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The Mother Tongue Influence on EFL Learners' Perception and the Resultant Difficulty in English Spellings

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Keywords

- Difficulty in English Spellings,
- Misperception,
- Pashto EFL learners

Abstract

Analyzing the difficulty in perception and pronunciation of such English phonemes which are not present in EFL learners' native language has been the center of focus of research into mother tongue influence on language learning. This study concentrates foreign (English) sounds that are missing in Pashto and appear to be a source of difficulty in perception, and the resultant replacement of nearby sounds as reflected in graphemes in the written output of Pashto EFL learners. The study investigates whether the difficulty lies in oral production or the problem equally exists in replacing the graphemes representing foreign sounds with those representing the nearby available L1 sounds. The data were collected from 180 Pashto L1 EFL learners. The problem was examined by the two procedures of oral-written and written-written relation of input and output. The tools used were a list of English words presented two times as stimuli (1) and (2) in the first step, and another list of Urdu words that was to be translated to English as Stimuli (3) in the second step. The study concludes that the non-availability of foreign sounds is most likely to confuse place of articulation as compared to manner of articulation and voicing in spellings. Findings of this study offer an insight into the nature and patterns of spelling errors that can be assigned to the non-availability of foreign sounds in participants' native tongue. Finally, the correlation of mother tongue influence and foreign spellings established here can be significant for further research that could carry this investigation ahead at cluster and syllabic aspects of foreign spellings.

1. Introduction

1.1 Background

English language teaching (ELT) has been the principal focus of so many studies in Pakistan- as the importance of English gets increasing. English is taught in Pakistan as a foreign language. The influence of mother tongue of foreign learners is a source of greater difficulty. Similarities of sounds systems among languages help the learners, while differences hinder their foreign language learning. Languages have subsystems in which L1 interferes (phonetics, phonology, morphology, and syntax), but the enormous difficulty is experienced in phonetics and phonology in contrast to morphology and syntax. The similarities and differences between languages influence the overall performance level of learners in learning the target language (Polinsky & Kagan, 2007).

Pashto, an indigenous language of Pakistan, has about forty to fifty million speakers. It is spoken in parts of Afghanistan, Pakistan and Iran as a native language (Hallberg, 1992; Penzl, 1954). It is the official language of Afghanistan today besides Dari. Its native speakers encounter difficulty in articulating sounds of English that are not found in their native tongue. Comparison of the sounds of both languages shows that five English consonants namely, the labio-dental voiceless fricative /f/, the labiodentals voiced fricative /v/, the dental voiceless fricative /θ/, the dental voiced fricative /ð/ and the post-alveolar voiced fricative /ʒ/ are problematic for Pashto speakers. As a common strategy, these consonants are replaced by L1 sounds: 1) English labio dental fricative /f, v/ are pronounced as bilabial voiceless stop /p/ and bilabial approximant /w/; 2) English dental fricatives /θ,ð/ are replaced by dental stops /t , d / ; 3) palatal voiced fricative /ʒ/ is replaced by palato-alveolar voiced affricate /dʒ/ (Khan et al., 2012).

Beside the nonexistence of certain English phonemes in Pashto, the lack of knowledge of phonetics and phonology of English and the lack of practice of pronouncing English sounds on the part of Pashto L1 EFL learners are noticeable reasons of difficulty experienced in perception and production of these missing phonemes in Pashto. Research into this area has mainly focused this problem in pronunciation e.g. (Ali et al., 2022; Nasir, 2022; Rehman et al., 2012; Ullah & Clark, 2011). This study finds out that the non-availability of English consonants in Pashto results in the wrong perception and the subsequent replacement of English consonants with Pashto nearest consonants- as indicated in spellings errors in writing of Pashto EFL learners at intermediate and bachelor levels. English unvoiced labio-dental fricative /f/ and its voiced counterpart /v/ (the voiced labio-dental fricative) are hard to distinguish from the nearest available sounds in Pashto such as unvoiced bilabial plosive /p/ and bilabial semi-vowel /w/ in perception and written production as indicated by spellings mistakes by Pashto L1 speakers as EFL learners. This replacement may in turn lead to change of meaning and sometime total unintelligibility on the part of readers.

1.2 Objectives

This study aimed to achieve the following objectives:

  i.   To shed light on English problematic consonants for Pashto L1 EFL learners and the resultant difficulty in perception and consequent written output;
 ii.   To find out and suggest ways to overcome the tendency of misspellings.

1.3 Research Questions

The study seeks answer to the following questions:

i. How English problematic consonants cause difficulty in perception and consequent errors in written output of Pashto L1 EFL learners?
ii. What are the ways of overcoming these errors?

1.4 Significance

The study approaches the difficulty caused by four English consonants that are not available in Pashto, not focusing pronunciation, as done usually, but in writing. By making the use of empirical data, the issue is investigated at a deeper level by establishing correlation between oral input, aural perception and written output. Findings of this study account for a wide range of spelling errors in students' writing that are caused by wrongly replacing the graphemes of English sounds with graphemes of nearest Pashto sounds. Lastly, the study offers a deeper insight into the nature, patterns and frequency of such errors. Therefore, it may appear helpful for different stakeholders of ELT in minimizing and overcoming difficulties encountered by Pashto L1 EFL learners caused by problematic English sounds.

1.5 Delimitation

The study highlights the difficulty in perception caused by the non-availability of four target (English) sounds, namely: /v/, /f/, /p/ and /w/, reflected in participants' spelling errors. It is exclusive of evaluating their pronunciation. Moreover, other manifestations of phonetic and phonological errors related to this difficulty found in participants' written output were beyond this study's scope. Finally, respondents comprised only bachelor level Pashto L1 EFL students who were from the same linguistic background and speakers of the same dialect.

2. Literature Review

It is necessary to learn English pronunciation not in terms of letters of the alphabet but rather in terms of phonemes, because of the puzzling nature of English spelling (Roach, 2000). Baugh and Cable place the non-phonetic character at the top of the list of liabilities of English language. Where certain English consonants are problematic to spell, the case is even more serious with English vowels. They highlight the difficulty in spellings faced by EFL learners, as well as by native speakers of English, as a result of this liability (Baugh & Cable, 1993). As a common strategy, English phonemes are replaced by the nearest available phonemes in indigenous languages in Pakistan (Sheikh, 2012). Variation in Pakistani English exists because of the impact of local languages (Mahboob & Ahmar, 2004). Foreign learners mainly encounter difficulties in perception and production of non-native phonetic categories (Flege, 1992; Best, 1993). This is the central theme of 'Contrastive Analysis' that errors are resulted due to differences between L1 and L2 or foreign languages (Wardhaugh, 1970). Pashto is no exception in this regard, as Rehman et al. (2012) put that five English consonants lack in Pashto; they are replaced by nearest available Pashto sounds by its native speakers.

In a comparative study, Davenport and Hannahs (2010) enlist –besides other sounds— English consonants i.e. /f/, /v/, /p/, /ʒ/, /w/ which are lacking in Pashto. They further

mention the nearest Pashto sounds to these missing English phonemes as /f/ for /p/, /θ/ for /ð/, /v/ for /w/. They conclude that Pashto native speakers used nearest sounds on the basis of place of articulation. There is also possibility that the same English sounds are heard as the nearest Pashto sounds by Pashto L1 speakers in their perception (Davenport & Hannahs, 2010).

The existing literature shows that emphasis has been given on issues of pronunciation while analyzing influence of the mother tongue (Pashto) while learning English as a foreign language (EFL). Analyzing spelling mistakes on segmental level in the writing of Pashto speakers caused by perception being foreign learners of English is yet to explore. The present study tends to bridge this gap.

3. Research Methodology

A group of 180 Pashto L1 speakers being EFL learners, with 12-14 years schooling, from three different institutions were randomly selected. Data were collected by conducting two diagnostic tests taken in two consecutive sessions. In the first session, eighteen shifts of students containing ten students each were tested one after another for their perception of the first stimuli in a sound-proof room. The same stimuli of words-list were presented for the second time using different channel to subject one-by-one. Following this, a large examination hall was used for the conduction of second diagnostic test from all the students simultaneously. They were provided copies of the third stimuli and were asked for their output on the same pages. No mention was made to them on either occasion about the target sounds being focused in the study so that they may not become overly conscious to those sounds and their spellings.

The first stimuli contained the oral presentation of sixty English words in researchers' own voices. The selected sixty words contained the four target sounds on different positions i.e. start, medial and final. Participants were asked to write down the words spoken before them one by one on the pages given to them. The researchers ensured the absence of distracters and other sound-barriers in the room where the experiment was taking place. The second stimuli were in the form of the audio input of the same words list through a talking dictionary. The researchers made this time the use of laptop with the software of Oxford Advance Dictionary installed on it. The words were heard by subjects through earphones. Words were pronounced one by one randomly with the intention of disturbing the systematic order of the division of words having the target sounds in start, medial and final positions. It was done to divert subjects' attention from focusing the target sounds specifically. The third stimuli were in the form of written input that contained a list of thirty (30) Urdu words. The English version of these Urdu words had the four target sounds in all three positions. Since Urdu was the second language of the subjects, they were asked to translate those words into English.

The total output given by the subjects was scanned several times carefully. Instances of target sounds replacements in spellings were examined in students' written output. These replacements were further analyzed by focusing each target sound in all the three positions of words.

4. Results and Discussion

Table 1

Results Related to Stimuli (1) and (2): Replacement of /f/ and /ph/ with /p/ and Vice Versa

Grapheme	Number of required entries	Number of errors	Percentage
f	2828	109	5.34
p	6091	134	2.20

The first set of data contained participants' written output in response to the first two stimuli (1) and (2). The difficulty concerning the first problematic consonant (f) was as found two-fold. In the first sort, participants used the grapheme /p/ instead of /f/ and /ph/ in 109 instances. The total frequency of /f/ phoneme in subjects' total written output in response to the first two stimuli was 2828. Instances of faulty substitutions of /f/ and /ph/ with /p/ form 5.34%. These statistics imply that participants made error in every 20th instance of perceiving and then spelling /f/. The fact is established that /f/ is tricky equally in perception and then in turn in written production. The difficulty was experienced by the respondents mostly in the initial position of words, then in medial and the least in the final.

The second sort of errors is opposite of the first just described. The voiceless bilabial plosive /p/ was wrongly perceived and consequently spelled with graphemes /f/ and /ph/ representing voiceless labio-dental fricative /f/ in 134 out of the total desired occurrences of /p/ (6091), forming 2.20%. This average of errors suggests that participants made errors of the second sort in every 60th instance. Moreover, the cases of replacing /f/ with /p/ are two times grater (5%) than vice versa.

The phoneme /p/, described as voiceless bilabial plosive phonetically, was not confused and replaced with its voiced counterpart /b/ by subjects in either case in perception, neither /f/ was replaced with its voiced counterpart /v/. It illustrates that error in perception is marked by subjects' tendency of opting for the nearest available sound in their native tongue in terms of place of articulation. Thus, participants' mother tongue influence and the resultant misperception and difficulty in spelling /f/ and /p/ are more detrimental to confuse place of articulation, not manner and voicing. Examples of the above two sorts of mistakes found in participants' writing are cited as under:

*pace (face), *perpect (perfect), *halp (half)

*fower (power), *caftive (captive), *plof (flop)

Table 2

Results Related to Stimuli (1) and (2): Replacement of /v/ with /w/ and Vice Versa

Grapheme	Number of required entries	Number of errors	Percentage
v	2,535	112	4.41
w	2,454	81	3.30

The next set of sounds tested in this study was voiced labio-dental fricative /v/ and the voiced bilabial frictionless constituent /w/. Just like the first set of /f-p/, these two sounds in the second set are also near roughly in place of articulation: /v/ is voiced labio-dental fricative and /w/ is bilabial semi-vowel. Similarly, the nature of errors concerning this set is also two-fold. The desired number of entries of phoneme /v/ in participants' total volume of output to the first two stimuli was 2535. In the first sort of errors, it was wrongly spelled with /w/ 112 times- constituting 4.41% of its total frequency. Thus, every 25th occurrence of /v/ in participants' writing was flawed, being spelled with /w/.

Pertaining to the second sort of errors related to this set of phonemes (/v/ and /w/), the average of wrongly replacing /w/ with /v/ was found in 81 instances. It constitutes 3.30%, which means that every 33rd entry of /w/ was marked with error. Moreover, /w/ appeared as the least problematic for participants among all the four phonemes examined in this study. Remarkably, /w/ was replaced with /v/ in subjects' written output even it was not pronounced in the oral stimuli in some words. Rather, it was part of spelling only, mostly in word-final position.

Results related to the second set /v, w/ are in conformity with the first set /f,p/. Vulnerability again exists in confusing place of articulation than manner and voicing. The action of lips in the pronunciation of both these sounds is the obvious reason of confusing /f/ and /v/ by the subjects- pertaining to place of articulation. None of the subjects confused /v/ with its voiced counterpart /f/, or /w/ with voiced bilabial /b/ in their response to the first two stimuli. The following examples have been taken from participants' written output related to the second set of phonemes:

*walid (valid), *reweel (reveal), *gawe (gave), *vage (wage), *tovel (towel), *viwa (viva), *follov, (follow)

Table 3

Results Related to Stimuli (3)

Grapheme	Number of required entries	Number of errors	Percentage
/f/p/v/w/	7,200	48	0.50

Participants' written production of the four target sounds was also tested indirectly through another stimuli (stimuli 3). It was presented to participants in the form of words list in their

second language (Urdu). They were asked to provide the English equivalents of the given Urdu words. The researchers purposefully selected such Urdu words in stimuli (3) the English equivalents of which contained the four target consonants. The phenomenon of replacing the graphemes of the selected four phonemes with graphemes representing phonemes nearer in terms of place of articulation was found as identical in pattern as illustrated above (4.1 and 4.2). There were 40 instances of such sorts, out of 7200 entries in participants' written output to stimuli (3). Although this minor number (48) forms only 0.50% of the total output, they were committed by 28 students collectively, who form 15% of the total sample size (180). It indicates that roughly every 15th participant had this incongruity of wrong replacement in their writing. Though miner quantitatively, this number of instances of replacements is significant qualitatively. It suggests the existence of difficulty in perceiving the four tricky English consonants and reproducing them correctly in spelling, not only in subjects' immediate feedback, but in a more permanent form in their writing. These findings therefore reveal that the problem lies at deeper level in the form of subjects' inclination of wrongly spelling the target phonemes with graphemes standing for nearby phonemes.

4. 1 Errors of Miscellaneous Nature

Though majority of the spelling errors produced by subjects in their written output are in accordance with this study's assumption and followed a definite pattern, some of the instances of misperceiving the four target phonemes and wrongly reproducing them in writing appeared beyond the researchers' anticipation. There were 72 instances of spelling errors being dissimilar and of miscellaneous nature. Errors of these sorts include: missing altogether the letter(s) representing the target sounds, replacing the target sounds with other sounds that are nearer by in terms of manner of articulation or feature of voicing, and inserting an extra letter or transposing where graphemes represented consonants clusters-technically known as metathesis, prothesis and epenthesis. Examples of such spelling errors in each of the categories are as under:

*Doe (dove), *helful (helpful), *obtion (option), *heapy (heavy)

These instances indicate that replacement didn't always—though mostly-- takes the form of confusing place of articulation. Mistaking target sounds can sometimes result in errors pertaining to manner of articulation or feature of voicing. But unlike the relatively regular pattern of replacing target phonemes with native ones in terms of place of articulation, the two phenomena of confusing manner of articulation and feature of voicing didn't follow regular pattern in most of the cases.

5.   Conclusion, Recommendations and Further Research

5.1 Conclusion

Results of this study are roughly in accordance with the pioneering research into Auditory Phonetics studying misperception by Miller and Nicely (1955) who concluded that variables causing misperception of speech sounds are most unfavorable to distinguish place of articulation, less to manner of articulation, and least of all to nasality and voicing. It was found in this study that subjects mostly confused the target sounds with other nearest by sounds or with one another mostly in terms of place of articulation. The fewer instances of

replacing the target sounds with other sounds that were nearer in manner of articulations or with their counterparts on the basis of voicing didn't follow a regular pattern. The phoneme that was mostly problematic and misperceived and misspelled by the subjects was /f/. In the first set of /f-p/, subjects replaced /f/ with /p/ in majority of the cases and vice versa. Similarly, in the case of second set of /v-w/, subjects replaced the former with the latter and in majority of the cases. In fewer cases they replaced /w/ with /v/ in perception. In neither cases subjects heard /f/ as /v/ or vice versa. In very few cases (three) /p/ was replaced with its voiced counterpart /b/.

In their response to stimuli (3), the nature of errors of replacing the target phonemes as represented by graphemes while translating Urdu words to English appeared identical to the nature of errors of replacements in misperception in terms of quality, though not in quantity. However, the case of /v/ stood out to be an exception in subjects' response to stimuli (3). Being replaced in 112 cases with /w/ in the auditory perception of stimuli (1) and (2), this phenomenon was not observed in subjects' translated words from Urdu into English. Subjects' tendency of misspelling the other three sounds by replacing them with the nearer by sounds as spelled in their writing in response to written input shows the fixation of their inclination of displaying the wrong pattern of replacements of these target sounds as they did in their response to oral input. Analyzing the same sort of errors found in subjects' original writing --not in response to any stimuli-- was beyond this study's scope.

5.2 Recommendations

In the light of this study, the researchers recommend that phonetics should be given proper place in TEFL at basic level, so the students may get proper knowledge about human speech organs, number of sounds in L1 and target language, place and manner of articulation, voicing and other phonemic features. Teachers must provide students with the sound value of all the phonemes in general, and the phonemes which are missing in students' mother tongue but are found in target language in particular. Problems like the one examined in this study can be reduced by practicing of making distinction between those English sounds and the nearer by available sounds of Pashto. It can be effectively accomplished by making sets of two sounds, consisting of one foreign sound missing in students' native tongue, and thus difficult for them, and the native phoneme baring proximity with the foreign sound in terms of place of articulation. Both of these sounds should be practiced in articulation, auditory perception and production in writing by making lists of such words in which these sounds occur in start, medial and final positions. Moreover, Teachers should assign various writing tasks to students and examine their spelling errors made in the graphemes of such problematic sounds. As most of the errors fall under regular patterns, identification of such errors by establishing their root causes due to mother tongue influence and devising appropriate strategies for its elimination should be made the vital part in the process of teaching English as a foreign language.

5.3 Further Research

As aforementioned, analyzing identical spelling errors in students' normal writing which is not based on any input is a broad area open for future research. Identifying regular patterns of replacing the desired sounds by other sounds through graphemes can further explain the

nature of spelling errors. Similarly, the research can be extended to the analysis of perception of other consonants, vowels and diphthongs, their consequent wrong production in writing by replacing them in spellings. Lastly, investigating the nature and degree of such misperception of foreign sounds as indicated by wrong graphemes by increasing the frequency of stimuli in number may yield interesting results.

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English as a Linguistic Capital: The Lexical Impact of English on Pashtu Speech in Pakistan

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Keywords

- Linguistics Capital,
- English Penetration,
- Mixed Methods Research,
- Lexical Influence,
- Negativity/Positivity.

Abstract

English language enjoys a privileged position in Pakistan. It is the official language, medium of instruction in education and is used in daily formal and informal interactions. The local languages in Pakistan have registered an influence of English penetration in almost all linguistic domains. The study is undertaken to ascertain the influence of English over Pashtu that is the local language of the province Khyber Pakhtunkhwa in Pakistan. By employing mixed methods research, the concept of English as a linguistic capital has been explored by identifying the lexical influence of English in Pashtu speech. It has specifically focused on the exploration of the mutual impact of English; as a dominant language, over Pashtu; as a subordinate language, from the point of view of 'penetration' of English lexicology. The frequently used categories and types of English lexical items in Pashtu speech have been analyzed and the influence of English in Pashtu Speech has been described by illustrating the positivity and negativity of the use of English words in Pashtu speech. The research has illustrated that the penetration of English in Pashtu speech has rendered richness and easiness in using the Pashtu language for spoken purposes. The study is significant in bringing awareness about the current socio-linguistic domains of the English language as a linguistic capital for the Pashtu speech community and has manifested the growing influence of English over Pashtu that has proved detrimental for the structural, syntactical, and semantic properties of speech in Pashtu.

1. Introduction

According to Pierre Bourdieu (1977), linguistic capital is a form of cultural capital defined at the level of the human individual. The concept of linguistic capital can also be applied to describe the respect and authority enjoyed by a speaker or a language in a bi/multilingual society. For Bourdieu (1986) 'Linguistic Capital' is also a form of cultural capital in the sense that authorities assert certain languages to be dominantly employed; the educational and institutionalized support add up to the dominance of that language or languages, thus, the legitimacy of language determines or ascertains the possession of power. He further argues that people in a community act on a market, a structured space of positi¬ons in which the positions and their interrelations are determined by the distribution of different kinds of capital. In the social context, language turns into a kind of capital and a source of power, determines the social and cultural relations, becomes as significant as economic capital, and ascertains a sort of distinction. Bourdieu and Wacquant (1992) assert that a language is a tool or instrument which is used for action and power i.e. 'the power to produce existence'. They enumerate different kinds of capital as Economic Capital, Cultural Capital, Symbolic Capital, and Linguistic Capital. A language that is considered as a linguistic capital is used with 'command' and has the power to influence other languages, which are considered inferior to it.

With the passage of time, this capital keeps on expanding in the cognitive domains of the speakers, and their native language is committed to the informal and mostly colloquial role either at home or among friends. The domains therefore shrink and in this way, the indigenous words fall in disuse. In Pakistan, English is the official language and for securing a better job, proficiency in English highly counts. In a multilingual country like Pakistan, the influence of languages on each other is affected by the user. The influence, however, is seldom uni-directional. If the second language is a dominant language, as is the case of the English language, the impact on the first language can have far-reaching implications. In Pakistan, the dominance and influence of the English language are widespread in scope and dimensions. All the indigenous languages in Pakistan are constantly under the linguistic influences of the English language. The influence of the dominant language over the native language can either be positive or negative (Ngara, 1993). Whenever languages come in contact, they influence each other in terms of enrichment of vocabulary, the introduction of new concepts, which are previously unknown, thereby granting more latitude to expression. Such influence on any language is always considered as positive for the recipient language. The negative influence of the dominant language means that a dominant language affects the structure of the native language, its repertoire of words, its idioms, and its distinctiveness.

In respect to the local languages of Pakistan, speakers prefer to code-switch or code mix English in their conversation (Jisa, 2000; Hammink & McLaughlin, 2000). In Khyber Pakhtunkhwa, the growing influence of the English language has even affected speech in the Pashtu language i.e. the native language of the place. At the social level, common communicative speech events necessarily use English vocabulary items without which it may not be possible to coherently continue speech in Pashtu due to which the majority of Pashtu speakers code switch and code mix with the English language. The vocabulary items of English have become part and parcel of Pashtu speech and speakers at large either do not know the Pashtu equivalents e.g. hospital is 'نوتغور' but the word is not in common use, or do not prefer to use them. Pashtu speakers preferred to borrow English

words instead of developing an indigenous vocabulary. This is because of the linguistic capital of the English language that Pashtu speakers have social acceptability towards the English language and are always inclined to demonstrate their performance in English. For instance, words like, mobile, laptop, computer, headphones, internet, email, message, chat, keyboard, channel, program, cable (TV), bulb, tube light, tyre, engine, battery, generator, screen, software, game, installing, antivirus, online, log on and off, etc., are in the common use of the Pashtu speakers in social and personal speech events. This unchecks penetration of the English language into Pashtu certainly has repercussions in Pashtu speech either positive or negative. The current study has explored the lexical influence of the English language in Pashtu speech from the point of view of English as a Linguistic Capital.

