assisted tools on learning, and how adoption of such advancements in learning environment in a developing country like Pakistan, can enhance language learning perspectives.

As an end note, I would thank all the authors for their contributions in this journal their patience during the revision and review processes; warmly thank all the esteemed editorial board members and distinguished peer reviewers for their efforts and time to evaluate the manuscripts and help us enrich our research paradigm. Lastly, I thank the New Horizons team who made the publication of this journal possible. I hope the research articles in this journal will help the researcher and students to add in their academic knowledge.

Sadia Khurram
Editor
New Horizons

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A LACANIAN READING OF KANZA JAVED'S *ASHES, WINE, AND DUST:* THE MOURNING SUBJECT OF DESIRE

Dr. Tahir Saleem, Summiya Azam, and Qasim Servar

ABSTRACT

Every human being is born with certain aspirations and desires. The glitter of worldly temptations blinds our eyes, and we ultimately flow along the currents, causing damage not only to our own self but also to the world around us. The novel Ashes, Wine, and Dust by Kanza Javed focuses on the notion that "We have come from dust and to dust, we shall return" therefore, life is transient. This study aims at exploring certain stages of human development and discovers that if those stages are kept in mind, one can easily judge or monitor their own behavior and desires. Keeping in view this prospect, Lacanian psychoanalytical reading is presented to understand the human psychology, that, why all human beings are running blindly in the fulfillment of their desires. The study clearly indicates that the self-identity is the supreme value which can be achieved if one is quite open to the outer world and have a spirit flexible enough to adjust in adverse circumstances. Furthermore, if one is a non-conformist, only then they will get it. This study also suggests that the imitation of others and greedy approach to materialism results in the downfall of one's self-respect and brings disaster to an individual and ultimately to the entire world around him. Thus, the pleasure is not in going after one's desires but in knowing the self or in other words in identifying one's self-identity.

***Keywords**: Aspirations, Temptations, Self-Identity, Self-Respect, Materialism.*

INTRODUCTION

The novel by Javed (2015), *Ashes, Wine, and Dust* embody biographical elements in it. As the name suggests, it is divided into three parts: *the first part* or the world is *Ashes*. During this time, *Mariam* spends

most of her time in the village along with her grandparents. As a result, there comes an interference of the adult world with childhood, due to which a lot of grandparents' memories settle in the innocent mind of *Mariam*. She mourns the death of her grandparents in the native town. It is here that for the first time in her life, she comes across the feelings of loss and death. *Mariam* most of time remains infused in the memories of her grandfather who although apparently had a simple outlook, uttered words of wisdom, showing vast experience of his life. Her elder sister *Anika* struggles against her arranged marriage as the sober-faced man loves someone else. Contrary to this, the twin sisters are easy going and possess a lively nature. The youngest of all, *Abdullah* has been fond of pigeons - a healer of hurt pigeons.

The second part or the world is *Wine*. In this part, the character deals with the dilemma of duality. *Mariam*, her brother, and a few other family members migrate to America in search of freedom and living a peaceful life. As the name wine shows that the experiences were foreign to their own culture which brought mental agitation and suffering in their lives.

The same suffering then leads them to *the third part* or world, named as *Dust*. The Dust actually signifies that they finally come back to their native place, Lahore, to explore their identity which they once left at their own choice. *Mariam*, the protagonist of the novel, flies back to Lahore to look for her lost deported brother *Abdullah* from America. After such a painful struggle, her brother finally allows her sister to meet him. He had been hiding, for he was fearful that the powerful political family, due to which he was deported back to Lahore, would kill his whole family. The novel ends with a suicide explosion at a shrine, their meeting place, taking away the lives of both *Mariam* and *Abdullah.* So, their uncontrolled desires remain unfurnished and take them to a non-transient or everlasting immortal world.

French psychoanalyst *Jacques Lacan* (1901-1981), promulgate a non-traditional psychoanalytical theory which is rather ambiguous and abstract. He was of the view that as the subconscious is an entity which is not easy to understand, thus, the theory that explains it should also be like the dark and winding alley, not so simple and straightforward to be comprehended easily (Kirshner, 2017; Lacan, 2013b).

Lacan (2013b), uses different concepts in different ways. He gives them a new look and definition. For instance, the students misunderstand the meaning of the word 'symbolic' generally. The students at the beginner

level interpret it as symbols, in a literary work. Nevertheless, in order to have a better understanding of the literature or its interpretation, we need to comprehend the psychological development of an infant. In the beginning, a child is not able to differentiate the environment that is around him. The reason is that his own body is yet to be explored like he sucks his own thumb to feel it or to understand it.

The next stage is the *mirror stage* which according to Lacan (2014), begins between six and eight months. As the name suggests, about this stage, it begins when a child stands in front of the mirror and gives a look at himself. This is the time when he gets a feeling of wholeness. He is now no more fragmented or without any form. This mirror stage then further leads to a stage named as an *imaginary order*. Here the phrase imaginary order does not mean imagination, instead of a world of perceptions. These perceptions are conceived through images not words, because at this stage the child is yet not able to use the language to make himself understood. He gives his understanding through images which help perceive different things in his mind. The child is yet unable to separate himself from the environment around him. He is at the moment in an illusionary world of exercising his authority over the surrounding environment. For instance, he considers himself inseparable from his mother and vice versa because his mother is fulfilling all his needs. The stage carries forward till the child starts speaking a language. The stage is named as a *symbolic order*. The learning of language brings many revelations to the child. The language teaches him the difference between *You* and *I*. He identifies his gender. This separation from his mother brings a significant loss in the life of a child. It creates such a vacuum which can never be bridged up. However, he tries his best to get a mate of his own choice or wish to accumulate material things which might overcome his loss in any way, or become popular, or handsome enough to be praised by everybody. According to Eagleton (1996), this separation or the desires which can never be fulfilled are named as *Object petit a*. The capital letter "*O"* in object signifies everyone who is obviously not part of himself and the small letter "*a"* shows things which are a part of himself or the things he alone is influenced by.

Lacan's Literary Theory and Criticism

Jacques Lacan, The Barred Psychologist. In this paper, Parker (2003), discusses a series of conflicts between the work of *Jacques Lacan* and the discipline of psychology. The focal point is that there is a fundamental

incompatibility between the psychological views of the individual subject and *Lacan's* work, with the emphasis on his own writings.

***Bourdieu's Disavowal of Lacan*.** Psychoanalytic Theory and the Concepts of "Habitus" and "Symbolic Capital" far from being distracted to psychoanalysis, (Bourdieu) feared that on theoretical grounds his concept of conscious and Freud's were the same:

> *"It's the same thing: confronted with the unconscious action of dispositions as we notice resistances, displacements, repression, negations…."* (Lacan, 2014).

Intersubjectivity in Psychoanalysis. It refers to the dynamic interaction between the patient's subjective experiences and the analyst's in the clinical situation (Lacan, 2014).

An Open-Door Review of Outcome Studies in Psychoanalysis: Jones et al. (2002). The review helps to monitor the limit and the quality of research work completed during past decades.

Fredric Jameson, Imaginary and Symbolic in Lacan: Marxism, Psychoanalytical Criticism, and the problem of the subject (1977). It is an attempt to coordinate the Freudian and Marxist criticism confronts.

A review of Lacan's Seminar on Anxiety. This seminar is a turning point in the development of Lacan's thought from several prospectives. He abandons his theory which proclaims that the unconscious is structured like a language (Diatkine, 2006).

Older People in America's Immigrant Families: Dilemmas of Independence, Integration, and Isolation. Immigration has given rise to the population of older people in the US, who migrate here to be close with their children. Though, they are highly integrated into the system, yet they voice dissatisfaction (Jones et al., 2002; Jameson, 1977).

ANALYSIS AND DISCUSSION

Content Analysis

The analysis of the novel *Ashes, Wine, and Dust* is carried out with the help of Lacanian Psychoanalytical Theory of Literary Criticism. A fundamental trait of this theory is that it helps us understand the human psychology, by knowing the reasons for human behavior. Different parts of the story are analyzed; how characters, incidents, themes work

coherently to give an understanding of the human behavior (de Maat et al., 2009).

As mentioned in the Oxford's Advanced Learners Dictionary of current English by Wehmeier (2000), psychoanalysis mean "a method of explaining and treating mental and emotional problems by having the patient talk about dreams, feelings, memories, etc." The reasons for these mental and emotional problems are well categorized under Lacanian Psychoanalytical Theory in which he clearly defines the five stages, i.e. *Infant Stage, Mirror Stage, Imaginary Order, Symbolic Order, and Object Petit a.*

As the name of the novel suggests, it is divided into three different parts: *Ashes, Wine and Dust,* the stages of *Lacanian Psychoanalytical Theory* are thus incorporated in this way. The central character of the novel is an eight years old girl named *Mariam.* Thus, the whole story revolves around her. The first part of the story is Ashes. This is the time that she spends with her grandparents mostly in her village. So, this part of the story comes under *Infant Stage* as she hardly can understand her grandfather's words of wisdom. The second part of the story is named is Wine. This is the time when she moves to America in the pursuit of independence and in accomplishment of her desires. Thus, this section of the story falls under *Mirror Stage and Imaginary Order*. The third part is named Dust. This section deals with the time when *Mariam* comes back to Lahore to find her brother *Abdullah*. This part of the story is considered under *Symbolic Order and Object Petit a* (Lacan, 2013a; Steinmetz, 2006).

The novel opens with the death of *Mariam's grandfather* and her recollection of his full of wisdom sayings, which are hard to understand during an infant stage of a child. Like in the very beginning, in the prologue of the novel, her grandfather says:

> *"We must not abandon the people we love so easily, even after we lose them, even after they perish. We must always find love within us for all beings, for the frailest bird, the smallest insect and even the dead. We must never lose that warmth." (p.200)*

At this stage, *Mariam,* who is just eight years old cannot understand the value of love in one's life or how it is a binding force of this universe. On the day of her grandfather's funeral, she moves to the village. She along with her elder sister *Anika* attends the mourners. Both of them go to the

hand pump, carrying big water jugs to bring drinkable water for those who seem to have a close affiliation with their grandfather. The mourners used to say that *Mariam* was very much like her grandfather in appearance.

> *"I had his eyes, and the arch of his eyebrows stamped on my face." (p.3)*

When her father finally decides to go back to the city, her all sisters and brother named as *Anika, Amina, Fatima* and *Abdullah* aged 12, 10, 10 and 4 years respectively, were relieved enough to be away from work, wailing sound of the mourners and stillness.

> *"No more work, no more sounds of women wailing, no more stillness" (p.6)*

Whereas, she who was eight years of age and at number four by birth, after the twin sisters, was thinking entirely different about the cruelty of nature that now how her grandmother will manage to live alone all by herself.

> "*What was she to be alone? Whom was she to blame for all her solitary evenings and unhappiness?" (p.6)*

At this stage of innocence, her mind could not process the bitter realities of life and that Allah has his own ways to justify. We as human beings are superficial in our thinking and cannot foresee the life to come. Their father was a businessman, and they belonged to a religious family, but they were never restricted to go out. Their father used to remain busy in his business which provided them with an opportunity to have an interaction with the outer world so often.

Following a few days after the death of their grandfather, their grandmother comes to the city to stay with them. Their father assigned them the task of receiving her from the railway station. At the railway station and on the way back to home their grandmother teaches them how to deal with the strangers. A porter at the railway station who was trying to charm the girls was so harshly treated by the grandmother this way:

> *"Damn you! Rot in hell! I am well aware of your strategy. Trying to charm the girls! You snake!.....his smile died, and his mouth engaged in muttering some alien curse." (p.11)*

On the way back home on a rickshaw, their grandmother told them about human trafficking that how the young girls were abducted and raped.

> *"They put drugs in the food; her tone became intense, have you heard about human trafficking? They abduct girls like you, rape them and then sell them. Selling another human like yourself, how shameless!" (p.12)*

The grandmother further tells them that how they should behave in case, the rickshaw drivers tend to become too friendly. She teaches them that they should keep the red spices with them and throw in the eyes of the rickshaw drivers in case they try to behave in an unwanted way.

> *"Throughout the ride, she taught us how to toss red spices into the eyes of rickshaw and bus drivers if they tried to become what she called, too friendly." (p.12)*

Reaching home, she tells them that it is important for a woman to take care of herself. They need to take care of their beauty. The sensitivity, beauty, and fragility of a woman make her more charming. She further tells them that how in her take she used to take care of herself and their grandfather used to call her a doll.

> *"Women should be like ornaments, fragile and beautiful."*

As the time passes on, they confront different things. Their father once told them that pain or suffering does not fade away all of a sudden. It takes time. Different people behave in a different way to tackle it.

> *"Pain takes time to soften; people recover differently. Some change cities, some fall in love and some begin writing." (p.20)*

Their grandmother had used a different tactic as she handed all her jewelry to her mother. The mother saved it for the elder sister *Anika'*s wedding.

> *"I will gift this to Anika at her wedding, she declared." (p.20*)

Her father used to say that the true loves come to the surface in case the person whom you loved, dies.

> *"One realizes the immortality of true love only after the lover dies." (p.20)*

That's the reason her grandmother after the death of her husband

forgave his supposed infidelity. Only one thing that she could not forgive was that why he had died earlier than her. To keep the memory of her husband alive, her grandmother kept all things of her husband at their proper place as if he were still alive.

> *"After his death, Dadi's love also finally came out from under the ragged quilts. Though he was no longer there, she made sure that his bed was always made, his old fawn safari hat hung on the rusty hinges, greeting spiders, and his sunburnt hookah sat peacefully next to her charpoy. Even his brown leather chappals sat on the doormat, greeting every new pair of feet that entered or left the house. She felt less alone, I believe, knowing that some part of him was still around. His things gave her comfort, made life feel more normal, and made the void he had left within her less visible." (p.21)*

Being the favorite of her grandmother, *Mariam* gives company to her on her way back to the village. There she meets *Gulshan,* the blind sister of her grandmother. As *Gulshan* herself says that she has done some difficult things in her past due to which she is now suffering. Her husband had left her for another woman, who was much younger than her. On their arrival, she rips the chest of her husband.

> *"That's what God does if you meddle in his affairs. That's what he always does, and then He makes the whole family pay for it. One bad seed ruins the entire crop. Why else do you think I was married so late? God and his funny ways of vengeance, she shook her head as she compartmentalized the divine." (p.34)*

So, in the company of *Gulshan,* real-life experiences are descended upon her but being young at that time, she could not understand them. She tells her the stains of tea on the bed or on the wall does not matter, as they will fade away in the time to come. These stains, you may not call a matter of suffering; it is not even at the time of childbirth, but it comes with the death of one's lover or when your heart gets broken. But the women with a brave heart never gives up so quickly. They fight till the end and finally get over their miseries.

> *"Chai stains on the bed, puddles on the carpet, dirt on the wall, such things are transient. What is real is the*

> *inevitable pain every woman experiences in her life. By that, I don't mean childbirth. Other kinds of pain, a heartbreak, the death of a lover, infidelity, losing a child to various things, death…. this world…. a woman is built to endure great pains. But don't worry, a real woman never gives up…." (p.35)*

There in the village, she also comes across a Hindu family. They were actually the next-door neighbors. *Karan*'s mother was a widow. The family was waiting for the time to go back to India to immerse the ashes of their dead ones in the river, Ganga. She was actually the same woman with whom her grandfather once fell in love but could not marry. It was merely a coincidence that she moved to Pakistan and unknowingly got a residence next door to her lover.

