

ISSN: 2521-5078

E-ISSN: 2709-8621

Subscription:

Individual: 500 PKR
60\$

Organizations: 800 PKR
120\$

For Submissions: erevna.journal@gmail.com
uzma.anjum@mail.au.edu.pk

Website: <http://111.68.96.103:40003/ojserevna/index.php/erevna>
www.au.edu.pk

Title Designed by: Ms. Fizza Farrukh

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ISSN: 2521-5078

Key-Title: Erevna: Journal of Linguistics and Literature

Title Proper: Erevna: Journal of Linguistics and Literature

Another Variant: EJLL

Original Alphabet of Title: Basic Roman

Subject: Linguistics and Literature

Corporate Contributor: Air University

Frequency: Biannual

Type of Resource: Periodical

Language: English

Country: Pakistan

Erevna

The Journal of Linguistics and Literature

Department of English

Faculty of Social Sciences

Air University, Islamabad

ISSN 2521-5078

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Clash of Choices: A Study of Assimilation and Identity Issues in Shamsie's *Home Fire*

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Keywords:

- Diaspora
- Identity
- Multiculturalism
- Identity
- Alienation

Abstract

The present study is an endeavor for analyzing the phenomenon of the diaspora in the light of the Pakistani diasporic community depicted in Kamila Shamsie's novel Home Fire. It analyses the difficulties faced by Pakistani immigrants regarding assimilation in the culture and society of the host country. The reactions to the prevailing situation of Islamophobia in the west are not similar amongst all the segments of the Pakistani diaspora. This leads to the analysis of different characters in the novel which further highlights the factors like backgrounds and ambitions as the determiners of the course of action that each of these characters follows. The issues of identity and assimilation remain central to this study.

1. Introduction

1.1 Background

Diaspora studies deal with the lives of immigrants who face various issues regarding their identities. The word ‘diaspora’ has been derived from Greek words *dia* (across) and *speirein* (scatter) and it means “the movement of people from any nation or group away from their own country” (OED). There are three waves of diaspora. Originally, the term referred to the Jews who immigrated to different parts of the world. The second wave of diaspora came during the colonial era when colonizers moved to other lands to expand their area of influence. Slaves were transported from Africa to America to facilitate the new plantations. The third wave of diaspora corresponds with the periods of the Industrial Revolution and globalization when people from the less developed countries moved to the developed countries to improve their lifestyles and to support their families. Pakistani diaspora belongs to this third wave. The term diaspora began to be used in literary criticism consequent to the developments in post-colonial criticism. It borrows the concepts of hybridity, mimicry, and exile from the post-colonial theory.

Some Pakistani novelists have made the Pakistani diaspora the subject of their novels. Prominent among them are Hanif Kureshi, H.M. Naqvi, Mohsin Hamid, Bapsi Sidhwa, and Nadeem Aslam. Hanif Kureshi’s two novels *The Buddha of Suburbia* and *The Black Album* are about British Asian youth. H.M. Naqvi’s first novel *Home Boy* is an account of the three young Pakistani men living in New York City and struggling to make their mark in an alien society. Mohsin Hamid’s *The Reluctant Fundamentalist* is set in the background of the 9/11 incident and presents the minatory situation faced by Pakistanis living in America at that time.

Bapsi Sidhwa’s fourth novel *An American Brat* is about Feroza Ginwalla, a descendant of the Junglewalla clan portrayed in her previous novel *The Crow Eaters* but whereas the latter is a comic romp chronicling the rags-to-riches life of Faredoon Junglewalla and his family in pre-Partition Pakistan, *An American Brat* is a coming-of-age story, a sensitive portrait of how modern America appears to a newly arrived girl and an exploration of the impact it has on her in terms of an identity issue faced in a multicultural and alien society. In one of her earlier novels, *The Bride*, Sidhwa has dealt with the issue of multiculturalism but that was in the context of Pakistani society. *An American Brat* by Bapsi Sidhwa depicts the story of a Parsee girl, Feroza, who is sent by her mother, Zareen, to the USA hoping that this might make her daughter liberal as she is always admonishing others on being ultra-modern. Subsequently, Feroza adjusts herself into American society to such an extent that Zareen becomes worried about her intention of marrying a Jewish person. The novel presents a critique on those members of the Pakistani diaspora who try to acquire a new self-fashioned identity when they face a society having altogether different social values and norms from the ones to which they succumbed during their days in Pakistan.

Nadeem Aslam won widespread praise for his fourth novel, *Maps for Lost Lovers*, which is set in the midst of an immigrant Pakistani community in a fictitious town of England, Dasht-e-Tanhai. In this novel, Aslam deals with the dilemma of that segment of Pakistani diaspora which prefers to maintain its own identity in a multicultural milieu. Aslam’s own experiences can be examined to ascertain the possibility of whether the situation shown by him is the outcome of the influence of his life events on his writing or is it something objective. *Maps for Lost Lovers* presents a picture of Pakistani diaspora in the UK who remain mired in their age-old convictions and dogmas. The story is about the various reactions which a Pakistani community, living in an imaginary town of the UK, namely

Dasht-e-Tanhai, shows towards the sudden disappearance of two lovers. They surmise the possibility of honor killing or the implementation of Islamic Law in such a situation. This novel is a commentary on that segment of Pakistani diaspora which remains baffled in a secular and liberal state like the UK due to their deep affiliations with their religion and a liberal environment provided by the state which is devoid of any role played by the religion in the public sphere.

Kamila Shamsie's seventh novel, *Home Fire*, is a story of three siblings of Pakistani origin who are settled in the UK. Shamsie based the story of this novel on Sophocles's Antigone in which a sister gives priority to religion by arranging the burial of her rebellious brother over the decree of state (King). So one can anticipate a theme of rebellion and defiance in the novel. However, Shamsie deals with it in a contemporary setting of the Pakistani diasporic community.

The story of the novel revolves around two sisters; Isma and Aneeka, whose lives are centered on their brother, Pervaiz- a member of Daesh. Their lives undergo a dilemma similar to that of Antigone i.e. the confusion of whether to follow the directives of the new Home Secretary, Karamat Lone, or to facilitate their brother's return to normal life in the UK.

The lives of the Pakistani diaspora in the US and the UK have become tough in a post-9/11 and post-27/7 world. They are eyed with suspicion whenever they have to travel. Isma's missing the flight to the US and then the way she is interrogated at the airport reflects this trend of xenophobia prevalent in the West.

Only those immigrants become free of this stress of being under suspicion all the time who manage to assimilate themselves in the host country. The character of Karamat Lone indicates how one can become a Britisher despite having a Pakistani Muslim background. Lone, despite having a Pakistani origin, acts like a hardliner and conservative Home Secretary opposing any kind of concession towards Pakistanis or the ones like Pervaiz so that he may remain acceptable to the upper echelons of British politics. This mindset shows a relatively new dimension in the studies of multiculturalism which is being increasingly affected by the lack of tolerance in the indigenous population. Pervaiz's falling prey to Daesh through his friend, Farook, is a rather exaggerated depiction of the influence of Daesh in the UK because, after 27/7, the British intelligence agencies, as well as immigration authorities, are vigilantly keeping a check to ward off any such influence.

Karamat's son, Eamonn is yet another example of assimilation but his assimilation should have been quite smooth as compared to his father's because of his Irish mother and a name that sounds British. As Isma is the eldest among her siblings, so it is she who had to take care of them after the demise of their father, about whom Farook tells Pervaiz that he was a 'martyr' in the American War on Terror. Therefore, Isma and Aneeka have to face the issue of identity which has become more complex for the families like theirs because the mainstream British media and civil society do not own any terrorists even if they are one of their own. They immediately label them as Muslims of, mostly, Pakistani origin. The title of the novel is from one of the WWI songs. It indicates a state of emergency or crisis as the turbulent lives of Isma and Aneeka are undergoing.

To sum it up, Shamsie's account of the sufferings of two sisters arouses pathos but her depicting all the things associated with Pakistan is, somehow, her own earnest desire to be accepted as a Britisher like Karamat Lone. Moreover, such a depiction of xenophobia is an intrinsic part of neo-orientalist writings.

1.2 Statement of the Problem

The present study of Shamsie's novel, *Home Fire*, aims to explore the various issues faced by the Pakistani diasporic community in countries like the UK. These issues range from finding it difficult to adjust to the culture of the host country to the loss of identity and failure in the acquisition of the new identity in a complex scenario of Islamophobia prevalent in the western world.

1.3 Research Objectives

Following are the main objectives of this study:

- i. To find out the impact of living in a multicultural milieu upon the identity of ones from another country
- ii. To find out the significance of assimilation for the Pakistani diasporic community

1.4 Research Questions

Following are the research questions determined by the researchers finding answers to which is the crux of this study:

- i. How the characters of the two sisters display the issues of identity crisis in a multicultural setting?
- ii. Why assimilation or an inability to assimilate in the host country becomes a cardinal issue for the immigrant characters?

1.5 Significance of the Study

The present study is significant for the people in the society because it provides an insight into the multiple issues faced by the Pakistani diasporic community in countries like the USA and the UK. Immigration to these countries attracts a large number of Pakistanis who are willing to do anything to achieve that goal of their life. However, their immigration, mostly, leads to a more complicated life in the host countries where they find it extremely difficult to adjust themselves to the values and norms which are completely different to the ones to which they adhered to in Pakistan.

1.6 Literature Review

The term 'diaspora' is used by post-colonial critics to refer to those immigrants who migrate and settle in the developed countries. Originally, it was used to refer to the Jews who got dislocated from their land of origin. Subsequently, many other categories of dislocated people were added to the ambit of this term. Colonizers and the slaves, transported to the colonies in America and Australia, were also a kind of diaspora. In a later period, professionals from various erstwhile colonies started settling in the Occident. So, the term diaspora is not restricted to the experience of Jews rather it covers millions of people who live outside their native lands. Diaspora literature has a global reach rather than

being limited to the national or ethnic level. It is transnational in nature because diasporas add cultural diversity to areas of their residence.

Cohen (2006) speculates that there are shared diasporic sensibilities and common thematic concerns that invoke similar responses from the writers (p. 64). Consequently, some of the issues dealt with in diaspora literature are common such as issues of identity, problems of history, confrontation with racism, intergenerational conflicts, and difficulties in building new supportive communities. However, each marginalized group has got its indigenous experience which needs representation and critical reception.

Displacement of individuals leads to their getting mired in the identity crisis. The individuals facing such a crisis resort either to display the incongruity or consistency between the phases of their life spent in the host and home countries. According to Cohen (2006), “Self-fashioning is achieved concerning something perceived as alien, strange, or hostile. This threatening ‘other’ must be discovered or invented to be attacked or destroyed” (p. 9).

The immigration of the indigenous people of the Indian sub-continent to Europe and America came about in three phases under the empire. The first of these was in connection with indentured labor. Judith M. Brown, in her book *Global South Asians* (2006), states that indentured labor was the recruitment of laborers under a contract for laborers for a specified period of time developed from the 1830s in response to the abolition of the slave trade and slavery in the British and other European empires. The next phase of immigration under the Empire is contract labor (the 1850s-1930s). In this phase, the Indians moved to East Asian and East African colonies to avail themselves of the opportunities for work under contract for a specific period, under conditions which were freer and less arduous than those suffered by the indentured. The last phase of Indians’ immigration to the foreign countries, during Raj days, coincides with the growing economic opportunities and the improvements in the means of transport during the second quarter of the 20th century. They traveled widely overseas for varieties of trade and commerce, sometimes to places where there was a long-standing Indian commercial presence, as in East Africa, and sometimes to places where Indian communities were being built for the first time. Many took up permanent residence overseas or at least stayed for many decades, creating the core of a settled diaspora. “They were often known as ‘Passenger Indians’ who paid their way, in contrast to those who arrived under the indenture or some other form of labor contract” (Brown, 2006, p. 36).

Migrations from India and Pakistan continued after the end of British imperial rule in 1947. According to Brown (2006), South Asian immigrants mostly moved to the UK, the USA, and the Middle East countries to find better opportunities for jobs. There was an acute shortage of manpower in these regions. Britain was reconstructing its economy at home after the devastations of the Second World War and offered considerable opportunities for employment for the skilled as well as the unskilled. South Asians were a part of the larger movement of people from the New Commonwealth. People from India and Pakistan had a free right to access Britain during the early years of independence. The flows from South Asia were only slowed when from the early 1960s successive governments of Britain enacted legislation restricting New Commonwealth immigration, out of concerns about social tensions where there were large and distinctive ‘colored communities’, the pressure placed by immigration on housing in certain areas, and to ward off a massive influx of South Asians from East Africa.

Brown (2006) also gives an account of how the South Asians began making the USA their destination for attaining a comfortable lifestyle:

The USA became the Mecca for the aspiring immigrants from many places in the less- developed world, when it, too, revised its immigration laws in 1965, abandoning the National Origins System set up in 1924. Under the new dispensation, there were quotas for the eastern And western hemispheres with 50000 more available to the eastern hemisphere. (p. 55)

These conditions were further relaxed in the coming years and allowed the immigrants to use their Green cards to bring their relatives to the USA as well. This led to the rise in the Asian-American population from 8,78,000 in 1960 to well over 7 million in 1990. These immigrants live side by side with people from other regions of the world having different faiths and cultures. If the new millennium has laid bare some of the deepest tensions felt by some South Asians in their new homelands, it has also seen a wide range of cultural interactions that have influenced not only the migrants and subsequent generations of South Asians in the diaspora but also the societies where they have settled.

The researchers have managed to find some research papers on topics similar to this one. The first one is titled “Speaking in Tongues: Conceptualising Femininities in Sidhwa’s *An American Brat*” by Ms. Sana Imtiaz and Prof. Dr. Saiqa Imtiaz of Bahauddin Zakariya University, Multan. It analyses the feminist aspect of the selected novel from a diasporic angle i.e. the diasporic identities of the female characters in this novel. The second research paper is by Jutta Weingarten of Justus Liebig University, Germany, and is titled “Traditional Claustrophobia-Intersections of Gender and Religious Identities in Nadeem Aslam’s *Maps for Lost Lovers*”. As the researcher of this paper was not familiar with the different aspects of Pakistani society, so she errs in analyzing the religious ties binding the people of Pakistan which she fails to take into account. Another research paper is by Mr. Sijal Sarfarz of International Islamic University, Islamabad, and is titled “Representation of Islam: A Post-Colonial Reading of Nadeem Aslam’s *Maps for Lost Lovers*”. This one strives to refute the image of Islam as depicted in the novel using Edward Said’s model of Orientalism. It is to be noted that the two novels selected by the researchers of this study have never been compared to analyze the diverse nature of the Pakistani diaspora.

“Rise of Global Terror and (Re) formulations of Muslim Identity Since September 11”, a research paper by Dr. Muhammad Safeer Awan of NUML, Islamabad, presents the changing scenario for Pakistan diaspora in the west through analysis of the works of Ghose and Hamid. He has dealt with the issues of memory, exile, cultural clash, and identity. Dr. Awan’s research covers the transformation in the image of the Pakistani diaspora in the west as well as the different stages in the behavioral approach of the Pakistani diaspora while living in a multicultural society.

In another paper “Unwilled Choices”: The Exilic Perspectives on Home and Location in the Works of Zulfikar Ghose and Mohsin Hamid”, Dr. Awan presents a comparative perspective of the experience of Pakistanis living in a multicultural milieu through analyzing the works and personal experiences of Ghose and Hamid.

Radek Galabazna of Silesian University in Opava, Czech Republic studies the issues of subjectivity and identity in Kureishi’s *The Buddha Of Suburbia* in his paper “Theatre of Identity: The Buddha of Suburbia”. He analyzes the categories of subjectivity and identity as power effects of the predominant discourses of ethnicity, race, class, and gender.

Amardeep Singh in his paper “Names can Wait: The Misnaming of South Asian Diaspora in Theory and Practice”, applies the term catachresis renewed by Jhumpa Lahiri to Area Studies, South Asian Studies, and Post-Colonial Studies describing how the US State Department conceived Area Studies Centre to support the US interests during Cold War. In his view, the dominance of South Asian Studies over South Asian literary studies is another instance of catachresis resembling in its impact to the one in *The Namesake*.

2 Research Methodology

2.1. Theoretical Framework

The theoretical framework for the present study comprises the views of eminent academic and critic, Avtar Brah, about identity, multiculturalism, and assimilation in the diasporic context. The researchers have employed the concepts of culture, multiculturalism, identity, self-fashioning of the new identity, and diaspora as enunciated by Avtar Brah in *Cartographies of Diaspora: Contesting Identities* (1996).

Brah (1996) sees the diasporic phenomenon as “essentially about settling down, about putting roots somewhere else” (p. 179). Therefore, diasporas have to shed away their indigenous identity to assume a new self-fashioned identity so that they complete their experience of being away from ‘home’. She, further, avers that diasporic experience has political, socio-economic, gender, and racial dimensions to it:

All diasporic journeys . . . are embarked upon, lived and re-lived through multiple modalities: for example, of gender, race, class, religion, language, and generation. As such, all diasporas are differentiated, heterogeneous, contested spaces, even as they are implicated in the construction of a common ‘we’. (pp. 180-181).

Hence, diaspora is a complex phenomenon. It is not all about moving to another country and settling there rather it entails a continuous struggle on the part of immigrants to conform to an alien culture.

Culture is such a complex term that has wide meanings within its ambit. Different philosophers, scholars, and thinkers have defined it in different ways. Brah (1996) defines culture as “the symbolic construction of the vast array of a social group’s life experiences” (p. 18). Her definition implies that the culture of a person may change when he gets an experience of living away from his native land i.e. in exile or diasporic state and thus confronting the issues of identity crisis and alienation before assuming the new identity. She also takes into consideration the power structure imbibed in South Asian culture which is in contrast to the cultures of Britain and the USA. She views multiculturalism in the USA and Britain as a corollary of different historical events. She links it to the racial and ethnic prejudices found in these two countries from which American society has moved forward but British society still retains traits of treating Asians and Africans, not as their equals.

The idea of identity is somewhat ambiguous. A social group living in the same territory may undergo a change in its identity over time while people living in different regions may share a common identity in an age of globalization. Brah’s (1996) concept of identity is that it is “simultaneously subjective and social, and is constituted in and through culture” (p. 21). It implies that one’s identity is directly related to one’s culture. Having encountered more than one culture, thus, renders one in a state of confusion viz-a-viz one’s identity.

2.2. Research Method

The research has employed thematic analysis as the research method for this study under the research paradigm of phenomenology. Thematic analysis is done by analyzing a text from the angle of various themes which are identity and assimilation in the case of the present study.

3. New Worlds, New Dilemmas: Analysis of *Home Fire*

Kamila Shamsie's *Home Fire* is a critique of the issues faced by the Pakistani diasporic community in the UK. From the very first chapter, the strands of diasporic issues of assimilation or lack of assimilation are provided as the foundation of the whole narrative. "She had expected the interrogation, but not the hours of waiting for that would precede it, nor that it would feel so humiliating to have the contents of her suitcase inspected" (Shamsie, 2017, p. 3). The manner in which Isma is treated by the immigration officers gives a great insight into the prejudices against the Pakistani communities in the western world. The ones who travel to the USA or the UK having Pakistani origin are always subjected to such kind of humiliating interrogation at airports. This gives a shock to especially those people who are always under the illusion that only the western countries respect human values and accord respect to individuals. However, this blatant display of nationalistic bias leaves them all the more perplexed when they go for immigration.