1.1. Research Objectives

In this research, the concept of English as a linguistic capital has been explored by identifying the lexical influence of English in Pashtu speech. The study has specifically focused on the exploration of the mutual impact of English as a dominant language over Pashtu as a subordinate language from the point of view of 'penetration' of English lexicology (Ngara, 1993). The study has analyzed the frequently used categories and types of English lexical items in Pashtu speech and described the influence of English in Pashtu Speech by illustrating the positivity i.e. English words have added to the diversity and richness of Pashtu vocabulary or negativity i.e. English words have affected the Pashtu speech in terms of its purity and standard. The study is significant in bringing awareness about the current socio-linguistic domains of the English language as a linguistic capital for the Pashtu speech community. It has manifested the growing influence of English over Pashtu that has proved detrimental for the structural, syntactical, and semantic properties of speech in Pashtu and will develop the understanding about the penetration of English in Pashtu speech that has rendered richness and easiness in using Pashtu language for spoken purposes.

2. Literature Review

The twilight and subsequent end of the colonial administration was seldom without bequeathing its linguistic and cultural heritage i.e. English culture and language. English was spoken as a second language by a multitude of local people in a country where it was also the first language of the ruling elite besides Indians, and mixed races (Fishman, 1967; and Crystal, 2003). English, by virtue of being the language of the colonialists, enjoys a higher status, whereas, all the indigenous languages are subordinate to it. It is because, during the time of decolonization, the only language available as an official language was English in most of the colonies (Chiwome & Thondhlana 1992 & Kadenge 2009). Being a dominant language imposed by masters, it is considered as an instrument of power, domination, and elitist identity across continents (Kachru, 1983; and Rahman, 1996). For Kachru (1986), although the era of 'White man's burden' (kippling, 1899 cited by Harris, 2007) has come to an end in a political sense with the administrative apparatus in the hands of the colonized people, its linguistic and cultural repercussions resulted in the transformation of the global scenario. English is thus learned as a second language in nearly all the former colonies and is used in language contact situations that display characteristics of a speaker's "linguistic experience attained prior to the learning of the official language" (Mutonya, 2008, p.434). Thirumalai (2004) asserts that the boundaries of

two languages, which come in contact as the language of the masters and native language, blur but the individual who uses the hybridized form consciously as a routine matter, and the participants in speech event, take it as a single unit.

For Ngugi (1986), language carries culture and culture carries (particularly through orature and literature) the entire body of values by which we perceive ourselves and our place in the world. (p.16)

Penny (2002) states, in addition to political and economic domination, the powerful countries also exert tremendous cultural influence over the subjugated countries by exemplifying the case in Canada, where English has displaced the French language by emerging as Linguistic capital. Linguistic imperialism influences the local or native languages and raises the colonialist language to a high stature to be used subsequently as a weapon for the distribution of power. Van Dijk (in Coulthard, 1996), commenting on dimensions of dominance involving language, states that the dominant group affects the knowledge, attitudes, values, norms, and ideologies of the subordinate group by means of total control over public discourse or communication. Graddol (1997) states that extensive use of English as a medium of wider communication will continue to exercise pressure towards 'Global Uniformity' but at the same time, this pressure will increase anxieties about 'declining standards, language change and loss of geo-linguistic diversity.'

In the nascent sub-continent countries like Pakistan and India English language has served two main functions i.e. it provided a linguistic tool and served as a medium of communication both nationally and internationally. With the passage of time, the sub-continental English acquired neutrality in linguistic context resulting in acquired undesirable connotations of native languages, dialects, and style (Kachru, 1991). English language, being considered as the language of the masters, was always treated as alien, and only numbered elites of the society would use it. But this notion of the native is overshadowed by English vital role as a 'neutral' language (Rahman, 1990; and Kachru, 1991) and 'social neutrality' (Moag, 1982). The English language dominated and established a firm grip over the regulatory and instrumental functions of a language in the sub-continent and local languages appear to be insufficient and inadequate in performing these functions in the postcolonial era (Kachru, 1982). The majority of the population uses English for undertaking their official chores and as a first language by white elites, Indians, and mixed races (Fishman, 1967; and Crystal, 2003). Unlike any other indigenous language, English has been seen spreading its wings throughout the social fabric and is an instrument of power, domination, elitist identity, and inter or intra-continental communication medium (Kachru, 1991; and Rahman, 1996).

In Pakistan, the English and Urdu language have a long history of contact in the Indian Sub-Continent. Urdu was declared the only national language of Pakistan, whereas English was the official language. In the 1973 Constitution of the Islamic Republic of Pakistan the official language i.e. English would gradually be replaced with Urdu (Talaat, 2002). Despite many efforts to promote Urdu and replace it as the official language of the country, success is still a distant dream. According to a survey conducted by Jabeen, Mehmood, and Rasheed (2011), 98% of the people of Pakistan learn or use the English language in their native context and the percentage of Pakistanis who learn English with an objective to communicate with the native speakers is only 2%. Crystal (2001) demonstrates with the reference of Baumgardner's works (1990, 1993 & 1998) that the typical nature of both English and Urdu languages in Pakistan are mixed together. Rasul (2006) states, a new

code "Urdish" is the outcome of the hybridization of Urdu and English in Pakistan. Hussain (2008) maintains that the contact of Urdu – English has also influenced the written form of Urdu and has led to the diminishing capabilities of writing Urdu correctly by most of the people in Pakistan. Mann and Stewart (2000) have shown that the increase in Computer-Mediated-Communications has increased the tendency of relying heavily on English words. Studies and identifies mixed words of Urdu-English which are now part of our daily as well as conversation in schools and in some cases acceptable forms in written communication (Rasul, 2006; Irfan & Pashby, 2021). The intimate contact English language has also affected the Urdu language in the country, besides lingual influence, cultural insertion is also noticeable like dressing, brunch, BBQ, buffet, etc., and has also affected the transcultural pragmatics of the use of languages in Pakistan. (Saleem, Hakal, & Azam, 2021).

Pashtu language is spoken predominantly in Khyber Pakhtunkhwa; it is not the language of education, law, commerce, judiciary, etc. Pashtu is not used by the Pashtu speaking community in any significant way other than as mother tongue and native language (Rehman, 1995). Ayesha (2018) researched the influence of Pashtu and Urdu over English language learning and illustrated that the Pashtu language is not used in the domains of power or education. The medium of instruction in education is either Urdu or English; therefore, the domains of use for the Pashtu language are restricted only to local social interactions. The social interaction is even marred by Code Switching or Code Mixing. Frequent Pashtu-English code-mixing leads to the creation of hybrid forms, which further contribute to a shift from original Pashtu equivalents. The frequent use of English lexical items in the Pashtu language indicates and reflects the societal acceptance of the linguistic change. It also points towards the changing attitude of Pashtu speakers towards the English language. Based on Kachru's (1986) 'Englishization of Hindi', we can say that Pashtu-English mixing may give way to a new variety of Pashtu language yet to be identified and described. This variety may come into existence owing to the rich vocabulary of the English language, reduction in proficiency problems for the Pashtu speakers, and provision of more adaptability in the swiftly changing world.

Ngara, (1993), describes the influence of the English language over his native language Shona in terms of penetration. Penetration according to him is the introduction of foreign words, meanings, structures, and phonemes into the local language by the bilingual. The influence is also considered in terms of negativity and positivity of a second language over the first language. If the influence deprives the language of its distinctiveness in terms of its authenticity of structure, the repertoire of vocabulary, and idiomatic expressions, then the influence is said to be negative. On the other hand, positive means enrichment in the vocabulary of the first language, refining its structure, the addition of new and novice concepts previously non-existent, addition in terms of expression of abstract ideas and concepts that result in semblance with the modern industrialized and technological world. According to him, Penetration is of two types, a. Primary Penetration i.e. when the features from the second language are introduced in the first language without compromising their distinctiveness of being foreign and remaining part of the second language. Whereas, b. Secondary Penetration i.e. The process, by which features of the dominant language are infused in the secondary language in such a way that these features lose their individuality and distinctiveness of being foreign. He has also introduced the concept of replacement i.e. to displace the existing lexical item or syntactic structures with that of the second language. Such replacement can be done directly or indirectly. In direct replacement, vocabulary

items from the second language are displaced on a one-to-one basis whereas in indirect replacement the first language did have a particular vocabulary item but after coming in contact with the second language it uses a foreign word instead. This study has looked into the nature of penetration of the English language into Pashtu speech. Similarly, English words used in Pashtu speech have also been determined in the light of direct and indirect replacement.

3. Research Methodology

Current research is based upon the theoretical framework of 'Linguistic Capital' by Bourdieu (1977 & 1986)', and identified English as a Linguistic Capital with reference to its lexical influence over Pashtu speech. In this research pragmatist paradigm i.e. mixed methods research is used (Dornyei 2007). The quantitative aspect of the current research pertains to the categorization of lexical items of the English language that have been penetrated into Pashtu speech during the conversation process. For the analysis and discussion, the qualitative method is used to determine the question of the mindset of the Pashtu speaker towards the English language, his act of code alternation, and the influence of domains whether internal or external, keeping in view English as linguistic capital.

Data for the current study was collected from the Pashtu TV channel including AVT Khyber, Mashrik, Pashtu 1, Kay 2, Shamshad, and Aruj. To study various registers, programs from the categories of national/international affairs, education, sports, culture and arts, and cooking are selected by using 'Convenient Sampling' (Saunders, Lewis & Thornhill 2012). The selected TV programs include *Top Stories* (Current Affairs program), *Naway Sahar* (Talk show on Education), *Sports Mag* (Sports), *Da Jwand Shama* (Cooking program), and *Khyber Sahar* (morning show) on the promotion of Pashtu art and literature.

The recordings are used to study the Pashtu speech of all the participants and people making live calls. Sacks (1984) states, "recorded data had a single virtue, that I could replay them. I could transcribe them somewhat and study them extendedly- however long it might take." (p.26). Video recording can, "reduce observer bias, a systematic difference between a true situation and that observed owing to variation in observer's perception. Videos allow independent observers and researchers to review the same observations at different times and to conduct a secondary analysis of recorded data" (Johnson & Griffith 1985). One episode of each program has been selected for analysis. According to Gay, Mills, and Airasian (2012) 10% sample is considered as a representative sample for the conduct of any study. The sample obtained in the form of recordings of these programs is 16 % of total transmission. Almost all the programs are talk shows comprising interlocutors i.e. hosts, participants, and live callers. The participants vary from politicians, educationists to experts and professionals in their respective fields. Live calls are also received and thus an opportunity to include the common Pashtu speakers is also achieved. By using 'Non-Participant Observation' (Liu, & Maitlis 2010) the English words which have common use in Pashtu speech have been collected from the above programs. All English words which are used in Pashtu speech are enlisted, their categories determined and their frequent use discussed. Programs with duration, date, and domains of language use are enlisted in the table below.

Table 1

Details of the Selected TV Programs

Programs' Name	Date	Duration	Domains Discussed in the Programs
Top Stories	07-03-2018	56 (minutes)	Senate Election Government and Administration Political Discussion
Naway Sahar	20-02-2018	55 (minutes)	Education
Sports Mag	12-02-2018	50 (minutes)	Sports
Cooking Show	31-03-2018	25 (minutes)	Cooking Balanced and healthy diet
Khyber Sahar	31-03-2018	66 (minutes)	Pashtu Drama Pashtu Music Pashtu Writers Culture

4. Data Analysis and Discussion

The obtained data is analyzed by following the analytical framework of analyzing language through the method of Penetration (Ngara, 1993). After the analysis of the English lexical items, data is quantitatively divided into lexical groups to specify their grammatical categories i.e. nouns, verbs, adjectives, and adverbs. With the help of graphical representation, the lexical influence of various categories is determined and established. The analysis is also supplemented by the positivity or negativity of English lexical influence over Pashtu speech.

4.1. Program on Current Affairs

During watching AVT Khyber programs, it has been found that in all fields, i.e. cultural, educational, current affairs, sports, or cooking, a considerable number of English words are used. The words are either primarily penetrated in our Pashtu speech or can be termed as secondary penetration. The first TV program is 'Top Stories' telecast on March 7, 2018. It is a current affairs program and attended by prominent local politicians in which the aftermath of the senate election in the country is discussed. The total number of English vocabulary used a single time is 162 words in a program of 56minutes. A simple calculation tells us that 3 to 4 English words are used in a minute. The lion share goes to the category of nouns. Out of the enlisted 162 words, the total count of nouns is 97 (one-time use) apart from repeated words that include words like *top stories*, *sanctity,*

technocrats, and vote, etc. Verbs count is 29 which includes *add, empower, restore* and *demand,* etc., adjectives used are 21 that includes *real, credibility, influential* and *genuine,* etc., and adverbs 4 times that includes *open*, *intact*, *transparency* and *unconditional,* etc. Among these, hybridized words are also used. With the root word from English and the plural suffix from Pashtu i.e. '*listing (Making lists), 'seatuna'(seats), roaduna' (roads), ticketuna' (tickets), 'pointuna' (making points), 'votuna' (votes),* and *'bankuna' (banks), etc.* These plurals are formed from English nouns with Pashtu plural suffix '*una'.* Another Pashtu plural suffix 'aan' is also used. English noun 'leader' is pluralized with Pashtu plural suffix *'aan'.* Based on the same pattern the remaining nouns like 'workers', and 'members' are used as *'workaran'* and *'membaran'.* Apart from these hybridized words, all other words are taken over from the English language, and the speakers time and again employed English words in their discussions which in the words of Ngara (1993) can be termed as Primary Penetration. Certain nouns like *'Parliman'* and *'cultoor'* are from the category of Secondary Penetration as they are adopted from English words 'Parliament' and 'Culture'. Khan and Muysken (2014) have analyzed how nouns and verbs could more appropriately be incorporated in Pashtu-English bilingual communication. Second to English nouns, another major category is that of verbs. Common verbs like *struggle, reject, start, involve, expose,* etc, are used. There is an abundant use of Bilingual Compound Verbs i.e. 'join *ki',* 'lead *kol',* 'support *ku',* 'demand *kao',* 'assemble *shu',* 'trust *kai',* 'empower *ku'* etc. English adverbs with Pashtu words are also used. *'Open istimaal', 'intactpatee shu'* along with a couple of other adverbs from English are used. In the category of adjectives, 'real', 'genuine', 'political', 'strength', 'general' etc are commonly used. There is a mixed usage of adjectives that is both to modify an English noun and a Pashtu noun for example: 'general *khalaq',* 'lower house', 'interesting *khabara'* and vice versa i.e. *'qaumi* assembly', *'siasi* alliance'. Words like 'Senate', 'Parliament', 'election', 'vote', 'bank', 'documents', 'program', 'cancer', 'late', 'break' and 'action' are in common use in Pashtu language. The pie chart below represents the overall use of English lexical items in Pashtu speech.
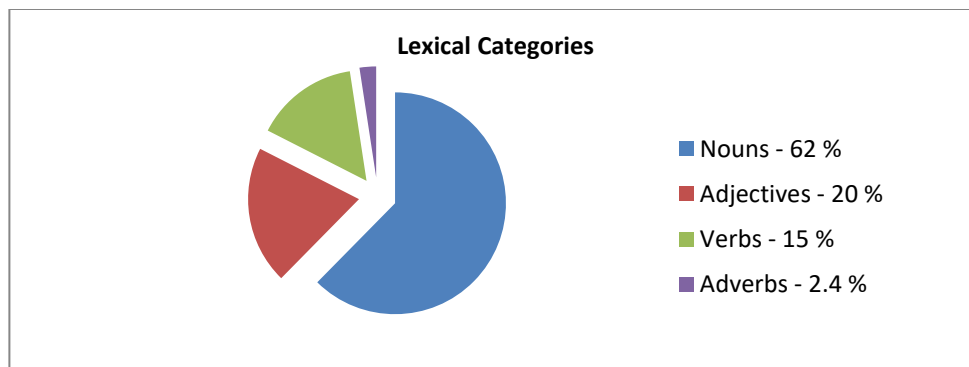

Lexical Categories

- Nouns - 62 %
- Adjectives - 20 %
- Verbs - 15 %
- Adverbs - 2.4 %

Figure 1: **Pie Chart of English Lexical Items in Pashtu in Current Affairs Programs**

4.1. Program on Education

The second program is *'NAWAY SAHR'* on education. It is a one-hour program in which an educationist is invited to discuss our education system. It is astonishing to note that in 60 minutes' duration program, both the host, the guest, and viewers through live calls used approximately 355 words (single time) in their conversation. It can be said that per minute the frequency of code alternation to English is approximately 7 times. 200 words are nouns that include *educationist, system, theory* and *practical,* etc., 100 words are verbs that include *adjust*, *progress*, *neglect,* and *float,* etc., and remaining are adjectives like *expensive, conceptual, regular* and *private,* etc, and adverbs like *outside, intensive* and *conceptual,* etc. As in the previous program, hybridized words are also employed in the category of nouns. *'Studentanu / studentan'* (students)*, 'check postuna'* (check posts), *'school basuna'* (school buses), *'academyane'* (academies), *'tuition centery'* (tuition centers), *'bookuna'* (books), and *'dancuna'* (dances) are used with nouns of English pluralized with Pashtu suffixes. These words are familiar in the Pashtu language and acceptable forms for the Pashtu speakers. In adj + noun phrases, the speaker used bilingual adjectives with bilingual nouns. English adjectives with Pashtu nouns like general *khalaq (people)*, important *khabara (talk),* primary *taleem (education),* Indian *dancuna (dances),* school *basuna (buses),* etc. In the last three examples hybridized nouns are used. Pashtu adjectives with English nouns e.g. *sahi (suitable)* environment.

During the conversation replacement of both direct and indirect of English words happened. It is the displacement of existing lexical items and syntactic structures by foreign ones. Certain words are borrowed into the Pashtu language, for instance, in Pashtu language school is called *'Madrassa',* a word which has fallen in disuse especially for schools both government and private. The connotation of this word has now tilted towards religious seminaries if spoken by a Pashtu speaker. Similarly, the college has no equivalent in Pashtu language so the word as a whole is borrowed from the English language. For university, the Pashtu word is *'Pohantun'*(پوهنتون) which is not in common use and is in disuse. Similarly translated in Pashtu 'degree' will become 'daraja' (درجه) which is seldom used by Pashtu speakers to refer to qualification. 'Masters' is borrowed as it is from English. The local word *'Qamoos'* for the dictionary is interestingly not used. Similarly 'society' has been taken over from English is used instead of *'tolana'* (تولنه). 'Department' is in common use in Pashtu language when a reference is made to various subjects like English department, Urdu department and so on. Its Pashtu equivalent is *'Sanga'* (څانګه), which is not in common use for the aforementioned purpose. The pie chart indicates the use of various categories of English lexical items in Pashtu speech during the program.
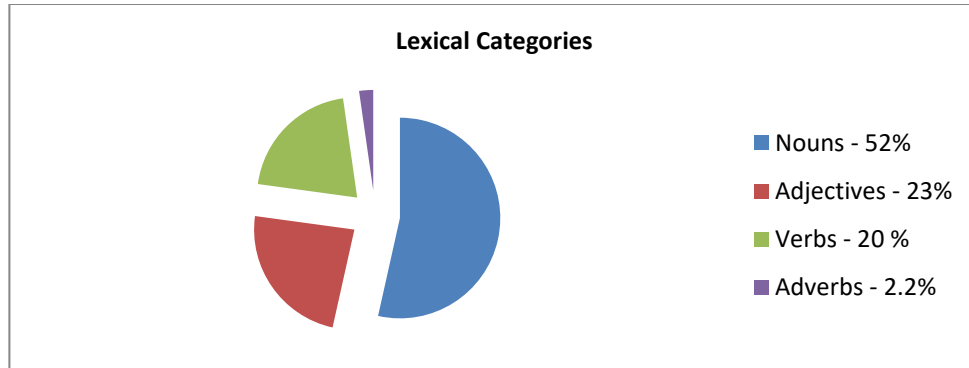
Figure 2: **Pie Chart of English Lexical Items in Pashtu in Education Programs**

4.2. Program on Sports

Another program under scrutiny for establishing the lexical influence of the English language over Pashtu speech is 'Sports Mag'. The participants comprised the anchorperson, a cricket analyst, a local cricketer, and viewers through live calls. The duration of the program is approximately 50 minutes. During the complete duration, the participants' code alternated (one-time use) to the English language about 282 times that include nouns like *squad, winner, century* and *panel,* etc., verbs like *improve, miss, pick* and *deliver,* etc., adjectives like *tough, consistent, fit* and *bright,* etc., and adverbs like *especially, still, inside* and *overall,* etc. The lexical items belong to the category of primary penetration and secondary penetration. The title of the Pashtu program on a Pashtu channel itself is in English i.e. 'Sports Mag'. English noun 'match' is taken over in Pashtu speech and preferred over its Pashtu equivalent 'loba'(لوبه). 'One Day Match' is never, however, translated into Pashtu as *'yo wraz loba'* (یوورځلوبه). This cricket format is known and referred to in the Pashtu language as One Day Match. The nomenclature is taken over in the Pashtu language as it is. Similarly 'cricket' is cricket in Pashtu without any indigenous vocabulary item for it. In some areas it is referred to in common language as *'bat ball'* but the combination of nouns 'bat' and 'ball' are again English nouns. Bat is a bat in Pashtu whereas the ball has certain Pashtu alternatives like *'pandoos'* or Urdu adaptation *'gaynd'.* Around 200 times nouns are used. These nouns are either directly taken over from the English language or are hybridized. English nouns used as plural with Pashtu suffixes are *channely, mickuna, cricketeran, shotuna, runzuna, playeran, questioney, matchuna, sixey, academyane, performaran, teamuna,* and *trophyane.* The English nouns 'channels' and 'sixes' are changed into a plural with the suffix 'y'. Similarly 'mick' becomes *'mickuna'*, the same way word 'runs' is pluralized as *'runzuna',* 'match' as *'matchuna',* 'shots' as *'shotuna',* and 'team' as *'teamuna'.* Another common plural suffix in the Pashtu language is *'aan'.* English nouns: cricketer, player, and performer are changed into a plural by adding suffix *'aan'.* Further plurals of English nouns are with Pashtu suffix *'yane'* i.e. *'academyane'* instead of academies and *'trophyane'* rather than trophies.