> *"We have come from dust, and to dust, we shall return."*

Mariam at that time could not understand that why it was important to flow the ashes in the river Ganga. Why had they not thrown it in River Ravi? Such questions bothered her mind.

> *"Why can't you immerse them in the Ravi River? I asked referring to the main river that flowed past Lahore. Because it's not the Ganga, you idiot. The Ravi is not holy, Karan said quietly."*

She had never seen human ashes before. They were in three big urns tied tightly with a piece of cloth. Strange feelings empowered her mind. She was thinking how human beings could be converted into ashes. All their lifetime joys, sorrows and experiences were condensed into a small container.

Hameeda, the maidservant of the grandmother, whom once grandmother hired to lessen the feelings of her loneliness, had now become a part of her family. She also once had been a victim of her husband. So, the grandmother's home was a shelter for her and for her kids. She possessed negative feelings for her husband.

> *"Sometimes loving a man is like loving a cat…. a monster I had hopefully fallen in love with." (p.55)*

When *Hameeda* notices that *Mariam* was taking an extraordinary interest in *Karan*, she tells her that though it's not less than a blessing to

find a friend in a very lonely place like this, yet she also needs to understand that everything in the universe is not worthy of friendship because all that glitters is not gold.

> *"Every breathing thing in the face of the earth is not capable of our love and friendship. Appearance can often be deceptive." (p.59)*

Later, *Karan* turned out to be a thief but *Mariam* being a child still had a soft corner for him. She did not care at all either he was a Muslim or Hindu. One day she found *Karan* with the clouds of sadness hovering over his mind. He told her that someone had taken away their ashes as revenge. *Mariam* was struck with sadness for *Karan*'s family who had held onto only that precious possession. After the death of her grandfather, it was the second memory of pain that she ever felt.

> *"I felt upset and confused and angry, all at the same time. Who could plot such revenge for Karan's indiscretion? Who could be so mindless, inhuman, destructive? Who took away the only precious thing that they had onto? (p.63)*

Hameeda, the maidservant learned from *Mariam* the beauty of childhood. This is the time when nothing can pass away unnoticed.

> *"I have learned the beauty of childhood now. Every trivial thing holds great significance. Mariam, you are sensitive and vulnerable to everything around you; you notice the changing leaves and all the colors in the rainbow. Every conversation leaves a brilliant imprint on your mind." (p.65)*

Then there comes a time when her grandmother also dies. They performed the same duty of collecting water from the water pump and quenching the thirst of mourners who always remain thirsty. With the death of her grandmother, many questions arose in her mind about death, hell, and heaven. Such thoughts could only be aroused in one's childhood.

> *"Why does one die? Where is heaven and hell? Does the spirit abandon the body as soon as a person dies? Do all children go to heaven? Is Dada waiting for her lover back in heaven? What will Dadi do there alone?" (p.67)*

The time passed on, and *Mariam* stepped into adulthood. It's the mirror stage. This is the stage in which we follow the mirror set by our parents or the society (Dunn, 1995). So, *Mariam* and *Anika* both entered the world of idealism in pursuit of finding independence and true love. *Mariam* wanted to visit America to study Literature and History. It was the time when she would, for the first time, come in touch with the outer world.

> *"I always bore in my heart a desire to discover new places and learn new things." (p.80)*

Anika, her elder sister, got married to a sober-faced man, who openly before marriage declared to her that he was interested in someone else. All her idealism was shattered before her marriage. It was their uncle's family settled in America. *Mariam*'s mother, who already had fishy feelings about *Lubna*, the mother of sober-faced man, asked several questions openly to make her realize that after the death of her husband, she should have come back to Pakistan.

> *"She had never liked Lubna. She openly questioned her motives and believed that after her husband's death, she should have returned to Pakistan and reunited with the family." (p.83)*

Materialism was part and parcel of their lives. When they were asked that if they hired a tonga to reach here. *Lubna* answered as*;*

> *"You come on a Tonga? My brother asked excitedly. We wanted to come with style, so we hired a desi carriage." (p.83)*

Rizwan, the son of *Lubna*, was the second male stranger whom *Mariam* came across. He told her that her father was a painter. He told her many stories about the life in America.

> *"He told me about his life, boarding school days, girlfriends and past drinking problems." (p.88)*

He also told her that how his father was living a life full of miseries away from his hometown. He was left all alone. His sense of alienation was at its height when he approached death. As *Rizwan* was recounting the memory of his father, *Mariam* felt a gap between him and his father. It appeared as if he had heard all the stories about his father from someone.

> *"When he talked about him, it was almost though he was recounting an acquaintance or someone he had just heard about, not his own father." (p.88)*

The incidents that now she is passing through clearly indicate her that life is something in which your wishes are hardly granted. Her aunt *Lubna,* when visited the graveyard along with *Mariam*, pointed towards a grave and said my husband wanted to be buried next to that grave. I am so sad that I could not fulfill his desire. So, life is the name of desires; they will carry forward until you die.

> *"My husband wanted to be buried here, next to his parents, she said." (p.96)*

She further tries to calm herself down by telling that even her own mother could not have buried her husband in Berlin, where he once wished.

> *"My father wanted to be buried in Berlin next to his first wife, but of course my mother never kept her promise." (p.97)*

By studying the behavior of her aunt *Lubna*, *Anika* concludes that these people though living in a developed country like America yet got nothing to do with the relationships. They simply believe in 'eat, drink and be merry' principle.

> *"We need relationships, roots, and boundaries. It's who we are. We have roots, Mariam, Anika said, Lubna does not believe in roots. Her ways are different. She abandons things easily." (p.114)*

Finally, *Mariam* gets an admission letter and plans to leave for America. Her father in symbols clearly tells her the difference between light and darkness.

> *"The dark was everything the family found unusual and out of the ordinary……. Darkness was Lubna. Darkness was her husband. Darkness was the grandfather." (p.122)*

This was the stage of *imaginary order,* a time of perceiving different things through images because uptil now she had not seen America through her naked eyes. All images that she yet perceived were taking

form through her American relatives or the way people carried various notions about a foreign land like America.

Now as she lands on the soil of America, her stage of *Symbolic order* begins (the section in the book categorized as Wine), because now she is separated from her parents and the hometown for the first time. Now she will live here independently and find the difference between *You* and *I* in other words between America and Lahore. This is the stage when a vacuum of love is created due to the separation from the parents. Throughout one's life, a person tries a futile attempt to bridge it in aspiring and desiring his utmost desires to be fulfilled.

The first feeling that she encountered was of displacement. She felt that everybody was displaced in one way or another. So, in that way she was not in a position to blame anyone.

> *"Are we not all displaced in our own way?" (p.130)*

The moment when she visited the art gallery of *Lubna*'s husband, a visitor remarked that his paintings would not make any sense because he paints such things which apparently do not seem to have any connection. For instance, he will write Iqbal's poem under the painting of *Hermes,* bathing outside the Buddhist temple.

> *"He paints Hermes bathing outside a Buddhist temple… and…. underneath writes Iqbal's poem." (p.129)*

The time passed on quickly. A whole year passed away. She thinks that she has been so flexible uptil now. She made new friends. She tried to understand their culture. In the beginning, everything seemed to her so difficult. Every new thing compelled her to draw a difference between Lahore and America. So, the first year was passed away in adjustment to the new environment.

> *"My transitioning took time, but like water, I made an effort to be flexible, shaping and reshaping myself to surroundings. The first year was hard; everything was different, everything smelled and sounded different. Time and again in that first year, I would remark at all these differences between Pakistan and America. The roads were different, their meaning was different,*

> *the buildings and their history was different, and even the family that had eagerly brought me with them suddenly morphed into different people. Over time, I saw them for what they really were in their true, American lives." (p.135)*

As she went on coping with new people and places, a feeling of disappointment started creeping over her mind. There was a difference between appearance and reality. Her ideal notions were being crushed, and a journey towards self-identity had begun.

Lubna and his son *Rizwan* went separated because after the death of *Lubna*'s husband; she gave less time to the company that her husband once established and more time to her lovers. Eventually, the company was going down day by day. *Rizwan* had left her who had great skill in capturing his customers. Now it was the time when *Lubna* had realized that she should have listened to her husband advises when he was alive. Everything now seemed to crumble, and she sensed it that very soon she was going to be left alone.

Time passed on, and there came a twist in the story when *Mariam* got the news that her youngest brother *Abdullah* was coming to America to study. This twist in the story would take *Mariam* to the last stage of Lacanian Psychoanalysis.

Abdullah was actually severely shaken there at Lahore as he had lost one of his best friends in a bomb blast in a mosque. His parents thought the change of environment would bring liveliness back to him.

Next, *Mariam'*s cousin *Rizwan* whom once she idealized during his visit to Pakistan finally exposed himself too. One day *Rizwan* met her outside, and after a lengthy discussion full of emotions, all of a sudden went wild and tightly gripped her. She anyhow managed to escape. This incident, however, took all her attention, and she went out of touch with her brother *Abdullah*. She searched for him everywhere but could not find him. She was later on told that he had been deported back to Pakistan. She was told that he looked sad and disturbed, but she could not understand that why he did not contact her. Later on, through one of his friends named as *Max*, she came to know that it was actually no one's mistake. *Max* was drunk and thought of playing a prank. *Max* asked them to enter the gas station pretending that they were going to rob them. *Max* himself stayed

in the car and handed over one of his pistols to them. But the things went wrong when the old women in the gas station sensed the danger and called the police. Police arrived there, in no time. In the state of confusion, nobody knew either it was a real or fake pistol. Anyhow one of the stepbrothers pulled the triggers and then there were screams all around. Everybody flew away. *Abdullah* being slow was arrested.

The story seemed to be connected when one day one of *Mariam*'s friend received a call from Lahore; it was *Abdullah*. She went more desperate that why her brother was not contacting her. So, in order to find her brother, she went back to Lahore. Only after she reached Lahore, she came to know that *Abdullah* never visited home. Ultimately, after a few months, she got a trail of her brother. It was actually a politically empowered group. They were influential people connected with *Max*, who could do anything to save their skin. They apparently told her that as *Abdullah* was involved in the prank, they could kill him and his family for he could expose whatever happened on that day.

Mariam's eyes were desperate to see her brother when one day she received a call from her brother that he wanted to meet her at a shrine. She passed the whole day waiting for him.

> *"He was everywhere that night, in every child, in every restless man, in every devotee, in every beggar and in every cloud and star." (p.349)*

It shows the intensity of her love for her brother. She had now identified that which things matter her the most and the absence of which things could not give her ever lasting sufferings. It was only his brother and love for the city Lahore that drew her back to the hometown. Then all of a sudden he appeared before her eyes.

> *"I had finally found him. I looked at him as if he were an enhanced creature from a fairytale. There was a bright, mysterious light around him, but there was also something potent. He was beautiful. He was simply beautiful." (p.350)*

These lines actually speak of *Mariam'*s self-identity, which she had finally found. This sense of self-identity appears to her so beautifully and powerfully.

CONCLUSION

Mariam an eight years old girl, a resident of Lahore, born in a well-off family, the central character of the novel, spent her enough time in a village. In the company of her grandparents, she listened to their words of wisdom. Being favorite of her grandmother and close in facial expressions to her grandfather, she came in touch with the outer world and wished to be an independent girl in the manner of her grandfather. So, she experienced it as she went to America to complete her education. There, she carefully observed the manners of Americans and especially of *Lubna* and her son *Rizwan,* who are the residents of America, and who accompanied her to that foreign land. There she did not let her morality down and fought bravely in adverse conditions. The visit to America brought out her self-identity, and she in madness came back to Lahore to find his deported brother *Abdullah*. Her love for the homeland and for the blood relations finally fades away all other materialistic or worldly relations of her life. After realizing her self-identity both *Mariam* and *Rizwan* meet at a shrine for the last time, when *Abdullah* turns away after meeting her sister, there comes a splitting sound, breaking the glasses of the windows and leaving everything in ruin. It was a bomb blast, and she could see *Abdullah* lying on the ground. She ran to cover his body, but she also died along with her brother in this hostile journey. The death of both is the symbol of the fact that there is nothing beyond this self –identity (Treas & Mazumdar, 2002). Nonetheless, all these stages of Lacanian Psychoanalysis, i.e. *stage of infancy, Mirror Stage, Imaginary Order, Symbolic Order* and *Object petit a*, work in sequence and step by step to bring out the self- identification of the central character *Mariam*.

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LEARNING NATIVE-LIKE ENGLISH PRONUNCIATION AND CULTURAL IDENTITY OF PAKISTANI ESL LEARNERS

Mehwish Zahoor and Dr. Ghazala Kausar

ABSTRACT

Acquiring native-like pronunciation is the epitome of second/foreign language learning, but is hardest to achieve. Recently, it has been recognized that adopting a native-like or localized accent of a second/foreign language can also be a matter of choice, influenced by learners' sense of identity with their local culture - a socio-cultural factor. Taking up this research inclination, the study has inquired if Pakistani ESL learners' sense of cultural identity has any influence on their attitude towards adopting native-like English pronunciation. One hundred and thirty ESL learners from NUML, Islamabad, were surveyed through a questionnaire targeting both the variables of the study – cultural identity and native-like English pronunciation. Twenty of the study participants were interviewed as well. Data gathered from both tools of the study was triangulated to generate the results. Findings revealed that despite identifying strongly with their native culture, Pakistani ESL learners hold a positive attitude towards adopting native-like English pronunciation.

Keywords: *Second Language Acquisition (SLA), Cultural Identity, ESL Pronunciation, English Language Teaching (ELT), Native-like English Accent.*

INTRODUCTION

A second language learnt in childhood results in a fluent speech devoid of a "foreign accent"; while learning it in adulthood makes it quite unlikely to acquire a native-like pronunciation (Gilakjani & Ahmadi, 2011). Age is typically acknowledged as a major factor of accentedness in L2 (Scovel, 2000). Accentedness, a common experience in foreign/second language learning, is the distinctiveness of two accents (foreign and native) of the speaker (Derwing & Munro, 2005). Lenneberg, Chomsky and Marx in their

"Critical Period Hypothesis" (1967), proposed a biologically or neurologically constrained period for optimal language learning as lasting till the age of 12. It is claimed that once this critical period expires, it is almost impossible to acquire a second language to its fullest specially its pronunciation. On the contrary, it has also been avowed that L2 learners can acquire a native-like accent even in their adulthood (Bialystock, 1997), though the extent of precision, as noted by Avery and Ehrlich (1992), may vary considerably from learner to learner (cited in Gilakjani & Ahmadi, 2011).

Variation in degree of mastery of L2 pronunciation by adult learners' hints that acquisition of native-like pronunciation can be a matter of learners' preference and choice besides being a biological barrier constrained by their age. This choice, however, is influenced by certain factors. Research in sociolinguistic paradigm has particularly explicated the influence of socio-cultural factors on L2 learners' attitudes towards native-like pronunciation and their likelihood of developing fossilized local accents (Moyer, 2004). Sociolinguists have signified individual differences in L2 pronunciation attainment with special reference to cultural identity and sense of self (Levis & LeVelle, 2012). Culture, as defined by Hudson (1980), is "something that everybody has" and involves some "property of a community, especially that, which might distinguish it from other communities." As culture is specific to a community or people comprising that community, it marks their identity, hence the term "cultural identity."