"The interrogation lasted for nearly two hours. He wanted to know her thoughts on Shias, homosexuals, the Queen, democracy, the *Great British Bake Off*, the invasion of Iraq, Israel, suicide bombers, dating websites" (Shamsie, 2017, p. 5). Here, the sham of the freedom of expression in the western world is exposed as the ones like Isma have to prove their Britishness by accepting the western narrative about matters ranging from political to social nature. She is expected to accept homosexuality as something legitimate which in contradiction with her religious beliefs. If she expresses her conformity with Islam's denunciation of homosexual practices, she would not be able to reach the USA for her studies and if she conforms to the western beliefs about homosexuality, her inner self will remain perturbed. Then the authorities need her to align herself with the western position on the Middle East conflict which does not see it from a humanist angle by ignoring the atrocities of Israeli forces towards the innocent Palestinian civilian population and by condoning the crimes against humanity committed by Israel. Here, again she has to conceal her sympathy for the helpless Palestinians. The views about dating websites have also to be acceptable to the immigration authorities notwithstanding the values and norms which Isma inherited from her lineage and Pakistaniness. So, if, on one hand, the Pakistani diaspora communities have to discard their values and traditions to adjust themselves in the host countries, then, on the other hand, they are also expected to suppress their pain for the plight of persecuted people like Palestinian Muslims.

Eamonn's meeting with Isma and his subsequent interest in becoming frank with her also reflects the difference of values inherited by two different kinds of people amongst the Pakistani diaspora. If Eamonn has inherited a thorough British identity through his father, Karamat Lone, who has assimilated himself in the British culture and society to the extent that he ultimately gets appointed as Home Secretary, and through his Irish mother; then

Isma remains tied to the eastern values which her family imparted to her. This clash of value systems is quite evident during their initial conversations.

She stood up, mug in hand, and walked over to him.

They only open up this counter when it's busy.'

'Thanks, kind of you to say. Where is—?' His vowels unashamedly posh where she had expected the more class-obscuring London accent of his father. (Shamsie, 2017, p. 16)

This is not only the indicator of the difference in the brought-ups of the two characters but also a representation of the value system of two kinds of families in the Pakistani diasporic population. There are people who like their children to accept the western lifestyle in its entirety and thus cutting off every sort of connection with the culture of the home country resulting in the acquisition of a new identity— which is only an artificial one without any roots; and there are people who like their children to keep intact with the values and norms of Pakistani society even while living in the countries like the US and the UK to keep their original identity intact. Isma's bewilderment at Eamonn's having an elitist accent in contrast to his father indicates the difference between her economic status and that of Eamonn's who has seen only opulence in his life and is unfamiliar with the kind of struggle that his father or Isma's family had to undergo to settle down in a country like England. The second generation of immigrants who succeed in acquiring a sound financial position in the host country is, usually, immune to the culture, language, and identity of their ancestors. Therefore, they cannot understand the problems of the people who are not so successful in making their mark in the host country or who have migrated from their home country recently.

During one of their meetings, Eamonn asks Isma,

'Can I ask you something?' he said. 'The turban. Is that a style thing or a Muslim thing?'

'You know the only two people in Massachusetts who have ever asked me about it both wanted to know if it's a style thing or a chemo thing'. (Shamsie, 2017, p. 21).

This conversation between the two highlights the Islamophobia of Eamonn and many like him as he associates her headwear to the Muslim identity and thus distances himself away from that identity. He is unable to comprehend the practice of wearing hijab followed by Muslim women. This mind-set, though contrary to the western values of the freedom of an individual to choose anything for their dresses, is prevalent in the western world where the practice of wearing hijab is stigmatized as the symbol of Muslim identity and, thereby associated with the phenomenon of terrorism. This tendency of feeling insecure by the indigenous population in the western countries in a period of increasing Islamophobia has affected the lives of Muslim immigrants in general and Pakistani origin in particular because of the negative portrayal of Pakistanis' image by the western media which are quick to blame them for anything or any event that is negative, be it security threats or the exploitation of the facility of social security offered by the western states.

Eamonn's later flirtations and intimacy with Isma's sister Aneeka are also an indication of the difference in the values inherited by Eamonn. Although Aneeka comes closer to him only for the sake of her brother so that she might convince Eamonn to plead Pervaiz's case with his father and ask him to have a lenient stance towards him. During their relationship,

Eamonn asks Aneeka one morning, “‘What were you praying for?’ . . . ‘Prayer isn’t about transaction, Mr. Capitalist. It’s about starting the day right’ (Shamsie, 2017, p. 70). There are many such instances when Eamonn expresses his unfamiliarity with the religious and social practices followed by people like Isma and Aneeka. It, again, is an indication of the detachment of the Lone household from Pakistani and Muslim identity.

Such kind of anti-Muslim propaganda further alienates Muslim youth who are easy prey for the terrorist organizations to brainwash them and to exploit them for terrorist activities. Pervaiz is such a young man. Isma’s sister, Aneeka, is closer to their brother, Pervaiz, who has joined Daesh and is hunted for by the British authorities. When she comes to know, that it is none other than Isma who passed the information regarding Pervaiz’s activities to the police, she expresses her anger by not talking to her. Isma finds it difficult to convey to her that sooner or later the authorities would have to come to know about it and then, in case of her not co-operating with them, the whole family would have been the victim of their ire.

‘Isma, you’ve made our brother not able to come home.’

Isma touched her sister’s face on the screen, felt the cold glass. ‘Shh, listen to me. People in the neighborhood knew. The police would have found out. There was nothing I could do for him so I did what I could for you, for us’. (Shamsie, 2017, p. 42).

Isma, being the eldest among her siblings, has to act with sanity in such a situation of emergency. This is what she tries to convey to Aneeka who is unable to comprehend the prevailing Islamophobia in British society and its implications for her and Isma when Pervaiz has been discovered to be a member of a terrorist organization. This has been experienced by many diasporic households after the events like 9/11 and 27/7 who have been on such crossroads to let a member of the family be taken away by the authorities on suspicion or conviction of terrorism in order to let the rest of the family live relatively peacefully despite a constant display of suspicions and humiliating attitudes towards them shown by the local people whose biases against them are a relegation from the pluralist multicultural world to the old patterns of lack of tolerance towards the non-white people.

The contrast between the fathers of Eamonn and Isma is yet another facet of the multiplicities of immigrants’ identities. When both of them tell one another about their fathers, this becomes very explicit. Isma texts him: “‘I envy your father. Mine died while being taken to Guantanamo” (Shamsie, 2017, p. 45). Thus, Isma who has seen a life full of deprivations due to her father being away from home for most of the time due to his suspiciously extremist mindset and involvement in the terrorist activities sees Eamonn’s father, who has taken a completely different path for assimilation into British society, keeping away from any sort of controversy that might have harmed his prospects for making his way to the office of Home Secretary, as a success story which her father was not. It is this sense of alienation that prompts her to excel in her field so that she, too, one day, be assimilated into the British society, and then no one would be able to raise doubts about her affiliations.

Each one of the main characters of the novel viz. Isma, Aneeka, Pervaiz, Eamonn, and Karamat stand for a particular category of people among the Pakistani diaspora. Shamsie, through her portrayal of Isma, has brought to the fore the young girls in the Pakistani diaspora who become resilient in the face of difficult situations like the sense of insecurity in the wake of an increasing bias towards their identity. She has only one aim i.e.

assimilation by moving away from the legacy of her father just like Okonkwo's yearning to get rid of the image of his father in Achebe's *Things Fall Apart*. For it, she can even let go of her brother who, himself, is responsible for his downfall. Aneeka is another facet of the Pakistani diaspora who is more conscious of her emotional affinity with her brother and, for saving whom, she is willing to pay any price. In this sense, Aneeka, in her emotional association with her brother, is a stereotypical depiction of Pakistani women who spend the whole of their lives giving the men convenience whether they are their husbands, brothers, sons, or fathers. The three male characters also differ in their nature from one another. The character of Karamat is the one who remains free of any sentimental value. He has made his way up in British society through a hard struggle. So, he is not willing to let his hard-earned reputation be lost by allowing any kind of sympathy for the brother of Aneeka. He represents the segment in the diasporic community whose main aim is assimilation and for it, they happily embrace the identity and mind-set of the host nation. Eamonn represents the second-generation diasporic individuals who, in the circumstances like his, become estranged from the ideology, culture, and identity of their forefathers and align themselves with the western indigenous populace in every manner. On the other hand, Pervaiz is an epitome of the second-generation diasporic community, who inherits a legacy of extremism from either, their fathers or inculcate it through their social interactions with the people like Farook who manage to lure them to the folds of the organizations like Daesh. The young men like him are generally the kind of youth that is reportedly recruited by the terrorist outfits. However, the time at which the story of the novel is set is such that such occurrences have become minimal due to an extremely vigilant system of immigration and security in the western states. Therefore, the novels like this one are a bit exaggerated accounts of the involvement of the people of Pakistani origin in the involvement of terrorist activities.

4. Conclusion and Recommendations

The analysis of the novel *Home Fire* manifests the various issues faced by the Pakistani diasporic community in the UK in the contemporary times when terrorist incidents like 9/11, 27/7, and the Paris attacks have been utilized by the mainstream western media to tarnish the image of Muslim immigrants in general and of Pakistani origin in particular. In such circumstances of an increasing sense of insecurity, two extremes are emerging amongst the Pakistani diaspora i.e. the ones who find it difficult to assimilate themselves in the British society due to increasing animosity towards them owing to the propaganda and negative portrayal of their image by the western media and the others who remain determined to excel in the host country even if they have to forego the Pakistani identity and the sympathy towards the other Pakistanis trapped in the hostile circumstances.

The present study is delimited to the diasporic analysis of Kamila Sharmie's *Home Fire* only because diasporic studies are an ever-changing field in cultural studies due to the dynamic nature of the impact of globalization and multiculturalism. In light of this study, the following recommendations are presented for the benefit of further study in the field:

- i. The immigrants should be made aware of the solutions to the issues that they face so that they do not further damage the image of the home country as the character of Pervaiz does in the novel.
- ii. The aspirant immigrants should take into consideration the various issues that they might have to face in other countries before migration.

- iii. The states like Pakistan should take proper measures to safeguard their image overseas through a proper system of guidance for the immigrants of Pakistani origin who are, in fact, the representatives of the identity and culture of Pakistan.

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Citation of the paper

Ashraf, A. & Hashmi, F. (2020). Clash of choices: A study of assimilation and identity issues in Shamsie's *Home Fire*. *Erevna: Journal of Linguistics and Literature*, 4(1), 1-13.

Navigating Diasporic Mediations: Between Home and Host Location[S] in Post 9/11 Context in Mohsin Hamid's *The Reluctant Fundamentalist*

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Keywords:

- Identity
- Mimicry
- Hybridity
- Ambivalence
- Racism
- Diaspora
- Othering
- 9/11

Abstract

*This research attempts to explore in detail the issue of identity in contemporary Pakistani- American diasporic fiction. It throws light on how diasporic identity forms and transforms across cultural boundaries, especially in post-9/11 times when almost all South Asian Muslims living in American metropolises were suspects. Moreover, it seeks to appreciate how the phenomena of appropriation, acculturation, displacement, racialization, and alienation supported by the host state apparatus and its institutions affect diasporic mediations. The researchers have critically analyzed the novel *The Reluctant Fundamentalist* (TRF) in the light of diasporic mediations between home and host. I use TRF instead of writing the complete name of the novel. This study calls attention to the issues of fragmented identities of the then Pakistani Americans whose lives have been painfully presented in the primary text selected for textual analysis. This reading invokes specific theoretical concepts of Homi K. Bhabha, Gyatri Chakravarty Spivak, and Frantz Fanon, and their critical assumptions serve as a theoretical framework for this exploration. This research finds that the protagonist (Changez) of the selected novel *The Reluctant Fundamentalist* strongly realizes that he needs to revisit his fancy notions of being Americanized in the backdrop of the 9/11 upheaval.*

1. Introduction

This research relates to the fantasies and anxieties of diasporic people, with a focus on Pakistani-American fiction in the post-9/11 times. It is argued that they are not only physically displaced but also psychologically unsettled due to spatial and temporal remoteness from their homes and find themselves [t]rapped between the two cultures which are poles apart. They feel rootless and homeless and remain plagued by a sense of loss. These conditions spell out their serious crisis of identity in Mohsin Hamid's *TRF*.

The diaspora with this unsettling state of mind, try to assimilate to the new cultural conditions. The very pull/push (quest for economic gains, educational opportunities, and cultural freedom—for love-making) to stay in a host country at other times make them nostalgic, psychologically alienated, and socially marginalized. When I use the term marginalized I argue they are politically muted and culturally unvoiced. Moreover, their exclusion based on color and creed makes them further estranged and alienated. They feel and find themselves rootless and homeless and remain plagued by a sense of loss. The phenomenon of 9/11 has drastically changed the socio-cultural, political, and historical conditions for the diaspora. This (un)fortunate event makes the reader understand who they are and where they are. What is their race, name, history, religion, and origin? What they want to become and what they have become! How soon after the incident, their dreams and expectations turn into dust they experience a sense of insecurity, racial, ethnic, and cultural discrimination. Under these pressing conditions there arose a strong sense of urgency for having and recreating a positive identity not a stereotypical one (terrorist, fundamentalist, and alien/intruder) that might further marginalize the ethnic minority. The necessity of staying in the host country gives rise to the questions of identity, loyalty, and affinity with the host country. Diasporas are torn between a conflict of living between the native and the host country. Physically they are here (host country) but imaginative there (native land). They find themselves caught in an enigma of the cross and multicultural societies. Clifford (1994) affirms that “Whatever their eschatological longings, diaspora communities are “not-here” to stay. Diaspora cultures thus mediate in a lived tension, the experiences of separation and entanglement, of living here and remembering/desiring another place” (p. 311). To cope with the demanding circumstances and their strong desire to stay in the host country make them meditate a new policy of appropriation and acculturation that is strategic essentialism. During this process of adaption and integration, the interstitial space between cultures makes allowance for a new identity through the promise of cultural mimicry, ambivalence and hybridity. Hybridity is a blend of native and foreign cultures. Since diaspora carry the baggage of native culture(s) and try to mimic the culture of the host country, they become a bi-product of two or more cultures. In this process, they don't remain the same but become a new: a different with some difference. This hybrid space becomes extremely unstable. Hybridity promotes assimilation into the dominant culture to enjoy material gains in a host country. Assimilation is a kind of absorption in a dominant culture that makes them transcultural or multicultural.

1.1. Research Question

The study seeks answers to the following questions:

1. How do diasporic mediations between home and host affect the psychological and existential pattern of Muslims in general and Changez in particular in the post-9/11 scenario?

2. How far the elements of mimicry and hybridity help Changez camouflage his 'true' identity and his claim to be American, moreover, to what extent the phenomenon of 9/11 dispels/disillusions him of his fancy notion about America (a melting pot and land of opportunities) and 'being American'?
3. How far he is marginalized and silenced by the state apparatus that lead him to serious crises of identity?
4. In what ways, issues of ethnicity, religion, and origin influence the diasporic community, and how these factors lead Changez to the process of Othering?

2. Method and Theoretical Framework

The researcher has employed textual analysis as a research method because I am involved with the analysis and interpretation of the text. I have used Catherine Belsey's insights for textual analysis as a research method for my primary text *TRF*. In this regard, throughout the process of interpretation, the role of the reader becomes central and critical; s/he is constantly engaged and conducts a dialogue with the text to look at it from somewhere else. There are no two exact synonyms in English language. Words always have a shade of difference in meanings and connotations. As a matter of fact "Research involves tracing these intertexts and reading them attentively too, to establish the difference of the text in question" (Belsey, p. 164).

This study qualitatively analyzes the text invoking the specific theoretical concepts developed by Homi K. Bhaba, Frantz Fanon, and Gayatri Chakravorty Spivak. Bhabha is considered one of the most important and dominating voices in postcolonial criticism. He is highly respected and valued for his contribution of thought-provoking concepts, such as Mimicry, Hybridity, and Ambivalence. He is immensely influenced by the Western poststructuralist theorists like Derrida, Lacan, and Foucault. His masterpiece work, *The Location of Culture* (1994) has fairly colored postcolonial discourse. We have divided this section to explain terms like hybridity, mimicry, and ambivalence.

2.1. Theory of Mimicry and Ambivalence

The very passion to look modern, authentic, and recognizable Other gives rise to mimicry. Mimicry initiates a process of self-assertion through appropriation and abrogation. The researchers intend to invoke the following specific concept of Bhabha's definition of mimicry while reading the text *TRF*. Bhabha (1994) defines mimicry in the following words:

Colonial mimicry is the desire for a reformed, recognizable Other, *as a subject of difference, that is almost the same, but not quite*. Which is to say, that the discourse of mimicry is constructed around an ambivalence; to be effective, mimicry must continually produce its slippage, its excess, its difference . . . Mimicry is therefore stricken by an indeterminacy: mimicry emerges as the representation of a difference that is itself a disavowal. Mimicry is thus a sign of a double articulation; a complex strategy of reform, regulation, and discipline, which 'appropriates' the Other as it visualizes power. (p. 86)

Ambivalence/Mimicry brings indeterminacy and rupture in colonial discourse. At times mimicry becomes an exaggerated replication of manners, culture, and ideas that conforms

to mockery. Mockery is taken as an extended and comic approach to colonial discourse; a reaction to the stereotypes circulated by the empire. Bhabha has argued that mimicry becomes a mockery when the self-esteem of the colonial subject is represented by the white man (ibid., p. 85). This very ambivalence and mimicry transform the colonial subject as a 'partial' presence. Bhabha considers partial both 'incomplete and 'virtual'. In this regard mimicry is a double-edged weapon that is resemblance and menace at the same time (ibid., p. 86).

2.2. Theory of Hybridity

According to Ashcroft, Griffiths, and Tiffin agree, "hybridity has been seen as part of the tendency of discourse analysis to de-historicise and de-locate cultures from their temporal, spatial, geographical and linguistic contexts, and to lead to an abstract, globalized concept of the textual that obscures the specificities of particular cultural situations" (p. 119-20) In postcolonial theory, the concept of hybridity is central. It means a blend of cultural signs and practices between the dominating and dominated cultures. The concept also helps Bhabha challenge the notion that cultures are homogeneous, monolithic, and fixed. I have invoked the following Bhabha's notions of hybridity to read the primary text. We explain these concepts for the reader to appreciate these notions. Hybridity serves as a cultural bridge between the colonizer and the colonized. Bhabha contends that "all cultural statements and systems are constructed in a space that he calls "Third Space of annunciation" (37). If we explain it in terms of horticulture, it is like grafting or cross-pollination, a kind of cross-breeding of two species to form third space (Ashcraft et al., 118). In other words, it is a cross-cultural exchange. The protagonist of the novel *Changez* becomes a hybrid product. Bhabha considers the concept of hybridity a positive, enriching, dynamic and cross-cultural fertilization along with its oppressive impact. Hybridity emerges specifically from multicultural and diasporic societies. Hybridity deconstructs identity and destabilizes all collective or individual identities, as we find Muslim characters in *TRF*. The concept of hybridity is linked with diaspora who become hybrid and try to relocate themselves for their being recolonized in the Western metropolis. To Bhabha, the concept of identity is not fixed, it is fluid, diaspora negotiates different forces and cultures which are at work and affect identity. In the process of negotiation, diaspora-postcolonial-subject fluctuates between self and other, East and West, and experiences ambivalence. To him, hybridity is a cultural mixture that lacks absolute purity. In short, cultures cannot be compartmentalized in isolation; they always intervene and interact with one another. Hybridity is an ongoing and unending process. Hybridity chaffs colonizer as well when he finds resistance from the colonized; diaspora complies and rejects colonizer's culture simultaneously.

