

# INTERNATIONAL RESEARCH JOURNAL OF ARTS & HUMANITIES (IRJAH)

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FACULTY OF ARTS  
UNIVERSITY OF SINDH, JAMSHORO, PAKISTAN

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**FACULTY OF ARTS  
UNIVERSITY OF SINDH, JAMSHORO, PAKISTAN**

### **Editorial Note**

The Faculty of Arts, University of Sindh has been publishing a research journal. 'The University of Sindh Arts Research Journal'. Thirty three volumes of this journal have been brought out so far. The last (33<sup>rd</sup>) issue of the journal was published in 2001 covering four years (1998-2001). We are bringing out this issue after a span of six years. Though this issue retains the same ISSN 1016-9324, yet its scope has been greatly broadened; albeit under the new name International Research Journal of Arts and Humanities (IRJAH).

The fundamental purpose behind the publication of IRJAH is to generate and disseminate research by encouraging scholars all over the globe. This journal is greatly expected to help us meet the first ever focus of university role i.e. to breed and spread innovative research carried out in the given field. The journal is open in its scope to the contributions of entire research community; although it stays more open to the participation of the university scholars which qualifies as its first audience.

The journal has been able to attract academics and scholars around the world as we have received a generous amount of articles. The articles in this volume have all been blind peer reviewed by scholars of international standing in the relevant areas.

To make our effort more authentic, a Scientific Committee for paper review is also constituted in parallel to the regular Editorial Board of the journal. The committee is open to more scholars if they wish to volunteer themselves to work on the same.

We look forward to receive articles, book reviews, critical feedback and suggestions.

M. Qasim Bughio

## PAKISTANI WOMEN'S WRITING: VOICES OF PROGRESS

Nor Faridah Abdul Manaf  
Siti Nuraishah Ahmad

### Abstract

*This paper examines writings by contemporary Pakistani women writers (in English/translated into English from Urdu). It focuses on fiction (short stories and novels), poetry and an autobiography, which are used as vehicles of expression by women in Pakistan to deal with issues of oppression, marginalization and alienation. The paper argues that despite living in a patriarchal and conservative society, Pakistani women writers have successfully asserted their right to be heard and their right to define the totality of their world on their own terms. These writers can be seen as representatives of a burgeoning consciousness in Pakistani society in which there is a need to re-think the position of women, to challenge entrenched prejudices and to suggest the possibilities for women to engage in a more participatory role in changing perceptions about the female gender. Rather than voices from the margins waiting to be heard, this article will demonstrate that contemporary Pakistani women writers are, in fact, the voices of their nation's conscience through their consistent and critical appraisal of daily life.*

### Introduction

Since its inception as a nation in 1947, Pakistan has been extensively studied and scrutinized not only by its neighbors but also by the rest of the world. It is the sixth most populous country in the world (the second most populous Muslim majority nation), and has rich and unique cultures inherited from Elamo-Dravidian, Greek, White Hun, Persian, Arab, Turk, Afghan and Mongol rules. The official languages are Urdu and English. Beyond what is fed by for instance, CNN and BBC, Pakistan remains a mystery to many people. It is the aim of this paper to examine Pakistan as a nation through the writings of Pakistani women writers.

This paper focuses not only on works which are originally written in English but also on those translated into English from Urdu and other languages in Pakistan. Although Urdu is the official language, a majority of Pakistanis speaks Punjabi (48%), followed by Sindhi (22%), Pashtu (12%) and Balochi (5%).

The paper is divided into two parts. Part one examines works of fiction (short stories and novels) while part two offers discussions on selected poems and an autobiography. These writings are not only seen as literary expressions by women in Pakistan but they are seen also as voices of progress as they deal with issues of poverty, development, marginalization and alienation which they encountered in their daily lives.

### **Short Stories by Contemporary Pakistani Women Writers**

Pakistan's women writers are slowly but surely making their voices heard. In the past few years, numerous anthologies of short stories, translated from the original Urdu/Pashto/other regional dialects into English or written in English, have been published. These anthologies contain new authors in the Pakistani writing scene, as well as new themes and new perspectives through which to view longstanding feminine concerns. New writers, such as Khadija Mastur, address wide-ranging issues, which scan local and global concerns such as domestic violence, migrant Pakistani communities living abroad, and the downside of rapid industrialization as it impacts women and their families.

For instance, the stories collected in the anthology titled, *So That You Can Know Me* (published by the Pakistani Academy of Letters, 1994) aim to do just that. These provide readers with some insight into how unique these women are passing through the many experiences, personalities, hopes and concerns of contemporary Pakistani women. The wide range of themes and concerns of the writers is matched by a brave experimentation with narrative techniques – at times realistic, at other times allegorical – and even an attempt at using the stream-of-consciousness. On the whole, there is a poetic quality present in many of the stories collected here. Here and there, there are allusions to the realm of fantasy and fairy - tales, but the

emphasis is to drive home the reality and relevance of what each writer addresses in her story.

**Mad (woman), Mother: “Dilshad” (Zaitoon Bano)**

This is one of the most powerful stories in the anthology. Through the character of a madwoman, the writer launches a scathing indictment of a society that not only fails to protect women, but also preys on them. Human beings are reduced to commodities in such societies. Laws written to protect individual rights fail when it comes to giving the female subject her due. “Women are oppressed despite the existence of laws and because of it” (Human Development South Asia 2000).

Dilshad, the titular character, is marginalized in many ways – a tribal woman wandering the streets of Peshawar, branded an outcast because of her insanity. The men and women down whose streets she wanders consider her insane because of her admission to having sold her son for the meager sum of one anna. Dilshad may have been just another madwoman, a little upsetting to the general public, but she is largely harmless. However, the writer takes us beyond Dilshad’s tattered appearance and ravaged mind to explore the woman buried deep underneath.

Dilshad’s story is that of countless women like her who find that the laws meant to protect them ultimately fail them. Deprived of her right to her late husband’s property, forced into marriage and threatened with violence, she flees the mountains with her son to the urban sanctuary of Peshawar. To her dismay, city-dwellers turn out to be no less predatory than their tribal counterparts. Having entrusted her son to a wealthy, childless couple in exchange for one anna to buy food, Dilshad is tricked into parting with him. Returning for her son, she is told that the couple has moved away, taking the child with them.

In an exploitative society, human beings become mere commodities, sought after and traded like valued goods. Dilshad and her son are desired because of their value, in the economic sense, i.e. as potential (and actual) heirs to property. Dilshad’s son would have been desired for his ability to carry on a family name that would have otherwise been lost. Dilshad herself encounters so much peril because of her status as a widow to the family heir and mother to the current beneficiary. Existing laws endure only to protect the rich and powerful,

like Dilshad's in-laws and the couple who 'buy' her son, leaving those of the wrong gender and/or socio-economic status out in the cold.

Is there any wonder that there are so many madmen and madwomen out there when such are the conditions with which they have to grapple? The writer reminds us that there are many other women like Dilshad, nameless, faceless women who are fair game to the predators in society. The problems with society being constructed along gender lines are becoming more evident, but for the society that depends on the exploitation of vulnerable individuals to proceed as if the picture it presents of humanity is complete is quite another matter.

**Fairy Tales and Labour Pains: “The Poison of Loneliness” (Musarrat Kalanchvi), “The Coach” (Nilofar Iqbal), “The Magic Flower” (Parveen Malik)**

A few stories in the anthology are concerned with economic progress and its impact on society. Pakistan, like many other developing countries in the “Third World,” is experiencing rapid economic change, swept up in the current of globalization. This has brought about equally rapid changes in society. As urban industrial centers become overcrowded, people spend longer hours at work for minimal wages, and an individualistic rather than community-based attitude towards life becomes more prevalent. More women are also entering the workforce, often in low-paying jobs that do not offer fringe benefits such as healthcare, job security or better working hours. This concern with the downside of globalization and a narrowly defined idea of progress is a common concern in stories like “The Coach,” “The Poison of Loneliness” and “The Magic Flower” (note: these stories were translated from the original Urdu, Seraiki and Punjabi respectively).

These stories by Nilofar Iqbal, Musarrat Kalanchvi and Parveen Malik respectively, present a child's view of the adult world. The child protagonists are forced to navigate a harsh terrain all by themselves, having been abandoned by parents whose lives are consumed by work. The children in these stories suffer from loneliness, lack of affection and poor self-worth. The little boy in Kalanchvi's “The Poison of Loneliness” for example, reflects on his mother-less condition:

He started thinking; perhaps one of the jasmine plants was the mother of the other plants. The tap and the pitcher, the

hockey stick and the ball; everything had a mother. Why was he without a mother? Where was she? No, there was no mother here. Mothers went to work and all Sakinas (Sakina: Jugnoo's nanny) simply went to their homes after beating "Jugnoos." Then who could be the playmate of children? Who could mother them? Why were things together while Jugnoo was all alone? (ST, 17)

Moreover, in Nilofar Iqbal's story, "The Coach," and Parveen Malik's "The Magic Flower" the loneliness and rejection of children whose families are affected by the drudgery of work is shown to expose the children to danger. Guddoo in "The Coach" loses consciousness after having been locked up in a coal shed – a punishment for having accidentally damaged his father's prized bicycle, the means by which the father travels to his job at a factory; Sakina, the protagonist of "The Magic Flower," suffers a facial deformity after having been exposed too long to the sun by her rural labourer mother who was busy in harvesting wheat. Jugnoo in Kalanchvi's story is bitten by a snake while playing alone on the rooftop.

These writers question the benefits promised by globalization and the ensuing economic development by highlighting the toll it takes on family relationships, child neglect being a glaring example. Adults are forced to abandon their responsibilities as nurturers for the more pressing demand of becoming providers. The impact of work on family life is perhaps more intense on women since it means balancing work and family – one major impact being the change in parent-child relationships as women become the major earners in the family (Momsen 2004). Jugnoo and Sakina's mothers exemplify this change as poverty compels them to work in impossible conditions, thereby forfeiting time of their children. These women cannot avoid making such difficult choices because there are no middle paths or alternatives to follow. This agrees with Noraini M. Noor's study on women, work and family (2001), which sees a discrepancy between women's needs as workers/nurturers and the willingness of social institutions (the home, the workplace, communities and governments) to acknowledge and fulfill those needs. Such a narrow definition of progress also implies a segregation of the home and the workplace as two irreconcilable spheres. Children inevitably become casualties as the

demands of work take their parents further away from them. To escape the “poison of loneliness,” they create their own alternative, idealistic worlds which often prove to be only a temporary respite from the disappointing and cruel reality of their lives.

**Walking Away: “The Spell and the Ever-changing Moon”  
(Rukhsana Ahmed)**

Rukhsana Ahmed's story stands out in this anthology for two reasons: first, it delivers a strong message to women not to enjoy their own victimization; second, it makes that important distinction between the role of social custom and that of Islam in the mistreatment of women in Pakistan. Ahmed argues in her story that much of the abuse of women's rights occurs because of longstanding patriarchal attitudes that go back to Pakistan's tribal roots, and that Islam's view of women is misinterpreted to justify the mistreatment of women. Also, by simply stating in her story that the only way to end abuse is not to tolerate it, the writer offers an empowering solution to ending the victimization of women.

"The Spell and the Ever-changing Moon" (originally written in English) tells the story of a young wife, Nisa, who is seeking ways to “tame” her alcoholic and abusive husband. The most effective way, according to her mother, is simply to grin, keep quiet about it and bear it, and accept it like a good woman should:

Her mother had always stressed the dignity and value of reserve. "A good woman," she used to say, "knows how to keep the family's secrets. What's the use, anyway, of telling people seven doors away that your month's allowance hasn't quite stretched to the last four days this month? If possible, you manage to survive without letting the world know."  
(133)

Nisa is expected to revel in the martyr-like role of the much-abused but “dignified” woman, because the other choice of being a divorced single mother with its concomitant stigma is undesirable. If keeping up appearances is not enough, Nisa is told, and even Islam requires it of her, to suffer in silence: "...Zarina's (Nisa's best friend) mother would shake her head sadly sometimes and say, ‘Oh, that man,

*Beti.* God will reward you for your patience. What makes him so angry?"

However, Nisa cannot reconcile her miserable marriage and its value in the afterlife. Nisa's response is practical yet sound: "She wasn't sure that she wanted rewards in heaven; she only wished she had to suffer less on earth." (137) Nisa is offered the choice of using "magic." A witch-woman she consults tells her to feed her husband food or drinks laced with her menstrual blood. This potion is meant to make her husband come to heel. Nisa agonizes over the option, considering and reconsidering the propriety and efficacy of the method. In the end, despite the obviously easy way represented by the witch-woman's magical "spell," Nisa chose a harder way. She walks out of the marriage, back to her mother's home, taking her children with her.

Ahmed draws our attention to women's involvement in accepting and perpetuating women's continued subjugation by society, and to the disturbingly masochistic pleasure some women derive out of being the much-abused-yet-virtuously-patient wife. The protagonist, Nisa, is surrounded by women, young and old, who have come to accept mistreatment as their natural lot and who choose to deal with it through perseverance. A pre-wedding party exclusively for women appropriately becomes the ground for Nisa's attack on this female complicity in helplessness and martyrdom. The joyful wedding songs only tell "lies" about "marital bliss, of loving husbands and contented days" (137), and Nisa finds herself getting irritated by the refrain of "(f)orbearance and forgiveness"(137) in an aunt's lecture to the bride. The women's resigned acceptance of their fate is a symptom of the internalization of patriarchal values into social norms. Religion is then used to endorse these values. Nisa's act of leaving her marital home at the end of the story thus signals a rejection of this complacency on the part of women on issues that affect them.

However, Ahmed's ultimate message is that women can still form a supportive network to counsel, protect and assist each other. This is portrayed in the character of the bride's mother, who unequivocally states to the gathering of women her willingness to welcome her daughter in case of marital abuse. Nisa's intended destination is also her mother's home, where she is confident that she

would not be turned away and where she resolves to maintain her personal and economic independence.

### **Voice of Progress: Bapsi Sidhwa**

According to Ranajit Guha, a historiographic practice that locates action in groups marginalized by class, caste, gender or ethnicity (he refers to these groups as the “small voice(s) of history”) may interrupt, and are superior to nationalist discourse’s “abstract and oversimplifying modes” (1997: 3). By examining history from the perspective of marginalized populations, it may become possible to open up access to under-represented voices and experiences not prevalent in the official discourse of the State. Bapsi Sidhwa's novel on the Partition of India, *Cracking India* (1992) (published earlier with the title *Ice-Candy Man*) can be regarded as one such historiographic practice. Her depiction of Partition from the perspectives of various members of marginalized or minority communities in then-India reveals a different view of that event, and is especially remarkable for its portrayal of a "fallen woman" - one of the Partition's female victims of rape and/or abduction by men of the rival Hindu, Muslim and Sikh communities. It is estimated that 75,000 women underwent this ordeal during the Partition riots (Butalia 2000).

This particular novel by Sidhwa stands out in her body of work for its incisive re-presentation of Partition history, one that definitely departs from officially sanctioned accounts. As in her previous works, *The Crow Eaters* and *An American Brat*, Pakistan's Parsee community becomes the center of the narrative. This is because the Parsees were largely unaffected by the violence of the Partition, due in part to their policy of assimilation and neutrality in their adopted country. *Cracking India* also renders the story of the Partition from the views of ordinary people. It is populated with characters like servants, butchers, knife-sharpeners, gardeners and zookeepers for whom politics is a game played by men in high positions of power. The distance is emphasised by radio broadcasts of politicians’ speeches, scraps of news gleaned from newspaper headlines and adults quoting Nehru, Gandhi or Jinnah without really knowing what the words mean (*Cracking India* 38). At the centre of the narrative is Ayah, Lenny’s Hindu governess. Her fate – abducted, raped, forced to earn a living as a prostitute, converted to Islam and married to the man responsible for her suffering –

encapsulates the human cost of Partition and how the birth of India and Pakistan was very much “inscribed upon the bodies of women” (Das, 1995: 56). Lenny, despite being for the most part a bystander to history, is also drawn into the web of human cruelty that the Partition engendered. She witnesses the sheer violence of a riot, and later inadvertently betrays her Ayah to Ice-candy Man and his gang of *goondas*. The novel ends with Ayah’s recovery from Ice-candy Man, now her husband. Heartbroken, Ice-candy Man follows her across the Wagah border as she returns to her family in India.

Narratives about these “fallen women,” whether fictional or non-fictional, surface time and again in works of literature from the Indian subcontinent. For instance, creative works on Partition include the short stories of Saadat Hasan Manto (in collected form as *Kingdom’s End and Other Stories*, 1987; *Partition Sketches and Stories*, 1991; *Black Milk: A Collection of Short Stories*, 1997), novels by Khushwant Singh (*Train to Pakistan*, 1956), Attia Hosain (*Sunlight on a Broken Column*, 1961) and Anita Desai (*Clear Light of Day*, 1980) and films by M.S. Sathyu (*Garam Hawa*, 1973) and Deepa Mehta (*Earth*, 1998). Memoirs are not strictly creative works but worth mentioning all the same-Anis Kidwai’s *Azadi Ki Chaon Mein* (1990), is an account of her experience as a social worker working with destitute women during the Partition. This account is also a valuable source of Partition history. On the whole, however, these women are relegated to silence in official historical accounts of the Partition. Researchers of the Partition have noted that works of fiction have always led the way in representing the social and emotional upheavals of that time. Menon and Bhasin (1993) observe that “so far, only some ‘fiction’ have tried to assimilate the enormity of the experience” while Pandey (1994) comments that it is largely creative writers and filmmakers who have shown interest in capturing that traumatic moment in Indian and Pakistani history. This marginalisation of women’s experience in 1947 is baffling considering the systematic way in which they were brutalised by men of the rival Muslim, Hindu and Sikh communities. More recently, inspired in part by the fiftieth anniversary of India and Pakistan’s independence in 1997, much effort has made done to counter - act this under-representation of other histories of that event (Urvashi Butalia’s historical memoirs of the Partition’s fallen women and the experiences of other marginalized groups, *The Other Side of Silence*

(2000) is an excellent example of such efforts). Sidhwa's novel thus plays its part in recovering the agency of minority and marginalized sections of society, depicting how communal politics affect women, the working-class and the ethnic 'invisibles' like the Parsees.

Through the character of Ayah, Sidhwa highlights the importance and indeed dependence by nationalist discourses on representations of femininity as part of their self-legitimising strategy. This view is supported by Nasta (1992: xxi) who notes the tendency of nations to adopt the idea of women as mothers in order to build up their own narratives: "In the iconographies of nationalism," she says, "images of mothers have conventionally invited symbols suggestive of primal origins – birth, hearth, home, roots, the umbilical cord of being, as encapsulated by terms such as 'mothertongue,' 'mothercountry.' " As a Hindu woman, Ayah is made to bear the burden of representing the very essence of her religion and ethnicity. Her abduction and rape by the rival Muslim community are the direct consequences of this dangerous elision from Ayah as a real woman to Ayah as the embodiment and "origin" of the Hindu religion, community and nation. The new nations of Pakistan and India were borne not only of aspirations towards self-rule, but their birth also involved a negation of their respective Other's strength, legitimacy and honour through organised sexual violence against women of the other community. The fictional portrayal of one such "fallen woman" in *Cracking India* thus reveals the inherent flaws in the discourse of the nation. The idea of the nation often involves the transmutation of women from real, complex, individual beings into monolithic symbols of religious or cultural purity. The nation's indifference towards these women by relegating them to silence emphasises the disposable nature of women according to this discourse.

Sidhwa criticizes communal politics by pointing out that much of its rhetoric is based on an irrational obsession with the physical. Bodies, clothing and outer appearances become in communal politics the criteria for establishing one's ethnic identity. In the novel, the narrator, Lenny, notes that communal segregation also brings with it irrational fears about the other community, such as the perceived impurity of non-Hindu bodies by the Hindus, the "fiendish"-ness, to Muslims and Sikhs, of the bodhi or tuft of hair Hindu men sport (*Cracking India*, 103), and the taunting of Parsees as "crow-eaters"

(Cracking India, 108). Sidhwa, however, proposes that one's identity cannot be irrevocably reduced to a static marker – instead she depicts the instability of identity through characters that morph easily into several different incarnations. Ice-candy Man, Ayah's lover and tormentor, transforms into a bird seller, a sage, a *goonda* and a poet as the story progresses. Ayah herself wears a sari in the style of Southern Indian women because "Goan nannies fetch a higher price" – she is originally from the Punjab. The inadequacy of limiting identity to an unchangeable trait thus exposes the danger and irrationality of communal politics.

In the absence of forms of public recognition of the human cost of the Partition, however partial, works of literature like Bapsi Sidhwa's novel may be able to fulfil the function of remembrance. Among other things, one of its more important achievements is that it asks us to remember the past differently (Gilmore, 2001), for the novel is written against the nationally sanctioned narrations of Partition that exist as official records of parliamentary debates, treaties, legislation and details of the national drama fought between leaders of the Muslim League and the Congress (Butalia, 1993). The very nature of this novel, which privileges the subaltern experience (that of women, children, the working class, the lower castes and ethnic minorities), is perhaps the clearest indicator of its departure from the official discourse on the Partition. In this way, Sidhwa's alternative history attempts to break the hegemonic, state-based accounts of Partition by "interfering" with oversimplified state-based discourses.

### **Pakistani Women Poets**

Yasmin Hameed and Asif Aslam Farrukhi have been responsible for translating many of Pakistani women poets' works from Urdu and Sindhi to English. There were approximately forty poems compiled in a special edition of Pakistani women's writing in the 1994 *Pakistani Literature* journal. In their editorial message, it was pointed out that the selection was made based on the quality of works the writers offered and that the focus was on the women's projection of their truths as had previously never been uttered.

Due to time and space constraints, this paper will focus on a few selected women poets whose voices may echo those around the world.

### **Voices against marginalization**

Ada Jaffery was born in 1924. She is the pioneer of the modern stream of women poets in Pakistan. At the point *Pakistani Literature* (1994) was published, Ada Jaffery had four collections of Urdu poetry and was the recipient of the Tamgh-e-Imtiaz award in 1981.

In her poem entitled “Listen,” Jaffery reveals how her story is generally not approved by many people. Her stories were always censored. They usually begin as lost dreams and moments of anguish, but at the end they appear as beautiful as a rainbow. Her concern is not focused on the inability of a woman to express herself but on the crime done to her by the “other” (men in general) in altering her original ideas and thoughts.

Jaffery repeats this loss of freedom to be herself and her despair over being excessively controlled by laws and local norms. In her poem “Even Today,” she shares her frustration of not being able to live true to her feelings:

In these times,  
when sincerity, fidelity and love  
are decreed by authority,  
even the worth of tears is measured,  
it harbours  
the desire for a spontaneous,  
unabashed smile. (217)

It may be easy for us to assume that all women in Pakistan are denied human rights and these poems are testimonies to their marginalization but there are poets who write against women being defined as victims. Zehrah Nigah is an example.

In many of her poems, Zehrah outlines the painful gap between the rich and the poor and this is evident in her poem entitled “My Playmate.” In this poem, she depicts the meeting of two old friends from different social classes. She places modernity and wealth next to tradition and poverty in the characters of the two women friends. The speaking voice is that of the rich friend and she speaks as a free woman:

...come, sit, I'll teach you the ways of the world  
Tell you about places where I have been  
Let me teach you new ways, let me show you the latest style.

All these sarees are from France, just look at the prints  
 All these bags from Italy, have you seen the matching shoes  
 All these sparkling stones are diamonds, did you know  
 All these pearls are real, not artificial, did you know. (218)

The poor friend listens and agrees that yes, she's surrounded by mud walls and broken screens but points out that while she too dreams of the comfort her rich friend now enjoys, her dreams are robbed by the unequal distribution of wealth and the ever widening economic gap between the rich and the poor. The poor friend insinuates that it is not her wish to remain poor but questions what her means are:

You say this world has its comforts and realities  
 What is the basis for these, what is the nature of the comforts  
 What are the principles of truth, the bases of friendship  
 On the brow of comforts shine my tears, did you know  
 In the blood of these realities flow my dreams, did you know  
 Behind those friendships are my heartaches and longings.  
 Those forgotten stories upholding truth were about me  
 Your dreams are in my keeping, you keep my memories for me  
 If you can, take away all these things you have shown me. (219)

Although not a direct voice, Zehrah Nigah inserts a socialist reading of the impact of unequal distribution of wealth in Pakistan. Amongst the forty women poets compiled by Hameed and Farrukhi (1997), we find that Zehrah Nigah is the intensely fiery voice when it comes to addressing issues of poverty and class difference between the rich and the poor in Pakistan. Her perspective on the impact of poverty on Pakistani women is also strongly conveyed in "The Girl by the Lamp-post" which displays her concern over why a woman turns out to be a social misfit. Is it to rebel against male dominance over her? She wants to protect the girl prostitute who she sees as her own daughter. The poet leaves two possibilities to explain why women turn bad in the society. One possibility points to their resistance against authoritarian rule over them, and the other indicates that women are poor and suffer misfortune because the authority/society does not care about them.

I gently rebuked her  
 For walking too fast.  
 She had rebelled  
 'Gainst her hand being held.

I had lost her then at a fair  
 snatched from me by the crowds  
 she had not found  
 the door to her own house.

Suddenly my heart longed  
 to seize her in my arms  
 to grab her and run away  
 to take both her hands  
 to kiss her brow  
 and make up with her.

Once again I longed  
 to turn my veil into a nest  
 so I could hide her. (221).

Zehrah Nigah seems to suggest that to cure the ills of society, love must be unconditional. She shows much compassion and tenderness for the girl by the lamp-post and doesn't indulge herself in moral bashing against the girl trapped in the sex industry. What is evident is an image of a girl, victim of a failed system (which could be political) or simply the society's failure to act.

Zehrah Nigah's next poem is entitled "Hudood Ordinance" which she dedicates to all girls suffering imprisonment under the Hudood Ordinance. Despite its title, the poem is not a protest against the hudood ordinance but a voice against patriarchal practices in Pakistan which grant freedom to sons and brothers over and against daughters or sisters. While the persona's brothers were free to go to the mosque to study all God's commandments, she is left at home, feeding and talking to birds. The poem ends with a belief that justice will prevail because God shall be the witness to all injustices done to her and women like her:

And He shall be my witness  
 Who rules the world  
 Who is just and gracious (223)

### **Voices for freedom of expression**

There are many examples of works which focus on the need for freedom of expression. They include Azra Abbas, Fatima Hassan, Yasmin Hameed and Mansoor Ahmed. This paper will explore Azra Abbas's writing as representative of these voices.

Azra Abbas portrays women as being insignificant in her society. In "Instead of this life," she portrays the life of a woman as worse than "a straw lying in a bundle of dried grass or a fungus multiplying near flowing water or the piece of grain that drops from some bird's beak" (258). Pakistani women in her eyes will continue to be equally unimportant, cursed and isolated. Given the opportunity, she would respond or rather react adversely to her oppression. In another pessimistic poem, "If my hands are freed," she ends it with a suicidal thought and we believe the violence placed is done with a purpose, which is to stress on the crime/injustice done to her as a woman:

Before the storm of doomsday  
 I would collect my rags  
 I would feed my children  
 for the last time  
 and drink a cup of poison  
 if my chain is loosened –  
 Whose hand holds  
 its end? (259)

The poem brings home the despair many women feel, given no choice to live as they wish. This poem challenges the skewed thinking prevalent among contented middle class Muslim women. It advances the insight necessary to understand the agony one would go through if the freedom often taken for granted is taken away. Despite the suffering captured in poems such as those written by Azra Abbas, Pakistani women writers continue forward, no longer afraid of the many forms of intimidation to continue writing against injustices that have direct impact on their lives.

### ***My Feudal Lord: Writing Autobiography Against Culture***

Pakistani women writers also use autobiography as a genre to write against oppressive culture. Tehmina Durrani's autobiography *My Feudal Lord* was published in 1994, and was immediately banned in Pakistan. However, it became a bestseller in Europe for quite a number of years. Yet autobiography was not considered an important genre until the 1980s when it became a central case for feminist criticisms, "exposing processes of exclusion and marginalization in the construction of literary canon" (Marcus 1994:1). Before the 1980s, autobiography does not even qualify to represent history. For some scholars, it lies between fact and fiction, and the narrator (who is also a character) is often seen as confessional, opinionated and more prone to sensationalizing issues or events surrounding her/his life. Because of this, Paul de Man (1979) dismissed autobiography as "disreputable" and "self-indulgent" in comparison to other genres like the novel, poetry and drama. Tehmina Durrani's autobiography did not escape this wild accusation as well.

For those who have not read the book, please be forewarned that the book is not about Mustafa Khar, a very influential feudal lord who later became a much feared and respected politician in Pakistan especially during the time of Zulfikar Ali Bhutto. Mustafa Khar is still alive and after retiring from the public life, he is slowly making a come back into the Pakistani political domains. Durrani has recently married Shabaz Sharif, the brother of Pakistan's former Prime Minister Nawaz Sharif. Shabaz Sharif is also a very formidable politician but much loved by the people of Pakistan. The Sharif family lives in exile in United Arab Emirates.

By giving you the present background of key figures in Durrani's life and book, it becomes possible to imagine how dangerous it is to go back into her past. This probably would have been the concern of Durrani as well:

When I decided to write this book, I was aware of the perils of exposing the details of my private life to a male-dominated Muslim society. But I had to cast aside my personal considerations in favour of the greater good. There is a deep-rooted deficiency in the feudal-value system; it must be diagnosed before it is treated. (v)

Durrani's book is not a personal attack on Mustafa Khar per se. Neither is it an attack on Islam as is so commonly done by other Muslim writers who had encountered hardship living as Muslim women in their countries. Women writers like Taslima Nasrin of Bangladesh and a few Saudi women writers are known to have blamed Islam as a faulty and oppressive religion. Durrani is different in this sense and does not blame religion anywhere in her autobiography. In fact, it is in religion that she finds solace as she battles psychological and physical abuse by her husband and unsupportive family members, especially her mother:

I had been seven months' pregnant when the Adila issue erupted – just as Sherry had been when she walked into the prefabricated cabin to find me, her husband's other wife. I had felt embarrassed and awkward at the disturbance I had caused her. Now I felt her pain. The concepts of crime and punishment drove me to spending the nights crying over the Holy Koran for forgiveness – but only after I had completed my duties as a sexual object. When Mustafa slept I bathed and performed my ablutions, then drew away from him to the only One who still received me: Allah. (147-8)

At this point, Durrani found out that her husband was having an affair with her much younger sister, Adila and they had been carrying on in her own home for over 3 years. Durrani had a breakdown but bounced back to life to tell her pain through this book. It is evident that the book is not to reveal the evil done to her but in many ways, the autobiography is also reflective of her own mistakes (her 'sins' as she terms them in many occasions in the book). Obviously, this autobiography is not about a woman much sinned against than sinning. Durrani takes equal blame for what has befallen her.