In fact, most of the factors which are typically considered to affect L2 pronunciation have "an overlapping and mostly unexplored socio-cultural element" particularly identity (Pullen, 2011). For instance, taking age as a social factor, Ellis and Ellis (1994), have pointed out that the young language learners are more likely to be influenced by social or peer pressures for they do not have as "rigidly formed identities" as adult learners. This weaker sense of identity makes it easier for them to assimilate or identify with the new language community (Mayora, 2010). Ellis and Ellis (1994), has also traced a relationship between gender and social identity by asserting that female culture is more prone to submit to the threat posed to their identity by L2 learning. They further argued that language learners' attitudes towards L2 learning reflect their perception of their native identity besides the target language's culture, and, will significantly determine their proficiency in the target language.

In this backdrop, certain researchers have argued that L2 pronunciation instruction should not overlook the factor of cultural identity. Dalton and Seidlhofer (2001), for instance, have stressed over the moral aspects in attempting to transform learners' accent for it is an expression of their identity. Drawing upon the lingua franca version of English, Jenkins (2002) asserts that L2 learners of English need not to strictly abide by the native speech norms. They should instead adapt their speech according to their immediate non-native audience. In fact, English is no more considered to be a commodity of the inner-circle countries only (Kirkpatrick, 2008), because presently the speakers of English as a second language significantly outnumber its native speakers around the globe (Crystal, 2003). The rarity of native-like speech among adult L2 learners has instigated scholars like; Goodwin (2001), and Derwing and Munro (2005), to recommend language instructors to encourage their students achieve realistic targets in L2 pronunciation than native-like accents so as to avoid failure. Thus, it is established that identity has a significant relationship with L2 pronunciation (Pullen, 2011).

According to Hall (2003), "Cultural identities come from somewhere; have histories." They are formed under the influence of history, culture and power (ibid). The identity of Pakistani speech community is also rooted in its language history. Pakistan, as acknowledged by Rahman (2005), is a multilingual country having 6 major and 57 minor (regional) languages. Urdu is its national language. Although being extensively used in the country, especially, in the metropolitan areas, there are just 7.57 % native speakers of Urdu. English is the official language of Pakistan since the time it was part of a British colony – the subcontinent India. Both Urdu and English have been, ever since, associated with the domains of power; government, business, media, education, etc. State's language policy has always privileged these two languages over a whole lot of regional languages spoken in the country. Consequently, the concept of ethnic/cultural identity in the country is tied to languages other than Urdu. English has become a symbol of power and sophistication while debilitating the underprivileged local languages of Pakistan to an inferior status and cultural shame.

In view of Jabeen, Rasheed and Mehmood (2011), English possess a love-hatred relation in Pakistan; while, many aspire to acquire the language, there are those who strongly resist learning and using it. Despite being widely used in government, law, education and technical fields in the country, English is yet a minority language. While, English connotes power and exploitation for

some (Rahman, 2002); for others, it is an anti-Islamic code of life (Pennycook, 1994). For Ghani (2003), English is not merely a second/foreign language in Pakistan; its status is quite complicated.

This status quo of English language in Pakistan makes it significant to study the cultural identity as a potential factor in shaping Pakistani ESL learners' attitudes towards learning the English language.

LITERATURE REVIEW

Identity research in SLA dates back to Lambert's study, conducted on a sample of French as second language learners in America. *Anomie* was the term tossed by Lambert for the thoughts of socio-cultural insecurity or discontent experienced by learners of a second language in natural contexts. According to Lambert, identity has an inextricable connection with attitudes (cited in Block, 2007). Guiora et al. (1972), also marked pronunciation as a central element of language influenced most by identity. Guiora coined the term "language ego." By investigating the effects of alcohol on pronunciation, Guiora's study tested the idea of "ego-permeability." It was found that weakening ego-boundaries result in more native-like pronunciation (cited in Pullen, 2011).

Enough of research in recent years has explored the connection between identity and pronunciation in a naturalistic context. Gatbonton, Trofimovich and Magid (2005), for instance, experimented with a sample of listeners rating speakers with different degrees of cultural loyalty on the basis of their accent. However, research investigating the impact of cultural identity in foreign/second language context is scanty. One of the studies, that is, Georgountzou and Tsantila (2017), sought for the interplay among native Greek speakers' attitudes towards English pronunciation, accentedness and cultural identity. The study found that "Greek speakers dissociate their cultural identity from their preference for standard native/native-like models of English pronunciation" (p. 160). A study conducted on Iranian EFL learners by Shabani and Alipoor (2017), explored the correlation between intrinsic motivation, cultural identity, and the pronunciation knowledge of EFL learners. The study found that the participants' pronunciation knowledge did not correlate with their cultural identity. However, the participants who were found to be highly motivated performed better in the pronunciation test. Amirian and Bazrafshan (2016), attempted to gauge the influence of language learning attitudes and cultural identity on Iranian EFL learners' achievement in English pronunciation. The study found favourable attitude on part of the study participants towards English pronunciation, besides, a positive correlation between

their cultural identity and pronunciation achievement. Pullen (2011), have also found significantly positive correlation between attitudes towards FL pronunciation, accentedness and cultural identity. Borlongan (2009), and Rindal (2010), also concluded that the language variety FL learners aspire for in pronunciation reflects their sense of identity. Certain studies have also explicated non-native English instructors' attitudes towards English pronunciation to be influenced by their cultural identity (Jenkins, 2005; Sifakis & Sougari, 2005).

Considering research conducted in the Pakistani ESL context, the authors found multiple researchers studying learners' attitudes towards the English language in general, but not particularly pronunciation except one by Parveen and Mehmood (2013), which explored the attitude of ESL learners towards the spoken varieties of English in Pakistan. The study found that learners prefer a standard English accent over Pakistani English. The present study is distinct in nature as it seeks to explore the factors influencing learners' attitudes towards English pronunciation, particularly the cultural identity of being a potential factor in a complex multicultural and multilingual setting like Pakistan.

RESEARCH METHODOLOGY

The present study intended to document Pakistani ESL learners' attitudes towards adopting native-like pronunciation of English and then to trace out the relationship between learners' attitudes and their sense of cultural identity. To achieve the purpose, the study followed a survey method.

A total of 130 ESL learners (78 males & 52 females) studying in a local university, participated in the study by filling in the questionnaire. The study participants were picked randomly from all four levels of language courses offered at NUML titled as *foundation and certificate* (both requiring a minimum of ten years of education), *diploma* and *advanced diploma* (both requiring a minimum of fourteen years of education). Twenty randomly selected participants of the study were also interviewed individually.

Research Instruments

Questionnaire. A questionnaire considering both the variables of the study – *Cultural Identity and Attitudes towards pronunciation* - was used as the primary research tool. The questionnaire included two parts, other than the initial personal information part. Part A in the questionnaire was titled '*Identity'* and had questions asking participants about their sense of cultural identity. It was adapted from Pullen (2011). The second part of the questionnaire labeled as '*Pronunciation'* measured participants' attitude towards English pronunciation. It was adapted from Kang

(2010). The respondents were asked to mark their response on each question in the questionnaire along a five-point Likert scale. In the end of the questionnaire, an open-ended question for the participants was included so that they can add anything that they might find to have been missed out in the questionnaire.

Interview. A short interview, consisting of five open-ended questions was taken individually from each of the twenty randomly picked participants (11 males & 9 females) of the study. The interview questions targeted the main variables in the study. They were recorded and after listening to the audio tapes were transcribed.

The questionnaires were quantitatively analyzed in terms of frequencies and percentages using SPSS (version 15.0). Qualitative analysis of interview data was carried out. Data gathered through questionnaires and interviews was triangulated in order to authenticate the results.

RESULTS AND DISCUSSION

Questionnaire

Part A - Identity. Part A of the questionnaire labeled '*Identity'* was meant to investigate the degree to which ESL learners identify with their culture. An agreement with most of the statements in this part of the questionnaire was thought to reflect learners' keen sense of cultural identity while disagreement meant their openness to foreign cultures and weaker cultural identity.

Statement 1, 2, 9 & 12 in the '*Identity'* part of the questionnaire directly targeted learners' loyalty to their nation. A clear majority of participants showed agreement on all these statements reflecting a strongly favorable opinion held by them of their culture and nationality.

Note: Agreement value mentioned in all the following tables is a cumulative percentage of the 'strongly agree' & 'agree' values on the respective statements.

Table 1. *Cumulative Agreement on Statements 1, 2, 9 & 12*

Statement #	Cumulative Agreement
1. I am honored to be a citizen of Pakistan.	97.7 %
2. Being a Pakistani, it is my responsibility to strengthen and advance my nation.	99.2 %
9. The educational institution should teach students loyalty towards their nation.	94.6%
12. All political decision in Pakistan should be according to Quaid e Azam's ideology	73.8 %

Majority of participants (83.8 %) have also shown that they take pride in their national history as reflected through their agreement with statement 3 in part A of the questionnaire, which states that influential personalities in the history of world belong to their nation. In line with Hall's (2003) view, that 'cultural identities come from… histories', learners' pride in their history reflects a strongly held cultural identity by them.

Statements 5 & 6 assessed participants' resistance to foreign cultures. Agreement with both these statements by a majority of participants, also, on the one hand, exposed their resistance towards foreign cultures, and, on the other hand, a rigid sense of identification with their native culture.

Statements 7 & 8, on the contrary, probed learners' openness to foreign cultures. A clear majority of participants reflected agreement with statement 7; while on statement 8 participants reflected a mixed response (39.2% showed agreement, 34.6% showed disagreement and 25.4% neither agreed nor disagreed).

Agreement with statement 7 is in a clash with participants' response on statements 5 & 6. Considering all the four statements together, it can be claimed that participants showed a mixed response with regards to their openness or resistance towards non-native cultures.

Table 2. *Cumulative Agreement on Statements 5, 6, 7 & 8*

Statement #	**Cumulative Agreement**
5. I don't like when Pakistani musicians imitate other's styles in their music.	62.3%
6. If overseas food is very common in Pakistan, traditional Pakistani food culture will be damaged.	76.9 %
7. People should be ready to try food, dresses or other stuff from other cultures.	52.3 %
8. I prefer foreign TV programmes over Pakistani TV programmes.	39.2%

Statements 10 & 11 targeted identity particularly with relevance to language. A vast majority of respondents (94.6 %) agreed that 'Language is an important element of a nation's identity,' and also that acquiring a non-native language does not threaten their native identity.

Table 3. *Cumulative Agreement on Statements 10 & 11*

Statement #	Cumulative Agreement
10. Language is an essential element of a nation's identity.	94.6 %
11. Speaking another country's language does not mean that you have become a member of their culture.	86.9 %

Similar views have also been reflected by most participants in interviews as well. 70 % of the interviewees expressed that adopting a native-like English accent will not influence their cultural identity. For instance, an interviewee opined, *'No, I don't think so (that speaking English would influence cultural identity). It (English language) is just an international language, not a language of any specific country or a specific region.'* Another was of the view that *'Cultural identity will remain intact. It will never be affected by using a foreign language or sounding like a foreigner. People should be open towards other cultures like if we like to use American/British products, we should also be willing to learn their language and their accent as well.'* 75 % of the interviewees' preference for native/near to native English accent over a localized Asian accent further strengthens these results. This attitude expressed by the learners is akin to that expressed by the participants of the study by Pullen (2011), who also viewed native-like pronunciation as ideal, and did not perceive it as a danger to their cultural identity. Further evidence in this regard was gathered from the second part of the questionnaire.

Part B - Pronunciation. This part of the questionnaire explored learners' attitudes towards pronunciation in English. Majority of participants have reported to be able to identify the native and non-native accents (statement 1) and that they want to improve their pronunciation (statement 4) striving for a native-like accent (statements 2 & 5). Participants' response to statement 9 has also reinforced their positive attitude towards native-like English pronunciation.

Table 4. *Cumulative Agreement on Statements 1, 2, 4, 5 & 9*

Statement #	Cumulative Agreement
1. I can easily make a distinction between two pronunciations in English (native and foreign).	85.4 %
2. Native-like English pronunciation is very important to me.	83.8 %
4. I believe I ought to improve my pronunciation of English.	93.8 %
5. I really long for a native-like English pronunciation.	82.3 %
9. If I have the native-like pronunciation of English, I will be more confident in speaking English.	84.6 %

Similar attitudes have been expressed by most learners in interviews as well. 75 % of the interviewees expressed a dire concern to acquire precisely like natives or closer to a native English accent. The reasons behind this desire vary though. Some of the interviewees need to acquire native-like accent because they want to settle abroad in the future while others consider it an ideal to be acquired even in a local setting. Like, one of the interviewees' expressed, *'I want to settle abroad in future, so I intend to learn native-like pronunciation as it would help me in surviving abroad. But, in Pakistan I think I must not speak exactly like a native as it would be difficult to comprehend.'*, while another said, *'Even in Pakistan right now the British accent, you know, has been most acceptable, so that is why it's very well to acquire that accent.'* These results coincide with the study conducted by Parveen and Mehmood (2013), exploring learners' attitude concerning different varieties of English spoken in Pakistan. The study found that learners prefer standard English accent over Pakistani English speech variety.

Statements 6, 10, 11 & 12 assessed learners' resistance towards native-like English pronunciation. Majority of participants showed agreement on statement 6.

Table 5. *Cumulative Agreement on Statement 6*

Statement #	**Cumulative Agreement**
6. Usually, I intentionally avoid sounding like a native speaker.	45.4 %

In statement 10, the participants have rather exhibited a mixed response (table 6). This mixed response of the participants is in agreement with the statement in Jabeen, Rasheed and Mehmood (2011), that English possess a love-hatred relation in Pakistan, aspired by some and resisted by others, and, with Ghani's view (2003), English has quite a complex status in Pakistan; hence the complexity of the cultural and linguistic attitudes held by ESL learners in Pakistan.

Table 6. C*umulative Response to Statement 10*

Statement #	**CA**	**CD**	**Neither A nor DA**
10. I feel shy to speak English like a native speaker.	43.1%	43.8%	13.1%

Note: CA = Cumulative agreement, CD = Cumulative disagreement, A = Agreement, D = Disagreement

Statements 11 & 12 were meant to probe participants for two possible reasons of resistance towards native English pronunciation – peer pressure and difficulty in articulating foreign sounds. Participants' response to these

two statements, when considered in comparison (Table 7), reflects that both factors play a part inthe avoidance of native-like English accent.

Table 7. *Cumulative Response on Statements 11 & 12*

Statement #	CA	CD	Neither A nor DA
11. I believe people will make fun of me if I imitate native-like pronunciation of English.	43.8%	32.3%	23.8%
12. It is very difficult to pronounce English like a native speaker.	53.1%	3.1%	13.8%

Note: CA = Cumulative agreement, CD = Cumulative disagreement, A = Agreement, D = Disagreement

However, in interviews, learners have expressed a different response rate. Just 20 % of the interviewees showed shyness in adopting a native-like accent, and 30 % believed that it's difficult to acquire exactly native-like English accent but they still struggle to acquire it and do not feel hesitant in using it even if they are mocked or censured by their peers for pretending to be an Englishman, like an interviewee, reported; *'I try hard to imitate native-like pronunciation even if my class fellows laugh.'*

The learners' acknowledgement of the difficulty in speaking English exactly like natives is in line with the "Critical Period Hypothesis" by Lennberg, Chomsky and Marx (1967), which suggested that after the expiry of the critical period of language learning (till age 12) attaining optimal mastery of L2 skills, in particular pronunciation, is almost impossible; while, against the findings of Bialystock (1997), that L2 learners can acquire native-like L2 accent even in their adulthood.