Frantz Fanon

Among the notable postcolonial theorists is Frantz Fanon, a man of extraordinary potential and multidimensional personality. He was a revolutionary writer of two powerful works: *Black Skin, White Masks* (1952), and *The Wretched of the Earth* (1961). Being a political analyst, a psychiatrist he developed a thorough analysis of the psychological and sociological consequences of colonization on the colonized. I have invoked Fanon's concept of 'gaze and other' while analyzing my text. The very thought of racism and Eurocentrism in *Black Skin, White Masks*, and his struggle to make white man realize that "the gaze" and "the other" generates in black [sandy man/Asian] a sense of inferiority, a

pathological dis[ease]—asymptomatic syndrome which affects his performance, efficiency and personality. Sartre views the gaze of the other is alienating. Fanon's canonical work *Black Skin, White Masks*, and the very concept of 'gaze' serves as a framework for the analysis of my novel. Self is based on the inclusive policy whereas other denotes exclusive. Fanon (1967) has argued that the colonial world is "a world cut in two", it is a world 'without reciprocal exclusivity' in which no 'conciliation is possible' between the settler and the native (qt. in McLeod 2007, p. 165). The cultural values are internalized that made their consciousness sick and self-alienated. The protagonist of *TRF* remains a constant subject to American gaze, Othering, and colonization. He is being vigilantly observed through the invisible eye of the larger forces/state apparatus (FBI) and the American public. He had to experience physical and psychological torture daily because of the very surveillance.

Fanon (1986) argues that:

I had to meet the white man eyes. An unfamiliar weight burdened me. In the white world, the man of color [South Asian Muslim] encounters difficulties in the development of his body schema. . . . I was battered by tom-toms, cannibalism, intellectual deficiency, fetishism, racial defects. . . . I took myself far off from my own presence. . . . What else could it be but an amputation, an excision, a haemorrhage that spattered my whole body with black blood? (qt. in Bhabha, 1994, p. 42) .

Gayatri Chakravorty Spivak

Spivak finds clear-cut signs of epistemic violence in Western discourse. She demonstrates through her analysis that so-called imperial history is not simply a product of distorted facts, it is produced through [a systematic] process of 'epistemic violence' (p. 200). To appreciate epistemic violence, we would recommend reading Redfield's "Virtual Trauma: The Idiom of 9/11." This cultural trauma is for Americans and especially for those who were near Ground Zero. For Changez, it was a spectacle: like a movie, like a dream, something special with voyeuristic pleasure. It also criticizes political manipulation and its mediation for representing and propagating one-sided narrative under the banner of "War on Terror" by excluding all those facts and figures which don't suit the U.S. In colonial discourse, the white man is speaking to a white man about other, black or sandy/brown Asian. Spivak strongly criticizes the desire and power of the West for 'subjectivity' and to conquer the cultures of other, non-white people and speak with authenticity in its paradigm. She explores the methods for counter-discourse not through reacting Western thought and history but critically examines and traces the system of which they are constituted (ibid., p. 215). She terms this method as strategic essentialism. We also invoke Spivak's coinage and the concept of the term Othering and the process of imperial discourse through which colonizing Other and the subject colonized other is produced simultaneously. It is a constant desire of the colonized other to be with the M[Other] or [F]ather or Empire, is Othered by the (M)Other and the subject feelings are not mirrored and reciprocated through the images of the imperial Other, rather the subject has to experience constant gaze form (M)Other that cause Othering and affects the self of the other. There are numerous occasions when Changez experiences the process of Othering, especially after the 9/11 catastrophe. He too had to bear the very experience of Othering after his return from Manila to the American airport. There being fired from the job and the Changez-Erica relationship is pertinent examples and the manifestation of Othering.

In the next section of our article, we intend to analyze my primary text *The Reluctant Fundamentalist* in the light of the theoretical lens to contextualize my research in the existing body of scholarship.

3. Analysis of the novel: *The Reluctant Fundamentalist*

A detailed textual analysis of *TRF* written by Mohsin Hamid is conducted within the parameters of the theoretical framework as discussed above. Changez is a fine example of mimicry, hybridity/ ambivalence. The novel deals with diasporic mediations between home (Pakistan) and the host (America). It accentuates civilizational, social, and cultural differences prevalent in the two worlds i.e. The First World and the third world. It interrogates diasporic suspended identity and explains how it evolves, develops, and accelerates into serious crises if any mayhem takes place. It also doubts the diaspora's true loyalty to the host country or the natal land. In the backdrop of 9/11, the issue of cultural differences and the identity of South Asian Muslims and Arabs underwent a complex transformation. Redfield (2007) contends that 9/11 has provided U.S. officials to unleash a wave of violence against any 'Axis of Evil' since the fall of 2001 (p. 55). The protagonist and the other characters had been the lover of America but now they are constructed and stereotyped as 'terrorists and fundamentalists' through dominant colonial discourse, it made their lives unbearable by the coercive politics of the larger forces and institutions i.e. state apparatus.

The analysis also endeavors to explore and understand the phenomenon of identity transformation from pro-American to non-American and non-American to anti-American; so-called 'radical fundamentalist'. It looks into what are those undercurrents that play a pivotal role in shaping new identities? The analysis of the text centers around the issues of discrimination and marginalization and the process of Othering, Othering of minorities, especially Muslims on ethnic and religious bases. Moreover, it focuses its debate on concerns like American imperialism, multiculturalism, interculturalism, and transnationalism.

Hamid (2007) has tried to showcase that Changez cannot assimilate in America without appropriation to be someone or something that he is not. These strategies are essential for survival and to be a modern, successful, and 'authentic' individual. This very point of strategic essentialism is rightly emphasized by renowned critic and theorist Gayatri Chakravorty Spivak. She considers strategic essentialism as a practical and pragmatic minority strategy to be in the mainstream with certain objectives: socio-economic and political gains. Changez has to remind himself time and again that his existence in the 'new world' in which he travels needs constant innovation and re-creation to fit-in the existing setup. This all make-up is being done for the desire to be recognized, and his ambivalence of cultural supremacy is a part of the essential strategy.

He becomes a perfect mimic man: in sophistication, in dress, manners and his Anglicized accent sign of wealth and power, this all makes Jim accentuate his doubt about his grooming, Jim feels greatly struck without giving an explicit impression to Changez. Hamid (2007) has given reflection to his colonial consciousness through the following line "like Pakistan, America had been a former British colony" (p. 25). Here is another example through which Hamid has endorsed his pro-American and Eurocentric disposition and his desire for being 'authentic'. Changez overlooks a point that mimicry is mere repetition, not

representation. In the very maiden meeting with Erika's parents, her father asks, 'You drink?' he replies without hesitation, 'I do, Sir,' to show that he is the same as they are (real and authentic), whereas the other Pakistanis working for his father, who never drank, were different and unreal. After all, he is a western-educated urbanite and wants to be 'authentic and real' (p. 32). In Macaulay's Minute on education (1835) he argues regarding 'reformed colonial subjects', "a class of persons [Pakistani] in blood and color, but English in tastes, in opinions, morals, and intellect—in other words a mimic man raised through our English Schools" (p. 49). This all is true in the case of Changez, a Princeton graduate, and Underwood Samson trainee. Dayal (1996) refers to the Althusserian image of model immigrant that you are allowed to be here as a model immigrant, but mind you, you will never be like us—so be vigilant and exhibit as an exemplary role model for other immigrants to be followed (p. 50). Otherwise, there is always risk and threat of dismissal from the job or deportation, as we find in the case of Changez. He does not keep his beard on his first visit to New York as a part of strategic essentialism, a *modus operandi* of camouflage, because Americans misconstrue its significance (Hamid, 2007, p. 32).

Till before the happening of 9/11, Changez had the inner compatibility with American Empire and Americanism. He speaks, dresses, and behaves in the same manner as Americans do, but is different from his American colleagues, "*almost the same, but not quite*" (emphasis original, Bhabha, p. 86); it upsets him a lot when he was being ignored by Filipinos for not considering him a part of the American team. Hamid (2007) refers that Changez openly confesses that he has never done it before; to mimic Americans, because he wants his share of respect that Filipinos extends to Americans, whom they consider members of the officer class of global business. To strengthen this inkling, if someone asks him where he comes from, he tells them without reluctance that he is from New York (p. 38). Radhakrishnan brackets diaspora in mathematical terms that diasporas are a collection of certain statements: like, the influence of metropolitanism and globalism that results in loss of native culture, language, history, they become politically de-linked on both ends: the homeland and the host land to the extent and reach to the point of anarchism. They find themselves gripped in new history, new time, and a new location that is neither home nor not-home (p. 175). At this point, he wants to de-link himself from his natal place, because it brings him shame and an inferiority complex. Mimicry hardly conceals one's presence or identity behind its mask. Hamid further writes that mimicry gifts the colonial subject a double vision that not only disrupts the authority of the colonizer but also lends the colonized partial/virtual identity, representation, and recognition (Bhabha, p. 88). Mimicry also highlights inappropriateness, racial, cultural, and historical differences, and disturbances.

Bhabha (1994) contends that diaspora confronts glaring cultural differences through displacement and it is the moment where interstices emerge and cultural values are contested and negotiated to form subject 'in-between, or in excess of, the sum of the 'parts' of difference (p. 2). Hamid (2007) has candidly accentuated Changez's ambivalence when he was on the excursion trip on the islands to Rhodes, where he could not help himself and was invited/forced to stare 'wholeheartedly' but at the same time he was 'uncomfortable' with Erica's nudity to find "the sight of her breasts had been the most natural thing in the world" and he communicated his appreciation for what she had revealed was something unusual (p. 14). Dayal (1996) refers that "Doubleness is more productively conceived as the interstitiality of entering (or leaving) and destabilizing the border zones of cultures, falsely comforting identifications reifications and its negative value is that it denies the

subjects sovereignty and stresses the performativity of the subject” (p. 48). Bhabha (1994) has drawn our attention through the very concept of cultural difference to the issue of its interpretation and misappropriation, the problem occurs at cultural borders where at times cultural signs, values, and their meanings are (mis)read and (mis)appropriated. It becomes loud and poses a challenge when different cultures are in contestation for their articulation of everyday life, in due course of time some of the meanings are further lost between races, nations, genders, and classes (p. 34). In Eastern culture, the girls with T-shirts and jeans look out of place. But this can be termed as a multicultural initiative. This difference of social articulation, especially with reference to a selected or minority class (those girls of NCA) is not well accepted in fixed or traditional honoring societies, like Pakistan. A similar situation we find when the bearded man checks himself to stand beside them for the inappropriateness of their dress and their undue freedom of culture (Hamid, 2007, p. 13). The bearded man wants his distinct culture to be secluded, fixed, and compartmentalized. The culture of the eastern women is entirely different from that of the western culture presented in beaches/islands of Rhodes. In Pakistan, sex is not an open affair as we find this privilege and pleasure confined to the white world. Hamid states that “My parents were strict, and sometimes weeks would pass without us being able to meet those we thought of us as girlfriends. So we learned to *savor* the denial of gratification—that most un-American pleasures!” (p. 41). According to Hamid (2007) “Many of the European women nearby were, as usual, sunbathing topless—a practice”. Changez discusses it in a very light-hearted manner, when he says, girls in Pakistan are “exposing only the flesh of the neck, the face and the lower three-quarters of the arm” (p. 16). This offers a sharp cultural contrast of here and there, now and then. Here lies a clash of cultural civilization and ideology, and the two different modes of living make him bamboozled.

Changez’s downfall commences when he comes completely under the magic spell of [Am]Erica. She proves to him a quagmire, a whirlpool that never let him out to retain his sense and sensibility. The entry of Erica drags the protagonist out of frame from all those extraordinary qualities for which he was known for. He not only loses his concentration, professional obligations, the integrity of character, and socio-economic identity but also loses peace of mind, composure, confidence, dynamism, and self-esteem. In an adventure of love he loses everything and becomes a person of confused and defused identity. Furthermore, it is his insatiable desire that pushes him to a series of serious crises. Though he does his level best to cope with the situation and settle in America—the land of his dreams to prove his worth and identity he becomes unhomed. Bhabha (1994) has captured his state of mind in these words “To be unhomed is not to be homeless, nor can the ‘unhomely’ be easily accommodated in that familiar division of social life into private and public sphere” (p. 9).

When Changez writes her name Erica in Urdu, it reminds me of America, both share similarities in appearance and temperament. Apparently, like an oyster that couldn’t turn into a pearl. Both, America and Erica are affluent, admired, adored, and stunning, but inwardly flawed, hollow, self-centered, and detached (Hamid p. 31). Hamid (2007) has tried to make a point that the relationship between Pakistani-Muslim-American was never compatible, through these lines, one can read in between the lines the true nature of Changez-Erica relationship “I found it difficult to enter her; it was as though she was not aroused. She said nothing while I was inside her, but I could see her discomfort, and so I forced myself to stop . . . her eyes filled with tears. ‘I just can’t wet. I don’t know what’s wrong with me . . . *her body rejected me*” (italics my emphasis pp. 53-54). Changez did his

level best to penetrate through her psychologically and physically but was declined for being 'non-American, non-White and non-Western'. Bhabha (1994) has stated the difference that Erica's denial of their relationship is obvious for her cultural, racial, and sexual difference and superiority. Therefore, Changez's marginalization and Othering is but natural. Bhabha (1994) "Almost the same *but not white* . . . therefore, not permissible, and he has been made clear the difference between American and being Americanized" (p. 86). Hamid (2007) has noticed that all this made him uncomfortable and "he dreamed not of Am/Erica but home" (p. 54).

Hamid delineates the graphic presentation when Changez arrived, he was segregated from his American team at immigration; he joined the queue of foreigners, his passport was closely inspected by a well-built woman with a pistol at her hips who asked him twice the 'purpose' of his trip to the United States, on feeling disgruntled, she sent him for the second inspection and was made to sit on a metal bench next to a tattooed man (the terrorists killed and arrested during terrorist activities in Pakistan were found with tattoos on their backs and shoulders) in handcuffs (pp. 44-45). It can be implied that he was suspected as a terrorist that made him sit with the company to construct and articulate negative diasporic consciousness in him. His team left him all alone as if he had never been a part of it. The very feeling of being alone and segregated scars and gnaws him inwardly that he is not what he thinks of himself; part of an American team member. The position of Changez is that of other and colonial oppressed. This social alienation leads to psychic alienation that produces aggression, inferiority, self-hate, and violence.

According to Clifford (1994) acceptance, rejection, segregation, inclusion, and exclusion of the new arrivals is based on ethnicity and class variation that determines their social structures and status (p. 311). Through the very policy of exclusion, racial discrimination, and marginalization negative identity consciousness is inculcated and constructed in the diaspora. You cannot be American till you look American in terms of color. Hamid (2007) states, "How did I know you were American? No, not by the color of your skin. . . ." (p. 1). Wainwright caveats him, when he refers to the darker side of Americanism, "Beware the dark side, young Skywalker" (Hamid, 2007, p. 23). His forefathers had been and he is experiencing the whetting of white man's gaze that split his body and disturbed his vision to perceive his own (self) and the world around him. Bhabha (1994) has captured the psychological state of colonized (colored/south Asian/Arab) man, how he feels "the shadow of a colonized man, that splits his presence, distorts his outline, breaches his boundaries, repeats his action at a distance, disturbs and divide the very time of his being" (p. 44).

In Sartre's views, the gaze of the other is alienating. The gaze generates in oneself a sense of inferiority. Changez talks about the American gaze that he carries when he returns to Lahore and finds his house and everything shabby due to his dislocation. The moment he changed his American lens he again found himself relocated and things looked in better shape. Now, the previously shabby house seemed proper again through his Pakistani lens—to drive pleasure and pride in his own culture and history: a sign of strategic essentialism. The point Hamid wants to assert here is that the American gaze does great damage and makes (compel) diaspora look through Other's gaze. It is required to seek one's identity through one's own eye and take pride in one's own culture, history, and values.

Diasporic dislocation(s) results in a conflict and dilemma of here and there and time and space. Most of the time, Changez finds himself divided into locations and configurations of

the time. Clifford (1994) has also accentuated a similar situation as Bhabha talks about that “in diaspora experience of “here and there” is articulated with an antiteleological (sometimes messianic) temporality. Linear history is broken, the present constantly shadowed by past that is also desired, but obstructed, future: renewed, painful yearning” (p. 318). He has to think and rethink; calculate and recalculate the temporal and special difference; previously he was in America but now in Manila, feels divided: in Pakistan (Lahore), America (New York, Manhattan), and Filipino (Manila). While making calls to his friends and family he has to keep in mind the time difference and distance when he receives mail from Erica it’s evening whereas, she writes in the morning always keeps him on alert mode. Hamid (2007) has narrated Changez constant reminisces, having his first meal with Erica in New York; he recalls one of the pleasant summers in Lahore, a cool breeze blows carrying the aroma of the baked meat in some open-air restaurants preparing for the dinner, fills him with greater felicity for being in the company of alluring Erica (p. 33). The concept of Americans about Pakistan and its people sounds quite weird to Changez as if Pakistani’s are of Stone Age or have no aesthetic sense; Erica’s question demonstrates her perception when she asks, “Do people have a picnic in Lahore?” In response to the question, he reminds me of Nathia Galli (p. 35). Hamid (2007) makes a very interesting and sarcastic observation through Changez that rationality is only specific to the west, how a person of the third world can ‘think’, who grew up on the other side of the globe! Furthermore, he expresses his dilemma by saying that [he] is “neither here nor there” (p. 14). Massumi (1992) has stated that “Diasporas are fully self-reflexive “ambivalent” and cosmopolitan nomads “riding” cultural difference” (p. 5).

At times, diasporas feel a strong pull for home and try to reach out for the places that give them a sense of homeliness. Pak-Punjab Deli is a place that mitigates the sense of unhomeliness, and here diasporas have tried to create South Asian culture of their own in this diverse location of the world. Wainwright and Changez feel starved and were served free meal: a sign of cultural hospitality and token of friendship, as it was their first meal and the place (Pak-Punjab Deli) becomes ‘home’, away but not that far away, because the savor of the food and the language he uses is his own, Urdu. We always tend to take inordinate pride in our food, says Changez (Hamid, 2007, p. 20). Hamid (2007) noticed those moments when Changez was in the firm grip of cultural nostalgia for food. He loves tea of different kinds: like regular tea, with milk and sugar, or green tea perhaps more for its aroma. Now he is in Pakistan, but missing Princeton and when he was there he was missing tea and Jalebis. He remembers that he ate grilled octopus, drank sparkling water and red wine but simultaneously missing his native city Lahore that was ninety minutes away from here by air Changez recalls all the memories of when he was enjoying a vacation in the company of sweet Erica (p. 12). Places, food, memories are typical nostalgic signs of diasporas, and Changez exhibits these signs to the maximum. Ghosh (1989) has referred that “Diasporas have the tendency and power to revive a culture in various locating” (p. 306).

Going and coming to one’s country makes a difference and one feels rejuvenated and recuperated. Hashimoto (1992, citing Chiha) has presented this concept very beautifully and interestingly through a metaphor of butterfly and a caterpillar. He says, “A butterfly becomes a caterpillar again” (p. 98). A similar kind of idea is expressed by Hamid (2007) when he refers to Changez regarding his feelings on coming home “he felt suddenly very young—or perhaps he felt his age: an almost childlike twenty-two, rather than that permanent middle age that attaches itself to the man who lives alone and supports himself

by wearing a suit in a city, not of his birth” (p. 75). The very contrasting environment: the warmth of home and hostility in the host country offers a sharp contrast to make him feel—-a butterfly becomes a caterpillar again: He felt suddenly very young—or perhaps he felt his age: an almost childlike twenty-two (p. 75).

The mediations (pull and push) for home and host country are simultaneously at work and making Changez agitated; diasporas feel divided and torn, and he grapples with the question of either to stay or leave. He faces a similar kind of situation, where he finds himself in a predicament that puts him in an indecisive dilemma. His family members are caught in fantasies and want to know about his life in New York and his job’s perspective and promotion, on the other hand, Changez is curious to know, how things are shaping at home. The answer to both the questions is equally disturbing. He wants to prolong his stay in Lahore, but his parents were bent to send him back to America for his better and secure future. When his family members were talking about the India-Pakistan relationship, everybody expressed serious concerns regarding Indian hostility towards Pakistan. Under the circumstances, he feels unnerved over the vulnerability of his country and his sense of haplessness and helplessness. He considers it coward to leave his country when the security and honor of his country are at stake. He finds it equally distressing that ‘the most primed and the most promising’ are leaving (a strong sense of brain drainage) whereas the old and the children (non-productive and dependent) are staying home. This fully elucidates his affinity and concern to his natal land. Then the discussion centers around Pakistan-American ‘friendship’, everyone was/is doubtful and uncertain about American sincerity towards Pakistan because of its previous track record and ‘pragmatic’ politics. So, Changez is caught in a dilemma: the situation at home is equally disconcerting as the situation in America in post 9/11 scenario is also perturbing, moreover, Erica’s refusal to see him, with whom he is/was emotionally attached and dying for her. He is grappled with these questions time and again without seeking a proper answer.