The discussion surrounding the Islamic position of anyone (in this case a woman) who reveals her/his private details of marriage gone wrong highlights the concept of aib in which one is to protect not only

the aib of the self but also the aib of others. Aib when loosely translated means disgrace/shame or anything that causes embarrassment to the person exposed. The Quran reminds people of this:

O You who have attained to faith! No men shall deride (other) men: it may well be that those (whom they deride) are better than themselves: and no women (shall deride other) women: it may well be that those (whom they deride) are better than themselves. And neither shall you defame one another, nor insult one another by (opprobrious) epithets: evil is all imputation of iniquity after (one has attained to) faith; and they who (become guilty thereof and) do not repent – that is they, they are evildoers! (Al-Hujarat, 11)

There are hadiths on protecting the *aib* of the self and others as well. However, some scholars interpret Durrani's situation differently and positively. This is quite progressive because within the Islamic religious expression, scholars have the space to interpret notions differently especially to advance the causes of justice and peace. In discussion with Malaysian Islamic scholars and religious experts, the following responses emerged:

**Scholar 1 (male):** believes that it would be going against Islamic values and tradition to expose details of one's marriage or details of one's spouse no matter how badly abused or sinned against one is by the other. His argument is that Islam allows a battered spouse to seek justice (even divorce) but it has to be channeled to the appropriate place/person. Details of injustice can be exposed in court or to a judge but exposing injustice in a book for the world to read (and yet unable to solve the injustice) is not an answer and will not serve justice to the self and to the accused. He quotes the teaching of Islam: "the worst place for someone who shames his/her spouse to return to (in the Hereafter) is hell."

**Scholar 2 (male):** sympathizes with Durrani and is shocked to hear of the atrocities encountered by her and sees the person who had inflicted physical and emotional pain upon Durrani as inhumane. He agrees with Scholar 1 (details could be given without any form of

ensorship in court/appropriate channel) but adds that if there is no way for Durrani to get the justice she so deserves except to write a book, then we should all be grateful to know such an injustice exists. He adds that if it helps to improve the situation for a person, community or nation, then we should do our best to negotiate time and space for justice especially for women. He also points out the possibility of writing out of revenge but believes that one should think good of others all the time. The intention of the writer must be good (not out to defame or shame the other) and since we are in no position to know the real intention of an autobiographer, it is best to leave it to Allah to judge.

**Scholar 3 (male):** believes that the concept of *aib* must be observed but adds that it is permissible to expose *aib* to improve a situation or to bring about justice. He also adds that there are so many *aibs* in the Muslim states not fully exposed.

**Scholar 4 (female):** believes that Durrani is brave to do what she does and applauds her courage. She firmly believes that women need to expose injustices inflicted on them.

**Scholar 5 (female):** sympathizes with Durrani and declares that she believes that Durrani was very selective in revealing what she did in her autobiography. She thinks that not all of her experience was revealed and that it is impossible for anyone to be accurate in exposing his/her life. For a scholar of Islamic Studies, I was impressed by Scholar 5's perception. Her views echo that of Helen Buss who says it is common for autobiographers to reveal only what they want to be known publicly (knowing that there is an audience reading the work). As such, Scholar 5 thinks there is nothing wrong in highlighting injustices encountered with the pure intention of wanting to improve the situation in her community/country. Like views expressed earlier, Scholar 5 believes that a lot depends on the writer's intention and if it is to expose the ills of a feudal society or feudal mindset, then all support should be given to Durrani to assist her in her struggle to bring goodwill to her society.

What seems problematic is that one cannot comment freely on the book or the characters in it because autobiography as a genre is non-fiction. It is also not a historical or sociological documentation. The private and public narratives are interwoven so delicately that it is

difficult to be objective when studying them without taking sides. A reader is easily drawn into the world of the narrator. One would only get to see/feel one way of seeing things: that of the narrator. Durrani's autobiography is a personal message not only to her former husband but also to all men like him. She has tried to be as objective as she can in this book (giving many good examples of Mustafa Khar as a politician, husband, father and friend). Leigh Gilmore in her book *Autobiographics: A Feminist Theory of Women's Self-Representation* highlights the relation between identities (sexuality, race, gender and class) and institutions (politics, law, science and communities) (1994: 224-6). She points out how "truth" as told by women is constantly challenged by these institutions and from the responses cited earlier, it is evident Durrani is not spared of this challenge.

The story of Durrani writing against her culture is not the typical or stereotypical story of an oppressed Muslim woman. It is not even about Islam, which is constantly seen as an oppressive religion especially in its treatment of women. The controversies arising from women writing about themselves and how society views and treats them have always been around. Writing means having the authority to teach/preach and the opportunity to define the world as they see it. Women were not seen as capable of telling the truth and hence incapable of educating/preaching. Privileged but rebellious Renaissance women writers like Margaret Cavendish (playwright, poet and scientist) were constantly ridiculed for any sign of intelligence shown in their writings. Durrani suffers a similar fate. However, in a society that is still not open to women, Durrani finds strength in speaking out and has become a source of inspiration to abused and battered women in Pakistan. If Durrani's effort is viewed by many Pakistani men as a failure to enact encompassing social change, she has at least succeeded in transforming her own position from being a victim to someone who is in control of her life and destiny. She refuses to suffer in silence and rejects getting blamed for the wrongdoing of others. In writing *My Feudal Lord*, Durrani has emancipated herself as an individual without sacrificing her faith in her religion, Islam, and her nation, Pakistan.

## **Conclusion**

Stories of oppression, marginalization, poverty and other forms of injustices are not monopolies of one social context, religion, class or even gender. This paper discussed the experiences of Pakistani women as portrayed by their women writers. While their experiences are not rosy, one cannot deny that their stories expose inequalities, legal inconsistencies and a more painful insight into the nature of the Pakistani society. Their evaluated texts hold out hope for the Pakistani women and their future. Furthermore, the voices projected in this article show that women will not be silenced by intimidations but continue to struggle for better social conditions and treatment. These voices clearly denote voices of progress.

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## LANGUAGE DOMINATION AND OPPRESSION

T.Y. Okosun

### Uses of Language

Besides its indispensable utility, language is extremely interesting and powerful. These features are manifested in many ways. Language is useful in advancing romantic, respectful, provocative, and somber expressions, or moods of disinterest, disrespect and/or indifference, and much more. All of these moods are characterized by the specific centrality of geography which contextualizes uses and speech patterns. There is no language without geography and the particularizing social context. It is within social contexts that language ultimately makes sense. Can language transcend contextual settings? When language is configured as a medium that conveys specific visions such as love and peace and is processed through what many people call a universal lingo, such as music, then it is quite possible that some languages can transcend contexts. Such transcending though must be voluntary in order for the exchange to enjoy a realistic and freed universality. Any time and anywhere a language or the form of a language is forced on a context through organized or any form of coercion, then the rules of free human exchange are broken, and something quite different happens. This article explores the connections between language (its ideological, political, and emotive character) and social domination and oppression.

Language, for the sake of simplicity here, may be categorized into the gingerly positive (every utterance that creates and promotes care, progress and peace), or the vehemently negative (every utterance that creates and promotes hate, discrimination, prejudice, destruction, violence, social disruption, and ultimately war). Even though language is studied from several perspectives – and much of these studies are useful in understanding geo-historical, socio-historical as well as contemporary human experience – the more dynamic and attractive approach that positions language for human understanding comes from the socio-mechanic examination (linguistics as a social phenomenon: the elements, variables, and content of the workings of language, etc.). But beyond the mechanics and evaluation of the variables that cause

changes here and there, language is also examined from the sociological and philosophical perspectives. These days, many theorists now approach it from the postmodern de-centering and/or deconstructive perspective. All of these perspectives of study create excitement but solidify the consistent notion that the significance of language in society is central, dynamic, and inalienable from social change. It is critical to point out here that language is the dependent variable, and that users and utterances are the independent variables. Language perceived as a dependent variable is not to be confused with the observations of changes in language, but rather is to be seen as the phenomenon itself that holds and sustains all of these changes. Language here is therefore perceived as a socially indispensable whole or unit that moves continually with the social context, whereas users and utterances are in continued flux.

The study of language and its particular usefulness in society have transformed much of the ways human beings perceive and/or understand one another. Such understanding has created good will in some cases, but has also fabricated layers of social stratification and discord in many situations. Those who seek to understand language, its utility, as well as its many implications in society, must rely on sociolinguistics, sociology, and the philosophy of language. For instance, from William Labov who popularized the dynamic study of society's effect on language, it is ascertainable that critical aspects of society (featured in its organization and reorganization) have tremendous effect on language (Labov, 1973:1). Instead of simply observing variations in speech, such as in two sample populations, it is important to account for something else which causes the changes in vowels, consonants, variables, and so on. These changes serve to position the elements of a language first as popular, then dominant, and in some cases promote the substitution of a diminishing language. These fundamental social elements, though often invisible to the general population (especially to those living through the linguistic experience), form the critical, significant, and associative building blocks of observed changes in speech, which in turn have effect on individuals and communal life.

It follows then that sociolinguistic efforts find that all aspects of society have lasting effects on the way language is configured and used. All aspects of society include behavior, norms, religion, political

arrangements and transitions, social stratification arrangements, gender and sexual preference arrangements, age configuration, etc., and these form the fundamental ingredients of the contexts from which language is dynamically effected. In many cases, the effects of these aspects transform speech patterns in society, some in subtle ways (the appropriation process of a dominant speech pattern is prolonged), but in other contexts, radical changes move rapidly. But whether transitional manifestations are rapid or slow, there is a correlation between what transpires in linguistic changes and the condition of the human population upon which this social dynamic directly rests. This is all to suggest that society not only has a fundamental effect on language, but also plays a significant role in its vitality, viability, transmutation, dominance, and/or diminution. However, the effects on language from society can cause major perceptual problems, and may be linked not only to the social configuration of a society, but also to the critical structure that determines flexibility/inflexibility for one group of people who speak and conduct business in a particular language or the form of a language, and inflexibility/flexibility for others who do not. Generally, proponents of the dominant language are perceived as inflexible because they seek to promote their version of language or the form of a language without compromise. Those who must be flexible in adopting immediate change are members of the group whose language or form of a language is in recession because of the activities of the dominant group. In approaching it from a different angle, it would appear that the dominant group enjoys flexibility, borrowing at will for its convenience what it seeks from the diminishing/receding language or form of language, and insisting that the diminishing/receding language or form of language maintains its inflexibility by only using the elements popularized by the dominant language.

The construction of advantages using the flexibility/inflexibility approach for some and not for others has implication in another most interesting examination of language within the sociological context, the sociology of language. This area of investigation clarifies that it is also possible for language to have direct or indirect effects on society. But like Alasdair MacIntyre questioned in his massive response (*Whose Justice, Which Rationality?*: 1988) to his critics and admirers of his 1981 work in moral theory, *After Virtue*, one is quickly compelled to raise a similar but disturbing question here.

Whose language or whose formulation of a language, and what form of the existing language effects society? We may not have the space to attempt a response to this question, but raising it is significant for future response. If language has effect on society, then, it is arguable that there is a much deeper and sophisticated configuration of meanings, which include the most basic communicative process, to the most complex human political and social schemes for domination and repressive agendas. Essentially then, the uses and positioning of language may be purposefully utilitarian and pragmatically significant in all social contexts, but may also become disadvantageous to some contexts or members of a context when one group with a particular language or a form of a language positions this tool in such a way as to gain advantage over others. This corroborates what has been discovered to be the case and suggests that language is often arranged to do a number of interesting (positive and negative) things in society. Change may be desired and encouraged in its mechanistic form in order to effect the more radical change in the structure of power and privilege. This arrangement seeks particular results, and when those results are not forthcoming, re-arrangement or re-configuration follows until the desired effects are evident. Within this configuration, certain forms of a language are reproduced over and over to psychologically coerce people to accept them as the ultimate medium of social survival and success. This means that the acceptance of one form of a language is ground for the relinquishing or diminishing of the rival form of the same language. Not to conform to the uses of a popular form of language is to lose out on the political, economic, and the privileged dimensions of social arrangements. But such social arrangements have been deliberately configured to draw tremendous benefits for some and maximum misery for others. For the less privileged group, to conform is to submit its language, or its form of a shared language, to adulteration, to weakening of its more critical sustaining traditional values, and in some cases to proscription to a slow or quick death.

In contemporary society, it is much easier to artificially influence changes in terms of positioning one language or a form of a language in a society. This is a radical change which often occurs when immediate advantages and domination are sought. There is a point that must be made here. Once a dominant language positions itself in a social context, the proponents of that language often exert effort to

sustain it as an original and preferable phenomenon. Intrusions or changes eventuating from the disadvantaged language or form of a language are frowned upon, unless it is viewed as advantageous to the dominant language or form of the language. In theatrical displays (media, scholarly works, etc.), proponents of the dominant language or form of a language often boast of maintaining the originality of that medium. Although it is insisted in this article that the phenomenon of language as a unit (which sustains humanity's ability to communicate with each other from generation to generation) remains constant, this constancy must not be confused with the elements within language which consistently change. This latter sense falls in line with most sociolinguists who insist that linguistic elements are in constant flux, so that it cannot be true that there was ever a time or a place where an "original" or even "near pure" form of a language could be observed. What is significant is that changes, no matter how subtle, are important in delineating the historical-social implication of variability in language (Labov: 1973 and 1994, Bughio: 2001).

Usually speakers of a language often come to terms with the advantageous nature of this language and other variant forms of it when they realize its position as the dominant communicative medium. To sustain this dominance, the advantaged population holds on to a few members who still use patterns of the old form while adapting to subtle changes in the language that would better fit the changing social dynamic of the society. To understand this phenomenon we juxtapose two groups using the same language but in different forms. In the 1960s and 1970s in the United States, there were two prominent forms of the English language, White and Black.

The White English language came from England, was modified, and then positioned as the dominant language, while the Black English was developed from the dominant language by African Americans. The English of the dominant European population was clearly designed for and directed at domination and oppression with often selected and carefully arranged words and phrases such as "nigger," "the Negro race," "darkie," "the squaw," "chinks," "spiks," etc., to denigrate the Black, Native American, and other non-European populations. Black American English during this same period was arranged in such a way as to attempt to cause fundamental social change in the United States, and the speech patterns had deliberate insertions of Black culture,

identity, and experience. Greeting someone in the dominant White English was straightforward and dry, “hi” or “hello” or the more traditional “good morning,” “good afternoon,” or good evening.” However, when two Black individuals greeted each other, they had a variety of expressions such as “hey peace...how you be, man,” “what’s happening,” “all right now brother,” or “all right now sister,” and so on. At the end of a conversation, responses were also varied. It was customary to hear phrases like “ride on brother,” “dig it man,” “I heard that,” and so on.

In the 1960s and 1970s African Americans inserted layers of liveliness into the form of English they developed. Their approach was not to use language as domination, but instead for liberation. This pattern of speech was beginning to have some stimulating and liberating effect on the American youth (White and Black alike). The dominant population had to find ways to reassert its form of the language as the dominant measure of capability and success. There would not be a choice between the liberating speech patterns of Black English with its rhythmic and scintillating intonations of “peace brother,” “peace sister,” “what’s happening,” “what’s going down,” “rappin’ in your ears,” “that ain’t right,” “can you dig it,” “ride on,” along with other lively expressions that were sweeping the youth, or the academic melodic patterns popularized by Martin Luther King, Jr. and Malcolm X, or the nasal mumbling of the Southern drawl, a leftover of the old English. The dominant population preferred the Northern patterns which dropped the drawls, and focused on shortening words, a style popularized by President Kennedy, the News Media, and many academics. Eventually, even though the rhythmic dynamic of Black English did not die out, it got expelled from the public sphere and marginalized into the inner cities (urban ghettos) of America where we can still hear “what’s happening” shortened to “whassup” or “wuzzup” and other complex elements of this form of the English language. By the 1990s and 2000s, some of the popular elements of the African American English “ride on brother” or “ride on sister” or “you dig” of the 1970s disappeared and were replaced with the more acceptable and popular “all right” and “hi.” What is significant is that when new groups of immigrants enter the United States, they must quickly adapt their speech patterns to that of the dominant group’s language as this is where their survival and success are hinged. So the Hispanic (Latin

American) Americans, and Asian and Arab Americans, quickly (a flexibility and adaptability which is disadvantageous to them) learn to adopt the speech patterns of the dominant White English. This is most evident in the example of an Asian American news anchor who intentionally obliterates any hint of his or her Indian, Pakistani, Vietnamese, Korean, Chinese, or Japanese “accent” in order to fit into the requirements of the dominant White form of the language.

The triumph of structuring a language or the form of that language as the dominant tool can result in economic, political, and social advantages for some groups, and disadvantages for others. Among thousands of examples, the case of Martha’s Vineyard in Massachusetts in the United States demonstrates how the dominance of a language carries other elements such as the power to change the name of a place. In this case the Native American name of the island was changed by the English population who colonized the people, so that by the 1960s, researchers on linguistic variability do not bother with the less significant Native American languages of the area, but focus on the dominant English and what changes in the elements of that language could mean for past and present social change for the dominant population.

In some cases changes in language and the positioning of a language or a form of that language as the dominant tool can result in callous and genocidal behavior, but in other cases, and for some others who are oblivious to the difficulties of language as a form of domination, language is viewed simply as a tool to galvanize audiences, and then convince them that actuating some form of a useful renaissance ought to be the focus of the dominant but now seemingly “unifying” language. This latter appeal had a fundamental impact on African, Asian, Polynesian, and Latin American societies where colonization focused on constructing docile homogeneity with a particular form of a language as a communicative tool. We now understand this because the form of this language as a communicative tool was enforced simply as directive/command processes that facilitated the understandability of simple instructions. The goal of colonial language was focused on the demand for rapid reaction and response from the colonized. For instance, in Ashutosh Gowariker and Aamir Khan’s movie “Lagaan,” the colonial British way of seeking to double the *lagaan* (agricultural tax) had a double signification. It was

directly used as a command or directive to subordinates (one could hear the colonists muttering to themselves, “We will always defeat you intellectually, but now we must also defeat you physically in a cricket game so that you must work harder to produce more crops destined for England”). Moreover, it was also meant as an utterance to psychologically break the poor people of Gujrat, India in the 1890s. This form of colonial language was strategic because it facilitated colonizers and their moves to use locals (as unpaid laborers, slaves, and eventually servants) to siphon resources from these regions destined for the West. It worked everywhere they went. Language here was not focused on the development and education of the colonized populations, but on the triumphant commercialism of the imposers. English, Spanish, French, Portuguese, German, and Dutch were thus promoted as the communicative tools of the future, the tools of the civilized, the tools of progress, and the tools of renaissance, but they all had one internal and powerful language, that of domination and oppression.

If these colonized populations were going to advance, then these communicative tools had to become a fundamental part of their psyche and social experience. They had to be able to express themselves not in the fundamental sense of totally understanding these tools, but in the sense that the basics were enough to get them through colonial management. In other words, the re-arranging (some call it destruction, disruption, etc.) of any of the pre-colonial civilizations (Diop: 1991, Williams: 1987, Rodney: 1982) by colonists was set in motion by the specific configuration and use of language. From analyzing scholarships focused on the varied questions of economics, history, political configurations and analyses, and so on (Williams: 1987, Rodney: 1972, Arnold 2005, and Sen: 2005), it is determinable that the colonial impact and its setup coerced the colonized populations to accept and learn communicative tools that would be advantageous to colonizers and their heirs. It is important to add that colonized populations were never given full access to so many other interactions taking place in the regions from where the communicative tools of domination emerged. Two major changes occurred. The local languages (tools and perspectives) used in dealing with and creating knowledge and tradition were disrupted and in many cases renamed as unintelligible and best suited for savages. Colonized people did not

like the idea of being named savages and heathens because of their languages which expressed their religious and social identity. So in order to de-savage and de-heathenize themselves, they painfully thronged to learn English, Spanish, French, Dutch, and Portuguese as the new mediums of communication. This change started their versatility in Western social, political, economic, and academic life which would eventually result in internal and external disadvantages. Now speaking in European languages did not lessen the Western conception and perception that these folks were still savages and heathens. This massive disjuncture visited upon the worldviews of colonized populations has never been repaired. It may never be repaired because there are no parts with which to repair such an extensive damage. Studying individual languages and their sociolinguistic mechanics, though significant, is not the solution to fixing this problem. The problem is deeper than just the mechanics of a language. It is rooted in the fundamental identity of all colonized, enslaved, and disadvantaged populations. Those who argue (Albertini: 1982, Bauer: 1981) that colonial impact is not responsible for the devastation and disruption of the lives of the colonized by insisting that the condition of societies “not colonized” is worse than that of those colonized, proceed from their naivety and arrogance to underestimate the contaminating, dynamic, and expansive impact of colonial imperialism. Once a neighboring context is colonized, the effects eventually reach others. In this case, colonists did not need to enter certain contexts. They simply entered the region and that was enough. For instance, the colonization of and the inequality permanently inserted into South Africa (Terreblanche: 2002) had devastating economic and political effects not only on Black South Africans, but on neighboring populations as well.

The second impact is in the form of disagreements which developed, fomented, and increased the rift between those who were suddenly privileged (those who could now read and write in the new mediums), and those who, though functional in their traditional languages, were now viewed by the new elite groomed in the now dominant and foreign communicative tools, to be illiterate, subordinate, and essentially useless. This second impact results in the further demarcation within and between colonized people. Internal hatred and self-detestation damaged people within the same contexts, and bastardization and regressive animosity infested and crippled colonized

populations against each other around the world. The internal and cross-people rifts, which have resulted in the contemporary hemorrhaging of all colonized populations, have no known cure anywhere. Instead and consistently, “violence speech” – an attendant of colonial and imperial language – has become the advanced feature of the imposed and dominant language within and between colonized people. It is also the feature that dominates any discourse between former colonists (argued by many scholars to still be in the business of colonizing indirectly) and the colonized. Notice the consistent features of this language as they are engineered to postulate direct or indirect threats, diminish rights and dignity, encourage the punishment with starvation of the already impoverished and dying poor, sustain *coup d’etats* as the most resolute approach to social change, maintain the strangulation of gender relations (insisting on eternal masculine domination), increase religious intolerance, unacceptability, and insensitivity, and cripple each other’s internal and external economies tactically but politically. In the end, internal corruption – sustained by a triumphant “violent language,” which in turn produces social unrest, increases poverty and inflexible social arrangements, and strains relations locally and internationally (local national leaders and some of their elite friends are always blamed for the problems besetting their regions)–completes the colonists intended process of radical self-domination, self-defeat, and self-destruction. This self-negation renders them confused and docile but easily manageable and ripe for the picking by the same colonial powers which have now re-emerged with a new colonial and imperial strategy embedded in the homogenous global power which negotiates with no one.

Even though and because of the dominance and successful positioning of a language over others, a contemporary renaissance (and whose renaissance?) is forced into the public sphere as something positive. Nonetheless, the successful population is considered oppressive from the point of view of those who have lost their form of a language, or their entire language wherein their sense of identity and tradition is fully defined. The African slave brought to Europe and America lost all traces of her/his language to the dominant languages of English, Spanish, and Portuguese. In the United States, various forms of the English language exist, but the Anglo Europeans insist and posit their form of English as the essential and only economic, political, and

socially acceptable expression. Has there ever been a scenario where two or more languages or several forms of a language negotiate their linguistic elements to form a different but comfortable medium for both groups? This is not the focus of this article.

But there are scenarios where the exchanges of elements from one language to another and vice versa exist. Essentially though, the more socially aggressive group is the one that succeeds in positioning the elements of its form of a language or its language as a whole to partially or fully replaces the less aggressive one. How a group develops the social insight that propels it to understand that the aggressive positioning of its language is advantageous to its economic, political, and social success is also beyond the scope of this article. However, and generally, it is important to acknowledge that all languages – not the socio-mechanics of language but language as an ideological force which transcends the particularities of linguistic variances – is first constructed for the purpose of communicating something. It is interactive when two people or groups are engaged in a mutual correspondence, or directive when between two groups, or two individuals, one gives instruction as to what ought to be accomplished. The latter situation can be life saving (loving parent to a child: the child learning to take directions about safety) or can be oppressive (verbally abusive parents, abusive individuals, abusive groups, abusive nations, etc.) where the dominant oppresses the disadvantaged. In a restrictive sense, language can be and has been organized and re-organized to sustain domination and oppression. The rest of this article teases out two significant aspects of the uses of language. The first aspect grapples with how language (a medium that is used to express the totality of human history, its contemporary identity, thoughts, and actions) is constructed and directed by an advantaged few to deliberately mystify the rest of society in order to sustain an on-going agenda of domination, repression, and oppression. In many cases, an overwhelming number of the rest of society often buys into various segments of an oppressive language because that language offers internal advantages. The internal advantages are protected by deliberate contextual transcendence which positions that society above all other societies. The United States, and to a lesser extent all other European nations, and to much lesser extent all other nations are all fine examples of this arrangement. The structure of the language of domination wisely

allows some flexibility which in turn convinces many people in any social context to perceive themselves as doing well and better than people in other social contexts. This perception is not usually directed at bringing recompense or remedy to social ills besetting other societies considered inferior, but is the brilliance of the arrogance of domination of language and its intended consequences. They are mostly negative wishes that the other societies considered less advantaged continue in their inferiority or nadir conditions. The problem here is that when people in some societies are already less advantaged, but proceed to perceive themselves as doing better than others in other societies who are equally less advantaged, then economic, political, and developmental tragedies occur. The second aspect suggests how reconfiguring elements within a dominant language can be employed to demystify hidden and sophisticated negative ideological arrangements, so that the role of language is refocused on challenging the ideologies of domination and oppression, as well as simplified for shared prosperity, liberation, and peace. In contemporary contexts, the beneficiaries of this re-arrangement would include traditionally disadvantaged and oppressed populations, but it is also quite possible that a shift in the perspective of those who are traditionally advantaged can occur for the sake of some equilibrium.

At this point, let us focus on how language is used as a medium of domination. Take a typical case in the history of the West such as William Tyndale, who sought to translate the Hebrew and Greek biblical text to English between 1525 and 1535, and was promptly interdicted and vanquished. It was clear to those who sought his demise that the possibility of making Hebrew, Greek, or Latin texts available to the peasants of England in a familiar and simple language was a way of commencing their liberation from the darkness of the manic oppressive grip of the time. It was better that they did not understand the biblical document which provided much of the justification for their oppression (human madness mystified as divine injunction). It is important to convey that in England as well as other parts of Europe at the time, the abundant justification of divine injunction was, in fact, the work of the cunning minds of the corrupt clergy and the insensitive nobility. Tyndale, in seeking to manipulate the elements of a language so that it could become meaningful in another language (one common and accessible to the people), entered a war with a much more insidiously

powerful defensiveness which was comparable to an even older power scheme, the Greek Thracymachean *modus operandi*.

This positioning of power was not simply political, but had the intention of maintaining its sovereignty by all means. It recognized that language is a useful and powerful tool which can cohere or disintegrate any society. Changes in a language must be enacted not just by anyone but by those in control of power and privileges. It was necessary therefore to maintain this ideology that prohibited the manipulation of the mechanics of a language and render it “unsacred” by making its “protected sacred” elements meaningful in another language. This powerful ideology worked its way down through the dark ages, using every form of the dominant language to protect what the dominant powers consider a “sacred language.” Within the sacred language lies the force that compels gatekeepers to repress and oppress anyone who seeks to alter that language. The ideologies formulated from the so called sacred language were used to minimize the human dignity and rights of the paupers, and finally, were used to produce a more pernicious arrangement in the constrictive religious language that dominated Europe until the rationalistic epoch of the Scottish and the French Enlightenment projects (which were also particular languages and equally restrictive in their own ways). Tyndale, who imaged his translation as an empowerment of the people, was imprisoned in Vilvorde near Brussels, Belgium, and was eventually strangled and stoned to death. He was considered a heretic for trying to expose the secrets of the tool of domination embedded in the “sacred” language. Take a moment to ponder that the *modus operandi* embedded in this use of language continues to survive in the West, albeit in masked and unrecognizable (shielded from the public) forms, but the particular virulence and manipulative dynamic of the use of language for power and control followed colonizers in the 16<sup>th</sup> century and entered colonized and other parts of the world. This “violence language” continues to strip and mystify people’s understanding of justice, dignity, rights, democracy, and liberty as the process of domination is positioned in countless legalized documents (for instance, apartheid language, and all forms of colonial and imperial language).

## **Emotive Rationality**

In our contemporary social experience, language and its uses are much more sophisticated and complicated. Is there such a thing as an emotive rational language? Let us see if we can make a case for it. It appears that the United States, and of course many other nations worldwide, now enjoys this paralytic condition and seems to bask in its radical epistemological contradiction. Emotive rational language is simply the combination and simultaneous utilization of the extremes of emotivism and the minimal inclusion of rationalism. This makes it much more difficult to understand the significance and functionality of language. The reason for the existence of language itself is hidden from sight, and another completely and quite inconsistent independent variable ( $x$  can mean anything in this case) is offered as the real and most dynamic reason. What is seen is the copy of the “original” meaning of language. This simulacrum does not ever allow adherents and those assuming to speak and experience a language to go anywhere. In holding them captive, they are trapped in an eternal domination that compels them to proliferate as they wish this eternal simulacrum of emptiness which they assume at all times to be real. Ironically, like the nihilism of social vacuousness punctuating the inner cities of the United States (Black and Latino gangs decimating each other and perpetually turned on and against each other), or international scenarios where nations are turned against each other, without comprehending their actions, human beings wield colonial daggers, muskets, and slave chains photographed from the past, and duplicated for each other to disseminate and translate as they see fit. In translating these static copies of a past violent language hidden within contemporary uses of language, death occurs as if it were a drama being watched by an audience, which is also a copy of the past eternally separated from those who practice the art of killing and those who live the consequences of negation and oblivion.

It may be helpful to expand the nature of emotive rationality. Emotive rationality as a language of domination is a powerful tool deliberately engineered to confound and confuse people. It is organized to lead people nowhere. Its effect on already vulnerable populations (colonized, disenfranchised, dispossessed, disadvantaged, etc.) is meant to be massively regressive. Vulnerable populations (and these can be anywhere in the world) cannot understand what is happening to them, and can never recover from what is happening to them, because they

cannot and do not know how to recover. This language, while structured to destroy vulnerable populations, equally turns them into an uncompromising subservient labor force (military, factory workers, teachers, medics, politicians, etc.) used to build massive profits for those who recognize and use the language as a tool for control and domination. In addition, this language recognizes that simple communicative tools, consistently organized along the line of logical thinking (although linearity in epistemology is problematic, yet see computer, business, and engineering languages and their simple, accessible, and logical structures) can consistently result in the accumulation of knowledge (whatever this signifies for individuals and/or communities) which could be useful for social coherence and/or individual advancement. But it is not advantageous that every member of humanity become enlightened in such a way that people can decide that governments or the “leadership” of people who impose themselves as experts are dispensable. Furthermore, this language encourages mediocrity and social suicide by emphasizing the extreme emotive, egoistic, individualistic, and narcissistic self-appraisal that takes over any measure of sanity left in humanity. While this language recognizes that its origin lies hidden in the traditions of how Western history, science now warped by technology, and humanities are used, it also appreciates the consistent battles fought by philosophy /philosophy of science, postmodernism, and literary criticisms because these duels serve to confound populations who do not even understand the basic implications of common language. Emotive rationality celebrates the denouement of progress and development in already disadvantaged contexts while positing counterintuitive measures to hamper any new efforts to spark progress.