Learners were also asked about their pronunciation instruction in their language classrooms (statements 7 & 8). Participants majorly expressed their satisfaction over their teachers' pronunciation as well as the teaching methodology adopted by them. A similar attitude was observed in interviews also. 85% of the interviewees showed satisfaction over their teachers' accent and instruction.

Table 8. *Cumulative Agreement on Statement 6*

Statement #	Cumulative Agreement
7. I believe an excellent model of English pronunciation can be provided to me by my teacher.	84.6 %
8. I believe we should be taught native-like pronunciation of English in	76.9 %

Interviews, however, revealed that the reason of learners' approval and liking for their teacher's accent is that they consider it very close to a native English accent which they seek in their own speech too. The very attitude of the participants goes against the claims made by multiple studies (Derwing & Munro, 2005; Jenkins, 2002; Dalton & Seidlhofer, 2001; Goodwin 2001), arguing that learners of English, because of their natural ineptness and resultant discomfort, plus, threat to their native identity involved in adopting a native-like accent, should adapt their accent according to their immediate non-native audience. The findings of the study can be said to have reinforced the results of some very recent studies like; Georgountzou and Tsantila (2017); Shabani and Alipoor (2017); Amirian and Bazrafshan (2016).

CONCLUSION

Concluding the study, it can be claimed that although ESL learners in Pakistan possess a strong sense of identity in terms of loyalty to their nation, they are not rigidly resistant towards foreign cultures, specifically towards acquiring a non-native language. Learners have exhibited strongly positive attitude towards adopting native-like English accent despite reporting difficulty in imitating native sounds. Learners attested that adopting a native-like English accent has nothing to do with their cultural identity.

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THE NEXUS BETWEEN CO-CURRICULAR ACTIVITIES AND ACADEMIC PERFORMANCE: A CASE STUDY OF HIGHER SECONDARY SCHOOLS OF KAMBER, SHAHDADKOT

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ABSTRACT

The co-curricular activities are conceptualized as a crucial aspect of students' collective learning and personal development in developed countries; however, there is a lack of empirical research concerning the contribution of co-curricular activities in achieving academic progress in school settings within developing countries. This research aims at investigating the impact of co-curricular activities on academic performance of secondary school students in the context of rural areas of Pakistan. By employing the quantitative research paradigm, the survey questionnaire was distributed to 500 secondary school students from five randomly selected secondary schools in the district of Kamber, Shahdadkot. The study data were analyzed by correlation and regression techniques with the help of SPSS. The study findings identified that the students' engagement in co-curricular activities could positively contribute to their academic performance. This reflects that the provision of co-curricular activity opportunities appear to be pivotal for improved academic performance of students within secondary school settings.

Keywords: *Co-curricular Activities, Academic Performance, Secondary Schools, Students.*

INTRODUCTION

The educational institutions are characterized as a hub for mental and physical development of new generations. Although, the school environment is primarily shaped by the academic activities, however, co-curricular activities are also conceptualized as an important aspect of school life (Davalos, Chavez, & Guardiola, 1999). Notably, the aim of education is not confined to the pursuit of academic know-how only, but education also means to boost the personal development of students

through skill development and active participation in co-curricular activities. The basic curriculum of secondary schools mainly emphasis on the development of basic skills, concerning reading, writing, and arithmetic, along with nurturing of visual and social values (Lipscomb, 2007). Similarly, students' development is equally emphasized in the co-curricular activities framework in order to build talented and well-disciplined future generations (Camp, 1990).

Primarily, the school curriculum incorporates a wide array of subjects including arts, science, and technical subjects, moreover, every student is also encouraged to take part in co-curricular activities. In government schools of Pakistan, more emphasis has been placed on co-curricular activities recently, because the government is taking multiple initiatives to offer more opportunities to encourage students' engagement in co-curricular activities (Farooq et al., 2011). This reflects an effort taken for students to become all-rounder by excelling their performances in academic and co-curricular activities. Mainly, in the upper secondary schools, students are evaluated through school's examination, whereas, applications for the admission to pre-university are also assessed on the above examination criteria. However, an added advantage is given to those students who earned good performances in extracurricular activities.

In developed countries, there is a strong emphasis on students' participation in co-curricular activities, but in developing countries, such as Pakistan, there is lack of awareness pertinent to the significance of students' engagement in such activities (Farooq et al., 2011). Thus, in order to gain empirical evidence, it is relevant to know that whether students' engagement in co-curricular activities could benefit them in improving their academic performance or they spend their time in non-academic activities that do not relate to their academic development (Rasberry et al., 2011). Generally, the contributions of co-curricular activities have been stated as boosting various attributes, such as teamwork, target setting, self-confidence, and creative thinking **(**Rasberry et al., 2011**).** However, the clear understanding concerning the nexus between co-curricular activities and academic performance is an important area to understand.

Mainly, the educational institutes are responsible for equipping their students with the updated knowledge and required skills which are mandatory to achieve national development. The government secondary

schools in Pakistan are functioning in the area of academics, skill development, and co-curricular activities, but much emphasis is being placed on academic activities, due to its conceptualization as a deciding factor for shaping student's future. Overall, parents, teachers, and all other stakeholders have turned the student's academic performance as the most important criteria to judge the students' achievement in school life. Consequently, less interest is being shown by students towards co-curricular activities, due to the perceptions that non-academic activities would only waste their time and they would lag behind in their academic performance. This situation raises a concern that, although the government is taking multiple initiatives to boost co-curricular activities at the school level, however, there is lack of explicit awareness regarding the potential benefits of co-curricular activities at secondary school level. This reflects that there is a need to provide empirical evidence to investigate that while academic activities enhance students' knowledge and competency, do academic activities also enhance students' academic performance or not? The key objective of this paper was to determine underlying nexus between students' participation in co-curricular activities and their academic performance.

LITERATURE REVIEW

The prior literature corroborated that the students' communicative, academic, and self-reliance skills get better when they actively participate in co-curricular activities (Rasberry et al., 2011). There is a common view that the competency building begins at the school level. In this regard, Green (1998), stressed that the basic elements of competency building are mainly embedded in producing such a workforce that is highly competitive and literate to achieve good performance. In the similar vein, Russell et al. (2005), reported that extra-curricular programs in high schools could produce honesty and can stimulate fairness required to discourage unfair means. In another study, Rose (2000), indicated that the consistent academic performance of high school students across the various settings of the United States revealed that students' engagement in co-curricular activities enable them to emerge as model students and minimizes the chances of their involvement in illegal activities.

Extant research revealed that students' involvement in co-curricular activities could enhance the chances of their stay in the school and thus increase retention rates (Jayanthi et al. 2014, Hui, 1983). The significance of co-curricular activities in terms of students learning has been discussed

from multiple dimensions (Carter et al., 2016, Lau et al. 2014). In this regard, Davalos et al. (1999), reported the effects of extra-curricular activities concerning students' dropout ratio in the sample of Mexican-American youths. The reported findings support the underlying notion that participation in extra-curricular activities might offer a higher degree of sense of belongingness that might contribute towards achieving a higher degree of retention ration among students (Oliver, 1995; Zill, 1995). Whereas, George (2002), noted that students' engagement in co-curricular activities could exert a positive influence on academic achievement.

Also, a report "The Condition of Education," published by the United States' Department of Education, and National Centre for Education Statistics (1991), found that participation in extracurricular activities might influence academic progress, loyalty towards school, and social inclusion. This reflects that co-curricular activities can offer opportunities for students' development such as better academic performance, improved retention rate, development of social and competency skills, and assistance of youth development and employment (Wong & Leung, 2018). Moreover, Shulruf (2010), in their research reported an association between co-curricular activities and academic performance. Modi, Konstantopoulos, and Hedges (1998), concluded that extraordinary students appear to allocate their time in productive outdoor activities. In the similar vein, Muhoney and Cairns (1997), reported that students' involvement in co-curricular activities could be linked to reduced early dropout proportion among boys' and girls' students.

Moreover, data obtained from University Interscholastic League on Benefits of co-curricular Activities (n.d.) indicated that out of 4,800 high school students, 4368 students who participated in school activities demonstrated leadership and role model attributes to their fellow students. Pertinent to these leadership attributes, students mentioned that participation in school activities provide better chances of gaining self-discipline skills, which cannot be practically taught in a classroom setting. Young (1997), asserted that well-qualified physical education personnel needs to be hired, to enhance the quality of physical education programs in order to strengthen the notion of entire education to the child. Dworkin, Larson and Hansen (2003), in their experimental study, reported that students who participate in co-curricular activities show a higher degree of self-knowledge due to the provision of multiple opportunities of trying new things that help them in developing their self-identity.

Generally, in Pakistani school settings, parents, teachers, and other stakeholders attach high importance to academics due to its key role in shaping a student's future. Consequently, extracurricular activities are not taken seriously. Even though, the government is undertaking multiple initiatives to encourage every student's participation in co-curricular activities; nevertheless, the goal of maximum participation from students' side is yet to be accomplished. There is a general agreement that academics promote students' knowledge and competency (Cassel et al., 2000), but there is little known pertinent to the role of co-curricular activities towards students' academic performance in secondary school settings of Pakistan. This empirical study compares the competency level of both types of students who participate and who do not participate in co-curricular activities. Primarily, this study aimed at examining the underlying relationship between students' participation in co-curricular activities and their academic performance. The research framework of this study is presented below.

Figure 1. The Research Framework

Overall, this study aims to achieve the following research objectives.

1. To identify the relationship between students' participation in co-curricular activities and their academic performance in higher secondary schools of district Kamber, Shahdadkot.

2. To analyze the impact of students' participation in co-curricular activities on the students' academic performance in higher secondary schools of district Kamber, Shahdadkot.

Drawn from the above mentioned research objectives, this research study aim to address the following research questions:

Q 1. What is the relationship between students' participation in co-curricular activities and their academic performance in higher secondary schools of district Kamber, Shahdadkot?

Q 2. What is the impact of students' participation in co-curricular

activities on the students' academic performance in higher secondary schools of district Kamber, Shahdadkot?

RESEARCH METHODOLOGY

Keeping in view the explanatory nature of this research, deductive approach was adopted to undertake this study. Primarily this research endeavor focused on explaning the relationship between students' participation in co-curricular activities and their academic performance. By applying quantitative research approach, survey technique was adopted pertinent to collecting data from the respondents through a self-administered questionnaire by the researchers. The questionnaire used in this study was segmented into two parts, namely section A and section B. The section A was comprised of four items, aimed to gain background information of the research participants. Section A includes questions concerning school type, experience, gender, and names of different forms of student bodies. While, the section B of the questionnaire, incorporated twenty-two items concerning competency criteria. The competency criteria include communication competency, cognitive competency, self-managing competency, and academic competency. In order to analyze the data, the competencies mentioned above were treated as independent variables, whereas, students' academic performance was regarded as the dependent variable in the study.

The population of this research endeavor is constituted of all students of higher secondary schools of Kamber, Shahdadkot district. Based on random sampling, the survey questionnaire was distributed to 500 students, randomly selected from five secondary schools of Kamber, Shahdadkot district, who were engaged in academic and co-curricular activities. Out of distributed questionnaires, 450 completed questionnaires were received back from the research participants. This study used a cross-sectional research design, as the data were gathered from the research participants only once. In order to achieve the research objectives, the data were analyzed through a correlation coefficient and regression analysis were conducted. Before data analysis, the reliability of the survey questionnaire was measured through Cronbach Alpha technique. The resulting Cronbach Alpha value was computed at .74 and was found acceptable (Pallant, 2010).

RESEARCH FINDINGS

The data analysis were conducted through SPSS software version 20.0.

Regarding addressing the research question, the correlation coefficient statistical test was employed to determine the direction and strength of the underlying nexus between study variables, investigated in this research.

Table 1. Correlation Coefficients between Academic Performance and Co-curricular Activities

		Academic Performance	Co-Curricular Activities
Pearson Correlation	Academic performance	1.000	.290
	CCA	.290	1.000
Sig. (1-tailed)	Academic performance	.	.000
	CCA	.000	.

The findings presented in Table 1, reported that participation in co-curricular activities ($r = 0.290$, $p \leq 0.01$) show a positive association with students' academic performance. Moreover, the inferential statistical technique of linear regression was used. Primarily, the linear regression technique was employed to evaluate the characteristics and strength of the relationship between one independent and one dependent variable (Field, 2009). In the context of this research study, students' academic performance was treated as a dependent variable, whereas, students' participation in co-curricular activities was treated as an independent variable. The findings emerged from linear regression tests are summed up in Table 2.

Table 2. Summary of Findings Drawn from Linear Regression

Predictors	R Square	F- test Statistics	
		F	Sig.
Participation in co-curricular activities	.084	31.957	.000

a. Dependent Variable = Students' academic performance

b. Predictors (Criterion) = Students' participation in co-curricular activities

The findings emerged from regression test, as reported in Table 2, indicated that students' participation in co-curricular activities could predict 8.4 percent of students' academic performance, as represented by the R square value of 0.084. This reflects that 8.4 percent of the variation in students' academic performance could be elucidated by students' participation in co-curricular activities.

DISCUSSION AND CONCLUSION

The findings drawn from this study corroborate that co-curricular activities play a significant role in the academic performance of secondary school students and these activities appear unavoidable for attaining better academic performance that is the primary aim of education. This suggests that there is a need to acknowledge that contemporary notions of academic learning and curriculum are broader than the past. Nowadays, all activities which are offered by any institution, inside or outside the school, are part of the curriculum to enhance students' performance in multiple dimensions. This study also points out that educational institutions are well aware of the importance of co-curricular activities and are undertaking multiple initiatives to encourage students' participation in these activities.

The positive association between students' participation in co-curricular activities and their academic performance reflects that co-curricular activities can promote discipline, collective learning, and self-confidence among the school students and ultimately these attributes could positively contribute towards their academic and social life domains. This study concludes that students' participation in co-curricular activities could positively contribute towards student's academic performance and suggests that there is a need to raise awareness among students concerning the maximum participation in co-curricular activities.

Primarily, co-curricular activities should not be isolated from academic learning, and these activities need to be promoted as a critical aspect of academic performance. Although, the government is taking multiple initiatives to offer various co-curricular activities in schools, however, there is need to increase general awareness that co-curricular activities do not deviate students' attention from academic learning and students' participation in these activities does not decrease students' academic performance. The main contribution of this research is embedded in examining the nexus between students' participation in co-curricular activities and their academic performance in under researched area of rural Sindh, namely secondary schools of Kamber, Shahdadkot District. While concluding this study, it is of note that the sample of this study is confined to five secondary schools of Kamber, Shahdadkot District only. Therefore, a precautionary approach is needed to generalize these study findings to other settings. Keeping in view this limitation, it is suggested that future research studies should include a larger sample size across different school settings throughout the country.

