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Rubina Rahman
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Post-colonialism and Counter Discourse: A study of Arundhati Roy's Novel *The God of Small Things* in the Counter Discourse Perspective

Iesar Ahmad

Department of English language & Literature, King Saud University Riyadh, Saudi Arabia

Abstract

This study focuses on Arundhati Roy's deployment of counter discursive practices in her novel, *The God of Small Things*. It attempts to explore how Arundhati Roy deconstructs the colonial hegemonic norms in her narratives. The researcher interprets her narratives in the post-colonial counter discourse settings. The study concludes that in this age of melting pot and neo-colonialism, linguistic hybridity and cultural syncreticity are advantageous sites of resistance, difference and ambivalence against the Euro-centric hegemonic norms.

Keywords: Colonialism; language; counter discourses; Deconstruction, hybridity

Introduction

Arundhati Roy's only literary work, *The God of Small Things* (henceforth, GoST), in addition to her critical essays, speeches and interviews compiled in the literary books shot her to the highest literary fame in the academic landscape across the continents. In her Magnus opus narrative, correspondingly with non-fictional writings; she deconstructs and unmasks the dominant western ideologies embedded in the colonial discourses and in the indigenous hegemonic norms. In the similar context, Hussain (2015:259-262) contends that Roy exposes the ruthlessness of the International and indigenous powers in her novel GoST as well as in her political narratives. He further cites her views that her writings are not about nations and its histories rather than about paranoia and ruthlessness of power. He also cites her

canonical discursive views that "Fiction dances out of me, and non-fiction is wrenched out by the aching, broken world I wake up to every morning." Hence, in such contextual perspective, she exposes the elements of extremism, fundamentalism and American imperialism in her narratives. However in this study, I would focus on her counter discourse practices installed in her novel. Likewise, her counter discursive practices embedded in her narratives have set new textual and literary paradigm in the post-colonial creative South Asian English literatures.

Likewise, I would employ the counter discourse theory as a conceptual framework for the interpretation of the selected narratives. This study is very productive, effective and meaningful for foregrounding the complex postcolonial concerns like identity crisis, linguistic and cultural dilemma in the context of the post-coloniality of South Asia. It is also very effective for the bilingual/multilingual teachers of the subcontinent to revisit and reinterpret the colonial discourse and its discursive practices in order to figure out the complex concerns like language, culture, nation, ideology and identity.

Evolution and Growth of a Counter Discourse

Gans (1999: 3-5) traces the origin of counter discourse practices in terms of Generative Anthropology that the....emergence of sign, language as foundation of the human community must have arisen in a 'collective event' ... that 'all culture is scenic' ...in the sense of evoking the tension between the 'desiring periphery and desired centre of a collective scene...'. In a similar vein, Afolayan (2006: 1-3) also adds similar views of Mikhail Bakhtin on the counter discourse practices that "The word in language is half someone else's... it is from there that one must take the word, and make it one's own."

In a similar context, Ashcroft (2001: 78-79) contends that the strategies by which a language is re-appropriated are extremely varied. English prose is reformulated according to the syntactic and grammatical principles of the first language.... Consequently, in view of such counter discourse strategies RA remolds the inherited language to install her ethnography and cross-culturality in her narratives.

Literature Review

According to Ashcroft, Griffiths, & Tiffin (2004: 19-20) that ...the dominant language and its discursive forms are re- appropriated to express widely differing cultural experiences and to interpolate these experiences into the dominant modes of representation to reach to the global audience' Hence, Roy in such perspective deploys the counter discursive practices in her narratives in order to deconstruct the colonial and indigenous hegemonic discourses.

In the similar vein, Talib (2002: -148-49) refers Mulk Raj Anand novel's *Untouchable* which authenticates the counter discourse practices to contest and challenge the colonial discourses. The following instance can be evaluated as a counter narrative to the colonial discourse:

> Babuji, Babuji, God will make you prosperous. Please make my message reach the ears of the Hakim ji. I have been shouting, shouting...

In this discourse, Anand writes back to the empire through the reconstructed language to carry the burden of his complex colonized experience. In the similar vein, Shamsi (1997: 11-12) also contends that Ahmad Ali in his novel *Twilight in Delhi* inserted the counter discourse practices to install the complex colonized experiences. Such postcolonial counter narrative practices are identified as under:

> *Dhum! Qalandar, God will give,*
>
> *Dhum! Qalandar, God will alone,*

In the similar counter discourse perspective Bamiro (2006: 23-24) also posits that Achebe's 'appropriation in *'Anthills'* ... imbues appropriated extant English words with new meaning in consonance with the Nigerian cultural context:

> 'But since my wife here is troubled, let us agree with her and do as she says.'
>
> '...my wife came to me...'

In addition, Bamiro (2006: 315-16) refers similar views of Achebe 'I feel that English language... still in full communion with its ancestral home but modified to suit new African experiences'. Consequently, it can be inferred that such counter discourse practices deployed by the Anglophone African writers demonstrate close analogy to the Roy's strategies of deconstruction of the colonial discourses.

Analysis of Counter Discourse practices in (GoST)

Roy posits that Language is the skin of her thought. She also contends about her counter discursive practices that for her, words were broken apart, and then synthesized together. "Later" became "Lay Ter." Etc. She deconstructs English linguistic and literary canons in her narratives through her counter discursive canons. Similarly, Williams (2013: 11) posits that 'immersing one in a canon is also like learning a language game, enabling one to function in a particular milieu.' Hence, in the light of such counter canonical discourse settings, Roy narratives are interpreted as under:

(1)   "Baby Kochamma...careful about pronunciation – *prer NUN sea ahsun: Rej-Oice in the   Lo-OrdOr- Orlways...RejOice...*" (Roy 1997 p-36)

(2)   "Baby Kochamma herself...had graciously accepted the fate of the wretched *Man-less woman*"... (Roy 1997 p-45)

In the above cited text, Roy's inserts terminologies into the dominant colonial language as a counter discourse strategy to foreground the linguistic hybridity and cultural identity in the indigenous settings. She reconstructs the language as a counter discourse strategy to deconstruct the colonial linguistic and textual hegemony. Roy also unmasks the craze of Anglophile Pappachi's family for learning English language as it symbolizes power, and economic uplift. In addition, she unmasks the patriarchal norms of the Western and the Eastern societies. She makes coinage of the term "*Man-less woman*" to inscribe the subalternity and marginality of Baby Kochamma whose unrequited love with Father Mulligan made her life not worth living. She demonstrates that unmarried woman (divorced or divorcee) has no status in the male chauvinistic society of the South Asia.

According to Tiffin & Lawson (1994: 7-8) in response to the colonial discourse, 'the Other which always threatens to expose the knowledge of itself as plural and complete and outside the discourses of Europe.' In the similar context, Alam (2010: 60-61) contends that we could introduce as many literatures as possible from different cultures along with indigenous cultures which may save us from being marginalised from "fixed literary pattern." In the similar perspective, her counter discourse strategy of transliteration and un-translated words mediate and contest the validity and purity of the colonial discourses. Such instances of transliterations and un-translated words are interpreted as under:

(3)   "...Ammu met her future husband...in Assam he worked as an assistant manager of tea estate. His family was once wealthy *zamindars* who had migrated to Calcutta from East Bengal after partition."(Roy 1997 p-39)

(4)   His particular *paravan* smell that so disgusted by Baby Kochamma'? (Roy 1997 p-335)

In the foregoing text, Roy deconstructs the colonial language to install the resistance and difference in the post-colonial settings. In the similar view of difference, Foucault (1977: 23-24) buttresses Delueuze's views on philosophy that 'the philosophy of truth and identity, and the institutions and pedagogy which serve as handmaidens, will be replaced by the philosophy of difference...arises

through the looking glass and through perspectival reversal into new sense.' Hence, in such perspective, Roy deconstructs the colonial norms of mono-centric and Euro-centric. She dismantles the western and indigenous patriarchal and racial norms in the context of South Asia. The divorce of Ammu to her husband is subversive and recursive social act against the patriarchal norms.