'Century' as a vocabulary item has its Pashtu substitute *'peeri'* (پیری). But it is never used to refer to a century in a cricket match. 'Domestic Cricket' is taken over in the Pashtu language as it is. The Pashtu equivalent *'koraney cricket'* (کورني کرکټ) is not in use. Noun 'team' is adopted from the English language as it is. 'Tournament' is *tournament* in the

Pashtu language. Other loan words from English include *opener, wicket, pitch, wicketkeeper, batsman, bowler, spin bowler, swing, seam, bills, ground, one day match, test match, PSL, T-20, helmet, tracksuit, catch, bouncer, Yorker, quarter-final, semi-final,* and *final,* etc. In the adjective + noun phrases, there are instances of loaning adjectives and nouns from English as well as employing adjectives for hybridized nouns like interesting *matchuna*. A large number of English verbs are also used during the discussion. Verbs are often supplemented by Pashtu syllables like share *kom (to share),* improve *kol (to improve),* serve *ku (to serve),* arise *ku (to arise),* perform *kare (performed),* miss *shu (to miss),* survive *ku (to survive),* break *akhlu (to take a break).* In the negative, the English verbs are accompanied by Pashtu negative forms e.g. perform *na kru.* The ratio of adverbs, however, is the least in the total discussion session. The pie chart below represents the amount of English lexicology in Pashtu speech.
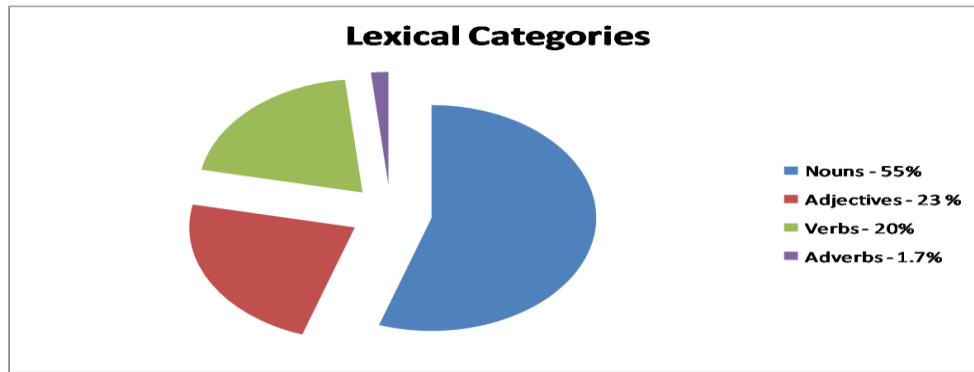
Figure 3: **Pie Chart of English Lexical Items in Pashtu in Sports Programs**

4.3. Program on Cooking

The next program is a cooking program of short duration i.e. 25 minutes. The title of the program is *'Da Jwan Shama* Cooking Show'. The name itself is a mix of Pashtu and English. The first half of the title is in Pashtu language and the second half in English. There are a host and an expert cook in the program, a recipe is being prepared with live commentary and discussion by both the host and the cook and live calls from the viewers. During this brief session of cooking the host and the chef have time and again code switched to English. The total number comes to around 100 words that include nouns *hygiene, bacteria, kitchen,* and *etiquettes,* etc., verbs *cut*, *fry*, *grind* and *crush,* etc., adjectives *favorite, spicy, tasty* and *thick,* etc., and adverbs *once again, twice* and *especially,* etc. There is certain terminology that is associated with cooking and used by all and sundry. Words like, c*hicken, dish, cup, tray, plate, stove, fridge, cooking oil, fry, cutting board, glass, Chinese rice, tissue paper,* etc., are English words and used by the host and chef. Similarly 'plate' has replaced its Pashtu substitute 'taali' (تلیه). Instead, the word is localized with the addition of vowel between P and L'palate' in Pashtu speech. Another common terminology is 'cooking oil' which is replacing *'pakhli teel'* (پخلیتیل) its Pashtu alternative. 'Cup' is equally in use in Pashtu speech as *'pyala'* and 'stove' is a loan

word from English. Another common word taken from English into Pashtu speech is 'dish' which is associated with a particular variety of food as well as a container for cooking or serving food. 'Oven' and 'Micro wave' are loan words from English and used as such. 'Cutting board' translated into Pashtu becomes *'prekawalo takhta'* seldom used in Pashtu speech. The exact nomenclature of 'tissue paper' or for that matter 'toilet paper' is *'tushnab kaghaz'* (**كاغذتشناب**) which is a direct replacement of word.

In the category of verbs, familiar in Pashtu speech are: *cooking, frying, cutting, garnishing,* and *baking*. 'Boiled' instead of *'yashedali'* is in much use. Verbs like cooking, frying, grinding, and cutting are repeatedly used in the program. In the category of adjectives, some adjectives are used with English nouns like cooking oil, personal hygiene, dining chairs, chicken fry, cutting board, first time, mineral water, serving spoon, and dining, etc. Adjectives are also employed to qualify Pashtu nouns like chicken *karai* and unique *insaan* (unique human beings). All the adjectives enlisted above without nouns are used to qualify Pashtu nouns (local words). A quantitative grid of the categories of English words in the mentioned program is given below.
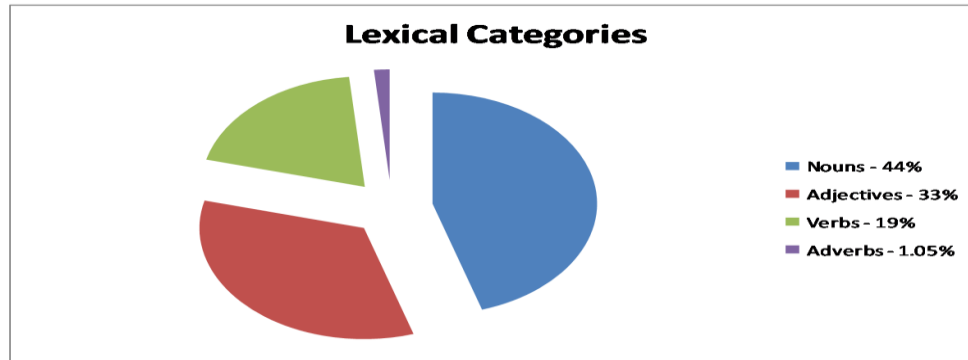
Figure 4: **Pie Chart of English Lexical Items in Pashtu in Cooking Programs**

4.4. Morning Show

The 5th and last program for discussion and finding is a morning show *'Khyber Sahar'*. The title as compared with previous programs is in Pashtu language except the format is being referred to as 'Morning Show' which again is taken over from English. The total duration of the program is one hour. Apart from the host, the program has 4 guests: an activist in the UK for the promotion of the Pashtu language, a seasoned Pashtu channel actor, and two singers. Viewers also join the discussion through live calls in the program. There is a healthy discussion on Pashtu drama, art, and literature with intermittent songs by the singers. The main focus of the program is on the promotion of the Pashtu language and art. Interestingly in such a program on Pashtu language and art, the instances of code-switching and code-mixing is 120 times (single use) that include nouns *gift, songs, feelings,* and *videos,* etc., verbs *return, fit, ignore* and *conceive,* etc., adjectives *young, proud, minimum* and *respectable,* etc., and adverbs *almost, always, briefly* and *anytime,* etc. Certain English nouns are taken from English as a direct replacement. The word 'music' is used throughout the program by all the participants including the two singers. The Pashtu alternative for

'music' is (موسیقي), which is in common use but never used in the program. Similarly, the term 'showbiz' is now very much in the diction of Pashtu's speech. The host of the program uses 'viewers' instead of (لیدونکي). The word 'artist' is preferred during the speech by all the participants instead of its Pashtu counterpart (فنکار). Certain nomenclature like CD is used as it is in Pashtu speech like 'mike' or 'microphone' for which there doesn't exist any local nomenclature. The word 'drama' again is taken over from English. As in previous programs, the tendency to hybridized English nouns is also found to a greater extent in this program. 'Films' are *'filmuna'*, 'families' are *'familyane'*, 'drama' is pluralized as *'dramy'*, 'artists' as *'artistan'*, 'singers' as *'singaran'*, 'programs' as *'programmuna'*, 'schools' as *'schooluna'* and 'albums' as *'albumy'*.

In the category of adjectives, which is the second-largest both English adjectives with Pashtu nouns and Pashtu adjectives with English nouns are used. There are also instances of English adjectives with English nouns. 'Town *nazim*', 'smooth *jwand*', and 'proud *mara*' are examples of English adjectives qualifying Pashtu nouns. The last example 'proud *mara*' is an interesting use by a singer in the program by which she means 'snobbish'. Then certain Pashtu adjectives are used to qualify English nouns like: '*pukhtun* student', '*kha* personality' and hybridized adjective '*machini jwand*'. Verbs come in the third position in terms of frequency of use. Most of the verbs are supplemented with Pashtu endings like, 'feel *kol*', 'fit *kedal'*, 'use *kari*', 'item *uku*', 'message *warku*', 'prefer *kari*' and 'promote *kolo*'. Adverbs like 'always', 'almost', 'briefly' etc are used during the conversation. There is also an example of the conjunction '*tolo na (of) must*' during the discussion. Quantitative grids of all categories of English words used in this program are as follow.
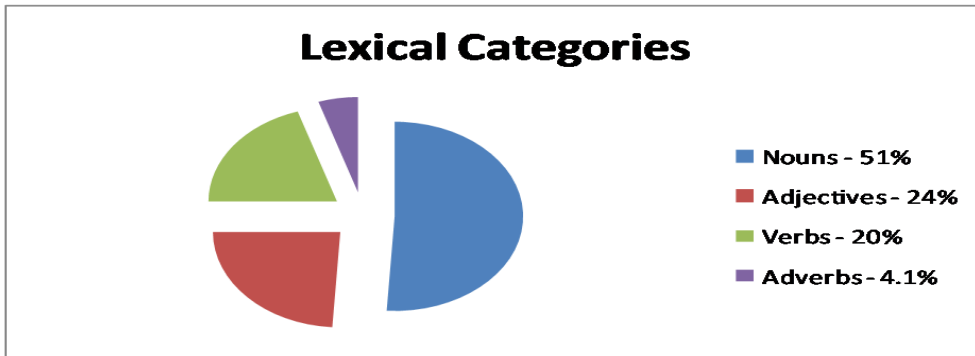

Figure 5: **Pie Chart of English Lexical Items in Pashtu in Morning Shows**

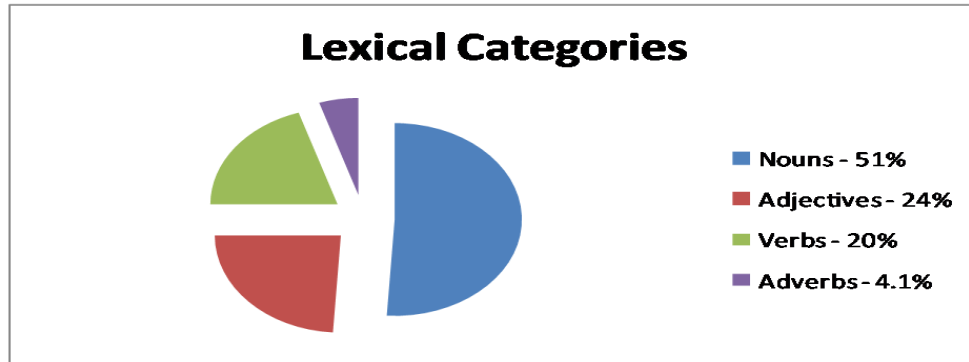The pie chart below illustrates the overall use of nouns, verbs, adjectives, and adverbs in all five programs.

Lexical Categories

- Nouns – 51%
- Adjectives – 24%
- Verbs – 20%
- Adverbs – 4.1%

Figure 6: **Pie Chart of Lexical Items in Pashtu in All the Selected Pashtu Programs**

4.5. Positivity or Negativity of English Lexical Influence on Pashtu

According to Ngara, (1993), the negativity or positivity of the language contact can be gauged from the fact that if penetration adds to the repertoire of words, idioms, and structure i.e. enriches the language then the influence is termed positive whereas if penetration from the dominant language deprives the local language of its distinctiveness then it can be termed as negative. Based on the data analysis, it can be said that the influence of English over Pashtu speech is both positive and negative.

Positive in the sense that it has expanded the repertoire of words and extended the horizons of Pashtu speakers in terms of thought process. Kachru (1986) asserts that code-switching is like a dramatic device called aside which is used to clarify identity or establish "communicative intimacy". The alternation between English and Pashtu by a Pashtu speaker may be to gain this communicative intimacy and render him socially acceptable. English has had its greatest impact on Pashtun areas where Western civilization has brought new ideas, new concepts, and new ways of living. This is evident in such spheres as technology, government, education, etc. The growing tendency of Pashtu speakers to equate themselves with English as a language and as culture shows their intention to display their education and superiority in a social relationship. Similarly, parents encourage their children to talk in English. Students prefer to display their English proficiency rather than sticking only to their native language i.e. Pashtu. It can also be said that the native speakers find it difficult to employ native vocabulary in contexts that are introduced or extended by the West. Van and Phillipson (1992) regards the substitution of local languages with English as an intrinsic part of 'modernization' and 'nation-building'. Similarly, social networks in Pashtu-speaking communities also demand an extension beyond the local ambits. The amount of English lexical items used in the above-reviewed programs validates the point that English is a valid, beneficial, and opportunistic language. Irrespective of the formal and informal context, it is observed in the programs that the participants ranging from actors, singers, anchors, chefs, analysts, educationists and common people (viewers) are actively code-switching, code-mixing, and tag-switching, etc.

Whereas, negative in the sense that it has deprived the majority of the educated lot especially, the young generation of the purity and beauty of the Pashtu language. Today a student can utter from his memories idioms of English in greater number than that of Pashtu. This growing tendency of penetration in the form of code-switching, code-mixing, and borrowing may result in the desertion of local or indigenous vocabulary. An example is the names of months that are borrowed from the English language and used instead of Pashtu names. This may lead to the evolution of a new language, a process which Kachru (1986) has termed as the 'Englishization of Hindi". This phenomenon can also be termed as language convergence as endorsed by Rasul (2006).

5. Conclusion

As an official language in Pakistan and medium of instruction of schools as well as the competitive exam in the country, English, apart from being a colonial language, has its importance for the people of Pakistan and Khyber Pakhtunkhwa is no exception to that. The instances of using English lexical items in Pashtu speech are testimony to the fact that English enjoys a considerable influence on Pashtu speech and indicates the social acceptability of the English-Pashtu mixture in Pashtu speech. This contact, on one hand, may add to the richness of the Pashtu language but considering the hybridization and direct replacement, where words are taken over from the English language, may result in waning the purity and individuality of the Pashtu language. Pashtu's speech, however, with all this may be rendered more flexible and easy to understand. Zschomler (2019) with reference to the Linguistic Capital (Bourdieu 1986), advocates that empowerment of an individual in the social circle and workplace is due to knowledge of the language. Knowledge of both English and Pashtu empowers the speakers and makes them exert their symbolic power on those who do not have similar credentials. In the Pashtu-speaking community, competence in the English language is a symbol of status and authority. To show own education and assert it, a Pashtu speaker constantly borrows, replaces, or uses English vocabulary in his speech. Therefore, the influence of the English language as linguistic capital on Pashtu speech has positive linguistic, social, political, educational, and professional repercussions for the Pashtu community in Khyber Pakhtunkhwa.

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Frequency and Collocational Meanings of Near-synonymous Adjectives in Secondary School Level English Textbooks in Pakistan: A Corpus-based Study

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Keywords	Abstract
- Collocations - Collocational Meaning - Frequency - Corpus - Pakistani English Textbooks	*This paper reports results of the research study that explored and analyzed frequency distribution of the three selected adjectives 'Great', 'Large' and 'Big' and their collocates as well as the collocational meanings of these adjectives in English textbooks of the four provinces that are used for teaching English at secondary school levels. The academic register of British National Corpus (BNC) and Oxford Advanced Learner's Dictionary (OALD) were used for comparison and as reference points. Corpus of Pakistani English Textbooks (COPET) was developed, consisting of eight English textbooks for grade IX and X. The study followed the framework of senses and meanings of Biber, Conrad and Reppen (1998). Antconc 3.4.4 was used to extract frequencies of the selected nodes and their collocates for analysis. The data sets were analyzed both quantitatively and qualitatively. Analysis of the results shows that the selected near-synonymous adjectives occur in higher frequency in COPET as compared to academic register of BNC. The two corpora do not correspond with regard to ranking and frequency of the top ten collocates of these adjectives. Both the corpora convey the same meanings of the selected words. However, academic register of BNC imparts additional meanings of 'Great' and 'Big' at some places. There is some correspondence between meanings conveyed by the selected adjectives in OALD, academic register of BNC, and COPET but OALD carries a greater variety and range of meanings of the selected words whereas COPET falls quite short in this capacity.*

1. Introduction

Lexical knowledge is essential for acquiring proficiency in English and the selection of appropriate vocabulary items to appear in textbooks is a prerequisite for effective vocabulary teaching (Okamoto, 2015). However, textbook writers and designers use their intuitions rather than using systematic methods while deciding the lexical items to include in their textbooks (Cangir, 2021). Collocations, being an important component of vocabulary learning; play a crucial role in second language learning. Many researchers have emphasized their role in developing and increasing competence in L2 vocabulary, communication, and proficiency (Lewis, 1997; Sadeghii, 2010; Vasiljevic, 2014). It is this aspect of vocabulary which, if taught in different contexts; can affect overall language capability of the second language (L2) learners. In order to attain fluency in language similar to the native speakers, it is essential for L2 or English as a foreign language (EFL) learners to have an understanding of the collocations; being unanalyzed chunks, and then to produce the same being important part of acquiring language (Farrokh, 2012).

Textbooks are the only resources with which EFL learners interact and their encounter with collocations depends largely on the textbook content and the coverage of collocations (Wang & Good, 2007). Research evidence suggests that little attention is paid to collocations and the variation of collocations is limited in the textbooks in EFL contexts (Alfiandita & Ardi, 2020). According to Warsi (2004), textbooks in Pakistan largely fall short of fulfilling the linguistic needs of English language learners. Although Aftab (2011) contends this view and considers the textbooks to be linguistically appropriate, she points out an important issue related to textbooks writing in Pakistan, i.e., lack of training of materials and textbook writers. Thus, English language textbooks writing and development is largely driven by intuitions and it is not informed by systematic ways or research.

As stated earlier, collocations are not given importance in textbooks. Researchers, in recent years; have started focusing much on corpus-based studies of collocations and the use of concordances in order to help L2 and EFL learners develop and improve their vocabulary and lexical knowledge. While various corpus-based studies have been carried out on collocations in different parts of the world, there is no corpus-based study till now in Pakistan on collocations as well as their frequency distribution and meanings in English textbooks of the secondary level. Thus, the present study aimed at exploring the frequency distribution of the three selected adjectives 'Great', 'Large' and 'Big' and their collocates and analyzing the meanings that these adjectives impart with respect to their collocates in different contexts in the selected secondary level Pakistani English textbooks in comparison with OALD and BNC.

1.1 Research Questions

This study had the following research questions:

i. How much frequently do the three selected adjectives 'Great', 'Large' and 'Big' occur in the corpus of Pakistani English textbooks (COPET) and how much their frequency of occurrence corresponds to that found in the academic register of British National Corpus (BNC)?

ii. What are top ten collocates of the three selected adjectives in the COPET and the academic register of BNC and how far their frequencies of co-occurrence correspond in both corpora?

iii. To what extent do the selected near-synonymous adjectives along with their collocates in the corpus of the selected textbooks correspond to the ones used in OALD and academic register of BNC with respect to their meanings?

2. Literature Review

The importance of collocations in attaining proficiency has been recognized by several researchers (Ellis, 2001; Forqura, 2006; Henriksen, 2013; Schmitt, 2010; Wray, 2002). Keeping in view the importance of collocations for L2 learners, various corpus-based studies have been carried out on collocations and their use in English for Academic Purposes (EAP) and English for Specific Purposes (ESP). Corpus-based and corpus-driven approaches get an added significance when it comes to finding collocations and patterns of multiple words in different registers. For example, Biber (2009) in his corpus-driven study explored patterns of multiple words used commonly in writing and conversation. In another study, Biber (1996) examined how corpus-based strategies could be used to analyze "association patterns" which were complex, especially the organized ways in which linguistic characteristics were employed.

L2 learners depend upon input and textbooks are one of the most important sources of input. Insufficient use of collocations in language textbooks results in lack of collocational knowledge which leads to issues such as the inability to use vocabulary items productively. Thus, both incorrect and inappropriate use of collocations may lead to misunderstandings and lack of knowledge (Henriksen, 2013, p. 49). According to Vasiljevic (2014), insufficient knowledge with respect to usage of phrases of collocations in course books can be a big impediment in the advancement of learners. Similarly, Nesselhauf and Tschichold (2002) state that students who lack collocational knowledge face difficulties in using appropriate word combinations to express their thoughts.

Keeping in view the importance of collocations in textbooks for L2 learners, their type and frequency in textbooks in ESP and EAP contexts have been researched by a number of researchers (Alipour, Reza, & Biria, 2014; Menon & Mukundan,2012; Wei, 2016). Likewise Molavi, Koosha, and Hosseini (2014) analyzed how lexical collocations were distributed in three series of English textbooks taught in Iran. Findings showed that collocations used in textbooks lacked similarity with the native speakers' language and were not very helpful in real life conversations. While comparing verb-noun in the four revised English I textbooks and four former English I textbooks for Japanese high school students, Koya (2004) found that little attention was paid to collocations in the selected books.

Wang and Good (2007) examined the repetition of verb-noun collocations in the series of English textbooks in southern Taiwan for senior high schools. In order to identify the repetitions of such collocations in the corpus of textbooks, they used a computer-based program. They found that these collocations were repeated from three to five times. In addition, 80% of the collocations occurred 1 to 5 times in the selected textbooks. Findings revealed that a very small number of repeated collocations were used in the textbooks

which led to the difficulty of language acquisition. Moreover, they suggested explicit instruction to make up for limited exposure of students to collocations in these textbooks. Alfiandita and Ardi (2020) studied the types and variations of collocations in Lembar Kerja Siswa (LKS) English books for high school students of grade X, XI, and XII. Findings of their study show that the writers of English LKS books paid little attention to the use and variation of collocations in these books. Ali, Ali, and Ghani (2020) investigated the frequency and types of collocations in intermediate level Pakistani English textbook and found that some collocations that are very rarely used by the native speakers occur with high frequency and some combinations of words in the selected textbook are not found in the BNC or COCA (Corpus of Contemporary American English). According to them, the repetition of collocations in the selected textbook is not systematic.

Synonymy in English language is a complex but important linguistic feature. Although synonymous or near-synonymous words pose unique challenge to L2 and EFL learners, research evidence suggests that collocations increase understanding of these words (Webb & Kagimoto, 2011, p. 263). Moreover, knowledge of collocations is also helpful in getting rid of the ambiguity related to synonymous words. Biber et al., (1998) are of the view that the real use of words is important for the learners to know as the simple meanings are not sufficient. Katharina and Malgorzata (2014) in their study examined six synonymously used adjectives, i.e., 'pleasant, nice, lovely, kind, gorgeous, and friendly'. In the first place, definitions of selected six adjectives were compared and their differences and similarities were also highlighted with the help of three online dictionaries. Using COCA, they analyzed the selected adjectives along with their nominal collocates through their raw frequency and MI scores. Findings suggested that the definitions of those adjectives need to be improved by inclusion of the description of near synonyms. Phoocharoensil (2010) investigated the following five synonymous words in English: plead, ask, appeal, request, and beg with reference to their stylistic, lexical, and syntactic information. Findings of the study suggested that corpora could help learners in providing additional sample sentences having those synonyms which would further help them to grasp their more subtle interpretations.