Changez like his name is now turning to be Genghis Khan (The Mongol Emperor), but in Urdu, it is known as Changez and rightly so, for his having a bit of warrior in him in the words of Jim—his immediate boss. His mood is getting reactionary. Clifford (1994) has suggested that under the circumstances diaspora culture is seen as consistently antinationalist (p. 307) Two-week-old beard is a moment of cultural uncertainty and representational undecidability. It is the point (boundary/margin) from where he thinks himself of a subaltern is eager to rethink, relocate and translate his cultural identity by reverting to his native repressed traditional culture, without knowing its consequences, is a daring step towards fundamentally establishing his radical identity and a political struggle in the days to come. He was not warmly received by his colleagues after he came from Pakistan for his two-week shave. The shave of two weeks has become a cultural symbol that has been stereotyped, re-historicized, and de-coded afresh sign or reference of terror through Eurocentric forces. Previously, he did all to become American, but now he does not want to be homogenized, Americanized with all his other colleagues who are clean shave youngsters.

This cultural and racial marginalization makes him audacious; he denies the cultural diversity and insists on his own cultural identity of otherness. He did not pay heed to the suggestions of his colleague to shave; because it was a form of protest and struggle on his part. He had the feeling that his cultural and religious signs are derided and humiliated. The beard is stereotyped as a symbol of a terrorist as Fanon’s essay “Algeria unveiled”, in

France veil is made controversial by alleging that it conceals bombs in it when Algerian police searched everything but find nothing (Bhabha, 1994, p. 63).

He associates himself with the dispossessed and dislocated persons who experience social, racial, and psychic trauma of alienation and marginalization. Gordon (1964) states that America has become a melting pot through the fusion and diffusion of race and culture (p.117). Spickard (2007) noted that WASPS (White Anglo Saxon Protestants), were neither derided nor excluded, rather considered as an asset who added to the core of American society, culture, and economy (ibid., p. 871). The moment, when privileges are dispossessed, a person mere reduces to a farce. The 9/11 phenomenon had a direct impact on the global economy and things were changing fast. The future scenario was not shaping well for the diaspora. Apart from the economy, social conditions were also becoming hostile, people started reacting on ethnic and racial grounds, and some of them became too aggressive and abusive.

For instance Hamid (2007) has narrated Changez's experience:

Once I was walking to my rental car in the parking lot of the cable company when I was approached by a man I did not know. He made a series of unintelligible noises—'akhala-malakha', perhaps, or 'khalapal-khapala'— and pressed his face alarmingly close to mine. Reluctantly, the first allowed himself to be led away. 'Fucking Arab', he said. (p. 70)

The protagonist of the novel (Changez) is upbeat, emotional, and reactionary. To him, the situation is unacceptable and unbearable. Hamid (2007) has captured his emotional and psychological turbulence in the following words:

But my blood throbbed in my temples, and I called out, 'Say it to my face, coward, not as you run and hide.' He stopped where he was. I unlocked the boot, retrieving the tire iron from where it lay; the cold mettle of its shaft rested hungrily in my hands, and I felt, at that moment, fully capable of wielding it with sufficient violence to shatter the bones of his skull . . . he departed muttering the string of obscenities (pp. 70-71).

The situation mentioned above clearly shows how murky and tense is the situation in which Changez finds himself gripped. Jim noticed it through his demeanor that something is eating him up and he is not in his own self—seems preoccupied with his thoughts, especially his concerns for his homeland, Changez declined Jim, that he may not take the inkling that his loyalty is more towards Pakistan than the host country America (ibid., p. 72). Changez equally felt troubled over the growing racial discrimination and Americans' deep-rooted hatred for Arabs. It's but natural being a Muslim, his emotional and religious ties are with Muslims and the Arab world. The phrase 'Fucking Arab' echoed in his mind that pressed him to look at the other side of the story.

Diasporic tension persists that pushes Changez to leave America, but he is very much there emotionally and imaginatively. His inhabitation of America never ceased. Hamid (2007) articulates his warm feelings for (Am)Erica and his melancholic state of mind leads to a serious crisis of identity in the following lines:

I remained emotionally entwined with [Am]Erica, and I brought something of her with me to Lahore—or perhaps it would be more accurate to say that I lost something of myself to her that I was unable to relocate in the city of my birth.

Regardless the effect of this was to pull and tug at my moods waves of mourning washed over me, sadness and regret prompted at times by an external stimulus, and at others by an internal cycle that was almost tidal, for want of a better word. I responded to the gravity of an invisible moon at my core, and I undertook journeys I had not expected to take. (p. 104)

In locating Erica, he becomes dislocated. To him, the stay in America and his relationship with Erica is no less than a trauma that scarred him emotionally, spiritually, and psychologically. Bhabha (1994) has beautifully explained this situation of displacement “the borders between home and world become confused; and, uncannily, the private and the public become part of each other, forcing upon a vision that is as divided as it is disorienting” (p. 9). To Hamid, (2007) Changez is experiencing a similar problem of location and diasporic mediation which he accentuates in these words:

It is always possible to restore one’s boundaries after they have been blurred and made permeable by a relationship: try as we might, we cannot reconstitute ourselves as the autonomous beings we previously ourselves to be. Something of us is now outside, and something of the outside is now within us. (p. 105)

The very dislocation affects everyone though it is an American or non-American, makes one feel like a ‘predator or prey’ and the level of uncertainty is bound to generate virtual and cultural trauma (Hamid, 2007, p. 19). Outsiders generally ingrain this very impression that they are being observed and similar kinds of sensations are experienced by Changez especially after 9/11. The presence of patrolling police even fills an outsider with fright; a similar feeling was experienced by a certain ‘type’ of American who felt nervous at the sight of patrolling police.

Changez’s mind is wrought with so many complexities that make him feel as if he is lacking a stable core. His emotional attachment is disproportionately divided into different places: he is in New York having his first meal with Erica, he recalls of pleasant summer in Lahore. When he is having picnic lunch with Erica in Central Park, in response to a question, Changez talks about Nathia Gali, in the foothills of the Himalayas, Valparaiso reminds him of Lahore lacking glory and grandeur. The buildings of Lahore and load shedding in Pakistan remind him of the architectural magnificence and stunning illumination of the Empire State Building of New York. The very comparison and contrast leave him with the sense of confusion that he belongs to both—New York and Lahore or perhaps belongs to nowhere. The place gives one’s identity and also affects one’s identity, irrespective of good or bad. When one loses a place, his identity becomes fragile and compromised.

There are some articles written by different researchers in the novel. Islam Shihada's article “The Backlash of 9/11 on Muslims in Mohsin Hamid's *The Reluctant Fundamentalist*” is written on the background of 9/11. Muhammad Rizwan’s article “Religious and Racial Profiling in Mohsin Hamid’s novel *The Reluctant Fundamentalist*” mainly covers religious and racial profiling of the Muslims. It is a counter-discourse against Euro-American hegemonic discourse stereotyping Muslims as terrorists and fundamentalists. Amani Salmeen’s article “The Reluctant Fundamentalist: Hybridity and the Struggle for Identity” focuses on a postcolonial aspect of hybridity and certain other aspects suggestively and passingly. In the article “East and West Trust deficit in Mohsin Hamid’s *The Reluctant Fundamentalist*”, Uzma Imtiaz invokes theoretical concepts of Jean Baudrillard to read the

text through the Critical Discourse analysis model by Fairclough. Sobia Khan's article traces the identity crisis in Mohsin Hamid's *The Reluctant Fundamentalist* and Hanif Kureishi's *Black Album*.

This research of ours not only fills the gaps in other research articles, but it also explores postcolonial theoretical aspects and diasporic mediations between home and host countries. No other research articles have explored the issue in this fashion as this research article does. The significance of this research lies in the fact that it is a comprehensive and critically well-documented research article. This research enlightens the reader how mimicry/ambivalence, hybridity, and process of othering affect the psychological bearing of the protagonist and lead him to serious crises of identity. Furthermore, the phenomenon of 9/11 resurfaces the issue of race, class, religion and origin. Moreover, critical insights of the researchers give it a different look and understanding to the reader and make it different from the rest of the articles mentioned above.

4. Conclusion

After analyzing the text, it can be said that the diasporic community in general and Changez in particular exhibits diasporic mediations between home and host. Diasporas undergo pulls and push of home, homelessness, and unhomeliness. The study helps appreciate navigate identity cognitive—a process that goes within the diasporic community. This research demonstrates how the notions of “the melting pot” become “smelting pot” and “the land of opportunity” and the myth “of freedom of expression and constitutional rights” is shattered by an upheaval like 9/11. It also exposes the true color of the empire, its intolerance on a public and individual level. When the conditions become hostile, diaspora longs for a return to natal land and the pull becomes intense that gives birth to their restlessness, and rootlessness. This very condition generates polarities of self/other, home/homelessness or unhomeliness, majority/minority, inclusive/exclusive, white/non-white, and center/margin. The enamel of ‘humanity and cultural diversity’ erodes in the wake of the 9/11 phenomenon. Though they become mimic men, still remain non-American and non-White. The elements of hybridity and acculturation could do no magic to them. This research cogently sets historical records in a correct perspective through the eyes of the diasporic writer Mohsin Hamid. The phenomenon of 9/11 re-surfaced the differences drastically. It is a clash of cultural civilizations; the two worlds are poles apart in every respect. Whatever they did, they could not be integrated and assimilated. East and West are two different modes of living, like a track of train or banks of a river that never merge and their merger is a mere mirage. Their identity is always suspended, suspected, and questioned. American hegemony, globalization, and persecution of the larger forces marginalized and precipitated the process of Othering.

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Citation of the paper

Iqbal, Z., Gulzar, M. A., Imran, R., & Ali, M. M. (2020). Navigating diasporic mediations: Between home and host location[s] in post 9/11 context in Mohsin Hamid's *The Reluctant Fundamentalist*. *Erevna: Journal of Linguistics and Literature*, 4(1), 14-29.

Representing the Marxian Dialectic through Discourse: A Socio-cognitive Linguistic Analysis of Claude Brown's *Manchild in the Promised Land*

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Keywords

- Dialectic
- Materialism
- Discourse
- Cognition
- Manipulation
- Race

Abstract

*In the Marxian perspective, all ideological abstractions stand corollary to materialism. In a world polarised by socioeconomic disparity, the socially powerful group claims its primacy in the means of production and social resources. Their hegemony over the underprivileged establishes and sustains itself through manipulative strategies that are discursive. However, this hegemony may provoke a strong resistance and subsequent endeavors by the oppressed ameliorate their socioeconomic status. This process of resistance by the deprived to the established hegemony of the few needs the same manipulative tactics to be employed by them as has been used against them by the privileged. This research paper aims at ascertaining this reciprocity of the Marxian approach and critical discourse analysis. It analyses Claude Brown's *Manchild in the Promised Land* to investigate the Marxian concept of social dialectic the way this dialectic is reflected linguistically. This qualitative research establishes its ontological premise on Marx's philosophy of Dialectical Materialism and uses Teun A. van Dijk's socio-cognitive approach in Critical Discourse Analysis as a linguistic perspective for its textual analysis. The study applies this socio-cognitive approach as a model as well. The analysis reflects that the socioeconomic monopolization by the ruling class owes to the discourse strategies of this class and that the unprivileged individuals also use the same manipulative tactics to counter the socioeconomic hegemony of the ruling elites to improve their status. The study beckons towards the unexplored research dimensions to synthesize the reciprocity of the Marxian dialectic and critical discourse analysis.*

1. Introduction

The debate on whether consciousness shapes the social existence or the latter determines the former continues to intrigue. The Marxian perspective argues for the precedence of the social existence and deems consciousness or idea not only as secondary but a product of *matter* itself. Their concept of social classes is premised on the same argument, which further explains that it is the human needs that generate ideas for their support. In other words, idea or consciousness - both the terms are taken for the one and same reality here - is a product of, focused on, and revolves around matter. That is why the differences in social classes, according to the Marxian approach, divide people much more strongly than the other differences such as religion, ethnicity, race, and gender do.

In the Marxian perspective, ideas that arise out of human needs are imposed in terms of ideologies. This means that, according to Marx, ontology and epistemology are the same. Ideologies are communicated to and imposed on people through means of discourse, which is, according to the poststructuralist view, a tool invented and used by the human organism. Moreover, since social structures are actualized cognitively, mental representations shape the cognitive processes which contribute to producing and interpreting discourse (van Dijk, Discourse-Cognition-Society 2014). The same standard also applies to the reverse relationship, which explains how discourse affects social structure. This process occurs when language users happen to use their cognitive representations as social actors.

Additionally, in this context, idea, and language, each being a product of material needs, complements the other for social interaction to occur. The idea in its communicative manifestation may be expressed through or by language in terms of its suitability under a particular situation. Through the power inherent in language, the idea may, for example, be expressed direct or indirect, made explicit or implicit, generalized or specified, and presented as positive or negative. These linguistic strategies, which aim at manipulating either positively or negatively, exploit phenomena like ideologies and social identities which are, themselves, deemed as biased since these are also constituted or, at least, exploited for the vested interests. Race is one of these socially constituted identities. This social identity determines all the aspects of the lives of the individuals of African American society. The socioeconomic sphere is affected most.

1.1 Research Objective

This research paper enlightens on the use and abuse of power as employed through discourse practices by the powerful social class for its vested interests, as echoed in Claude Brown's *Manchild in the Promised Land*. In this context, it also explores the function of socially constructed identities. The study also investigates the way the socially unprivileged individuals emerge by using the same discourse tactics as employed against them by the powerful class.

1.2 Dialectical Materialism

Marx proposed the concept of Dialectical Materialism as a synthesis of Hegel's philosophy of Dialectic. He is indebted to Hegel for all of the principles of his theory, though they also differ in their approaches fundamentally. What distinguishes the two is that whereas Hegel

prioritizes consciousness to matter, Marx believes in the precedence of matter (Russell, 200). Marx not only prioritizes the matter over the consciousness but also deems the latter as a product of the former.

On the other hand, Hegel's conviction on the immateriality or precedence of the idea of consciousness is a part of his belief in the pre-planned existence of the societies of the world. According to him, the world has been fashioned in such a way that its history runs in a readymade order. His *idea* can be compared with seed on which depends the structure and the future growth of a plant.

On the contrary, Marx believes more in a world of chaos where the matter is the primal reality and where consciousness is a product of matter. To him, man is a product of nature and his consciousness grows as a natural sequel to his needs and urges. In other words, it is man's needs which breed his consciousness and ideas for their satisfaction.

1.3 Poststructuralist Linguistic View

The materiality of consciousness, as highlighted in Marx's dialectical materialism, corresponds with the poststructuralist view of language. Under the poststructuralist reality, language, which is a source of communication, is subject to human needs for its construction. Mills views discourse as a linguistic communication that operates between speaker and hearer. She also thinks of it as an interpersonal activity that is determined by some social purpose (Mills, Discourse, 2004). According to her, Foucault also beckons to the same fact by saying that every society has a particular regime of truth, which is shaped by the type of discourses it fosters.

1.4 Critical Discourse Analysis

The poststructuralist linguistic view is reinforced by critical discourse analysts who relate language to the use and abuse of power. Norman Fairclough, for example, associating language with power and ideology, says that texts in contemporary society are increasingly multi-semiotic. He suggests that this semiotic form of language is increasingly combining language with other semiotic forms (Fairclough, 1995).

Terry Locke also emphasizes that language per se has no sense to give. He thinks that it is used merely to construct meanings in society (Locke, 2004). The point is further reinforced by van Dijk who says that discourse is exploited to establish dominance by the powerful individuals or groups of society (van Dijk, 2006). He does take into consideration semantic elements of discourse, such as grammar, semiotics, rhetoric, stylistics, etc.; however, his main focus is the triangle of discourse, cognition, and society. He sees context as a subjective and dynamic mental representation, which concerns the participants in relation to the for-them-now properties of the communicative situation (Meyer & Wodak, 2004). He explains that it is this mental model that controls the sufficient adaptation of discourse production and comprehension to their social settings.

It is within these mental models that a person's knowledge and fundamental values about events exist. Individuals also share knowledge and beliefs with a larger group. This shared knowledge gets intertwined with one's knowledge and beliefs through the process of generalization. This is because mental models typically represent both, the (instantiated,

applied) knowledge and other beliefs of social groups and the cognitive representations which explain a person's self-awareness (van Dijk, Cognitive Context Model, and Discourse, 1997).

Moreover, these mental models not only disseminate knowledge but impose it. This happens because the obvious observations as communicated by a language user are influenced by their social knowledge and beliefs, though the language user may be unconscious to this fact. Van Dijk says, "Models are much richer in information than the discourses that are based on them, both in production as well as comprehension" (van Dijk, 1997). According to him, a journalist may, for instance, not report all the details of an event. The journalist would give only those details which will be relevant according to him. Similarly, a language user may also generalize some specific facts or specify some general ones. Likewise, his manner of presentation may also be subjective to some of the other extent, as van Dijk points out, "Self- and other-representation in context models, and the display of such identities and allegiances in the talk, usually also show in the choice of pronouns". Discourse tactics as employed in a text may include (de)highlighting, and making the desired text bold and italicizing it (van Dijk, 2006). Moreover, lexical selection and rhetorical devices are also used accordingly. These linguistic strategies, which seem to be communicating knowledge, actually make the text opinionated and impose the ideologies inherent in that text or discourse.

1.5 Scholarship on the Selected Text

Brown's *Manchild in the Promised Land*, the text selected for the study, has invited reasonable criticism from the perspectives of internal colonialism and politicization of drug use in a black community, and black identity. Michelle Alexander, for example, links the novel with the political role that drugs performed in the black communities of the U.S., especially the urban ones (Alexander, *The New Jim Crow*, 7). According to her, drug use has been meant to eclipse the important issues concerning internal colonialism. She adds that because of the politicization of drug use, the government made only superficial attempts to abate their proliferation in black communities like Harlem.

Arnold Rampersad finds *Manchild in the Promised Land* as a real representation of urbane literature (Rampersad, *Review: The Children of Ham*, 25-26). He regards also the author as a true modern poet, especially of Harlem. He thinks that Brown speaks to his readers genuinely and in a real street language in the opening sequence. To him, Claude Brown's character is, however, very similar in his insightfulness to Ralph Ellison's urchin who lacks identity. He thinks that very much like Ralph Ellison's invisible man, Brown's hero also internalizes the pessimism of being with the inferior status of the American caste system. He writes that Brown's hero was incognizant of his black 'identity' and his connection to a Diaspora and that lacking a 'self' he immediately accepted his dissociation from his community-at-large.

Rita M. Cassidy compares Claude Brown's *Manchild in the Promised Land* with Richard Wright's *Black Boy* and says that both novels reveal that unusual pain through which a child matures in poverty prevalent in a Harlem ghetto (Cassidy, *Black History*, 36-39). According to the critic, the novels have been created with a painful eloquence of sensitive men. Likewise, Barbara Dodds finds in *Manchild in the Promised Land* a shocking sound of human life and ecstasy. She finds in Brown's escape a great deal of courage and insight

for the juvenile, especially of the black community of Harlem (Dodds, *Black Literature*, 371-374).

Hobart Jarrett identifies the protagonist in *Manchild in the Promised Land* with the author, who escapes from the tyranny of his father and the down-home effect of his mother, gets rid of drug addiction, and saves himself from the evils of Harlem by shifting to Cooper Square (Jarrett, *To Live Is to Experience*, 205-207).