In addition, she deconstructs the rigidity of caste norms of South Asia. Baby Kochamma could never imagine that Ammu would fall in love with Velutha – an untouchable. Nonetheless, Ammu transgresses the inflexible boundaries of caste and love the 'smelly body' of the "*paravan*" from the bottom of her heart. She loves and embraces him with '*a cloudy kiss*.' Roy debunks here the caste system and patriarchal norms of the society.

Similarly, Slemon (1994: 24-25) cites views of Bhabha on postcolonial resistance and   difference that 'the space where colonial subjects become agents of resistance and change. .. it is space within which Bhabha locates the condition of post-coloniality itself.'   In the similar vein, Roy deploys the code-switching as a counter discursive practice in her narratives to install the space, linguistic hybridity and cultural syncreticity. She foregrounds the sense of space, difference and otherness or othering in her narrative in order to address such metonymic gaps: For instance:

> (5) "BabyKochamma, walking past the Kitchen…found Mammachi spitting into the rain, *Thoo! Thoo! Thoo…* '? (Roy 1997 p-256)

> (6) "Comrade Pillai arrived mid-poem…his *mandu* was folded up over his knee …"? (Roy. 1997 p-272)

In the above cited text, she deploys code- switching as a counter discursive narrative to unmask the deep rooted caste system in the subcontinent. When Mammachi looks the father of Velutha in her house, she began 'spitting into the rain, by uttering words "*Thoo! Thoo! Thoo*". Hence, Roy unmasks the colonial practices, which caused the male persecution and oppression in their domestic lives as these folks were dysfunctional in the colonial administrative settings. She also debunks the fake politics of communism and elitist democracy in her postcolonial narratives. She inserts colloquial terminologies as a counter discursive strategy in her discourses to signify the cultural distance and difference from the colonial discourses as a vantage site for resistance and mediation. In a word, Roy deconstructs the power, fake national narratives and vicious politics in the name of different *(ISMS)* which is the hallmark of the South Asian political and cultural narratives. However, when such rebellious characters like Ammu, Rahel and

Velutha dismantle the cultural and social norms of the society then they all have to heavy price for such transgression.

Likewise, Roy also inducts the literal translations as a counter discourse in her narratives to foreground the rhetorical and metaphorical characteristics of Malayalam speech and its textual strategies. Hence, her translation equivalent practices demonstrated in her counter narratives have been interpreted as under:

(7)   "Ammu... so Estha shut UP. The mouths and moustaches turned away". (Roy 1997 p-100)

(8)   "Ammu... Over lunch she belched like a truck- driver... '" (Roy. 1997 p-161)

In the above cited text Roy not only decolonizes the linguistic norms of the colonial language and its discursive practices but also simultaneously installs the counter narrative as alternative discourse of ambivalence and resistance. In the similar perspective, Ashcroft (2001: 23-24) refers Bhabha views that 'ambivalence is not merely the sign of the failure of colonial discourse to make the colonial subject conform, it is sign of the agency of the colonized...to appropriate colonial technology...which disrupts the mono-logic and mono-centric impetus of the colonizing process.' Hence, her deployment of literal translation as a counter discourse practice authenticates the linguistic and cultural hybridity as a vantage site of cosmopolitan to write back to the centre. Accordingly, such counter performative practices in her narratives dismantle and decolonize the colonial and indigenous hegemonic norms.

Hence, the study also validates and strongly suggests postcolonial writers to deploy counter discourse practices in their narratives as the best revenge of the 'Other' to the colonial and indigenous hegemonic practices. Foucault (1977: 154-55) posits that 'an event is not a battle ... but the reversal of a relationship of forces, the usurpation of power, the appropriation of a vocabulary turned against those who had once used it a feeble domination that poisons itself as it grows lax, the entry of masked 'Other'. Consequently, in the similar vein, Roy's counter discourse practices in her narratives address the gaps of differences, ambivalence, resistance, ruptures and discontinuities in the post-colonial perspective of South Asia.

Conclusion

The study has tried to authenticate that the counter discourse practices installed by Roy in her narratives deconstruct and decolonize the western linguistic and textual hegemonic practices. Such counter discourse practices in her narratives also

unmask the indigenous political and cultural hegemonic norms. Likewise, the study authenticates that the counter linguistic and textual strategies installed in her narratives are performative and realistic as these transmit the signified 'message events'. In a word, the study concludes that Roy foregrounds in her narratives a counter discourse practices as an alternative cosmopolitan site of the resistance, and difference. Her counter narrative practices are realistic and trustworthy alternative site for the 'marginalized nations' to identify the global changes in its true perspective rather than through the stereotypical colonial lens.

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Socio-Economic Impact of Terrorism in Khyber Pakhtunkhwa: A Study of Peshawar

Amir Zada Asad, Akhtar Munir and Basharat Hussain

Department of Social Work, University of Peshawar, Pakistan

Abstract

The contemporary world is confronted with terrorism in different shapes and forms. After the US invasion of Afghanistan and the Pakistan's alliance with US against Taliban, violence and terrorism has abruptly changed the socio-cultural and economic conditions in this country. This situation in Pakistan is warping the society, its culture and, economy as well as has created a political polarization within the country. Whatever the state policy is towards the war on terror, the public is divided into pro-Taliban and anti-Taliban but the sufferers are also the public and the state both. Terrorism has caused many losses to the state as well as the public which is officially confessed time and again. Pakistan has been facing the worst type of violence against its army and public, internal law and order situation, economic losses, social devastations, psychological and mental tension among the helpless masses.[1]

Keywords: Terrorism, Bomb Blasts, Victims, Social and economic impact, Psychological impact, compensation scheme, discrepancy and discrimination in compensation

Introduction

Terrorism is one of the most devastating phenomenon of the contemporary world, and perhaps, the most controversial term of the 21st century with its many facets. There is no consensus on what constitutes terrorism and how it can be defined and distinguished from other forms of violence and anti-state and anti-public activities. It is more a political term than academic to malign those who are politically

oppressed and isolated. But the fact remains that its consequences are innumerable in terms of loss of human lives, social problems, as the society as a whole is affected; and economic, both public and private. This empirical study describes the impact of terrorism in Peshawar.

Many situations merit the term terrorism if go against human welfare in terms of life losses and material damages. Many believe that Terrorism is the organized use of violence for political ends and is directed primarily at non-combatants[2] but with reference to Pakistan this cannot be true as the targets are not only the public, the security forces are also targeted.