Review of the selected literature discussed in this section reveals that (1) frequency, range, and variation in the use of collocations is important in English textbooks for L2 and EFL learners to improve their lexical knowledge, (2) collocations help in understanding the meanings and use of synonymous and near-synonymous words, and (3) collocations and their use in textbooks is a widely researched area in different parts of the world but no corpus-based study on use and frequency of collocations and collocational meanings of the near-synonymous adjectives in English textbooks of secondary level is found in Pakistan. Thus, the present research endeavor fills in this research gap. It explores and analyzes frequency distribution of the three selected adjectives 'Great', 'Large', and 'Big' and their collocates as well as the collocational meanings of these adjectives in English textbooks that are used for teaching English at secondary school levels in Pakistan.

3.   Research Methodology

The study used both qualitative and quantitative methods and followed the conceptual framework of senses and meanings provided by Biber et al., (1998) for the analysis of collocational meanings and data. According to Biber et al., (1998), 'each collocate of a

word' has the tendency 'to be associated with a single sense of the word', thus the study of collocations provides us with 'a deeper understanding of the meaning and use of a word' (p.8-9).

3.1 Development of the Corpus and Compilation of the Data

Certain considerations such as selection, size, and mark-up were taken into account in the corpus development. The Corpus of Pakistani English Textbooks (COPET) consists of the eight English textbooks with a total of 53681 words (i.e., four textbooks for class or grade IX and four for grade X) that are used for teaching English at secondary level in the four provinces of Pakistan (i.e., The Punjab, Sindh, Khyber Pukhtunkhwa, and Baluchistan). As far as data selection is concerned, only the lesson units written by Pakistani writers were selected while the ones written by native writers were excluded. In order to compile the data, the selected texts were scanned and converted into searchable and editable data through Google Keep for greater accuracy (i.e., almost 90%). Thereafter, the scanned data was double checked in order to get 100% accuracy and validity. Separate files for each chapter were prepared and coded.

3.2 Procedures of Data Selection and Analysis

Three most frequent near-synonymous adjectives, i.e., 'Great', 'Large', and 'Big' were selected from COPET with the help of AntConc3.4.4. Minimum frequency of adjectives was determined to be 30 for the selected adjectives. While making the selection of the words, top 50 frequent adjectives from BNC were considered that were then tallied with the adjectives which most frequently occurred in COPET. 'Great', 'Big', 'Large' fell in 50 top frequent adjectives in BNC.

The selected adjectives along with their top ten collocates and their textual contexts were extracted from COPET, using AntConc3.4.4; and BNC, using concord function of the program. Further, high-frequency collocates of the selected adjectives were determined on the basis of co-occurrence within span position 1 on the right side and 0 on the left side. Frequency threshold of f>1 was applied. Then the meanings of selected near-synonymous adjectives were identified from OALD to see how much their meanings were different from or similar to textbooks meanings. A comparison was drawn between the collocations used in COPET and BNC (in this study BNC refers to its academic register) with reference to the meanings they conveyed in both the corpora.

4. Results and Discussion

This section deals with the analysis and discussion of results related to frequency and meanings of the selected adjectives along with their collocates as used in the COPET as well as their correspondence to the ones used in OALD and BNC. The first research question aimed at exploring the frequency of occurrence of the three selected adjectives in COPET and the correspondence of their frequency distribution to the ones in BNC.

4.1 Frequency Distribution of the Selected Adjectives in COPET and BNC

Results in the Table 1 below show that 'Great' occurs the most in COPET with normed frequency of 17.14 per ten thousand words (normed frequencies are used instead of raw frequencies in order to neutralize the effect of the different sizes of COPET and BNC).

Similarly, normed frequency of 'large' is 10.00 and normed frequency of 'Big' is 05.96. 'Big' occurs the least as its normed frequency is 05.96 per ten thousand words. On the basis of normed frequency 'Great' occurs the most in COPET followed by 'Large' and 'Big'.

Table 1

Distribution of Frequencies of the Three Selected Adjectives in COPET and in Academic Register of BNC

S.No	Adjectives	Raw Frequency in COPET	Normed Frequency in COPET	Raw Frequency in BNC	Normed Frequency in BNC
1	Great	92	17.14	11071	07.22
2	Large	54	10.00	9780	06.38
3	Big	32	05.96	884	00.58

The same pattern is observed in the academic register of BNC regarding the most frequent and the least frequent adjectives. In academic register of BNC, 'Great' occupies the first rank in terms of occurrence amongst the selected adjectives on the basis of normed frequency (07.22) per ten thousand words whereas 'Large' is at second place having normed frequency of 06.38. 'Big' is at third place with its normed frequency (00.58) per ten thousand words. Although the normed frequencies of the selected adjectives are higher in COPET than the ones in the academic register of BNC, the patterns of occurrence and rank of these adjectives correspond to each other in both corpora.

4.2   Top Ten Collocates of the Three Selected Adjectives in COPET and BNC

The second research question aimed at finding out the top ten collocates of the selected adjectives and the frequencies of co-occurrence of these collocates in both the corpora. Results in Table 2 below show some similarities and differences in both corpora. As the normed frequencies per ten thousand words of the top ten collocates of the selected adjectives in COPET indicate, the most frequently co-occurring collocates of the 'Great' are 'Role' (0.75), and 'Deal' (0.56). The remaining collocates of 'Great' have the same normed frequencies, i.e., 0.37. In academic register of BNC 'Deal' is the most co-occurring collocate of 'Great' on the basis of normed frequency (0.42) per ten thousand words, followed by 'Role', 'Difference', and 'Part' having the normed frequencies (0.01). 'Great' does not collocate with 'Discipline' in the academic register of BNC and there is not a single collocate of 'Great' which occupies the same place in both the corpora. The only correspondence between the two corpora is in terms of similar nine words as collocates of 'Great'.

Table 2

Top Ten Collocates of Great, Large, and Big and their Frequencies in COPET and BNC

Adjectives	Collocates In COPET	Raw Frequency	Normed Frequency	Collocates In BNC	Raw Frequency	Normed Frequency
Great	Role	4	0.75	Deal	648	0.42
	Deal	3	0.56	Role	20	0.01
	Stress	2	0.37	Difference	19	0.01
	Progress	2	0.37	Part	16	0.01
	Poet	2	0.37	Pleasures	7	0.005
	Part	2	0.37	Stress	5	0.003
	Love	2	0.37	Poet	5	0.003
	Discipline	2	0.37	Love	4	0.003

	Difference	2	0.37	Progress	3	0.002
	Pleasures	2	0.37	Discipline	/	/
Large	Number(s)	7	1.30	Number(s)	1093	0.71
	Quantities	4	0.75	Areas	122	0.08
	Boats	2	0.37	Quantities	91	0.06
	Gatherings	2	0.37	Audiences	15	0.009
	Audiences	2	0.37	Gatherings	2	0.001
	Cuts	2	0.37	Cuts	2	0.001
	Areas	2	0.37	Retinue	1	0.001
	Sitting room	1	0.19	Boats	/	/
	Sack	1	0.19	Sitting room	/	/
Big	Enough	3	0.56	Smiles	45	0.03
	Cities	3	0.56	Cities	27	0.02
	Source(s)	2	0.37	Enough	17	0.01
	Town	1	0.19	Stones	12	0.01
	Stones	1	0.19	Pool	6	0.003
	Smiles	1	0.19	Town	4	0.002
	Pool	1	0.19	Source(s)	1	0.001
	Cave	1	0.19	Cave	/	/
	Crops	1	0.19	Crops	/	/
	Barrages	1	0.19	Barrages	/	/

In both corpora, 'Number(s)' is the most frequent collocate of 'Large' with the normed frequencies of 1.30 and 0.71 respectively in BNC and COPET, followed by 'Quantities' (0.75), 'Boats', 'Gatherings', 'Audiences', 'Cuts', 'Areas' (0.37), and 'Sitting room', 'Sack', 'Retinue' (0.19) in COPET and 'Areas' (0.08), 'Quantities' (0.06), 'Audiences' (0.009), 'Gatherings', 'Cuts', 'Retinue' (0.001) in BNC. 'Large' does not collocate with 'Boats', 'Sitting room', and 'Sack' in BNC. Analysis of these results indicate that 'Number(s)' is only most frequently co-occurring collocate of 'Large' in both corpora, and the seven collocates of 'Large' are the same in COPET and BNC but their rank patterns differ from each other. As far as 'Big' is concerned, its most frequent collocates are 'Enough' and 'Cities' (0.56), followed by 'Sources' (0.37) and 'Town' (0.19) in COPET whereas 'Smiles' (0.03), followed by 'Cities' (0.02), 'Enough' and 'Stones' (0.01) are the most frequent collocates of 'Big' in BNC. In addition, it does not collocate with 'Cave', 'Crops', and 'Barrages' in the academic register of BNC. This indicates that there is no similarity in any pattern in both corpora except the seven collocates of 'Big'.

Analysis of the frequency distribution and ranking of collocates of three selected near-synonymous adjectives show great differences which indicates that there is no correspondence among the top ten collocates in the two corpora with respect to their rankings as well as frequencies. Moreover, analysis of raw and normed frequencies also reveals that number and variation of the collocates of the three most frequently occurring near-synonymous adjectives is very limited in the selected Pakistani English textbooks which points to a very serious limitation in the English textbook writing and development in Pakistan.

4.3 Collocational Meanings of the Selected Adjectives in COPET, BNC, and OALD

The third research question aimed at analyzing meanings conveyed by the selected near-synonymous adjectives along with their collocates in the corpus of the selected textbooks and the extent of correspondence to the ones used in OALD and academic register of BNC with respect to their meanings.

4.3.1 Meanings conveyed by 'Great'. First, 'Great' imparts the sense of being extraordinary in effectiveness when it collocates with 'role' in COPET and BNC:

> She played a **great role** in the Crimean war. (S910)
> The United Nations should itself play a **greater role**…(FYT W_ac_humanities_art)

Similarly, 'Great' conveys the same sense (i.e., extraordinary in degree) when it collocates with 'pleasure', 'stress', 'progress', 'love', 'discipline' and 'difference' in COPET and BNC but these collocations are used for diverse entities. With collocates 'pleasure/s' and 'love' 'Great' refers to abstractions (emotions) being in a state of intensity which is above average:

> …the **greatest pleasures** of life come from reading books. (B1009)
> …nothing had ever given him **greater pleasure** than forcing the Dutch to give way once more... (HY5W_ac_humanities_art)

Secondly, with collocate 'stress', in both corpora, 'Great' refers to (i) degree of pressure and (ii) sense of emphasis which is above average. Thirdly, 'Great' collocating with 'poet' conveys the meaning of showing exquisite quality/ies in COPET and BNC:

> Iqbal is generally known as a **great poet**. (S905)

Finally, 'Great' collocating with 'part' refers to a portion of someone's life or a land which is very large:

> He devoted a **great part** of his life to the study of Islam. (S905)

Analysis reveals that the collocational meanings conveyed in COPET are the same in BNC. However, additional meanings are conveyed in BNC. Firstly, 'Great part' refers to effective role which someone or something plays. Secondly, it also conveys the sense of being enormous in degree. Lastly, 'Great' collocating with 'deal' refers to big quantity of abstract entities' in both corpora:

> … gained **great deal** of experience. (S1004)

> Given that the remotely sensed data add a **great deal** of information... (CM2W_ac_humanities_arts)

Analysis of the meanings of 'Great' in COPET reveals that it conveys collocational meanings of (i) being extraordinary in degree, (ii) size which is quite large, (iii) emphasis, and (iv) exquisite quality/ies. In BNC, it imparts all the meanings conveyed in COPET besides some additional meanings. Interestingly, the sense of being enormous in degree is conveyed in COPET by 'Great pleasure', 'Great love' and 'Great role' while the same meaning is conveyed in BNC by 'Great part'. OALD gives fourteen definitions of 'Great'

only four of them are imparted in COPET. Its meanings in OALD completely match the ones in COPET.

4.3.2   Meanings   conveyed   by   'Large'. Firstly, 'Large' collocating with 'number(s)'conveys the meaning of big quantity of concrete things in COPET and BNC:

> … malaria would kill **large number** of people. (B1007)

The same sense is conveyed in both corpora when 'Large' collocates with 'audiences', 'gatherings', 'retinue' and 'quantity':

> There   were   **large   audiences**   for   the   underground   journals…
(CG0W_ac_humanities_arts)

In BNC, 'large' is used for big quantity of diverse entities (minerals, food) and for abstractions (complaints and deaths) quite contrary to COPET.

Similarly, 'Large' suggests the meaning of big physical size with respect to land when it collocates with 'area(s)', 'sitting room', 'city', and 'continent'. These collocations convey the same meanings in BNC but 'Large area' is used for abstractions as well. 'Large' also imparts the same sense of big size of physical object when it collocates with 'boats', 'cuts', and 'sack' in COPET:

> Hazrat Omar once carried on his shoulders a **large sack** of flour for a needy family. (S1005)

In BNC, 'Large does not collocate with 'sack', 'sitting room' and 'boats'.

'Large' conveys the meanings of quantity and physical size of something which is big. Throughout the COPET, 'Large' has been used for concrete entities. On the other hand, in BNC, 'Large' conveys the same senses which are imparted in COPET but in BNC it is also used for abstract and diverse entities. There is a complete agreement in its meanings in COPET and OALD but out of the three meanings given in OALD only one meaning of 'Large' is imparted in COPET.

4.3.3   Meanings conveyed by 'Big'. 'Big' conveys the sense of having huge size of animate (mosquitoes) as well as inanimate (band aids) objects; particularly, when it collocates with 'enough':

> …the band aid is **big enough** to cover the wounds. (S906)

In BNC, however; 'Big' gives two additional senses when collocating with 'enough'. Firstly, the sense of having huge size of something:

> My arms aren't **big enough** to be wings. (W_ac_polit_law_edu)

Secondly, the sense of having physical growth, maturity and strength resulting from increase in age:

> Sexually mature males are driven out of this group once they grow **big enough** to constitute a threat…   (W_ac_soc_science)

Similarly, when coupled with 'cities', 'town', 'stones', 'pool', 'cave' and 'crops'; 'Big' imparts the meaning similar to the collocation 'Big enough'—the size being quite large:

> You have a **big pool** in your garden. (B1003)

In BNC, 'Big' conveys the same sense (due to collocates-cities, town and stones) imparted in COPET. In BNC, 'Big pool' refers to a large group of workers, quite contrary to its meaning in COPET where it refers to a large area of still water.

>…there was a **bigger pool** of labour to draw from. (CAN W_ac_soc_science)

There is no evidence of occurrence of collocates 'cave' and crops' with 'Big' in BNC. Analysis shows that 'Big' imparts same meaning of huge size of something in both corpora except in 'big pool'.

In COPET, 'Big' collocating with 'smiles' imparts the sense of degree which is large in size:

>…her family came around with **big smiles** on their faces. (P907)

In BNC, this sense is conveyed but not through this collocation as it does not occur in BNC.

Secondly, when 'source' couples as a collocate of 'Big', the sense of major contributor to something is conveyed in COPET:

>…grilling and piercing sound is a **big source** of noise pollution. (P909)

In BNC, this collocational meaning is not found.

Analysis of 'Big' with respect to its meanings in COPET shows that it imparts the meanings of (i) huge physical size of animate and inanimate entities and degree which is very large, and (ii) important. Whereas, apart from conveying the meanings found in COPET, it conveys additional meanings in BNC. 'Important' being the meaning conveyed by 'Big' in COPET is not conveyed in BNC.

Analysis also shows that OALD imparts eight meanings of 'Big', out of which only two meanings are conveyed in 'COPET', i.e., (i) huge physical size of animate and inanimate entities and degree which is very large, and (ii) important. Meanings of 'Big' given in OALD are in complete correspondence with the ones found in COPET.

5. Conclusion

Detailed analysis of near-synonymous adjectives along with their collocates regarding their meanings in COPET shows that they impart diverse collocational senses. It further reveals that same meanings are conveyed in both corpora. However, BNC imparts additional meanings of 'Great' and 'Big' while 'Large' conveys same meanings but for diverse entities and abstractions. At some places, COPET used collocations which were found missing in BNC showing that Pakistani writers seem to be tilted towards an altogether different variety that may be called Paklish.

Apart from the meaning of huge physical size, no other similarity is found in their collocational meanings showing that they take their own collocates conveying different meanings. Moreover, analysis also reveals that there is correspondence between meanings conveyed by these words in OALD and COPET but OALD carries immense variety of meanings of the selected words whereas COPET falls quite short in this capacity. Furthermore, it is surprising to note that one collocation imparts a variety of meanings and one meaning is conveyed by a variety of collocations. For example, 'Great pleasure', 'Great

love', 'Great progress', 'Great discipline', and 'Great difference', convey one meaning while 'Great part' and 'Great stress' convey more than one meaning. It is important to note that the analysis of results provides evidence that seven collocates of the three selected adjectives in COPET have not been found in the academic register of BNC, which shows them to be non-native or not native-like patterns. The findings related to the limited number and range of variation of collocates of the selected near-synonymous adjectives also point to a very serious limitation in textbook writing and development in Pakistan. Systematic ways and corpus-based information are essential for improving the standard and quality of English textbook writing and development in Pakistan, thus making them linguistically and lexically appropriate for Pakistani L2 English learners.

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Postcolonial Gothic Psyche and the Haunted Mind: Transgenerational Hauntings in Nadeem Aslam's Works

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Key Words	Abstract
- Psychology, - Transgenerational, - Post-colonial, - Trauma, - Transgression, - Haunting, - Anxiety	*Psychology and Postcolonial gothic writing often collide. One obvious preoccupation both share is their responsiveness to the inner workings of the human mind; another is that both play out implications of the repressed emotions and childhood experiences by capturing the psychic secrets and psychological dysfunctions. These psychoanalytical dissonances are the defining traits of Postcolonial gothic. Using qualitative research methodology, this article unfolds the psychoanalytical layers of Aslam's (2004) narratives. The introductory part of this article unfolds the psychoanalytical layers of what Aslam's (2004) writings conceal: the repressed childhood fears, deep seated traumas, and behavioral imbalances resulting from claustrophobic atmosphere of the fictional world. The theoretical grid for the article is Abraham and Torok's (1970) psychological theories of transgenerational haunting and the effect of the uncanny produced through such psychological derangement. The article examines how Aslam's (2004) fiction conjures up the terrifying psyches and explores the characters' defensive positions and strategies against the onslaught of hostile foreign forces. The article further interlinks gothic terror with immigrants' psyches and fears to highlight the ensuing sense of displacement characters feel in the light of the theory of transgenerational haunting. The study is unique in that Aslam's work has not been previously analyzed through the critical lens of transgenerational haunting and postcolonial Gothic psyche, and so far it has remained an under researched area.*

1. Introduction

"What I see is nothing I want what it hides that is not nothing" (Rhys, 1996, p. 21).

Fields of Psychology and Postcolonial Gothic writing often share commonalities in that both play out implications of the repressed emotions and childhood experiences by capturing the psychic secrets. This article unfolds the psychoanalytical layers of what Nadeem Aslam's (2004) writings conceal; something which haunts the mind: the repressed childhood fears, deep seated traumas and behavioral imbalances resulting from claustrophobic atmosphere of Aslam's fictional world. Psychological theory of Abraham and Torok (1970) based on the concept of transgenerational haunting and the effect of the uncanny are employed as the theoretical framework of the article. Review of previous critical literature focuses on how Aslam employs the Gothic form to reflect wider anxieties in relation to nature of reality and society in his works. The study aims to interlink gothic terror with immigrants' psychic states and fears, and the haunting sense of displacement they feel in the light of theory of transgenerational haunting. The discussion further reflects how the novelist conjures up terrifying psyches: his own traumas through autobiographical references and those of his characters by employing gothic topography. In laying bare and dissecting fraught psyches, this article explores how the characters in Aslam's (2004) fiction take on defensive positions and strategies against the onslaught of hostile foreign forces. The study is unique in that Aslam's (2004) work has not been previously analyzed through the critical lens of transgenerational haunting and so far it has remained an under researched area.

Psychoanalytical dissonances characterize Postcolonial Gothic writing. Aslam's (2004) novels mirror the ruptured human psyches through a keen exploration of the archives of the human mind. The psychological reading of the text underscores the autobiographical interpretation of his works in context of his life in Pakistan. Growing up in suppressed circumstances calls for a keen perception with which Aslam (2004) analyses his life in Pakistan and abroad. Cavallaro (2002), a writer specializing in cultural theory and the visual art, establishes in his The Gothic Vision that story telling is one of the strategies to deal with troubling emotions. "Submerged psychic contents are themselves a source of apprehension insofar as their surfacing (however partial and haphazard they may be) impels us to stare at the darkest beyond- the stranger within over very selves", and "by acknowledging those psychic contents, we may at least begin to develop strategies for dealing with troubling emotions and for enabling our anxieties to feed, rather than stunt, our creative and imaginative faculties for example, through story telling" (p. 48). The writer's relationship with his family, parents, and his career choices are all reflected in his works. His own repressed wishes are hinted at as he dreamt to be a painter but was made to study science. His parents thought painters didn't earn enough to have a reasonable living. Consequently, he had to retreat to humanities. Such biographical elements can be traced in the minor characters of his novel as in his Maps for Lost Lovers (2004). Charag, Kaukab's son, wishes to be a painter, but faces resistance from his family. Kaukab, in a discussion with her son mentions that he had to abandon his chemistry degree immediately, a clear biographical reference to the writer when he had to quit his science degree due to lack of interest in science studies. Likewise, in Maps for Lost Lovers the reader finds a clear reference to Aslam's own childhood: "A painter is not a secure job when we come to this country. We lived in broken-down homes and hoped our children would not have to" (Aslam, 2004, p. 32). Such autobiographical references in his writing help him establish

his bond with his troubled past as his passion for painting is evident from the repeated references to art works and paintings. In The Wasted Vigil, Zameen's son has been named Bihzad. "That was the name Zameen had chosen for her son. Bihzad—the great fifteenth century master of Persian miniature painting" (Aslam, 2008, p. 7). This shows Aslam's own love for art and painting which, every now and then finds an outlet in his novels. Not only this, an autobiographical account of his early life in Zia's martial rule, as a result of which his family had to flee to some other country, finds an echo in his first novel Season of the Rainbirds (1993). His father Mian Muhammad Aslam was a communist poet who wrote under the pseudonym of Wamaq Saleem. He never forgets to pay homage to his father. He says, "sometimes the constraints are too much for one person to become a writer in one generation; you need two life times to do that, so I hit the ground running after my father prepared the way" (Chambers, 2011, p. 56). Great fictional Urdu poet of the same name Wamaq Khan, appears in Season of the Rainbirds. He appears again in Maps for Lost Lovers (Aslam, 2004) when Nusrat Ali Khan is shown to sing his poetry on an occasion. Again same character of a luminous poet appears in The Wasted Vigil (Aslam, 2008) when he visits Afghanistan to recite his poetry. Another biographical detail makes its way into Season of the Rainbirds (1993) where a strict Muslim fundamentalist is shown to break a child's toy for the reason that it appears to be idolatrous, and this can be linked to his own childhood where, one of his uncles broke his toy for the same reason. To Kaukab's orthodox Muslim character, he replies; "she is an amalgamation of my aunts and the mothers of my friends and girlfriends" (Chambers, 2011, p. 56).