The novel has also incurred a little critique from a linguistic point of view. William Mathes values Brown's use of language in this novel. He says that the language in the novel reflects the archetypal black life in Harlem (Mathes, *A Negro Pepys Reviewed*, 456-462). In connection with Brown's representation of the common man in the streets of Harlem, he ranks Brown even above a historian. He opines that wherever Brown's language lacks in appeal, his strong reason and powerful feelings assert themselves.

The critique on the novel misses so far the discussion from the Marxian perspective which is important because the novel concerns the racial polarization in the African American society. Moreover, the novel also needs to be explored from an appropriate linguistic perspective that should go beyond a simple analysis of language. This paper, therefore, applies a synthetic approach to ascertain the Marxian social dialectic as reflected linguistically.

2. Research Methodology

The study aims at investigating the Marxian concept of social dialectic as reflected linguistically in Claude Brown's *Manchild in the Promised Land*. To meet its objectives, it aligns the Marxian philosophy of Dialectical Materialism and Teun van Dijk's socio-cognitive approach in Critical Discourse Analysis for the textual analysis of the novel. Marx' concept of Dialectical Materialism focuses on the triad of thesis, antithesis, and synthesis, which he derives from Hegel's laws of dialectic: the law of the interpenetration of two opposites, the law of the negation of the negation, and the law of quantitative change into qualitative change (Cuddon, *Dictionary of Literary Terms*, 197). In this study, this triad implies the exploitation of the unprivileged individuals, their resistance, and the subsequent evolution.

Teun van Dijk's socio-cognitive approach in Critical Discourse Analysis suggests a discourse-cognition-society triangle and emphasizes that in this triangle of relations, discourse and cognition are inherently social instead of being merely linguistic or psychological (van Dijk, 2014). Social cognition is achieved and used in social situations, whereas discourse functions as a fundamental source of its development and change. No social practices, and, so, no relations of power are possible without social cognition and discourse.

The study integrates these two perspectives under the concept of theoretical triangulation which rationalizes that this experiment of aligning different theories in qualitative research is not only admissible but, at times, also becomes essential as the alignment of different perspectives to analyze a research question offers a deeper interpretation of the data or the text and, thus, strengthens research findings (Patton, 2002). The research also uses van Dijk's socio-cognitive approach as a model for its textual analysis. It focuses on manipulation as a discursive and cognitive phenomena. This implies that it analyses the

text not only through the apparent linguistic features including a variety of expressions, rhetorical devices, multiple tones, etc. but equally through the cognitive aspects connected with these micro-linguistic features.

3. Discussion

3.1. Race as a Superstructure for Economic Reality

The study treats race as a variable for the class system, as in the context of African American society, it is the ideology of race that largely determines the sense of social superiority and inferiority. In this context, Herbert Miller also suggests that class formations take precedence over race consciousness and that the former was only appropriated when the latter appeared in its modern form (Miller, *Race and Class Parallelism*, 1928). He further opines that the racial cult with its associated vocabulary aims to maintain class superiority.

3.2. Discursive Manipulation

Discursive manipulation involves the use of diverse discourse devices employed by the manipulator to shape and reshape a text or a talk that helps to implement their agenda. These tactics largely include the use of lexical selection, 'self' and 'other' presentation, conversion of the significant into the insignificant and vice versa, changing the specific to the general and vice versa, etc. The novel, *Manchild in the Promised Land*, depicts a picture of Harlem in the 1940s and 50s. It shows the discourse practices of the ruling elites, which reflect their socio-political and socio-economic interests. At the semantic level, these discursive practices include stereotypical lexical expressions which are meant to establish stereotypical thinking. Sonny, the protagonist of the novel, beckons to these semantic-level tactics, "I learned some things down South too. I learned how to talk to a mule and plow a straight brow in the sweet-potato patch. I even learned how to say 'yas'm' and 'yas suh'". (Brown, 1965, p.46-47). His grandmother has taken extraordinary care in training him about the careful use of language. She has, for example, strictly instructed him to avoid using the term 'white potatoes' "because they ain't white potatoes, they are ice potatoes." Since the word *white* stereotypically refers to white people and the expression 'potatoes' has connotatively a negative association, the juxtaposition of the two expressions annoys the white people.

However, Sonny realizes that these myths have no intrinsic reality. He knows what he essentially needs to learn and practice and what to ignore as redundant. He says that as soon as he got on the train going back to New York, he knew white potatoes were white potatoes. He also felt that he had used 'yas suh' and 'yas'm' for the last time (Brown, 1965, p.93).

Sonny's father too has a servile attitude towards white people. His father's behavior annoys Sonny who himself reciprocates with white people at a socially equal level. Sonny shares with us his experience at court where he gives no straw to the white lawyer his father had hired for his case. His indifferent attitude results in the white lawyer's arrogance towards him.

3.3. Cognitive Manipulation

According to van Dijk, cognitive manipulation is fundamental. The manipulator always starts with targeting the targeted mind to elicit the desired behavior and action. *Manchild in the Promised Land* significantly reflects examples of this psychological type of manipulation. Moreover, in the novel, this cognitive manipulation occurs in diverse ways. Majorly, the manipulator exploits preconceived notions and myths for the accomplishment of cognitive manipulation.

One such myth in the novel is the fable of Mr. Charlie. Mr. Charlie is a lexical coinage intended to scare ignorant black people. This character has always obsessed with Sonny's mother as well. This obsession has always been a strong barrier in the way to improve her family's life. For example, she gets scared with the idea of this scary character when she thinks to complain to her landlord about the miseries which she and her family have long been suffering from in their rented house. The house is shabby. Its ceiling leaks whenever it rains. But, Sonny's mother can afford to live in this house in such a pathetic condition. She is void of any courage to express her concerns with the landlord. She does not even allow her son to complain. Sonny tells us that his mother had a Southern upbringing and, so, was scared of the Southern myths. The protagonist tells us that his mother was scared of the fabricated character of Mr. Charlie to such an extent that she saw in every white person the horrible face of Mr. Charlie (Brown, 1965, p.274).

Sonny's mother tries to inculcate her fears in her children as well. Sonny's varied experiences from his outdoor life have enabled him to resist her influence completely, but his younger siblings, Pimp, Carole, and Margie, are easily vulnerable to her brainwashing. Most of all, his younger sister gets victimized by her indoctrination. The apprehensions about the future of his siblings worry Sonny greatly. He feels that his sister is losing her confidence and spirit as she is maturing. At times, he wants to burst at his mother, "Look, all that shit Mama's tellin' you is nonsense and bullshit, so you don't have to listen to it'. She needed somebody to tell her that" (Brown, 1965, p.189). Sonny tells us that her mother had succeeded significantly in indoctrinating his younger sister. Since all her attempts to indoctrinate Sonny to fail, she, in frustration, works harder on her younger children. Sonny's successful resistance put her into immense frustration. At times, she was at her wit's end. However, all she could do was only to give vent to her anger verbally: "Boy, you better stop that dreamin' and get all those crazy notions outta your head" (Brown, 1965, p.281).

Sonny's mother got scared much when Sonny would share his future dreams and plans with her. She was scared because she believed that her son wanted to break the limits drawn for the black people. "She had the idea that colored people were not supposed to want anything like that. You were supposed to just want to work in fields or be happy to be a janitor" (Brown, 1965, p.281). Sonny was constantly worried about his younger brother, Pimp, because his mother was restricting the kid's vision. Her biggest desire was to see her sons settled down, and for that reason, she once told Pimp, "Now if you just get a job as a janitor, I'll be happy and satisfied" (Brown, 1965, p.282). Listening to this, Sonny, who was also around and attentive, yelled at her, "Doesn't it matter whether he's satisfied or how he feels about it?" (Brown, 1965, p.281). The reply was typical: "You better stop talkin' all that foolishness, boy. What is wrong with you? You better get all that stuff out of your head" (Brown, 1965, p.282).

Sonny, however, never leaves any stone unturned in his endeavors to educate his siblings about reality. He often tries to spend time with them, listen to their innocent questions, and enlighten them on their confusions. His younger brother, Pimp, for example, frequently expresses his innocent curiosity about their domestic and social conditions. He often comes up with philosophical questions expected from a child of his age. However, most of Pimp's questions are about his father. For example, he inquires, "Sonny, you think God is scared-a Daddy?" (Brown, 1965, p.42). And when the protagonist answers him that the daddy is scared only because of the police, he retorts, "Maybe God gonna put the police on Daddy, huh, Sonny?" (Brown, 1965, p.42).

Sonny comes to realize how deeply his brother has been indoctrinated through the myths which have always been facilitating the dominant social group to control the behaviors and actions of the black people of Harlem. Pimp inquires his brother, "Sonny, Margie said they got snakes down South and they bite people and the people die when the snakes bite 'em. Is that true, Sonny?" (Brown, 1965, p.42). He also expresses his curiosity about another mythical character, the bogeyman. He asks, "Sonny, is the bogeyman down South too?" and, then, adds, "Mamma said the bogeyman comes around at night with a big burlap sack and gits all bad kids and put in that burlap sack and nobody don't see 'em no more" (Brown, 1965, p.42). He is also scared of and curious about the crackers, unaware of the fact that *cracker* is a term used for white people there. He asks Sonny, "They got cracker down there, ain't they, Sonny?" (Brown, 1965, p.42). He is confused, "Sonny, what is crackers? They ain't the kinda crackers you buy in the candy store, is they?" (Brown, 1965, p.42). Sonny tries to explain to the young mind the ideology behind this term: "No, the crackers down South is white people, real mean white people" (Brown, 1965, p.42). He utilizes the occasion to enlighten his innocent brother further about the myth and the reality associated with this ideology, "You see, Pimp, white people are all mean and stingy. If one-a dem is more stingy than he is mean, he's a Jew; and if he is more mean than he is stingy, then he's a cracker" (Brown, 1965, p.43).

At times, the protagonist loses his temper on the attitude of his parents, especially that of his mother, to the extent of desiring to physically assault her as well. He blames particularly his mother for inculcating nonsense into her children's minds. He tells us, "Mama would be telling Carole and Margie about the rootworkers down there, about somebody who had made a woman leave her husband, all kind of nonsense like that" (Brown, 1965, p.274). On one occasion, when he finds his younger brother too much obsessed with scary ideas, he advises him to hit the one who tries to stuff this nonsense in his mind. "The next time she says it, punch huh in huh mout' real hard and she won't say it no more" (Brown, 1965, p.90).

Additionally, when the young boy tells Sonny about his mother's strong conviction about the existence of this scary creature called bogeyman, the latter desperately tries to wash out this part of the memory from the former's mind. He explains to Pimp that their mother merely wanted to scare him so that Pimp could become a good boy. He tells him how their mother had played this trick on him as well. Further, he advises him to knock down the bogeyman with a stick if he comes to find this obnoxious creature around. Or else the young boy can inform him. "The next time somebody tell you the bogeyman is someplace, git you a big stick and go see him. If I'm around, come and get me and I'll show you it ain't no bogeyman" (Brown, 1965, p.90). Surprised and impressed, Pimp questions his brother if he will go to the South, the region where bogeymen are said to live. Sonny,

determined, replies in the affirmative. Sonny's gesture reflects his determination about his future course.

Sonny leaves Harlem in search of a place that may offer scope for the fulfillment of his dreams and aspirations. However, he does not completely detach himself from his native area. Of and on, he returns to see and help his parents and siblings. Once, he returns to find that his parents are living in even much more deplorable conditions than ever before. The house was unable to save them from the adverse weather; windows, which were completely broken, needed to be relined. But his parents, especially his mother, were still content with the existing living conditions. His mother preferred to continue living in these conditions than to complain against the landlord. Sonny very difficultly prepares her to accompany him to the housing commission for the submission of a complaint. Though reluctantly she finally gets prepared, yet she gives him a very tough time during the process of the submission of their complaint. She interferes again and again while he is writing the complaint. She wants him to write as little and as mild as possible. While Sonny is writing, she keeps a constant eye on the paper. She keeps instructing him about the addition to and deletion of the words he is writing. Sonny tells us, "I had to write with one hand and keep Mama from pulling on me with the other hand" (Brown, 1965, p.273).

Symbolically, the event reflects an oscillation between contentment and aspirations, the latter represented by the protagonist while the former by his mother. The lady views every action taken by her son as ominous. She warns him, "Boy, I don't know what's wrong with you, but you're always ready to get yourself into something or start some trouble" (Brown, 1965, p.273). The son reacts resolutely, "Yeah, Mama, if I'm being mistreated, I figure it's time to start some trouble" (Brown, 1965, p.273). She gives up saying, "Boy, I just hope to God that you don't get yourself into something one day that you can't get out of" (Brown, 1965, p.278). He replies, "Mama, everybody grows into manhood, and you don't stop to think about that sort of thing once you become a man. You just do it, even if it's the trouble that you can't get out of" (Brown, 1965, p.273).

The life away from Harlem has given the protagonist a colossal scope for the fulfillment of his dreams, aspirations, and future plans. There, he is earning enough to enjoy his life. However, he is constantly worried about his siblings, especially Pimp, his younger brother, who have unluckily fallen a victim to the parents' negligence and brainwashing. His conviction has grown stronger that it is merely money that makes the difference. He believes strongly that ideologies, such as race, have no intrinsic reality but serve as a tool at the hand of the exploiter. He concludes that success depends on how well one resists these extraneous but inevitable forces. He has consistently fought against all the odds around and achieved his due reward. However, he does express his deep concerns about the future of his siblings, especially his younger brother, Pimp:

I wondered if it was good for him to be around all that old crazy talk because I imagined that all my uncles who were dark-skinned – Uncle McKay, Uncle Ted, Uncle Brother – felt that Papa didn't care too much for them because they were dark-skinned, and I supposed that Pimp might have gotten that feeling too. I had the feeling that this wasn't any place for kids to be around, with some crazy old man talking all that stuff about light skin and how he could have passed for white and calling people black (Brown, 1965, p.277).

4. Conclusion

Claude Brown's novel *Manchild in the Promised Land* significantly reflects the reciprocity between the Marxian concept of social dialectic and discourse. Through the persona of a racially marginalized individual, Sonny, the novel demonstrates that the dominant social class exploits the dominated one based on their discourse practices. It also reflects that manipulation is primarily cognitive, which is accomplished by the semantic features of discourse.

Discursive manipulation includes diverse ways, for example, a monopoly on social resources of discourse, such as electronic and print media and literature of various types. These social resources are exploited to shape and ultimately control people's minds. However, the most common discursive strategy that the analysis of the study has focused on is lexical selection. This strategy gives the manipulator the scope for their choice among available expressions for communication. The analysis has shown how the expression "ice potatoes" was preferred by whites to the term "white potatoes". The banned term supposedly may lead one to imagine whites in association with potatoes. The coinage of the character "Mr. Charlie" is another example of this discourse strategy. This word is meant to represent some awful figure which has no intrinsic reality. This word with its entire associated connotation is supposed to restrict the thinking of the people of the black community of Harlem.

The study has also revealed that the cognitive manipulation, which is the primary manipulation, is accomplished through the semantic features of discourse. For example, the word "Mr. Charlie" is loaded with a particular ideology. Other similar terms which have been used in the novel include bogeyman, crackers etc. Either these words have no intrinsic entity to refer to or maximum they merely have some associated meanings. The word "bogeyman" is merely a coinage for ideological purpose, while the term "crackers", which has been used for the Southern whites, has an associated meaning which is also derogatory. All these discursive practices are meant to disillusion the people of the black community of Harlem, and the objective is to restrict them to the underprivileged conditions of life available to them.

The study has also highlighted the strong resistance by the socially marginalised individuals to the manipulative strategies of the ruling class. Sonny, the protagonist of the novel, shows consistent endeavours to counter the manipulation of the dominant class. Unlike his parents, he refuses to be victimized by the preconceptions as prevalent in his society. He learns and adapts to the practical approaches as used by the dominant group. He not only completely safeguards himself from the traps of stereotypes but also tries to save his parents and siblings, an attempt in which he only partly succeeds.

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Citation of the paper

Hussain, W. & Azam, M. K. S. (2020). Representing the Marxian Dialectic through discourse: A Socio-cognitive linguistic analysis of Claude Brown's *Manchild in the Promised Land*. *Erevna: Journal of Linguistics and Literature*, 4(1), 30-41.

Healing Wounds in Partnership: An Eco-Feminist Study of Langley's "The Mourning Parade"

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Keywords

- Ecofeminism,
- PTSD,
- Patriarchy,
- Healing
- Partnership

Abstract

Patriarchy, colonialism, or anyother dogma in which there is the subjugation of one group by another powerful group is strikingly similar to man's domination/exploitation of nature. Nature's ruthless domination by humankind has led to the present ecological disaster. The power be it economic or political rests in the hands of men. These men in power have been denying climate change or if they are accepting it, they are very slow in reacting. Men have plundered the earth and all its natural resources, considering it to be their birthright. They have a claim on the world that has been tailor-made for them and on all the inhabitants including the women and the animals. Patriarchy, fed by religious scriptures, eggs them on by telling them that the women have been created to please them, to serve them. The same applies to animals. These wounds inflicted by patriarchy can only be healed by women through the movement of Ecofeminism. This healing in partnership is the premise of this research article. It studies how two tortured and wounded souls help in healing each other in Langley's The Mourning Parade.

1. Introduction

Women have always been linked with nature and earth. The link between women and earth is also evident in the oppression of both at the hands of men. Through this social link, the theory of Ecofeminism has arisen. Ecofeminism focuses on the interconnection and co-dependence of all creation and creatures by caring for the earth as well as other suppressed groups. A few theorists of ecofeminism take this link further and claim women have a deeper and more profound connection with nature than men do that is why women can lead and direct the movement of healing nature and themselves in the process (Thompson, 2017). Despite the criticisms, ecofeminism has the ability to pave the way for healing and propagating a culture of sustainability. After the beginning of colonization and mechanization which started in the 17th century, Western societies have contributed a lot to today's ecological crisis. Under the guise of culture and progress, the exploitation of nature and people is legitimized by white European males especially after colonization and the scientific revolution. According to white western males, nature represents uncivilized and primitive life. For western societies, the culture of man represents civilization, progress, and advanced life. Anything, according to a white male, is acceptable for the progress of their society and nature is only an instrument to use for their ideals. For the white man who came to America, the lifestyle of the Natives was very different as it was close to nature, therefore considered primitive and uncultured. The Native Americans considered both women and nature as sacred. The Eurocentric definition of culture and civilization led to the exploitation of nature as man's right. It resulted in the deterioration of our environment.

Ecofeminism is but a new term coined for what is usually termed as ancient pagan wisdom. Ynestra King in the pioneer conference on Ecofeminism at Amherst in 1980 wrote:

Ecofeminism is about contentedness and wholeness of theory and practice. It asserts the special strength and integrity of every living thing... It is the masculine mentality which would deny us our rights to our own bodies and our own sexuality, and which depends on multiple systems of dominance and state power to have its way (Mies, 2018).

Ecofeminism identifies the parallels between the exploitation of nature and that of women. These parallels are studied in the patriarchal context. Ecofeminist theorists become aware of this connection between patriarchal exploitation and violence against women and nature, every time they stood up against environmental destruction and the looming threat of an atomic war leading to annihilation. Ecofeminists defy patriarchy and show loyalty to future human generations, this planet earth, and to life itself. They have a profound understanding of this phenomenon because of their nature and because of their female experience and existence.

2. Literature Review:

To understand the necessity and power of ecofeminism as a movement, the dualistic nature/makeup of the modern world needs to be understood. This dualistic structure claims that man and woman are separate, so is their nature and culture. Dualistic thinking is the basic construct of the western thought process. It leads to the domination of women by their male counterparts and similarly the supremacy of man over nature. The suppression of women and the exploitation of nature are connected because historically women and nature

have been linked together. Plato in *Timaeus* states the concept that the soul on leaving the body reaches ultimate enlightenment on transcending the earth and reaches the helms of heaven. A woman according to Plato is incapable of undergoing this enlightening process. He goes on to claim that a man who is unable to transcend returns to this earth either as a woman or a beast, thus linking both woman and the beast together and placing a man on a higher status in comparison. Woman and nature both incapable of achieving enlightenment thus left on the earth, whereas the enlightened man ascends heaven. There is a deep social link between women and nature as Ruether states in *Sexism and God Talk*

“We cannot criticize the hierarchy of male over female without ultimately criticizing the hierarchy of humans over nature”(Ruether, 1983).