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THE EMERGING NEED OF ELDER'S INSTITUTIONAL CARE IN PAKISTAN

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ABSTRACT

In Pakistani society, care for elders is considered as the responsibility of the family members. However, Pakistani society is in a transitory stage regarding the care of senior citizens, due to the increasing ratio of family nuclearization, attitudinal change toward elders, weaker social relations, industrialization, generation gap, the brain drain and participation of women in employment. These changes have adversely affected the status of senior citizens, particularly the oldest old predominantly in the urban areas. For the present study, data was collected from Gulbahar town, Peshawar, where thirty (30) respondents were selected from the target families, through purposive/convenience sampling. The collected data were analyzed thematically. According to the data most of the respondents supported the idea of institutional care for the senior citizens. Institutional care for elders is realized due to poverty, busy schedule of the family members and women empowerment.

***Keywords**: Elders' Institutional Care; Social Relations; Family Nuclearization.*

INTRODUCTION

Due to the emerging improvement in the health technology, life expectancy at birth has increased and simultaneously, the world fertility rate has declined from 5 to 3 children per women from 1950 to 2000 (United Nations, 2003). In the context of Pakistani society, the demographic transition started in 1990s. According to Arif and Ahmed (2010), this demographic transition is the result of decreased mortality and fertility rate. According to the population census of Pkaistan in 1998, the numeral quantity of elderly who age 60 years and above, as numbered, was about 7.34 million, which constitute approximately 6 percent of the whole population, while 40% of households contain atleast one elderly person (GOP, 2002). As per the United Nation's estimations, the existing population of Pakistan is about 191,326,717, which represent

the 2.57% of the total world's population (United Nations, 2002). Amongst these, there are 18 million people who fall in the age group of 60 and above. (Hasan, 2016). However, recengt data show that the total number of senior citizens in Pakistan is 12 % of the total 86,132,751 registered voters in the country. These figures indicate an increasing trend in the population of older people in Pakistan. The number of senior citizens is growing in the country, while the socio-cultural and religious values of the society regarding respect and support of elder population are gradually eroding. It is observed that the attitudes of the young generation are changing towards the elder, due to increased urbanization, industrialization, mass education, materialistic thinking, decline of religious values, generation gap, youth migration from rural to urban areas, erosion of morality in the economy, women's participation in employment, brain drain and financial pressures. As a result of these changes, the older people are labeled as outdated, rigid and an economic liability on the family and society (Verry, 2000). Moreover, majority of the elders have to face severe health and security related problems due to inadequate financial resources. (Yaseen & Zaman, 2017).

In traditional societies, aging of the population is not considered as a problem, because there is a strong social proximity within the social structures, which provides social security to its members including the senior citizens (Kumar Vijay, 1999). In this era of modernization, the traditional network of family relationships, respect, and care, is seriously disturbed, as the fast variations in social systems have affected the social institutions directly. Yet, older people have been facing many psycho-social problems like social isolation, loneliness, shortage of economic resources, financial and physical dependency, social mobility, authoritative problems, and even social and family adjustment problems in the country (Rehman & Mohyuddin, 2015). In this regard, Javed and Mustafa (2013) stated that the prevalence of depression among the elderly in Pakistan is as high as 66% of total elderly population, which is an alarming situation.

Nevertheless, the Pakistani society is still considered as a traditional society, but due to the gradual introduction of modernization, the status of senior citizens has changed considerably in different spheres of life. The family members of the senior citizens are now willing to transfer the responsibility of elderly care to the government due to multifacet resasons. However, due to the prevailing norms and values of the society, majority of elders are still cared by the family institutions (Maqbool, 2012; Kujur

& Ekka, 2010). This change in the deliberations of the family members has affected the status of the elders directly as well as indirectly. For example, the elders today are marked as idle, conservative and orthodox by the young family members. As a result of such thinking, an age based discrimination and stereotyping regarding older people is manifesting. Although ageism is found both in developed and developing countries, but it is considered as a critical social problem in the developed countries (World Health Organization, 2002).

However, aging is rapidly becoming a social problem for the Asian countries as well (Cliquet & Nizamuddin, 1999). In the Asian cultures, including Pakistan, the practice of ageism is growing, particularly in urban areas. Ageism is considered as a result of different factors, including the breakdown of traditional social structures, emergence of new trends, overburdened familial networks in the face of poverty, and limited man power in nuclear families to take care of the oldest old. Such changes push the family members toward the institutional care of the oldest old family members. (Sulman, 2008). Therefore, there is a growing need to establish an alternative care or support mechanism for the welfare of these socially vulnerable inhabitants in the country.

RESEARCH QUESTIONS

- What is the response of family members toward the institutional care of oldest old family members?
- What is the role of poverty in the emergence of institutional care of oldest old family members?
- What is the contribution of women's employment in the institutional care of oldest old family members?
- What is the role of busy schedule of family members in the emerging trend of institutional care of senior family members?

RESEARCH METHODOLOGY

This study is qualitative in nature, thus, data was collected through semi structured interview for the collection of in-depth information. It is assereted that the sample size in qualitative research must not be too large or too small as it is problematic to extract thick, rich data from large sample size while small sample size also cannot produce a detailed information (Mason, 2010).

Before conducting the research study a pilot study, for identification of the respondents in Gulbahar town, Peshawar city, was conducted, to know about those families having the oldest-old (85+ years) family members. Gulbahar town was selected as the universe because the problems of senior citizens are more severe in the urban areas than in rural areas. The category of the oldest old was selected, because the care of such people is a tougher task as compared to the young-old (65-75 years), and the older-old (75-85 years). After using the door to door survey strategy in the universe, seventy (70) family units in the target area, having the oldest old family members, were identified at the initial stage. Out of the seventy (70) family units, the researcher selected thirty (30) respondents on the basis of convenience/ purpose sampling. Besides this, the researchers have used the field observation method for in-depth evaluation of the research. This technique was quite helpful, especially when the respondents were unable to address the issues in a proper manner. Furthermore, the researchers have used the oldest-old category as a strategy and have obtained the data from older-old and oldest-old (75-85 years) people. Hence, thirty (30) respondents from the family units in the target area who were meeting the criteria of having the oldest-old family members, were identified after taking the ethical considerations. The health status of the older people was another important consideration of the small sample size. Because of the health status of the older people and their dependency, both physically and financially on others, it was very difficult for the research team to conduct the interviews with the physically weak older people. Thus, under this social scenario, the researchers only approached those older people, who were able to spend time and were willing to participate in the present study. Five key themes were identified from the data obtained from the field survey. Furthermore, thematic analysis were carried out and are narrated separately in the discussion section of this paper.

DATA ANALYSIS AND DISCUSSION

Theme I: Elderly Care a Tough Job

Elderly care is considered as a staggering task. Due to such thinking, the attitudes of family members have changed towards the senior citizens, particularly the oldest old (85+ years), who are almost entirely dependent upon their family members. According to Dildar and Saeed (2012), it is considered difficult by the family members to take care of the elderly members for longer period of time, particularly in the case of their prolonged

medical and psychological illness such as dementia. According to Aneshensel et al. (1997), this situation pushes the caregivers towards physical, emotional, and financial problems. Provision of care for elders, particularly for the oldest-old is very difficult for the family members, because it often restricts them to maintain their individual and public life, besides fulfilling the occupational performance simultaneously. They have to provide the physical assistance to the elderly in their daily functioning in addition to fulfil the financial, social and spiritual needs (Qidwai & Ashfaq, 2011). These obligations and provision of necessities often create an extra burdon on their family members or caregivers, unpleasantly imposing an additional psychological as well as domestic responsibility. This condition ultimately turns into more negligence in the helath of the elderly (Qidwai & Ashfaq, 2011). In such families, the members have little time to spend with their group of friends and to pursue any leisure activity. This situation precedes the caregivers toward verbal abuse, physical aggression, and behavioral problems against elders (Teri et al., 1992). The care of oldest-old is difficult in the sense that the care givers are uncertain about the time period of their physical disabilities, thus, are reluctant to continue this job for a longer period, as they cannot manage to spare time for their personal wellbeing (Poulshock & Deimling, 1984). The task of elders' care may also manifest different kind of abuse such as verbal, physical, psychological, financial, material, sexual and negligence (World Health Organization, 2002). Any older man or woman may experience these abuses, however, the elders with medical and psychological problem may face more abuses than others (Glasgow & Fanslow, 2007). Dildar and Saeed (2012), in a research study conducted in Punjab found that the majority of the respondents (90%) of their study faced financial abuse which include theft of their money or siezure of their property. Their study further indicates that women face more threatening situation when they refuse to give money to their deviant children. The study further documents that 85% of the respondents reported psychological abuse such as humiliation, use of harsh behavior and calling with bad names, while 60% of the study respondents mentioned that they have experienced physical abuse.

Elder abuse could be the result of violence in the family, economic stress of the care givers or a history of long term poor relationship between the abused and abuser (Glasgow & Fanslow, 2007). In this regard, an Indian district court in the Barmeter, Rajhistan exemplified one of the cases, where three sons of a person were sent to jail on account of ignoring

the parent's needs. On the petition of the father, the court directed his six sons to take care of their father. Three of them obeyed the court order, but the remaining three and argued that "during their early childhood their father did not fulfill their needs properly so now in his old age we are not ready to take care of him" (BBC, 2012).Thus, situations like this leads to the need of establishment of institutional care of elders.

Besides attitudinal change, the structure of family institution also plays a dominant role in elders care. In this connection Zeng et al. (2006), reported that in the last few decades in the developing countries, significant transformations are viewed in family structures and living arrangements of elderly people. Research studies show that the structure and environment of the family in the context of elderly care, is changing in Pakistan. Reduced family size with fewer children, smaller housing components, detachment from parents due to work and migration, and other poverty intergenerational disputes are considered responsible for the emergence of the concept of institutional care in Pakistani society (IFA, 2006). It is examined that many elderly people are not sustained by their respective families, regarding their elementary needs. Under these circumstances, majority of the elderly are confronting hardships to get the respect and care they deserve; and they become socialy isolated; suffer depriving health and physical abuse. Currently, in many Asian countries including Pakistan, numerous factors including modernization and rapid urbanization has made it challenging or even unmanageable for many families to provide care or support to their grownup kinsfolks.

Theme II: Women Employment and Elderly Care

During this study, it was found that in addition to the societal and social factors, the trend of women's employment outside of the house is also creating problems regarding elderly care. During the working hours in employment, nobody is there to take care of the oldest-old family members. In this regard Ahmad (2011), argues that despite of the availability of social linkages of most family members, numerous elderly people do not acquire the support from their families and close relatives due to their earning engagements and domestic responsibilities. This alarming condition specifies the inferior life and value of older people in Pakistan.Yet it is further expected to be decline more due to current socio-economic conditions in the society provocating the government to establish state sponsored social security shelters or networks for the welfare of the needy older people in the country, as it is the need of the hour.

In addition to the contribution of socio-economic and demographic factors regarding ageism , the attitudinal transition also contributes to the increasing problems of old age people. The attitude of younger generation towards senior citizens has considerably changed because of abatement in their activities, decline in income and social position in the family or society, which exacerbate the lives of elderly (Ali & Kiani, 2003).

It is worth mentioning, that the attitudes of the family members, specifically children, are changing towards the senior family members. As a result of such attitudes, older people are often neglected, humiliated and abused directly and indirectly, which create psychological problems in them (Punia, Punia, Singh & Balda, 2007). In a research , Takamura (2001), observed that in the entire process of aging, older persons also face stressors that may generate both suitable reactions or inaccurate emotional responses.

Theme III: Poverty and the Oldest-Old

The problems of elderly people are very complex in nature . Hence, it is much associated with socio-economic development, the financial relegation of older people greatly impacts and results in spiralling consequences in their lives. In this connection, Ali and Kiani (2003), argued that poverty adversely affects the network of social relations and the status of the senior citizens. This situation indicates that the care and support of family, relatives and friends is gradually decreasing and a trend of institutional care is gradually increasing. Victor (1994), observed that the ageing experience of older people is generally influenced by the amount they are engrained in social support networks. Social support becomes an important source of assistance for older people, primarily for those living with chronic illnesses (Shippy & Karpiak, 2005).

In addition to the social factors, the status of the senior citizens also depends upon their economic dependency over the family members. The dependency ratio (a ratio of population under 15 and of 65 years or above), to the working age population (15-64 years), shows an increasing trend in Pakistan, from a value of 6.7 for the year 2000 to 7.9 in the next quarter and 12.1 by 2050 (United Nations, 2002). Economic independence after retirement is enjoyed by a limited number of senior citizens as the retirement funds are limited and government pension schemes are only for those who were employed in government sector jobs (Afzal, 1997). The retirement age in Pakistan is sixty years, after which most elders are unable to find alternative sources of income and thus, become largely dependent

on their families for financial support (Sabzwari & Azhar, 2011). Recently, the government has also realized the changing status and economic problems of the senior citizens. Hence, the provincial government of Khyber Pakhtunkhwa has approved a bill with the title "Senior Citizens Bill 2014". According to the bill, retirement homes will be set up for the older citizens who do not have financial and family support (Express Tribune, 2014). However, it is difficult for the government of Pakistan to address the economic problems of the entire senior population. On one hand, the government is unable to provide financial support to senior citizens and on the other hand, the values of the society regarding senior citizens are also changing. This situation further intensifies the problems of senior citizens (Sabzwari & Azhar, 2011).

The government of Pakistan as well as the Non-Governmental organizations are working for the elimination of various problems of the elderly, particularly in urban areas and have established schemes and projects which have eased down their problems.

Theme IV: Individual Factors Responsible for Shift of Non-Institutional to Institutional Care.

Individual personality features such as aggression, materialistic attitudes, irritation, etc. of both the oldest old and the family members are responsible for elder abuse and the shift of care from non-institutional to institutional care. Likewise, studies limited to violence against older people in domestic backgrounds have found that the practice of abuse is usually found against the oldest old and physically impaired senior citizens. The situation of elder abuse if examine through the lens of gender, reveals that the older women more under compulsion and majority of them remain economically underprivileged in their entire lives. However, the older men are at a risk of abuse by their spouses, adult children and other relatives. Monetary problems on the account of the abuser did seem to be a significant risk factor (Gorman & Petersen, 1999). The practice of the elder abuse exists in families where mental health problems are reported. In addition, previous research also noticed that older abuse is not restricted to the home or to a community encounter, but also occur within institutional care, for instance in retirement homes and hospitals (Yaffe & Tazkarji, 2012).

Theme V: Relationship Factors

In earlier studies, regarding elder abuse, it was believed that the stress of

care givers is the causative factor of elder abuse and cause the shift of informal care to formal care. However, there is growing concern that the elder abuse and the shift in their care need to be looked in a bigger framework, in which the quality of the whole connection is a pivotal factor. However, now it is believed that stress may be a contributing factor in majority cases of abuse, but does not by itself account for the phenomenon (Yaffe & Tazkarji, 2012). Elder abuse could be the outcome of the interaction of numerous factors, which include stress, relationship between the care giver and the care receiver, existence of disruptive behaviour or aggression by the care recipient, and depression in the caregiver. In this regard, the living conditions also play a key role , especially the congested environments and lack of privacy, have been closely linked with family conflicts. Though, abuse can also occur while the abuser and the older person who suffers the abuse live apart, but the older person is more at risk when living with the care giver. The early theories on this topic also sought to associate dependency with increased risk of abuse. Initially, it was found that elder abuse is the result of their dependency on the care givers. But elder abuse was also found to be the result of different factors including prolonged medical problems, family background, history of the relationship between the care givers and the receivers. The qualitative data from this study revealed that the older people were lesss authorotative in handling family affaires as majority of the resondants of this study affirm that they feel helpless, as they have no authority in taking family decisions and that their childer treat them as outdated persons.