Not only does the writer himself but his characters also feel nostalgic about their childhood wishes and their intensions to preserve the older tradition. These autobiographical details echoed in unfolding plot of each novel of Aslam enables the reader to learn the causes of traumatic experiences of the immigrant families. The characters continuously compare their lives in England with their lives in Pakistan. On the Eid day, Chanda's mother describes the colourless Eid in England " ' what is the point of Eid in this country—no relatives, no friends, no going up to the roof to see the Eid moon…no special Eid programmes on TV, no balloon sellers in the streets and no monkey-wallas…in short, no tamasha, no raunaq' " (Aslam, 2004, p. 128). In Season of the Rainbirds (Aslam, 1993), the life of many characters depends on the missing sack of letters which contains the secrets of many lives. Similarly in Maps for Lost Lovers (2004), the characters' link with their years back in their hometown is what contributes to the gothic effect of mystery and ambivalence. For instance, Kaukab's relationship with her past is not a passive recording but a constant negotiation with her memories. In a discussion with her daughter Mah-Jabin, Kaukab lets her nostalgia speak loud in following words: "If I tell you something everyday it's because I relive it every day. Every day – wishing I could rewrite the past- I relive the day I came to this country where I have known nothing but pain"(2004, p. 101). As a result of this strong connection with her past much like Aslam had with his own, her mind becomes haunted—living away from her home and living in a country where she along with many, has been treated as the 'Other'. It is through some apparently insignificant incidents that the narrator establishes this sense of being marginalized, of being the inferior 'other'. Her loss is twofold i.e. loss of her family and relatives whom she left back in Pakistan and loss in this foreign land where her own children are not in her control. Kaukab's fidgetiness on meeting a foreigner can be perceived through her gestures and body language when she applies perfume in her armpits to avoid any adverse remarks from the white who might accuse her of being dirty and slovenly. Likewise, a Muslim driver was racially abused when he demanded fare from some passenger. "Oi, Gupta, or whatever it is

you call yourself, Abdul-Patel, Mr. Illegal Immigrants-Asylum Seeker…'show us some respect. This is our country, not yours.' " (Aslam, 2004, p. 178). Kiran, A Sikh by religion, meets a similar treatment in her school days where she, developing feelings for a 'white' class fellow, approached him and the reply she got was that " "you are a darkie" (the word Paki wasn't invented until the 1970s)" (Aslam, 2004, p. 268). Such a treatment never lets the immigrants have a sense of security and this is the reason why Pakistan for them always remained their home, their "own country" (Aslam, 2004, p. 283). Later Shamas, realizing that England will never be a home for them, says; "what the ideas of honour and shame and good reputation mean to the people of India, Pakistan and Bangladesh can be summed up by a Pakistani saying: He whom a taunt or jeer doesn't kill is probably immune to even swords" (Aslam, 2004, p. 145). And to a question regarding intermingling of culture, he says:

> … migration is terrible traumatic, particularly for those people from the Indian subcontinent who are not affluent …if people assume that migration to the West brings comfortable wealth and happiness, they should speak to a taxi driver. I can protect myself from racism of certain White people, but a taxi driver can't, because they are getting into the back of his car, drunk, on a Saturday night. His idea of immigration would be totally different from mine and, as a writer, I have to keep that in mind (Chambers, 2011, p. 56).

1.1. Objectives

This paper attempts to examine Aslam's (2004) fiction from the perspective of the Gothic and describes how Abraham and Torok's (1970) psychological theories of transgenerational haunting can be employed to study the effect of the uncanny produced through such psychological derangement in Aslam's fiction.

1.2. Significance

The present study is significant in that Gothic psyche is rarely a field of exploration in South Asian fiction let alone a Pakistani writer. Aslam (2004) uses different Gothic tropes to capture the transgenerational hauntings.

2. Literature Review

The world of Aslam's novels not only captures the traumatic experiences of the immigrant families, their suppression at political level, but also explores the role of religion in sustaining the oppressive political and social orders as is evident in the novel Season of the Rainbirds (1993) where every character is oppressed by and entangled in religious extremism. The description of the town in Maps for Lost Lovers further sheds light on the sense of political isolation and religious segregation immigrants suffer from.

Dashte-e-Tanhaii—"The Wilderness of Solitude or The Desert of Loneliness"—is the name inhabitants give to their town which represents their state of mind (Aslam, 2004, p. 29). The author does not reveal the city's English name with the intention to afford liberty to inhabitants to choose a name which can convey well their state of mind. Failing to accept any foreign name of the town, the immigrants from various countries i.e. Pakistan, India, Bangladesh, and Sri Lanka mutually agree on a name reflective of their effort to form a union against the white race. Sethi (2008) interviewing Aslam says: "In Urdu poetry and as a metaphor, Dashte-Tanhaii, of course, is not just a desert or world of solitaire or

loneliness" ; it is a one word comment on their entire existence in that foreign land (p. 356). Aslam (2008) gives real names of deserts in The Wasted Vigil which convey many disturbing truths about the people's lives: "Dasht-e-Margo, Desert of Death, Sar-o-Tar, Empty Desolation. Dasht-e-Jahanum, Desert of Hell" (p. 16). The names comment on how their psyches fed on the anxieties and hard living conditions during and after war. The name of the town in England is contrasted with the names of places in Afghanistan: the former was named after their mental and social conditions, while the latter were named after the hostile weather conditions as in Dasht-e-Jahanum where temperature had gone beyond fifty degrees, and "on the dunes the spiders stitched together sand grains with their silk to make sheets to shelter under" (p. 49).

Besides exploring the psyche of the haunted mind through autobiographical references, the most obvious relationship between gothic and the mind can be observed at the level of characters' portrayal where Aslam introduces the characters through their minds and in most characters the signs of psychological derangement, obsessional or psychotic behavior are most starkly exemplified. From external signs of hauntings and psychological disturbance, the gothic anxiety has been internalized as Aslam employs the Gothic form to reflect wider anxieties in relation to nature of reality and society. Botting (1996) differentiates between external and internal gothic forms in the following lines: "External forms were sign of psychological disturbances, of increasingly uncertain subjective states dominated by fantasy and madness. The internalization of gothic forms reflected wider anxieties which, centering on the individual, concerned the nature of reality and society and its relation to individual freedom and imagination" (p. 11). It's the latter aspect, the internalization of gothic, which has been employed by Aslam in his fiction to reveal that anxieties stem from the conflict between the individual and society. In each of the three novels, the characters' psychological disturbances are not the result of the fantasy or any subjective state.

3. Research Methodology

The study's research design is qualitative in nature and it employs the method of close analysis of text to interlink gothic terror with immigrants' psychic states and fears, and the haunting sense of displacement they feel in the light of theory of transgenerational haunting. The study further reflects how the novelist conjures up terrifying psyches: his own traumas through autobiographical references and those of his characters by employing gothic topography. As the 'primary methodology' of literary texts (Jockers, 2013, p. 6), close reading method encompasses diverse activities ranging from unraveling Shakespearean puns to exposing the political unconscious of Victorian novels (Smith, 2016, p. 57). It is 'an informed, fine-grained analysis of some piece of writing, usually in connection with some broader question of interest' (Smith, 2016, p. 58). This qualitative literary study aims at exploring and producing new meaning of the indigenous text from psychological perspective.

4. Results and Discussion

The anxieties mainly stem from individuals' contact with the external world and the treatment they receive in foreign land. The Wasted Vigil (2008), a novel about Soviet invasion of Afghanistan and later events, begins with the haunting line: "Her mind was a haunted house" (p. 32), which intrigues the readers to know why the narrator has commented on a character's state of mind. Talking about Lara and her mind, the writer tells how he is at pains "to make it apparent that we are in somebody else' mind, through free indirect discourse" (Chambers, 2011, p. 57). The later events of the novel reveal that both the rationalizations and the unconscious desires turn Lara's mind into a crucible. The delusions caused by the killing of her brother, the atrocities of war, painful truths about the life of her kind host Marcus, all contribute to her plight with a piercing sense of guilt that she is a guest of the very man whose daughter was repeatedly raped by her cynical brother. Lara's brother exemplifies Cavallaro's (2002) idea of transgression and morbid desire: "The psyche often exhibits its darkest traits when its hidden drives do not find an outlet in action. In such cases, mental life folds and unfolds in its own interiority, spawning endless fantasies of transgression and morbid desire" (Cavallaro, 2002, p. 69).

The condition of those sent on war is no better than animals; after smelling death at every step, and living away from their own families, what they are left with is nothing but darkness. The narrator explains how the hidden desires find an outlet in violence when Benedikt, Lara's brother "again and again in darkness . . . found himself approaching her, ready to subdue, dizzy and almost sick with longing and desire and power" (Aslam, 2008, p. 5). Lara's futile search for her missing brother when Soviet Union "continued to tell lies or sent her from person to person to exhaust and frustrate her" (Aslam, 2008, p. 55) and the violent treatment she meets in that foreign country, all turn her mind into a 'haunted house'. The day her husband died "had become the first day of the rest of her life…she desired no real communion with anyone, entire days going by without her speaking to even one person" (Aslam, 2008, p. 31). The single concrete metaphor of the "haunted house" becomes a metaphor of confinement through which Aslam (2008) reveals a troubled psyche torn apart by conflicting emotions. Not only Lara, Marcus is also introduced as a "prophet in wreckage". " 'A daughter, a wife, a grandson.' Marcus had been saying earlier. 'You could say this place took away all I had.' ". And he further digs out that "the west was involved in the ruining of this place, in the ruining of my life. There would have been no downfall if this country had been left to itself by those others". Life has been so cruel to a man like him who "thought too lovingly of the other races and civilizations of the world…and was ruined as a result" , but who now hesitates to meet his relatives even, "his first reaction is that of a mild incredulity whenever someone approaches him. They can see me…they can see me" (p. 140).

Likewise, in Maps for Lost Lovers (2004) the relationships among Kaukab and Shamas, Kaukab and her children, Shamas and Suraya are intriguing examples of the convoluted ways psyches and the ensuing psychological complications are laid bare. Ironically, despite being the patriarch of the family Shamas fails to provide protection to his wife and children. The concept of gothic heroines striving to break their way from villains and always waiting for a rescuer to save them from clutches of an evil patriarch is also problematized. Here the gothic theme of a protective family patriarch is subverted in terms of failed marriages, un- protective husbands, and defiant sons. This leads to an uncomfortable relationship between Kaukab and Shamas as is observed by their son Ujala,

who talks cynically about his parents' relationship and lets out his anger in these words, "There couldn't have been a more dangerous union than you two…he was too busy day dreaming about the world and the time his grandchildren were to inherit…for him the important ones were the ones that hovered above his head—those yet to be born" (p. 29). Kaukab perceives that she is alone and solitary despite her home and children as the narrator in Maps for Lost Lovers comments on her state: "when the doors of Pakistan closed on her, her hands had forgotten the art of knocking; she had made friends with some women in the area but she barely knew what lay beyond the neighborhood and did not know how to deal with strangers: full of apprehensions concerning the white race and uncomfortable with people of another Sub continental religion or grouping" (Aslam, 2004, p. 115). The space she occupies makes it difficult for her to know where she belongs. Such unhomely state continues to erupt around Kaukab. Not only Kaukab and Shamas, there are many characters who continue to lie beneath the façade of a stable, independent self. Mah-Jabin, Kaukab's daughter is another such example of a disturbed psyche. Apparently, she is happily married but later on she reveals the truth of her brutal husband in a heated argument with Kaukab. She tells her mother of her pain when she had to succumb to even his unlawful demands.

Such transgressive desires in Shamas, Kaukab, Suraya and many other characters of the novel are the consequences of suppression and anxiety and in an attempt to find an outlet they end up transgressing the bonds: both social as well as religious. This binds the texts to the gothic thread, with transgressions being a defining trait of gothic novels. In traditional gothic world, usually there is a single villainous character who is the central character responsible for the repression and exploitation of the young. In a postcolonial gothic text societal oppression, disturbed psyches and emotions and desires are the source of actual exploitation. The anxieties lead to transgression, and repression in the society triggers transgressions in those characters. The transgression is of varied forms. For instance, at times religious transgression is exemplified by the commissioner in Season of the Rainbirds (1993) who has been shown to have illicit relationship with his Christian maid Elizabeth Massih. Similarly, Charag, Kaukab's son enjoys a similar relationship with Stella. Besides religious transgression, there is also relational transgression which constitutes infidelity. That can be seen in Suraya and Shamas' relationship and even Shamas' relationship with his wife Kaukab. In Maps for Lost Lovers (2004), the force of transgressive desire, when Shamas sinfully copulates with Suraya, underlines the reaction against a repressive society. In the same novel, Chanda and Jugnu transgress moral constraints and are stigmatized for doing it. They had to elope as the society put a restraint on them that they cannot marry each other. Likewise, in The Wasted Vigil (2008), Zameen, daughter of Marcus Caldwell, an Englishman who has spent most of his life in Afghanistan, elopes with her lover for the fear of being murdered.

4.1. Discussion

Cavallaro (2002) states that: "What seems to afflict the gothic psyche most intensely is an over arching sense of uncertainty as to whether the source of fear lies in the past or in the future" (p. 62). In a gothic text, the most reliable artistic device for producing uncanny effect is to leave the reader in uncertainty. In Season of the Rainbirds (Aslam, 1993) some of the characters fail to cope with the modern times. Yousaf Rao, a lawyer and a political activist, in a discussion with a cleric points out that; "I was wrong when I said that Maulana

Hafeez doesn't understand the complexity of the world. I think he does. He just embraces the lesser of two evils when it suits him and at other times absolutely refuses to compromise. It's the other maulana, Dawood, the fanatic, who doesn't realize that times have changed" (p. 141).

Another defining trait of a gothic text is to create fear in the reader. Cavallaro (2002), points out that "Fear does not affect us systematically, through the alternation of clearly demarcated moments of pain occasioned by the recognition that we are in its grip, and equally well-defined moments of pleasure resulting from the hope that we might extricate ourselves from it" (p. 81). In a traditional gothic text the effect of fear, terror and horror is created through the introduction of ghosts etc. The figure of ghost throughout the gothic genre had always been a complex figure. Very often such questions come to surface: Are ghosts real or mere hallucinations, who, out of feeling of their guilt or creation of their minds? Do characters take advantage of the situation when they claim to haven seen such visions? Such questions complicate the presence of ghost figures in any gothic text usually replete with supernatural figures. From the ghosts in The Castle of Otranto (Walpole, 1967) down to the recent gothic texts, the ghost figure remains the dominant source of fear as ghosts are usually considered to be "an emblematic incarnation of the inexplicably frightening" (Cavallaro, 2002, p. 198). And "Those creatures return to haunt the imagination, their insistent resurgence mirroring the pervasiveness of fear as an existential condition". The following passage from Jean Rhys' (1996) Wide Sargasso Sea reveals the revengeful intensions of a ghost figure in a gothic text: "If I was bound for hell, let it be hell. No more false heavens; no more damned magic. You hate me and I hate you. We'll see who hates best. But first, I will destroy your hatred. Now my hate is colder, stronger, and you'll have no hate to warm yourself." (p. 56). Similarly, in this novel it is again implied that those who have been wronged, do come back to haunt. "They are children they wouldn't hurt a fly. Unhappy children do hurt flies" (p. 102). The complexity of the ghost figure is created through the forms they assume in gothic texts of each era. As in Wuthering Heights the concept of fleshly bleeding ghost had been introduced which is unlikely of the ghost figure, as they are supposed to be airy creatures. In Turn of the Screw the narrator leaves ambiguity about whether Mr. Quint and Miss Jessel, seen by the governess, were real ghosts or mere hallucinations. Similarly, in Wide Sargasso Sea (1996) Bertha was sketched in a way that she has been treated as a ghost while she is still alive. This complexity prevents us from understanding the ghosts through one interpretative thread or mode.

Some ghosts terrify us by blurring the boundaries between life and death, but some ghosts do not evoke such terrifying feeling. The appearance of ghosts in Aslam's (2004) fiction is also laden with psychological connotation. In Aslam's (2004) fictional world, ghosts articulate both communal and personal apprehensions without horrifying the living. They are portrayed to arouse our sympathy which is an uncanny feeling in context of ghosts. Narrative ambiguity is deliberately created through the treatment of ghosts which is unconventional in that the ghosts of Jugnu and Chanda in Maps for Lost Lovers (Aslam, 2004) or those of Zameen in The Wasted Vigil (2008), do not terrify the reader. "Frequently ghosts are capable of engaging sympathetic effects insofar as their return is not motivated by their thirst for revenge, but also by their determination to right a wrong" (Cavallaro, 2002, p. 202), and "the more familiar and habitual the site of an apparition is, the more sudden and disquieting are the effects. Ghosts insert themselves into the texture of the quotidian in baffling ways: they walk through walls, climb out of portraits, peer through

mirrors" (p. 209) In Aslam (2004), the ghosts strive to make their presence felt even in their absence. In an attempt to let the future generations know that a wrongful act of violence had been done to them and that it is not easy to forget the dead who are ruthlessly killed, they keep hovering on the pages of Aslam's (2004) fiction without being venomous. Whenever they are mentioned, a feeling of sympathy surges in the reader's heart for these fragile victims of violence and oppression. As in The Wasted Vigil, whenever the ghost of Zameen is mentioned, it always arouses sympathies in the way her father Marcus feels as if he were caressing his daughter's face (Aslam, 2008).

The narrator does not limit the scope of ghost to just Jugnu and Chanda as many of the characters interpret them through their own experiences i.e. Shamas sees in ghosts his own image and Suraya's. "The two ghosts that are said to be roaming the woods near the lake – surely are he and Suraya, their baby inside her womb, his hands burning, giving out light" (Aslam, 2004, p. 187). Here Shamas relates to the story of Jugnu and Chanda. They stand for immortal lovers; many would come and relate to their story. Not only Shamas, but also the boy who represents next generation could also relate to the ghosts as a specimen of transgenerational haunting. In Maps for Lost Lovers (2004) "beginning in about a month, they-Chanda and Jugnu-would lay in the various rooms of this house on secret trysts, the windows curtained and the cloths daringly put the way they are in casinos" (p. 193). The complexity of the ghost figure is established as the ghosts stand not just for Chanda and Jugnu;, each character in the novel interprets them from their own perspective. "There is of course nothing there the boy has become unhinged. Ghosts? People said it was my brother Jugnu and his girlfriend Chanda. Jugnu's hands glowing as always. Chanda's stomach glowing brightly because of the baby she was carrying. Three ghosts, two adults and an unborn baby" (Aslam, 2004, p. 230). Another boy, seeing him and his beloved in those ghosts says: "I heard about that but it was not them its me and her stomach glows because that is where on her dead body my letter was placed; the letter I wrote to her on the day of funeral and my hand glows because of the orchids I am carrying for her" (p. 324). As the narrator in Margaret Attwood's (2001) The Blind Assassin says; "Nothing is more difficult than to understand the dead, I've found; but nothing is more dangerous than to ignore them" (p. 621). Cavallaro (2002) puts forward a similar idea, "The dead may turn out to have a more solid identity than their living counterparts" (p. 52). This holds true for the ghosts of Chanda and Jugnu as throughout the text they have a stronger presence than the living as even the lives of the living somehow remain connected to the dead. In The Wasted Vigil (2008), the narrator admits that "The mind recalls the facts, remembers that some absences are more absolute than others" (p. 6). Zameen's ghost appears with constant intervals and it is interesting that the ghost figures, through their presence, stress their absence from the thread of the living and that they were washed away from the fabric of life unjustly. The ghosts of Chanda and Jugnu resurface to re-awaken 'the dead' out of their dogmatic ideals. Whenever they have been mentioned, they never terrify like the traditional ghost figure. They have been shown as illuminating, peaceful yet powerful presence.

Their all-encompassing presence is what connects this concept with the psychological theory of transgenerational haunting. Through the immortal presence of the ghosts trauma can be handed over to the next generation without their experiencing it directly. Abraham and Torok's (1970) theory of trans-generational haunting published in the 1970s and 1980 initiates the debate on whether trauma can be handed down to posterity. This theory develops the concept that traumas are transmitted to the next generations as in ghost stories and folk tales_ the dead who suffered injustice or were not given clean burial come back to

talk or to haunt the living. As in Morrison's Beloved (2004) the concept that "people who die bad don't stay in the ground" and "Anything dead coming back to life hurts" is established through the ghost of baby Sugs which returns to haunt the living (p. 42). The essential horror emanates from its latent power to revisit and rewrite the traumatic history of slavery and the treatment meted out to slaves. It is not Kaukab's personal history as s submissive woman that triggers her strict attitude towards her children; it is the same she inherited and which will be passed on to her children as well. The phenomenon of transgenerational haunting is reflected in the argument between Kaukab and her daughter Mah-Jabin where she refers to her mother's past traumatic experiences having been transmitted to her children. She points out how the hostile environment, the place where her mother could not but feel the deepest impossibility of being ever at home, is transferred to her children. Kaukab behaved the same way towards her children the way she was treated in her past. She says: "it was not easy! It's still a torment. What hurts me is that you could have given me that freedom instead of delivering me into the same kind of life that you were delivered into" (Aslam, 2004, p. 362). Schwab (2010) explores in his work that; "In violent histories, the personal is inseparable from the collective and the political" and that; "Abraham and Torok's (1970) concept of the phantom and transgeneratioal haunting not only moves psychoanalysis beyond individual life experiences and their intrapsychic processing but also deals with the cultural legacies or the unfinished business of one or more generations of a people and their transmission to the descendants" (p. 15), and such transmission is hinted at when in Maps for Lost Lovers: "The children are going around saying that in the lakeside woods a pair of sad ghosts wanders, luminous, like figures stepped down from a cinema screen, a man and woman, his hands and her stomach growing more than the rest of the bodies" (Aslam, 2004, p. 362). Similar streaks of transgenarational haunting can be traced in the postmodern gothic text Beloved where the ghost of the baby disappears from the house but her presence remains as in the back of "124 her footprints come and go, come and go. They are so familiar. Should a child, an adult place his feet in them, they will fit" (Morrison, 2004, p. 221). The next generation can feel the presence of traumatic experience of ghosts, which will continue to make themselves heard. "There on the opposite shore of the lake, in the dense trees, is where the ghosts of the two murdered lovers are said to wander, calling out to him, aglow, giving out a light like fireflies. Pale eyes change color soon after death…her ghost belly is said to be brighter than the rest of her, an indication that it contains a luminous child, the child that died with her" (Aslam, 2004, p. 365). Touching a mirror's frame and inhaling the scent of sandalwood, Lara admits that "the wood of a living sandal tree has no fragrance…the perfume materializing only after cutting down. Like the soul vacating the body after death" (Aslam, 2008, p. 86). Likewise, Jugnu and Chanda are known in every street even after their souls part with their bodies.