Terrorism has become an international issue[3] particularly in the aftermath of 9/11. It has changed the world's geo-political and psycho- socio-economic situation.[4] It may be said that terrorist use various tactics to achieve some strategic goals, the result of which are more than the primary effects, not only on people of the target area[5] but also regions and states like Pakistan and Afghanistan. We can see that terrorist use violence to affect the social and economic situation of the country. Terrorism is not only a threat to specific targets , is also a threat to general public as well[6] in many countries of the globe . The obvious aim of these terrorist groups is to create panic and fear among people.[7]

Terrorism in Pakistan

On 29th September 2011, on the floor of the Pakistan National Assembly the Prime Minster of Pakistan while addressing the All Parties Conference (APC) in response to the US threats on the issue of Pakistan and ISI's role in the so-called war on terror, said:

> Pakistan has sacrificed thirty five thousands civilians and over five thousands soldiers in addition to over US $ 80 billion economic losses in the war on terror since our alliance with the US on her military crackdown on terrorism but ...

Yes, Pakistan has lost more than this, at least in terms of loss of her credibility and public confidence in the country and the non-acceptance of the meritorious role played by Pakistan in the US induced war on terror in Afghanistan . Pakistani nation is totally divided on the issue of the so-called war on terror and the consequent role of Pakistan in this mad adventure. This is not the end; this war on terror has caused enormous sufferings to the Pakistani society.

In the aftermath of the US invasion of Afghanistan, the situation in the world, in general, and South Central Asia, in particular, has dramatically changed. The worst

affected is Pakistan and its North Western part known as Khyber Pakhtunkhwa is the hard hit. Consequently, the whole socio-economic as well as geo-political situation is under threat. Millions of people became IDPs (internally displaced persons), business came to a standstill,[8] in Peshawar, Swat, FATAs. Schools, colleges, hospitals were blown up. Mosques were targeted killing those in prayers, houses destroyed, crowded markets and populous centers in Peshawar were targeted killing innocent and non-combatants. Children were made orphans, young women widows, parents aggrieved, families broken.

The data will show that most of the victims were low class, illiterate irregular physical labouring people.

A frequently used tactic of terrorism in Khyber Pakhtunkhwa and particularly in Peshawar was 'Bomb Blast and suicide attacks'. Although terrorists have struck in all major towns of the country, Peshawar has been the main target of terrorists due to its geo-strategic position. Losses in terms of death, disabilities and destruction of infrastructure are difficult to measure. Here are some figures showing only the casualties and killings happened only in Peshawar, the universe of this study. Different secondary sources reveal that the fatalities in Peshawar city only have been 1926 by June 2012 .

Despite the fact that the characteristics of these terrorist groups may be different from one other in different regions, they operate almost in the same way[9] with the following socio-economic impact. This cross-sectional study discusses the impact of the 'war of terror' in the metropolis of KP.

Social Impact

Leaving the detailed statistic of the fatalities and loses in Pakistan in general and KPK in particular for a while, the fatalities in Peshawar city alone[10] are reported as 1926 (up to June, 2012) by different secondary sources.

The terrorism has changed the life style of the people of Peshawar. Now people cannot celebrate their weddings in the traditional way nor perform their funerals in full attention. *Pukhtonwali* , the code of Pukhtuns social life has come to a standstill because of insecurity and scared of any blast on social occasions or to help others in crises situation due to the only reason of terrorism[11].

> The happy go lucky Pakhtun was replaced by a nervous and frustrated person, who now carried the image of a horrible trouble-monger or Fassadi. He was hunted both by the security agencies and by the militants. He could

not go about selling his dry fruits in the small villages of Punjab or the deserts of Baluchistan.[12]

Nearly, a similar number of women might have become widows making their lives more miserable in a society already riddled with violence against women. A similar number lost their bread earners making the children and families more vulnerable and impoverished in a poor country with no safety nets for the needy.

Economic Impact

The economic cost of terrorism is the biggest not only for a state but also for individuals. According to a report of the Finance division Govt. of Pakistan of Sept.2009, a total loss of 677.793 Billion was done to the country that year. If we count it year wise, it goes to trillions.

Obviously, as Peshawar is the hard hit, the losses to Peshawar are also greater. The terrorism had destroyed the already deteriorating economy of Peshawar. Economic activities have almost stopped. Unemployment and business has suffered due to the fear of blasts. Public avoid going to places of congestion like bazaars. Investors have stopped investment and many have fled to other parts of country or outside the country. Schools and other government buildings like health institutions were blown away in various terrorist attacks. Consequently, the development funds were diverted to law enforcing agencies to strengthen them against the *war on terrorism* due to which the development works have stopped. As a result of stoppage of development process in the public sector, poverty, uncertainty and unemployment have increased[13] making the lives of the inhabitants of the poor province of the poor country hopeless and helpless.

Mostly non-combatant, working class people are targeted to create mass panic. More than 1900 persons lost their lives leaving behind orphans, widows and aged parents who were dependent upon them for a livelihood.

Objectives of the Study

This study seeks to achieve the following objectives:

1. To know about the socio-economic impact of bomb blasts on the affected families.
2. To know about the government compensation.
3. To suggest measures for the improvement of the social safety nets for the bomb blasts victims.

Method and Material

This study was conducted in Peshawar during 2012-13 based on the statistics available with the office of the deputy Commissioner Peshawar and the three leading hospitals of the province namely LRH (Lady Reading Hospital) and KTH (Khyber teaching Hospital), and HMC (Hayatabad medical complex). There was a bulky data on the casualties and other losses due to bomb blasts, suicide attacks and direct assaults on police, and public gatherings like funerals etc. The data pertaining to the period January, 2008-June 2012 was obtained for analysis.

Sampling Strategy

There could be multiplicity of sampling strategies with regard to this study. We could go for area/cluster sampling by dividing the City district of Peshawar into four Towns as already demarcated officially and collect relevant data about the incidences of terrorism and the victims and affectees.

Peshawar is also divided into 92 Union Councils and data from each union council could be obtained but the most reliable strategy was based on the data obtained about the victims / affectees and their addresses from the two authentic sources namely, the Office of the Deputy Commissioner/ DCO Peshawar who, administratively, deals with the law and order situation and the local hospitals (Lady Reading Hospital, Khyber Teaching Hospital and Hayatabad Medical Complex) where most of the victims were treated and emergencies attended.

As the Deputy Commissioner office is also responsible for the compensation of the aggrieved families, this source was considered the most authentic. This type of sampling also gave us information about the anomalies in the distribution of compensation.

In order to avoid any sort of sampling bias, the list so obtained from these sources and comparing them, a final list consisting of 1926 registered cases of casualties, deaths and destruction was prepared and arranged alphabetically. This list constituted our sampling frame from where every 20th household was selected through regular interval base systematically. The first sample was selected through lottery method. This sampling procedure gave us a total of 96 samples.

These households/ families were traced/ accessed, contacted and negotiation for an appointment with the father/ eldest son/ widow (depending on the availability of the respondents) of the deceased was made for a semi-structured interview.

Tools of Data Collection

Keeping in view the field conditions of literacy of the people, data collection was done through the tools of semi-structured interview schedule. This tool gives liberty to the researcher to probe beyond the wording of the schedule[14].Statistical package for Social Scientists SPSS was used for tabulation and data analysis.

The first five statistical tables give information about the social and economic background of the respondents and then we talked about the incidences, casualties, compensation and the problems in the after math of the victimization.

Results

Table 1 shows the relationship of the respondents with the victim. We had explained in the design that depending on the availability of the respondents from the victim family, the head of the house hold, mostly father or elder brother of the victim or the victim himself, if alive, or elder son or widow or mother of the victim was interviewed.