RESEARCH RECOMMENDATIONS

Keeping in view the shifting social milieu, there is a dire need to understand the socio-economic problems of the older people. Thus, this study made several recommendations which are listed here under:

- It is strongly recommended that the national policy for the health of the elderly which was devised in 1999, need to be implemented immediately and the older people may be treated with social dignity.
- It is strongly recommended that subsidization in health care and public transportation fares may be granted to the older people across the country.
- There is a need to sensitize students in educational institutes. It is suggested to start volunteer services in schools and other educational institutes at the community level, for the older support and to connect them with a formal care system.

- It is further recommended that the government should establish a help line services and discouraged the social ostracism of the older people. A high priority should be given to their care needs from all stakeholders like family, community and state as well.

- It is recommended that the government should develop a comprehensive policy for the speedy settlement of pension, provident funds, gratuity, and other financial dues of the older employees on their retirement. Furthermore, it also suggested that the government may grant some sort of exemption in the taxation policies for older people and consider them as an asset for the nation.

- It is also recommended that at different levels of policy making, planning and programming are required to promote the involvement and participation of the women senior citizens in the socio-economic development process on a much larger scale. In this context media, civil society, politicians, and the government should play their role for the rights of older people in Pakistan.

CONCLUSION

Even though being a socially cohesive society at some level; the deterioration of extended family systems in Pakistani society, particularly the urban community is in a transitory stage, regarding the care of senior citizens. The family institution in urban community, do not intentionally violate the rights of the senior citizens. However, the socio-physical environment of the family as an institution in urban areas usually does not stand favorable for the senior citizens. In urban areas, the popular family institution is nuclear, where there is limited manpower, women employment, and weaker social support. Due to these changes, there is a growing concept of institutional care of senior citizens. The institutional care of the senior citizens is considered as a stigma for the family due to which the family members of the senior citizens feel hesitation regarding the mentioned services. However, the family members wish to shift the oldest-old to institutions reserved for the senior citizens to lesson their responsibilities.

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FAIRCLOUGH'S THREE-DIMENSIONAL MODEL: CRITICAL DISCOURSE ANALYSIS OF BLAKE'S *"AH SUN-FLOWER!"*

Prof. Shahbaz Afzal Bezar, Dr. Mahmood Ahmad Azhar, and Dr. Muhammad Saeed Akhter

ABSTRACT

Discourse is language in use, or language used for communicative purposes. It relates to social structures, practices, and social change. In Critical Discourse Analyses (CDA), the link between discourse and society/context is mediated. There is a dialectical relationship between discourse and ideology. Ideology is a system of ideas especially social, political or religious views shared by a social group or movement. This study is qualitative in nature, rooted in critical discourse analysis, especially, Fairclough's three-dimensional model- 'Description' (lexical, graphological, grammatical, and phonological level) and 'Interpretation' of Blake's "Ah Sun-flower!" which lead towards 'Explanation' that explores the relation of this poem with social structures of authority and unequal power relations of Blake contemporary society. The authoritative, repressive and patriarchal ideology of the 18th century has been explored from this poem. The concept of the Golden Age of this poem is linked with CDA's dream of problem-free society; 'Youth' and 'Virgin' have been analyzed in the context of the institution of the love of 18th century.

Keywords: *Critical Discourse Analyses, Ideology, Social Change, Description, Interpretation, Power Relations.*

INTRODUCTION

The beauty of literature lies in the fact that the readers interpret it in the perspective of the social, political, and religious condition of the period in which it is produced. The idea that literature reflects society is at least as old as Plato's concept of imitation (Albrecht, 1954). If language plays a significant role in every creative activity, it is used as a tool and weapon in critical discourse analysis. Language is more than just a means of communication with others. The language we use, both reflects and shapes the kind of world we create around us (Sarfo & Krampa, 2012). The

present study analyzes discourse of literary writing *"Ah Sun-flower!"* by William Blake. The aim of this research is to bring the analysis of romantic poetry under the umbrella of critical discourse analysis and to examine Blake's above-mentioned poem in the frame of reference to Fairclough's three-dimensional model- description, interpretation, and explanation. The present study deals with the following questions:

1. How do the levels of 'description' (lexical, graphological, grammatical and phonological level) and 'interpretation' of Blake's *"Ah Sun-flower!"* lead towards explanation?

2. How do discourses of *"Ah Sun-flower!"* reflect authoritative ideology, social structures and unequal power relations of Blake's contemporary England?

THEORETICAL FRAMEWORK

Definitions of Discourse

Discourse has been defined by different critics in different ways in the nineteen seventies and eighties. Discourse is "all forms of spoken interaction, formal and informal, and written texts of all kinds" (Potter & Wetherell, 1987, p.7). It is "any regulated system of statements" (Henriques, et al., 1984, p.105). As per Marin, "Discourse analysis involves two preliminary steps, turning our objects into texts and locating those texts in discourses, in which material is interpreted and thus, put into a linguistic form. It is right, then, to adopt the formulation that discourses are 'linguistic sets of a higher order than the sentence (while often reducible to a sentence), and carried out or actualized in or while using texts" (Marin, 1983, p.162). According to Billig, et al. (1988), in discourse, we should "attend to 'hidden meanings': 'discourse can contain its negations, and these are part of its implicit, rather than explicit meanings" (Billig et al., 1988, p.23). Discourse is about objects (Parker, 1990). Discourses are the sets of meanings which constitute objects, and a discourse, then, is indeed a "representational practice" (Woolgar, 1988, p.93). According to post-structuralist writer Foucault, discourses are "practices that systematically form the objects of which they speak" (Foucault, 1972, p.49).

Fairclough's concept of discourse is referred to as social practice; discourse as "a part of social change" (2015, p.37), as "discourse has an effect on social structures, as well as being determined by them, and so contributes to social continuity and social change" (2015: 51). According to Van Dijk (1997),

discourse is a form of spoken language, what is said in public speeches or refers to the ideas of a certain school of thought, for example, the discourse of contemporary philosophers. To Van Dijk (1997, p.2), "discourse analysts… want to include some other essential components such as who uses the language, how, why and when". For him, discourse is part of complex social events which contains three main dimensions, language use; the communication of believes (cognition); and interaction in social situations (1997, p.2). He believes in the socio-cognitive approach of discourse.

Historical Background of CDA

Van Dijk (1993), provides the historical background of critical study of language, discourse, and communication, depending on the disciplines, orientation, paradigm or school involved. These lines of development are traced back to Aristotle, to the philosophers of the enlightenment, to Marx and more recently to the members of the Frankfurt School (Adorno, Benjamin, and others), and to Jürgen Habermas (Van Dijk, 1993). Another line of influence and development is going back to Gramsci and his followers in France and United Kingdom including Stuart Hall and other members of the Centre for Contemporary Cultural Studies (Van Dijk, 1993; Corcoran, 1989; Hall, 1981). Likewise, first in France, later also in the UK and the USA, the influence of the work of Althusser (1971); Foucault (1980); and Pêcheux (1982), among others (Van Dijk, 1993) can be traced.

Principles of Critical Discourse Analysis

According to Fairclough and Wodak (1997, p.271-80), there are eight principles of Critical Discourse Analysis.

1. CDA addresses social problems. It focuses not only on language and language use, but also on morphological characteristics of the social-cultural process. It makes the explicit power relationships which are often hidden.

2. Power relations are discursive. CDA explains how social relations of power is exercised and negotiated in and through discourse.

3. Discourse constitutes society and culture. Every case of language use makes its contribution to produce and transform society and culture, consisting of relations of the power.

4. Discourse does ideological work.

5. Discourse is historical.

6. The link between text and society is mediated.

7. Discourse analysis is interpretative and explanatory.

8. Discourse is a form of social action.

Ruth Wodak's Principles of CDA

Wodak (2002, p. 14), presents ten principles of CDA.

1. This approach is interdisciplinary.

2. The approach is problem-oriented rather than focused on specific linguistic items.

3. The theories, as well as methodologies, are eclectic.

4. The study always incorporates fieldwork and ethnography to explore object under investigation.

5. The approach is abductive.

6. Multiple genres and multiple public spaces are studied.

7. The historical context is always analyzed and integrated into the interpretation of discourse and texts.

8. This entails some eclecticism as well as pragmatism. Although, many apply Systemic Functional Grammar.

9. Grand theories might serve as a foundation; in the specific analysis, Middle-Range Theories serve the better aims.

10. The aim of the practice and application.

Fairclough's Three-dimensional Model

There is a relationship between texts, interactions, and contexts in Fairclough's three-dimensional model, which is discussed below.

1. The description is the stage which is concerned with the formal properties of the text.
2. Interpretation is concerned with the relationship between text and interaction – with seeing the text as a product of a process of

production, and as a resource in the process of interpretation.

3. The explanation is concerned with the relationship between interaction and social context – with the social determinants of the processes of production and interpretation, and their social effects (Fairclough, 2015, 58-59).

LITERATURE REVIEW

Critical discourse analysis of William Blake's poetry is often overlooked and may be deemed unimportant because only a few researches have accomplished this purpose. CDA has been established over the past two decades as an area of academic activity in which scholars and students from many different disciplines are involved, and it is proposing new route-maps for innovation (Wodak & Chilton, 2005). It analyzes discourse with its dialectical relationship with social structures, practices and power relations. During the current and the past decades, several researches have accomplished the CDA in the realm of poetry i.e. critical discourse analysis of Marsiya-e-Hussain (Rizwan, Saeed, & Fayyaz, 2013), poetic discourse analysis of syntactic parallelism in Biblical Hebrew verse (Ayars, 2013), discourse analysis of the interpersonal meaning of in Wordsworth's poem "An Evening Walk" through tenor and mood (Sari, 2014), and discourse analysis of lyric poetry (Harris, 1989). During the past few years, researchers have attempted to study William Blake's poems under the umbrella of CDA (Khan, 2014; Nayar, 2014), but the present study will attempt to carry CDA, employing Fairclough's three-dimensional model, of William Blake's poem *"Ah Sun-flower!"* that has not yet been accomplished.

Khan (2014), analyzed the language of Blake's poem "The sick rose" in the context of CDA. He used Fairclough's concept of "meanings" produced through "interpretation." His findings show Blake's inclusive perception of the woman in his time and society through most prominent words 'rose,' 'worm,' 'dark secret love' and dominance of personal pronoun 'thou' and 'thy.' Khan (2014), analyzed Blake's "The sick rose" in the frame of reference to discourse and spotted the hidden meaning of the poem in front of the readers through CDA. The study exposes the good and evil deeds of Blake's contemporary society from this poem. Nayar (2014), studied Blake's poem "London" from the perspective of surveillance but did not study under the umbrella of CDA or unequal power relations, while the present study intends to do so.

RESEARCH METHODOLOGY

The present study is qualitative in nature. Critical discourse analysis is the methodology of this study and Fairclough's three-dimensional model has been used as the research model. Data have been collected from published books, articles, and theses. In the first step of the procedure of analysis, Blake's poem "*Ah Sun-flower"* was analyzed on the first level of Fairclough's three-dimensional model, i.e. description. The text of this poem was examined on the lexical, graphological, grammatical and phonological level. In the second step 'interpretation,' literary and linguistic properties are interpreted and in the third step 'explanation,' properties of 'description' and 'interpretation' were linked with social structures, power relations and ideology of Blake's period, for seeking the results of this study.

RESULTS AND DISCUSSION

Description

Mood. As the very word 'Ah' shows, this poem is written in a sad mood. Poet's mood is melancholic due to the monotony of restriction.

Symbols. Sun-flower, sun, snow, sweet golden clime

Personification. Sun-flower, Sun, Youth, Virgin

The description on Lexical Level: Nouns in the first stanza

Abstract Nouns	Concrete Nouns
Time	Sun-flower
Steps	Sun
Clime	Travelers
Journey	

Number of Abstract Nouns: 4

Number of Concrete Nouns: 3

Graphological Level

1. There is a division of stanzas. Two stanzas are seen.
2. The poem is written as a whole. It contains lyrical tone.
3. Usual capitalization is seen but no apostrophe on *travelers* in 'travelers journey.'
4. Use of punctuation is seen, i.e. full stop, comma, colon, exclamation mark, and hyphen.

Grammatical Level

Use of Hyphen. The poet employs hyphen between Sun and flower in 'Sun-flower.'

Use of Colon. The poet uses colon two times in the poem and both times uses in the second line of the stanza.

Use of Full stop. The poet uses two full stops and both times he uses in the last line of the stanza.

Lexical Relation: Hyponymy and Hypernymy, Homonymy, Antonymy, Synonymy

Hypernymy. Journey

Hyponymy. Travelers, Sun-flower (traveler), weary, steps, Sun and 'golden clime' (destination).

Homonymy: Sun (Son)

Antonymy: Relational Antonyms

The region 'sweet golden clime' is opposite to the region 'where the Youth pined away' and 'the pale Virgin shrouded in snow.'

Synonymy: Blake uses synonyms of 'desire,' aspire and 'wish.'

The description of Phonological Level (Sounds)

1. The poem contains eight lines, in two quatrains.
2. Repetition of /s/ in "*s*teps of the *S*un:/ *S*eeking after that *s*weet."
3. The rhyme scheme is abab, cdcd.
4. Rhyming words are 'time,' 'clime,' 'Sun,' 'done,' 'desire,' 'aspire,' 'snow,' 'go.'

Interpretation

Interpretation of Personification on Semantic Level. Sun-flower is symbol of the weariness of "mechanics of the natural cycles, wishes to follow the sun" and "the Sun-flower must live a merely vegetative existence, being bound into nature, but the lovers trap themselves in the limitations of the natural world by refusing the generative aspects of their state" (Bloom, 1971, p. 46). 'Is done' is used for completion of something. Here, the poet uses it for completion of travelers' journey in sweet golden clime.

'Sweet golden clime' gives the meaning to the golden age.

'Snow' is the symbol of coldness. In this poem, it shows the death of beloved's passion.

'Youth pined away with desire' shows the death of the lover due to unfulfilled love.

Interpretation of Lexical Level. Lexical words are those that have independent meaning [such as a Noun (N), verb (V), adjective (A), adverb (Adv), or preposition (P)]. In the first stanza, some abstract nouns are more than concrete nouns. Sun-flower wishes to go to the sweet golden clime that is abstract or imaginary clime. To present the imaginary clime, Blake uses more abstract nouns in the first stanza.

Interpretation of Lexical Relations: Hyponymy and Hypernymy, Homonymy, Antonymy, Synonymy

Hyponymy and Hypernymy. Hyponymy and hypernymy refer to a relationship between a general term and the more specific terms that fall under the category of a general term. For example, the colors *red*, *green*, *blue and yellow* are hyponyms. They fall under the general term of *color*, which is the hypernym.

Sun-flower (traveler) has wearied counting the steps of the Sun, and he (sun-flower) wishes to go to the golden clime where travelers' journey is done. There are lexical relations between hyponyms (travelers, sun-flower (traveler), steps, Sun, 'golden clime' (destination) and hypernym (journey).

Homonymy. Homonymy refers to the relationship between words that are spelled or pronounced the same way but hold different meanings. In this poem, homonymy of Sun/ son is found. Sun-flower is under the authority of the Sun which means 'Youth' (son) is under the authority of his father.