Baudrillard (1994 Trans. Version) was completely right when he drew upon what seemed in “reality” impossible as he proclaimed that “The Gulf War did not take place.” Those who view language simplistically would naturally fight over Baudrillard’s assertion, but an attempt to understand the assertion would reveal the implication of the loss of signification and the importance of the imposed simulacra which rest in the battle that follows. Most of those who would reject such a statement never physically saw the war or understand the internal workings of a contemporary war. They rely on the media which present copies of a copy of the war (the media is never allowed

to tell the “whole truth” about any war). If the public around the world only sees, hears and reads copied and expired language about a war, is Baudrillard, therefore, not right in making his assertion? Did a war really take place, or is the world experiencing a massive and powerful manipulative language which uses the media as a cover while sustaining its skills to oppress by parading and imposing cleaned-up copies of copies of “realities” long lost somewhere? Is there real language then, or is the copy of what is assumed to be language now what has been set in motion freed from its past, left floating without accountability, to do what it wills? What this free floating emotive rational language wills is not what it can will by itself, but what the powerful seeks for it to will on others. And according to Baudrillard (whom by the way is not being paraded here as the answer man), even when such power of domination is revealed (unmasked), there is always yet another layer (mask) to uncover, and another, and another. It would appear that the energy spent on unmasking historically perceived elements of domination positioned in the uses of language leads to nowhere in particular. It is deliberately arranged this way. The dynamic of eternal domination thrives in the consistent re-creation of language as false representations of a lost reality. Copy after copy appears to make no one responsible for oppression, and no one is thus guilty of anything. The primary configuration of contemporary language as absent from itself, and consistent with emotive rationality creates and sustains permanent amnesia and perpetual domination. This means that when we speak with each other, any where in the West and now mostly in other parts of the world, it is not to find the “truth” or to arrive at some “agreement” or to resolve some “conflict” or to make “amends” for past injustices, or to create some understanding or “peace,” and so on, but to construct advantage over disadvantage. Those assuming dominance and successfully using emotive rationality, and who usually quickly position their form of language to construct as much disadvantage as they can fabricate on others are not interested in “truth” or “peace” – they already declared unilaterally that “there is no negotiation” especially with those who are branded insignificant. Surprisingly, those who are disadvantaged are themselves not interested in “truth seeking,” but rather a way to get some relief from their misery or revenge for it. Emotive rational language locks everyone into a putrid grand prison of total hopelessness, but the “winners” of the game

of “language and power” suggest that they are civil, just, fair, fine, and quite satisfied with where they are, and what they have (the dynamic ongoing construction of democracy that is exclusive and abusive at will).

When Alasdair MacIntyre (*After Virtue*: 1981, and *Whose Justice, Which Rationality?*: 1988) recognized this contradiction as a more sophisticated problem – a link between the use of language and emotivism – many Westerners had a problem with him. This is probably because the majority of the population was already used to the casting of all reality as a linear history that sustains an ongoing singularity demarcating the civilized from the uncivilized. They were also used to not accounting for what happened in the past especially when they engineered the oppression, but usually shrill the loudest when pinched by anyone they have devalued. This linearity also created two kinds of populations within the West – those who understood the vitriolic nature of language, and those who simply assumed that the West had defined a language that followed the trajectory of the advanced population (Hegel, Wittgenstein, Otto, and many others), and could not comprehend that there was something inherently wrong with the structure of this more common linguistic use. Collectively, these individuals saw themselves as charting serious epistemological breakthroughs for the West, but individually they carried innocuous discourses that drove a wedge between filtered objective uses of language and coherent assessment of the dynamic of the unifying power of language in the world. In the end, the singular language that emerged resulted in re-enforcing the racism and intolerance of other views and perspectives expressed in what they came to describe as backward people expressing themselves in unintelligible speech patterns that were eventually only to be studied in order to further understand how to manipulate the poor savages (history, philosophy, and anthropology did precisely this).

To suggest that there is a fundamental problem with that singularity is to negate the effort of well established scholarship which sustains that progression of history. For some very strange reason, the Western insistence to be recognized as rational and, therefore, engaged in a rational discourse appeared to be in trouble according to MacIntyre (1981) and Feyerabend (1987), especially when the conclusions drawn from the assumed superiority of this communicative medium and

stance become highly suspicious and dangerous at best to a larger part of the human population.

Language is not simply the organization of syntax and the facilitation of communication, but a comprehensive collection and expression of all the elements with which society expresses itself such as economics, politics, art, science, and the philosophies that sustain them. The key element of emotive rationality is the interminability of discourses not in the philosophical sense, but in terms of individuals simply seeking to impose their versions of reality on the social context and to force those perspectives as the final word. The eventual implication of emotive rationality is that members of humanity who do not and cannot speak or exchange their aspirations in this discourse are estranged and discarded as unessential entities. These are the populations who are open to consistent and ongoing oppression and domination. Consider, for instance, the emotive rationality used by South African Whites to sustain their colonization, segregation, and apartheid systems. Whites in the United States used emotive rationality to sustain colonization, slavery, and Jim Crow laws; a majority of them continue to use it today to maintain segregation, racism, and domination. Most of Europe has enjoyed the use of emotive rationality. Russia, dictators in Africa, the Middle East, and much of Asia use this language in one form or another. Because this language is defended and promoted as a fundamental mechanism of social development, it is not surprising that those Africans, Asians, Middle Easterners, women, leftist radicals, feminist radicals, and all those who wilfully disagree with this trajectory are considered social problems eventually to be solved.

How did this language emerge to gradually assume dominance? There is no space here to delineate the intricate nature of this emergence, but all around the world, the idea that the rational stance is critical for discourses is admired by many people who are attracted to it at different levels. But rational discourses do not exist by themselves or in a vacuum. All rational discourses focus on a human problematic or on questions that affect human beings. Unfortunately, open rational discourses are vulnerable to hijackers much like the notion of democracy is vulnerable to extremely greedy merchants in the free market. This is because many people tend to break down and woefully fail to sustain serious engagements in a rational discourse. If those who

fail and are unable to sustain any critical rational discourse happen to be powerful and dominant, then their solution is to insert a terminus by simply enforcing their way in an arbitrary stance. An example of this can be gleaned from Lewis Gould's discussion of the United States Senate's disregard of chamber political oratory (2005). Such an oratory is no longer significant, but why? This becomes clear as Gould points out that the Senate is the most exclusive club in the nation. Although Gould does not mention this, but for our purpose here, it is significant to indicate that this club – mostly comprised of White male individuals – protects itself from many females (currently only 14 women, and only 33 since its history) and makes sure that African Americans and other minority Americans are tightly kept out of it. Their disinterest to engage in political debates is firmly hinged in the configuration of emotive rationality. Two things are happening here. The Senate's indifference to debate as expressed by Robert C. Byrd, "We're just no longer a debating forum" (Gould: 2005: 314) is one more way of positing power which suggests that it is part of the entrenching mechanism of emotive rationality, a now consistent language of domination. If that is the case, then, Senate members do not owe anyone any reason to sit around and debate political or critical issues affecting citizens of the United States or take seriously international issues that affect other populations around the world (Gould: 2005, especially 313-320). In other words, the establishment of emotive rationality is a process of ultimate power which defines its own terms and chooses sides with those who join in positioning it as an ultimate language of a powerful and decisively dominating dynamic. Those individuals who possess no power and dominance over each other, yet attempt to engage in a "rational" discourse may continue interminably. In this sense, the function of language is no longer to posit some diligent collaborative conclusion from the discourse, but to display raw and emotive sectarian inflexibility. While the less powerful continue their interminable discourse, the powerful and the dominant impose their views by the sheer force of choice abstinence (silence), ineptitude, and/or aggression. It follows that the simple straightforward rationality common in handling discourses focused on dealing with every imaginable situation or problem has been hijacked and is now consistently paraded as the momentous achievement of Western intellectual innovation. The tragedy with this hijack is that while the

world is coerced to learn this version of rationality, another quite contrary and supposedly useful addendum to the language has been instituted and is being used to achieve the real objectives of those with super-power. This language is the emotive discourse disguised as a rationalistic stance. Its purpose is to arbitrarily dominate, oppress, and repress all other utterances and views. Properly named, this is the emotive linguistic ideology.

No one, not even those who purport to transact business in the language, appears to appreciate that the replacement of pursuing rational discourses occurred already in the 17<sup>th</sup> and 18<sup>th</sup> Centuries. The enlightenment project seeking to arm people with the tools of rationality was only really setting up for this new emotive language. Claiming to be rational and self-directed was not necessarily a development of a new direction in epistemology. Instead, it gave birth to the most racist agenda in Rudolph Otto's, Hegel's, and several other notable scholars' work (Murphy: 2006). In 1981 MacIntyre somehow stumbled upon this huge problem and revealed it. Although responses to his work from his fellow Westerners were not kind, it is fair to suggest that his work revealed, as well as displayed, the West's imposition of this language not only on itself, the unsuspecting public of the Western nations, but also on billions of people around the world. Suffice it to say that many people around the world have become comfortable with this language of emotive rationality and now even prefer it as the better way of interpreting their own realities. What they are not aware of is that the language is devised for their eternal domination. The African or Asian who imbibes Western economics, politics, and social engineering using the popular medium of Western language (English) is by implication locked into the subtle emotive dimension of that language. In order to minimally impress Westerners, Africans or Asians must express themselves and their ideas in the dominant language imposed on them. There are reasons why Westerners insist that Africans or Asians follow this pattern. The first reason is the West's need to truncate human experience and homogenize it for malleability and control. The sudden silence and acquiescence by Germans, Dutch, Belgian, French, and Spanish, etc., speakers in Europe to promote English as the language of international commerce, aviation, etc., indicates the depth which proponents of a dominant language are willing to go to maintain control. Controlling

expression also controls social utterances and experience. The second reason is the control of interaction with those deemed subservient. Without this second reason, emotive language as a tool fails. For those under its spell, the tragedy of emotive rationality is that it is embedded with the succulent and addictive element of materialism as the determinant arbitrator. This attraction tends to justify and increase the mad rush to adopt the dominant language. Very simple statements in the dominant language – “We are the most advanced nation in the world,” “The United States is the only super power in the world,” “You do not qualify for a visa to enter the United States,” “You are third world citizens,” “You are members of developing nations,” “It is going to take a long time for development to happen in the third world,” “The third world is riddled with corruption, disease, and misery,” and so on – exemplify the subtle but radical impositional and crippling nature of emotive rationality.

The nature of emotive rationality leads to two concerns. The first concern is the fact that billions of unsuspecting human beings simply believe that they are functioning with a given set of objective rational elements embedded in a simple common rational language. It is with this language that people believe that issues of oppression and liberation are being addressed. However, it is now clear that there is still much more oppression, and poverty in the world (Sachs: 2005), because the West, which insists on the dominance of rational discourse, is actually employing the distinctive language of emotive rationality to continue the internal process of domination. It uses this language to oppress much of the world while insisting that everyone follows the rules of the general common rational discourse. This leads to the second concern which is that the unsuspecting public simply has been duped because the language of oppression continues to change and many people in the West and outside of the Western sphere are unaware of it. Emotive rationality serves as a disjuncture and separation between those who use and understand the language, and those who cannot use nor understand the disenfranchising, dispossessing, and disadvantaging ideological nature of this dominant language. Those who cannot use and do not understand the nature of this mystifying language have been abandoned in their old fragmented and so called “objective” rationalistic world. They may discuss the putridity of disenfranchisement; be outraged about oppression, international

asphyxiation of poor populations, global disease, and the impact of globalization on poor populations of the world; and speak about radical ideas for social change, but their analyses and argumentations remain within an obsolete rationalistic/analytic worldview proscribed to meaninglessness. This is why poverty, health misery, and national regression continue to exist in African, Asian, and Latin American nations. It is also disheartening to observe that within the West, those most likely to suffer from poverty, health misery, social disrespect, social and political exclusion, and social abandonment, are mostly Africans, Asians, and Latin Americans. This is to suggest that more than seven eighths of the world's population has now been abandoned with the old rational language. This population blindly follows the rules of rational discourse but is unaware that it has been relegated to obsolescence.

It would appear that when more people begin to float into understanding that emotive rationality is the super powerful, dominant, and oppressive social mechanism, eternal oppressors may scramble to abandon that language and seek the invention of a new one. But it is doubtful that emotive rationality will die easily. That is because it has several elements, which have yet to be employed. Consider, for instance, the English language, a colonial and now global language of commerce, etc. Only a very few people can perceive the changes within that language. Billions of people who communicate and are attempting to fashion their survival in that medium, will always remain subservient to the architects of that language who constantly reorganize it in order to efficiently recast old ideologies of domination. In reality, only a few people read scholarly works in most disciplines. So a majority of the world is unaware that the emotive rational scheme has incorporated every other language under its control. People tend to separate computer and engineering languages from everything else. Scientists and technologists often claim that they are not interested in discourses in philosophy, theories of knowledge, etc. But their creations are funneled into the manipulative control of the world. The computer and computer engineering language are significantly powerful enough to be used to control access to every thing, or used to monitor "intruders," or used to leverage access to economic and political resources. All technological productions (cell phones, the Internet, automobiles, airplanes, medical equipments, medicines, machineries, global

positioning systems, etc.) are deployed as elements of social control. Making a cell phone call in Karachi is easily monitored in Liverpool, Essex, or Washington DC. People's medical records are now available for examination by anyone who has access to a computer anywhere in the world and knows what to do. The argument appears rational that these technological elements are important for progress, but almost no one sees them as a positioning for social control. The nature of emotive rationality is to suggest them as important tools for work and social advancement. It is the emotive language that triumphs as it masks itself in what appears to be a rational discourse. Those socialized into the use of a particular languages such as Spanish, Sindhi, Urdu, Swahili, Zulu, Hausa, or Swedish may understand some of the processes of political and social domination in their linguistic contexts, but when forced (imperialily, commercially, and politically) to view the world in a completely different language, it is harder for them to isolate the layers and the complex subtleties of domination, repression, and dehumanization in that medium. Keep in mind that many people who are forced to acquire a different but dominant language because of economic and social conditions are less concerned with figuring out the intricacies of the oppressive nature of that language than they are concerned with learning the basics of the language so that they can survive.

### **The Reversibility of Insidious Language**

The reversibility of insidious language begins with the *recognition* of such a language. Language as a tool makes sense when one is able to communicate with another human being in a structured context with mutuality as the foundation for such arrangements. It is commonsensical and important to engage in the actual learning of various languages in order for humanity to fully understand and share contextual realities specific to various languages with each other. In addition, the work of sociolinguists is significant because it serves to maintain a bridge between the actual existence of a given language and the changes that society effects on it. Unfortunately for most Westerners, engaging with other people's languages and learning the mechanics of these languages is a sort of adventure in cataloging languages, their mechanics, and the occurring changes. Most Western linguists, historians, scientists, anthropologists, archeologists, and

sociologists use these skills to enjoy patterning and speaking about others as research specimens. For Westerners, there have never been and continue to appear to be no plans in the future to learn Kikuyu or Hausa, Zulu or Urdu, Hindi or Sindhi in order to appropriate it as a dominant language to be learned and spoken in Europe and/or the United States. Instead, the human beings whose languages are specimens of studies are corralled into one European linguistic arena. There is a psychological gain here for Westerners. When a language is stripped from any population and the population is forced to acquire another language, there is really no complete way for the newcomer to understand the new language, its intricacies, and the dynamics of the ever-changing mechanics of the language except to interact within it in the minimalist sense. The imposition of a language makes the task of oppression and domination much simpler.

It follows that the important first step in understanding the prolific and intricate dimensions of linguistic oppression is to understand the language that is in current use and to seek out changes – no matter how subtle – that have occurred within that language in order to pursue and expose the overt and hidden agendas directed at mystifying and maximizing the oppression of more people. The second step will involve the fashioning (and limitations are recognized here) of a new and responsibly positive, inclusive, and enhancing language. In this second step, an aspect of the new language must be directed at challenging the dominant emotive language in order to prevent subtle recurrences. The second step is the most difficult task. For the realization of this task, an inclusive philosophy of language is going to be useful. In addition, it is not enough to call on contemporary postmodernist effort, since not too many people are able to follow that discourse because of its increasing complexity. Readers and followers of Deleuze, Derrida, Lyotard, Baudrillard, and others, must be challenged and encouraged to posit their various versions of the deconstruction of status quo language, social arrangements, and meanings, and to reposition the postmodern language and other genres of challenges for public engagement, utility, and advancement. We should be in search of popular expressions of subversive but dynamic languages that are specifically transparent and respectful of open discourse and sensitive to what defines humanity across social and cultural contexts. Language, therefore, is free and freeing enough that

it allows users to directly challenge each other in any social context to sustain credulity, accountability, sensitivity, sensibility, and positive tradition.

There is no naivety here which assumes that taking on a dominant language and its oppressive tentacles will be easy. Unfortunately, emotive rationality and its crippling domination are continually encouraged and enforced in academic and religious institutions which in turn encourage minimalist, individualist, and subjective usages of this ideology. In religious contexts for instance, the use of religious language has remained addictively seductive, but the construction of all forms of religious language falls within what is now prominently emotive rationality. While the particular structure of religious language is deliberately benign and in most cases socially constructive, the background and internal mechanism which drives adherents to an unquestioning adulation remains within the sophistication of humanity's most advanced conceptions and uses of spirituality, positioned always, and in most cases, as positive language. Hidden within the various forms of religious language are the faces of the powerful and dominant fashioners of amendments and interpretations. They safeguard the power and privileges mostly enjoyed by a few people at the expense of the overwhelming poor and disadvantaged members of society. Ironically, much like the manipulating seduction of emotive rationality, religious adherents are encouraged to remain steadfast and to seek the benefits of religious spirituality. Encouraging steadfastness on the part of the disadvantaged assures that they will also conform to the dictates of social control.

The point here is not that social control is not important for coherence, but that control is only prescribed for certain members of society and not required for everyone, hence the domination of one group by another using skills masked in a form of language (religious language) that is perceived to be most productive in encouraging human coherence through justice and peace building. Adherents, mostly now steeped in a religious faith, any faith, are coerced to endure the overwhelming and negative masculinization of religious experience. For instance, in Christian religious expressions, the common prayer "Our Father," or "Oh God, our Heavenly Father," fundamentally displays inflexible masculinization sustained within a religious language that argues against change, which has been

problematic for the blossoming of femininity. There have been protests against this religious emotive rationality, but the Roman Catholic religious system remains opposed to the re-arranging and the re-imagining of language in order to incorporate women into its ministry. This means that language is important and that this position is only possible because it views masculine language and the agenda masked therein which sustains the masculine population as the dominant gate keepers of the system. There must therefore be fundamental advantages in sustaining this language in order to stay in control of power and privileges. In the same vein, status quo protestant religious systems claiming to be steps ahead of the Roman Catholics (because they have a few women in their religious ministries), still endorse the masculine language and encourage adherents to pray to a masculine divinity. Because of the general inflexibility in the control and uses of language in the West, an inflexible masculinity has succeeded in imposing the more virulent aspects of emotive rationality. These virulent aspects continue to anchor the dominance and power of a specific version of masculinity. In this sense, even within this destructive language, layers of masculinity exist. There is the European male superiority eternally focused on sustaining its dominance, and then within the different oppressed populations of the world, the exercise of masculinity shrouds the external imposition of dominance while degrading the internal structure of fairness and stability. In addition, just because African American and other religious institutions in the United States were essential in the fight for civil rights which caused some of the re-arrangement of legal language in the United States, it does not follow that today many of these individuals from these institutions are not victims and conscious or unconscious proponents of emotive rationality which has caused them to remain opposed to re-arranging legal language once again to formally acknowledge gay and lesbian populations, new immigrant groups, and new visions in dealing with local and international political issues. But the depth of emotive rationality has more severe internal implications as it not only affects the religious language of the West, but is copious in its frantic desire to sustain the extremely regressive nature of the already punishing and dominant masculinity in other parts of the world. Africa, Asia, and Latin America are not exempt from this nihilistic masculine inflexibility often masked as benign status quo, but which is really just

a vitriolic emotive rational language focused on domination and oppression.

Think also of many institutions (political, labor, and academic) where individuals focus solely on their personal agendas often with devastating consequences. They simply miss out on the bigger picture of human struggle for stability, justice, and peace. In government and academic institutions, bitter battles for ranks, titles, and professional or career positions diminish the more fundamental focus on changing inconsistent and oppressive institutional language which shapes the behavior of politicians, government officials, teachers, students, administrators, and ultimately the society. The search for ways to improve the conditions of disadvantaged folks in various social contexts must not only focus on palpable economic and social development projects (which appear to create more dichotomies as project monies go to the advantaged folks), but critically understand the impact and the fundamental role that language (in this case emotive rationality) plays in contributing to cause damage or and how the search for a very different and life affirming language can cause positive change and genuine liberation for people. In Africa, Asia, and Latin America, the desire for various national developments can never be realized in social and economic projects (band aids) which are often choked to death before they even unfold. This grip hold will only begin to make sense when disadvantaged populations all over the world begin to wean themselves of emotive rationality so that they are not expecting advancement in one area while remaining completely diseased in 98% of their psyche. One extremely exciting way to dissociate from shackles of emotive rationality is to refrain from publishing thoughts about how the process of weaning is to be done or is being done. This prevents the gate keepers and proponents of emotive rationality from easily scrambling to develop counter measures to halt any further development. It is counterintuitive to argue for academic silence, since many scholars from Africa, Asia, and Latin America (notice that there is no use here of terms such as “developing” or “third world” or “two thirds world” or any such degrading terminologies developed from emotive language to insert a diminutive and a constant psyche of regression) rely on publications of their work in Western mediums for promotions and acceptability. The suggestion here is not that publications and interaction with external discourses ought to stop, but

that when there is a serious project in place by a group of scholars who seek to divest from the dominational influence of emotive rationality in view of the true transformation of their people, then such significant strategy cannot be publicized. Publicizing it nullifies it. It must remain oral, internal, and grassroots. This is one of the best ways it can get far in reclaiming the heart and souls of the disadvantaged folks. Dispossessed and disadvantaged populations are the only ones who can transform their social contexts. They are the working class and labor source, but have not had the formidable and positively transforming language that can galvanize them to action. Everyone else (including their politicians, academics, and notable personalities) comes to them with various versions of the emotive language only to take advantage of them. It is important to add here that the strategies of emotive rationality have never been published anywhere. It is deliberately not published because its complexity is best left as a psycho-philosophical oral powerhouse that spreads from person to person, community to community, corporation to corporation, academic institution to academic institution and is embedded in every activity from kindergarten to old age. To many it shows up as the “work ethic,” to others it is the “divine mandate,” and to still others it is “the promotion of free market economy” without telling you that your throat must be cut in order for the free market to exist.

Finally, it is important to mention that globalization falls within the domain of emotive rationality. Argumentations and defense of this “magical domain” are vehement and appear to emerge exclusively from proponents of the dominant language, but globalization as an emotive rational language is a linguistic tool that is galvanizing adherents to physically (economically) strip the world of all resources while dehumanizing people in the most oppressive sense. Foundationalizing and popularizing the globalist language positions commercial and material dynamics, which insist that the unleashing of the free market economy will bring salvation to the dispossessed of the world. What is now clear is that there is a fundamental distinction in the comprehension of the specific language used by those who benefit and those disadvantaged. Dispossessed populations (from rural Asia through impoverished parts of Africa and Latin America) of the world simplistically rely on what they hear from Westerners who are the principal authors of the dominant language which speaks about social

and economic development. They really expect some realistic changes as a result of the use of a formal language they simplistically understand to carry promises paraded by the language that promotes globalization. They are not aware that the language has an elevated and highly sophisticated content of emotive rationality which has been fashioned specifically to the advantage of the formulators. For Westerners, emotive rational language employed to sustain globalization simply enjoins corporations on the free market to physically strip resources from everywhere on the planet, to their advantage, and then to get the hell out of there. It is this non-negotiable activity mandated by the emotive rational language that serves the final *coup de grass* on poor people all over the world.

The discourses of many critical economic liberationists (Sen: 2005, 2002, 1999), deconstruction theorists, feminist analysts, and postmodern critical theorists (Derrida: 1997, Deleuze: 1994, Baudrillard: 1994, Lyotard: 1984, Zizek: 2005, Badiou: 2005), all create important channels in re-imaging, re-arranging, and using the re-arranged or the construction of completely new languages to challenge the existing structure of rational emotive linguistic ideology which among many of its negative activities mainly focuses on domination and oppression. Somehow, all of these visions must not end in the United States and Europe or among a few pockets of scholars around the world, some of whom seek acclaim from Europe and the United States, but ought to be universally associated to and with the quest to dignify humanity everywhere. When language no longer serves its purpose as a simple, interactive, and coherent communicative tool, but is consistently packaged as a viperous ideology fundamentally focused on slashing layers of coherence from humanity's traditions to form a homogeneity purposefully structured for domination, then the violation of dignity and rights has occurred in much the same way that genocide wipes out all traces of a population.

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## **EXPLAINING LANGUAGE CHANGE IN SINDHI AS A RESULT OF BILINGUALISM IN SINDH, PAKISTAN\***

**M. Qasim Bughio**

### **Abstract**

*During the course of History Sindhi has been able to assimilate hordes of words, terms and ideas from the concurrent languages. But during the course of years since Urdu was adopted as the sole national language of Pakistan the extent and degree of bilingualism has increased rapidly in Sindh, with exposure to Urdu involving most sections of the speech community. Suffice it to say; today in the urban areas of Sindh, virtually every one has a command of Urdu.*

*The paper investigates the extent of linguistic change in Sindhi speech community as a result of bilingualism, taking linguistic variable diphthongs (au) and (ai) in account and their correlation with social variables of age and education.*

*The study investigates the change in Sindhi spoken in two different speech communities in a province of Pakistan, Sindh. One is urban, the other rural. By an analysis of the speech of the urban area, Hyderabad, and the rural community, Old Hala, it is hoped to investigate linguistic change in both speech communities and effect a comparison of the two sets of changes.*

### **The diphthong variable**

#### **Introduction:**

The diphthong variable is concerned with the alternation of the Sindhi diphthongs /au/ and /ai/ with the vowels /o/ and /e/ respectively.

Originally we had thought of treating the diphthongs /au/ and /ai/ as individual linguistic variables. However, we decided against this, mainly for the following reasons.

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Firstly, when we examined our data we discovered that informants displayed a consistency in their use of either the diphthong or monophthong - those who accommodated to the diphthong did so for the entirety of their speech and so did those who used the monophthong.

Besides this, those who accommodated to the monophthong did so for both /au/ and /ai/. This is to say that if a speaker used the [o] variant of (au) he would also consistently use the [e] variant of (ai), the speaker then shows uniform pattern for both variable phonemes.

The other major reason for treating /ai/ and /au/ as one variable stems from the fact that the occurrence of the diphthong and/or monophthong phonemes in individual informant's speech during the interview/discussion was not very frequent. The criterion of linguistic variables selection requires that an item selected as a variable must occur frequently (Labov, 1966:3). So in order to overcome this we combined the two phonemes into one linguistic variable instead of two.

This procedure, which we have adopted of treating two diphthongs as one distinct variable, is a method which has been used in other sociolinguistic studies, especially in Arabic studies (cf. Schmidt 1974, Jabeur 1987 and Khtani 1992).

### **Historical background**

Tracing the historical development of the diphthongs is a difficult task, mainly because systematic descriptions of Sindhi and its various dialects throughout the course of history are scant. Early work on Sindhi dates from the mid 19th century and is confined to providing normative grammars for the use of the British residents in the Indian Civil Service who were posted in Sindh(1). These works treat the phonology only as an incidental adjunct to the grammar and refer the reader to an English approximation of the particular Sindhi phonemes. Ernest Trumpp (1872), was the first authority prior to 1900 to offer us what now would be called a phonemic analysis (Bordie, 1958:1-2).

In the introduction to his work, 'Grammar of the Sindhi Language', Trumpp tells us that Sindhi does not have any diphthongs as such: /ai/ is mostly pronounced as two separate vowels, a-i, and likewise with /au/ which is pronounced as a-u. It was difficult to ascertain anything conclusive from the written text, Trumpp says,

probably we would imagine because during Trumpp's period there was considerable overlap between one script and another.

Considering the diphthong /ai/, Trumpp goes on to state that in cases where lexical borrowing from Arabic and Persian occurs, the original Arabic diphthong generally remains and is written and pronounced as such. For example 'sairu' Arb. (journey), 'paida' Per. (create). Likewise in such nouns as have been taken from Hindustani, such as 'paiso', (a pice, a small unit of currency of India and Pakistan). For the remainder of words, Trumpp said, the pronunciation was more or less dependent on the religious orientation of the speaker. For Muslims the tendency was to exhibit a diphthongal pronunciation whereas Hindus used a 'looser' pronunciation, separating it into its component vowels (a-i, a-u).

<b>Muslim</b>	<b>Hindu</b>	<b>Gloss</b>
vauranu	va-uranu	to seek
bhauranu	bha-uranu	to wonder about
saina	sa-ina	demand

But overall, Trumpp maintains, there is also a tendency for the diphthong /ai/ to be contracted into /e/.

A similar pattern is observed with the diphthong /au/. Trumpp says that it may optionally be pronounced as a diphthong, but more commonly it is separated into its component vowels. Also, Trumpp states that the diphthong /au/ is not 'admissible' in word final position and always must be pronounced a-u for the sake of inflexion (ibid:25). For example, 'sa-u' (hundred), 'ja-u' (barley), 'ca-u' (say). Again, with Arabic and/or Persian derived words the diphthong is generally retained (aurata=woman; dauru=period).

Although the validity of Trumpp's claims remains questionable for the sociolinguistic observer today his reference to the dichotomous linguistic behavior, affected by religious affiliation, merits comment.

The Muslim proclivity for diphthongization we may surmise was one of the major linguistic consequences which emerged from the process whereby in the Arabic language was trickling into the Sindhi language through Islamic religious practices all of which were directly

performed in Arabic. The frequency of exposure to Arabic for Sindhi speakers would have increased steadily with the spread of religion and education and in this way the exposure to the Arabic diphthong became frequent enough so as to interfere with the indigenous Sindhi monophthong. The high significance, which Arabic has through its symbiotic relationship with Islam, has been succinctly summarized by Garrison (1975:6, quoted in Ibrahim, 1986).

Islam and Arabic are probably more closely related than any other religion is to a single language in that all religious literature is written in Arabic, all religious ceremonies conducted in Arabic, and men of religion have traditionally been the protectors and transmitters of this purest form of language.

Hindu religious practices on the other hand were of a non-Arabic nature and hence the Hindu trait of retaining the monophthong.

Trumpp's belief that diphthongs are an Arabic influence may be countered by Allana's (1967:76-77) findings that diphthongs are, in fact, traceable to indigenous Sindhi and are found in other Indo-Iranian (2) languages as well.

Also, the creation of the new country, Pakistan, and all the sweeping changes which accompanied that have meant that Trumpp's claim that Hindus prefer separate vowel pronunciation is no longer relevant in Pakistan since Hindus in Sindh/Pakistan do not even constitute a sizeable minority.

Khubchandani (1961:23) remarks that the diphthongs discussed by Trumpp have changed: /ai/ is now a simple vowel [E] and instead of /au/ we have a vowel [u]. Khubchandani's failure to acknowledge the diphthongs /ai/ and /au/ is due to the fact that his study of Sindhi was limited only to his own speech which, although as he says belongs to the Vicholi dialect, is complicated by the author's geographical moves throughout his lifetime (ibid:3).

Although over a century has passed since Trumpp's claims, they do offer the researcher a valuable attested linguistic stage from which to work and from which to attempt to account for the change in the diphthong variable which has obviously occurred.

As we are aware, language is not a uniform entity; linguistic change is always in progress and Sindhi is not exempt from this inevitable and natural process. Whereas Trumpp's evidence attests to

the low occurrence of the diphthong, synchronically the present researcher felt that diphthongal realizations were a dominant feature in the Sindhi speech community, salient for certain sections of the community, some more than others. Various hypotheses may be offered regarding diphthongal pronunciation based in part on the researcher's observations as one familiar with the Vicholi (standard) dialect, and substantiated by the findings of the historical inquiry which was deemed necessary in order to understand how and why the Sindhi diphthong had changed.