Table-1: Relationship of the Respondents with the victims

Relationship with the victim	Father	Husband	Mother	Self	Son	wife	Total
Frequency	7 (7.3%)	1 (1.0%)	6 (6.3%)	56 (58.3%)	6 (6.3%)	20 (20.8%)	96 (100%)

56/96 (58.3%) of the respondents were victims themselves means they had survived the blast. While 7/96 (7.3%) were those fathers who have lost their dear sons in the bomb blasts, 6/96 (6.3%) were mothers, 1/96 (1.0%) husband were interviewed who had lost his wife while 6/96 (6.3%) sons were interviewed who have lost their fathers and the remaining 20/96 (20.8%) were widows who lost their husbands in these bomb blasts.

Table-2: Family size of the victims

No. Family members	2-4	5-7	8-10	Total
Frequency	7 (7.3%)	81(84.4%)	8 (8.3%)	96 (100%)

Average family size= 6.03

Table 2 shows the family size of the victims: 7/96 (7.3%) of the victims had families consisting of 2-4 members, while the majority, i.e. 81 (84.4%) of the victims had 5-7 members and the remaining 8 (8.3%) of the victims had 8-10 members in their families.

The average family size was 6.03 persons. The national average for family size was 7.3 during 1998 census. But this can be due to the cause of Peshawar being an urban area where nuclearisation of the family institution is set up due to economic pressures, exodus to the urban areas from the rural areas. In many cases the concept and practice of *Dwa-kora* two –houses, also exists which means one family is kept in the city to avail the facilities like education for the joint family children,, health facilities for all the family and relatives , fuel gas facility, electricity etc.

Table-3: Family income of the victim

Family Income	8,000-20,000	21,000-33,000	34,000-46,000	47,000-60,000	61,000 >	total
Frequency	52 (54.%)	23 (24%)	17 (17.7%)	2 (2.1%)	2 (2.1%)	96 (100%)

Average family income = 20,541 rupees. Per capita income= 3,406.57 rupees

Table 3 explains about the total family income of the victims it clearly states that majority i.e. 52 (54.2%) of the families have their family income of 8000-20000, 23 (24.0%) families have their overall income of 21000-33000, 17 (17.7%) families have their income of 34000-46000 while 2 (2.1%) families have their income of 47000-60000 and the remaining 2 (2.1%) families have their family income above 61000. Average family income was 20,541 (US $ 200.50) rupees and per capita, per month income was 3,406.57 rupees or US $ 30.5.

Table-4: Educational Status of the victims (Number & percentage)

Education Status	Illiterate	Prim.	Middle	Matric	Inter.	BA/ B.Sc.	MA/ M.Sc.	Total
Frequency	30 31.25%	20 (20.8%	7 7.29%	18 18.75%	6 6.25%	12 12.5%	2 2.08%	96 100%

Table 4 shows the educational status of the victims. Out of the total 96 respondents 30 (31.25%) were illiterate. 20/96 (20.83%) were educated up to primary level. Keeping in view the educational quality of the country, we assume that primary level educated people can hardly read and write nor can get a white collar job on the basis of their education. So for practical purpose these are also counted as illiterate. Collectively, the illiterates constitute more than 50 % 0f the population i.e. 52%.

Seven out of ninety-six (7/96-7.29%) were educated up to middle level and 18/96 (18.75%) were educated up to secondary school certificate level or ordinary level education. 6/96 (6.25%) were educated up to intermediate level.12/96 (12.5%) were graduates and 2/96 (2%) were post graduates.

Table-5: Occupation of the Respondents

Occupation	Business	Govt. Servant	House-wives	Labour	Private Job	Shop-keepers	others	Total
Freq.	18 (18.75%)	13 (13.54%)	28 (29.2%)	10 (10.41%)	07 (7.29)	17 17.70%	3 3.12%	96 (100%)

Table-5 shows the occupation of the respondents. It shows that 18 (18.75%) of the victims had their own business; 13 (13.54%) respondents were government servants mostly in lower grades; 28 (29.2%) respondents were housewives (mothers and widows) of those who had died or of those who could not speak for themselves due to injuries and other health problems due to the blasts. Ten (10/96;10. 41%) respondents were casual physical laborers.7/96 (7.29%) respondents were in private jobs like sale men, security workers etc. 17/96 917.70%) respondents were shopkeepers who got inured due to the bomb blasts. 3/96 (3.12%) respondents were students. The overall picture thus, comes as most of the victims/ respondents were from the low working poor class.

Table-6: Victim Died/Injured

What did happen to the victim	Died on the spot	Died Later	Injured Seriously	Total
Freq.	35 (36.5%)	5 (5.2)	56 (58.3%)	96 (100%)

The above table shows about the condition of the victims that what happened to them. It shows that 35 (36.5%) of the victims died/ blown up on the spot, 56 (58.3%) of the victims were injured seriously while the remaining 5 (5.2%) of the victims died later.

Total-7: Any compensation received

Any compensation received?	yes	No	Total
Frequency	94 (97.9%)	02(2.1%)	96(100%)

Table 7 shows the compensation amount to the victims from the government. It shows that 94 (97.9%) were compensated in terms of financial support while 2 (2.1%) did not receive any compensation/ immediate support.

Total-8: Satisfaction with compensation and its extent

Satisfaction with Compensation	Yes	No	Total
Frequency	91(94.80%)	5 (5.20%)	96 (100%)

Table- 8 shows the satisfaction of the respondents with the compensation they received. It was found out that vast majority i.e.91/96 (94,80%) respondents were satisfied with the compensation. 5/96 (5.20%) respondents were unsatisfied with what they were given by the government.

Table-9: Overall impact of terrorism on the family

Impact	1	2	3	4	5	6	7	8	9
frequency	24	60	45	7	6	2	4	65	22

Denotations; 1= loss of bread earner/ family income, 2= psychological trauma, 3= social devastation, 4=inheritance /property dispute, 5=disputes over compensation money apportionment, 6= marriage/ engagement of daughters/ children,7= pressure on young widow for remarriage,8= economic problems, 9. Not applicable.

Table-9 shows the overall impact of terrorism on the affected families. This was multiple-response question in a ranking manner showing the overall impact of terrorism on the affected families.

Twenty-four (24) respondents said that they have lost the family head or bread winner for the family. 60 respondents reported that they had psychological problems since the death/ injury of the family dear ones. 45 respondents said that they were socially devastated after the incidence in terms of their family relations, status and roles they played before the incidences. Now they felt inferior, weak, depressed and suppressed in their families and neighbor-hood. 7 respondents said that since after the death of the family head, there were family disputes (among the brothers, brothers and sisters, uncles and nephews etc.) on the inheritance issues. 6 respondents reported that after the receipt of the compensation money, there have been disputes among the mothers-in-laws and daughters-laws, brothers-in-laws and sisters-in-laws, grand- parents and grand- children etc. on the apportionment of the compensation money. In two families, there were claimants of asking the hands of the daughters of the deceased person within the family.

Four young widows reported that they were being pressurised for re-marriage by the younger brothers/relatives of the deceased husband.

Sixty-five (65) respondents reported lowered economic conditions/ economic problems of the family after the incidence. 22 respondents reported that they had the least or no effects on themselves and their families.