Relational Antonyms

The region 'sweet golden clime' is opposite to the region 'where the Youth pined away' and 'the pale Virgin shrouded in snow.' Sun-flower (traveler) wants to go to 'sweet golden clime' because travelers' journey is completed, and it is the region of sweetness or happiness. The existing region is opposite to the 'sweet golden clime' because it is the region of restriction and death.

Synonymy

Using three synonyms of desire shows the speaker's intense wish to go to the 'golden clime.'

Interpretation of Phonological Level (Sounds)

Repetition of /s/ in the words 'steps', 'seeking' and 'sweet' shows the speaker's intense desire for 'golden clime' because these words are used for the 'golden clime.'

Interpretation of Grammatical Level

Interpretation of Use of Hyphen. The hyphen in 'Sun-flower' grammatically unites. In the same way, Sun and Sun-flower are connected with each other: Sun-flower "countest the steps of the Sun."

Use of Colon. The poet's use of colon both times at the end of the second line of the stanza is interpretable. Both times the poet uses a colon at the end of stanza in order to explain the golden clime.

Use of Full Stop. The poet uses full stop two times in the poem. Each full stop shows completion of the journey: in the first stanza, travelers' journey is done, and in the second stanza, the Sun-flower wishes to go to the golden clime.

Explanation

The Relationship between Transitory Social Events and Durable Social Structures

To explain 'explanation,' Fairclough writes, "it is the relationship between transitory social events and more durable social structures" (2015, p.59). In Blake's poem *"Ah Sun-flower!"*, youth's 'pined away with desire' and Virgin's 'shrouded in snow' are social events because the lover and beloved exist in the society and their decay and death is the outcome of durable social structures of the society, i.e. structure of the religion (authority of priest who imposes restriction on the lovers), structure of the family (authority of father). In this way, there is a dialectical relationship between transitory social events and durable social structures of society.

Ideology and Power Relations of Blake's Contemporary England

Authority of the Church has played a significant role in the formation of oppressive ideology and power relations. History is red with the blood of masses shed by Catholic Church, and history of England is red with the oppression of the Church of England. During the years of oppression, the masses were kept in ignorance, and the priest held sway over every aspect of life. Hunt (1995, p.160), states that "Christians were burned at stake by Roman Catholics by hundreds of thousands." Baron DePonnat, the French statesman stated in 1940, "Roman Catholicism was born in blood, has

wallowed in blood, and has quenched its thirst in blood, and it is in letters of blood that its true history is written" (DePonnat, 2016).

Protestantism established in England very shortly after Luther's initial protest in 1517. The priest holds authority in the Church of England too. Thus, his authority turns into oppression. Blake depicts the picture of the tyranny of law and religion in *The Marriage of Heaven and Hell*: "Prisons are built with stones of Law, brothels with bricks of Religion" (Blake, 1906, p.15).

Blake writes on the graveness of the priest in the same book: "As the caterpillar chooses the fairest leaves to lay her eggs on, so the priest lays his curse on the fairest joys" (p.80). Blake does not refuse the existence of God, but he was against the corruption and oppression of the Church of England. He recognized an extremely unique and heretical belief that Christ, the Son, represented all that is good and spiritual, while the Father, God, was a symbol of absolute power, terror, and tyranny, but the priest represents evil. In Blake's contemporary society, it was not uncommon for the church to utilize vicious child labor, retain donated money and show little interest in the actual helping of the poor and needy. As a promoter of social justice and an extremely humane man, Blake was strongly opposed to the Christian church, In the poem "The Chimney Sweeper" (experience), the parents of the little chimney sweeper "And are gone to praise God & his Priest & King/ Who make up our heaven of misery" (Blake, 2008, pp. 21-22).

In the poem "A Little Boy Lost," priest's hatred for the little boy is reflected. The priest then stands upon the altar and holds the boy up as a "fiend": "Lo what a fiend is here!" said he." According to Blake, where the English church resides is to destroy the real vision and true spirituality. Because of having no faith in the priesthood, Blake believes that it is the task of the Poet to open the eyes of the people. In "There is No Natural Religion" (1906), he states that "If it were not for the Poetic or Prophetic character, the Philosophic & Experimental would soon be the ratio of all things & stand still, unable to do other than repeat the same dull round over again" (Blake, 1906).

The social structure of Blake's contemporary society was of oppression, injustice, and violation of fundamental rights. The period before Blake's birth and after his death was an epoch of upheaval in social, political,

philosophical and economic spheres of life. Problems produced by the industrial revolution were one of them. It made the cities overpopulated. It became the cause of oppression and poverty. Blake abhorred that darker period of history. Basic rights were violated in that period. Consequently, Blake's a large number of poems reflect these social grievances. such as "London" conveys the bleakness and barrenness of the city.

Blake, the being seer, exposes the ugly face of the ideology of his contemporary England. Ideology of that period was reflected in the system of patriarchy, oppression of the church, and industrial revolution. Hazarika (2012, p.352), draws a realistic picture of women of England of the 18th and 19th century; he states that, "the idea of the superiority of men and their ownership of women is eloquently and supported by a glance at English laws involving women. They were ignorant of politics and such important worldly matters. In addition to financial pressures, the severe restrictions, laws, and customs of the eighteenth and nineteenth century England, which were placed on the women made them look at marriage as a means of stability and made women even more dependent on men". The same unequal power relationship between patriarchy and lovers is reflected in Blake's *"Ah Sun-flower!"*. In this poem, 'Youth pined away with desire' and 'Virgin shrouded in snow' reflect repression of sexuality, the authority of parents, chains of patriarchy, and the priest. According to Crossref Guide (2016), "Society makes its fears, guilt, and shame into rules and laws, which are then enshrined in social institutions such as the authority of parents, the Church and the State or Monarchy."

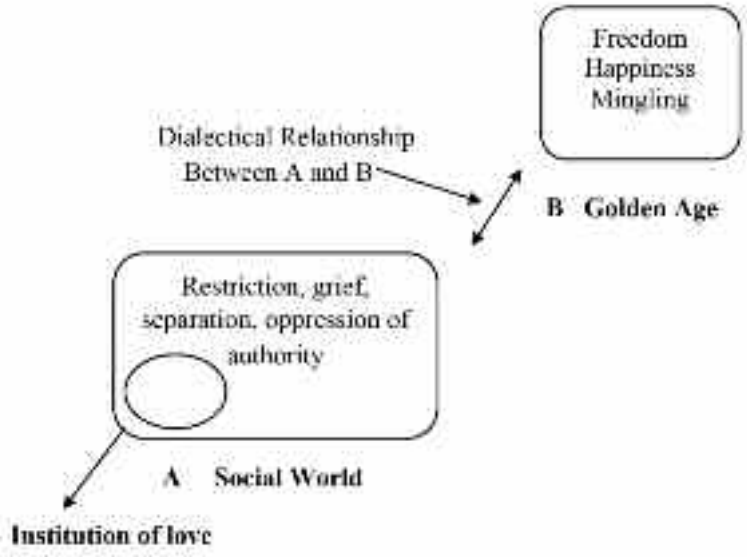
In CDA, discourse is a historical phenomenon and a link between text and the society is found. In the same way, in discourse of *"Ah Sun-flower!"* social context of Blake's contemporary England is reflected. Discourse does ideological work. The authoritative and repressive ideology of the 18th century England is reflected in the discourse of this poem. As if discourse analysis is interpretive and explanatory, in the same way, this poem has been interpreted and explained in the social context of Blake's contemporary society. In this poem, the repressive social context of the 18th century is reflected through the pining away of Youth and Virgin's shrouded in snow.

Changing Existing Reality through Golden Age

The main agenda of critical discourse analysis (CDA) is not the only critique, interpret, and explain the existing reality but also to change it

positively. According to Fairclough, "interpretation, evaluation, critique, and explanation are not unique to critical analysis, but in the ways in which discourse is interpreted, evaluated, critiqued and explained in CDA are distinctive" (2015, p.9). "To change existing reality for the better" (Fairclough, 2015, p.47), makes CDA different from other critical analyses. In this poem, Sun-flower/ passengers/ loves' desire to go to the sweet golden clime, is in fact, loves' desire to change existing world into the Golden Age. Bartlett states that Golden Age is divided into five ages of man. First is the golden age, then the Silver Age, the Bronze Age, the Age of Heroes (including the Trojan War), and finally, the current the Iron Age (Bartlett, 2006). The concept of the Golden Age was further refined by Virgil in his *Metamorphosis* into the four metal ages (golden, silver, bronze, and iron). It was the great period of peace, prosperity, and happiness. Virgil writes on freedom, enjoyment, and absence of effort and desire in the golden age: "All things more freely, no man bidding, bore" (Virgil & Georgics, 1937, p.128). There was no tyranny of the priest and law in the golden age; "Needless was written the law, where none opprest: The law of Man was written in his breast" (Virgil & Georgics,1937). There are no desires, paleness of restriction and effort, no pine for missing beloved, and no death of Virgin in her suppression of sexuality in the golden age that are found in existing world reflecting in Blake's *"Ah Sun-flower!"*

Dialectical Relationship between Social World and Golden Age



There is a dialectical relationship between A and B because the existence of B is the outcome of A; A still exists due to B.

The Institution of Love. The institution of love is also another social institution like other institutions. In CDA, different social institutions like school, hospital, jail, etc. are analyzed. Fairclough writes that school being a social institution involves its distinctive structure because it contains a set of situations where discourse occurs (class, assembly, playtime, staff meeting, etc.); a set of social roles in which people participate in discourse (headteacher, teacher, pupil, etc.); a set of approved purposes for discourse-learning and teaching, examining, maintaining social control. (Fairclough, 2015) In the same way, the institution of love (that is seen in Blake's *"Ah Sun-flower!"*) is a social institution because it also exists in society and has a distinctive structure.

i. **Set of Situations in Institution of Love**
   Like other social institutions, the institution of love also has a set of situations where the discourse of love occurs. The discourse of love differs in different social situations, i.e. separation, reunion, happiness, in front of the elders, and among the friend's, love is discussed in open and frank way.

ii. **Different Social Participants**
   Different social participants have included in the institution of love, i.e. different boys play the role of lovers, girls' role of beloveds, the social role of the priest (who is against the lovers that are reflected in the context of *"Ah Sun-flower!"*) and social role of parents.

iii. **Set of Purposes**
   Purposes of this institution of society mean lovers are to lead a life of freedom and happiness.

All the roles mentioned above of love are reflected in the poem *"Ah Sun-flower."* In this poem, the situation of separation, pine, longings, and death of the lovers is seen. Two social participants Youth (lover) and Virgin (beloved) is vividly seen in the poem, but the priest and parents are in the background. The purpose of lovers' leading a jubilant life is seen in the desire of going to the 'sweet golden clime'/ Golden Age. The lovers' wish to 'Arise from their graves and aspire,' to the golden clime 'Where the traveler's journey is done.'

CONCLUSION

To conclude, employing Fairclough's three-dimensional model, Critical Discourse Analysis of William Blake's *"Ah Sun-flower!"* has been accomplished. Findings of this study, i.e. analyzing this poem on the level of description (lexical, graphological, phonological and grammatical level); interpretation (of lexical, graphological, phonological and grammatical level); and explanation (of description and interpretation). Ideology and power relations of Blake's contemporary England were explored from this poem through pining away of the Youth and Virgin's, shrouded in snow. Changing existing reality is the agenda of both CDA and the romantic poets like Blake. In this poem, search for 'sweet golden clime' or golden age is the dream of CDA as well as of Blake.

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TEACHERS' PERSPECTIVE TOWARDS MOBILE ASSISTED LANGUAGE LEARNING IN PAKISTANI ELT CLASS ROOMS

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ABSTRACT

This study intends to explore the perceptions of teachers working in different post graduate colleges in Pakistan about the integration of mobile phone in their English class rooms. The population for this study comprises of teachers from the federal capital and all four provincial capitals of the country. Moreover, to justify the study population, Multan city was taken additionally from the Punjab province. 100 teachers each from all the cities were randomly selected and a survey was conducted in which an organized questionnaire comprising of 21 questions was distributed to the respondents. The findings of this study show that mobile assisted language learning (MALL) is a new phenomenon and it is approved by Pakistani teachers in their language classrooms. Overall, it has been found that like advanced countries, this technique is not only upholding its place in Pakistan, but its popularity is also rapidly increasing.

Keywords: *Mobile Assisted Language Learning (MALL), Mobile Phone, Integration, Pakistan Classrooms, Perception.*

INTRODUCTION

In the early twentieth century many people were unfamiliar with the word 'Technology.' However, new inventions and innovations in different fields of science integrated technology in all sections of human life. Presently one cannot deny the importance of technology in the world. Technology is a broad term which include multiple gadgets, innovative methods, techniques and aspects which help people to ease their lives. Technology covers the area from remote of air conditioners and television to the automatic cars; from UPS, generators, and keyless cars to e-commerce. From engineering to medical science and arts, technology is everywhere. Before we discuss further, let us first look at the meaning of the technology and how it can be explained. Reddy and Zhao (1990),

describe that the term technology itself is so vast that it is not easy to explain this term. Lan and Young (1996), are of the view that definitions of the term technology are diversified and are dependent upon the context of the disciplines and the authors using this term. The definition by Sahal (1982), assert technology as 'configuration', observing that the transfer object (the technology) relies on a subjectively determined but specifiable set of processes and products. Sahal (1982), argues that technology can be taken as the configuration which can observed from the way it transfers, as it depends upon the methods, processes, and the products which are of course determined subjectively. So, the definition itself explains that technology has a vast area to play and it envelopes things from the process to the product. Looking at this element, if one talks about a major technological change, it was first the invention and later the inclusion of computers which were the part and parcel of everyone's life, and the soul of every section of the community. Computers were once a new phenomenon in the advanced countries but now they are even losing their reputation and users. The reason is the mobile devices which were initially designed for calls and SMS, but later with the development in mobile models and induction of android mobile phones, changed the picture and gained popularity. The mobility, portability, and internet usage has made mobile phones a product of the world. In the area of education, some of the researchers like (Bransford, Brown, & Cocking, 2000; Roschelle et al., 2000), are of the view that there are a lot of components of the technology which are in line with the aspects of learning, having the potential for the improvement in standards of education.

In the late twentieth century, the worth and value of computers in class rooms was undeniable. Studies done by few researchers like (LCHC, 1989; Bork, 1985; Ragosta, 1983; Papert, 1980), all were of the view that computers have strong effect on the learning and the teaching process. Thus, the use of computers was proclaimed to be innovative and became a trend in advanced countries. Presently, mobile phones have replaced the use of computers within class rooms since the start of twenty-first century. One can claim that mobile devices not only help transmitting the voice of humans but also support numerous features like games, music, internet, GPS, etc.

Class Rooms in Pakistan

Class rooms in Pakistan which use technology as a teaching aid, is a rare aspect. The convention still prevails, as the teacher dominance and learner passiveness are the order of the day. Pakistani class rooms can

be divided into two layers, 1) class rooms in the cities; and 2) class rooms in the rural areas. In both the class room settings, the learners are totally dependent upon the teachers and the teacher centered approach is still overriding. Here already established methods of teaching and learning are used frequently. Though, there are some glimpses of technology use in the big cities, but its horizon is not so widened that it can cover every village and rural area. Knowing this entire circumstance, the researchers knitted an investigation to inquire the opinions of the Pakistani teachers regarding the use of MALL in English language class rooms in Pakistan. The two important users of MALL are students and teachers, so here the researchers will focus on the perceptions of the teachers from all big cities in Pakistan.