Before offering the hypotheses it is best to present the historical evidence on which they are partially founded. It is hoped that based on this historical inquiry the challenge of the 'actuation problem' - "Why do changes in structural feature take place in a particular language at a given time, but not in other languages with the same feature, or in the same language at other times?" (Weinreich, Labov, Herzog, 1968:102) - will be tackled and hopefully solved.

To recap: Trumpp maintained that diphthongal pronunciations had a low occurrence in Sindhi speech and that usage of diphthongs tended to be a linguistic trait of Muslims, while Hindus had a monophthongal pronunciation.

As Hindus in Sindh, prior to the inception of Pakistan, made up the core of the educators and educated, and occupied the major jobs in Hyderabad. Therefore we would imagine that Hindus held considerable linguistic sway and so their monophthongal pronunciation remained a significant trait of Sindhi speech.

The inception of Pakistan, however, effected a major change in Sindhi society, resulting in a mass exodus of Hindus to India. Essentially this meant that the influence of the monophthong was greatly reduced since the Hindus were no longer present. Urdu speaking immigrants from India now settled in the major urban areas of Sindh. As Muslims they were familiar with Arabic through religious practices and as Urdu speakers they had retained the original diphthong in any Arabic, Persian words assimilated into their language. On the other hand Sindhis have readily adopted Urdu and become frequent initially in urban areas of Sindh.

Addressing the actuation problem Milroy, J. (1992:21), comments: "In attempting to solve it [the actuation problem] we are

concerned with no less than the origin of change: we want to locate its beginnings and by any means possible attempt to explain why that particular change was initiated and diffused at some particular time and place". From our historical investigations it is difficult to exactly pinpoint the origin of the change owing to the lack of sociolinguistic studies. What we do know is that the process of monophthongization to diphthongization was in progress during Trumpp's time owing to the influence of the Arabic diphthong which trickled in through religious practices and education. Essentially this change represented a return to the original Arabic pronunciation but the rate of this change, however, was slow. The influence of Arabic was kept in check by the monophthongal characteristic of the Hindu speech. What increased the rate of change was the inception of Pakistan that brought bilingualism in Sindhi community in major urban areas of Sindh.

Having considered the historical influences on the variable we can readily establish that the monophthong is the indigenous variant whilst the diphthong is the urban variant. Let us now offer some hypotheses, which will be confirmed or disconfirmed and refined in due course.

We would expect the oldest informants, especially those born prior to the inception of Pakistan and those having established their linguistic identity by that time to have low realization of the diphthong variant. Low realization of the diphthong we would expect to be most pronounced in the rural speech community. We would expect the youngest informants to have the highest realization of the diphthong along with those most educated.

In order to test the hypotheses a quantitative analysis will be undertaken: an orderly progression through our social groups where we correlate them with the variants of the variable.

### **Selection of informants and data collection**

For the quantitative analysis and comparison of language change in rural and urban areas of Sindh, we have selected two areas namely Hyderabad and Old Hala as representatives of urban and rural respectively, where Vicholi (standard) dialect of Sindhi is spoken.

Informants have been selected on judgment basis as researcher is familiar with the area and the communities living there. For the

purpose of data, 105 persons were identified from both the communities and speech was recorded through interviewing and getting them involved in conversation on common social issues.

The informants then were divided in groups based on age and education as explained in discussion.

The following quantitative method is used to get accurate results:

$$\text{Frequency index of urban variant} = \frac{\text{total no. of occurrences of urban variant}}{\text{total number of occurrences of urban variant} + \text{total number of occurrences of rural variant}}$$

For example, if an informant used the urban variant 50 times during the course of conversation and the rural variant 70 times, the frequency index of the urban variant will be:

$$\frac{50}{50+70} \times 100 = 42\%$$

### **SOCIAL VARIABLES: Age and Education**

#### **Age;**

Studies have demonstrated that communities, which are undergoing rapid change through urbanization or modernization linguistic differences between the speech of the old and young, are most evident. In many cases it is the young who are more inclined to favor the use of the new linguistic forms more often than the older generation, who are more conservative in changing their linguistic behavior.

In both our speech communities the young and non-young dichotomy is evident. In Hyderabad the younger generation is more exposed to and influenced by modernization and the mass media. Universities and colleges are prime locations for new innovative forms to filter into the speech community. Hyderabad's urban culture is marked with many traits of the Urdu language, whether it is through films, magazines or songs, and it is the youngest members of the speech community who are most prone to its influences.

In Old Hala the gap, which exists between young and non-young speakers, is wider. Under the impact of urbanization and

industrialization the young members of the Old Hala speech community are being more exposed to urban influences. Communications are slowly improving and more efficient road networks and more regular transportation facilities provide a better link between Old Hala and Hyderabad. It is the younger generation, especially students and postgraduate workers, who make use of these facilities and represent the link between their local community and the urban area of Hyderabad.

### **Education;**

Many studies have shown that there is education highly relevant to speech variation. Education is closely related to the amount of contact speakers have with outside communities. Generally an educated person's social networks are looser than the uneducated speaker's. An educated person will have more contact with the world outside his immediate speech community and contact with other speakers increases one's linguistic awareness. Uneducated speakers, having less contact with members outside their own speech community, have a higher density of networks, which promotes more conservative linguistic behavior.

In the two speech communities under investigation it is in Hyderabad, the urban conglomerate, that educated members have more opportunity of interacting and establishing contacts with peers from other social and ethnic backgrounds, especially with Urdu speakers. Colleges, universities, professional establishments and multi-national firms are places where the links with speakers of different languages and dialects are formed. The educated speakers are generally more mobile than the uneducated speakers, their professions taking them on various geographical paths, for example to other cities of Pakistan for conferences and sometimes to other countries.

In Hyderabad the uneducated Sindhi speaker does have contact with other speech forms namely Urdu but the rate of contact is less than that which an educated speaker has. This lack of exposure to non-local norms is more pronounced among Old Hala's uneducated. Many of the uneducated here are poor peasants who have limited contact with educated speakers and are not so attuned to urban features.

### **The age factor**

Age is one of the principal social variables influencing the linguistic behavior of speech communities. We only have to observe the different speech patterns inherent between the old and young. The normal pattern is for the younger generation to include in their speech new linguistic forms. This generational speech difference may be an indicator that linguistic change has occurred. As Labov (1972a: 94) says:

“The simplest data that will establish the existence of a linguistic change is a set of observations of two successive generations of speakers ... generations of comparable social characteristics which represent stages in the evolution of the same speech community.”

In this context, in order to establish whether language change has taken place the researcher must be alert to whether generational speech differences are due to actual language change or age grading (Hockett, 1950). As an illustration of age grading Preston (1989:55) suggests: If, for example, teenagers use certain slang items, and give them up when they become adults, such items are age-graded, not predictors of language change. If older people use certain forms only when they become old, such forms are age-graded, not even indicators of what the language used to be, for, without further evidence, one may assume equally that the next generation of older speakers will behave in the same way or that they will behave in a novel way appropriate to their age group and that their performances will not be the same as the last generation of older speakers.

Age grading may be explained owing to societal pressure placed upon its population. Depending on the age group the influence exerted on the individual may vary. Chambers and Trudgill (1980) expand on this. Both suggest that the younger generation is most influenced by their peers and that the standard language's impress on their own is minimal. Then the older and economically more orientated speaker, with fewer social contacts becomes influenced more and more by society's mainstream values and so is more influenced by the standard language. Finally, social pressure is reduced again when people become older and retire (Preston, 1989:57).

Retracing our footsteps slightly, it may be observed that the reasons behind generational speech differences may be located in the economic considerations of language itself. The aspiring younger generation may employ newer and more innovative forms of speech than their older peers since it assures them economic success. The language then has its origins not in the older generation but in the political needs of any people who must speak it. Brian Friel (1981), a contemporary Northern Irish playwright advocates this political significance of language, in particular its value in assuring economic success. In his play, Translations, Marie, the ambitious young pupil sees the old language, Irish, is a barrier to progress, and so she decides to learn English, the new language, in order to better her economic prospects.

### **In this study the informants were divided into three age groups**

<b>Group</b>	<b>Years</b>
1. Young	15 - 30
2. Middle aged	31 - 50
3. Old	50 +

The reasons for classifying the speech communities into the above age categories are as follows:

Those speakers in the third age group were born before the emergence of Pakistan in 1947. The researcher felt that it would be interesting to obtain a significant sample of informants whose date of birth fell before Pakistan since at this time Sindhi society was primarily monolingual, with the exception of a small percentage of persons who came into contact with English, through the medium of education and Hindi and Arabic through religious practices.

After Pakistan's inception the radical shift in population meant that a new language, Urdu, was introduced and was made the official and national language of the entire country, and was installed as a compulsory subject in schools. Besides this more of the population gained familiarity with English during this period as a result of its prestigious elevation in the education system. This represents a crucial linguistic phase and marks the origins of bilingualism and multilingualism in Sindhi society.

Group 2, comprising the middle-aged informants, are those who directly grew up in the bilingual environment. The first two decades of this phase were unstable during which time considerable confusion characterized language usage and language policies.

The young informants (Group 1) not only grew up, and are growing up, in a bilingual society but have been subject to a wave of modernizing practices such as increased mass media outlets and vastly improved transport infra-structure which has meant that contact with non-locals has increased. Additionally, Hyderabad's position as a locus of administration and employment has resulted in continuous migration to the city from all areas of Sindh, neighboring provinces and other countries such as India, which in turn has meant that further language contact inevitably must have occurred.

### **The education factor**

All three age groups were divided into 3 educational classes:

Class 1 includes un-educated informants - those who had no educational experience at all, ie the illiterate.

Class 2 includes those educated informants who have basic reading skills and have up to 12 years of schooling. It must be stated at this point that there are many in group 1 who can read the '**Quran**' but who are not considered to be educated. The nature of this reading is such that it is achieved by valuing 'parole' only - no effort is made to understand the individual utterances; i.e. the reader interprets the written signifier, which is then vocally formed without understanding the signified. Even within the 2 educated groups there are those who do the same.

Class 3, the higher educated, are those informants who have more than 12 years educational experience. This includes under-graduates, graduates, postgraduates, holders of doctorates and post doctorates.

## **Results of the analysis**

### **The age factor and the distribution of the diphthong variable**

#### **The age factor: introduction**

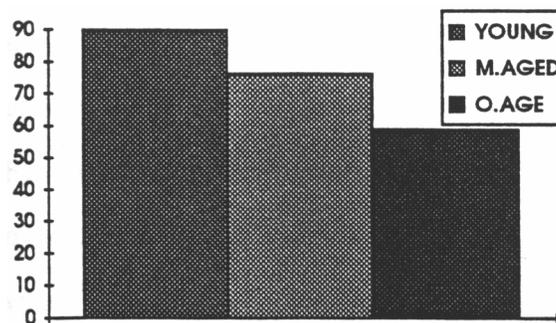
As many other sociolinguistic studies have related, it is very difficult to isolate age as a single social parameter - interaction and overlapping

with many other factors come into play. In our case, age overlaps significantly with education. Despite the inseparability of education from age and the problems faced by the sociolinguists in determining whether sociolinguistic variation is due to one or the other, it was decided to study the correlation between the diphthong variable and age and then to treat the variable of education as another potentially significant factor influencing diphthong variation.

### **The age factor and the distribution of the diphthong variable in Hyderabad**

AGE	DIPH%	MONOPH%	TOTAL
YOUNG	90	10	
M. AGED	76	24	
OLD	59	41	
Total Tokens	2025	674	2699

*Table 1: The distribution of the diphthong variable according to age in Hyderabad.*



The data displayed in table: 1 demonstrates that there is a clear correlation between the age of the speaker and his/her usage of the diphthong variant. The young informants show the highest use of this urban variant. 90% of the young informants used the urban variant in their speech while the old scored considerably less with 59%. As the speaker scores lower on the age index then his/her use of the urban variant becomes noticeably higher.

Various factors may account for the fact that the highest realization of the urban variant occurs among the young. First, young speakers are generally more exposed to the urban standards and are more in touch with linguistic innovations, especially those introduced via large urban centers, where Urdu is a medium of interaction between different communities.

Second, this group is also attuned to the sociolinguistic connotations of the use of all different variants. Their higher realization of the diphthongal variant is an indication of how innovative behavioral patterns are most directly associated with the young. For this age group the urban variant represents modern characteristics unlike the monophthongal variant, which is often associated with the speech of 'old people', and which is considered old fashioned by many from this peer group.

As we have established that, age is a most important social variable influencing the linguistic behavior of any speech community. It is the sociolinguist who has the task of deciding whether the speech differences inherent in most generations are indicative of actual language change or 'age grading'.

Chambers and Trudgill (1980) assist us here by way of identifying three types of age difference patterns: the 'normal pattern of age differentiation' occurs when the use of the standard forms increases with the speakers' progression through the generation sequence. This does not necessarily reflect a process of change, states Bynon (1977:206), since there is no theoretical reason why they should not simply be recurrent features, characteristic of particular age groups to be adopted or abandoned by the individual speaker as s/he progresses through the generation sequence.

The second type of pattern takes a curvilinear shape whereby the young and the old speakers fall almost at the same end of the scale whilst the middle aged deviate significantly from those at either end.

The third pattern of age differentiation indicative of language change is recognized when the linguistic behavior of the young group significantly stands apart from the other non-young age groups.

Table: 1 indicates the significance of age differences for the use of the diphthong variable and shows how the young have visibly higher realizations of the diphthong variant than the old

who are at the lower end of the scale, with the middle-aged half way between.

The significance of this age differentiation pattern for our present study is bound up in the young and non-young dichotomy, which is very much evident in Hyderabad.

As with most western societies, in Sindh it is the younger generation who are most exposed to and influenced by modernization, the rapid spread of the mass media and new innovative forms. These speakers are especially sensitive to the sociolinguistic connotations of the use of different variants and value greatly the high prestige norms attached to them by their peers. So, based on our findings we may gather that the diphthong variant is now characteristic of the younger generation. Conversely, the younger generation has been abandoning the monophthong variant, a marker of the old speech.

The fact that the middle and old age informants especially have higher realizations of the monophthong testifies to the general trend in Sindhi society whereby the old generation conforms more strongly to the older traditional norms than, say, their children or grandchildren. Indeed, in the Sindhi community as a whole, any innovative behavior amongst the older generation is not normally accepted with the same level of laudability as when introduced by the young. Innovative behavioral patterns, it seems, are solely a young domain.

#### **The age factor and the distribution of the diphthong variable in Old Hala.**

<b>AGE</b>	<b>DIPH%</b>	<b>MONOPH %</b>	<b>TOTAL</b>
Young	71	29	
M. Aged	59	41	
Old	17	83	
<hr/>			
Total Tokens	1279	1208	2487

*Table 2: The age factor and the distribution of the diphthong variable in Old Hala.*

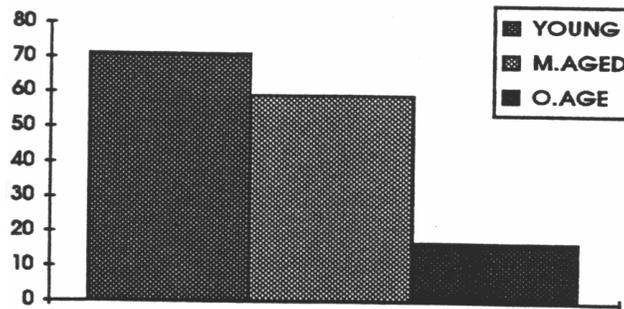


Table 2: shows evidence of age differentiation in Old Hala. A similar pattern was observed as in Hyderabad but here in Old Hala the pattern is more pronounced, with a difference of 54% between young and old realization of the diphthong variant and a 42% difference between young and middle-aged realization.

Increased demographic contact between young ruralites and urbanites is obviously a major governing factor here. Overall the younger generation has more contact with speakers of the urban variant than their elders have. Better means of communication, and an increase in educational opportunities has meant that there has been more face to face interaction with members of the urban population, during which the young rural speaker accommodates to favorable features of the urbanite accent.

AGE	HYDERABAD		OLD HALA	
	DIPH	MONO	DIPH	MONO
Young	90	10	71	29
M. Aged	76	24	59	41
Old	59	41	17	83

*Table 3: The comparison of the distribution of the diphthong variable by age in Hyderabad and Old Hala.*

If accommodation to the urban interlocutors' accent is frequent enough then it may eventually become permanent, especially if attitudinal factors are favorable (Trudgill, 1992:76). For the young people of Old Hala who do come into contact with the urban variant the

attitudinal factors associated with it are most favorable (although, it must be said, this is for the most part below the level of consciousness in that we did not receive much overt comment about it). For most people in Old Hala, especially the young, anything urban is held in high regard, sometimes even revered. Things urban connote modernization and innovation and so these people are favorably disposed towards them.

### **The education factor and the distribution of the diphthong variable**

#### **The education factor: introduction**

Many sociolinguistic studies have shown the high relevance of education to speech variation (Douglas-Cowie, 1978; Al-Muhannadi, 1991).

In the present study education is one of the most decisive factors affecting the speech of the two speech communities. Education has been an exceedingly important axis of social differentiation in Sindh and a major factor in bringing about and perpetuating change in Sindhi society. The positive effects of this have been felt most strongly by the younger generation. Although literacy classes were opened for adults in 1972 only a small proportion were interested in education. Suffice it to say today a higher percentage of young people are educated than old.

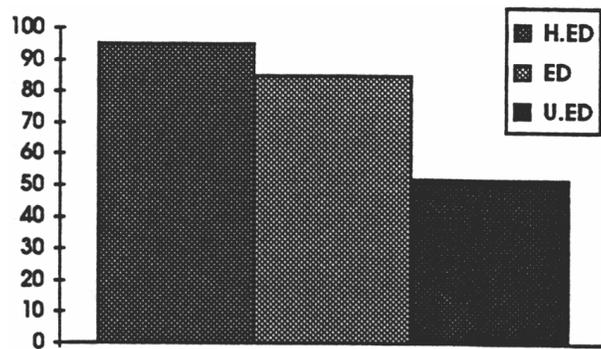
#### **The education factor and the distribution of the diphthong variable in Hyderabad**

<b>EDUCATION</b>	<b>DIP %</b>	<b>MONO%</b>	<b>TOTAL</b>
H. ED.	95	5	
ED.	85	15	
U. ED.	52	48	

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Total Tokens	2 025	674	2699
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*Table 4: The distribution of the diphthong variable according to education in Hyderabad.*



The results for this variable show that the three educational group divisions prove to be significant to its sociolinguistic structure. Significant differences were observed in the speech patterns of members of a certain educational grouping. Table 4: demonstrate the distribution of diphthong/monophthong realization in the speech of the three educational groups. The patterns, which emerge, indicate that the higher educated approximated to the urban variant by 95%, the educated 85% and the uneducated 52%. In other words, as the informants ascend the educational hierarchy their use of the monophthong decreases.

The fact that the realization of the urban variant increases with the educational attainment of the speaker may point to the fact that education is closely related to the amount of contact speakers have with outside communities. In relation to the local community the educated person's social networks are typically looser than the uneducated speakers. Interacting usually on a daily basis with peers from various social and ethnic backgrounds they establish links with speakers of different dialects, which makes them more susceptible to accommodating new forms. So, for example, the linguistic behavior in the day of a typical Sindhi postgraduate may involve him/her using Urdu and English words in the presence of his peers; on his/her return home Sindhi is resorted to in the presence of his/her parents who are more linguistically limited.

Also, since the educated speakers are mostly the youngest section of the community it means that sensitivity to the social values

embedded in the usage of a particular variant is particularly high. Education as we have mentioned earlier increases contact with the outside world and contact with other speakers heightens one's awareness of linguistic forms. Daily contact with the innovative varieties through printed matter and the vast media outlet have perpetuated this sensitivity and promoted awareness of prestigious, fashionable linguistic forms.

So then our findings would suggest that as the speakers begin to attain a significant amount of education the diphthong variable becomes more salient to them as minute linguistic details become clearer in their minds.

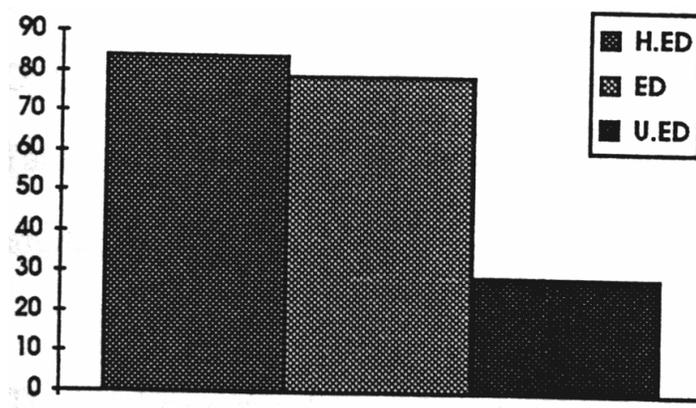
The reaction of one of our informants supports this. When asked about language change speaker, a 23 year old medical student included the following in her discussion: 'you know, I'm from a humble background - both my parents are uneducated; from the Mochi (cobbler) caste. I suppose I used to talk like them but as soon as I entered college I became aware of how uncouth my voice must sound to others in my peer group, so I suppose you could say I made a conscious effort to talk like the rest, just to fit in. Now I do fit in... I've matured you could say, and now realize that the way you speak is not so important. However, I do realize that there is a gulf between the way my parents and myself talk.'

In contrast to the educated speakers the uneducated speakers' contact with people outside their immediate speech community is considerably less. For the most part, these people have more close-knit networks which means that exposure to linguistic norms other than their own is not frequent. Milroy ([1980] 1987:17) points out that individuals who are embedded in close-knit networks are more vulnerable to the pressure exerted by such networks towards the maintenance of local norms of behavior. Our findings confirm this: 48% of urban uneducated individuals still retain the indigenous variant, a) probably at least partly because of their close knit networks and b) because they are also less aware of the sociolinguistic correlations of particular variants. Since they have less contact with other speech communities and also with printed matter.

**The education factor and the distribution of the diphthong variable in Old Hala**

EDUCATION	DIPH%	MONO%	TOTAL
H. ED.	84	16	
ED.	79	21	
U. ED.	29	71	
Total Tokens	1279	1208	2487

*Table 5: The distribution of the diphthong variable according to education in Old Hala.*



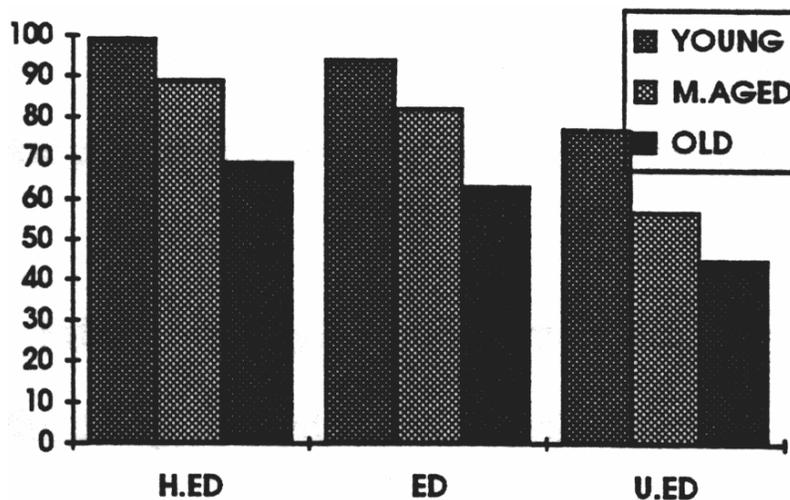
In the rural speech community, seen from the data displayed in table 5: it seems that diphthongization has a higher occurrence in the speech of the educated. The majority of speakers in this group are likely to be the young and middle aged who has wider social networks. In contrast, the uneducated, comprised mainly of the old generation, have less frequency of social ties. As such they are more inclined towards retention of traditional values and ways of life and thus the indigenous linguistic variant. Those speakers within the uneducated group who used the urban variant were mostly those whose employment took them into contact with speakers of the urban forms.

### The distribution of the diphthong variant by education and age factor

As we have already mentioned earlier that, age and education are closely interconnected in our variable analysis. Table 6: below gives the scores for the diphthong variants obtained by three age groups according to level of education:

AGE	EDUCATION		
	H. ED.	ED.	Un. ED.
YOUNG	99%	94%	77%
M. AGED	89%	82%	57%
OLD	69%	63%	45%

Table 6: The distribution of the diphthong variant according to age and education.



The results confirm earlier findings, that the youngest and most educated speakers use the urban variant most often. (A look at table 6 above shows that the young high educated have a 99% realization of the diphthong variant).

Keeping the age variable constant we can see that the biggest gap exists between educated and uneducated: there is a 22% difference between young high educated and young un-educated realization of the monophthong ʌ, 32% between middle aged high educated and un-educated and 24% between old high educated and uneducated.

Besides these primary significant differences if we take education as the constant variable we note other statistically significant differences: a 30% difference between young and old high educated, 31% between young and old educated and 32% between young and old uneducated.

Both the significant differences in age and education support the principle followed in this study, namely that the younger and more educated a speaker the more s/he will approximate to the urban variant.

## NOTES

(1) During British rule in Sindh it was made compulsory for the British officials to learn the Sindhi language - hence the grammar books in the language.

(2) Allana seems uncertain about the origin of Sindhi. His belief that Sindhi is of Indo-Iranian origin is not compatible with his view expressed in 1974 (The ancestry of Sindhi language), here he states that it belongs to the Dravidian family. Confusion about the origin of Sindhi is commonplace among language scholars. For fuller discussion about the originity refer to Wadhvani, Y.K. 1981, and Panhawar, M.H. 1988.

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**HUMAN RESOURCE DEVELOPMENT NEED IN  
PAKISTAN WITH SPECIAL REFERENCE TO  
BALOCHISTAN:  
ISSUES AND CHALLENGES**

**Dr. Shafiq-ur-Rehman  
Dr. Siraj Jamal Siddiqui  
Dr. Mohammad Bux Burdey**

**Abstract**

*Human Resource Development is considered critical for the achievement of economic progress, political stability and peace. This paper focuses on Human Development Needs and the key role that the government of Pakistan can play in development the key skills needed for creating a performance based manpower, particularly, in the province of Balochistan.*

**INTRODUCTION:**

No Society has prospered without significant and sustained investment in its Human Resource Development. Today, as the world becomes increasingly interconnected, Human Resource Development is considered critical for the achievement of economic progress, political stability and peace. However, in Pakistan, the educational institutions, training Centers ill prepares the Human Resource for challenges that lie ahead. Thus, it is heartening to witness a firm commitment on the part of the Government to improve Human Resource generally. Uncertainty results not only from doubt about the availability of funds for investment in so vital a purpose as development of human resources for the country but also about the willingness of the play actors, consisting of professionals and administrators, to effect change, even when fortified with the knowledge that this improvement will bring about better conditions for the Pakistani Society.

The Government of Pakistan is increasingly concerned about the lack of progress with human resource development outcomes and the long-term impact of this stagnation on economic growth. Despite some progress made under social action program in recent years, Pakistan's Human Development indicators are still at unacceptably low levels. The slow pace of Human Resource Development has adversely

affected the country's medium to long-term growth prospects, as low levels of education and poor health constrain the growth of labor productivity in both agriculture and manufacturing. Without an educated population, social and political developments also are retarded.

Pakistan's Human Development Indicators (UNDP, 2003: 10-19) fall significantly below those of countries with comparable levels of per-capita income. Only 40% of the population is literate, compared with 49% in South Asia and 53% in low-income countries. The gross primary school enrollment of 70% compares unfavorably with South Asia regional average of 100% and the average of 104% for low-income countries. Within Pakistan Balochistan Postures a worst situation as 26.6% of literacy rate as compare to the other provinces Sindh 45.29, Punjab 46.56% and NWFP 35.41%. The Province of Balochistan, which is unique in its geo-political significance. It forms 44% of Pakistan's land and has a 770 KM long coast line, it consist of arid basins and various hill ranges, sharply marked off from the indult plain by the kirther and Suleiman ramparts. It exhibits a great variety of physical features, consisting of rocky desert with extremes of climate and very low rainfall.

Economically, its vast rangelands, large numbers of livestock, rich minerals, gas deposits and good quality deciduous fruit, are of significant value although there is little relatively industrialization, but the government has planned to establish an industrial Zone in Balochistan to lure investment, create Job opportunities and to open new vistas of economic development in the surrounding human settlements of the region. The Government is determined to build the entire infrastructure need for operating and developing the industrial Zone. The Government is committed and launched other mega projects like Miraine Dam, Mekran costal Highway, Kachche Cannal Project, which would be supplemented the benefits accruing from the Gawader port. Saindak copper and Gold is to resume production with the Chinese assistance.<sup>2</sup>

In the fast changing World, Balochistan has acquired a special significance; Gawadar Sea port remains the Key Project of all the development being taken up in Balochistan. Mirane Dam, construction is another major endeavor being made to develop water resources in the Province. Makran Highway occupies a strategic position in the economic development of the province. With the passage of time it would create new job opportunities, boost economic activities and

improve the lot of the common man. With a population of less than 50,000, the small sleepy town Gawadar on Mekran Coast is now set on way to become a hub of shipping commercial and industrial activities in next one or two decades. The mega projects are designed to bring an economic and social revolution in Balochistan. Gawadar is now destined to be the most important upcoming coastal town located on the interjection of the three most strategically and economically important regions of the world that are oil rich Middle East, South Asia where one-fifth population lives and central Asian Republics endowed with mineral wealth and an educated and highly skilled and disciplined workforce. Balochistan would get its share in terms of economic benefits, which would come from trade and exploration activities in region. The Human Resources Development requires immediate attention in Balochistan. Development of technical skills and expertise in different fields of science will ensure benefits for local people from the economic activities in their province. The government should establish technical institutions. These institutions would import necessary training, enabling the local youth to seek jobs when execution of projects starts.

## **GLOBAL AND REGIONAL TRENDS**

### **A. Globalization**

One major trend with implications for Human Resource Development is globalization. It is fostered not only by technological change and the continually falling costs of communication and transport but also by the decisions of governments to embrace market oriented development strategies and to open the country increasing to the World economy. The world is thus fast becoming one interdependent global market place.

Competitiveness of both nations and enterprises will be on an international basis. A world-wise competition has increased, the pace of economic change has accelerated and the process of development has become less predictable. Competitiveness will be decided on a country's or an enterprise's capacity to add value to global economic products, services and processes.<sup>3</sup> A key contributor in this regard is the knowledge and skills of the work force. In fact the education and skills of the work force will be the key competitive weapon for the 21<sup>st</sup> Century. Globalization impacts on Human Resource Development in various ways. Thus compared to the past, enterprises

will need to update much more regularly the skills mix of their employees to respond to the opportunities or threats created by globalization and rapid technological change. Indeed intense global competition is reinforcing the market place. Enterprises are increasingly having to compete differentiating themselves from their competitors by the quality of the human systems and process behind their products and services<sup>4</sup> The attitudes, knowledge and skills of the workforce of the enterprise and its contractors and suppliers will determine the quality of the human systems and processes behind its products and services. Competition will be less and less in terms of how the features and benefits of one's product / services compare with those of another as more products are perceived to be at parity by Customers.

#### **B. ECONOMIC RESTRUCTURING**

Economic restructuring by the Country with comparative advantage will be another trend. Enterprises will also restructure regularly in the increasingly competitive market place as they seek to secure a competitive edge over their rivals. Such restructuring will necessitate changes in education and training both at macro and enterprise levels.<sup>5</sup>

#### **C. CROSS-BORDER INVESTMENT**

Yet another trend is cross boarder investments by enterprises in Pakistan. The cross boarder investments will also move whole or part of their operations to other neighboring courtiers to take advantage of changing comparative advantage. This trend will mean that enterprises will need cross-border expertise to operate efficiently in neighboring Countries with a different political systems, language and culture. The companies operating in Pakistan will need to develop appropriate polices and procedures to select, prepare and repatriate executives who are sent to manage overseas joint venture subsidiaries executives would need skills in managing a multicultural workforces.