The evidence of this connection between women and nature are the various phases that are used for describing the looting and plundering such as rape of the Earth. Thus validating the dominance of nature as it is a part of the material sphere of existence inferior to the spiritual realms, the former created for the sole purpose of servitude of man. The domination of women is justified through the same logic.

Furthermore, throughout history, religious doctrines have stressed the connection between women and nature with a particular focus on creation. In the pagan religions, the universe was poured out from the womb of a goddess. The ancient Greeks revered the goddess Gaia the controller of the earth. Hinduism celebrates the mother earth and holds it sacred. In Christian doctrine, wisdom is described as a creative force, which was brought forth before creation as a female equivalent of God.

In addition to these religious links, women as givers of life, as child bearers, as active members of the process of creation and producers of organic substance are more closely tied to nature than men. As women give birth that naturally ties them with nature. Historically also women have been designated with the tasks of giving birth and of gatherers or homemakers

Just as there is a link between the oppression of women and nature similarly there is a link between the female emancipation movement and the movement to restore the Earth to its original state. For the destruction and exploitation of the earth to end the suppression, oppression, and exploitation of all the marginalized communities must also end.

Humans depend on nature for their survival. There is a link between humans and nature, whatever humans do, influences and impacts nature, and similarly, every natural phenomenon affects humans. As mankind has not as of yet been able to find another planet other than earth to inhabit, they rely completely on the earth for their survival. Ruether in her book *Sexism and God Talk* talks brilliantly about this relationship.

“The plant can happily carry out its process of photosynthesis without human beings, but we cannot exist without the photosynthesis of plants”(Ruether, 1983).

Ecofeminist theorists truly appreciate their dependence on nature and hold it in high esteem bordering on reverence. They realize that the entire ecological system is altered due to the extinction of a single species. This is in contrast to the religious doctrines and the Western patriarchal philosophies which celebrate the idea of humanity's uniqueness. The proponents of ecofeminism believe that women must play their part in the healing of the wounds inflicted on nature by humanity because of this independence humans have.

Climate change and the destruction of the natural habitat of the earth mostly affect the marginalized groups of the society particularly the women and the children. The force that rose to control the geopolitics Geo economy for a significant period was the west which followed a patriarchal hierarchy and a capitalist economic system. Thus the resulting society ended up destroying the natural world. However, the society responsible for the destruction of the natural world will be least affected by the devastation it caused. The consequences of these destructive steps taken by man will be felt the most by the weakest links of the chain, the most vulnerable individuals in the world. This catastrophe befalls on the dying women and children in Syria, or the starving children in Madagascar suffering from a prolonged drought, or on the native people whose water sources are polluted by the passing oil pipelines. Most of the affected population/groups mentioned above belong to the third world or developing countries and can rightly be called the marginalized populace of the world. This is because these countries lack the infrastructure, the legislation and the resources to prevent, stop, slow down, or reverse the damage that's been caused to nature.

The Capitalist upper class AKA the West has the resources and the power to either delay or completely avoid the devastating consequences of the destructive war they have waged against nature, at least for the time being. As McAndrew stated:

“...the destruction of the environment and the oppression of women are easy to do because nature and women have been objectified as “others” (McAndrew, 1996).

Ecofeminists claim that theirs is a social movement with three visions, these three visions are distinctive and have differences but they come together under the banner of ecofeminism. These are the “spiritual vision”, “the feminist vision” and “the environmental vision”. All these visions are accumulated under the SAGA which propagates that the devaluation of women and nature is linked. It is said that men exploit, and hegemonize women and nature for their gains. They do so because they are empowered by the norms of patriarchy and also the power of capitalism. It acknowledges that the Earth and all its inhabitants are endangered and on the verge of a serious crisis. All of this needs to change; A new consciousness should be created where all inhabitants of the Earth live together equally and harmoniously

“Ecofeminism opposes mechanical, reductionist, and separated dualistic thinking way encourages related, the multidimensional and integrated thinking way”(Ling, 2014).

This integrated and collective thinking allows women and nature to work together in partnership. The partnership view of relation means that the relevance between nature and people is emphasized to avoid a direct clash between man and nature. The multidimensional view offers, propagates, and revives collective organism tradition and avoids/sidesteps the dominance relationship. It encourages the relationship between individual and nature and treats it dialectically. It opposes the individual-centered world view. This interrelatedness locates humans/women in a situation of responsibility towards others, being responsible for them, caring for them while maintaining our connections

Ecofeminism unlike patriarchy believes in sharing power with and not asserting power over “the other”. It is a power that comes as a result of the collaboration of members of a society, community, or social group. Patriarchy is dualistic and hierarchal, whereas ecofeminism is non-dualistic and non-hierarchal. The world according to ecofeminists is egalitarian. The hierarchies are social constructs that are destructive for the world.

Ecofeminists dream of a society that would have its basis on the complete involvement of both men and women in the preservation and maintenance of all the ecosystems.

3. Data Analysis:

The examples of nature as a theme of a literary work have been a regular phenomenon. However, the present-day environmental crisis has resulted in works of literature that reflect the harrowing scene of a world at the brink of destruction. As a result of the social movements organized against the destruction of the natural environment, awareness of environmental issues created and it did not take long for ecocriticism to cause a niche for itself in the literary world and the world of academia.

Ecofeminism is a byproduct of the third wave of feminism as it propagates deconstruction of the existing constructs. It rejects all kinds of existing dogma and –isms. Ecofeminism preaches and practices diversity. The base of the theory as discussed earlier is that the domination of nature and the domination of women are linked. It works on the premise that in Western thought nature is inferior to mankind, however, the term mankind is not all-inclusive as it excludes, women, people of color, people belonging to the lower economic class, in fact almost everyone that is not white, or male or belong to the upper class. Like nature, women are also a large group that is dominated by men. Men see women and nature as things to dominate because both have been assigned with passive attributes.

The stereotypical association of nature and women validates the western male's dualistic, manipulating, and dominating view of the world. This essentialist view allows men to continue assigning, attributing the caregiving, and life-sustaining, serving roles to women. As a result of this role assigning, women become solely responsible for the act of mothering.

The only solution to this essentialist problem, as agreed upon by all the ecofeminist theorists is the idea of partnership. White men do not consider women or nature as their partners. Ecofeminists suggest that action has to be taken in partnership with the current environmental crisis. The methods adopted should be non-hierarchical.

Ecofeminist writing is a comparatively new approach. Ecocritical/ ecofeminist issues have been seen in the works of American fiction writers. It mostly deals with the destructive attitude of patriarchal societies on nature and how this phenomenon is reflected in the domination of women. The appearance of ecofeminist thinking in literature is a reaction to the patriarchal dominant literacy canons. Ecofeminist criticism of the system has a deconstructive and critical approach towards the traditional literature as is discussed by Patrick Murphy

In order to have a woman's nature writing, there must be a breaking of genre conventions established by men and accepted by women, working within patriarchal structures. Such efforts have always been imperiled by the dominant culture's variegated ideological stratagems for silencing women's voices, or straining them through male normative discourses to conflate and deny differences. Today, this imperilment takes the form of codifying a patriarchal definition of nature writing. But unlike previous pivotal movements women, today have the benefit of an increasingly sophisticated conception of dialogical methods

of discourse and critique and a voice from within the realm of natural philosophy itself, ecofeminism (Murphy, 1995).

Most of the novels written by female American writers are either dystopian or belong to the genre of science fiction as these allow the writers to portray the horrific consequences of the impending ecological disasters if the human race continues on the destructive path it is currently following. The majority of the ecofeminist novelists have chosen utopia or dystopia, ignoring the realist tradition, predicting doomsday. Dawn Reno Langley's *The Mourning Parade* differs from the existing works of fiction in this regard.

Dawn Reno Langley is an author, editor, arts advocate, theatre critic, professor of creative writing, and a home designer. She is an award-winning author with more than 30 books, dozens of theatre reviews, and several articles poems, and short stories to her credit. She is a nationally acclaimed expert of Native American and African American arts. Dr. Langley is a Fulbright scholar with extensive experience in developing college programs, specializing in fine arts. She has spoken on TEDx and has been working to create awareness for the safe treatment of elephants and other animals.

The author propagates the philosophy of taking responsibility for this earth. This is the reason her work has a lot of environmental aspects to it. She claims that this aspect of her writing is due to a lot of traveling which provided her with vast exposure to the world and its inhabitants, animals, and humans alike. Through her work, she wants to bring the attention of the common man and the fraternity of science towards the different species both plants and animals that are on the verge of extinction. This process of extinction is not like the extinction of the dinosaurs who were wiped off of the face of the earth by the ice age. This destruction and endangering of species is the result of the ignorant, irresponsible, and indifferent attitude of the mighty mankind. Dawn Reno Langley has four novels to her credit, these include *The Mourning Parade* (2017), *Listening to the Sun* (2016), *Silver Dolphin* (2016), and *All That Glitters* (2016). As a novelist, she employs the skills she acquired as a journalist and conducts extensive research. Each story she writes centers on a social dilemma. She claims that she never writes a story about which she has no passion.

Grief the task of healing, the process of bereavement, and the seemingly invisible link between humans and animals are at the center of Langley's beautifully crafted novel *The Mourning Parade*. The protagonist Dr. Natalie DeAngelo volunteers for services at a Thai elephant sanctuary to numb the pain of losing her sons. She keeps a mum about the tragedy in her past, trying to avoid triggers that might set on her PTSD. She tries to find solace in the company of the tortured, abused, and battered elephants of the sanctuary. By trying to dull their pain she hopes to find peace in the process. She makes an effort to escape her pain by helping endangered animals. The sanctuary like the real world is full of challenges. She finds an adversary in Dr. Peter Hatcher who bears a grudge against her for negatively examining his dissertation a long time ago. The other challenge is in the form of the psychologically and physically traumatized elephant Sophie. The elephant is a kindred soul who would be put to sleep if Dr. DeAngelo is unsuccessful in rehabilitating her.

Unlike most of the novels written with ecological themes, *The Mourning Parade* portrays a world that is fighting back. As mentioned earlier most of the novels paint a dystopian world, where the earth has already succumbed to the wounds inflicted by humanity or represents a world that is trying to breathe once again. The Ecofeminist approach talks of a world that celebrates diversity, harmony, co-existence, interdependence, and self-

sustainability. We see The Lotus Sanctuary as an example of such a world. Where humans live in harmony with the animals and utilize the resources that mother nature has to offer together. The animals that are the elephants and the stray dogs have been mistreated in the past, they are battered and abused but they have found solace and a home in this sanctuary. They are treated as equals. It is a place committed

“... to give some of the broken, blind and dispirited elephants a chance to live the rest of their lives with comfort and dignity they deserved”(Langley, 2017, p. 28).

The elephants and the dogs are treated physically by giving them much-needed medicine to cure their infections. They are also provided with an atmosphere where they can heal mentally and let go of the memories of the abuse humans have made them suffer. There are several elephants in the sanctuary and all of them are examples of “... how human greed destroyed magnificent animals... What happened to most animals was largely the result of human vanity...”(Langley, 2017, p. 28). The elephant Sophie feels threatened by the presence of humans around her; the extent of human cruelty becomes evident when we see it from Sophie’s point of view “... She smells the men. Their anger. Their distress. And something else. Something threatening. Cruel.”(Langley, 2017, p. 36). Sophie leaves no doubt in the minds of the readers that “the men. The men cause the pain.” (Langley, 2017, p. 37). The sanctuary allows the elephants to live as they should live, they roam around freely, play in the river, splash mud, eat food that they like for most of the day, and not made to chores that elephants are not meant to do;

“...They are not meant to pirouette on their hind legs... their backs are not strong enough to withstand more than one hundred pounds... and elephants do not paint”(Langley, 2017, p. 45).

Another important aspect of the sanctuary is its ability to sustain itself and the animals. There are rice paddies, a banana plantation, and an enormous vegetable field that fulfill the dietary needs of humans and animals alike. Dr. DeAngelo’s first impressions of the sanctuary tell the reader a lot about the place. There are small details like “... a small, carefully kept garden of yellow and orange marigolds and sunflowers...” (Langley, 2017, p. 24). These flowers tell the reader of a place that has been home for someone. They speak for the need “... to care for this place and its mission. The flowers spoke of a full heart.” (Langley, 2017, p. 24).

Ecofeminist theorists, as mentioned in the literature review, believe in destroying the existing hierarchies for the world to achieve harmony and for nature to fulfill its potential. Patriarchy is on a rampage in the Lotus sanctuary as it is in the rest of the world in the form of Dr. Peter Hatcher. The targets are the same as in the real world women and nature to be more specific Dr. DeAngelo and Sophie. Hatcher’s attitude towards Natalie and Sophie signify the relationship of patriarchy with women and nature. There is a strong urge to dominate, to conquer, to subdue. He tells Natalie right from the beginning that “You take marching orders from me. Things are done my way.”(Langley, 2017, p. 42). Hatcher has a condescending attitude towards Natalie; he hates the fact that he has to share his crown of being the savior with a woman and tries to put her down a peg or two every time they interact. He chided her that she should have “...studied a bit more before coming here...” (Langley, 2017, p. 65). He accuses her of coming to the sanctuary and stepping in “... without the appropriate experience...” (Langley, 2017, p. 63). Hatcher’s reaction to

Natalie's PTSD is calling her "that crazy elephant." (Langley, 2017, p. 39). He believes that the elephant is not submitting to the orders of the mahouts and is not responding to the antibiotics it is quite logical to "put her down... she's a danger to everyone here, as well as herself." (Langley, 2017, p. 41). The cold reason, the flawed logic of a man who believes that when a woman acts up she needs to be punished and if the punishment doesn't work should be eliminated or ostracized. The typical patriarchal claim of seeing the bigger picture and ignoring the tiny details like an emotionally or psychologically unstable woman or animal that needs help. Hatcher displays logic over emotion when despite acknowledging that Sophie's PTSD needs a lot of attention and time to cure he says "... We can't lose any more animals because of her. She is endangering everyone's safety..." (Langley, 2017, p. 65). He had already given up on Sophie and "was quite certain she's not going to be rehabilitated" (Langley, 2017, p. 64).

Peter Hatcher when threatened has a major meltdown, his insecurity and jealousy become obvious for everyone to see. He calls Sophie's treatment regime to be "... some hare-brained scheme for special training that brings the sanctuary to a standstill to do her bidding..." (Langley, 2017, p. 256). He insults Natalie undermining the success of her research paper by stereotyping her as a "... dyed-in-the-wool movie star" (Langley, 2017, p. 256). His insecurity leads to a loss of control, and he tries to physically hurt Natalie.

The domination of patriarchy is broken in this novel right from the beginning when Natalie vows to stick to her guns and declares "She'd never been a quitter. She wasn't about to start now." (Langley, 2017, p. 43). The abuse suffered by the elephants makes her angry, makes her stomach churn, enrages her but she forces herself to "control it. Make it work for something good". She moves in with full zeal to try and cure Sophie with whom Natalie identifies on several levels, an echo of her observation that "animals and humans who work together often shared some of the same traits." (Langley, 2017, p. 79).

The deconstruction of patriarchal hierarchies is crucial according to the ecofeminist theorists for the world to have a chance at survival. This deconstruction is carried out in partnership. The partnership of "the others", that is the women and nature. The two others help each other in the process of healing and provide each other support to admonish the suppressing forces of patriarchy. This phenomenon is evident in *The Mourning Parade*.

Dr. Natalie DeAngelo who is a vet by profession has lost her two sons in a school shooting. She is grieving for them and is unable to come to terms with the loss as she puts it "How the hell do you move on when both of your kids are gone, and you are still here;" (Langley, 2017, p. 3). The pain of this loss is continuous "Nothing stopped the pain." (Langley, 2017, p. 3). She tries to block out the memories of the horrific incident. She tries to stop herself from thinking about her son as the thoughts act as triggers the onset of her PTSD. She feels guilty for living, breathing, surviving. Everything in her house that was once her happy place reminds her of the little things her sons have said or done, torturing her. She feels as if she is like a fish in a bowl, where everyone is looking at her and her emotions are on display. Natalie is broken and she is not able to voice her pain. At every step, she wants to run away from the place where her world came crumbling down. Andrew Gordon's presentation about the abused elephants and their rehabilitation struck a chord in her heart. Dr. DeAngelo has gone through the trauma of losing her children at the hands of the cruelty of mankind. She feels empathy for the elephants "so thin that their skin hung from their bones." (Langley, 2017, p. 15). She can understand the agony an elephant went through while she was trained as a circus performer to stand on her hind legs for such a

long time that her “legs were twisted awkwardly, deformed.” (Langley, 2017, p. 15). Just like her soul deformed with gaping holes in it. The pictures of the rehabilitated elephants give her a ray of hope and she seizes the chance by being consciously aware of it. Her stint at the sanctuary was “a last-ditch effort to cure the paralyzing stress that often left her feeling it would have been if she’d been one of the victims”. Just like her, the sanctuary is Sophie’s only and last chance. Sophie has been rescued by Andrew Gordon from a logger who kept her shackled causing a leg wound that is almost septic now reaching her bone. She is an antisocial elephant who doesn’t mix up with other elephants. Sophie birthed several calves but they were all taken away from her. Just like Natalie, she has lost her children causing her trauma. Natalie and Sophie are suffering from PTSD. The rage and the lack of control make them bond faster. Sophie’s voice in the novel explains the beginning of a panic attack that is triggered by the pain in her leg which she describes as

... It’s the pain that has taken her breath. Her leg burns as if she’s stepped into a giant fire ant mound, as if thousands of biting creatures have crawled under her skin, snapping and burning at every inch of her leg. She tears at it with her short tusks, doesn’t care that she’s ripping the skin. She wants the pain gone. All of it. Now... the pain gives her no respite. (Langley, 2017, p. 37)

Reminding the readers of Natalie’s declaration “Nothing stopped the pain.” (Langley, 2017, p. 13).

Natalie suffered through night terrors. She wakes up from them gasping for air and almost always she’s unable to remember the dream because “...the reality to which she awoke was worse...” (Langley, 2017, p. 67). There seems to be no respite for both Natalie and Sophie. They feel “...exhausted, haunted by the ghostliness of it all...” (Langley, 2017, p. 67). It’s her pain and her inability to cope with it that brings her to Sophie’s closure in the middle of the night. The two kindred souls meet and there is a “peacefulness that fills the void between them” (Langley, 2017, p. 71).

The woman and the elephant thus start the process of healing each other meanwhile fixing the world as Natalie claims “we were having a conversation about how to fix the world’s problems... Sophie has some wonderful ideas.” (Langley, 2017, p. 73). Siriporn the mahout is talking about both Sophie and Natalie when he says “she needs freedom. Kindness. She needs a friend. Elephant always needs a friend.” (Langley, 2017, p. 83).

Their relationship is the solution to their problems in a microcosm. Natalie’s decision to fight for Sophie is her decision to fight for herself she vows “I’m not giving up on her until she gives up on herself.” (Langley, 2017, p. 89). Natalie’s treatment of Sophie reminds the readers that no matter how dire the situation is, getting together to solve the problem is always successful. Unlike the male mahouts and Dr. Hatcher Natalie uses protected contact to try and heal Sophie. A technique that is used for patients of schizophrenia illustrating that animals like humans have the same fears undergo the same kind of anxiety, they share one soul. She tries and understands Sophie’s dilemma and is successful only because she is undergoing the same, after all, “How could one blame Sophie for her actions when human beings were at fault,” (Langley, 2017, p. 127). The two help each other heal and the pain that never stopped is removed “Sophie’s tender touch was soft- took away the pain- made Natalie believe it was temporary.” (Langley, 2017, p. 141).