The novel resists closure as near the end of the novel, in autumn season a new couple of lovers has been introduced as if the narrator establishes that no matter how much violence has been directed against the defiant souls like Jugnu and Chanda, there will always remain some love rebels in every age… ghosts to haunt and trangenerational haunting of ghosts. Schwab (2010) further explores in Haunting Legacies: Violent Histories and Transgenerational Trauma that Abraham and Torok's (1970) work on transgenerational haunting suggests that symptoms are transmitted from one generation to the next when a shameful and therefore unspeakable experience is barred from consciousness or kept secret. The trauma is communicated without ever having been spoken, and resides within the next

generation as a silent presence or phantom. And this silent presence can be felt throughout the course of Aslam's novels. A similar idea is presented in The Wasted Vigil (2008) as well where "a nameless child becomes a ghost, he had been told once, because no one without a name can get a firm enough foothold in the next world. It roams the world, making itself visible to the living in order to be addressed in some way…but humans run away from ghosts and won't address them", a nameless child without name is someone without recognition, without any status which in turn reacts and becomes a ghost, constantly haunting the living, and this interplay of absence and presence continues as " some absences are more absolute than others", and like butterflies ghosts;"visible invisible visible invisible- they seem to blink in and out of existence as they fly amid the leaves" and roam around (p. 86).

4.2. Limitations and Suggestions

The study focuses on the concept of transgenerational hauntings in terms of how anxieties run through generations. The research is limited to a close textual analysis of Aslam's works and does not take into account the fictional works of Aslam's contemporaries. Besides, it does not encompass other psychological theories that deal with anxiety or trauma. Still, a closer analysis of Aslam's novels from this psychological perspective can lead to a deeper understanding of the characters' psyche that can help the readers develop a better understanding of the workings of the human mind in the society they live in.

5. Conclusion

In sum, psychological exploration of dark facets of human psyche reveals the paradox that even the mind isn't a safe place in a foreign land. The study examined the implications of violent uncanny experiences through the psychological derangement of characters in Aslam's fiction, his use of the metaphor of mind as a haunted house and through other images of confinement. Images of confinement scattered throughout his works reveal the author's attempt to portray the psychological aspect through gothic mode. The research portrays psychological states of mind of Aslam's characters, their anxieties, traumas, and dramatizes their relationship to nature of reality and society with the keen eye of a psychologist. In the gothic tradition of haunting and ambivalence, Aslam's novels create a haunted uncanny space. The study examined a deeper understanding of these characters' psyche in the light of psychological theories of Abraham and Torok (1970). Future researchers can analyze Aslam's most recent fiction in the light of other psychoanalytic theories and trace or examine other gothic tropes in his works.

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Thinking Cross Functionally: Applying 'Systems Dynamics' to the Glorious Quran's Translation

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Keywords	Abstract
- Systems theory, - Polysystems, - The Quran, - Al- Fatihah	*Undoubtedly Quran is Untranslatable, but the fact remains that its still being translated into World's major Languages for the proliferation of sacred message to all those who cannot understand or even read Arabic language, especially the Muslim children born and raised in non Muslim secular world. Moreover, as the world knowledges grew immensely, the need for understanding the universal divine message has also increased. Hence the scholars of Islam allowed the translation of Quran with number of strict qualifications and limitations for the Translators. The present paper has tried to work out the General Systems Theory, a combination of Poly Systems and Systems Thinking Theory/Approach, broadly a 'system-theoretic' concept, where both description and prescription parallels in Translation, considering Quran's English translation as an independent Text with divine message. The paper highlights the fact that one can perfectly corroborate and understand Quran's translation through this combined approach, without taking on board any single Systems Approach or any other theory for its intelligibility. The main aim of the researcher is to proliferate the message of Quran to its greatest extent through translation as authentic text without the feeling of fear of ambiguity or distortions involved in the process of translation and making it approachable to Muslims and non Muslims equally well and those who don't know Arabic language. For this purpose Van and Lambert's model of Translation Description (1985) and General Systems Theory/ Concepts proposed by Leyla Acroglu(2017) have been applied for the practical and critical analysis of the target text to achieve the underlined objective. The application of Systems Dynamics also provides an insight and opportunity to use the English translation of Quran as Realia in EFL reading and writing classes effectively. Thus, the paper introduces a new paradigm which can be safely termed as 'Systems Dynamics' for reading and understanding Quran's Translation as an independent Text.*

1. Introduction

The era of 1970 is marked by scholarly developments and inclusions of cultural, political and economic relationships/directions in the field of Translation Studies, resulting in the emergence of 'Descriptive studies' (DTS). DTS aims to describe rather prescribe the processes and methods for purpose of practical translations to design and develop solid translation history (Toury,1995). Translation in DTS is target text oriented, where the purpose of translation inside a respective culture is considered as a significant factor governing the makeup of the product. Herman (1999) listed number of scholars who contributed to the descriptive paradigm in translation studies. Among them are Even-Zohar and Gideon Toury (Polysystem theory and empirical form) Lambert (Project on translation history), Lefevere (philosophy of translation science), and Holmes (theory and practice of translation).

The basis of DTS were laid in 1960's, developed in 1970's gained popularity in 1980's and reached its zenith in 1990's with the revision of publication 'Descriptive Translation Studies and beyond' by Toury. Later Toury and Zohar directed attention towards serious issues of content, conversation, and history in the study of language features, and this shift of attention, lead to the introduction of 'translation as culture' called as 'cultural turn', which provided a further ground for Basnett and Lefevere in 1990s, who pioneered culture oriented translation theories; study and analysis of translation in cultural, political and ideological context. (Lefevere & Basnett, 1990)

The present paper therefore aspires to find the following:

1.1. Research Questions

    i.   Can a Translated text operate, function and apprehended independently and exclusively without a recourse to original text?

    ii.   How can Systems Dynamics i.e., Poly systems and General Systems theory help guide the meaning and message of the Translated text of the Quran without the original text?

1.2. Polysystem Theory (PST) as a Dynamic Functionalist Approach.

Polysystem Theory (PTS) originated in the writings of a literary and cultural theorist, Itamar Even-Zohar, as a contrastive alternative to the existing "a historical, static and text oriented approach to literature'. Originally, Zohar designed PST to address the specific problem in Translation Theory, but soon it became a comprehensive model to explain relationships among various cultured systems as well as different subsystems of any cultural system.
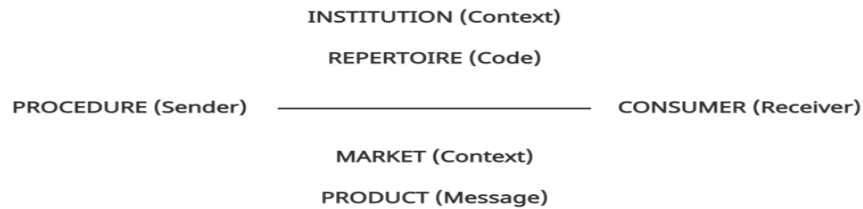
By 1990s, Even Zohar used the term Polysystem *hypothesis*, but its work subsequently acquired the systems of 'theory'. This theory is largely an extension of the principles of Russian Formalism and Czech structuralism, and particular influence of the writing of Roman Jacobson, Boris Ejxenbaum and Juris Tynganov gave rise to what Evan-Zohar has titled as *Dynamic Functionalism* or *Dynamic Structuralism*. (Codde, 2003).

Poly systems Theory is a *functionalist* approach because it takes into consideration all symbiotic phenomena as belonging to one or more systems, and analysis of these phenomena in terms of their functions and mutual relations Such functionalist considers conscious semiotic system as heterogeneous open systems. (Zohar, 1979).

Functionalism, though associated with static system thinking or structuralism, yet two separate functionalist programs, needs to be distinguished, as depicted in the figure below:
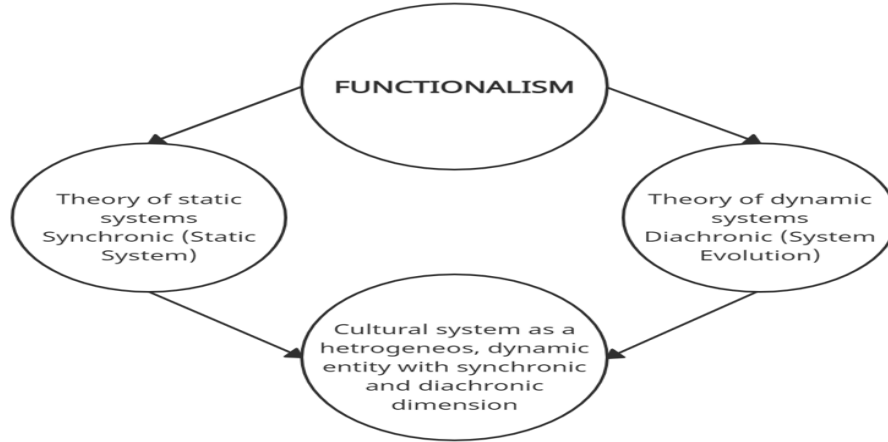
For Zohar, communication contains socio-contextual parameters of situation in which communication takes place. Even-Zohar adapts Roman Jacobson's communication scheme (1960) for the characterization of semiotic phenomena. He (1990) replaces the categories given by Jacobson (below in parentheses) with factors that influence socio-semiotic, cultural events in general.

INSTITUTION (Context)

REPERTOIRE (Code)

PROCEDURE (Sender) ———————————— CONSUMER (Receiver)

MARKET (Context)

PRODUCT (Message)

This scheme, besides introducing some key concepts of PST, shows a great deal of interest in viewing semiotic phenomena via poly systemic aspects.

'Repertoire' is the vital and central notion in Zohar's PST, which designates 'the aggregate of rules and materials which govern both the *making* and *handling*, or production or consumption of any given product' (Zohar, 1997). Repertoire contains of those cultural items used by the producer (translator) or consumer (reader) to produce, understand or decode the product (message). 'Agreement' and 'pre-knowledge' here plays vital role in understanding of repertoire. Culture here can be understood as repertoire as it is one of the factors that shape people's mind to construct the time of actors to pursue certain activities. Thus, these can be repertoire for being a reader, writer etc, which Zohar (1990) refers to as a literary repertoire. Zohar (1997) uses the term 'active repertoire' as those who produces the product and passive repertoire as the consumer, who is consumer of culture; product, which help them to build some conceptual strategies for the understanding of world around them.

The structure of repertoire can be seen functional at three distinct levels:

A- The level of *individual elements* which includes the single elements as lexemes or morphemes.

B- The level of *Syntagms* i.e, combinations of syntagms to construct a sentence.

C- The level of *models* i.e, synchronization of elements, rules and syntagms etc.

Models may differ for different literary texts. (Zohar, 1990).

These repertoire work on two levels: Zohar (1997b) names the first one as 'reportoremes' or 'cultureme', the second level is that of *models*, which are 'the combination of *elements+ rules+ syntagmatic relations* on the product. The producer (translator) can use a ready-made model or even can combine elements from different models to create a new model.

Regarding the nature of models, the repertoire can be *primary* or *secondary*. Even-Zohar considers repertoire 'primary' if they incorporate new unpredictable elements. The secondary repertoire are made up of models that result in highly predictable end products.

Even-Zohar acknowledges that the notion is purely historical; 'it does not take long any 'primary' model, once it is admitted for into centre of the canonized system, to become 'secondary', if perpetuated long enough (1990).

In that case, a process of reduction takes place and the model becomes simplified. Heterogenous models are reduced to homogeneity. In this context, Even-Zohar (1994) introduces the notion of 'Cultural planning' which takes place 'once anybody, individual or group, holding whatever position, starts to act for the promotion of certain elements for the separation of other elements.

2.3. The Polysystem's Intra and Subsystemic relations

1)   Centre versus Periphery

Stratification characterizes every cultural polysystem for Even-Zohar. In every system, he distinguishes a '*center'* and a '*periphery'*. Both these strata can be further subdivided into different subsystems or *genres*. Due to the heterogeneity of the cultural system, there are always several repertoires competing for dominance and these repertoires can move from the periphery to the center and vice versa.

2)   Canonicity

Even-Zohar views literary system as 'canonized' and 'non-canonized' cultural phenomenon. The concept of canonicity is more complex in PST than the traditional notion, because this theory deals with dynamic canonicity. (Zohar, 1990).

Certain elements in the literary system acquire 'canonized' (high) status whereas the others are looked at in binary terms or as 'non-canonized' which Even-Zohar describes as:[….]'Canonized' would mean those works and norms….that are deemed as value or that are acceptable by the groups or that are dominant in the literary institution" (which may be called static canonicity). (Whereas) 'non canonized' are referred to as those norms and products that these groups discarded as invalid (which may be called as dynamic canonicity). In this view, canonicity is the result of power relations inside a system (Zohar, 2005:b).

These kind of power relations can be described as constant state of tension between 'centre' and 'periphery'. Centre consists of the canonized elements whereas periphery constitutes the non-canonized components.

As regards Polysystems Inter-Relations with other polysystems are concerned, the idea of a 'mega-polysystem', constituting various polysystems being associated to diverse cultures seems plausible. All these concepts and convictions lead us towards infinitude, and a scientific equivalent could be drawn that runs from atoms to galaxies, from nuclear physics to astro physics. These systemic constellations are always changing, in line with the borders as well as in system. This accounts for the dynamic aspect of every polysystem. A unidirectional relationship between the social situation and the literary repertoire can no longer be postulated but only 'a mutual give and take' (Even-Zohar,1990).

Thus, the concept of duplication both in terms of function and ontological level of those contacts becomes evident …This involves (a) the entrance of new social, ideological, political models of reality into literary systems. (b) the remoulding of textual models in the literary styles and structures. (Yahalom, 1979).

The objective of PST, however does not concern itself to the study of literary poly systems of one specific selected community. Its second major aspirator is to underline the processes and practices through which certain literatures may be interpreted by another literature, resulting in the transference of properties from one polysystem to another.

Since a newly introduced literature cannot produce texts, in all types that are recognized by the producers, so then appear a space for translated text to interfere and become an important system of the literary polysystem. Through such interference a home literature sometimes gets a chance to experiment with the new kinds of genres present in another language. Similarly, in the second instance if the home literature lacks enough literature or that produced is peripheral within the literary polysystem, then translated literature jumps to fill in the gap. It happens especially in cases where a smaller nation is under the control of cultures of larger nations.

Whenever a translated writing undertakes a secondary position, it exhibits a peripheral system in polysystem. It does not have a significant impact on the centre and turns into a conservative component with ordinary structures in compliance with the target system norms.

Translations and Translated literature serve as main channel of communication through which information is widely disseminated and a translator gives a new break through the home conventions. There are times when already established models are no longer acceptable by the young lot or when a literary vacuum occurs due to the non-acceptance of indigenous stock. In such cases, foreign models easily infiltrate, and the translated literature attains central position in the targeted literary system.

(This happens to be a natural convention and a notion in the translation of sacred texts, and the special reference is the Quran here).

Translated literature attains peripheral position in situations where it makes use of secondary models. As in such cases the translation is modeled in accordance with the already existing norms, established by a literary type that is dominant in the target literature, so it does not impact the major processes to carry out the translation. Though Even-Zohar (Venuti,2000) himself seems confused about the position any translated text

occupies, yet he believes that normal position acquired by the translated work is peripheral. As no system always remains the same, so the acquired position does not imply that the work of translation will retain the subsequent position permanently.

2.4. Models of DTS

The connection of descriptive translation studies and polysystemic theory are vital and robust (Munday, 2016). Different models have been proposed for the purpose of effective description of translated works. Among them the most famous are the one extended by Gideon Toury (2012) and Lambert and Van Gorp (1999).

Toury initially worked on Polysystem theory but afterwards his focus moved towards the introduction of a methodology for the purpose of describing translated works. His significant contribution to the field of translation was his idea of NORMS in translation. Toury defined norm as the social practices shared by people living in the community, about right and wrong, adequate, and inadequate in different situations (2012).

After Toury, another influential model on translation description was proposed by Jose Lambert and HendrikVan Gorp in 1985 in which they proposed a definite guide and steps in their paper named 'On describing Translation' where they described the system processes and description of translator. They believe it difficult to sum up all the connections engaged in the process of translating a text, however they recommend a methodology that is objective in analysis and rises above shallow and superficial critiques and judgements about the translated work.

2.4.1. Lambert and Van Gorp's Model of Translation Description (1985)

The model proposed by Lambert and Gorp (1985), of translation description is mainly inspired by the works of Zohar and Toury. It was due to the impact of the initial work of Even-Zohar and Toury in PST that led to the arrangement of ICLA gathering on topics of translated situation. The group of scholars under the same group later was recognized as 'Manipulation School' and together published the collection of essays in a book, '*the Manipulation of Literature: Studies in literary translation*'. The book was later edited by Theo-Hermans.

Lambert and Van Gorp published a paper titled '*On Describing Translations'*. The paper outlines a systematic elaborate methodology, for the investigation of translated works, which considers translation as a process of communication occurring in the target system. It is understood that the focus in any methodology is its heuristic stage since it facilitates the researcher to search and underline the prominent features of translational equivalence at a specific time inside a particular artistic framework or any literary work. The researchers intent and interest in this regard may vary ranging from the selection of linguistic features to the global and holistic reasoning of inter-systemic relations.

In the paper, Lambert and Van Gorp brought together various relations and aspects, steps and processes of translation in one comprehensive scheme, which stresses the most important point that translations need to be studied as part of complex web of inter relations which are not just set of similar text but also genre concepts, textual models, appropriateness on stylistic rule governing text types. The overall scope is ambitious; the focus is translated literature with regards to 'translated norms, models, behaviour and systems'. (1985).

For most practical applications Lambert and Van Gorp suggest the following scheme.
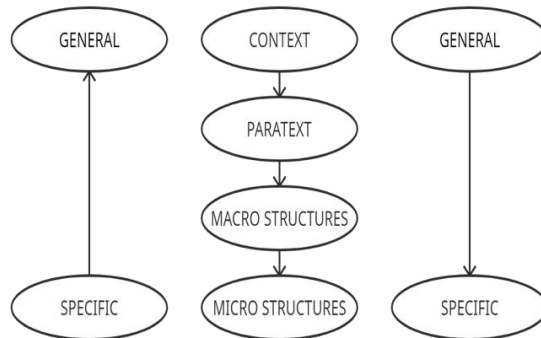
They suggest the following steps for the practical procedure.

1) Preliminary data

This stage consists of the following; title page of texts, information on the covers or blurb, the data on the title page (name of translator, genre indication; title, data, language of the original, the provenance and the context of any paratext, metatext (preface, dedication, disclaimers, introductions, footnotes, end notes etc.

This information then provide sound basis for the analysis on level 2 & 3 i.e., macro and micro levels.

2) Macro-level

The level includes investigation at macro-level which includes the features of omissions, additions or alterations e.g., different plot or ending, the divisions of the text into chapters; acts, sections, stanzas and paragraphs. The use of typographical conventions, the overall landing of plot, setting, proper names, cultural-specific elements etc.

These macro level findings enable the translator to decide and choose the most likely options to be applied at micro level translations.

3) Micro-level

This level involves the minute textual analysis, but extensive texts cannot be analyzed in all complications at this level. However, analysis at micro level focuses on grammatical patterns and literary structures, vocabulary, modality, certain stylistic features, particular language variations; register, sociolect etc.

4) Context

This level consists of the comparison of micro and macro levels theory and text, identification of norms. Relations of the text with other text (intertextual relations) and genres (inter systemic relations) are also studied.

It is at this stage that explanation is opposed to description. It is taken into consideration as all the analysis in step 1 to 3 are brought together into coherent case to account for findings and place them in a broader context.

The above steps that constitute Van and Lambert model will be applied for the practical analysis and investigation of the target text ; the translation of Quran.

2.5. General Systems Thinking Theory/Concepts (GSTT)

Systems thinking theory provides basic key insights and concepts, needed to develop a systems mindset for dealing with complex problem solving issues to simplistic thought processes required for mundane tasks.

The reason behind taking PST and system thinking concept is that systems thinking paradigm focuses on the relations towards a shared purpose. The systems perspective argues that a phenomenon can be best comprehended by taking it up globally and historically to underline its functioning instead of breaking it up into elementary parts and then reforming it.

According to system thinking perspective, systems may be nested within systems as well. Therefore, purposes may be within purposes. Systems do not have to be physical things. For example, values may be considered as elements of a system. Any sub-purpose of a system could come into conflict with over all purpose. keeping sub-purpose and overall system purpose in harmony is an essential function of a successful system.

There are several key terms to define and elaborate a systems concept/ theory, but SIX are most frequently quoted one given by Leyla Acaroglu (2017).

1) Interconnectedness: this requires shifting the way we perceive the world; from static, structure mechanical view to a dynamic, interrelated systems and relationships among the entities and segments.

2) Synthesis: it constitutes the concept and understanding the whole – parts relationship, along with the relationships that contribute to the dynamics of the whole. Essentially, synthesis is the ability to create and design interconnectedness.

3) Emergence: it is the end result and the consequence of the synergies of the parts interacting together. It constitutes self-organization and non linearity, disjunction and irregularity.

4) Feedback loops: These can be applied and understood by understanding their types and dynamics. There are TWO main types of feedback: reinforcing and balancing. *Reinforcing loops* are the continuous occurrence of one element and finally taking a dominant role among the others. *Balancing feedback loop* are the elements of balance in a system that become the source of equilibrium in a system.

5) Causality: perception of causality is acquired through understanding the feedback loops; cause-effect relationship that is the essence of life. How one thing becomes the cause resulting in a dynamic evolving system as an effect of that cause.

6) System mapping: It identifies the elements of complex system and helps develop insights to understand interconnectedness and relationships of diverse systems. Mapping is also used to develop interventions, shifts and policy decisions to bring about the drastic change in a system in a subtle but effective ways. (Acarogh, 2017).

Keeping in the view of systems perspective, and PST together, we can trace and underline the systems phenomenon synthetically onto the English translation of Quran; how the translated texts manufacture and unfold all the systems dynamics and frameworks in the translation process. The paper attempts to underline how Polysystem theory combines with systems thinking perspective in understanding the message through the translation of Quran.

From the systems perspective, one may define Islam as a system; mankind as one of its element, teaching of Quran and prophet (SAW) as its interconnection and worshipping of Allah as the purpose. Islam as a system has many subsystems.

The purpose of this article is to present a description of Quranic subsystems in English Translated Text. A systematic perspective of a system is a model. A model tries to have strong congruence   with the system itself. If models fall short of representing the real system, the system lacks inner synergy and strength regarding interconnectedness of micro and macro systems. This is true regarding any attempt to model Quranic concepts in English Translation, and hence is often considered inappropriate for understanding. The present research aims to highlight the interconnected systems present in the translated texts of the Quran which validates the authenticity of the Single independent Text of Translation for the understanding of the meaning and message.