## **CHANGING ORGANIZATIONAL STRUCTURES / WORK PATTERNS**

Changing organizational structures and work pattern are another trend. The company of the future, according to Charles Handy, will be a shamrock organization.<sup>6</sup> The shamrock organizations have the three following elements.

- A small and essential core group of professionals, technicians and managers.
- A group of sub-contractors who produce goods and services which the core group does not have to; and
- A growing group of temporary and part-time workers who are hired to provide specialized services or to help at peak workloads.

Shamrock organizations are emerging in the other parts of the Asian continent and Pakistan is not the exception; the small core of professionals, technicians and managers will need to be the focus for Human Resources management. More investment in the management and training of part-time and temporary workers will also be required.

Technological changes, especially informational technology and telecommunications, and competitive in the fast moving global market place have changed work organizations and working patterns. The production of goods and services has become flexible and customized instead of being mass-produced in long production lines. Fixed automation involving repetitive tasks is being replaced by flexible automation. On-line quality control has replaced end-of-line checking. Instead of fragmentation of tasks, increasing use is made of teams and multiskilled workers. Decision-making is being decentralized to points of production and sale. The organizational hierarchy is flatter with middle layers of management eliminated. The gap between those in control of institutional leadership and those responsible for delivery of services is narrowed. As a result of these changes in working patterns, the role of workers has broadened with a consequent need for a wider range of skills.

### **RAPID KNOWLEDGE OBSOLESCENCE**

The exponential growth of knowledge and the rapid change of science and technology is global trend knowledge is doubling every 7-10 years. The resultant relatively rapid obsolescence of knowledge and skills has implications for Human Resource Development.

Educationists are agreed on that the undergraduate degree provided the essential “ intellectual capital” on which to build future learning. The rapid rate of accumulation of new knowledge and the fast pace of technological change will mean a need for regular knowledge updating and skills upgrading. More frequent Job changes will become the norm. Schools and other education and training institutions will have to teach the ability to learn and inculcate the acceptance of life-long education and training. Continuing education and training programs will have to be developed by not only education and training institutions but also professional bodies.

### **THE SKILLS NEEDED BY ENTERPRISES.**

No systematic study has been undertaken of the skills, needed by enterprises in developing countries and particularly in Pakistan. However a number of Countries like USA, UK, Australia and New-Zeeland have worked out the generic skills workers would need to perform well in the workplaces of the future. A study of American Society for training and Development on workplace Basics: The Essential skills employees want has grouped the skills in seven categories:<sup>7</sup>

**KNOWING HOW TO LEARN:** This is the most basic of all skills, with these skills employees can more easily acquire other skills. The skill involves the capacity to collect, analyze, organize and apply information. It covers techniques, attitudes and knowledge that facilitate processing of information. It is also the ability to use appropriate technology as well as capability to apply it in a new context a t work. This skill therefore enables workers to adapt quickly to new demands at work.

Learning is a part of working life with competitive pressured and changing technology. Furthermore the availability amount and complexity of information has increased. Employers see the skill of knowing how to learn as the key to retraining efforts and continuing

education. Most importantly the skill enables more efficient application of new knowledge to work thus greatly assisting the enterprise to meet its strategic goals and competitive challenges.

**READING WRITING AND COMPUTATION.:** For traditional jobs working often involves going through a regularized process or repetitive interaction with machines. Illiteracy and innumeracy could be hidden or ignored. But today's workplace involves increasingly interaction with sophisticated computerized equipment, which requires good reading and computations skills. Writing is frequently the first step in communications with customers, documenting competitive transaction or successfully moving new ideas into the workplace. Deficiencies in these skills will result in productivity decline, and costly production errors. It will also be difficult to affect necessary Job retraining. An employer's ability to meet strategic goals and to be competitive will be impaired.

**COMMUNICATION SKILLS:** Speaking and listening effectively communication is central to the smooth operation of an enterprise. Pitching innovation, contributing to quality circle, resolving conflicts and providing meaning full feedback all hinge on effective communication skills.

**ADAPTABILITY SKILLS:** Solving problems and thinking creatively enterprises are increasingly placing a premium on a worker who is both a problem solver and a creative thinker. Creative thinking is the ability to use different modes of thought, to come up with something new, to visualize, foresee or form new combinations of ideas to fulfill a need. In the workplace creative thinking is generally manifested as creative problem solving or creative innovation.

**DEVELOPMENTAL SKILLS:** . Managing personal and Professional –Growth Personal management skills are the building blocks for good moral a focused work life and even organizational productivity. A strong foundation of skills self-esteem, motivation, goal setting and employability/career development influences the behavior,

attitudes and desires of workers and ultimately contributes to an enterprises, ability to carry out its mission and strategies.

**GROUP EFFECTIRENESS:** Interpersonal skills teamwork and negotiation skills. At work an employee constantly interacts with other people to perform work roles effectively requires good interpersonal teamwork and negotiation skills.

**INFLUENCING SKILLS:** Organized Effectiveness and Leadership enterprises are a maze of explicit and implicit structure that makes up their culture. Good performance can only occur when employees know the culture of their workplace. Both organizational effectiveness and leadership skills are required.

Schools, Colleges, Universities and training institutions will need to incorporate the teaching of these basic workplace skills in their curriculum to ensure that the future labor market entrants are properly equipped for the world of work. Likewise the employers / enterprises need to teach these skills to their existing employees.

## **HUMAN RESOURCES DEVELOPMENT ISSUES / CHALLENGES**

The product of our Secondary and Intermediate education systems is poorly prepared for the rigorous and demands of higher education, and also ill-equipped for employment and career development through learning from experience and self-directed study.

1. The credibility of the Secondary and Higher Secondary School Certificates has been diluted to the extent that they are not considered adequate measures of a student's competence. The Chief problem lies with the system of education that promotes rote learning rather than the spirit of inquiry; the system requires and examines for memorization rather than understanding and application of knowledge.
2. Strengthening primary and Secondary Education primary and Secondary education provide the basic skills of

literacy, innumeracy, communication and problem solving skills, and develop the required attitudes enable the people concerned to acquire Job specific knowledge and skills. They are a foundation for further education and training which has become increasingly important with fast changing technology, rapid obsolescence of knowledge and the intense competition of the globalize market place.

3. Strengthening primary and secondary education is a key Human Resources Development challenge in Pakistan. Balochistan is making very slow progress in Primary schooling as compare to other provinces in Pakistan. Many have reached near to universal primary education. In Balochistan more can be done to improve the quality of primary school education. Crucial to the quality of schools appears to be the qualifications, experiences knowledge level of education of teachers and more and better textbooks and materials. In this Secondary school enrolment needs to be expanded, there is a need to reduce the number of dropouts. The school curriculum should be revised to ensure that it not only caters for the academically less inclined but also prepares them for the world of work.

### **UPGRADING THE BASIC EDUCATION OF THE WORKFORCE.**

Pakistan in general and Balochistan in particular have the low literacy rate. A sizeable proportion of the workforce is poorly educated “Without basic literacy and innumeracy, peoples ability to adapt to changing production methods and technologies is severely constrained”.<sup>8</sup> A national effort will be needed to deal with the poor education level of the workforce. Enterprises will have to work with the government and educational institutions. Basic literacy and innumeracy skills should be taught to those without a sound foundation in primary schooling. The literacy and innumeracy of those with primary education should be upgraded to secondary school level. Such an upgrading scheme should be opened to those who have mastered basic literacy and innumeracy skills. The rationale behind these schemes would enable who have completed such programs to precede

basic skills courses. Courses will have to work out to enable graduates of such programs to undertake skills training.

### **EXPANDING AND IMPROVING IN-SERVICE TRAINING**

Training by departments is cost-effective and efficient. Such training, which should be structured and planned, can be on or off the Job, Training in enterprises should be linked to its strategic plan and be based on training need analysis of the enterprise on-the-job training in one training mode used by departments. Departments use on-the-job training because it provides the specific skills needed for Job performance. Unlike other training systems, it enables the department to quickly change the skills required if there are changes in technology and work processes on-the-job training can be improved. A national program to improve and expand on the job training, involving the government, private sector and the relevant training body, is worth looking into.

### **EXPANDING POST SECONDARY TECHNICAL EDUCATION AND TRAINING**

A number of institutions are at present involved in labour intensive lower teaching manufacturing. They intend to or are already upgrading into medium manufacturing. Higher technology manufacturing involves fewer but more skilled workers and more technicians and engineers. An issue for Pakistan, which wants to move into medium technology manufacturing, is the need to expand post secondary technical education and training.<sup>9</sup> Given the time lag in education and training institutions producing the needed graduate, alternatives like importing foreign manpower and working with foreign companies to train skilled workers and technicians for the economy in excess of their own requirements may be considered.

### **EXPANDING RESEARCH & DEVELOPMENT.**

Quaid-e-Azam Mohammad Ali Jinnah (Pakistan's First Governor-General) emphasized the need for research in the following message: "There is an immediate and urgent need to train our people in scientific

and technical education in order to build up our future economic life, and we should ensure that our people undertake scientific research, commerce, trade, and planned industry. And do not forget that we have to compete with the world which is moving very fast in this direction.”<sup>10</sup>

Research is conspicuous by its absence in our seats of higher learning.<sup>11</sup> Research is a critical activity and must be assigned a high priority by

- Increasing national R&D expenditure
- Expanding the supportive role played by the government in R & D.
- The government should develop a national science and technology development plan in consultation with industry and tertiary education and training institutions. In the plan R& D must be industry driven. The government should then play a proactive coordinating and facilitating role in the implementation of the plan.
- Supporting more R& D by the private sector and the Universities through grant, and financial incentives.
- Expanding tertiary education, especially in management science and engineering and developing R& D manpower and recruiting such manpower from overseas.
- Establishing and supporting research centers / institutes which can provide managerial scientific and technological support to enable departments to undertake R & D and can train R & D manpower. Their close link, with industry should be promoted.
- Developing the Physical infrastructure for R & D. The experience in industrialized Countries shows that intensive knowledge based activities flourish best in techno poles. A techno polis is a closely-knit community where a high concentration of high technology industries, research centers and higher education institutions are integrated in an attractive living environment.
- Linkages with business and industry are almost non-existent. They are essential not only for employment of

graduates but also for relevance of curricula and research, and should be accorded a high priority.

### **UPGRADING SKILLS IN THE SERVICE SECTOR:**

The development and the productivity of the service sector have become more important. Services industries which are not exposed to international competitiveness tend to have lower productivity.<sup>12</sup> Pakistan needs to pay greater attention to the development of the service sector and the raising of its productivity. This may involve the development of new service industries, the rationalization of existing services, where applicable, and the improvement of productivity of individual service enterprises. (e.g. medical services, legal services, logistics, information and communication). Various measures will have to be taken to develop new services industries including having the appropriate policies, regulatory framework and infrastructure.

### **CONTINUING EDUCATION AND TRAINING**

Given the rapid obsolescence of knowledge and the fast change in technology, there is a need for continuity education and training on the part of all employees' whether they are managers, supervisors or rank and file workers. Greater attention needs to be paid to continuing education and training. Continuing education and training will have to be looked at holistically and systematically and improved and expanded. Government training institutions private sector, education and training institutions should be involved in the exercise to review the existing situation in regard to continuing education and training and to map out its future development.

### **GREATER EMPLOYER'S INVOLVEMENT IN EDUCATION AND TRAINING.**

Presently major national decisions on education and training are invariably made by the government. A major responsibility of education and training institutions is to produce trained manpower to meet the needs of industry employers should seek greater involvement in national education and training policy making. They should be

consulted as a matter of course in the formulation of major education and training initiatives.

### **THE HRD ROLE OF GOVERNMENT.**

The government has an important role to play in HRD since it deals with labour matters. HRD is an area within their responsibilities. Their prime task is to ensure that the education and training systems is “demand driven” and responsive to the changing needs of industry. National targets for education and training systematically and holistically arrived allows for the setting of priorities and the identification of key-areas for improvement. They provide unambiguous quantitative goals against which to evaluate performance. The importance of HRD cannot be overemphasized. The Chinese philosopher Guanzi (551-479 BC) said that “When planning for one year there’s nothing better than planting grain, when planning for ten years, there is nothing better than planting trees, when planning for lifetime, there is nothing better than planting men”.<sup>13</sup>

In his own words he explained that grain is something that is planted once and produces only a single harvest. Trees are planted once but may produce ten harvests. Men are things that are planted once but may produce a hundred harvests. HRD contributes to economic development. It does not by itself make such growth possible.

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## ART OF TRAGEDY TAUGHT AT LYCEUM

Ambreen Shaikh

### Abstract

*Tragedy was one of the various fields of knowledge taught by Aristotle in his school Lyceum. For him, it is not an art of distorting or reproducing life but it is a special kind of representation of life. He defines tragedy and discusses its four kinds in Poetics. A unified plot, unlike modern tragedies which revolve around character, is an element of foremost importance. Aristotle's idea of the "nobleness of a tragic hero" is mistakenly taken as "a man of high birth". Besides, Aristotle discusses Hamartia as an element in plot rather than an aspect of character. Catharsis is a much discussed controversial Aristotelian term. Some critics take it as an effect on spectators while others as a part of the logical ending of the play. However, whatever it may be, a tragedy should be a dignified composition in which the role of divine inspiration and natural talent is unavoidable*

*"All men by nature desire to know."<sup>1</sup>*

Aristotle opened Lyceum rather as a supplement than as a rival to Academy, in 335 BC on his return to Athens after Alexander's accession to the throne of Macedonia. The essential difference started when the pupil began arguing against the concepts of his teacher, Plato, at his own school. He conducted his researches and speculations on every known and available branch of study and brought about theories and laws on the basis of his observation and experimentation.

Plato was a rationalist<sup>2</sup>, as he believed that the soul alone has got the knowledge of real essence of things and this world that we see is only an imperfect copy of that. Aristotle, by contrast, can be called a modern empiricist<sup>3</sup> since he placed more value to knowledge gained through senses. Aristotle, thus, defied various views of Plato due to the difference in their fundamental approach.

As far as poetry is concerned, Aristotle believed that it is of no use if it is merely a mirror of nature, since it is giving nothing new. He was of the opinion that actual events are mere accidents in the episodes

of life, so they are not true representations of life. He never accepted this idea that everybody's life is worthy to be written on rather he said we enjoy poetry or drama because it gives something that is not present in nature. The persons in drama are, no doubt, life-like but it is impossible to find such men with such actions and speeches in real life. Therefore an artist neither distorts nor reproduces but rather reduces the confused and unintelligible facts of life to coherence (Fyfe, p.?). Thus Aristotle's idea of imitation (*mimesis*) came forward.

### **According to Barnes:**

Imitation, then, is a special kind of representation: it is matter of representing a so-and-so rather than of representing the so-and-so. It is sometimes true that you represent a so-and-so without there being any so-and-so which you represent (p.275).

When Aristotle in his *Poetics* considered the tragedies he knew, he was not laying down rules but merely analyzing the qualities and defects of the plays under discussion. He concluded that although the action of some tragedies could proceed from woe to happiness, the most effective tragedies went in a reverse direction. An example of this would be *Alcestis*, in which the heroine agrees to die in place of her selfish husband and is brought back from grave by Heracles, or *Iphigenia in Tauris*, in which the heroine saves the life of her brother. Most modern critics would regard these as tragic-comedies but Aristotle would have classified *Cymbeline* and *The Tempest* as tragedies (Coyle et al, p-363).

Tragedy is a mimesis of an action (*praxis*) worth talking about (*spoudaious*). In chapter VI of *Poetics*, Aristotle defined tragedy, its nature, object, manner and medium of imitation. It must contain a serious and complete action, of considerable length, with highly expressive versification, along with the choric songs and the action must be painful and horrific enough to arouse pity<sup>4</sup> and fear<sup>5</sup>. Then he pointed its function that was purgation and purification of emotions (*catharsis*).

Aristotle listed four species of tragedy on the basis of the source of tragic effect. The first was a complex tragedy that involved *Peripety*<sup>6</sup> and *Anagnorsis*<sup>7</sup>. The second was about suffering and it

involves painful scenes. The third was the tragedy of character<sup>8</sup>. The fourth depended on *Spectacle* (setting) as the element of tragic effect<sup>9</sup>.

Aristotle gave vital significance to plot and its construction. He said, “The muthos is mimesis of the praxis.” Thus as further stressed by Jones:

Action cannot mean plot in Poetics because an action is a form which the tragedian contemplates, and it stands logically and chronologically before the business of composition. Muthos does not appear until the artist sets about rendering the apprehended form into the dramatic medium (p-24).

The plot (*muthos*) of tragedy must be a unified whole with a beginning, middle and end. Essential care must be taken of Probability and Necessity, so that it should appear as if, in the given circumstances, nothing else could happen. There should be a sense of inevitability about the incidents as represented. Nothing irrelevant, superfluous and incoherent should be involved since Aristotle was strongly against loose plot<sup>10</sup>. The dramatist has to present immutable characteristics of human nature and for this he needs knowledge of life and a grasp of its general principles. Hamilton Fyfe calls this truth of poetry “scientific”, since tragedy like science induces general truth (universal) from particular facts (singulars). Aristotle believed that plot rather than character was the most essential ingredient of tragedy (Dorsch, p-39). But, in fact, both are important since plot without character is a puzzle, as in a detective story and character without plot is a series of conversations, as in some closet dramas.<sup>11</sup>

Henry James illustrates beautifully the interconnectedness between character and incident in the following excerpt:

What is character but the determination of incidents?” asks Henry James. “What is incident but the illustration of character?” “If a woman stands with her hand on a table and looks at me a certain way it is an incident (p.86).

Yet some of the best tragedies of the past four hundred years are more character-based. Shakespeare’s and Racine’s tragedies have complex and exciting plots but it is the character involved in the plots that makes the tragedies great.

Aristotle lays down certain essential qualities of an ideal tragic figure. The ideal tragic hero is a fine fellow “*with the essential goodness in his character*”<sup>12</sup>. This Aristotelian idea has been greatly discarded in the title character of Euripides’ *Medea* who being a wicked sorceress killed her own children and in the ever known Shakespearean tragedy *Macbeth* where the hero is, no doubt, a valiant soldier but an amount of villainy is present within him. Other than this, the technical qualities—appropriateness, consistency and lifelikeness in the portrayal—are universally accepted and followed. Therefore nobleness does not mean high moral or social standing. If this were the case, the heroes and heroines of modern tragedies would never be noble since they belong to middle class and many of them don’t even have integrity and self-realization. Besides, it is arguable that novelists have been more successful than dramatists in creating more powerful tragic figures without the advantages of birth and position. One could for instance see Dostoevsky’s heroes, or Hardy’s *Tess* and *Mayor of Casterbridge*. Therefore according to Hardison, “The term could be translated as larger than life, majestic, serious.” Aristotle himself gives a hint in this regard in chapter XIII:

There are three forms of plot to be avoided. 1) A good man must not be seen passing from happiness to misery, or 2) a bad man from misery to happiness, or 3) an extremely bad man seen falling from happiness to misery (Dorsch, p-48).

He is of the opinion that such stories will remain unsuccessful in arousing pity and fear among the spectators. Aristotle believed that tragic heroes should be neither absolutely evil nor absolutely good. Applying this to Shakespeare’s plays, we should rejoice in the destruction of villains such as *Richard III* and *Macbeth* but we are able to sympathize with them because by the end of the play we feel that they are not irredeemably evil. Therefore the hero should be a good man of noble birth with a frailty, a want of insight or error of judgment (*hamartia*<sup>13</sup>) that must cause his misfortune. It may be a bad habit or a result of birth or bad luck that a man has the stamp of one defect. Despite all his virtues, Hamlet, Othello, Macbeth, Lear, each one continues his defect and spoils his reputation and, Aristotle would add, brings about his ruin, “Life is inescapably tragic, it is best never to be born.”<sup>14</sup>

A tragic figure suffers in order to display the human boundaries and this is where, every tragedy has a sense of universality. We realize what is precious when we see its loss or violation in other. We soon start realizing what we are and feeling pity too. We might have dithered like Hamlet (*Hamlet*), believed Iago's lies (*Othello*), been bullied into murdering Duncan (*Macbeth*) or even accepted the false praise (*King Lear*). Although the tragic hero is like ourselves Aristotle insisted that he should be a person with essential goodness in his character, which we would normally look up to, so that his fall would be more shocking. As said in his definition of Tragedy in chapter VI:

...by means of pity and fear bringing about the purgation of such emotions.(Dorsch, p-39)

Milton quoted these words in his preface to *Samson Agonistes* and he added the gloss, "*to temper, and reduce them to just measure.*" This modifies Aristotle's meaning for he thought that pity and terror should be expelled. Whereas Jonathan Barnes refuses to accept the purgatory and purificatory effect of tragedy nor does he think it to be an emotional therapy<sup>15</sup> since even after watching a thousand tragedies one will not stop feeling pity for a poor hungry child or be fearless at the sight of a murder. Commentators are of the opinion that Aristotle was referring only to the Kenneth Muir<sup>16</sup> suggests that the effect, though not the function, of tragedy is to increase not diminish our pity and terror. We are fearful of man's vulnerability but awestruck at his ability to endure. Yet Wimsatt and Brooks are of the opinion that critics who believe Aristotle to be talking of some therapy (purgatory effect) are lying in the realm of experimental psychology than in that of literary criticism. The theatre is neither a clinic nor tragedy a therapy rather it is an enjoyment. They treat "pity and fear" as a reference to something in the audience rather than to something in the play. Besides Else and Hardison also prefer to think of Catharsis not as an effect of tragedy on spectators but as a resolution of dramatic tension within the plot, in order to bring it to a logical and foreseeable conclusion.

In chapter VI, Aristotle had attributed six elements to tragedy, out of which, along with plot and character, thought is another internal element. Aristotle has discussed thought and diction in close context to each other.

Whatever the character says compose the verses of the play (the metrical arrangement of words) and this is what Aristotle meant by diction whereas whatever the character means by his words is thought. Thought is expressed in speeches through which the people in the play approve or disapprove anything, persuade or dissuade about anything and accept or reject anything. To Aristotle, thought is present both in the speeches that involve reasoning and in speeches that are intended to reveal the emotions of the speakers.<sup>17</sup>

The diction of poetry definitely differs from that of prose or even ordinary conversation. But the style of poet should neither be excessively ornate that it looks all artificial nor low and undignified. It should be dignified and intelligible. Dorsch points out some key ideas on diction:

The greatest virtue of Diction is to be clear without being commonplace. The clearest diction is that which consists of words in everyday use, but this is commonplace...On the other hand a diction abounding in unfamiliar usages has dignity, and is raised above the everyday level...However the exclusive use of forms of this kind would result either in a riddle or barbarism (pp-62-3).

Though a great craftsmanship involves the poetic art yet the importance of inspiration and natural talent is undeniable. This Aristotle accepts while talking of metaphor to be a gift that can never be taught.

In conclusion, this essay has examined some key marks of tragedy as taught by Aristotle at Lyceum. They include the fact that tragedy imitates a serious action. It also has a unified plot as its most important element. It displays men, majestic and gigantic. It arouses pity and fear resulting from the undeserved human sufferings. Finally, tragedy is inherently beautiful.

#### **NOTES**

1. The opening lines of Aristotle's *Metaphysic*.
2. A philosophical creed that human reason is a source of knowledge.
3. The believer of the psychology and philosophy that all knowledge is the result of our experiences.

4. A sort of pain at an evident evil of a destructive or painful kind in the case of somebody who does not deserve it, the evil must seem to happen in near future to some friend or us.
5. A kind of pain or disturbance due to a mental picture of some destructive or painful evil in future.
6. Reversal, the result of an action proves opposite of the expectations. The messenger summoned to prove Oedipus' innocence in fact proves him guilty (*Oedipus Rex*); Othello learns that the handkerchief that proved Desdemona's guilt was in fact the proof of her innocence (*Othello*).
7. Discovery; the realization of the truth. Oedipus realizes that the man he killed was his father (*Oedipus Rex*); Gloucester, in the scene of his blinding, realizes that Edgar is innocent (*King Lear*).
8. Aristotle does not regard this type as great. It was only in Renaissance period that character got supreme importance.
9. This is not a good tragedy according to Aristotle.
10. A story composed of a number of detached adventures and incidents which befall an individual in the course of life.
11. A play designed to be read rather than performed; e.g. Milton's *Samson Agonistes*, Shelley's *Prometheus Unbound*.
12. In chapter XV, he mentions four essentials of character viz; goodness, appropriateness, truth to life, consistency.
13. Aristotle does not discuss *Hamartia* as an aspect of character (chapter XV) but rather as an incident in plot (chapter XIII). Caught in crisis, the protagonist makes an error in judgement, just missing the mark and disaster results.
14. The chorus concludes in *Oedipus at Colonus*, a sequel to *Oedipus Rex*.
15. Barnes went to the extent of saying that Aristotle's theory of poetry is defective in the way in which his theory of politics is defective: each is parochial.
16. The critic concludes this only after discussing various other opinions with reference to a number of tragedies, both Greek and English.
17. Unlike the present day difference between thought and emotion.

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## GEORGE ELIOT AND THE FETISH OF REALISM

Komal Ansari

### ***Abstract***

*This paper tends to explore Eliot's realism in the world of literature, more specifically her novel "Mill on the Floss." The novels of George Eliot may be named as the first that are adequately representative of native British realism fully matured but not yet modified by French naturalism and later European influences. In opposition to romance, in preference for domestic realism, in the exaltation of the humble and the commonplace, George Eliot is completely typical of her day; and in technique she has unusual significance. And with only small exceptions, her works, especially The Mill on the Floss can be seen as adequately representative of the meaning of experience. Like all of her works, it is thoroughly coherent and gains its coherence from a unified vision. There were elements in experience, that is, which she was never fully able to assimilate and which, as was true of most of the major Victorian writers, she was genuinely unable to see. But to think that the vision, here as elsewhere, is incomplete is a serious miscalculation. In fact it is thoroughly imbued in realism. And the variety of meanings this realism encompasses, from the moral and psychological to the historical and socio-economical, makes Eliot's literary portraiture richer than that of any earlier novelist in English.*

*Even taken in its derivative meaning of outline, what is form but the limit of that difference by which we discriminate one object from another --- a limit determined partly by the intrinsic relations or composition of the object, & partly by the extrinsic action of other bodies upon it. This is true whether the object is a rock or a man.*

GEORGE ELIOT, "Notes on Forms in Art."

### **Introduction**

It was Freud, in our time, who taught us again what the pre-Socratics taught: *ethos* is the *daimon*, character is fate. A generation before

Freud, George Eliot taught the same unhappy, yet the realistic truth to her contemporaries. If character is fate, then in a harsh sense there can be no accidents. Character presumably is less volatile than personality, and we tend to disdain anyone who would say: personality is fate. Personalities suffer accidents; characters endure fate. If we seek major personalities among the great novelists, we find many competitors: Balzac, Tolstoy, Dickens, Henry James, even the enigmatic Conrad. By general agreement, the perspective of time has made it clear that among the galaxy of novelists the grand instance of a moral character would be George Eliot (Mary Anne Evans). She has a nearly unique spiritual authority, best characterized by the English critic Walter Allen about twenty years ago:

George Eliot is the first novelist in the world in some things, and they are the things that come within the scope of her moral interpretation of life. Circumscribed though it was, it was certainly not narrow; nor did she ever forget the difficulty attendant upon the moral life and the complexity that goes to its making.<sup>[1]</sup>

It is noteworthy that George Eliot's very first literary venture was a translation of a German book *Life of Jesus* (a book?). Such an undertaking, in view of her later development as a thinker and novelist, throws light upon the influences of her early youth and her subsequent heterodox wax, of life. Born Mary Ann Evans in Warwickshire, she was brought up a Methodist, in the severest tradition of religious training. It was not until her family moved to Coventry in 1841 that she became aware of the daring world of thought that existed beyond her family circle. She fell under the influence of some rationalistic acquaintances who led her to adopt the scientific Positivism of the French philosopher Comte. A transformation was wrought in her; rebellion carried her forthwith into the then-flourishing rationalist movement. Her first literary work, growing out of the same interest, was the formidable one of translating the aforementioned *Life of Jesus* by the German Professor Strauss. Because she was acutely aware of a strong prejudice against women as writers, she assumed a male pseudonym, George Eliot. The pseudonym which she adopted for her works originated in no more substantial reason than her fondness for

'Eliot' and the fact that her husband, Mr. Lewes' first name was 'George.' And with the name 'George Eliot,' she started writing stories with the determination to render the facts of life with minute and conscientious accuracy, "*an accuracy more complete than that of Mrs. Gaskell, who was in large degree her model.*"<sup>[2]</sup> As a result her books, from the beginning, are masterpieces of the best sort of realism<sup>[3]</sup>; the characters, life, and backgrounds of many of them are taken from her own Warwickshire acquaintances and country, and for the others she made the most painstaking study.

Eliot's earlier practice is a workmanlike summation of the better developments in fictional method up to 1850. She does not, to be sure, have the mastery of closely blended and somewhat generalized narrative shown by Thackeray; nor does she have the full power of detailed stagecraft that Dickens exhibits in the better of his scenes. George Eliot does, however, employ competently each of the two methods of narrative favored by her great contemporaries; and in her later novels she relies also upon a psychological analysis which, in elaboration and precision, was scarcely possible before the mid-nineteenth century, and which she first perfected. Whatever the weaknesses of George Eliot's fictional bow, it had a sufficiency of strings, one of them essentially new and destined to be much plucked by her successors. This distinction makes George Eliot more serviceable than either Thackeray or Dickens as a landmark in the later British novel.

### **Eliot's Initial Stand**

To begin with, when Mary Ann, under the pseudonym 'George Eliot,' began work on this novel in January 1859, a month before *Adam Bede* (her first full-length novel) was published, she had reached a moment of uncertainty. She could not know that *Adam Bede* would be a triumphant success, setting her on the road to fame and prosperity. Coupled with this were severe family misfortunes. Isaac Evans, Eliot's older brother, could not accept the firm minded choices that his devoted little sister made as she matured into a learned and stalwartly independent woman, abandoning the Evangelicalism<sup>[4]</sup> of her adolescence, earning her own living, and scandalously living with George Henry Lewes as a couple, who was already married. Eliot's decision to accompany Lewes to Germany provoked a degree of

scandal in London. Isaac refused to see or write to this increasingly insubordinate member of his respectable family, and he forbade his sisters to maintain any contact with her. Another factor to be considered is the illness and death of Eliot's favourite sister Chrissey, that came in March 1859 -- just as Maggie Tulliver's story was taking shape. Eliot was bitterly grieved. 'It has ploughed up my heart.'<sup>[5]</sup>

Due to these tragic circumstances, her first thoughts, as she embarked on this next piece of fiction, were of disaster. In January 1859, she along with her husband, Lewes, visited London to research 'Inundations'. She combed the Annual Register 'for cases of inundation',<sup>[6]</sup> with special reference to several accounts of floods in the 1770s, and copied details into her commonplace book -- bridges swept away, houses flooded, fields submerged. And all such details are included in the novel. In summer 1859, Lewes and she examined a watermill in Weymouth. In September, they visited the Trent valley around Gainsborough, Lincolnshire, and the town of St. Ogg's in the novel, 'that venerable town'<sup>[7]</sup> which is served by Dorlcote Mill, is said to represent Gainsborough. However, although much of the story's scenery is supposed to be in Lincolnshire, but Eliot's native district still supplies the details. Thus Dorlcote Mill, home to the Tulliver family, takes its essence from Arbury Mill, a farmhouse at Griff; a location thoroughly imbued in Mary Anne's past. This Dorlcote Mill was the same "*charming red brick, ivy-covered house on the Arbury estate;*" the 'old, old home'<sup>[8]</sup> of Mary Anne's youth, where Mary Anne Evans had played as a child. The Dorlcote Mill consists of a Round Pool, from whose banks Maggie and Tom happily fish; this resembles the pool close to the Griff House, the same pool to which George Eliot had gone on fishing expeditions with her brother. Likewise, the "Red Deeps," which had been a favorite haunt for the brother and sister, are also transported from Griff to Dorlcote Mill. The attic, with its high-pitched roof, its worm-eaten floors and shelves, and dark rafters festooned with cobwebs, where she keeps her "Fetish": the trunk of an old doll, to which Maggie retires in the mill is the attic to which George Eliot had retired in her father's house.