Sophie and Natalie “... arch into one another drawing support...” (Langley, 2017, p. 151) not understanding each other’s languages but “...understand the emotions...grief...sadness

and despair. Heartbreak...” (Langley, 2017, p. 151). They identify each other’s yearning “to care, to protect”(Langley, 2017, p. 152). The elephant reciprocates the woman’s care by looping “her trunk over the woman’s shoulders” (Langley, 2017, p. 153). As Gordon says “the best way to treat broken animals is with broken animals” (Langley, 2017, p. 339).

4. Conclusion

Through the hegemonization of both women and earth and all marginalized group, the theory of ecofeminism developed. This theory emphasizes the interdependence of all life. It also demands justice and equal rights for all those living at the margin. Women with this tool of ecofeminism in their hand can bring about changes in thoughts as well as behaviors, changes that can heal the earth and bring justice to mankind and all the inhabitants of the natural world.

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Citation of the paper

Rose, S., & Shamim, R. (2020). Healing wounds in partnership: An eco-feminist study of Langley's "The Mourning Parade". *Erevna: Journal of Linguistics and Literature*, 4(1), 42-52.

Transcultural Pragmatics Awareness in ESL Classroom: A Case of Pakistani English Speakers

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Keywords

- Transcultural pragmatics
- Intercultural communication
- Apology responses
- Semantic content
- Culture-specific
- Policy makers

Abstract

The importance of transcultural pragmatics is not limited to the practice of structures and vocabulary in simple and complex exchanges. The basis for intercultural communicative competence is knowledge of transcultural pragmatics. Explicit pragmatic instruction in combination with intercultural communication training may lead to non-native English-speaking learners' professional growth. The current study investigated the transcultural pragmatics of Pakistani English speakers through the use of apology response speech acts in interactive situations. A discourse completion test (DCT) consisting of twelve real-life situations was used as an instrument to elicit data from 150 participants who were divided into three groups: 50 Pakistani English, 50 Pakistani Urdu, and 50 British English speakers. Findings reveal that British English speakers tend to use more Acceptance and Evasion ARs. In contrast, Pakistani English and Pakistani Urdu speakers prefer to use more often Acceptance and Acknowledgment ARs. In addition, three groups tend to use less Rejection ARs in the different severe and non-severe situation. The study also reports the occurrence of cultural-specific and language-specific ARs, especially in the speech behaviour of Pakistani English speakers. They tend to stick with their native cultural traits and values while interacting in different transcultural interaction; though their ARs fall into positive continuum (Acceptance and Acknowledgment) yet the semantic content is cultural-specific in nature. Overall, the participants of the three groups have demonstrated the positive intent of ARs. The results of this study might be significant from an academic perspective and can help English language instructors, material developers, policymakers, and future researcher.

1. Introduction

English, as a lingua franca in the present globalizing world, is “turning into the language of transcultural movability, the language of the third space, and a language of hybridity” (Ngai & Janusch, 2018, p. 9). The test for English students in the present intercultural settings is that social principles are in continuous transition; what is proper relies upon the unique language and social experience of the speakers, and the particular setting where they are interacting (Baker & Sangiamchit, 2019). Confusions and correspondence breakdowns are regularly realized by speech variance as built by culture (Dimitrov & Haque, 2020). Language instructors and students need to understand the importance of the relation between culture and language (Schwarzenthal et al., 2020). In this way, the objective of English language learning and educating in this day and age of unending and boundless social blending has moved from “communicative competence” (Canale and Swain, 1980) to “intercultural communicative competence” (Dias et al., 2020), which indicates “the ability of second-language speakers to mediate/interpret the values, beliefs and behaviors (the ‘cultures’) of themselves and of others and to ‘stand on the bridge’ or indeed ‘be the bridge’ between people of different languages and cultures” (p.1360). In other terms, both English as a second language (ESL) skills and intercultural communication skills are involved in intercultural communicative competence.

To address such rising educational requirements, Baker and Sangiamchit (2019) propose incorporating profound experiences from numerous related fields, to be specific, “interlanguage pragmatics, socio-cultural pragmatics, intercultural pragmatics, intercultural correspondence, and multifaceted correspondence, into another field of study transcultural pragmatics” (de Hei et al., 2020, p. 201). Transcultural pragmatics understanding is “the ability to decipher how cultures, cultural mixing, and contextual factors shape language use and communication in intercultural contexts” (Baker & Sangiamchit, 2019, p. 479). Transcultural pragmatics insinuates an emphasis on interculturality. Interculturality is “a situationally emergent and co-constructed phenomenon that relies both on relatively definable cultural norms and models as well as continually evolving features” (Thapa, 2020, p.165). In the communicative process, “cultural norms and models brought into the interaction from the prior experiences of the interlocutors are blended with some of the features created ad hoc during the interaction in a synergetic way” (Haerazi & Irawan, 2020, p.47). Fantini (2020) suggests that in order to be interested in transcultural pragmatics, learners and teachers can no longer rely on the application of pragmatics norms in an SL and the foreign culture. Rather, teachers can directly encourage students to observe the similarities and differences between their culture(s) and the target culture (Fairchild et al., 2020) and discuss how the variations and common features shape each speaker’s distinctive language usage in particular multicultural communicative settings.

This exciting recent trend on interculturality stimulates us to connect not just language and culture, as well as language use and the complexities included the procedure of collaborating with various individuals whose correspondence styles are molded by context-dependent variables. Transcultural pragmatics understanding functions “as the foundation for intercultural communicative competence” (Klyuknov, 2020, p. 22). One of the most compelling notions in developing intercultural communicative competence is the notion of speech acts (Azam & Saleem, 2019). It is only because “speech acts have been regarded as a basic device of human interaction” (Searle, 1975, p. 79). Speech acts have been shown “to vary in conceptualization and verbalization across languages and cultures” (Al-Momani, 2009; p. 34; Saleem & Anjum, 2018; Sultana & Khan, 2014). It is for such reasons that the current study chooses apology response as a speech act to investigate how

effectively Pakistani English speakers demonstrate their intercultural communicative competence in interactive situations.

2. Literature Review

Previous studies in the field of pragmatics have mainly focused on cross-cultural investigations. Kasper and Rose (1999), and Cohen (2006) argue that the noticeable aspect in numerous cross-cultural speech act investigations has been to evaluate how people belonging to different cultural environment speak in a divergent way. They further explain that compliments, requests, refusals, and apologies are among such speech acts that have been evaluated frequently in the studies. These studies have involved either a comparative analysis of two or more languages belonging to various cultures or have included mere a single language for the purpose of pragmatic analysis. Keeping in view the weaknesses of previous studies, the current study focuses on transcultural pragmatics in order to investigate Pakistani English speakers' aptitude to discern how societies, cultural overlap, and contextual variables influence language usage and correspondence in transcultural contexts. Hence, in order to study the transcultural pragmatic competence of Pakistani English speakers, apology response speech act is selected considering that this speech act has not attracted the attention of the researchers in the field.

In fact, many of the studies which are based on apologies have been carried out in isolation, and the interlocutor's possible reactions to the act of apology have not been considered. Though scholars including Waluyo (2017), Wu and Wang (2016), Adrefiza and Jones (2013), Robinson (2004), Owen (1983), Agyekum (2015), and Holmes (1990, 1995) have involved some of the pragmatic responses to the act of apology in their researches, the investigations are still lacking the inclusion of socio-pragmatic subtleties and linguistic strategies. The outcome of the studies such as that of Adrefiza and Jones (2013) reveal that the attention of the investigators towards the topic is incomprehensive and limited as interlocutor's social status, power, the severity of the offense, and possible reactions in such sociocultural aspects have not been the major concern of the studies.

Nevertheless, in past studies, the critical element of how individuals representing a variety of cultures, social influence, close relationships, and degree of imposition, along with languages, communicate themselves while reacting to an apology is lacking. Therefore, ARs, i.e. Apology Responses are not the target of certain investigations. The key focus of previous studies such as (Al Masaeed et al., 2018; Al-Sallal & Ahmed, 2020; Chang & Ren, 2020) is primarily to examine the production of different apologies, instead of to assess the behavior and reaction of individuals belonging to certain communities and speaking different languages to these apologies. Hussain and Aziz (2020) suggest that if the essential facet of the response of interlocutors to an apology in pragmatic research is given prime attention, not only would it complement transcultural pragmatics, but would indeed be a potential field for ongoing studies since this dimension of the response of the respondent to the regrets would not only shed light on transcultural pragmatics. Transcultural pragmatics studies may also recognize various socio-cultural characteristics from different cultures and languages, involving this critical aspect. In short, for potential investigations, this may serve as a critical field.

Research has specified three acts that might follow apologies. These acts are: (a) appreciation; (b) relief as well as (c) minimization. Goffman (1971) opines that utterances such as "You're welcome", "That's all right", "Think nothing about it", "No problem at all", "No worries", "That's okay", "That's alright" happen to be the most commonly

occurred decreasing remarks applied in American speech while ending the exchange. Owen (1983) asserts that such remarks show approval of regrets, whereas “OK” as well as “all right” without deictic “that’s” and “it’s” are recognized as an Acceptance of a regret (Adrefiza, 2011).

Adrefiza (2011) ascertains these comments as the acts of pardoning as these remarks show the speaker’s endeavor to terminate the misdemeanor by refuting its significance. Norrick (1978, as cited in Adrefiza, 2013) claims that there are other utterances such as “Never mind”, “It’s nothing”, “Don’t you worry at all”, “Nothing to excuse”, “No worries at all”, “Don’t excuse”, and “No harm was done” that may be deduced as approval of regret as these utterances indicate the offended person’s gratification over wrongdoing. Other studies about ARs conducted by Robinson (2004) as well as Holmes (1990, 1995) categorized the above-mentioned statements into appreciation, minimization, and relief. In the study of Holmes’ (1995), further probable responses include Rejection, evasion, and acknowledgement. The usage of hedging devices has the ability to function either as minimization or relief in the expression of speech act.

Hence, the purpose of this study is to investigate how Pakistani English speakers demonstrate transcultural pragmatic competence in expressing their responses to an apology in the politeness of the degree of imposition, social relationships, power status and social distances between interlocutors. It examines how the act of ARs are realized, looking specifically at target cultural differences and commonalities in the use of strategies, linguistic expressions, and politeness patterns which are inherent within sociocultural variables.

3. Research Methodology

Cross-sectional field techniques were chosen which are based on the quantitative paradigm (Creswell et al., 2003). A discourse completion test (DCT) was used for collecting a substantial number of ARs, which can be generalized, and for analyzing them quantitatively. For data analysis, SPSS-21 (local version) was used in order to present a realistic description of quantitative data.

3.1. Population and Sampling Procedures

In order to investigate the transcultural pragmatics competence of Pakistani English speakers, Al-Momani (2009) mentions a need for three sets of data. These three samples consist of (1) samples of English as foreign language learners (PakE, interlanguage data), (2) samples of EFL learners’ native language (PakU, L1 data), (3) samples of the target culture language as performed by native speakers (L2). Native speakers act as “control groups to determine to what extent learner performance approximates or differs from native speaker performance and whether the differences are traceable to transfer from the L1” (Al-Momina, 2009, p.92). Kasper and Dahl (1991) say that “absence of L1 controls precludes examining observed variation for transfer effects” (p. 14).

Adopting this canonical design and aiming to increase the reliability of results, 150 participants divided into three groups were selected using *purposive, convenience, non-random sampling procedures*. The participants who took part in this study included: (a) 50 Pakistani English speakers (PakE), (b) 50 Pakistani Urdu speakers (PakU), and (c) 50 British English speakers (BrE). The Pakistani English and Pakistani Urdu speakers were recruited from different professions including teachers, lawyers, doctors, engineers, and

army personals (as mentioned in Rahman, 1998) and the British English speakers from Coventry University, UK, Leeds University, UK, and British Association of Applied Linguistics (BALL) members. All the participants were graduates between the ages of 25 and 65. The PakE group consisted of 25 males and 25 females and the PakU group consisted of 25 males and 25 females. Just one criterion for selecting individuals (both PakE and PakU) from different institutions and organizations was that the participant should be educated (at minimum up to the standard of the BS degree and also have learned English as a compulsory subject) should have been in a role at which formal document work is performed in English or English and Urdu and therefore can demonstrate transcultural language proficiency. The BritE group also consisted of 25 males and 25 females.

3.2. Instrumentation

A discourse completion test (included twelve situations DCT) adopted from Saleem and Anjum (2018a) was used as a data collection instruments. Keeping in mind the purpose of the study, ARs are situation-oriented. However, the researchers added gender, social status, the degree of imposition and social distance as another affecting social factor alongside the situation. The purpose was to explore how those ARs might differ in the same situation due to social factors. The twelve situations dealt with the following ARs contexts:

The adopted DCT is constructed in the form of an open-ended survey which is recommended in certain cases like this, as the respondents can provide numerous types of reactions without limitations as acknowledged by Baker (2020a). The benefits of open-ended surveys that generally begin with ‘what’, ‘why’, ‘how, and so on is that they can get specific reactions about the subject under consideration (Baker, 2020b). This would be of help in discovering different types of ARs Pakistani English, Pakistani Urdu and British English speakers realize in different situations

3.3. Data Collection Procedure

Before administrating the DCTs for data collection, we first sought permission from the heads of the organizations and institutions selected for this study. All the institutional heads asked me to show them the ‘permission letter’ which I had collected from my supervisor in order to carry on the data collection procedure. Having acquired permission from the institutional heads, all the responses were collected from participants.

In order to collect data from teachers, we visited (1) Punjab University, Lahore, and (2) National University of Modern Languages, Islamabad. The data collected from doctors included participants from (1) Jinnah Hospital, Karachi, and (2) Lady Reading Hospital, Peshawar. The participants from Engineering were from (1) NESPAK, Peshawar, and (2) SMEC, Karachi. The data from Lawyers included participants from (1) Islamabad Bar Council, Islamabad, and (2) Baluchistan Bar Council, Quetta. Army participants who filled DCTs were from Pakistan (1) Military Academy, Kakul, and (2) Military College, Jhelum (armed cadre/not teaching cadre). For British English speakers’ data collection, I approached some of my acquaintances (Facebook friends, especially Dr Hilry and Dr Bennet Vincent) in the UK, who are professors and lecturers in Coventry University, the UK for data collection. Dr Bennet Vincent suggested sending DCT to the British Association of Applied Linguists (BAAL) for data collection. I received completed DCTs from Coventry University, UK. Leeds University, UK, and BAAL members, total fifty (50)

including (25 males and 25 females) British English speakers provided data through e-mails.

3.4. Data Analysis Procedure

A quantitative inquiry in this research was the analysis of techniques respondents use when reacting to an apology. As opposed to the majority of the past studies that concentrated on communication speech act production, the present examination is an endeavor at not just finding the recurrence of various types of ARs of PakE and BrE, and in Urdu of PakU speakers, but also at the different ways these types combine when responding to apology in situations with various sociocultural factors. For the investigation of data, the study based its data analysis of ARs on Adrefiza and Jones' (2013) apology response classifications. In addition, for data analysis, Statistical Package for Social Science (SPSS 21 IBM local version) was utilized for the data analysis.

Table 1

AR Framework adopted from Jones and Adrefiza (2013)

Strategy	Estimated Expressions in English	Estimated Expression in Urdu
Acceptance (AC)		
Absolution	"That's OK"	ٹھیک ہے۔
Dismissal	"It doesn't matter", "Don't worry"	اس سے کوئی فرق نہیں پڑتا، فکر نہ کرو۔
Formal	"I accept your apology", "I forgive you"	میں نے آپ کی معافی قبول کی۔ میں تمہیں معاف کرتا ہوں۔
Thanking	"Thanks (for apologizing)"	شکریہ۔
Intensifiers	"It's OK, really"	یہ بالکل ٹھیک ہے۔
Requests	"Please return it as soon as possible"	براۓ مہربانی جتنا ممکن ہو جلدی سے واپس کر دو۔
Expressing Empathy	"I understand that such stuff happens"	میں سمجھتا ہوں ایسی چیزیں ہو جاتی ہیں۔
Expressing Emotion	"Oh! Its awful, its paining!"	اے! مر گیا۔ بٹری درد ہو رہی ہے۔
Questioning/Surprise	"How could you do that to me?"	تم یہ میرے ساتھ کس طرح کر سکتے ہو۔
Acknowledgement (AK)		
Absolution Plus	"That's OK but"	ٹھیک ہے لیکن....

Dismissal Plus	“It doesn’t matter but.....”	اس سے کوئی فرق نہیں پرتا، لیکن....
Formal Plus	“I accept your apology but....”	میں نے آپ کی معافی قبول کی، لیکن....
Advice/Suggestion	“You should have called me”	تمیں مجھے فون کرنا چاہیے تھا۔
Accepting Remedies	“That new model sounds good”	سننے میں تو اچھا لگ رہا ہے۔
Evaluating	“It’s ridiculous”, “You’re horrible”	یہ مضحکہ خیز ہے، "، آپ تو خوفناک ہیں۔
Accepting Promises	“OK, I believe you”	ٹھیک ہے، میں تمہارا یقین کرتا ہوں۔
Evasion (EV)		
Deflecting/Explaining	“Let’s now complete the report”	چلو اب رپورٹ مکمل کرتے ہیں۔
Evasion with Thanks	“Don’t buy a new one, and thanks for apologizing”	نیا خریدنے کی ضرورت نہیں ہے۔ اور معافی مانگنے کا شکریہ۔
Questioning/Surprise	“Why didn’t you write your own article”	کیا آپ خود آرٹیکل نہیں لکھ سکتے تھے۔
Evasion with Request	“Could you return my laptop ASAP”	کیا جتنا جلدی ہو سکے آپ میرا لیپ ٹاپ واپس کر سکتے ہیں۔
Advice/Suggestion	“Don’t blame others for your fault”	اپنی غلطی کا الزام دوسروں کو نہ ٹھہراؤ۔
Expressing Emotions	“Can you please spare me”	کیا آپ میری جان چھوڑ سکتے ہیں۔
Rejection (RJ)		
Refusals	“I don’t accept your apology”	میں آپکی معافی قبول نہیں کرتا۔
Questioning/Surprise	“What do you mean by sorry?”	معافی کا کیا مطلب؟
Complaining	“I wasn’t expecting this from you”	مجھے آپ سے یہ امید نہیں تھی۔
Warning	“I’m not gonna tolerate this next time”	میں اگلی دفعہ یہ برداشت نہیں کروں گا۔
Blaming	“You’re really careless and make me suffer”	تم بہت ہی لاپرواہ اور تمہاری کوتاہی کا خمیازہ

		مجھے بگھٹتا پڑتا ہے۔
Swearing	“You’re really shit”	تم واقعی بے پرواہ ہو۔
Asking for Compensation	“You have to replace it with the new one”	تمیں اس کی جگہ نئے والا/والی دینا/دینی ہو گا/گی۔
Refusing Remedies	“No way, I just want the same camera”	بلکل بھی نہیں۔ مجھے وہی کیمرہ چاہیے۔
Non-Apology “Sorry”	“Sorry, I can’t forgive you”	معذرت، میں آپ کو معاف نہیں کر سکتا۔
Expressing Strong Emotions	“I’m getting mad! Buzz off!”	میں پاگل ہو رہا ہوں۔ دفعہ ہو جاو۔

4. Results and Discussion

The Apology Responses employed by Pakistani English speakers (PakE), British English (BrE), and Pakistani Urdu (PakU) speakers are presented into main apology response techniques including Acceptance (AC), Acknowledgement (AK), Evasion (EV), and Rejection (RJ), revealing ostensible variations in the realization of four main strategies (for extended ARs strategies, see Appendix C). The results are reported and specific interesting variations and resemblances are mentioned. A detailed discussion follows this by highlighting possible relations between apology response technique realization, politeness pattern variations, and sociocultural differences in PakE, BrE, and PakU. Table 4 and figure 1 illustrate the results of three groups showing Acceptance as the most favored strategy with a proportion of (45.1%) by PakE, (44.3%) by PakU, and (63.3%) by BrE. As expected, the second strategy which the Pakistani English and Pakistani Urdu speakers’ groups tend to use is Acknowledgement with a frequency of (35.3%) by PakE and (35.0%) by PakU.