3.   Application and Analysis of Poly Systems Theory and Systems Perspective to The English Translation of Al-Fatihah

3.1 Macro level:

The originally proposed categories have been altered to suit the need of present research; the first level i.e. preliminary data and the second level i.e macro level have been merged to be analyzed together.

The preliminary data:

The preliminary data is English translation of Quran itself by Al- Hilali and Khan (2010). Quran is divine book send by Allah to His beloved prophet (SAW). The translation adopted for this purpose is published by King Fahd complex, Madinah, KSA, based on the commentaries of Tabari (d.923Ce). Qurtubi (d 1273CE) and Ibn Kathir (d.1372) by Al-Hilali and Khan (1993). Their translation is titled as 'The Nobel Quran', is largely considered to be based on orthodox approach referred to as Ahl e Sunnat and incorporates explanatory notes. At present times it is recommended as the most authentic translation of the glorious Quran.

Macro Level:

The translated text Al Fatihah, is divided into 7 verses as an original text, following the same pattern of categorization, paragraphs and syntactic structures as that of original. It's not inter-language transfer but an inter system communication where translation follows every system of source text but channeled into wider cultural-social linguistic sphere. The Arabic language of Al-Fatihah is transcendent, which no ordinary person can write or translate. As Al-jayali 1933, cited in Al- Bindq (1980) reckons that the Quran is

Untranslatable. The simple reason of the non-transference of Arabic rhetorical properties is the aspect of IJAZ of the Quran. However, the macro analysis of the English translation of the Al Fatihah is carried out as an independent text, and the inclusion of original text is done for the facilitation of readers and reviewers:

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

(1) In the Name of Allah, the Most Gracious, the Most Merciful.

(1) اَلْحَمْدُ لِلهِ رَبِّ الْعٰلَمِيْنُۙ

(1) All praise and thanks are Allah's, the Lord of the Alamin (mankind, jinn and all that exists).

(2) الرَّحْمٰنِ الرَّحِيْمِۙ

(2) The Most Gracious, the Most Merciful.

(3) مٰلِكِ يَوْمِ الدِّيْنُؕ

(3) The Only Owner (and the only / Ruling Judge) of the Day of | Recompense (i.e. the Day of Resurrection).

(4) اِيَّاكَ نَعْبُدُ وَ اِيَّاكَ نَسْتَعِيْنُؕ

(4) You (Alone) we worship, and You (Alone) we ask for help (for each and everything).

(5) اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَۙ

(5) Guide us to the Straight Way.

(6) صِرَاطَ الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ ەۙ غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَ لَا الضَّآلِّيْنَ

(6) The Way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger (i.e those whose intentions are perverted: they know the Truth, yet do not follow it), nor of those who went astray. (i.e those who have lost the knowledge, so they wander in error, and are not guided to the truth.

3.2 Micro level

The translation of Al-Fatihah is written in a simple and lucid style with avoidance of diverse and irregular structure and patterns. Translation in English has underlined the rhetorical style of Al Fatihah which marks its significant role for the entire Quran. The English translation of Al Fatihah is characterized by abundant affirmations and troops and this rhetorical style in the surah is called as Iltifat. (Ibn 'Aashuur, n.d: 125-179) .Al-Sammarrai (1981:101-102) mentions Al-Fatihah verses are in rhyming prose. The translation at micro level has used many linguistic/stylistic devices to retain the rhetorical system '*ijaz*' of the Quran with special reference to Surah Al-Fatihah.

The micro systems operational in the translation of Al-Fatihah are summarized diagrammatically:
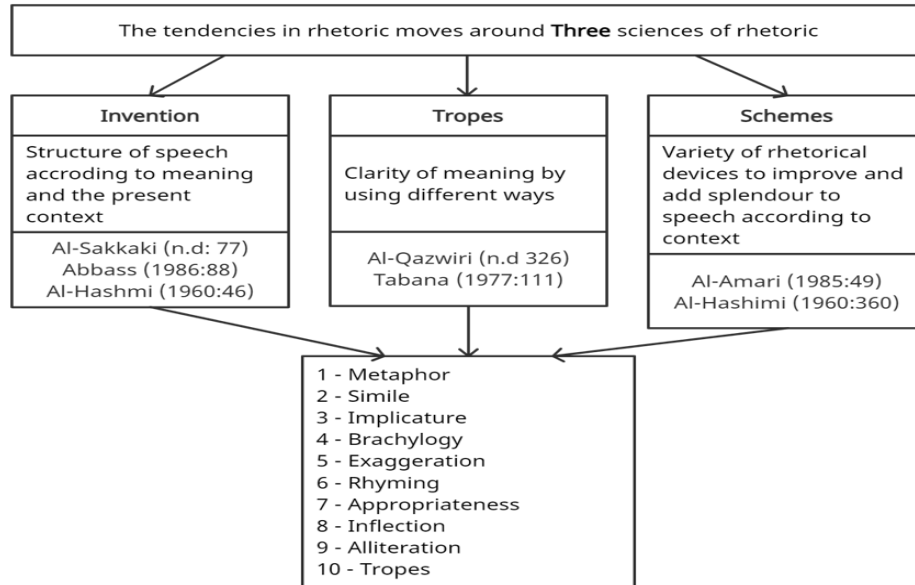
3.3 Context

Name of Fatihah, the opening, Mecca Surah revealed in Meccan era. Allah says in Quran; indeed we have bestowed upon you the seven repeated verses. It is for this reason it is considered as the mother of the book. Other names referred to Al fatihah in Quran are: As Shifa- the cure, Ar Ruheya- the remedy, As Salah – the prayer, Al-Hamad- Praise to Allah, Ummal-Quran- Mother of Quran, Ummal-Kitab-Mother of Book, Assas- the foundation

The opening of Quran with Al Fatihah, clearly reveals its significance in Quran. Al-Fatihah, was the fifth surah to be revealed in order of revelation. Many surahs were revealed gradually and in parts but Al Fatihah was one of the first surah to be revealed in its entirety.

3.4 Macro- Micro- Contextual Systems Analysis

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ (1

(1) *In the Name of Allah, the Most Gracious, the Most Merciful*

This verse is dedicated and addressed to Allah. The most gracious and the most merciful are the first attributes of Allah. It is a self-description used exclusively for Him, the merciful. The verse starts with a general to specific style, which is one of the Arabic rhetorical devices. This is called as *Foregrounding and Deferment*, employed for the sake of rhyming system of the verse and to affect listeners. Another rhetorical device used in verse is disjoining, omitting conjunction between the most gracious and the most merciful.

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ (2)

(2) *All praise and thanks are Allah's, the Lord of the Alamin (mankind, jinn and all that exists).*

All praise is the generic term, which is all-inclusive and all-encompassing for praising the Almighty for the everlasting support and strength in prosperity and adversity. Lord (Rab) is an adjective used to refer to Allah as the source of all cherishing, the planner, the creator, and the nourisher. Alamin is the plural used as a dedication and meaning that Allah is the omniscient, and the omnipotent lords of this universe. Praise is the gratitude and acknowledgement of His blessings that Allah has bestowed upon us.

الرَّحْمٰنِ الرَّحِيْمِ (3).

(3) The Most Gracious, the Most Merciful.

He is extremely merciful to His creation, whether, we express our gratitude to Him or not. It is His mercy that we are continuously endowed by His blessings. *Disjoining* is used here between this verse and the former one.

مٰلِكِ يَوْمِ الدِّيْنِ (4)

(4) The Only Owner (and the only / Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection).

 The Owner refers to Allah's attribute of sovereignty and oneness. Disjoining is used between this verse and the former one. Allah is sovereign authority of the final Day; the Day of Judgement. He is the sole, absolute decider and owners of that day and all deeds, revealed and hidden will be exposed and presented before Allah, and power of re-compensation and restitution of reward and punishment will rest with Almighty.

اِيَّاكَ نَعْبُدُ وَ اِيَّاكَ نَسْتَعِيْنُ (5)

(5) You (Alone) we worship, and You (Alone) we ask for help (for each and everything).

This is the first dua, Allah has taught us. Humans seek help from Him in every matter and worship Him to seek His pleasure. The personal pronoun You and We reveal the personal relationship of Allah and Humans. *Foregrounding and deferment* are employed here, since the object proceeds verses and for the sake of rhyming. Another rhetorical style employed here is *Iltial-ad.* And in Arabic marks the shift from the 3rd person to the second person as in this verse. The stylistic device of parenthesis is employed to maintain the harmony of the verses and to clarify the meaning.

اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ (6)

(6) Guide us to the Straight Way.

Guidance is verb in the imperative mood; a subject and an object, which is a prayer and a request of a seeker to Almighty to guide them on the straight path called as Sirat-al-

Mustaqeem) the right straight way. Disjoining is present between this verse and the former one. Metaphor is also in the verse because (Sirat) is the name of Path. Iltifat is used as rhetorical device, marking a shift from the predicative to the imperative. There are two type of guidance; Hadiya I/shad-direction; giving directions, showing the way. Hadiya; Tawfeeq, is directly from Allah and the seeker gets this blessing through his earnest and sincere prayers and submission

صِرَاطَ الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ ثم غَيْرِ الْمَغْضُوْب عَلَيْهِمْ وَ لَا الضَّآلِّيْن   (7)

 (7) *The Way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger (i.e. those whose intentions are perverted they know the truth, yet do not follow it), nor of those who went astray (i.e. those who have lost the (true) knowledge, so they wonder in error, and are not guided to the Truth.*

The rhetorical device of conjoining is employed in the verse because it is the connection between two attributes and two verses. The relative pronoun has been used along metonymy; of those who incur anger and those who go astray.

There are limitless blessings that Allah has bestowed on humanity, but the greatest and the sublimest is the blessing of Islam and knowledge of His deen, He has endowed the Muslims with. May Allah help us follow HIS path of pleasure till the last day. Ameen.
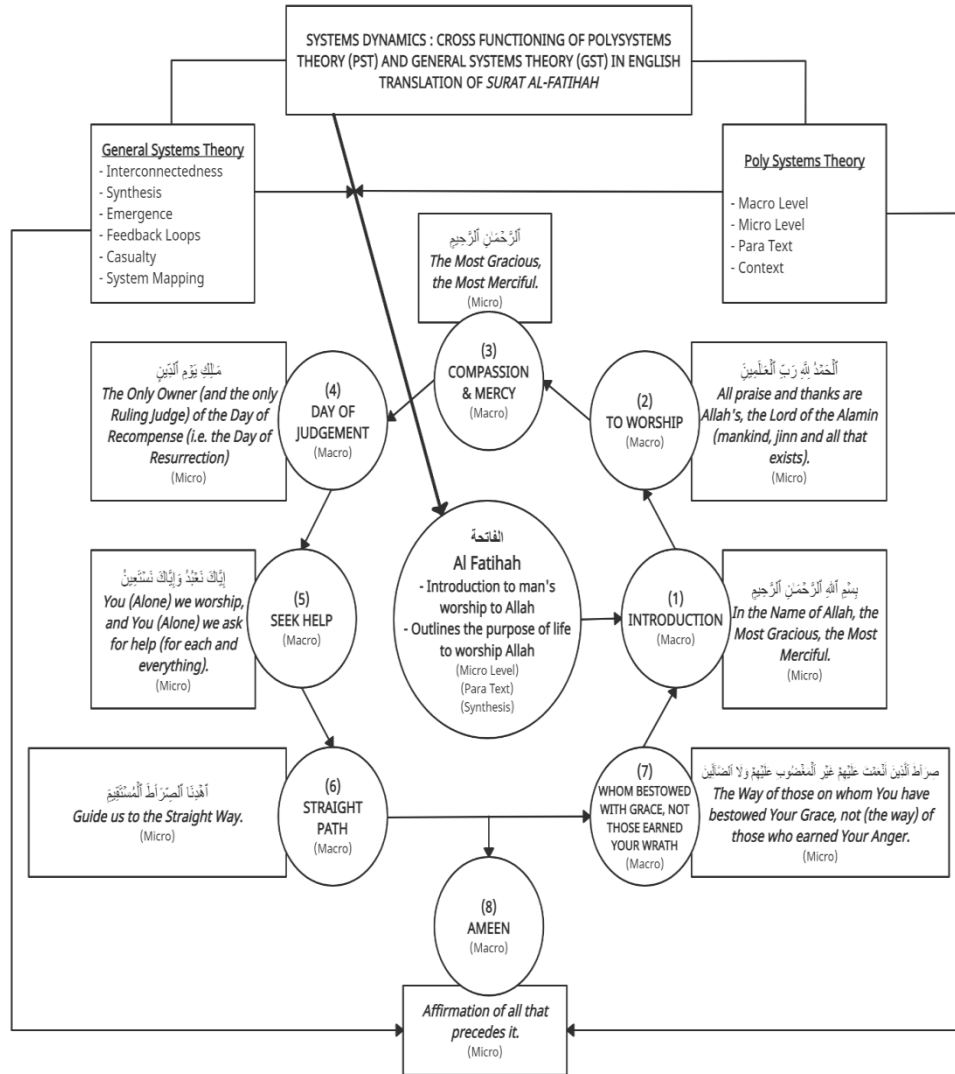
Cross-Functional Systems Analysis of Al-Fatihah

4. Findings

According to the polysystem theory, the translated text is a system within a super system or within a 'polysystem'. In other words, the translated text constitutes an independent system regardless of surrounding literary/linguistic/historical social systems. Although, the original version of Polysystem theory was concerned only with the target translated text, however the extended /revised version does consider the network of relationships, the convergences and divergence between the original text and the translated text. The present research has predominantly considered the original version of PST by focusing only on the Target text

yet at micro analysis level incorporated the original text for the ease and facilitation of readers as well.

Looking into theoretical aspects of Polysystems theory and Systems Thinking Perspectives and the model of Lambert and Van Gorp of DTS (1985) for application to the English Translation of Al-Fatihah, the given findings have been explored; how far PST and GST help reader and receiver grasp the meaning and message through the Translation exclusively as an independent text. Nevertheless, it is evident that the conception of PST and GST to treat the translated text especially the sacred text the glorious Quran is challenging and herculean one. However, this descriptive and systemic paradigm suggests the number of directions and workable recommendations for the future researchers:

- The translated text is NOT studied with regard to the principle of Equivalence. It is an autonomous communicative activity, that takes shape within the framework of the target system and it constitutes a body in its own stands as a part of the target system.

- According to PST, different and competing strata and system compete in translation activity, and the dominant literary genre is bound to exert its influence.

- Translation process is considered as an inter system transfer and not an inter language transfer. This socio-cultural context constitutes an integral part of translation, and this hyper-context is taken into account during the transfer.

- Translation processes are used according to the norms characterizing the socio-cultural contexts concerned, i.e. Literary as well as political ideologies and conviction prevailing in each society. The linguistic system of target language is added only at a relatively late stage.

- Briefly, applying Polysystems theory togather with general systems theory, it can be safely said that, 'we are in front of a methodological shift theory, that takes place at several levels.

Instead of studying the author, it is the question of receiver; instead of posing the problem of the original, it is a question of translation strategies; instead of talking about translated texts in general, it is a question of the translations actually produced and published. Broadly speaking, the theoretical status no longer concerns the production of a text but rather its reception. (Klimkiewiz,2008).

5. Conclusion

Polysystem theory together with General System Thinking theory has been found to play an axial role in understanding, deciphering and comprehending the translation of Quran. The English translation of Surah Al-Fatihah exhibits adequate restitution of meaning to the receiver, and provides a unified understanding required of a Surah/Text, thus avoiding any semantic rambling that could harm the original meaning conveyed.

The translator becomes attached to the terms of the original text in different way such as the micro systems discussed, and translation techniques of transliteration and calque, and number of stylistic devices already discussed.

For target translators, however this is not a source language in translation but rather a target language in translation. The English translation of Surah Al-Fatihah clearly exhibits the direct target approach in all its clarity. In this regard religious translations are indeed creations, but in discreet mode of talent and faithfulness to various ambient system; cultures, social, historical, linguistic, synchronic, diachronic.

In the light of Polysystems theory, a model was developed and applied to surah Al-Fatihah which proved that analyzing and studying the English translation of Quran through the lense of Polysystem theory in particular and General systems theory in general helps guide and understand the translation, if not in exact /accurate terms but indeed in correct version.

Thus concludingly, how can we conceptualize English translation of Quran despite its heteronomy? How to account for continuity, diversity and change in concepts and practices of translation.

Poly systems theory provides a safe reply to the catering of heteronomy and diversity in the translated text. The analysis of English translation of Surah Al-Fatihah through Polysystem theory enable us to conceptualize the world of translation as a system; adaptive, self-directive, self-reflexive and self-reliant system. (Luhmann, 1995). This implies that in translation, we account for the simultaneous autonomy and heteronomy. The temporal dimension of the system reflects the fact that communication is independent process and it generates communication under the accepted conditions. The interconnectedness in communication ensures the functioning of a system. This connectedness in a system not only creates linkage and connectivity but also adequate expectations, that encourages further translations and translation research. "These expectations constitute 'structure' of the system. This in a nutshell is the idea of a self-reproducing or 'autopoietic system: structure and process support each other". (Toury, 1995)

The Systems theory in totality, cannot alienate itself from the unresolvable relativism in Translation. This epistemological stance provides a sufficient space for paradox, hesitation and experiment. The polysystem theory, thus provides concrete orientation that knowledge is formulated and constructed, that furnished a solid rationale for the acceptance of translations as a 'systems'.

In this way, system theory can fulfill several functions in Translation Studies. It can make us rethink the way in which translation exists in society and open avenues for research on translation as a 'system'. Systemic approaches to translation can claim, stimulate and replenish both theoretical speculations and text-based research. Systems Dynamics concept can bring about the critical stimulation in Translation Studies, urging historical cognizance, cultural and theoretical reflection, and conditioning of our ways of thinking and making sense of words in the text.

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Citation of this paper

Quest for Cultural Identity: Representation and Resistance in *Shadows of the Pomegranate Tree*

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Abstract
This study explores how the historical novel Shadows of the Pomegranate Tree (1993) offers a postcolonial reading in a cultural and religious context. The study contributes to our understanding of issues such as cultural identity and the impact of imperialism on Euro-Islamic cultural and political identities. The novel revisits the story of the Muslim community as it struggles to maintain its religious and cultural identity in the face of external pressures and internal divisions among Spanish Muslims. Furthermore, sharing a common cultural Islamic heritage, Ali attempted to articulate Euro-Islamic cultural identity in the glorious period of Moorish Spain; in doing so, Ali resisted the ethnocentric interpretations of Arab-Islamic culture as an inevitable "other." To analyze and understand this primary distinction between two major civilizations in conflict and binary oppositions of the Orient versus the Occident since the Middle Ages, the inspiration has been drawn from the theoretical concepts of "otherness," and "resistance" as post-colonial subversive strategies to resist the occident as proposed by Edward Said in Orientalism (1978). Religion has played an immense role in shaping people's culture and is an essential aspect of cultural identity for Muslims in Granada. Spanish Muslims' faith paved the way for Islamic intellectual culture and scholarship growth. During the crusades, Muslims in Spain struggled to defend their Islamic cultural identities against the onslaughts of the Christian reconquest. The intersection of Western history and Islam has witnessed a deep-seated and long-term civilization conflict. Moreover, to substantiate the matter further, this perennial cultural and ethnic dichotomy between "Islam" and "West" is reviewed in terms of Representation and Resistance, which surfaces periodically in postcolonial theory and literature. The study finds that the West's Orientalist perception of Muslims being despotic and barbaric is rejected, which ultimately underscores the central ideology of the text and resists the binary oppositions of intolerant Muslim versus tolerant and civilized west, thus providing the reader with a non-Eurocentric perspective on Islamic history and culture within the narrative.

1. Introduction

In the South Asian subcontinent, the writing of English was not something new even during the period of British colonization; however, after the partition of India and Pakistan in 1947, the tradition of writing flourished and, with time, produced writers with immense potential and striking ability to address the issues and concerns of postcolonial features such as imperialism, representation, resistance, and the quest for cultural identity. Amongst the wide range of post-independence responses, Tariq Ali, an anti-imperialist voice, emerged as an outstanding British-based Pakistani historical fiction writer and novelist. Having established himself as a political activist and journalist, his primarily historical novels have also earned him a reputable position in British literary and political circles. In his most famous historical book, Shadows of Pomegranate Tree (1993), the first of his historical fiction called "Islam Quintet," Ali has dealt with Islamic Moorish history concerning the time it was set. Owing much to the past and present image and construction of the "Orient " and primarily the Muslims by the West, it has been a burning issue and a matter of genuine concern for Muslims worldwide. Significantly, the works written in the wake of the 9/11 episode covertly or overtly deal with the issue of resisting the ferocious western attacks upon the Muslims more upon Arabs.

1.1. Significance of the study

The significance of writing on this topic is to raise awareness on the issue of the representation of Islamic civilization as an Islamic cultural heritage and identity being "organic" and "thriving" as opposed to being "despotic" and "evil" as perceived by the Occident. Additionally, in recent years, the world has witnessed an unsettling politicization, polarisation, and secularisation of culture and religious identities linked to the terms like' Islam and the West'. In this context, it is significant to revisit the Islamic civilization and cultural heritage that provide its readers with a valuable corrective to the mainstream western misconceptions about Muslim culture and Islam in general.

1.2. Limitations of the Study

Considering the scope of the study, it was not possible to include all the facets of culture in the discussion, which were many. Therefore, only a few areas were selected to address the issue of cultural identity regarding representation and resistance. Religion cannot be separated from Islamic culture, so it has been discussed as a part of the discussion and analysis; this has been done to provide possible alternative realities of Third World history.

2. Literature Review

The following literature review was relevant for the present study because it helped to understand the concept of the clash of civilizations as it is witnessed between the European and Non-European, between Islam and Christendom, and between Arabic and Western culture. For example, the British-American historian Bernard Lewis advocates secure and closer Western ties with Israel than any Muslim Nation except Turkey. Bernard Lewis observes that Islam and Christendom as civilizations have been in perpetual conflict ever since the arrival of the religion of Islam in the 7th century. In his article The Roots of Muslim Rage (1990), he argues that the struggle between Islam and the West was gaining momentum. The phrase "Clash of Civilizations" was coined in that essay which received encouragement and prominence in the later works by Samuel Huntington. Edward Said

(1979) quotes Bernard Lewis frequently in the third chapter of "Orientalism" to give a complete account of his anti-Muslim and anti-Arabic cultural difference.

In one of his interviews (2006), Tariq Ali gives a rationale for writing Shadows of The Pomegranate Tree and states his reasons for writing this historical novel. He heard a famous British professor on BBC during the Gulf War in 1990 commenting that "Arabs are a people without a culture" (Howard, 2002, p.115) and was surprised at how the Muslims are framed and referred to in the Western world. Ali argues in one of his interviews that "the politicians and media have created a dominant image of Islam that is one of the bearded terrorists. Almost everywhere these days, you can read nutty right-wing novelists like Martin Amis talking about Islam as an 'evil religion.' To fight against that is an uphill struggle" (Conservations with Talat Ahmed," November 2006). After listening to him, Ali realized there was a need to resist such a Western mindset about Islam and its culture. Thus, the historical novel Shadows of the Pomegranate Tree is written in response to what Tariq Ali himself has called a "Clash between Western Christendom and Islamic civilization" (ibid) to redefine Islamic culture and identity.