Discussion

Social disorganization has negative impact particularly on the vulnerable section of the society. Fortunately, every human society has in-built mechanism to reorganize after disorganization but with reference to Pakistan, the period prolonged exponentially and is spread over decades.

Terrorism is a sign of serious social and political disorganization and vulnerability with many facets; social, economic and psychological. Though, terrorism cannot be stopped totally but the intensity of the impact can be reduced to a great extent which requires huge financial resources .In short, the following is the economic impact of terrorism in Pakistan.

Expenditures on maintenance of law and order by equipping the military and para-military forces, police and intelligence agencies. We have already mentioned that all developmental funds have been transferred to this aspect leaving development a dream to come true since 2009. Fiscal costs like generation of revenue resources and programmes to rehabilitate the economic growth which has fallen to the lowest ebb of 2% annual since 2009[15]. The economic cost is more than anything else. It may include the flight of investment and investors from the country, industrial and business shutdown and unemployment.

The economic devastation of terrorism can also be explained in terms of more negative economic dimensions like decrease in production and hence export, dependence on domestic sale only, disruption of transport and international marketing, dependence on foreign loans and borrowing like Pakistan is used with, more military expenditures, disintegration of communities, increased infant mortality in IDPs camps, less nutrition and re-development of the destructed structures[16] . According to international experts, the ongoing terrorism in Pakistan has accelerated the already worsened economic conditions and destroyed every economic aspect of the country during the first four years (2004-5 to 2008-9) alone. A loss of 2080 billion rupees, both direct and indirect, was done [17]. This has resulted in mass poverty which increased from 23.9% to 37.5% in rural areas of KPK by 2007-8[18], homeless ness, massive unemployment in the affected areas, and many other economic and social ills.

In the social sector, the losses are also innumerable and will long last. In a culture where women from respected families had never stepped out of their houses except for social occasions, were force to leave bare footed from their homes and conditioned to settled in the IDP scamps, half hungry and totally insecure, dependent on charities from national international NGOs, living in tents in scorching heat where many infants died of heat and ill nutrition and lack of prompt medical aids.

Thousands of schools are destroyed and hundreds of thousands of children forced to stay back in homes. Tens of thousands of female and male teachers rendered unemployed causing famine like situation in their families. Mosques gave a deserted look as people are scared of going to mosques where many people died in blasts. Public now avoids going to crowded places like funerals and marriages of the psychological fears and traumas. Many children have become orphans and many mothers childless. Old parents are devastated as their supports in the old age are no more in this world. Many families disintegrated as the issue of the remarriages of young widows erupted. Uncles and nephews became enemies as result of the dispute over properties and compensation money.

The second major psychological support of thousands of people, the Shrines of saints, now present a deserted look as people avoid it on the face of many blasts at these shrines like Rahman Baba.

Drone attacks are turning the public in Pakistan angry and particularly the youth from the tribal areas turning into terrorists and suicide bombers not only against US interests but also those who have supported US i.e. Pakistani establishment. On the issue of Drones attacks, the public is divided into two groups of those supporting US and those opposing US. This situation has decreased the overall tolerance level in Pakistani society. Consequently, the sufferer will be Pakistan and Pakistanis in the long run.

This empirical study showed that in 96 systematic-randomly selected incidences of the bomb blast 40/96 persons (39 men and one woman) (42%) died while 56/96 (58%) survived with severe injuries. The respondents were 56 victims themselves and for the 40 killed persons their wives, sons, fathers, a husband responded. The average size of the family was 6.03 persons with average monthly family income of Rs.20, 541 rupees or 205.41 US dollars. Per capita average income was 3,406 rupees or US $ 30.5 or one dollar per day. Educationally, Pakistan lags behind and the study shows that more than fifty percent respondents were illiterate. The literature on terrorism explains that most of the victims are ordinary people or non-combatant who had nothing to do with the ideologies or philosophies and objectives of the terrorism. The study showed that all of the victims were low class labourers, lower grade state employees, small shopkeepers, students, street hawkers, and small business owners.

Nearly all the victims and or the survivors (98%) had been provided with some emergency financial assistance by the state. As Pakistan is not a fully welfare state, such compensations can be a bounty for ordinary people. Consequently, majority of the affected people showed a satisfaction with such assistance. Those who

showed their dissatisfaction were probably those who spent more than the compensation money on the treatment of the injured victims.

Among the direct impact of terrorism, economic impact (For 89% respondents) have been the major negative impact *viz* losing the bread earner, loss of regular income, post-incidence health problems, expenditures on treatment, loss of properties and so on. Among the social impact (for more than 70% respondents) were included the traditional disputes over property inheritance rights, particularly female inheritance rights are ignored. Disputes among the parents-in-law and daughters-in-law over the apportionment of inheritance and compensation money, disputes over the remarriage of young widows between the widow's side and the deceased husband sides, dispute over the marriage issues of the young children of the deceased persons particularly on the marriage of the daughters of the deceased men.

Psychological trauma was another major impact (for 62% respondents) of the blasts on the public which had rendered them confined to their houses and work places and could not dare go to bazaars and places of crowed and social gatherings.

Recommendations

In Pakistan, particularly in KPK, the bomb blasts are a known terrorist phenomenon causing immense damages to human lives and public and private properties. Though the government has adopted an *adhoc* compensation system, resembling the *Diyat* system or blood money when, the assassins are unknown. But this system is selective.

The honourable Peshawar High Court on a writ petition of compensation case has directed the government to adopt a comprehensive and unambiguous policy. In many cases in the FATAs compensation for damage to private properties is made while in the settled areas like Peshawar, there is no such system. Even the government paid the compensation for the damaged insured cars destroyed in a bomb blast at Pearl Continental Hotel (PC) Peshawar which was not her responsibility[19].

Bureaucrats killed in blast or terrorist attacks get in hundreds of millions while the poor ordinary people are put off with two-three hundred thousand rupees. Let it be a universal system and who so ever dies in the blast be equally compensated. There should be a permanent system of compensation. At least one person from the bereaved family be employed so that the dependents do not suffer.

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The Dialects Used by Palestinian and Iraqi Children Living in Jordan: A Comparative Study

Mahmoud El Salman

College of Arts, Department of English, King Faisal University, Saudi Arabia

Abstract

This is a comparative study that attempts to understand the linguistic behaviour of two immigrant groups who migrated to Jordan at two different periods of time. The groups are the Iraqi children who immigrated to Jordan after 2000 and the Palestinian children (henceforth the Tirawis) who immigrated to Jordan in 1948. The study shows that the linguistic behaviour of the two groups significantly differs as a result of a difference in the social context in which the two groups found themselves. The Tirawis were consistent in the use of the Jordanian dialect both at home and in other settings. The Iraqi children behaved linguistically differently in that they preserved the Iraqi dialect while at home but used the Jordanian dialect in other domains. Our interpretation of this difference in linguistic behaviour is that the structure of Palestinian and Jordanian societies in 1948 was simple thereby allowing the Palestinians to almost completely integrate into the Jordanian society. As a result, the Jordanian dialect was taken inside the Palestinian community and adopted via mutual visits between the Jordanians and Palestinians. Iraqi people in Amman in 2000 and onwards found themselves in a society which is more complicated. Mutual visits between Jordanian and Iraqi families are rare. This hinders Jordanian dialect from penetrating this society from within, and thus, Iraqi dialect remains the only dialect used among the members of Iraqi families at home. In other words, the Jordanian dialect has remained a marked code inside the home.