Teaching and learning with mobile phones is an innovative method commonly used in ESL and ELT classrooms in western countries. The exploration of this specific study stresses on the importance, value, and worth of MALL in Pakistan. The core aim is to find out that if MALL has become a new phenomenon and trend in Pakistan like the rest of the world and out of two important pillars i.e. the students and the teachers, what are the views of the Pakistani teachers towards MALL.

SIGNIFICANCE OF THE STUDY

The intention of the researchers of this study was to investigate that if MALL can be helpful for Pakistani teachers and what are their attitudes and opinions towards this new and innovative method of teaching which has marked its importance in the world. The pivotal feature of this study is that researchers were of the view that if MALL is a new proclivity of people in Pakistan then it must be used, recognized, and accepted by the teachers all over the country.

LITERATURE REVIEW

The scientific technologies invaded into the education world in the late twentieth century. There are many scientific technologies that were always a part of the class rooms. Later with the rapid growth of technology, the world inclined to those technology tools which are portable and easy to use. Amongst the portable technology usage, mobile phones are rated much higher and are now a usual part of the educational system (Pecherzewska & Knot, 2007). The features of being portable and easily accessible attract learners, and many learners are now using the mobile technology for educational purposes (Tayebinik & Puteh, 2012).There are

researches which reflect that the influence of forceful instruction through mobile technology has been created recently (Roschelle, 2003), supporting flexible aspect of learning (Squire, Jan, & Mathews, 2007), and intensifying learning (Squire & Dikkers, 2012).It is also a fact that learning through mobile phones can be taken as the next era of e learning (Sharples, 2000).

Trifonova et al. (2004, p.3), are of the view that any type of device which is portable, small, modest, and independent enough to be with us everywhere is a mobile tool. So, mobile learning means learning everywhere, anytime, and anywhere, using mobile tools (Geddes, 2004). Traxler (2005), is of the view that mobile learning can be defined as any type of educational setting which is dominated using hand handled and portable device. Presently, mobile learning has become the order of the day, thus, enhancing the learning process using phones and media players (Kukulska-Hulme, 2009). The chief aspect of the mobile devices is that they open a new horizon of learning which is stressing upon the quality of being assessable, consistent, and ready to be used in multiple situations (Kukulska-Hulme & Shield, 2008; Traxler, 2007; Chinnery, 2006). Furthermore, it is also a noteworthy aspect that mobile phones and devices are not the exchange devices with the pre-existing tools, rather they are an addition to the already established ways of learning, encompassing new methods, aspects, and techniques to attract students (Gay et al., 2001).

Mobile Assisted Language Learning

Mobile assisted language learning can be explained as "mobile technologies in language learning, especially in situations where device portability offers specific advantages" (Kukulska-Hulme, 2013). Mobile phones assisting languages for learning purpose are an imminent tool and are witnessing a rapid growth. Research suggests that it has so much to offer to its learners like, enriching them with individual as well as collaborative, real world learning and conversational experiences inside and outside the language class room. MALL helps its learners to even take part in activities without being in static position i.e. learning can be done in the class, in the house, on the roof, in the café, in the bus etc. (Chen & Li, 2010; Kukulska-Hulme, 2009). Lu (2008), claims that MALL is deeply dipped with daily communicational process and experiences of culture and society. Additionally, MALL also permits its users to learn different language at the same time (Begum, 2011).

Advantages of Mobile Assisted Language Learning

There are a lot of advantages of mobile assisted language learning. The use of multimedia to record, play back, and compare a learner's voice quality with the native speakers can be a great learning tool for language users in class room. Teaching language through music and videos is also an important aspect of fun learning which creates a positive impact on the learners (Miangah & Nezarat, 2012).

The internet use in the language class rooms through the mobile phones, help the students to quickly check, enquire, and analyze about any concept related to the language. Even they can go to the website to check the pronunciation of a word; which is a remarkable feature for the ESL learners. Access to YouTube, Daily Motion and other web applications help to find out the lectures for specific language issues and purpose. The availability of online dictionary to check the meaning and contextual use of a word is also an important aspect that can be explored in the class room during the lectures through mobile tools. Furthermore, the social interaction through social networking website like Facebook, Twitter, IMO, LINE and other applications not only help the students to learn from their peers but it also supports them to connect with their specific instructor. The affectivity of any lesson becomes more prolific when students can ask it from the teacher at any convenient time, even outside the institution and class rooms. The physical availability of the teacher is sometimes not possible after the lectures, so mobile can help students to connect them virtually. Another important aspect of MALL is the instant feedback, where if a student can put up a query out of the class, he may get the reply and feedback even from the teachers or peers. This can help in saving time the learner's time and efforts. Therefore, in general the mobile devices are most effective tool for learning languages (e.g. Rosell-Aguilar, 2007; Fallahkhair, Pemberton, & Griffiths, 2007), thus creating a positive impact on developing skills related to language (e.g., Chen & Chang, 2011; Chang & Hsu, 2011).

Disadvantages of Mobile Assisted Language Learning

Some of the scholars explicitly state the disadvantages of mobile assisted language learning. They opine that, maybe it distracts the attention of the students from learning. During the class, while learning the important concepts, the learners can go for any other application and waste time rather than focusing on studies. Similarly, while having online information, many learners can go to other websites which are linked

together and can distract their attention. The importance of the teacher is also a key point as sometimes this learning becomes so autonomous that the presence of the teacher becomes neglected. Cheating and copying can also be easily possible as students can make their personal groups on WhatsApp, Viber and can solve issues collectively, when they are tested individually. Class room physical interaction can also be affected due to the mobile devices as spending too much time on digital gadgets can minimize class room communication thus binding students to only operate, comment and communicate through the mobile device leaving behind opportunities to enhance their communication skills and confidence building (Miangah & Nezarat, 2012).

MALL and Teachers

There is much written on the opinions of ESL teachers towards mobile assisted language learning (e.g., Serin, 2012; Tai & Ting 2011; Uzunboylu & Özdamlı, 2011)**.**The researchers in the studies do focus upon many other important aspects and are of the view that MALL is a positive phenomenon as declared by ESL teachers and students (Şad & Göktaş, 2014; Viberg & Grönlund, 2013; Uzunboylu & Özdamlı, 2011; Pollara & Broussard, 2011; Çavuş & İbrahim, 2009). There are some researches which have analyzed some variables like age, gender, education level, and discipline related to MALL and the findings revealed that there is no special difference while learning language through mobile (Şad & Göktaş, 2014; Serin, 2012), whereas some other explained that gender and age sometimes create difference in learning through mobile (Broos, 2005; Uzunboylu & Özdamlı, 2011; Viberg & Grönlund, 2013; Wang, Wu, & Wang, 2009).

MALL and Pakistan

Mobile assisted language learning is a common practice in the world now but in Pakistan the situation is totally different. Pakistan is a country where the educational facilities are still lacking, and conventional features are still a regular practice. Teachers here are adamant to teach through GTM and are of the view that this is the best method to teach English to ESL learners.

The current study focuses upon the perceptions of the ESL teachers who are teaching in the large cities of Pakistan about MALL. The research objective was to understand that MALL, which is a new trend in Pakistani class room, is accepted by the teachers or do they face difficulty, hatred, or discomfort while using mobile devices for teaching language in their respective class rooms.

RESEARCH METHODOLOGY

The research study was a quantitative research where data was collected through well-structured questionnaire from one hundred teachers from seven cities of Pakistan including Islamabad, Karachi, Lahore, Multan, Peshawar, Quetta and Gilgit who are teaching English to second language learners. The teachers were chosen using simple random sampling technique. The data for the current study was collected from five provincial capitals and one federal capital of Pakistan. Apart from Lahore, Multan was taken additionally, as the overall population of Punjab province is 60% of the total population of the country.

RESEARCH QUESTIONS

The current study explores the following important aspects related to mobile phones:

1) What are the views of English language teachers in Pakistan towards MALL?

2) Can MALL be a helpful tool for teachers in ESL and ELT class rooms in Pakistan?

RESULTS

The data was collected from seven major cities of Pakistan. A well-structured questionnaire collected the respondents' views on the various factors of mobile assisted teaching by ESL teachers. Questionnaire was designed based upon existing literature from Sánchez, Pérez, and Gómez (2010). The various factors were measured on a five-point Likert scale with the following details [1 = Strongly Agree (SA), 2 = Agree (A), 3 = Neutral (N), 4 = Disagree (D), 5 = Strongly Disagree (SD). The following chart demonstrates each question and their (strongly Agree-SD) responses to each question.

	Cities/Research Questions	Islamabad	Karachi	Lahore	Multan	Peshawar	Quetta	Gilgit
1	I feel comfortable teaching through mobile	33%	32%	35%	25%	31%	27%	23%
2	Mobile helps me in developing latest Apps for teaching my course contents	40%	43%	41%	40%	37%	30%	30%
3	Through MALL, serene atmosphere can be created for second language learners	41%	42%	38%	41%	35%	37%	35%
4	MALL attracts the attention of students thus helps me to engage them effectively	45%	42%	44%	42%	37%	38%	33%

5	Different mobile applications keep me connected with the students	41%	41%	45%	42%	41%	32%	32%
6	I can monitor every student's performance through MALL	39%	37%	35%	25%	31%	39%	35%
7	Listening activities become more effective through MALL is ESL classroom	33%	34%	38%	35%	39%	38%	33%
8	For teaching speaking activities innovatively, MALL supports me	40%	43%	42%	41%	38%	40%	34%
9	I can teach writing activities more effectively through MALL in ESL classroom	33%	35%	40%	35%	35%	34%	32%
10	Reading activities become more operative when performed through mobile in ESL classroom	39%	40%	37%	39%	41%	35%	37%
11	I appreciate mobile material rather that printed because of its easy mobility	40%	43%	41%	42%	37%	37%	39%
12	I receive positive feedback from ESL learners regarding the use of mobile phones	37%	33%	41%	38%	37%	35%	30%
13	It diverts my attention from teaching	5%	5%	12%	11%	14%	4%	13%
14	I feel uncomfortable in using mobile in ESL classroom	10%	12%	15%	15%	16%	13%	16%
15	I feel I lose control over students with the induction of mobile in ESL classroom	13%	10%	12%	11%	10%	11%	13%
16	I cannot engage students effectively through mobile teaching	15%	14%	13%	11%	11%	13%	14%
17	Controlling the use of mobiles for learning purpose in classroom is not possible	10%	12%	11%	13%	22%	18%	25%
18	There is no proper training given to me to use mobile devices in classroom	40%	32%	41%	42%	38%	41%	42%
19	ESL teaching through mobile is not appreciated by me	15%	13%	11%	13%	16%	18%	17%
20	I think mobile prevents serious environment in ESL classroom	35%	35%	36%	25%	37%	36%	35%
21	I prefer conventional mode of teaching than MALL	20%	12%	13%	14%	12%	15%	11%

DISCUSSION

The research observations and primary data analysis demonstrate that, respondent teachers from all seven cities of Pakistan have given their verdict explicitly. Neutral responses were observed in almost all questions which

illustrate uncertainty and lack of clarity in some answers, but the percentage of the neutral response rate is relatively low. The study findings explicate that MALL is now a known technology to the English language teachers of Pakistan. Overall, all the responses of all the questions depict huge inclination in favor of the statement of the questions related to implementation and adoption of MALL in their class room settings. For example, one question which inquires that if a *serene class atmosphere for learning English to second language learners could be created through mobile assisted tools,* majority of the teachers have strongly agreed to this statement. Without any disparity among the teachers from diversified cities, all teachers from all cities included in the study, favor the statement positively. This inclination illustrates that teachers are confident to have positive outcomes of using mobile phones for learning purposes in class rooms. Furthermore, with the inclusion of MALL, a passive ambiance can be created, as students get more involved and concentrated towards learning, and teachers can also have diversified possibilities to teach them innovatively.

The responses on gauging the level of assistance provided by mobile devices, to monitor the students, majority teachers assert that it is easier for them to check students and monitor them effectively, while operating mobile devices in the class rooms. As students are more concentrated towards their work and their progress is instantaneously checked online through these devices, MALL proves to be an effective tool to monitor and control the class rooms. Moreover, in conventional setting, individual attention is not possible, as one teacher cannot give attention to all students equally, whereas in MALL class rooms, teachers find it comfortable to check the progress of every student as it appears in the device online.

In order to know if through the mobile assisted learning practice, the mobile devices divert the teachers' attention, majority of the teachers disapprove the notion and maintain that the MALL rather makes them more focused and intense in their teaching. As it is a new phenomenon, so teachers themselves work hard to make things attractive for the students. Teachers responses also further stress that MALL helps them to monitor the class rooms effectively and they themselves can control the class room by restricting the use of mobile devices for learning purpose only. The use of other websites, and social media networking can be checked on spot, as in a collaborative learning environment, no one can be a silent participant. The majority teachers were of opinion that MALL and mobile devices helps in promoting serious and intense learning environment in the class rooms. However, the aspect of enjoyable learning

is there, but then again, the focus is on learning only, as inculcating seriousness in class rooms does not mean to instill seriousness in the environment, rather it means the intention of seriousness in task completion and learning practice.

CONCLUSION

Mobile assisted language learning and Mobile technology has always been a new phenomenon for the teachers of the world. Use of MALL in class rooms has changed the concept of learning. In Pakistan mobile technology was and is used either for connectivity purpose or for recreational purposes like watching films, chatting with friends or using social websites. The idea of MALL is extremely new is Pakistan and teachers in villages and small cities are not introduced and familiar with this aspect of teaching. Moreover, the value of English speaking in Pakistan is quite high because it is considered to be a part of social status in the country. In Pakistan, the old method of teaching is still dominating the classrooms, which in itself does not help the learners to learn English affectively. In big cities, situation is gradually changing and teachers have started using MALL in their language classrooms but there is hardly any training and research on MALL for the teachers, which can help in finding out ways of using, implementing, improving, and cascading this technological aspect. The current study has observed that the overall perceptions and opinions of the Pakistani ELT teachers are positive, and they take this technology confidently. Although they are implementing MALL in their classroom without any proper training but overall, they do not take MALL as a hindrance in teaching. Another important aspect is that the teachers' opinion also demonstrate that they have no fear to lose their so-called dominating power as teachers and want to live, learn, and improve with the modern world. Pakistani teachers now intend to transform their language class rooms and follow the western structure where the class rooms are student centered and the focus is on maximum leaning output (MLO). Thus, the results indicate the value of implementing MALL comprehensively in Pakistani class rooms. This study can serve as a pioneer for future researchers and researches in Pakistani context related to different dimensions of MALL.

RECOMMENDATIONS

Following recommendations are drawn from the research findings and data analysis:

i. MALL should be a part of every class room.

ii. Implementing MALL should be welcomed by administration.

iii. Teacher training programs should be organized related to MALL.

iv. Foreign experts of MALL should be invited to train the teachers.

v. Cascade trainings should be implemented.

vi. Teachers should be given incentives as encouragement for using MALL in their class rooms.

vii. In cities, the educational institutional heads should promote MALL by monitoring teachers regularly.

viii. Seminars and workshops for students must be organized to introduce them with this technology all around Pakistan.

ix. There must be a focused plan for implementing MALL in Pakistan.

x. Apart from big cities, villages and rural areas should also be focused for implementation of this new technology.

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