3. Research Methodology
3.1. Conceptual Framework

Drawing upon two prominent cultural theorists, Antonio Gramsci's hegemony and Michael Foucault's conceptualization of the knowledge/ power relationship, Edward Said in Orientalism (1978) explores the way the European or the "Occident" has constructed the Orient the "other" who is alien, strange, and primitive as opposed to the civilized and rational the West. As a discourse, Orientalism (1978) primarily draws upon the ontological and epistemological differences between the Occident and the Orient. Said argues that the conception of post-colonialism requires the self-motivation between itself and the occident to characterize its existence and argues that:

The Orient is an integral part of European material civilization and culture. Orientalism expresses and represents that part culturally and ideologically as a mode of discourse with supporting institutions, vocabulary, scholarship, imagery, doctrines, and even colonial bureaucracies and styles. (1978, p.87)

Said argues that academically Orientalism still lives on as congress meetings are held, and erudite versions are written with the Orient as their focal point and the Orientalist as their authority. As a final point, corporate Orientalism is historically and materially more distinct than the other two implications of Orientalism. Corporate Orientalism may be defined as how Europe has ruled the Orient and how the Orient has been stated, referred to, and taught as a discipline. In other words, it can be defined as an essential part of the "Western style for dominating, restructuring, and having authority over the Orient" (Said, 1978, p.37). Said also distinguishes between "closed" and "open" views of Islam, and states that the summarized eight "closed" views are equated with Western Islam phobia: Islam constructed as a monolithic, static, and inorganic towards evolution and change, Islam is viewed as separate and "other," inferior to Europe and the West. It is seen as primitive, barbaric, and irrational. Said also argues that Islam, generally labeled by the West as violent, threatening, and aggressive, supports terrorism and is perpetually engaged in the "Clash of Civilizations," a thesis developed by Samuel Huntington (1996) is a mere political ideology and not a religion, only used for military or political or advantage.

Muslim criticism of "the West" is rejected. Antagonism towards Islam is used to justify discriminatory practices towards Muslims and the elimination of Muslims from mainstream society. Anti-Muslim hatred and enmity are seen as normal and natural. This construction of the orient is based on the general assumptions of the predominant western worldview, thus pointing to a dichotomy between the colonizer and the colonized, European versus Eastern, and Islam versus Christianity.

In Postcolonial discourse, text and textuality played a significant part in colonization. Western European texts, including their histories, anthropologies, and fiction, captured the non-European and Arabic, and Muslim subjects within the European paradigm and read their "Otherness" as either "terror" or "lack" (Said, 1998, p.188). In such a way, the European or Christian representations are taken as normative within the textual archive. In doing so, such texts and the model of Europe or Western culture did not include the accounts of different societies and people. Therefore, within the Postcolonial textual domain, resistance, and representation have taken many forms; for example, Edward Said's monumental "Orientalism" (1979) is one form of resistance; similarly, Tariq Ali, who is a staunch anti-imperialist represents and resists the dominant Eurocentric assumptions and portrayal about Arabic and Islamic culture as "lack" or "intolerant" and through historical fiction challenges the "unlocatable binaries" of self/other, Arabic /European civilization. Hence, in such a paradigm, Tariq Ali's historical novel attempts to articulate Arabic Islamic identity by subverting Eurocentric notions of Islamic culture and history.

4. Results and Discussion

The novel Shadows of the Pomegranate Tree (1992) by Tariq Ali captures the splendor, cultural plurality, and humanity of Muslim Spain. The novel also evokes the life of a Muslim aristocratic Banu Hudayl family in Spain. The setting of the story is Moorish Spain after the fall of Granada. The author explores the difficult decision the family and other Muslims must take after the Spanish Inquisition in 1492. The novel opens with the introduction of Ximenes de Cisneros, Isabella's confessor, on whose orders Islamic literature and books compiled over eight centuries are set on fire. Muslims are being persecuted. Omar, the head of the family, faces trial and tribulations during this devastating period of Reconquista by the catholic Spanish Queen Isabelle is doomed and inundated on all fronts by the intolerance of Christendom. Therefore, with this background, the paper will attempt to analyze how Ali's response is a struggle towards seeking Muslim cultural identity in terms of a collective heritage, Islam, and an account of Islamic Arabic culture with a focus on Muslims' quest for Knowledge, Euro-Islamic tolerance/ Violent Christian anti-Semitism, and Conflict of Cultures.

4.1. Title of the Novel

As a subversive strategy to resist the occidental worldview of Islamic culture, the novel's title is significant; Ali signifies the tree with broader meanings. On the surface, the title points towards a clump of pomegranate trees in the family's courtyard. However, the selection of the fruit "pomegranate" refers to Moorish Spain owing to it being brought to Europe by Arabs and thus becoming a symbol for Andalusia. The symbol of the pomegranate tree in the novel is also significant because it is through that image that the

cultural identity is expressed in the book. The pomegranate symbolizes the abundance and fertility associated with the Islamic culture, like literature and Islamic art, reflected even today in the monumental palaces in Alhambra, Spain. By subverting the western construct of Arabic Islam as "static," "barbaric," and "backward," the appropriate selection of the title by Ali is an accolade to the Euro-Islamic Muslim civilization and heritage which transformed Andalusia into a paradise and converted it into a prosperous region of culture and society.

4.2. Quest for knowledge and Islamic cultural heritage

One of the prominent themes in post-colonial works of literature is the issue of cultural identity and values. The narrator explores the issue of Islamic culture and ideology in Muslim Spain by contrastive features of Western Christendom. The prologue of the novel Shadows of the Pomegranate Tree opens in December 1499, with images of Christian Knights who are on a secret mission to destroy the Muslim heritage and culture, which enabled them to rule for centuries in Muslims Spain. The story begins as the reader witnesses the legendary "bonfire of books" in Granada under the standing orders of Archbishop Ximenes de Cisneros, reflecting upon Islamic cultural history. The novel begins with the rising tension between the Arab and the Western world, "everything in Arabic was confiscated……" and,

The bulk of these were Arab manuals of medicine and astronomy. They represented significant major advances in these and related sciences in the days of antiquity. Much of the mate had traveled from the peninsula of al-Andalus and as Sicily to the rest of Europe and paved the way for the Renaissance. (Ali, 1993, p. 10)

It is Ali's stylistic approach as he brings in the reader's focus on the main pillars of Euro-Islamic cultural stability, "its language and literature." The Middle Ages was a period of Islamic Renaissance of Mulish intellectual growth that sprang with the Abbasid caliphate when Arabic scholars and learning were termed the "House of wisdom." The burning of these manuscripts by the Christens denotes in metaphoric and literal terms their desire and intolerance towards Muslims by burning away Islamic culture in totality. Edward Said writes in "Orientalism" that the Occident has always feared and labeled the Islamic heritage as "primitive" and "despotic" however, Ali subverts this Western fallacy associated with the Islamic culture by interweaving historical truth of Islamic culture and knowledge being the strength and epitome of European learning and later advancement. Perhaps out of this latent fear, Ximenes de Cisneros desired to eliminate the "heathen," a term used for Muslims, thereby attempting to erase the force of Islamic Arab culture. In the prologue, Ali revisits the historical reality of 1499 when,

Several thousand copies of the Koran with learned commentaries and theological and philosophical reflections on its merits and demerits, all crafted in the most exquisite calligraphy, were carted away indiscriminately by the men in uniform. (p. 11)

Ali refutes and resists the Occident stereotyping of the Islamic culture as 'despotic' and articulates their quest for knowledge that the Muslims had cultivated over centuries. Thus, the first half of the novel deals with the Spanish Muslim community having been recently shaken by the brutality of the Catholic Christian church on the orders of Queen Isabelle. This primary aspect is the cultural dualism initiated with the Orientalist discourse, the

superior "self," an identity that clashes with the dichotomous relation in Orientalist history and discourse. The libraries of Granada and the scriptures that were set to fire exemplify a concrete way of eradicating Muslim culture, history, and knowledge that was a part of the 'self' being burnt.

However, the author's primary intention is to highlight the superiority of the Arab Islamic heritage and culture as opposed to the Arab stereotypes that are so prevalent in Western media and discourse.

4.3   Euro-Islamic tolerance

Religion and culture are intertwined and not alien entities. Religious beliefs affect culture, creating identities and subjective values that impact collective concepts (Esteban, 1990). Religion is a subset of culture and has always been an expression of not only spirituality, but behaviors based on collected beliefs, way of life, and a cultural system of symbols in all societies (Edara, 2017). One such religious belief in Islamic society and culture was the idea of tolerance and convivencia or coexistence (Chak, 2009). Islamic Andalusia cultivated a distinct cultural and historical identity by emphasizing the element of tolerance and multiculturalism (Hirschkind, 2016). However, the pluralism of Muslims in the western discourse has often been undermined and critiqued, which Tariq Ali resists and presents as a non-Eurocentric narrative. Therefore, resistance towards the Western construct of Muslims being "intolerant" has been explored extensively in the novel by Tariq Ali. Drawing upon Said's thesis in "Orientalism," the argument can further be developed within the context of the novel. Said in "Orientalism "draws our attention towards Bernard Lewis's influential book "The Revolt of Islam," in which Lewis has taken up a project to debunk and discredit the Arabs and, in particular, Islam (Said, 1978, p.317). He aimed to show that Islamic ideology is anti-Semitic and not just a religion. Lewis claims, "Islam is an irrational herd or mass phenomenon, ruling Muslims by passions, instincts and unreflecting hatreds" (ibid). However, at another place, he writes, "Muslims are to be watched, on account of that pure essence of theirs (according to Lewis) which happens to include long-standing hatred of Christians and Jews" (ibid, p.137). Resisting the predominant western ideology as Bernard Lewis lashes against Islam, Ali in the novel thematically represents intolerance and an anti-semanticist attitude associated with the historical character of Francisco Ximenes de Cisneros' life (1436-1517) as visible from Christian Catholic monastery. The author emphasizes one character Cisneros and highlights Christian intolerance and hatred towards Islam through him. Cisneros's character in the novel overlaps with the sovereignty of Ferdinand of Aragon and Isabella of Castile, famous as "The Catholic Monarchs." Cisneros, in 1492 became the confessor of Queen Isabelle of Spain. He is described as a priest who is "loyal to the crown and so dutiful to increasing the property and thereby the weight and supremacy of the Church". Being the counsellor of Castile, he reached Granada with the newly recognized Spanish Inquisition set up in 1478 by 'Catholic Monarchs' whose duty was to ensure the accepted belief of recent converts. Bernard Lewis, who accused Muslims of being anti-Semitic towards Jews and their lack of tolerance, has been debunked and subverted by Tariq Ali as he historically situates Cisneros, who followed the Alhambra Decree diligently called "Edict of Expulsion" (Edwards, 2011. Para.2) and on Queen's orders compelled all Jews and Muslims either to convert or to leave the Kingdom or to embrace death. Cisneros remarks,

I believe that the kindness shown by my predecessor was misunderstood by the Moors. They showed no inclination to convert to our holy faith. It was for that reason that I decided they must be taught the time was past for idolatries and heresies. (Ali, 1993, p. 128)

One is not surprised to find the tables turned, the Christian Bishop expressing his wrath towards Islam by calling the Koran an "evil book" and saying the "poisonous doctrines" were to be "consigned to the fires of hell" (Ali, 1990, p.7). On the contrary, Plurality was a predominant factor associated with the Euro-Islamic beliefs in Moorish Spain. According to Tariq Ali, Cisneros measured that "until these people are subdued and made to respect the Church, they will never be loyal to the Crown ". According to Galman, "more than merely a spiritual shift, conversion can also be a complex physical and cultural process" (2013, p.424).

The same year, in 1499, the archbishop sanctioned the destruction of all Arabic manuscripts except manuals of medicine and astronomy. The intolerant attempt was to eliminate Muslim culture from the soil of Spain. Tariq Ali underscores that this was a great bereavement for a massive intellectual life not on the indigenous level but for the entire of Europe, which drew sustenance from Euro-Islamic intellectual and cultural richness. The major contributors of Moorish scholars are the Spanish philosopher Averroes (in Arabic as Ibn- Rushd), who influenced European thought. After the episodic event of the "bonfire of books" in the novel, the Muslims began to decipher the inherent imminent danger in their lives. The head of the family thus expresses his feelings,

"The fire which burnt our books will one day destroy everything we have created in Al-Andalus, including this little village built by our forefathers". (p. 10)

This, however, was too late; this was also a fact that Granada was to be the last city with the Muslims to fall to the Christians in 1492, which was ruled by the Muslim power for nearly eight centuries. Tariq Ali explains with graphic details how the church policy violated the agreements of tolerance once the Muslims surrendered Granada. The anti-Islamic intolerance cannot be more severe than not allowing Muslims to maintain and practice their religion, language, schools, and customs. Ultimately as the author progresses with the unfolding of Christian intolerance and Islam-phobia by 1502, the catholic Monarchs openly announce Muslims surrender and submission to Catholics as an official decree in the Castilian domains.

The protagonist of the novel Zuhayr ibn Umar, the elder son of the landowners in Banu Hudayl, was driven to the first rebellion after the forceful conversion of Muslims by the Church. However, the narrator portrays him in the light that is not fanatic but rational, and neither does he force anyone to yield to his point of view- for example, his father Umar tells his people ``the choice is yours". What is important to note is that the Banu Hudayls follow the Islamic principle of consultation. Muslim characters like Zuhayr are depicted as mature and responsible compared to the irrationality and barbarity of the Christians in Spain. Zuhayr is conscious that ending Cisneros would not result in better living-condition for the Muslim population. As a second alternative, he manages to persuade the Muslim swarm in Granada to discharge Christian militia to avoid massive reprisal against the Muslim populace. Finally, Zuhayr becomes the person in charge of the three hundred young men from Granada who unite the army trained in the nearby Alpujarras hills. However, on the contrary, the Christian army hastily retorts and surrounds them. As they

are trapped, Zuhayr dares the Christian captain to a duel to the death. But the price of the victory was immense. His temporary victory resulted in the extinction of his family: to penalize Zuhayr, soldiers were sent to destroy his village and massacre all its occupants, including Zuhayr's family.

4.3. Culture and conflict in Shadows of The Pomegranate Tree

When the plurality and rich cosmopolitan culture established by the Moors of Cordoba is juxtaposed with the enforced brutal Christianity of the Catholic Church in Moorish Spain, Tariq Ali falsifies the pronouncement of Huntington and Bernard Lewis on the "clash of civilization" doctrine. As Edward Said has pointed out in "Orientalism," there are conflicts between the "Orient" and the "Occident" that began with the wars of Greece and Persia and recommenced in the form of the prolonged contestation between Christendom and Islam. This "clash of civilizations" doctrine, coined by Bernard Lewis but employed most cheerfully by Samuel Huntington, is also pervasive in the novel. For example, Tariq Ali, through the character of young Yazid shows how difficult life became for the Spanish Muslims and how some, including his uncle Miguel (convert), had chosen to join forces with the Spanish and become Christians to advance. In contrast, other citizens were being forced to give up their profession, their language, and (publicly) their faith. The following extract from the text explains the author's crux of the whole matter and the inherent cultural clash:

Miguel had dominated the evening. At first, he had sounded bitter and cynical. The success of the Catholic Church, its practical superiority, he had argued, lay in the fact that it did not even attempt to sweeten the bitter taste of its medicine. It did not bother to deceive; it was not searching for popularity; it did not disguise its shape to please its followers. It was disgustingly frank. It shook Man by the shoulders and shouted in his ear: You were born in excrement, and you will live in it, but we might forgive you for being so foul, so vile, so repulsive if you sink to your knees and pray every day for forgiveness. Your pitiful, pathetic existence must be borne with exemplary humility. Life is and will remain a torment. All you can do is save your soul, and if you do that and keep your discontent well hidden, you might be redeemed. That and that alone will make your life on earth a mite less filthy than it was on the day you were born. Only the damned seek happiness in this world. (Ali, 1998, p.124-125).

This is the central theme; the narrator subverts the usually attached vocabulary towards Muslims and Islam as cruel and "unchangeable," but the passage suggests a profound contrast in roles that were usually misunderstood as historically contingent. In the passage, even Uncle Miguel, who has converted to Christianity and poses loyalty towards the Christian monarchy, cannot help vocalizing the brutality implicated with the Christian conquest of Granada. The author focuses on the innate hatred in the West irrationally embedded in them, which is bound to result in a clash of cultures and fundamentalism. It also shows the impact hegemonic power has on society at large. Enforced acculturation by the Catholic Church was a reality in that historical moment and a sordid issue in this novel; Ali makes use of the narrative structure of telling the family history of the Banu Hudayl to explore the violent effects and reasons for the cultural clash between the Spanish Christians and the Muslim Moors in the late Middle Ages.

5. Conclusion, Implications and Recommendations

5.1 Conclusion

Viewing South Asian literature as a source of documenting and preserving the culture and history of people with their own distinct identity and voice as parallel and even sometimes against the mainstream historiography is an attractive vintage point. Similarly, Tariq Ali's view on Islamic culture from a historical perspective offers a picture of living Islamic identity and culture with strong values and glories and the binary relationship between Islamic tolerance and Christian fanaticism. In many ways, such fictional narratives by writers like Tariq Ali offer a blueprint of an Islamic culture that is organic, thriving, and vibrating as a living entity by recording many vital events and moments of its culture, history, and evolution. Therefore, this article has tried to underscore how the novel *Shadows of the Pomegranate Tree* gives its Western audience a different perspective by altering the roles of the "self" and irrational "other." This is realized by creating binary relations between the self and the other, between the colonizer and the colonized, through cultural expressions, images of history, and religious ideas. From this point of view, Tariq Ali's historical novel is a pertinent example of post-colonial literature representing, challenging, and subverting descriptions of history and culture from a non – Eurocentric perspective.

Summing up the above discussion, one can say that Ali has successfully recollected, re-appropriated, and portrayed a facet of culture and its manifestations concerning Euro-Arab Islamic culture that has for centuries claimed the spiritual and, at the same time, pluralistic way of existence when viewed in contrast with the Western mode of thought about Islam in particular. Thus, in the historical novel *Shadows of the Pomegranate Tree*, Tariq Ali represents a vivid, captivating picture of the ideological siege of the Muslims of al-Andulas after the political collapse and fall of Granada on the standing orders of the Christian Catholic Monarchs. Moreover, one notices that Tariq Ali struggles to recapture and remind his larger audience about the Islamic cultural heritage commonly shared by all Muslims worldwide. At the same time, the author strongly resists the dominant Occidental view of the Islamic worldview as "degenerate" and "intolerant" and without culture. Ali's novel is favorably read as a historical plot, a narrative in the guise of fiction. All major characters in the novel, Yazid, Hind, Uncle Miguel, and Zuhayr emerge as mere representatives of hundreds and thousands of Spanish Moors in the sixteenth century and late Middle Ages. However, Tariq Ali underscores a striking contrast between the ideological   Arab-Islamic and Christian cultural values. The Spanish Muslims are never seen as brutal, uncultured, or intolerant louts throughout the novel. Neither are they seen as a societal community seeking by force of military and law conquering people for so many centuries in Spanish conquest. One witnesses a drastic contrast between the vindictiveness of the Christian side, which massacres hundreds of innocent civilians, including minor and older adults, during the Al-Hama carnage, whereas the Muslims are represented as prone to confer with the enemy before taking up arms, not only when they are defeated but also when they are victorious. Zuhayr's father's claim: "*We have always prided ourselves on how we treat the vanquished"* seems partial but convincing. Therefore, with a dialectical approach, Tariq Ali resists the western constructs of the Arab-Islamic culture as "intolerant" or "other," thus subverting the occident's notion of Islam being the "evil" religion or the perpetuation of the false idea that "the Arabs are without a culture." On the contrary, one realizes after reading the novel that the Spanish Inquisition, which resulted from Christian revival in Moorish

Spain, was in the history of mankind one of the most repressive regimes. However, parallel to the Christian tapered-minded zealotry is the depiction of one-time magnificent Euro-Muslim culture. Thus, written and represented evocatively, Tariq Ali subverts and resists Eurocentric Occidental construction about the "otherness" of Islamic culture and religious identity.

5.1. Implications

The in-depth study and exploration of the novel in multiple ways may show how postcolonial texts represent cultural and religious identities and which may work towards countering negative stereotypes that associate Muslims and their Islamic culture with exclusively alienated people or violent people in crisis. The findings highlighted in the article may inform people about Muslims and their culture, which generally remains obscure or distorted.

Additionally, the historical novel contributes to multiple areas of scholarship, such as literature, history, and cultural studies, because of the historic nature of the novel and the underlying themes it presents. If read as a work of historical fiction, the novel contributes to the genre of historical novels, which revisits the past life through storytelling through vivid descriptions and illustrations. The readers are transported to medieval Spain and brings the conquest of Muslims by Christian monarchs to life. As a part of history, the novel contributes to the reader's understanding of the political, cultural, and social climate of Medieval Spain. It provides a nuanced and complex portrayal of Muslims' internal and external conflict. Secondly, the historical novel also contributes to cultural studies: the novel's underlying theme contributes to our understanding of issues like the cultural identity of the Andalusian Muslims and the impact of colonialism on political and cultural identities. The fictional narrative portrays the struggle of the Muslim community of that time, who were trying to maintain their religious and cultural identity in the wake of internal divisions and external pressures, thereby providing a complex and rich portrayal of the Islamic traditions and culture of that period.

5.2. Recommendations

Despite centuries of relations between Muslims and the West, historically and otherwise, the historical memories of the Islamic culture and Muslims have generally been stereotyped and quite regularly been viewed as "other" as an inferior irrational rival under the shadow of the superior "self" of the Western world that led to dehumanizing stereotypes and a habit of selective perception in which mostly undesirable interactions are remembered. At the same time, more positive liaisons are conveniently forgotten. History has been venerated in the West as a linear chronology marginalizing or even, at times, deleting the voice of the colonized. It is therefore recommended that for future research, novels that rewrite history in the form of textual response to the dominant western discourse could be considered as an option to investigate the strategies of postcolonial metafiction like the *Book of Saladin* by Tariq Ali or "The Ornament of the World" by Mariam Rosa Menocal. These works provide a cultural and historical background that explores the rich cultural heritage of Islamic Spain from Medieval times. Similarly, "The Moor's Account" by Laila lalami, is a fiction spun

around the first black explorer of America in the 16th century. He was part of a Spanish expedition sent o Florida. The book explores the complexities of cultural identity and colonialism. To sum up, books like these are a platform through which one can investigate a wide range of strategies in postcolonial literature that could draw the reader's attention to resist and transform colonial discourse and present a more fluid interpretation. Rewriting the Orientalist narrative and discourse on the Islamic world's assumed otherness, particularly the Arab world, would possibly help disrupt the assumption of a complex, finalist conflict between Islam and the west or between self and other.

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