Keywords: Iraqi children; Tirawis; Jordanian dialect; Iraqi dialect

Introduction

In order to understand the social and linguistic context in Amman, I will try to shed light on the latest political and social developments that Amman, the capital of Jordan, has witnessed over the last fifteen years. The facets of culture involved here are the politics, history, and social customs of Jordan, in general, and Amman, in particular. Our aim is to characterize a location and its people so as to develop a context for our linguistic study. The investigator must have knowledge of the local culture of a speech community in order to be able to interpret the social meaning and an implication of what he hears (Blom & Gumperz, 1972: 434). Furthermore, linguistic experiments have shown that "one cannot understand the development of a language change apart from the social life of the community in which it occurs" (Labov, 1972b:3).

Overall, Jordan is considered "a fascinating collection of opposites. Politically it is very new yet very old; its land comprises mountains and great canyons; its climate ranges from the arid desert to the humid lushness of the Jordan valley" (Copeland, 1965:9). It has also seen its share of refugees. Over the last fifteen years, many Iraqis have migrated to Jordan due to the political, economic, and social instability in their own country. According to Lard, Jordan has hosted refugees from Iraq since the 1991 Gulf War and after the 2003 removal of Saddam Hussein following the Anglo-American military intervention (Lard, 2010). Though large numbers of them have since returned home, a considerable percentage remains in Amman. Those who have stayed are, to a great extent, considered permanent residents. This study will investigate the dialects of the children of these Iraqis. It will focus on children between the ages of six and fourteen. Their dialects will be compared to the dialects of other immigrants who also came to the country when they were of similar ages. This comparison will be made with Palestinian refugees (hence forth the Tirawis)- who migrated to Jordan nearly half a century earlier than their Iraqi counterparts.

Methods

The concept of the research emerged when I noticed that some Iraqi children who live in my neighbourhood in Amman speak the Jordanian dialect proficiently. I was surprised to learn that those same children use only the Iraqi dialect at home. To test this observation and to know whether this linguistic behaviour could be generalized and true of the rest of the Iraqi children living in Amman, I decided to carry out a larger scale study that includes a representative sample. Forty-eight children from each group were chosen. Fortunately, I have already studied the

linguistic behaviour of the Tirawis so this comparative study has been conducted on the basis of that study.

My study is empirical in its methods in that it is fully dependent on naturalistic speech. All the interviews were made using the face-to-face technique for obtaining data with regard to linguistic variation and this comparative study. The group sessions technique was also used to observe the speech of the informants in their natural context. The study comprises Jordanians, who are either originally from Palestine and migrated to Jordan as a result of the Arab-Israeli war in 1948 or are descendants of Palestinians who migrated in 1948, and Iraqi children who migrated to Jordan after 2000. The size of the sample is acceptable and comparable to the number of informants in many similar studies. For example, the number of informants in Trudgill's 1974 study was sixty in a city with a population of 118, 610, and the number of informants in Daher's 1998 study conducted in Damascus was forty-six. Labov also notes that "the structure of social and stylistic variation of language can be studied through samples considerably smaller than those required for the study of other forms of social behaviour (Labov, 1966: 638)."

My large social network enabled me to draw my sample from different kinds of people representing both sexes. The fact that I myself belong to one of the groups (Jordanians originally from Palestine) and that I have close contact with some Iraqi families helped me to avoid the inherent difficulty of a male-to-female interview. Thus, I was not obliged to engage a female to help me in carrying out the interviews. In addition, the fact that the informants are considered to be of childhood age made overcoming social boundaries easier in conducting interviews.

Involving females in a study is a very problematic issue in the Arab world and has led some sociolinguists to exclude females from their study as was the case with Al-Jehani in his study on Makkan Arabic (Saudi Arabia) because of the cultural norms restricting women's contact with men (Al Jehani, 1985). Other researchers chose to engage a female to help in conducting their interviews with females as in the case of Al Khatib in his study in Irbid (Jordan, 1988), and Daher in his study in Damascus (Daher, 1998). In my study I was not obliged to exclude females or engage another female to help in conducting interviews on my behalf.

This study was conducted within the context of the Labovian Paradigm. The interviews were carried out in the neighbourhoods, schools and the homes of some Iraqis. This was determined by the possible availability of the informants. The social

network framework was followed and the informants were approached by way of "a friend of a friend" or, in some cases, "a friend of a friend of a friend" (Milroy and Milroy, 1978). I also recorded some group conversations when this was possible. The recorded conversations can be considered "a supplementary check on these face-to face tape-recorded interviews" (Labov, 1972b: 13).

Findings and Discussions

One would suppose that the hypothesis is that the linguistic behaviour of refugee children should be similar if they are of the same age and they live in almost the same social context. However, unlike the Palestinian children who migrated to the country sixty years ago, the Iraqi children have preserved their Iraqi dialect at home and adopted the Jordanian dialect in other contexts. These other contexts can be any other domain of the type suggested by Ferguson (1959), such as the school, the street, and the neighbourhood. Thus, both groups linguistically behave differently. The results related to the Palestinian children's dialects, taken from records, previous studies, and the researcher's own experience as a member of the same ethnic group.

Iraqi dialect-preservers

The members of this group retain a frequent use of Iraqi dialect at home, and from this point on will be called Iraqi dialect-preservers. These people are not affected by the powerful local dialect or by the newly spreading urban variant [ʔ] as the domain of their speech remains their homes.

The study shows that the Iraqi dialect is 100% in use among Iraqi males and 96% in use among Iraqi females. In the remaining 4% of cases, Iraqi females use the urban dialect which is exhibited in the use of the [ʔ] sound which is considered the key feature of the urban dialect. Therefore, linguistically, both females and males behaved similarly in that they categorically preserved the Iraqi dialect. SPSS analysis shows that gender has a very low significance in the use of the Iraqi dialect (P<.05 while P<.278 for gender in the use of the Iraqi dialect).

Nonetheless, females appear to be more innovative and ahead of men in their ability to use the code that is attached to prestige regardless of the cost that they may pay as abandoners of their native dialect. As a result, innovation in this group has appeared to be initiated among females although it is only marginally attested to in this case.

Unlike Iraqi children, Palestinian females use the urban dialect which is embodied in the use of the [ʔ] variant in 95% of the total number of occurrences of the (Q) variable in their speech. SPSS analysis shows that gender has a very powerful significance in the use of the [ʔ] variant (P<.05 while P< 000 for gender in the use of the [ʔ] variant). Although the Jordanian dialect is embodied in the use of the [g] variant, it is used in 94% of the total number of occurrences of the variable (Q) in the speech of Palestinian males. It is the most salient feature which expresses the social meaning of locality and "symbolizes Jordanian identity (Al-Wer, 1991: 75)."

In my attempt to explain the reason for the different linguistic behaviour between Iraqi children and Palestinian children, I found that historical and social conditions influenced the behaviour. When the Palestinian children came to the country, Jordanian and Palestinian societies were both structurally simple. As a result of this social simplicity, unlike that which exists in complex urban societies, especially in the West, formal relations did not exist. People integrated quickly and almost completely with one another. Mutual visits among neighbours were the norm at that time, and doors were open to everybody. People did not live in isolation then, and it was customary for neighbours to frequently visit one another. Women commonly gathered in front of a neighbour's house, form a circle, and talk together. Such gatherings are found among people of all origins.