This description, and much more, is nothing but a demonstration of the idea which Eliot found confirmed in Comte, of whom she said that "No one has more clearly seen the truth, that the past rules the present, lives in it, and that we are but the growth and outcome of the past."<sup>[9]</sup>

### Autobiographical Details

In choosing the setting for her new novel, Eliot seems to be continuing a pattern which begun with *Scenes of Clerical Life* (1858), her first published fiction, and *Adam Bede*. Like those works, *The Mill on the Floss* looks back on the provincial life she had experienced as a child and young woman. However, only here does Eliot think of her own history in very much more immediate terms than she had allowed herself in her first fictional works. Like her previous work, it too is placed in the past, but a past that is still close enough to be recalled by the living. Many details of Maggie Tulliver's experiences draw directly on memories of rural Warwickshire, personal recollections which Eliot idealized as they grew more distant. Moreover, the *Mill on the Floss* is in part an expression of her sorrow for the irrevocable loss of the life she had known in childhood.

Eliot's mother, Christiana Pearson, had three sisters; and all three of them seem to have provided a model for the 'Dodson Sisters' [Jane (Mrs Glegg), Susan (Mrs Deane), and Sophie (Mrs Pullet)]. Maggie's intense relations with her older brother Tom reflect the young Mary Anne's adoration of her only brother, Isaac Evans, whom she followed about like a puppy dog on his fishing expeditions and other adventures. In 1824 the pair were separated and Isaac was sent off to a boarding school and Mary Ann went to school in the neighboring towns of Attleborough, Nuneaton, and Coventry, and early showed exceptional intellectual as well as musical ability. Thus Tom was also sent off to Mr. Stelling's school, and later Maggie was sent away to another school as well. And the in-effaceable love that Maggie bears for Tom directs the deepest currents of the life that Eliot remembers and mourns in *The Mill on the Floss*.

In the novel Maggie's childhood is never an untroubled Eden. She is both unruly and emotionally vulnerable, constantly harassed by adult demands for a feminine conformity which is alien to her nature, and distressed by Tom's reluctance to return her passionate affection. Tom Tulliver's severity, which grows ever more implacable as Maggie develops, also has roots in Eliot own history. Isaac Evans could not accept the firm minded choices that his devoted little sister made as she

matured into a learned and stalwartly independent woman, abandoning the Evangelicalism of her adolescence, earning her own living, and scandalously living with George Henry Lewes as a couple, who was already married. Eliot's decision to accompany Lewes to Germany provoked a degree of scandal in London. Isaac refused to see or write to this increasingly insubordinate member of his respectable family, and he forbade his sisters to maintain any contact with her. In particular, Eliot sacrificed her relationship with her brother Isaac, and she depicted the pain of his disapproval in *The Mill on the Floss* in Tom's disapproval of Maggie's relationships with Philip and Stephen. It is worth noting that Isaac Evans was reconciled only a few months before she died. Isaac did not resume contact with his sister until she became "respectable" by marrying John Walter Cross after Lewes's death. George Eliot seems to have felt deeply grateful for her brother's forgiveness, just as she had imagined Maggie feeling many years before when she is reconciled with Tom. The relationship with this profoundly loved older brother seems to have remained in George Eliot's mind as an ideal image of closeness and happiness, and some critics believe that this influenced the melodramatic conclusion of Maggie's story. The novel insists on the claims of remembered affection, and at its somber climax Maggie voices Eliot's strongest convictions, *'If the past is not to bind us, where can duty lie? We should have no law but the inclination of the moment.'*<sup>[10]</sup>

But the past had not, after all, bound Mary Anne Evans. She had needed to cast it off in order to become George Eliot, and in the shape of the inflexible Isaac, it had still more conclusively rejected her. In *The Mill on the Floss*, Eliot simultaneously represents and rewrites hard memories. However, apart from these memories, due consideration must also be given to those qualities that have tempted readers to see Maggie as a self-portrait.

She was her father's favourite, like Maggie in the novel. The life, inasmuch as she was a girl still in her teens, was no doubt monotonous, even unhappy. Marian Evans was subdued all through her youth by a severe religious training which, while it pinched her mind and crushed her spirit, attracted her idealism by the very hardness of its perfect counsels. It is not surprising to find similar kind of idealism in young Maggie who imagines stories about the spiders in the mill and the toads in the pond. Like George Eliot, Maggie's passion in life is

music; and just like Eliot, Maggie is able to see from more than one perspective. Maggie is proud of her abilities and likes them to be acknowledged and admired. Understanding and self-satisfaction are both displayed when she explains to Tom that language allows for a more generous kind of good than he has yet realized:

'I know what Latin is very well,' said Maggie, confidently.  
'Latin's a language. There are Latin words in the Dictionary.  
There's bonus, a gift.'

'Now, you're just wrong there, Miss Maggie!' said Tom, secretly astonished. 'You think you're very wise! But "bonus" means "good," as it happens--bonus, bona, bonum.'

'Well, that's no reason why it shouldn't mean "gift,"' said Maggie, stoutly. 'It may mean several things--almost every word does.'<sup>[11]</sup>

Throughout her history, we see Maggie learning much from books. Her eager bookishness is another reason for readers to find it easy to see the learned George Eliot in this spirited child, with her firm intention to be 'a clever woman'. Indeed, in finding her salvation through books, Maggie Tulliver seems to be following a pattern established in the life of George Eliot, whose resolute programme of self-education had offered the means of escape from dependent spinsterhood. The devotional books Maggie acquires from Bob Jakin, Thomas à Kempis' *The Imitation of Christ* and John Keble's *The Christian Year*, are among those that Mary Anne Evans had revered as a young woman moving through a phase of Evangelical fervour. Maggie underwent the same kind of crisis of faith or 'conversion' in the novel [after reading Thomas a Kempis] that George Eliot underwent early in her career.

Through this conversion, therefore, Eliot transferred the spiritual values of Christianity to the ordinary daily experience of humanity. She became essentially a 'rationalist' and the influence of men like Lewes gave her a grounding in experimental science and deductive philosophy. Eliot's rationalism was significantly modified by her strong feelings about childhood and family duties. What distinguishes man from the animals, she suggests in the novel, is 'the striving after something better and better in our surroundings.' But the 'loves and sanctities of life', possess 'deep immovable roots in memory'. Thence, she developed a progressive view of history and human life,

what she herself came to see as a 'religion of humanity' (akin to modern humanism) which was supported and endorsed by the imaginative experience of the individual. God is replaced by humanity in Eliot's belief system, and religious faith by sympathy and human feeling. Human progress in moral terms should be measured 'by the degree in which we sympathise with individual suffering and individual joy', and it is the absence of suffering which mars the moral development of Tom Tulliver, or for that matter, the Dodsons, as a group. Thus she now believed in a morality which was based on a reconciliation of the freedom of the will with scientific determinism.

### **Intellectual Realism**

As if to balance the emotional and philosophical intensity of a story so intimately bound up with her own memories and sorrows, *The Mill on the Floss* engages with the most fiercely contested intellectual and literary controversies of the day. The most autobiographical of her novels, it is also a complex record of her mature response to a lifetime's reading. Gillian Beer has shown how Victorian literature and Victorian science shared a changing imaginative world.<sup>[12]</sup>

In November 1859, as Eliot was reaching the final stages of the book, Charles Darwin's *The Origin of Species* was published. She read it at once, and wrote to her friend Charles Bray on 25 November, '*It is an elaborate exposition of the evidence in favour of the Development Theory, and so, makes an epoch.*'<sup>[13]</sup>

Ten days later, she expressed a cooler judgement to Barbara Bodichon, explaining that '*... the Development theory and all explanations of processes by which things came to be, produce a feeble impression compared with the mystery that lies under the processes.*'<sup>[14]</sup>

George Eliot was much better acquainted than most of her contemporaries with current theories of the natural world - partly because of the share she took in the research of Lewes, who was a capable natural historian. Darwin's book struck her as the culmination of ideas that had been fermenting for years in the work of geologists and biologists who had overturned the old Christian certainties to shape their radical new interpretations of the history of life on earth. The new science suggested that men and women had not, after all, been miraculously and separately created by God, but had gradually evolved,

generation after generation, from older life-forms. One of the crucial consequences of this theory had been to challenge the idea that humanity was essentially distinct from and superior to the animal kingdom. Lewes, whose study of marine biology was accompanied by a particular interest in the laws of heredity, was among those who were in the process of making these innovatory concepts available to the general reader. His *Seaside Studies at Ilfracombe, Tenby, the Scilly Isles and Jersey* was published in 1858, shortly before George Eliot began her work on *The Mill on the Floss*.

Eliot broods on the implications of contemporary natural science throughout her novel. What does it mean to be human? If the modern theories are correct (and by and large George Eliot was convinced by them), does it follow that we are no better than other animals? Sigmund Freud was later to suggest that the Darwinian movement amounted to a blow to human pride comparable to that represented by the Copernican revolution in thought centuries before. Here, as elsewhere, Eliot can be seen to anticipate Freudian insight.<sup>[15]</sup> Humanity is not, after all, distinct from animal life:

We all know that little more than half a century ago the researches of Darwin and his collaborators and forerunners put an end to this presumption on the part of man. Man is not a being different from animals or superior to them; he himself is of animal descent, being more closely related to some species and more distantly to others. The acquisitions he has subsequently made have not succeeded in effacing the evidences, both in his physical structure and in his mental dispositions, of his parity with them.<sup>[16]</sup>

This was the second, the biological blow to human narcissism. It was not only her scientific knowledge that enabled Eliot to deal with this shock more easily than many; it was also, ironically, the nature and the intensity of her early Christian experiences. Though she no longer accepted the possibility of supernatural agency in human life, she never abandoned her Evangelical belief that 'human narcissism' is the enemy of spiritual progress. She had always believed in the need for humility. Now science had given her reasons for insisting on it: *Man is not a being different from animals or superior to them; he himself is of animal descent, being more closely related to some species and more distantly to others.*<sup>[16]</sup>

Maggie is persistently associated with animals. Maggie is always inclined to neglect what is expected of her. Her mother, foolish and ineffectually prophetic, is often the means of drawing the reader's attention to what matters most in the novel: 'if I send her up-stairs to fetch anything, she forgets what she's gone for, an' perhaps 'ull sit down on the floor i' the sunshine an' plait her hair an' sing to herself like a Bedlam creatur.'<sup>[17]</sup> Here Maggie sounds as much like a mermaid as a creature from Bedlam; 'wandin' up an' down by the water, like a wild thing: she'll tumble in some day.'<sup>[18]</sup> With her 'gleaming black eyes'<sup>[19]</sup>, Maggie has an indeterminate nature that, like that of a mermaid, combines humanity with something that is not quite human. Eliot tells us that she is like a 'small Shetland pony', or a 'Skye terrier.'<sup>[20]</sup> In a rare moment of brotherly approval when the heedless Maggie accidentally catches a fish in the Round Pool, Tom calls her a 'little duck'<sup>[21]</sup>. Like the ducks, Maggie is awkward when seen by conventional eyes; like the ducks, she is unmindful of the fact. Later on, Eliot tells us that Philip Wakem, robbed of physical vigour by his deformity, is immediately struck by an animal life within Maggie. However, there is an unmistakable suggestion of Maggie as a pet dog, rather than a mermaid, here -- the 'puppy-like' little girl that Eliot was to recall in the 'Brother and Sister' sonnets:

'What was it, he wondered, that made Maggie's dark eyes remind him of the stories about princesses being turned into animals? . . . I think it was that her eyes were full of unsatisfied intelligence, and unsatisfied, beseeching affection'<sup>[22]</sup>

Being the descendant of animals, Maggie is not the only character in the novel to be associated with the animal world. If she is a 'little duck', her brother Tom is introduced to the reader as a goose: '*one of those lads that grow everywhere in England, and, at twelve or thirteen years of age, look as much alike as goslings*'<sup>[23]</sup>

Nor is Maggie the only girl in *The Mill on the Floss* to be seen as a small dog. The infant Laura Stelling, one of the many females in the novel who encumber and thwart Tom's existence, '*not being an accomplished walker at present, had a ribbon fastened round her waist, by which Tom held her as if she had been a little dog*'.

Later, Tom becomes forlornly devoted to Lucy Deane, and the King Charles spaniel Minny is his love-gift to her. Lucy is constantly linked with harmless and diminutive animals:

She was fond of feeding dependent creatures, and knew the private tastes of all the animals about the house, delighting in the little rippling sounds of her canaries when their beaks were busy with fresh seed, and in the small nibbling pleasures of certain animals which, lest she should appear too trivial, I will here call "the more familiar rodent."<sup>[24]</sup>

Lucy's association with caged canaries and mice makes her sound still more vulnerable than her friend Maggie, for whom she is evidently no match:

While Maggie stood and unplaited her long black hair over her pink drapery, Lucy sat down near the toilette-table, watching her with affectionate eyes, and head a little aside, like a pretty spaniel.<sup>[25]</sup>

Lucy's relation with Maggie in the mutually destructive love-tangle that develops in the closing chapters of the book mirrors the same scenario. Lucy, who playfully refers to Maggie's 'witchery' and 'general un-canniness', is almost as deeply under her spell as Maggie is under Stephen's, and here seems to become her creature, as Maggie finds herself on the verge of becoming Stephen's pet. In suggesting such comparisons, Eliot never chooses the wild. George Eliot, writing like Lewes from a secular perspective, just wants to reconcile her readers to the far-reaching significance of modern scientific interpretations of human nature. Though analogies with small domestic animals hardly promote the dignity of her characters, they make the interrelatedness of beast and man less threatening or degrading than it might otherwise have appeared.

Moreover, though the mysteries of human love are the cardinal concern of her novel, they are explored alongside a pressing interest in explaining 'the processes by which things came to be'. There is a clear evolutionary advance, for example, between the Dodsons and the aspirations of both Maggie and Philip. Thus like Darwin's great work, *The Mill on the Floss* is also a book about origins, and it can be claimed that her novel traces a kind of moral evolution as well.

## Psychological Realism

Eliot's most important contribution to literature was in her treatment of psychological realism. Eschewing the caricature fiction of Charles Dickens, Eliot perfected the genre of psychological realism, paving the way for the later work of the American novelist Henry James. Eliot understood that art should be near to life, valuing observed truths and creating a greater sense of sympathy in the reader by coherently and non-judgementally depicting the psychological motives of characters. *The Mill on the Floss* marks a distinct stage in the development of the English novel. In it, there is concern for the moral awareness of the characters over and above the external events. Thus in *The Mill on the Floss*, Mr. Tulliver's financial downfall is depicted within the larger context of the increased materialism of the British midlands in the first half of the nineteenth century, but it is also portrayed as the result of minute social and psychological actions and reactions of Mr. Tulliver and the characters that affect him, such as Mrs. Tulliver and Mr. Wakem. Likewise, as stated before, though her suffering is also because of the society, Maggie's suffering is directly related to her inner nature, her inner self. She suffers because of what she is. Her actions are often the result of her impulsive nature, and the disasters are irrevocable.

The inner events are the central aspect of Eliot's fiction, in its concern with moral choice and action. The psychological penetration lies behind the description of Maggie keeping a doll in the attic as a concrete target to vent her fury on. It also lies in Maggie spending her happy days in loneliness, playing by the river side, imagining stories about the spiders in the mill and toads in the pond, etc. and when she grows up, her inner conflict between duty and desire, or conscience or passion is psychologically depicted with realism. Nor are the other characters devoid of this realism. Each one acts according to his nature: Tom acts according to his practical, rigid, unimaginative bent of mind; Mr. Tulliver with robust kindness, but a stubborn and vindictive attitude; his wife, a good mother but with rather shallow and materialistic concerns; these are just a few examples that show Eliot's acute sense of psychology.

However, though the careful creation of character and environment in the novel is psychologically realistic, it is often quietly symbolic as well. For example, Mrs Glegg's well-furnished house and garden acts as a metaphor for their comfortable existence. Even the Dodsons are perhaps best treated as realistic. The sisters are often referred to in the plural, and their treatment reflects a common sociological thread. Despite being clearly distinguished, one from the other, they nevertheless form a group in the reader's mind. They represent a strand in Victorian society, and the details Eliot gives us of their dress, talk, ways of bleaching linen or making cowslip wine, taking medicine, making wills and dying, make them comprehensible both as people and a way of life. Their almost pagan lack of spirituality is counterbalanced by their code of honesty and integrity.

### **The Effect of Society Upon the Individual**

Society is never revealed to be a completely determining factor in the destiny of Eliot's main characters—for example, Maggie's tragedy originates in her internal competing impulses, not in her public disgrace. Yet, Eliot remains concerned with the workings of a community—both social and economic—and tracks their interrelations, as well as their effect upon character, as part of her realism. Because it is precisely in this world that Maggie and others must live and develop as part of the 'onward tendency of human things' to rise 'above the mental level of the generation before them, to which they have been nevertheless tied by the strongest fibres of their hearts'. Maggie clearly shows that she is a creature of emotions and irrationality, but it is realism that determines her eventual condition and fate. The novel tracks a wide cast of characters aims to outline different strata in the society—such as the Dodsons, or the Miss Guests—through their common values, economic standing, and social circles. Though we have to admit that there was no actual counterpart of Mrs. Glegg or the Pullets, we must suppose that some of their characteristic traits were taken from real people, though more or less modified and put into different combinations. The conversation between Mrs. Pullets with Mrs. Tulliver and her children, when Mrs. Pullet devoutly exhibits her new bonnet, and is moved by the solemnity of the occasion to thoughts of human mortality, runs on with such admirable naturalness, that we can but take it as the echo of such talks as were once the staple of

conversation at Chilvers-Coton. We may look out upon old farms as we are hurried past them in the railway and wonder whether they still shelter Tullivers and Dodsons, and possibly ask the more inscrutable question, whether the talk of some ladies nearer home may not in its essence resemble the remarks of Mrs. Pullet. In the first part of the novel, Eliot alludes to the effect these communal forces have on Maggie's and Tom's formation. Toward the end of the novel, the detailed background of St. Ogg's society functions as a contrast against which Maggie seems freshly simple and genuine.

### Conclusion

The *Mill on the Floss* (1860) is George Eliot's strongest achievement before *Middlemarch* (1871-72) and remains a vital novel by any standards. It is claimed that, "*It is one of the major autobiographical novels in the language, comparable only to Dickens's David Copperfield and prophetic of Lawrence's Sons and Lovers. The splendor of The Mill on the Floss is almost entirely in Eliot's portrayal of her own earlier phases in the intensely sympathetic Maggie.*"<sup>[26]</sup>

The impressions made upon Mary Ann Evans during her life are sufficiently manifest in the first series of her novels. Were it necessary to describe the general characteristics of English country life, they would enable the "graphic" historian to give life and colour to the skeleton made from statistical and legal information. The *Scenes of Clerical Life*, *Adam Bede*, *Silas Marner*, and *The Mill on the Floss*, probably give the most vivid picture now extant of the manners and customs of the contemporary dwellers in the midland counties of England. There is a temptation to press the likeness further. It is a favourite amusement of readers to identify characters in novels with historical individuals. In reality, of course, it is generally impossible to say precisely how far the portrait may have been studied from a single model, or modified intentionally, or by blending with more or less conscious reminiscences of other originals. George Eliot, like all good novelists, generally avoided direct delineation of individuals; while, on the other hand, it is probable enough that she was sometimes following the facts more closely than she was herself aware. It is enough to say here that her mother had a "considerable dash of the Mrs. Poyser vein in her"; that her mother's family more or less stood for the Dodsons in the *Mill on the Floss*; that her relations to her brother resembled those

of Maggie to Tom Tulliver in the same novel; and that when describing Celia and Dorothea Brooke in *Middlemarch* she was more or less recalling her relations to her elder sister Christiana. There is one person, however, whom a novelist can hardly help revealing directly or indirectly; and in the case of George Eliot the revelation is unequivocal. There is no doubt that the *Mill on the Floss* is substantially autobiographical, not, of course, a statement of facts, but as a vivid embodiment of the early impressions and the first stages of spiritual development. But to suggest it is nothing but would be a serious misconception.

## NOTES

1. George Eliot's the *Mill on the Floss*. Contributors: Harold Bloom - editor. Publisher: Chelsea House. Place of Publication: New York. Publication Year: 1988. Page Number:
2. The Best-Known Novels of George Eliot: Adam Bede, *The Mill on the Floss*, *Silas Marner*, *Romola*. Contributors: George Eliot - author. Publisher: Modern Library. Place of Publication: New York. Publication Year: 1940.
3. 'Realism is to be understood as a general tendency or purpose --the purpose of conveying to the reader, whatever else may be accomplished, a strong sense of things actual in experience and within the range of the average life. Beauty, ugliness, even strangeness, may tinge the actuality and the normality; yet if these two qualities retain their essential nature and are distinctly evident in a novel, that book has been, for the occasion of this study, called realistic.'The Later Realism: A Study of Characterization in the British Novel. Contributors: Walter L. Myers - author. Publisher: The University of Chicago Press. Place of Publication: Chicago. Publication Year: 1927. Page Number: 2.
4. Evangelicalism.
5. Eliot, *Letters*, iii. 23
6. See Gordon S. Haight, *George Eliot: A Biography*, Oxford: Clarendon Press, 1968, 302.
7. *The Mill on the Floss*. Contributors: George Eliot - author, Gordon S. Haight - editor. Publisher: Oxford University Press. Place of Publication: Oxford. Publication Year: 1996. P. 115.

8. The George Eliot *Letters*, ed. Gordon S. Haight, 9 vols., New Haven: Yale University Press, 1954-78: iii. 224.
9. George Eliot's *the Mill on the Floss*. Contributors: Harold Bloom - editor. Publisher: Chelsea House. Place of Publication: New York. Publication Year: 1988. Page Number: 12.
10. *The Mill on the Floss*. Contributors: George Eliot - author, Gordon S. Haight - editor. Publisher: Oxford University Press. Place of Publication: Oxford. Publication Year: 1996. Page Number: 475.
11. *The Mill on the Floss*. Contributors: George Eliot - author, Gordon S. Haight - editor. Publisher: Oxford University Press. Place of Publication: Oxford. Publication Year: 1996. Page Number: 145.
12. Gillian Beer, *Darwin's Plots: Evolutionary Narrative in Darwin, George Eliot and Nineteenth-Century Fiction*, London: Routledge and Kegan Paul, 1983.
13. Eliot, *Letters*, iv. 214.
14. Eliot, *Letters*, iv. 217.
15. The writers who have subjected the novel to Freudian analysis include Laura Comer Emery; see her *George Eliot's Creative Conflict: The Other Side of Silence*, Berkeley: University of California Press, 1976.
16. Sigmund Freud, 'A Difficulty in the Path of Psycho-Analysis' (1917a), *The Standard Edition of the Complete Psychological Works of Sigmund Freud*. Translated From the German under the General Editorship of James Strachey, 24 vols., London: Hogarth and the Institute of Psychoanalysis, 1953-74; xvii. 137.
17. *The Mill on the Floss*. Contributors: George Eliot - author, Gordon S. Haight – editor. Publisher: Oxford University Press. Place of Publication: Oxford. Publication Year: 1996. P.
18. *The Mill on the Floss*. Contributors: George Eliot - author, Gordon S. Haight - editor. Publisher: Oxford University Press. Place of Publication: Oxford. Publication Year: 1996. P. 12,
19. *The Mill on the Floss*. Contributors: George Eliot - author, Gordon S. Haight - editor. Publisher: Oxford University Press. Place of Publication: Oxford. Publication Year: 1996. P. 13,
20. *The Mill on the Floss*. Contributors: George Eliot - author, Gordon S. Haight - editor. Publisher: Oxford University Press. Place of Publication: Oxford. Publication Year: 1996. P. 13 & 16,

21. *The Mill on the Floss*. Contributors: George Eliot - author, Gordon S. Haight - editor. Publisher: Oxford University Press. Place of Publication: Oxford. Publication Year: 1996. P. 40,
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## SHELLEY AND HIS UNIQUE REVOLUTIONARY SPIRIT

**Ishrat Niaz Serai**

### ***Abstract***

*The moral failure of French revolution made many hopeful hearts to bleed profusely. One such profusely bleeding heart was that of Percy Bushy Shelley, one of the greatest English romantic poets, who being disheartened at the shocking results of French revolution, started raising the slogan of “within revolution” which through the power of his poetic pen became a unique revolutionary force. His slogan of within revolution aimed at internal purification rather than external slaughtering, and this is the reason, he took faith, love and hope as his revolutionary weapons against the exploitative force of various kinds, which had only known how to chain the right to freedom of mortals.*

### **Introduction**

Percy Bushy Shelley, one of the greatest romantic and revolutionary poets, though dead for so long, is still loved and read avidly owing to his unique revolutionary spirit and stance. He was the romantic poet of his age and race who was also thoroughly a revolutionist. His personal, social, domestic, religious, political as well as his literary life carried just one slogan which was ‘revolution and revolution’. The following poetic lines are evidence of the view that he was an absolutely revolutionist:

Be thou, spirit fierce,  
My spirit! Be thou me, impetuous one!  
Drive my dead thoughts over universe  
Like wither'd leaves to quicken a new birth;

And, by the incantation of this verse,  
Scatter, as from an unextinguish'd hearth  
Ashes and sparks, my words among mankind!  
Be through my lips to unawaken'd earth  
The trumpet of a prophecy! O Wind,  
If winter comes, can Spring be far behind?

That widely accepted view of his being a revolutionist is obvious in the quoted piece above. However, a question remains: what sort of revolution he wanted to bring about? Was it a bloody one? Or rowdy? Was it an active one? Or passive? Was it external or internal?

To answer the above-mentioned queries, one will have to resort to an in-depth study of his brain labor, and it is only then one can be an adequate assessor of his position as a revolutionist. A reader of quick understanding would then perhaps form an opinion of this great romantic mind as someone who wanted to bring about a revolution in the “**within world**” i.e. a revolution inside a man not outside a man. He makes this clear when he says:

To suffer woes which hope thinks infinite?  
 To forgive wrongs darker than death or night;  
 To defy power, which seems omnipotent;  
 To love, and bear; to hope till hope creates  
 From its own wreck the thing it contemplates;  
 Neither to change, nor falter, nor repent;  
 This, thy glory, titan, is to be  
 Good, great and joyous, beautiful and free;  
 This is alone life, joy, empire, and victory.

His revolution supports internal purification or reformation rather than external overwhelming changes brought about by too much blood letting, because he was of the view that internal revolution is far more important than the external battles or wars. Further, he propagated that idea of within revolution because all the other external fights and battles fought for the restoration of peace and eternal happiness faced an utter failure, and could not bring about the long cherished materialization of beleaguered humanity’s dreams, and turned human expectations into miseries and pains of everlasting nature. As he at one place pointed out:

Ah me! Alas, pain, pain ever, forever!  
 No change, no pause, no hope! Yet I endure.

Initially, all of the romantic poets were greatly inspired by the French revolution, which took the whole of France in a thunderous manner, kindling fervent hopes in the bosoms of all unprivileged

classes of an era of equal opportunity. This storm of unprivileged classes on 14<sup>th</sup> of July, 1789 was in fact found on the basis of three fold slogan of Rousseau, i.e. liberty, fraternity and equality, but this revolution which was a kind of soothing relief to many weary eyes turned into an immediate nightmare and brought destruction along with the earth shaking treachery of revolutionary leaders resulting with the replacement of expectations of peace and happiness with human blood and slaughtering which seemed infinite to these hope harboring young souls of romantic era:

There are two woes:  
 To speak, and to behold; thou spare me one.  
 Names are there, Nature's sacred watchwords, they  
 Were borne aloft in bright emblazonry;  
 The nations thronged around, and cried aloud,  
 As with one voice, Truth, Liberty, and love!  
 Suddenly fierce confusion fell from heaven  
 Among them: there was strife, deceit, and fear:  
 Tyrants rushed in, and did divide the spoil.  
 This was the shadow of the truth I saw.

So, when Shelley as restless soul having seen the stains of human blood on the man made roads and streets, he then immediately switched his dependence from external weapons of fatal nature to the internal weapons. His internal weapons were universal in nature, that is to say they enjoyed a cosmopolitan acceptance. These cosmopolitan carrying forces were **Ione**, **Asia and Panthea**, which means **Hope**, **Love and Faith** respectively. And the beauty of these forces is crystal clear from the following lines:

We come from the mind  
 Of human kind  
 Which was late so dusk, and obscene, and blind,  
 Now 'tis an ocean  
 Of clear emotion,  
 A heaven serene and mighty motion.

Shelley, as a man of revolutionary heart and brain thought of above mentioned divinely endowed forces to be the essential

ingredients to his revolution. He believed that it is the want of true love, hope and faith which has brought the whole race of mankind to such a sorry pass, where one man does not mind sucking the blood of another man and started to represent the bestial elements more than human qualities. Therefore he as a revolutionary soul suggested to the generation of his era to replace all the man made instruments of lethal nature with the eternal beauties of Love, Hope and Faith. As he pointed out at another place:

Break the dance, and scatter the song,  
Let some depart, and some remain,  
Wherever we fly we lead along  
In leashes, like star beams, soft yet strong,  
The clouds that are heavy with love's rain.

The best manifestation of his within revolution could be found in his great lyrical drama, namely Prometheus Unbound, where we find Prometheus Unbound the main protagonist standing erect and steadfast in the face of unimaginable tortures and sufferings. He stands so owing to the beautiful company of **Love, Hope and Faith** which he uses as his weapons against the seemingly unending monopoly of Jupiter which stands as a representation of evil forces which thwart the positive movement of a human soul.

Though he is surrounded all around by furies, death, despair, dejection and soul torturing nightmares yet believes that there always comes dawn after dusk, and is of the hope that his endurance is his stronghold and victory against the tyrant who outwardly is in power and authority but inwardly happens to be getting rusted and feeble due to the constant defiance of Prometheus unbound of his exploitative rule and throne.

Thus in terms of Shelley's revolution, one may say confidently that he through his pen and poetic creation wanted a man to depend solely and wholly upon the inner forces and make the same so powerful through steady endurance that pain which is present everywhere, seems to be a passion for life rather than a hindrance to life.

Moreover, much to our astonishment, he at the end of the day did win his battle by just putting up the wall of endurance between him and his archenemy, Jupiter. Finally, this Prometheus stands victorious

and is seen enjoying the fruits of triumph along with his partners, i.e. hope, love and faith, but the enjoyment of long cherished victory is not devoid of contemplating mind which does contemplate the presence of evil forces all around and their diabolic nature of invading the man of fragile character who loses the hold of hope, love and faith in the face of emerging miseries and thus submits to the forces like Jupiter, which stands for negative forces posing great impediment to the free flow of human peace and happiness.