Table 2

Overall Distribution of ARs of PakE, BrE, and PakU

	Accept		Acknowledge		Evasion		Reject	
	N	%	N	%	N	%	N	%
PAKE	271	45.1	212	35.3	87	14.5	30	5.0
BrE	380	63.3	60	10.0	140	23.3	20	3.3
PakU	266	44.3	210	35.0	96	16.0	28	4.6
Average	305.6	50.9	160.6	26.7	107.6	17.9	24.3	4.3

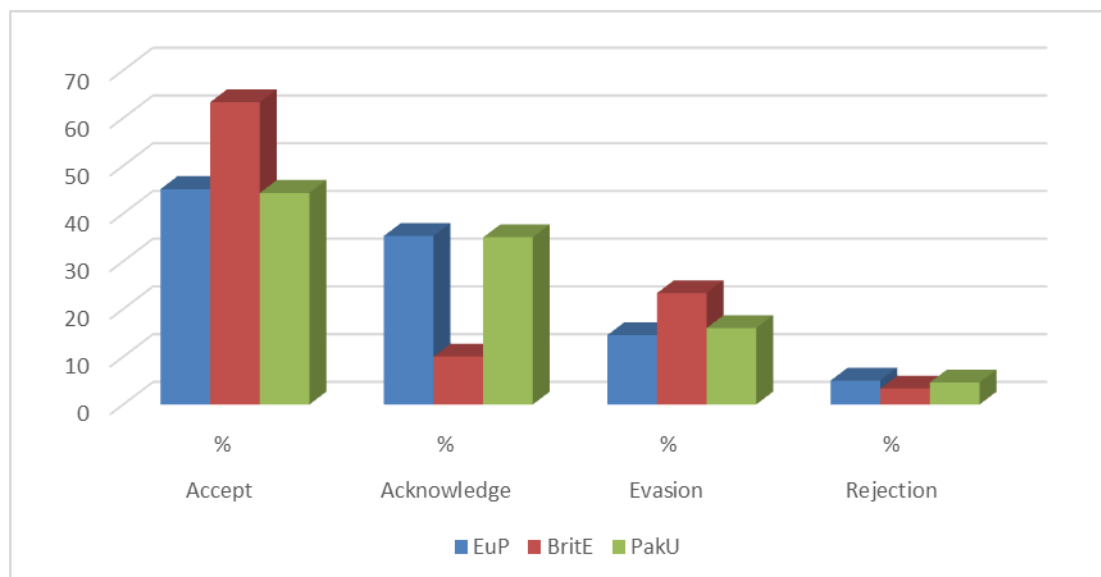


Figure 1 Main AR Strategy Distribution in PakE, BritE, and PakU

In contrast, British English speakers tend to use fewer Acknowledgement strategies with a proportion of (10.0%). Further, the third strategy which is not liked by Pakistani English speakers and Pakistani Urdu speakers is Evasion with a proportion of (14.5%) and (16.0%). Unsurprisingly, British English speakers tend to use more Evasion strategies than the other two groups, it is the second strategy that is used by the majority of BrE speakers with a frequency of (23.3%). It is noticed from the table 4 and figure 1, that Rejection is less favored strategy by all three groups with a proportion of (5.0%) by PakE, (3.3%) by BrE, and (4.6%) by PakU.

Table 3

Samples of ARs from Data

AR categories	Sample ARs
Absolution	"That's OK", "Its OK"
Dismissal	"It <i>doesn't</i> matter", "Don't worry"
Formal	"I <i>accept</i> your apology", "I forgive you"
Thanking	"That's ok. <i>Thanks</i> for apologizing"
Intensifiers	"That's pretty fine", "That's really ok"
Requests	"No worries, <i>Please</i> return it as soon as possible"
Expressing Empathy	"That's fine, I <i>understand</i> such stuff happens"
Expressing Emotion	"Oops! it's awfully paining"
Questioning/Surprise	" <i>How could</i> you do that to me? Anyhow that's ok"
Absolution Plus	" <i>That's okay but I hope you won't do this blunder again</i> "
Dismissal Plus	"No worries, <i>but you got to be vigilant hereafter</i> "
Formal Plus	"I accept your apology <i>but avoid such stuff again</i> "
Advice/Suggestion	" <i>Buddy try to lose your weight please don't mind my words</i> "

Accepting Remedies	"This <i>new model</i> sounds good, I like this"
Evaluating	"It's <i>careless</i> ", "You're <i>pathetic</i> "
Accepting Promises	"OK, I <i>believe</i> you"
Deflecting/Explaining	" <i>Let's complete our report</i> now, we're already late"
Evasion with Thanks	"Don't buy a new one, and <i>thanks for apologizing</i> "
Questioning/Surprise	" <i>Why didn't you</i> write your own article"
Evasion with Request	" <i>Could you return</i> my laptop ASAP"
Advice/Suggestion	"Be mindful and <i>try to plan your things accordingly</i> "
Expressing Emotions	"You hurt me badly, <i>spare me for a while</i> "
Refusals	"I <i>don't accept</i> your apology"
Questioning/Surprise	" <i>What do you mean</i> by sorry?"
Complaining	"I wasn't <i>expecting</i> this from you"
Warning	"I'm <i>not gonna tolerate</i> this next time"
Blaming	"You're <i>really careless and make me suffer</i> "
Swearing	"You're <i>really shit</i> ", "Oh! <i>God</i> "
Asking for Compensation	"You <i>have to replace</i> it with the new one"
Refusing Remedies	" <i>No way, I just want</i> the same camera"
Non-Apology "Sorry"	" <i>Sorry, I can't forgive</i> you"
Expressing Strong Emotions	"I'm <i>getting mad! Buzz off!</i> "

The results provided in table 4 and Figure 1 present an overall view of AR techniques used by the speakers of PakE, BrE, and PakU. The reactions indicate how the three groups respond to the wrongdoers' regret in their efforts to recover individual connections and balance. In spite of individual and social aspects, the selection of apology response techniques may signify the speakers' desire for keeping individual connections and balance in the community. The results demonstrate both individual and social aspects of respect and harmony; both these aspects are surprisingly involved in the choice of the apology response techniques. Past studies (Adrefiza, 2011; Adrefiza & Jones, 2013; Wu & Wang, 2016; Waluyo, 2017; Saleem & Anjum, 2018a; Saleem & Anjum, 2018b) have also acknowledged this idea, which consider that these aspects together with additional aspects, like level of social power and distance between speakers, level of imposition, age of speakers, and gender of the respondents, perform an important part in apology responses. Certain elements of these factors also appear to apply in the performance of apology responses. Though the speakers are different in relations to social power and status, the apology response technique choice differs from participant to participant. However, it needs to keep in mind that the information embodies only a small segment of Pakistani and British cultures; so, a little variation of apology response realizations in the three groups that are apparent here may only be interpreted as a signal of the kind of language behavior trend which may be anticipated from three groups, especially in performing apology responses. The results also display that there is variation in the use of ARs, British English speakers tend to use more Acceptance strategies than Pakistani English speakers and Pakistani Urdu speakers. As table 4 illustrates, both Pakistani English speakers and Pakistani Urdu speakers have used an almost same proportion of Acceptance strategies, indicating the transfer of cultural norms from L1 to the target culture. The other reason of similar type of responses by both PakE and PakU can be attributed to the fact that Pakistanis both in English and Urdu over-use the words like 'It's Ok' (*Khair he*), 'It's alright' (*theek he*) etc. Moreover, Pakistani English speakers and Pakistani Urdu speakers tend to use almost equal number of Acceptance strategies, providing evidence that the Urdu language influences Pakistani English speakers in producing and perceiving ARs

inappropriately while keeping in mind transcultural competence. As the data from British English speakers demonstrate that they prefer to use the expressions “That’s OK” while Pakistani English speakers tend to use AR expression like “It’s OK” (see table 5). It happens because of the translation from Urdu language (*Theek he*), the word “*he*” motivates Pakistani English speakers to translate it in English into copula verb “*it*” instead of the indexical term “*That*” which British English speakers have used in their responses. Malik (2017) argues that the use of “*it*” translated from “*he*” of PakE speakers is an indicator of a fundamental problem in bilingual speakers’ second language learning (syntactic knowledge). So, this wrong perception of exact translation of expression in target culture language strengthens the concept of negative transfer of pragmalinguistic knowledge to the target culture language. Apart from the negative transfer, Urdu language, to a great extent provides its users the equivalent expressions in English.

The results, however, display a few extra phenomena of interest. First, three groups are generally rather self-denying and other-oriented in their apology replying actions. It is manifested by the percentage of Acceptance realized by the participants in each of the three groups. This technique is realized more often as compared to others, subsequently, that looks to be in line with the previous studies of Waluyo (2017), Wu and Wang (2016), Kitao and Kitao (2014), Adrefiza and Jones (2013), Robinson (2004), who all report that approval of a regret is the most recommended AR. Simultaneously, the recurrence of Acknowledgement is clearly rich in PakE and PakU data signaling that in Pakistani culture, positive politeness has prodigious domination in apology responses (Gillani & Mahmood, 2014). It seems that the participants absolutely limit their self-oriented actions. The degree of frequency at which Rejection ARs have occurred in the current study seems to acknowledge the claim of Thomas et al. (2008), who recommended that apology is hardly ever refused to indicate. Though Pakistan is a non-egalitarian society as claimed by Kousar (2015), but still social and religious aspects play quite a significant part in responding to apologies. The data of PakE and PakU groups exhibit that both group respondents tend to use less Evasion and Rejection strategies, and preferring the use of more Acceptance and Acknowledgement strategies also indicate that Pakistani English speakers incline to use ARs while keeping in mind social and religious norms and values, as Islam teaches and believes in forgiving and restoring relationships (Adrefiza, 2011) and exhibiting positive aspects of transcultural pragmatics competence.

It is interesting to note that the three groups’ results demonstrate that Acceptance strategy is the most favored response of the four strategies. This appears to be in line with the Pakistani society’s cultural characteristics, who are believed to belong to two fundamentally diverse types of cultures. According to Hofstede (2011), Sawir (2013), Klopff and McCroskey (2006) and Rahman (2006), Pakistan is generally associated with Eastern and collectivist culture, while the UK is commonly thought to be Western and individualist. The two cultures are said to vary from one another in many characteristics, such as the way personal and social relations in society are preserved. According to Rahman (1998), in Pakistan, as a collectivist society, social and personal relations are customarily powerful than those in individualist nations such as the UK, because public encounters are discussed in meeting much more regularly than in an individualist community. Jin and Cortazzi (2006) claim individualist culture is believed to be less tolerant than the collectivist culture. Unsurprisingly, as one may think Acceptance to happen quite frequently in PakE (45.1%) and PakU (44.3%) than in BrE (63.3%) groups. Nevertheless, such a discrepancy is not evident here. Instead, both cultures seem to be equally “polite” while responding to apology behaviors as highlighted through their realization of Acceptance.

One more exciting trend that is noticed in the findings is the percentage of Evasion techniques in use. The reason that Pakistani English speakers and Pakistani Urdu speakers display the least occurrence in EV than the British English speakers seem to encounter one of the typical generalizations about the conversation designs of the three groups. These generalizations develop in a typical difference made about interaction behaviors between High Context Perspective and Low Context Perspective societies (Hofstede, 2011). Basically, Pakistan is believed to be HC, thus, their conversation behaviors seem to be regarded uncertain, implied, and indecisive (Wouk, 2006); Westerns, in contrast, are usually supposed LC and direct, open, and candid (Rahman, 2006; Hofstede, 2011). Evasion actually is an HC attribute as it reveals a large degree of intricate and indirectness on the part of the speaker (Hofstede, 2011; Adrefiza, 2011). Thus, individuals from an LC lifestyle sometimes find it tough to understand individuals from HC as their conversation purpose can be uncertain (Adrefiza, 2011). Rahman (2009) claims that such conversation functions are popular in the Pakistani community. The current research, however, reveals that such functions do not operate noticeably in Pakistanis responses both in English and Urdu. Amazingly, Pakistani English speakers seem to go to express themselves less evasively than regular. In contrast, British native speakers tend to express their ARs evasively (23.3%) more frequently than usual. The findings are in line with Jones and Adrifiza (2013) who state that Australian English speakers also favour the use of more evasive ARs, exhibiting the traits of being more implicit, indirect, and unforeseen than usual.

The relatively significant number of EV technique in British English may associate to the realization of politeness principles and face works. This is likely that, for many British participants, an Evasion is a technique designed to give regard and display harmony in order to decrease face-threat or the face-loss towards the recipients subsequent of a painful occasion (Dhami, 2016). They may reflect explicit reactions as too immediate and face-threatening in the certain conditions. Hence, deflecting the reaction is believed to be the quite suitable technique. In Pakistani community, in comparison, such concepts are possible to be recognized rather in a different way. Most of them do not look to understand EV as an approach to display regard or harmony which has the possibility to decrease face-loss, but relatively as something that designates uncertainty. As table 4 displays, Pakistani English speakers and Pakistani Urdu speakers choosing to realize their ARs more directly and more explicitly than British English speakers challenge the HC stereotype of Pakistani culture.

One more noticeable trend is the fact that three groups' apology response techniques do not fall between positive and negative scales. Basically, Acceptance and Acknowledgement AR categories signify a positive behaviour, whereas Evasion and Rejection represent the opposite that is a negative behaviour of the speakers (Strickland et al., 2017). It is obvious that the ARs of British English speakers fall more into Acceptance and Evasion continuum (positive and negative), in contrast, Pakistani English speakers and Pakistani Urdu speakers tend to use an equal proportion of Acceptance and Acknowledgement (only positive), showing a discrepancy in this continuum. This result may suggest that British English speakers have shown a mixture of positive and negative behaviors in demonstrating their ARs while Pakistani English speakers and Pakistani Urdu speakers have revealed only positive behaviour negating the findings of Jones and Adrifiza (2013), who suggested that individuals from LC culture tend to be less positive and more negative.

As mentioned previously, the both Pakistani English speakers and Pakistani Urdu speakers tend to use more frequently "Acknowledgment" strategy than the British speakers with a ratio of (35.3:35.0:10.0). The incidence of this technique reveals individual or social

positioning aspects existing in the Pakistani lifestyle. For many Pakistanis, acknowledging an apology can be observed as individual pride, signaling a feeling of unwillingness not to let the perpetrator entirely out of trouble. For them, allowing the perpetrator completely off the hook after a painful occasion can be recognized as tough, and cause harm to their self-esteem, pride, reliability, or authority. Thus, they frequently recognize their reactions with some face-risk appearance such as advice, recommendation, warning or caution, that signals a poor approval of the regret (Adrefiza & Jones, 2013; Wu & Wang, 2016). This trend, nevertheless, does not look to be popular or recommended in European cultures, as can be believed by the low portion of Acknowledgement in British English speakers ARs.

Lastly, the incidence of the least proportion of Rejection in PakE, PakU, and BrE data reveals another exciting trend. As Acceptance symbolizes the speaker's other-oriented and self-denying actions (Holmes, 1995; Jones & Adrefiza, 2017), Rejection can be considered as the other (self-oriented and other-denying). These unexceptional occurrences of Rejection in the findings of the current study indicate that Pakistani English speakers and Pakistani Urdu speakers are self-denying and other-oriented; they are able to cover up their harm emotions subsequent of a transgression or violation dedicated by their interlocutors (Waluyo, 2017). They prefer to show their positive behaviour while using the face-saving expressions and have a tendency to have the patience of an interlocutor's wrongdoing.

It is significant to note that the frequency at which Rejection occurs in PakE and PakU groups is slightly higher than in BrE with a ratio of (5.0:4.6:3.3). While the data is inadequate to make a generalization, the findings could indicate that Pakistani English speakers and Pakistani Urdu speakers tend to be more rejecting. This can defy the postulation that, in Pakistani society, a prodigiously and religiously perceptive society, the percentage of Rejection ARs need not be lesser than British English speakers, keeping in view that Rejection AR is a serious affront. As mentioned by McCullough et al. (1998), Rejections of apology are against religious principles, hence, they are less frequent in religious communities. It is a directing concept in Islam to exercise absolution, that is the exact reverse of Rejection. Nevertheless, it is likely, according to Dhama (2016), that the level of rudeness of the injury, the relation between the transgressor and the offended individual, and the circumstances in which the offence happened may have influenced the characteristics of the reactions here (Dhama, 2016).

5. Conclusion

The result of current study demonstrates that Pakistani English speakers tend to use cultural-specific and language-specific semantic formulaic expressions of ARs. Findings indicate that Pakistani English speakers' responses were based on their own cultural norms, values, and standards. Given that BrE respondents tend to express Evasion ARs most frequently than PakE respondents and PakU respondents; both Pakistani English speakers and PakU respondents seem to favour Acknowledgment apology responses than BrE respondents. In addition, it is incredible to see BrE respondents showing a greater usage of less abrupt techniques. At least at some level, this discrepancy may relate to a distinct display of politeness and face principles within the three groups in their apology response performance. This trend is recognized by scholars (Adrefiza & Jones, 2013; Wu & Wang, 2016), who assert that cultural and sociolinguistic differences are susceptible to the comprehension and demonstration of politeness and face in conversation functions. In any case, according to researcher like Hofstede (2011) and Sawir (2002) opine that the two cultures are supposed to be two different societies, "West compared to East", "individualism compared to collectivism", and alongside the two cultures are usually

believed to contrast from each other with regards to keeping individual and public goodwill, the findings of the existing research reveal that majority of individuals usually prefer to keep harmony in a relationship, even though the misconduct of one individual in the scenarios which are utilized in the current research. As far linguistic terms or expressions are concerned, most responses are not demonstrated in the form of isolation, shown by, “That’s OK” or “We’ll see the matter later on”, however are representative of a number of extended responses. The demonstration of extended communicative roles and terms bear a resemblance to Adrefiza (2011), Adrifiza and Jones (2013), Kitao and Kitao (2014), Wu and Wang (2016) AR designs, that carry “main categories” implicating a number of subsidiary speech acts. Nevertheless, most apology response expressions are intricate and complicated, manifesting the participants’ efforts to display implicitness and respect and many different feelings. The use of elaborated expressions, in most situations, can also be designed to manage face-risks being enforced on the wrongdoer.

Pedagogical Implications

In spite of the present understanding on the importance of improving both “transcultural pragmatics and linguistics competence”, the two primary components of communicative competence, into language teaching programs, the major focus in many Pakistani EFL classrooms still remains the teaching of linguistics competence (syntax, morphology, and phonology) over the significance of teaching interculturality. This approach does not inevitably “a lack of know-how of the importance of transcultural pragmatics knowledge” (Saleem & Anjum, 2018); rather, it may be “a direct effect of the paucity of empirical research updating teachers and course designers in the areas” in which socially appropriate language use is challenging for foreign or second language learners (Al-Momina, 2009).

Pakistani English textbooks currently taught underrepresented authentic dialogues and the transcultural pragmatics knowledge of the target culture (Saleem & Anjum, 2018; Sultana & Khan, 2014). Eventually, curriculum and material designers can integrate the recommendations and conclusions of the current research into English curriculum. Not only can English instructors get benefit from this study but also Urdu language curriculum as well. Up to this point, viewpoints on Urdu correspondence styles have been constructed on individual perceptions and generalizations unverified by observational research. Recommendations and conclusion with respect to the Pakistani Urdu speakers in this investigation can profit those associated with educating and learning Urdu as a foreign/second language.

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Citation of the paper

Saleem, T., Hakal, M., & Azam, S. (2020). Transcultural pragmatics awareness in ESL classroom: A case of Pakistani English speakers. *Erevna: Journal of Linguistics and Literature*, 4(1), 53-70.