In contrast to this, Amman has now become a socially complex city, especially in the western part, where the sample for this study was taken. Indeed, most of the Iraqis who remained in Jordan stay in what we call Amman al-Ghrbyyah (western Amman). In general, neighbours rarely visit one another here, and if that does happen, it requires making an appointment in advance. To a great extent the social relations in this neighbourhood are formal. Thus, when it comes to the relationship between Iraqi families and Jordanian families, it is difficult to see habitual contact between Jordanian families and Iraqi ones as we witnessed in the past.

The research showed that Iraqi children master two dialects: the Jordanian and the Iraqi dialects. The Jordanian dialect is largely used outside their homes among their peers whereas the Iraqi dialect is used once they are home with their family members. The Iraqis who stayed in Jordan became a minority and preserve their contacts with other Iraqis who also live in the capital. So to a great extent, the social context, and, as a result, the linguistic context stayed Iraqi within the homes. In addition, the interaction between Iraqi families and Jordanian families has

remained limited, and this, in turn, continues to keep the Iraqi community at home as it is a pure Iraqi environment.

Unlike the Iraqi children, the Palestinian children who migrated from Palestine in 1948 did not find themselves in a purely Palestinian society at home. For them, daily visits from other Jordanian neighbours were common and nothing out of the ordinary. Historically and geographically, many families in Jordan and Palestine have blood ties. So, once the Palestinians migrated to Jordan, mutual visits between the families of both sides began almost immediately. In addition, the nature of the societies at that time was simple. In other words, people were allowed to visit each other any time they wish. Doors were to be open, and there was no need to pre-announce a visit. Thus, the Palestinians did not live in an isolated community. As a result, the Palestinian children, unlike the Iraqi children of Jordan, did not find an isolated social and linguistic context at home. Thus, practicing the Jordanian dialect at home with daily visitors was expected, which, in turn, helped the Jordanian dialect become an unmarked code at home.

Some Iraqi informants have acknowledged that they have never been visited by Jordanian families though they have lived in the same neighbourhood for more than ten years. As a result, their children find themselves exposed solely to an Iraqi dialect at home. In other words, the home for them was a domain in which one single dialect does not overlap with any other dialect. The Jordanian dialect is essentially blocked from use from the time the child enters the house. Thus, the unmarked code remains the Iraqi dialect. The use of the Jordanian dialect, as a result, is the use of a marked code. This contrasts the case of the Palestinians in which the Jordanian dialect entered their homes via the habitual visits carried out by users of the dialect to their families. Thus, the use of the Jordanian dialect by Palestinian children in their homes became unmarked.

In addition to this, Palestinians do not find themselves a minority living among a majority. Therefore, they do not feel that their identity is being jeopardized. When the sense that one's own identity is undermined and jeopardized, threatening to be lost as it merges with the larger social group, is present, a spirit of resistance to this blending process arises. To a great extent, the spirit of resistance to socially blending into another group is crystallized in two ways: (1) maintaining the native dialect especially at home among the members of the threatened group, and (2) the refusal to perform mutual marriage with the members of the socially dominating community.

The Palestinians do not practice the first aspect as they do not feel that their identity is threatened; nor do they practice the second, as they, as an ethnic group, are large enough in number. Thus, the possibility of vanishing or waning is not conceivable. Mutual marriage accelerates the process of adopting and using other dialects other than one's own. Politically and socially their identity is not jeopardized, and, as a result, the socially important principle in talk, called the cost and reward principle (Scotton, 1991), actively works. Using a linguistic tool to protect something political, such as the identity, is not required by the members of this group.

However, using a linguistic tool to protect something social emerges as the cornerstone of the linguistic strategy adopted by male and female Palestinian children. Minimizing the "reward," .i.e. appearing local, through the use of the powerful local variant [g], was the strategy adopted by male Palestinian children. Young males stereotypically used the local variant [g], (El Salman, 2003) because "males appear to favor more localized variants, which carry some kind of identity-based social meaning in the local community (Milroy and Milroy, 1997: 55)." Concurrently, young females used the [ʔ] variant in 95% of the total number of occurrences of the (Q) variable in their speech (El Salman, 2003:13). It is normal for females to adopt a prestigious urban variant as they tend to use the code that is identified as the code of prestige.

SPSS analysis shows that gender has a very powerful significance in the use of the [ʔ] variant (P<.05 while P< 000 for gender in the use of the [ʔ] variant). It also shows that the interaction between gender and age is significant in the use of the [ʔ] variant (P<.05 while P<.029 with regard to the interaction between gender and age). Older Palestinians preserved their native variant, while the young abandoned it. Figure 1 shows that females use the [ʔ] variant more than males.

In addition to this, the fact that the Palestinians were granted Jordanian citizenship at the very onset of their arrival accelerated a sense of belonging. This gave the Palestinians the conviction that they, as legitimate Jordanian citizens, had a right to the use of the Jordanian dialect. Kanovsky reports, "[u]nlike the other Arab states, Jordan granted Jordanian citizenship, en bloc, to all the refugees in its territory, and made efforts towards their integration and absorption in the Kingdom (Kanovsky, 1976: 4)."

Estimated Marginal Means of A
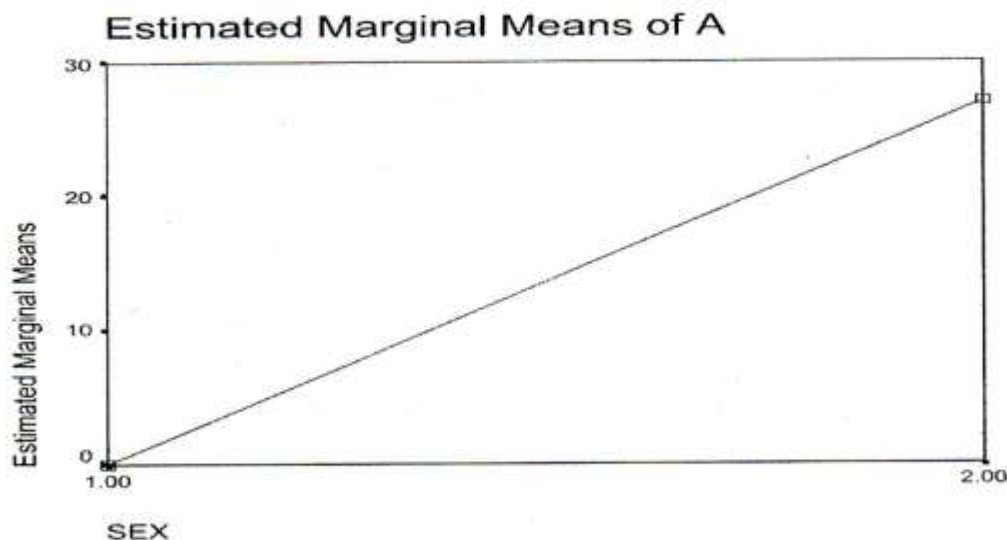
Figure 1: Gender Role in the use of [ʔ] variant

The Iraqi female children adopted the [ʔ] variant while the male children adopted the [g] and the [ʔ] variants in almost the same percentage. However, at home all of them use the Iraqi dialect. It should be noted that once the [g] variant is used outside the home domain it does not carry the same connotation as when used as part of the Iraqi dialect. When it is used inside the home it is part of the Iraqi phonetic inventory. Thus, the social meaning of the allophone not the phone itself is to be considered in this case. The same [g] has two different social meanings. At home it is the key feature of Iraqi dialect, thereby representing an identity; it is also part of the intimate style which involves a great deal of shared knowledge and background in private conversation between equals. According to Joos, pillow talk between partners is probably the best example of intimate style (Joos, 1959). On the other hand, the use of the [g] in any other domains, such as the street, the neighbourhood, or the school, reflects a tendency to associate oneself with the local group. Thus, its social meaning changes. Efforts to preserve the [g] at home contradict with the normal linguistic behaviour of immigrants. In general, immigrants around the world frequently give up their language if social conditions are favourable towards a language shift (Blom & Gumperz, 1972). This is exemplified by the behaviour of the Iraqi youth; they seek social meaning via the use of the [g] in any domain outside their homes to appear local and achieve a sense of belonging. People always tend to use the codes that minimize the cost and maximize the reward.