Finally, while summing up the restless world of this great young romantic spirit, let there be thousands kudos to him and at the same time, with due reverence of already existing critical opinion with regard to his slogans of revolution, one has to accept that hidden, unexplored and untapped realm of his inner revolutionary attempts, the materialization of which moved him from post to pillar, and rendered him into an erect and steadfast spirit in the guise of Prometheus Unbound, who is the sublime example of human liberation from the shackles of despair, dejection, fear, tortures, pain, miseries, or to encompass all these things, from all the diabolic activities or forces which have been gnawing at the roots of human spirit since the very creation of this universe.

Today, though this great romantic force with a mission is no longer alive, he ended up his life as a helpless victim to the galloping waves of ocean, yet he made himself eternal through his immortal poetic thoughts which if deeply understood, do compel a man of soul to give willing preference to the revolution of within not without. And the following supporting poetic lines, hopefully will stir your soul for **within revolution**, too:

Our spoil is won,  
Our task is done,  
We are to dive, or soar, or run;  
Beyond and around,  
Or within the bound  
Which clips the world with darkness round.  
We'll pass the eyes  
Of the starry skies  
Into the hoar deep to colonize;  
Death, chaos, and night,  
From the sound of our flight,

Shall flee, like mist from a tempest's might.  
And earth, Air, and light,  
And the spirit of might,  
Which drives round the stars in their fiery flight;  
And love, Thought, and Breath,  
The powers that quell Death,  
Wherever we soar shall assemble beneath.  
And our singing shall build  
In the void's loose field  
A world for the spirit of wisdom to wield;  
We will take our plan  
From the new world of men,  
And our work shall be called the Promethean.

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## STRING GAMES AND MIDDLE ENGLISH LYRICS: TOWARDS A BAROQUE SENSIBILITY

Norman Simms

### Abstract

*Many Middle English short lyrics appear in manuscript collections associated with popular sermons. Among the techniques used by Franciscan friars to catch, keep and guide the attention of their audience were string games (“cat’s cradle”), that is, the making of complex and changing symbolic figures. A few examples of such highly condensed image poems are here read as though illustrated by such manipulated illustrations. The figures are drawn from well-known and traditional medieval Catholic iconography. However, their use in this dynamic setting suggests a witty and inspired extension of conventional interpretations, so that these poems probably were transformed from popular to more sophisticated settings.*

### String Games and Middle English Lyrics

*Knitted patterns in their origin were symbolic diagrams of monotheistic conception—abstract because idolatry was forbidden to the faithful (Keiwe, 1973:31)*

*The Spider Woman taught us all these designs as a way of helping us think. You learn to think when you make these*

It is a well-known fact that medieval preachers, especially in the Franciscan tradition, accompanied, illustrated and livened-up their sermons with the aid of music, mime, masks, colourful drawings, hand puppets and marionettes. Appealing to street crowds at fairs and markets, assuming that most of the audience would be functionally illiterate and ill-educated even in the basics of Catholic doctrine, the friars sought to capture the attention of listeners and make as clear as possible those truths necessary for the salvation of sin. Like stained-glass windows and all the iconic imagery in the parish church or great cathedrals of Europe, the public sermon was indeed, in a sense, a living book for the overwhelming mass of Christians prior to the Reformation.

These non-verbal accompaniments to the sermon were designed to teach lessons that would make comprehensible the mysteries of the revealed religion, doctrinal points of theology that defied ordinary logic and commonsense, and yet could only be reached by redefining familiar things and ideas. The innovations of festival, procession and homily in the late middle ages particularly set out to make up for the deficiencies in the lay congregations and in the ill-educated local clergy. Preaching orders, like the Franciscans, aimed their efforts at those groups in society who tended to lie outside the range of courtly and upper middle-class experiences, that is, the working poor in the cities, the craftsmen and small shop-keepers.

While the extant manuscripts containing religious lyrics seem to be of two main types, one expensively crafted as works of art as well as of meditational and liturgical usefulness, the other more cheaply produced and seeming to collect more popular modes of devotion; even in this second category there is a striking paradox. Precisely those short lyrics deemed by modern editors to be products of popular religiosity and collected for humble use are often the most intricate, ingenious and witty of the period, far more so than the elaborate but doctrinally straightforward and poetically literal art songs that comes with musical notations (runes) and beautiful manuscript illuminations. The short popular lyrics, a few of which we shall discuss below, in contrast, are tightly-wrought, highly-condensed, almost metaphysical in their conception. How can this be?

Part of the answer, of course, lies in the probability that such poetry did not stand on its own but was part of a public performance, with a preaching friar explaining and demonstrating as he went along. Another part of the answer, related to this performative situation, is that the poem was particularly delivered as part of a multi-media experience, to use a modern expression. As the friar preached, he sang the little song, and as he sang, he used facial expressions, hand gestures, physical objects and musical tones to transmit the doctrinal message. The paradox, then, is even further from a contradiction that defies our understanding of the historical conditions under which the performance was given-particularly the assumption of an illiterate, uneducated audience unfamiliar with the abstruse and complex Christian mysteries of the faith; the performance itself favours intricate and witty expression, and is able to convey in a much better way any other articulation of the mysteries, except

in long, scholastic arguments in Latin. Speaking on an analogous tradition among Navajo Indians, Anne Pellowski suggests:

In some cases the figures are given symbolic names, more often than not related to the configuration of the stars and planets. Other figures have names that aptly fit the shapes created by the movement of the strings. One must practice them enough so that the telling is accompanied by smoothly executed patterns that look utterly simple to do.<sup>i</sup>

But rather than an anthropological approach to the games, which seeks to give them a ritualized function within the mythic beliefs of pre-literate societies, I am suggesting therefore that when we examine several short Middle English lyrics of the fifteenth century and imagine them in our mind's eye as accompanied by a number of relatively simple string-games, such as cat's cradle, we find that the poems not only make far more sense than they seem to only as verbal expressions in common language grasping after highly refined religious ideas. They show a depth and sophistication of understanding that may help us appreciate more why the arguments fought out in the Reformation and Counter-Reformation by presumably simple folk—the rising urban classes self-educating in new ways outside the formal institutions of learning dominated by the established Church—were pursued with both vigour or intellectual keenness. Unlike the vogue for esoteric visual extensions of poetry into mystical realms during the Baroque Period some nearly two centuries after the Middle English lyrics we are discussing here, the street preachers did not seek to coordinate Christian mysteries with Hermetic, Kabbalistic or Neoplatonic images and ideas; their concern was to explore the meanings and implications of the sacramental mysteries—and it was in the process of doing this work that they and their audiences went further than simple catechismal statements or explanations. Perhaps inadvertently this kind of imagining of the “dark truths” by means of abstraction to mobile geometric forms also created a critical sense later developed by the Renaissance mystics.

In string games such as cat's cradle, one or more players twist a small length of twine around his or her fingers so as to form a

geometrical pattern.<sup>ii</sup> Then the same player or a second manipulates the string so as to create a second design, and so on through as many moves as possible, until the player fails to come up with a new figure more intricate or interesting than the last, or fails to create a proper move and thus makes a messy knot. Given the stylized, geometrical configurations played with, the names given to each design are arbitrary, conventional and often strikingly clever, requiring a great deal of imagination to recognize. It may therefore be possible to think of the string-figure illustrations of preaching sermons as existing within the ancient tradition of both Hebrew *chidah*, “dark sayings”, “riddles”, and “hard questions” and classical *ainigma*, “word puzzles”, “ciphers” and “guessing games.”<sup>iii</sup>

Hence, we can list as key components of the game the following aspects:

- i) The creation of a sequence of conventional, recognizable designs.
- ii) The easy passage from design to design, often seeking to trip up second or third players by presenting them with difficult configurations.
- iii) The naming or guessing of appropriate names for the created designs so as to constitute a narrative sequence accompanied by the telling of a story episode by episode; or the explication and illustration of a witty, intricate and meaningful argument, either announced before hand or formed in the process of the game.

In the medieval scenario we are setting out, the game has a different twist to it, in that the preaching friar seeks to clarify the unfamiliar, involved or mysterious points in his sermon. As we have suggested, too, the unravelling of the difficult ideas in the story or argument may transcend the preacher’s and the audience’s ordinary notions of what constitutes reality and religious experience.

Let us begin with the lyric known by its first line as “Adam lay ibowndyn”<sup>iv</sup>. It may be cited in full before our discussion.

Adam lay ibowndyn, bowndyn in a bond,  
Fowre thowsand winter thowt he not to long.  
And al was for an appil, an appil that he tok,  
As clarkes fynbdyn wretyn in here book.

Ne hadde the appil take ben, the appil taken ben,  
 Ne hadde never our Lady a ben hevene qwen.  
 Blessid be the tyme that appil take was,  
 Therefore we mown syngyn *Deo gracias*.

Among the many doctrinal mysteries expounded in this little song, the chief must be the mystery of the *felix culpa*, the joyful or fortunate sin that created the necessary conditions for the other sacramental points: the nature of Original Sin, the redemption of Adam and other Old Testament prefigurations of Christ after the Crucifixion, and the exaltation of the Virgin Mary as Queen of Heaven. The four stanzas suggest four separate moves in the string game used to illustrate the sermon preached to expound these doctrines.

In the first design, Adam may have been represented as a small, tightly-knit figure in the centre of several criss-crossing lines, so that he is seen as bound into the sins of his fall from grace when he, along with his wife Eve, disobeyed God's command not to eat of the Tree of Knowledge of Good and Evil in the Garden of Eden. In this way, the knotted Adam waits out the four thousand years of his punishment in the underworld, waiting patiently and hopefully for redemption after Jesus is crucified, dies, and descends to harrow hell, releasing all those fundamentally virtuous men and women whose rescue could not be achieved individually or collectively until the scheme of salvation was inaugurated by the Life and Passion of God's Son. The preacher exhibits the figure to the audience, who see Adam dangling at the centre of the design as though he were a fly caught in a spider's web.

The second move in the game shows the mysterious cause of Adam's fall: all was for an apple, the forbidden fruit, and so with a few dexterous finger motions, the friar turns the original design into a single large circle inside the framework of the earlier web. In the process, of course, the knot that had been the damned father of mankind and the web of string that represented the sinfulness he was caught in by his own disobedience has been transformed into a clear and open figure of a circle. Though the eating of the apple is the cause of the Original Sin, in itself it is an image of purity and knowledge, and meditation on it begins the process of redemption, or at least of understanding the mystery involved by which mankind must fall from grace in order for

the greater mystery and more powerful reality of the Incarnation can take place.

Hence the third move, as the preaching friar sings the next stanza, transforms the simple circle of the apple design into something extremely intricate and wonderful to see. A symbolic representation of Our Lady, the Virgin Mary, appears. That which was round and pure becomes a six-pointed star, *Stella Maris*, God's Mother as the Star of the Sea (with the pun on "of Mary" and "of the sea") manifested in this design. It is this mystery that is celebrated in the final, fourth stanza of the poem, the string figure meanwhile being changed one more time, now into the form of a cross, as the spectators are invited into the singing of the hymn *Deo gracias*, God be thanked. It may be, too, that the little knotted figure that had represented Adam in the first design now returns as Christ hanging from that cross.

Another example of a religious lyric that makes more sense when imagined in association with the string-game is "There is no rose" (Pearsell, 1999:388) which is also short enough to cite in full before discussion:

Here is no rose of swych vertu  
As is the rose that bar Jesu.  
Alleluya.

For in the rose we may weel see  
That he is God in personys thre,  
Pari forma.

The aungelys sungyn the shepherds to:  
Gloria in excelsis deo.  
Gaudemus

Le we al this worly merthe,  
And folwe we this joyful berthe;  
Transeamus.

The four stanzas of this song may be keyed to another sequence of possible moves in a string-game, just as we attempted to show in "Adam lay ibowndyn". The "rose" is the starting figure, and traditionally, as in English folk performances such as sword-dances, the

rose is the five-pointed star or knot made by sticks (“swords”) woven into one another by the players (Alford, 1962:115). This pentangle, however, probably has at its own centre a cruciform design, and perhaps a small knot (or “lock”, as sword-dancers would call the figure) standing for Jesus. The second stanza signals a finger manipulation that transforms the original design into one that has two concentric circles inside the pentangle, the larger representing heaven and the smaller earth. Then, with the shift to the third stanza, the preacher changes the design inside the star to a Trinitarian symbol, perhaps a triangle. In stanza four, there is need to show a group of shepherds singing under the star that represents the angel who announces the birth of Jesus on Christmas Eve. A small row of knotted shapes (perhaps three or four knots or locks linked together) emerge and appear inside the pentangle in relation to a small star or angel. Finally, in the fifth stanza, as the preacher leads the audience to imagine themselves following the star and the shepherds to Bethlehem to adore the Baby Jesus, the string figure is manipulated so as to make the knots representing the shepherds disappear one by one and the star or angel shape then also disappear, leaving the original figure of the rose or knot which is Christ, perhaps now a pure circle.

For fun and to test my theory, the last example will be a famous lyric, probably secular rather than religious in the sense of dealing with Christian liturgy or devotional issues. “Westren wynde,” as it is termed from its opening words (Pearsall, 1999:401) has always presented problems for modern critics, as Derek Pearsall notes: on the one hand, they recognize that while “it sends shivers of ecstasy down the backs of modern readers,” the suggestiveness of its language probably derives from a trick of historical fate, with the actual meaning of the Middle English words quite other than what our own post-Romantic sensibilities presume; and on the other, they find the whole so ambiguous as to defy any efforts to pin down the narrative (“myth”) it alludes to or the experience (“ritual”) it seems to be part of.

By taking each of the four lines of the poem (as we have it from BL MS Royal Appendix 58) in the same way as we took the stanzaic patterns of the two earlier lyrics, that is, by keying each line of verse to a figure in a string game, a whole new dimension to the text opens up. Partly this new dimension confirms and elaborates on the erotic moment the modern readers believe they feel within the poem—a

moment of romantic longing, loss, and nostalgia, the last line in particular taken as an exclamation of near desperation; and opening up the imagery to the “‘purest’ kind of poetry” that editors feel ought to be there in a medieval lyric, pure both in the sense of a primitive naturalism—unadulterated sexual passion frustrated by death or other physical separation of the speaker for his (or her) beloved, perhaps even with a whisper of ancient myth in the Western Wind as Zephyrus, thus making the poem a tight little conceit encapsulating the same archaic passions as in Botticelli’s painting of *Prima Vera* (Springtime), or an outrageous crossing of medieval categories to generate an ingenious figure of ecstatic spiritual longing, the speaker playing the same role as the passionate lover of Christ in the mysticism of Counter-Reformation saints, such as St John of the Cross.

But let us see what emerges by imagining the string figures appropriate to this four-line poem:

Westren wynde, when wyll thow blow,  
The smalle rayne downe can rayne—  
Cryst, if my love wer in my armys  
And I yn my bed agayne!

The opening line cries out for the return of the western wind that signal the coming of spring, the end of winter, and hence the transformation of the dreary, death-like torpor of winter for the vigorous energies of new life and especially the fertilizing rains celebrated in the *Pervigillum Veneris* (The Nightwatch of Venus) and recalled in the opening of Chaucer’s General Prologue to the *Canterbury Tales*. Here therefore I imagine an initial design of taut, horizontal lines, with minimum criss-crossing, representing the shackles of winter’s cold.

Then a proleptic image of the spring storms that invigorate and fertilize the dried out, sterile soil of earth, an image represented by a manipulation of the strings to create a shift to slanted, downwards pointing lines. For as Chaucer puts it,

Whan that Averill with his shoures soote  
The droghte of March hath perced to the roote,  
And bathed every veyne with swich liquour  
Of which vertu engendred is the flour;  
Whan Zephyrus eek with hisn sweete breeth

Inspired hath in every holt and heath  
The tender croppes...

The time has arrived for love-making, fertility, and communal movement (as in a pilgrimage).

The third line also brings a change in the string-game. Now the figure of Christ is evoked, perhaps as a small knotted figure in the shape of a cross (an X), but also enfolded in a mesh of lines representing the speaker's arms, as he or she longs for the embrace of profoundly longed-for passion. The player should probably perform these string manipulations slowly, so that the audience can watch the figures taking shape as the lines of verse are read out to them. Unlike the earlier religious lyrics, where quick changes were the key to the game, here the aim is to allow the designs to appear and to shift in shape in a gradual, enfolding process.

The fourth line climaxes the development of the poem, in the speaker's intense wish to be back in bed with his or her beloved. The web of string-lines therefore now takes the shape of a bed in which first one, then the other small symbolic knot representing the lovers becomes manifest in the oblong design. The bed may also be taken as a different kind of container or vessel, such as a coffin, which would conflate the two experiences of erotic passion and of death with all its ambiguous mysteries, hence creating a conceit related to the *topos* of love-death, familiar in the legends of Tristan and Iseult, for example, and often alluded to enigmatically in medieval lyrics that cross over from physical eroticism to spiritual or mystical journeys into the other world.

I am not suggesting that all Middle English or other medieval lyrics were accompanied by string-games, nor am I arguing that every such poem that works by image development rather than explicit verbal statement can be best understood by imagining such a game as a supplemental illumination. However, it does seem to me that some sermons contained songs that could be accompanied by string-games, and that therefore, once this is conceded as a possibility, we can gain a new dimension in our approach to such texts by imagining for ourselves how string-figures could enhance the conventional imagery. The test will always be in contemporary contextual documents, whether poetry or iconography—it will not be in Navajo or Pacific Island string-

games; but it could be, using due caution and scepticism, in English and other West European folkloric arts, dances, and songs. Anything that helps us understand the imagination—the mentality—of the period we are studying is an advantage, so long as we do not confuse our heuristic exercises with historical facts.

#### NOTES:

1. Ray Williamson, cited in Mark Sherman, “The Cultural Significance of Navajo String Games, *Diné String Games* available online at [http://dine.sanjuan.k12.ut.us/string\\_games/significance/intro1](http://dine.sanjuan.k12.ut.us/string_games/significance/intro1).
2. For instance, in Italy, there were so-called *exultet* rolls used during Easter sermons, the name coming from the word “rejoice” repeated on the parchment. “The rolls, it is posited, were displayed especially at the moment of the blessing of the new candle. Perhaps the lead cleric told the biblical story in his sermon, using the rolls as visual accompaniment” (Eric Miller, “Visuals Accompanying Face-to-Face Storytelling”, MA Thesis from New York University, 1996).
3. Cited in Miller, “Visuals Accompanying Face-to-Face Storytelling”.
4. For more detailed background on the nature and practice of string-games, see the online article in Wikipedia published anonymously under the title of “String Figures” at [http://en.wikipedia.org/wiki/String\\_game](http://en.wikipedia.org/wiki/String_game) (4 June 2006).
5. William Taylor Smith, “Games”, *International Standard Bible Encyclopedia* online at [http:// bibletools org/index.cfm/fuseaction/Def.show/RTD/ isbe/Topic/games/printer/fri...](http://bibletools.org/index.cfm/fuseaction/Def.show/RTD/isbe/Topic/games/printer/fri...)
6. I take the text from a standard modern student anthology, Derek Pearsall, ed., *Chaucer to Spenser: An Anthology of Writings in English, 1375-1575* (Oxford: Blackwell Publishing, 1999) p.387. The original appears in MS Sloane 2593, and it has been printed many times in the last hundred years.

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At the beginning of professor Joseph Graves' work *The Emperor's New Clothes: Biological Theories of Race at the Millennium* (2002) he writes, "...our society cannot progress toward true justice and equality until we exorcise racism from our collective consciousness" (p. 1). Graves steadfastly maintains that debunking the idea of race as biologically determined is an essential first step to eliminating racism.

Graves' introductory remarks include a description of Hans Christian Andersen's fable of *The Emperor's New Clothes* as a metaphor for the concept of the non-existence of biological race and ends with a comparison to Rachel Carson's *Silent Spring* (1962). Both comparisons are suitable in that the racial scope through which society peers must be discarded so that, like the child in the Andersen's fairy tale, all can see that race-as-biology is fictitious. Moreover, like the highlighting of environmental pollution in Carson's book, the biological idea of race conjures up a connotation of unheard or silent violence, which requires exposure and action to eliminate.

While Graves' work holds no semblance of resting on post-modern theory, his agenda is to divorce race and biology from the mutual symbiotic relationship they have held sway within the legacy of racism in the United States and Europe. The unfamiliar reader may ask, "Why is this relationship the lynchpin to dismantling racism?" The answer is found in the history of race and biology that Graves explores.

Since the formation of the "existence" of race, the concept of race has been a central organizing factor in collective affairs. Many scholars make the claim that race is in fact, the, "central axis of social relations" (Omi & Winant, 1986 [1989]: 61) which serves to legitimate and even account for intellectual, emotional, cognitive, and overall social differences and unequal stratification in society. As a social narrative,

race is central to many of the public and intellectual debates about human nature that have sporadically sent the United States and the world into spasm, particularly evidenced by the Kerner Commission that reported, "...our nation is moving toward two societies, one black, one white - separate and unequal" (Kerner, 1968).

Within the realm of public policy, the implications of race have been significant because of its "scientific" biological underpinnings, which have given scholars, and the lay-public alike, a rationale for what is alleged to be intrinsic and unchanging criteria in human populations. Thus, Westernized racial typologies can perhaps best be thought of as attempts to reify ideological arguments on the performance of race into "real" concepts that can then exist existentially outside of cultural context or political intent. These arguments become most visible and vehement in situations of conflict, as evidenced by the reparations debate for the United States chattel slavery system, the recent dismantling of Affirmative Action in California due to Proposition 209, and the recent University of Michigan lawsuits that almost destroyed the legal existence of Affirmative Action if it were not for the narrowly won Supreme Court decision (5-4).

Therefore, given the explosive history of the United States, it is to no one's astonishment that anthropology, biological determinism, and socio-biology have taken hold of the cultural logic of both town and gown by supplying tools to analyze the concept of race as a fixed and unchanging concept.

Graves' work was written to dismantle the so-called scientific basis, for first, of the actual existence of race as a typology devoid of racist content and conjecture, and second, to expose the politically motivated ideological underpinnings of biological descents into the abyss of racism. Thus, Graves examines the history of biological diversity from a modern scientific perspective. He writes, "...what we call 'race' is the invention not of nature but of our social institutions and practices. The social nature of racial categories is significant because social practice can be altered far more readily than can genetic constitution" (2002: 2).

In light of the importance bestowed upon race within cultural logic of the West, Graves work fits nicely with other texts like Montagu's *Man's Most Dangerous Myth* (1997), Gould's *The Mismeasure of Man* (1981), Smedley's *Race in North America* (1999),  
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and stands as a dialectical counter to works like Levin's *Why Race Matters* (1997), Rushton's *Race, Evolution and Behavior* (1995), and most notably Herrnstein's and Murray's *The Bell Curve* (1994).

Taking on such an entrenched position such a biological determinism and socio-biology often results in a neo-con rebuttal; jumping at the chance to conserve the social pecking order that the belief in biological races has helped to form. Graves writes, "Race is part of the American legacy, and racial exploitation gave the United States license to exist" (2002: 3). Further, he writes, "Modern racist ideology wishes to appear as a part of normal intellectual discourse. Even worse, it attempts to portray its critics as the racists" (2002: 8) Accordingly, Robert Locke of FrontPage Magazine (a journal published in collaboration with David Horowitz's "Center for the Study of Popular Culture") writes of Graves' scholarship, [the] dumbest idea has to be that race is just a social construct.... social constructivism is one of the Left's favorite current ideas. Its application to race resurfaces from time to time, most recently in an article by Joseph L. Graves, Jr. in an issue of *American Outlook*, magazine of the nominally conservative Hudson Institute, whose cover theme is "the illusion of race." Dr. Graves, a geneticist at the University of Arizona, is also the author of *The Emperor's New Clothes: Biological Theories of Race at the Millennium*, [sic] which has a similar message (Locke, 2002).

Taking on these often poorly formulated and articulated arguments, Graves speaks from his expertise as an evolutionary biologist, providing evidence that only about 6 genes in the human body partially determine the color of a person's skin, and that further, what genome researches have been uncovering over several years as the "mapping project" have concluded: as far as biology is concerned, race doesn't exist. Others collaborate Graves' work, notably, Dr. J. Craig Venter, president of Celera Genomics, the company that mapped the human genome, who recently said of race and biology; "It is disturbing to see reputable scientists and physicians . . . categorizing things in terms of race" (Balki, 2002).

Thus, the basic plan of *The Emperor's New Clothes* is a step-by-step inspection of the expansion and progress of the race concept; from its genesis in classical philosophy to modern times. Graves moves in historical uni-linear fashion, involving the scientific processes of Europe and the United States. What is missed (and is all too common in

United States-based race literature) is what other non-Westernized ideologies and scientific processes may have said about the role of race as (or as not) biologically determined. However, Graves does do a beautiful job of deconstructing Darwin's and Spencer's approach to human variability and their ethnocentrism which caused Whiteness to mysteriously become the standard in the weights and measures that judged race and civilization.

Other chapters focus on the eugenics movement and Francis Galton's attempts to provide a quantitative ranking of human intelligence. Other topics include the 20th-century American eugenicist Charles Davenport, who is portrayed as a fraudulent and genocidal scientist as evidenced by his work with the Eugenics Record Office and the National Pellagra Commission. Additionally, Graves provides numerous descriptions of links between American and Nazi eugenicists that inform the reader as to the profound ideological connection between racism and White supremacy; thereby supporting the claim that many scholars like bell hooks have made that equated both concepts (racism and White supremacy) as cultural, if not linguistic, synonyms.

In his latter chapters, Graves' examines racist ideologies' links between race, intelligence, and disease in which he contrasts growth in the fields of population genetics with the political initiatives that grew in the post-WWII era, specifically; the UNESCO statements on race, the rejection of racism as a valid scientific stance by the scientific community as a whole and the narrative of the civil rights movement in the United States.

Overall, *The Emperor's New Clothes* is a laudable appraisal of the history within racial science. However, like many social theorists of racism, he seems to apply a Marxist/materialist approach to race and racism. He writes, "The rise of racial ideology coincided with the development of social institutions that exploited human biological differences for profit" (2002: 3). This very statement paints the picture that the branch of racism grew somehow out of the trunk of classism. Yet, while providing that connotation, he only provides a correlation between race and class, and not causation. The downfall of his tone is that without sufficient articulation of the correlation, the argument reads like a causal sequence of events.

However, the most troubling point in his thesis is his somewhat amateurish disposal of ideology as the indispensable core of racism. He writes, In the absence of a biological basis for race, racism simply becomes ideology. As ideology it is rightly subject to moral judgment.

For this reason, people wedded to racist ideology will object to this work and its approach, because it denies them the scientific high ground. Racist ideologues have been accustomed to the luxury of hiding behind so-called reasoned objective argument while characterizing their critics as emotional or ‘politically correct’ (2002: 2).

This makes the cultural sociologists gasp. Graves does not take into account the notion that all human behavior and institutions (whether physical or imaginative) are socially constructed, including science. By ‘merely’ reducing racism to an ideology that has no scientific basis, Graves believes he undoes the validity of it. While Graves does a good job of divorcing racist ideology from its collaboration with scientific “proof,” he fails to realize that scientific thought and the canon of biology have just as many moral (and immoral) suppositions as Graves claims only ideology possesses. By arguing that racism has persisted in our society because adequate scientific reasoning has not entered into the equation, Graves ironically raises a question not about the science of the alleged superiority of Whiteness in the West, but instead of the alleged supremacy of science in a world that has been Whitewashed by Westernized epistemology.

Graves undoubtedly champions the scientific method, and elucidates how one may “properly” ask questions about the nature of our world in order to gain a “true” understanding of it. Therefore, his argument begins to be counterproductive; again putting “science” on a pedestal that can be summoned up like a genie to either dispel or collaborate racism’s legitimacy. The further implications of Graves’ labor can actually work to marginalize fields that have been historically sidelined as not inclusive enough of scientific process or legitimate epistemology, like Sociology, Anthropology, Linguistics, Cultural Studies, English, and the rest of the so-called “soft” sciences and “arts.”

Although Graves makes lucid that discrediting the idea that race is biological necessary (but not sufficient) to eliminate racism, his book’s very thesis rest upon the very notion. Graves’ book is well suited for those who already know that race-as-biology is a myth. The book works as a nice companion piece to that knowledge in that it

supplies specific examples of individuals and organizations that have exasperated or alleviated the race/biology paradigm.

However, the few shortcomings are not to be the hallmark of Graves' brief (only 219 pages) work, as he works diligently to trace the development of thought about human genetic diversity. His work could be of excellent help to scholars who wish to dispel the coupling of racism and science, but not the hierarchy of the scientific disciplines. He cautions the reader to think critically about scientific findings that have historically been misused in controversies over racial differences in intelligence such as crime, intelligence, disease, and family traits and trends. The strength of the book is in the historical analysis it provides, coupled with the Who's Who of biology's past. Using *The Emperor's New Clothes* in the classroom of upper high school to beginning college levels could be a great way to begin to grasp what race is *and what it is not*. And in the end, his work is a landscape testament to the ideology of politics and the power of the political brush to paint science and still...life.

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## Reviewer

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## THOREAU'S LIVING ETHICS

**Philip Cafaro**

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272 pp.

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### **Environmental Protection and Social Justice: Two Expressions of the Same Idea**

#### **Schoolchildren**

When Henry David Thoreau died, three hundred of Concord's four hundred schoolchildren followed the procession to his grave. This is because he had spent much time being one of the villagers it takes to raise a child, teaching children especially about the nature of the land around Concord. He knew where to swim, knew most of the wildlife by name--and he kept learning. For instance, his journals during his last years were filled with endless observations of forest succession. In more ways than one, Thoreau knew how and where to fish.

All reports of his death, too, emphasize his serenity and positive outlook through the course of his tuberculosis. His comments to friends and visitors were gracious, taking the shock of his deathly appearance from them. This must be another reason why so many children, once asked by the moribund Thoreau to come in from the street, did. They kept returning on their own accord. Even at the burial, Thoreau's memory expressed vitality to those present--a point made by Louisa May Alcott, who was at the grave. Here he was buried in the ground with life growing around him, and he had always taught that we are a part of nature.

#### **Virtue Ethics**

Philip Cafaro's *Thoreau's Living Ethics* is the first book-length study of Thoreau's ethics in the English-speaking world. It is written from the perspective of a former forest ranger turned Colorado philosophy professor who has done a substantial amount to open up a new field: environmental virtue ethics. Cafaro's treatment of Thoreau is of a philosopher in the tradition of virtue ethics and places Thoreau's

environmental philosophy at the center of its work. The study is thorough and clearly a labor of love. It is well worth having in a general collection and is a significant source for anyone working on or around Thoreau. Moreover, as this review will attempt to suggest, Cafaro's Thoreau may remind us of a broad picture for environmentalism that should not be forgotten.

The book begins with Thoreau's life, ends with his death, and moves topically through the middle--"virtue," "economy," "solitude and society," "nature," "politics," and "foundations." Cafaro's point throughout is to show how Thoreau's entire ethical outlook expressed a commitment to virtue in its many forms.

"Virtue ethics" has, since the late 1980s, quickly become an established field in English-speaking ethical theory. It has built a substantial publishing industry and professional niche. Most major research institutions in Anglo-American philosophy now have a scholar whose specialty could be construed as virtue ethics in some form. Virtue ethics is contested as a category--even by some who are categorized as within it--but it has become widely recognized in ethics textbooks and in conferences.[1] Cafaro adds to this tradition by providing both Thoreau, a canonical American philosopher, and environmentalism, an outlier to the virtue ethics tradition, to the mix.

In the way Cafaro reads both Thoreau and virtue ethics, Thoreau is a virtue ethicist because his primary philosophical concern throughout life was to realize human excellence.[2] Virtue ethics is an ethics of excellence--as opposed, say, to an ethics of duty or prudence. Notice, too, that we did not read "moral excellence," but "human excellence." Virtue ethics concerns excellence in all our ways of being excellent. Here again it departs from an ethics of duty or of prudence. When asked the basic ethical question, "how should one live?", virtue ethicists expect more than doing our duty or being prudent and more than being moral or far-sighted. They expect a full, amazing human life. Such an expectation is demanding. After all, virtue ethics is an ethics of *excellence*.

The question for a virtue ethicist under this interpretation is, "what is human excellence?" Moreover, since you have a different set of potential excellences than I do, the question is just as well, "what is my human excellence?" How should *I* live? Thoreau's greatest novelty is that he answers all these questions by conceptualizing human nature within a larger biological vitality that is best called "freedom."

## Freedom and Romantic Vitalism

At this point in the review, I wish as an interlocutor to bring out an assumption of Cafaro's work. In doing so, I am being constructively critical--for Cafaro does not center his book around freedom. Yet freedom hovers in the background of the entire study, and I believe focusing on this idea illuminates the root system of his study.

What links Thoreau's view of nature, his politics, economics, experimentalism, and practice of solitude is his view that we are--*because* natural--free. In Thoreau's mind, the Earth and every living being on, in, or above it cries out for a "specific" form of freedom.[3] Here is Cafaro illustrating this point:

"The shad, the philosopher will tell you, do not *act* at all, since they do not have conscious purposes. Yet we may watch them migrating upstream or hold one gleaming in our hands, imagine the vast distances they have traveled, and marvel" (p. 143).

The philosopher alluded to in this passage is a generic philosopher from the Western tradition, one who assumes that only deliberative beings can have freedom. Yet Thoreau, Cafaro has allowed us to see, does not think this way: fish can have a freedom that is their own--species-specific. When you block the shad from swimming upstream, this is as bad as slavery is for a human.

The fascinating point here is that freedom is shared across human and nonhuman lives. Excellence is in the realization of that freedom. Thoreau came out of a period in biology known as romantic vitalism that conceived of life as involving a primal force that runs in all species for their full and often creative realization.[4] According to this tradition, life is stunted when its vital powers are curbed or thwarted and what it is to truly live is to have those vital powers exercised to their fullest.[5] Which powers are vital ones is a matter for species and often for individuals. But without exercising them, a living being has not truly been freed into its ownmost possibilities. Hence excellence--the realization of a vital potential to a high extent--is a result of freeing and is freedom realized.[6]

## Integrationism

One of the strengths of Cafaro's study is that it allows us to get an overview of Thoreau's work according to its central ethical preoccupations. For example and accordingly, Cafaro's grasp of Thoreau's universe allows us to locate the way vitalist freedom integrates humanity with nature. This integration further allows us to weave together Cafaro's display of Thoreau's multi-sided approach to excellence.

"Integrationism" is a form of environmentally minded ethics that conceives of human flourishing as inseparable from environmental ethics. Rachel Carson or Aldo Leopold are two of the most important integrationists, and the tradition is sorely needed after a last quarter century that saw many environmentalisms conceive of humanity as necessarily opposed to nature.[7] Though Thoreau emphasized we should not be narrowly *phil-anthropic* but rather *phil-biotic*, Thoreau articulated a vision of flourishing that joined our sense of humanity's realization with ecological awareness and respect for the wider universe of life (p. 141). Thoreau's is an integrationism of striking possibilities--combining the ecological sense of a Carson with the sensibility of a Shelley and the republicanism of a Rousseau.[8]

As I've said, the canopy that allows Thoreau's integrationism is his conception of freedom. Through that conception, we can organize the expressions of Thoreau's political heroism: Thoreau's civil disobedience: his refusal to support an unjust war; his major influence on the most innovative and greatest political minds of the twentieth century, including Gandhi and King; his trenchant opposition to slavery; his support for armed intervention on behalf of slaves because of their extreme daily suffering and dehumanization; his critique of the dehumanizing effects of placing material consumption above self-realization.

And together with these facts, we can organize the expressions of Thoreau's ecological thoughtfulness: his attempt to experience nature as nature is and not as we control it; his love for other forms of life and hatred of needless killing; his awe at the autonomy of nature to fix its own problems and to out-resource the heights of human ingenuity; his sense that solitude in nature brings out our vitality by our being rejoined with a source of freedom.

If you take a moment to study these two lists, what becomes clear is that all of these political and ecological aspects of Thoreau's work are expressions of respect for freedom. They are species of phyla of the same kingdom.[9]

Environmental Protection and Social Justice Are Expressions of the Same Idea. The most helpful parts of Cafaro's study are his explorations of Thoreau's refusal to participate in either slavery or imperial wars and Thoreau's environmental ethics. Cafaro's study allows us to see these two areas of normative concern as continuous. Moreover, Thoreau's point of departure for this continuity is different from that taken in either social ecology or ecofeminism--the only fields of environmental ethics to state such a continuity at all.[10] Thus, from the standpoint of both social justice and environmental ethics, Cafaro's Thoreau discloses an exciting possibility for ethical direction: environmental protection and social justice are parts of the same project--to respect freedom, and to do so out of humanity.

Imagine, then, that environmental justice is not "light" anthropocentrism and wilderness protection isn't anti-humanism.[11] Imagine instead that environmental justice is a way to respect living creatures, just as environmental protection is. Imagine further that in making sure people have conditions in which to live a healthy human life free of toxicity and radiation, you are doing essentially the same thing as when you protect wilderness from needless oil drilling, real estate development, or of grazing land for fast-food beef, or as when you protect animals from the yoke of a pen so small that their limbs wither. Not only are all these cases "needless havoc" as Carson wrote, but all destroy or hinder the freedom of life coming forth into its own.[12] This is Thoreau's insight, and it is one that emerges across Cafaro's study. To avoid the analogy between social justice and environmental protection is to live a less than fully human life. It is to live "freedom-blind". [13]

### **A Parting Suggestion: Human Excellence and What Is Common**

Virtue is excellence, and both Cafaro and Thoreau think excellence tends to set us apart from the common. In closing, I would urge that Cafaro reconsider this. It is worth attending closely to the phenomenology of virtue as a species-specific--for example, human--

excellence, which is how Thoreau conceives of virtue (though he shares the following mistake).

When someone does something excellently human, that concept--"the human"--is basic to the judgment. The human is what we share. It is not what separates us. When, for example, Martin Luther King Jr. did the excellently human thing of sacrificing his life for the end of violent and oppressive racism, he did not set himself apart from us, but reminded us of what it is to be humane. Analogously, when Rachel Carson did the excellently human thing of taking on the entire American chemical industry at the height of its economic and lobbying hegemony while she was dying of breast cancer, she did not set herself apart from us, but let us remember that the Earth is our home and home is worth fighting for. Virtues are home-comings to humanity.

The entire phenomenology of aloofness that haunts both Cafaro's and Thoreau's experience of virtue should be reconsidered. To respect life is to do what is minimally humane. Here we have obligation--a condition on any fully excellent life. To strive to one's utmost to realize both one's life and the spirit of respect for life, human or nonhuman, is superogatory, but it is not uncommon. Rather, when we witness it, it is what is most common. To understand this irony is the key to the virtues of humanity.

## NOTES

(1) See Martha Nussbaum, "Virtue Ethics: A Misleading Category?", *The Journal of Ethics*, 3.3 (1999): pp. 163-201. Nussbaum, more than almost any other philosopher outside of Alasdair McIntyre and Bernard Williams, brought the study of ancient virtues into the limelight in the 1980s, although neither Nussbaum nor Williams considered or still considers themselves a virtue ethicist. McIntyre, to my knowledge, does.

(2) "Virtue" traces its legacy through the Latin *virtu* to the Greek *arete*, which means "an excellence."

(3) The pun on "species" is deliberate.

(4) On romantic vitalism, see for instance Robert J. Richards, *The Romantic Conception of Life: Science and Philosophy in the Age of Goethe* (Chicago: University of Chicago Press, 2002). The idea of all

living beings having a "push" inside them to realize their essence is deeply lodged in the Western philosophical tradition, through the early modern *conatus* of Spinoza back through his Stoic ancestors and their *oikeiosis* even to the way Greeks heard the word "nature"--*physis*, which Heidegger aptly interprets as a "coming forth."

(5) For a recent addition to this tradition, see David Oates's *Paradise Wild: Reimagining American Nature* (Eugene: University of Oregon Press, 2003), which I reviewed previously for H-NILAS. See <http://www.h-net.org/reviews/showrev.cgi?path=278051070865869>.

(6) What is slightly misleading about this vitalism is that it does not allow us to easily place the importance meaning has for human life--and specifically the meaning bound up with rich human relationships. Not thirty years after Thoreau wrote, Freud was pointing out that the need to be loved and to love shapes human reality to a massive extent. Love, then, is a vital power and realizing rich relationships is its primary expression. But it is so through its mysterious connection to meaning. It is not that vitalism cannot in some very abstract way give a place for love or meaning--it is that vitalism seems too easily applied to the kind of solitary experience Thoreau explored. Vitalism does not clarify the importance of loving relationships or meaning in them, and so falls far short of a rich picture of the human.

(7) In fairness to these environmentalisms--so called "anti-humanist" environmentalisms--they are responding to a Western philosophical and religious inheritance that has placed humans over or apart from nature for millennia and so have given us reason to think that humanity is opposed to nature. See, for instance, a book that I reviewed for H-NILAS, Giorgio Agamben's *The Open: Man and Animal* (Stanford: Stanford University Press, 2004), which explores how the Western philosophical tradition has considered man and animals ontologically separate. See:

<http://www.h-net.org/reviews/showrev.cgi?path=160141080786893>.

(8) Cafaro might enjoy spending more time with Rousseau, who anticipated many of Thoreau's core assumptions. On how Rousseau displays an integrationist freedom preceding Romantic vitalism, see his down-to-earth analogy between the desire of colonized humans to be free from oppression and his description of how a wild horse chafes and struggles at the bit to regain its natural state: "As an untamed steed bristles his mane, paws the earth with his hoof, and breaks away

impetuously at the very approach of the bit ... barbarous man does not bend his head for the yoke ... and he prefers the most turbulent *freedom* to tranquil subjection. Therefore it is not by the degradation of enslaved peoples that man's *natural* dispositions for or against servitude must be judged." [emphases added] (from *The Discourse on the Origin of Inequality among Humans*, Vol. 3 of the *Collected Writings of Rousseau*, eds. Masters and Kelly, Dartmouth: University Press of New England, 1992, p. 57).

(9) According to this Romantic taxonomy, the kingdom of necessity would be the realm of nature that is not teleological.

(10) Deep ecology, on some formulations, seems to join anti-imperialism and abolitionism with environmental protection, but it does so by positing a staunch anti-humanism. What is fascinating about Cafaro's Thoreau is that being respectful of nature and being just with humans are parts of being humane.

(11) Environmental justice is a species of social justice. I focus on it because some environmentalists see it as too human-centered to be authentically environmentalist.

(12) Rachel Carson, *Silent Spring* (New York: Mariner Books, 1962/2002), p. 85.

(13) As when Wittgenstein says that some people are "aspect-blind"--unable to discern the way what makes sense to us can have different aspects--for example, freedom for humans and freedom for nonhumans.

## Reviewer

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Courtesy: [H-Nilas](http://www.h.net.org/nilas) <http://www.h.net.org/nilas>

## GLOBALIZATION AND THE NATION-STATE

**Robert J. Holton**

Publisher: Mac Millan Press Ltd. 1998

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ISBN 0-333-65784-5

The phenomenon of globalization became familiar after the end of the Cold War, when the New World Order was proclaimed. The phenomenon is also recognized with the developments/changes that came after the inception of a new order in the world.

Globalization has become a fashionable concept in the social sciences, hot topic in debates for journalists and politicians of every stripe. It is widely asserted that we live in era in which the greater part of our life is determined by global process, in which national cultures, national economies and national borders are becoming increasingly fluid. Networks and infrastructures have emerged to facilitate the interactions, and institutions have emerged to regulate them. Such developments are rarely uniform and typically display clear patterns of unevenness.

Globalization can be understood as involving a shift or transformation in the scale of human social organization that extends the reach of power relations across the world's major regions and continents. It implies a world in which developments in one region can come to shape the life chances of communities in distant parts of the globe. The change or shift globalization is causing is mainly affecting the economic, social and political spheres.

*The Book Globalization and the Nation-State* (1998) by Robert J.Holton, mainly deals with the impact of globalization on the nation-state. He has mainly raised the issue whether nation-state is about to disappear under the impact of globalization and asks to what extent concepts of state sovereignty are still viable.

The understanding of globalization along with its tentacles/ dimensions (economic, social and political), and historical interpretations has been presented in detailed and a comprehensive manner. It provides a good understanding and historical interpretations about the phenomenon of globalization. The book can be referred for

obtaining the basic knowledge about globalization in simple words, which is too complexly presented in most of the books. A special attention is paid to trace the historical roots of the phenomenon and, provides examples of practical attempts in economic and political spheres about the start of the globalization rather than only considering it as a post-cold war development.

While tracing the roots of globalization Holton has referred to Robertson's historical sketch of the recent development of globalization since 1750. In this sketch Robertson has presented the different phases of the phenomenon.

From this historical perspective, globalization may be regarded as a long-run process of diffusion across borders and boundaries, moving outward from multiple sources and centers. This viewpoint enables us to see globalization as something more than the recent triumph of the West, even reveals the role of Western sources of global change in recent centuries.

In context of authority of a state, the theories of English and French philosophers Thomas Hobbes (1588-1679) and, Jean Bodin (1530-1596) about sovereignty which focuses on the necessity of vesting power in a single centralized unified entity has been discussed deeply in order to understand the nature of challenge globalization is posing to the sovereignty of a state. Hobbes devotes more attention to the projection of sovereignty as the remedy for anarchy. This has in turn contributed to traditions of seeing sovereignty as an absolute or unconditional type of power. It has been argued that nostalgic conceptions of absolute sovereignty are especially inappropriate in an epoch of intensifying globalization.

After understanding and history in next chapter "The global Economy: Organizations, Networks and Regulatory Arrangements", the important question about the functioning of global regulatory arrangements and the role of nation-state in general and the influence of the powerful nation-states has been raised in particular. In this regard, few points have been discussed. Firstly, is that nation-states have been major players in the foundation and continued funding of the regulatory bodies. Those nations which provide funding of these organizations exert that much influence on their functioning and objectives. Secondly, the many such bodies function as something more than simple intergovernmental organizations. Their informal authority

includes not simply the negotiation, management, and policing of the organization but also the analysis of the global economy and of national economies, and the feedback of research into global intervention. These questions are further persuaded in next two chapters.

This portion of the book provides ample research on the challenges nation-state is facing with the rising influence of non-governmental actors, which is affecting the regulatory capacity of the state and damaging the traditional concept of sovereignty in context of autonomy of the state.

The theme of next chapter “Towards a Global Polity” focuses on the question of global polity. It is concerned with the place of the state as a political institution and apparatus of power within the rapidly evolving sphere of global politics. The role communications and information technology and their impacts on political events are discussed in context of connecting the world as a single place; Holton names it as information interdependence. The wide scenario of the emerging world interconnecting with the help of advanced communication technology is presented. One dimension of the contemporary global order is the global polity based nation-states exercising conditional sovereignty, insofar as they accept the procedural rules of UN mediation and conflict resolution.

The establishment of League of Nations after the first World War and United Nations after second World War are considered as the responses to globalization of war, by which is meant the transformation of warfare from limited regional conflicts between small sets of nations to intercontinental struggles involving far larger numbers of states, the political and economic consequences of which affect all states and regions. It presents a wider scenario of the world where problems and their impacts are beyond regions and affecting the whole world.

The emerging picture of the global polity discussed by Holton is too complex comprising multiple actors not only the nation-state. But the fundamental question is whether a world order exists or not, and if so, what form it takes. In this regard he discusses three major paradigms namely realism and neo-realism, liberal-pluralism, and neo-Marxism. These are differentiated according to types of dominant actors, political processes, and forms of order involved.

Global politics is very much a contemporary reality, but it is also very clear that nationalism and the politics of national identity are equally significant aspects of the present world and getting along with globalization may be as the resistance or response.

The last two chapters are about nationalism and ethnicity and cover the concepts of nationalism, national identity, and belonging of a nation in context of losing the cultural identity in the age of globalization which provides for the homogenization of cultures. As the agenda of globalization is assumed to endanger the autonomy of a state, it is also assumed that it is causing social change on a level which is affecting the indigenous identities. Globalization is spreading a standard culture for whole world. On the other hand every nation possesses its own culture, rooted in its history. Every society is based on the norms and values emanating from their culture; their life style, fashion, food, dress, entertainment, family arrangements are also in accordance with their cultural values. By adopting the standard values like preferring jeans, eating pizza, single family units rather than joint family, an indigenous identity of a nation which makes it distinct from all others, reflected in its lifestyle is endangered.

Globalization is a process of change in all the spheres. The standards of politics, economics, environment, every sphere is adopting changes, globalizing, and tuning itself to a standard form emerging on the world level. But it is hard to change culture, since it is attached with the history and the place from where the people belong. It is a sense and feeling of belonging. In this sense Holton considers nationalism as a form of resistance to globalization.

In discussing the cultural aspect of globalization Holton discusses different theories including homogenization which advocates for global culture, Polarization theory is more alert to divergent trends, in particular the co-presence of global and pluralistic national, tribal, and ethnic cultural affiliations and tolerates a greater level of complexity and successfully recognizes competing logics, Hybridization draws attention to the significance of interculturism but unclear about the limits of hybridity as a chosen cultural form. No certain conclusion can be drawn about the changes globalization is causing in cultural sphere.

Globalization is not a singular condition, a linear process or a final end-point of social change. Although the impact of globalization processes is affected by the extensity and intensity of the process.

At the end of the book, Holton acknowledges that the world in which nation-states inhabit is changing, globalization is a major source of change, and various aspects of globalizations are altering the roles and relationships of nation-states. But it was argued that the nation-state cannot be regarded as being in decline by globalization.

Secondly, globalization process is not a single all conquering and homogenizing force, driven by the systematic logic of capitalism or Western cultural imperialism. Globalization does not overwhelm nation-states and destroy cultural differences based on ethnicity or some kind of local cultural affiliation. By deducing the above conclusions Holton is not denying globalization's profound influence on social and political arenas.

In Holton's opinion, the challenge is to balance the effects of globalization with certain limits. He further states that it cannot be clearly stated that globalization is good or bad, or globalization is anything necessarily to be feared of; rather a critical approach is necessary to count the benefits and losses and to adjust with the phenomenon.

Having read this book a reader gets a clear understanding of the idea of globalization, its different dimension, possible impacts and their intensity, and most importantly a critical approach to study the results of the phenomenon, which is very important since globalization is a reality and it is a process that is irreversible so the only solution is to handle its impacts accordingly.

### **Reviewer**

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## SOCIO LINGUISTICS OF SINDHI

**M. Qasim Bughio**

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M. Qasim Bughio has produced a ground-breaking work in sociolinguistics. His contribution is now documented in a book entitled *Sociolinguistics of Sindhi: Study of Language Variation and Change in Sindhi Spoken in Sindh, Pakistan*. This book is published by Lincom Europa, Lincom Studies in Sociolinguistics 01, Muenchen, Germany, 2001. The book is divided into seven chapters. Chapter one serves as the introduction to the study and chapter seven serves as the conclusion to the book. Each of the remaining chapters has an introduction that prepares the reader for the content of the chapter. The overall study focuses on change in language in the Sindh province of Pakistan. Bughio introduces several critical elements to support and sustain his study – often highlighting economics, inequality, urbanism, and rural life. He insists that the essence of linguistic variation is sustained by several variables and posits strongly that social dynamics has strong influence on this change.

His study explores the Hyderabad (urban) and the Old Hala (rural) populations. He clarifies that the influence of a non-indigenous language such as Urdu to overtake the older indigenous language of Vicholi Sindhi is played out in pre-colonial, colonial, religious, economic, political, and emergent population changes. Bughio traces the dynamic of this change or variation in language through three historical stages, and remarks that the bitter struggle in finding a national language after the creation of Pakistan is part of the history of the changes noticeable in the Sindhi language. One of several exciting features in the book is its methodology which uses non-intrusive interviewers and interviews centered on the populations of the urban Urdu, the multilingual Hyderabad, and the monolingual context of rural Old Hala to collect data.

From this perspective, Bughio highlights the significance of responsible research in traditional and delicate contexts. His methodology demonstrates sensitivity to the research populations, insisting on respecting social divisions even though he understands it to be part of the distribution of inequality. This responsible tactic was devised to elicit realistic responses from his interviewees. In addition, he is equally creative in focusing on the dynamics of how gender differences play a significant role in changes in language. In rural Old Hala, he points out the strict division between men and women. This division plays a significant role in his research. Because women play traditional roles (stay at home, care for children and husband, etc.), men from Old Hala are more likely to venture out to the urban Hyderabad. Unfortunately, Old Hala men who bring their Vicholi Sindhi to the city have very little linguistic influence. They must resign to appropriating and adapting to Urdu, the dominant language of economics, commerce, and interaction. However, Bughio clarifies that despite Urdu's dominance, the urban context still enjoys a multilingual dynamic. Because changes in language are subtle and sometimes difficult to track, Bughio focuses on the mechanics of how a language's specific variables are influenced or transformed by the consistent presence and dominance of a powerful language that enjoys economic, political, and social prominence.

Bughio takes several factors into consideration. He employs the significance of history, by dividing the radical influence of linguistic morphology into four periods: (i) the period before the Arabs arrived (before 712 C.E.), (ii) the Arab contact and influence (between 712 – 1843), (iii) the arrival of English folk (1843 – 1947), and (iv) the eventual emergence of Pakistan from the larger Indian Body (1947 and following) (p. 35). He informs us that, aspirational length notwithstanding, all Sindhi words must end in a vowel (p. 49). This is peculiar to the Sindhi language. This is, of course, in contrast to the Urdu language which was later adopted as the official language of Pakistan, and which has consonantal endings. There is no trace of consonantal endings in Sindhi. This is a constructive and careful detailing of dissimilarities between Urdu and Vicholi Sindhi. In Pakistan then, the other languages – Bengali and Punjabi, with higher

populations 56.40% and 28.55% respectively – eventually capitulated to Urdu, a scripted language, which by comparison was actually the mother tongue of only about 2.37% of the population, the smallest number of native speakers around 1951. Urdu as a second language during the same period only enjoyed 4.2% of the total Pakistani population. Bughio clarifies that although Urdu was not indigenous to any of the five provinces of Pakistan, it became successful and became adopted as the national language. Bughio reminds readers that India and Pakistan are linked by languages and cultures. Although Hindi was promoted as the national language of India, fourteen other languages were adopted as national and regional languages. Particularly important is Bughio's positioning of the Sindhi language as the fifteenth language, constitutionally formalized in 1967 as one of India's heritage languages (p.43). As for Pakistan, Urdu became the national language by insistence of the governor of Pakistan Quaid-e-Azam Muhamed Ali Jinnah in 1948. National disagreements from Bengali native speakers caused the 1956 compromise to make Urdu and Bengali the national languages, but civil unrest eventually split the Bengali population into a nation of its own, Bangladesh (p.47). Pakistan was then left with Urdu as the unifying language, and English as the official language of international correspondence and interaction.

Sindh is a province with its own language, and during the British presence (1843-1947), Sindhi was always its official language. Bughio adds that the language was used to conduct education, and one could most certainly add commerce. Post-British presence in the Sindhi province brought changes to its official language. Urdu was constitutionalized as the official language of Pakistan, and gradually Sindhi receded for a while. But what are the origins of these two languages? Bughio suggests that Sindhi with 52 alphabets which developed its peculiar linguistic features from Prakrit languages, and Urdu with 44 alphabets which developed from a polyglot context in central India, are both Indo-Aryan in linguistic origin, but are different from each other. Sindhi incorporates all Urdu phonemes and has evolved a number of sounds that Urdu does not possess. Bughio remarks that spoken Urdu is visibly a collation of elements from other languages such as Arabic, Persian, Sanskrit, Baloci, Punjabi, or Pushto. This suggests that Sindhi is relatively a monolingual entity. Bughio adds that the recession of Sindhi language brought about through the

various periods of colonization also eventuated recession in social and economic conditions. Sindhi language was de-emphasized and its schools in urban areas were closed. The ultimate impact which the author seeks to denote is the noticeable change in linguistic behavior especially in the co-variation patterns of the Sindhi vowels.

Moreover, Bughio defends the idea that change occurring in the Sindhi language because of its various contacts is direct and observable. Using population census data he demonstrates the change in Sindhi language, so that around 1941 Sindhi is spoken by 82% of Sindhi province households, around 1951 this number declines to 73.8%, and around 1981 the number is down to 52.40%. This evaluation of this data is significant and accounts for direct measurable change. Of course, the impact of this change is evident when compared with the non-indigenous Urdu which in 1951 was nowhere around the Sindhi household, but by 1951 was already 9.7% within the Sindhi province, and enjoyed a robust 22.64% presence by 1981.

Consequently much of Bughio's work in the historical sections of chapter two prepares the reader for chapter three which discusses his research methodology. He focuses on two communities: an urban Hyderabad (Urdu dominated) with polylingual dynamics, and rural Old Hala with mostly a monolingual dynamic. He chooses them because of their relative isolation from each other. Instead of simply sampling, he identifies that the problem of isolating native speakers of Vicholi Sindhi from non-native speakers of Vicholi Sindhi who may add Siroli, Lari, or Thari to Sindhi is critical. He opts for a careful targeted selection which takes age, gender, and education factors into consideration. Even though Bughio claims that there is no need to apply theories of social class to his work (p.73) because he is more focused on the universality of the phenomenon of contact, his work can still benefit from the intricacies of class differentiation. People make contact with each other, but their level of contact is tempered by class or caste affiliation, which can cause difficulties in interaction. It is more likely that people of one language, such as Urdu, who enjoy economic, political, and social power and privilege would have influence on another population with a different language, such as Vicholi Sindhi. In other words, to some limited extent Bughio has used elements of class and social structural theory in his historical evaluation, remarking on inequalities here and there, and pointing to the powerful influence of those in power to effect radical social changes even in linguistic arrangements.

However, Bughio is right that strong networks, especially where individuals enjoy close ties with members of their community, create the scenario where, social classes notwithstanding, a language is closest to its contextualized form. Of course, close-knit communities are often resistant to external infiltration, and even internal change. Chapter three concludes with a discussion of a few case studies, the significance of linguistic variables, the quantitative approach used, and the author's strength as a speaker of both Vicholi Sindhi, and Urdu, a quality which enhances his research.

Chapter four of the work deals specifically with the diphthong variable. The Sindhi diphthongs are the /au/ and /ai/. Closely linked to these diphthongs are the /o/ and /e/ vowels. To the reader, /au/ and /ai/ are two variables, but Bughio makes a clear case of consistency of use which allows him to collapse both variables into one. He delves into the historical background of the variable and explains with some intensity, the significance of religious and linguistic variability. The notion he puts forward is that monophthong is the indigenous variant, and this would be expected for rural Old Hala and Vicholi Sindhi language, and diphthong is consistent with the urban variant, and this would be the case for Hyderabad and Urdu, setting up the hypothesis that older informants in the data collected would exhibit low realization of the diphthong variant, and this would be manifest in the rural speech community. Informants who are younger and those with advanced education would exhibit the highest realization of the diphthong, and this would be expected in the urban speech context.

In considering the age factors, Bughio concludes that the young, and this is because of their openness to change and innovation, are more diphthongal than the middle aged and the much older individuals of both the urban Hyderabad and rural Old Hala. The education factor produces a higher inclination to diphthongalism within those with higher education. The case of diphthong is lower but with high monophthongalism among the uneducated. When age and education are compared, he found the younger with higher education to have high diphthong. Even younger un-educated individuals still measure high for diphthong. Middle aged and older members follow respectively showing decline in the diphthong and considerable measure of the

monophthong. In terms of gender considerations, Bughio concludes that females are slightly more open to the diphthong than the males. In the urban setting, the females with higher education measured higher, whereas in the rural setting – and this is because females are kept in more traditional roles – females measured slightly lower than men on the diphthong scale.

In chapter five, Bughio examines the vowel variable /a/, /i/, and /u/ with respect to their position in words. Since he considers Urdu to be the interfering language on Sindhi, he reiterates the most noticeable difference between the two languages. Urdu has words ending in consonants, and Sindhi has words ending in vowels. If Sindhi vowels are being deleted at the end of words, then the interference which may result from a Sindhi bilingual speaker of Urdu – and considering the social economic, and political status of Urdu – may result in the deletion of Sindhi vowels. This phenomenon plays out across age, education, and gender factors. The younger population clearly has a higher realization of the variant than the older population in the urban Hyderabad as well as the rural Old Hala. Slight differences are observed in considering the educational factor in Hyderabad. Bughio finds that there is a slightly higher occurrence of vowel deletion in the educated (ED) group. Note that in terms of education, he has three categories: (i) Higher Education (H.ED.) – this would be considered advanced education and includes medical doctors, professors, etc., (ii) Education (ED.) – this would signify those educated past high school through some college or university, and (iii) Uneducated (U.ED.) – this would identify those with no school, and who are not even literate in reading or writing the indigenous language. His data denotes the second group to score higher in the deletion and realization process. This phenomenon is also true for the education data in rural Old Hala, with the educated (ED.) scoring higher in vowel deletion. In both the rural and urban context, those with advanced education (H.ED.) scored higher in the vowel realization. Bughio finds that between the educated females and males, females approximated the urban variant more. Females have a higher appropriation of this variant because of the significant value they place on freedom, achievement, and status. Bughio concludes chapter five by discussing the lexical behavior found in the Sindhi language and the significance of topical choice and variable evaluation.

Chapter six presents data on the /r/ variable, a “voiced apico alveolar trill.” Bughio considers whether this variable is present or absent in Sindhi words. He concludes that the /r/ variable is present or absent based on the social context, urban or rural, and adds that age, education, and gender play significant roles in the deletion or realization of the variable. The rural context tends to enjoy a higher realization of the variable because of close-knit conditions, and the urban context tends to delete the variable because of multi-dimensional interactions and factors spearheaded by innovative appropriation from the dominant language (Urdu), and so on. The book ends with chapter seven, his conclusion which reiterates his historical and social reviews and findings.

All in all, Bughio’s work demonstrates the intensity of careful and resourceful research focused on tracking changes in the Sindhi language. His effort agrees with several scholars, for instance Barbour and Stevenson (1990), in sociolinguistics, and shows that changes in language can be tracked efficiently and documented. This effort is a crucial and fundamental contribution to the study of a language in flux. Even though this work is specifically significant for linguistic studies in Asia, specifically in Pakistan/India, its implication in sociolinguistics is noteworthy. As well as being humanistic, ethically responsible, and consistently respectful of traditions and social arrangements, Bughio’s methodology has wider implications for general sociolinguistics studies. In order to elicit realistic responses, Bughio has shown that researchers must be flexible and willing to find creative and innovative ways to collect data. The *Sociolinguistics of Sindhi* is a welcome addition to the significant collection of research in the variation and change in the spoken Sindhi language of Pakistan.

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