Conclusion

The study includes informants from both groups selected for research: Jordanians who are originally from Palestine and Iraqi children. The study shows that both sets of children behaved linguistically differently. Palestinian children consistently use the Jordanian dialect in all domains, especially the home and the neighbourhood, whereas Iraqi children preserve the Iraqi dialect at home and adopt the Jordanian dialect in other domains such as the street, the neighbourhood, and the school. The difference in the social contexts in which those children found themselves played a crucial role in their diverse linguistic behaviours. When the Palestinian children arrived, both the Jordanian and the Palestinian societies were structurally simple, and, as a result, the two ethnic groups integrated almost completely into one another. From the very beginning, people visited each other, and social relations between the two groups developed. In addition, the fact that the two groups had historical and social relations as many of the families shared the same roots accelerated this process. Thus, in turn, the Jordanian dialect entered the homes of the Palestinian children; thereby the use of the Jordanian dialect at home became normal and unmarked.

In contrast, Iraqi families do not have such open relations with Jordanian families. This has led to the rare use of Jordanian dialect in their homes; in turn, this has played role in preserving the Iraqi dialect in the homes of the Iraqi children. In other words, the use of the Jordanian dialect has become contextually conditioned. That is to say, its use is triggered by persons outside the home. The Jordanian dialect is not employed within the home. So, the contextual condition is not available. For Iraqi children, the Jordanian dialect emerges in other domains, such as the street, the neighbourhood, and the school.

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The Mariner/Wedding-Guest Paradigm of Ambivalence:
An Overview of "The Rime of the Ancient Mariner"

Nasir Jamal Khattak[a], Syed Zahid Ali Shah[b]

[a] Department of English & Applied Linguistics, University of Peshawar, Pakistan

[b] Department of English, Islamia College University, Peshawar, Pakistan

Abstract

In their metaphoric implication, the Mariner and Wedding-Guest represent binary opposition shedding light on all human relatedness. They represent the two aspects constituents of the very paradox of cosmic realities. Sharing within the ambit of two different spheres of life, the Wedding-Guest's world is of formal duties and stereotyped values, while the Mariner is though in this world but somehow not of this world. But they are mutually indispensable for each other. From the beginning the movement of both is towards a convergent point of resolution of some deep crisis. The fear of, protest against, and disagreement with the "other" are shown vehemently in the initial course of discourse or dialogue, but both need a settlement for a mutual benefit. The Wedding-Guest's protestations are all humanly understandable. No one willingly wants to face the shadowy side of life as it would be too horrible to face. But the "other" cannot sustain his/her intransigence for long as the Wedding-Guest has to listen passively to the Mariner like "a three years' child," "sat on a stone," and finally "cannot choose but hear."

Keywords: Coleridge, Mariner, Wedding-Guest, cosmic dialectics, mutual resolution;

Introduction

Though at first wondrous and scary, the story of Coleridge's Mariner's reaches the intimate recesses of the Wedding-Guest in whom resides a forgotten and abandoned figure like that of the Mariner's. The experience of the Wedding-Gust in the process

though remains the worst but it administers a magical potion to the waywardness and flippancy of the man of the world. Stopping the Wedding-Guest from feasting and then indulging him into the seclusion of dry meditation is an effort on part of the Mariner to introduce the aspiring youth to that chapter of life that the Mariner lives with all its horrors and terrors. The narrative's admonitions do not seem to be retrogressive as the two faces of life are ambivalently fused together in a whole whose moderate totality is essential for moral and psychic health.

Analysis and Discussion

The Wedding-Guest's fear, protest, and disagreement in his initial encounter with the Mariner and the encounter itself are central to the fabric of the poem. He, unlike the proverbial traveler who sees everything but does not learn from it, is a changed person after he partakes in the Mariner's hellish deed and the ensuing consequences. His fear, protest, and disagreement evolve into something mature and reassuring:

> He went like one that hath been stunned,
> And is of sense forlorn:
> A sadder and a wiser man,
> He rose the morrow morn.[1]

The Wedding-guest's wisdom comes at a cost: "an innocence or a joy sacrificed unwittingly" as Dyck puts it (592). He is chosen for the moment and "cannot choose but hear" (18).

The significance of the wedding and the youthfulness of the Wedding-Guest are purposeful for the physical and symbolic fabrics of "The Rime of the Ancient Mariner."[2] For an exuberant and vivacious youth life presents, like the wedding ceremony, an occasion of merriment and revelry. The Mariner's act of detaining him from the "feasting," initially seems unjustified. Paradoxically, however, the nightmarish accounts of the Mariner's story mellow the Wedding-Guest down to a mature view of life. One horizon is lost; another won: "A star hath set, a star hath risen," as Coleridge says elsewhere about another equally riveting experience.[3] That is to say the meeting between the Mariner and the Wedding-Guest "offers a critique on the price of wisdom—a sacrifice or youthful zeal for the assurance of a calculated and sober future" (Khattak, 18).

In the *Rime*, the resistance posed to the "other" is that of the Wedding-guest to the "hoary" Mariner. The interaction between the two symbolizes facing the "other."

The world of the Wedding-Guest is of formal duties and stereotypical values; that of the Mariner's is out of the ordinary—he is not of this world. But they are mutually indispensable for each other. From the beginning, the movement of both is towards a convergent point of resolution of some deep crisis. The fear of, protest against, and disagreement with the "other" are initially shown in their dialogues, but both need a settlement for a mutual benefit. The Wedding-Guest's protestations are all humanly understandable. No one willingly wants to face the dark side of life as it would be too horrible to face. But the "other" cannot sustain his/her intransigence for long as the Wedding-Guest has to listen passively to the Mariner like "a three years' child," "sat on a stone," and finally "cannot choose but hear" (15-17).

Though at first wondrous and scary, the Mariner's story reaches the intimate recesses of the Wedding-Guest where a similar lurking figure, like that of the Mariner's, lives forgotten and abandoned. The Wedding-Guest's experience though remains the worst administers a magical potion to the waywardness and of the man of the world. Quoting from Coleridge's Notebooks (NB 3:4175) Macovski argues that the "other" is inimical and resistant to the bond of union either in true friendship (as an extension of the Self, or as a dialogic "other") or relational bond; that it is much the effect of worldly wisdom and "prudential anxieties"; that man by nature is perennially at war with the inherent "other" disdaining a friendship and union that would facilitate love, relation, and union with the outer world (77). This obstinacy is occasioned by the fear of losing the social "other" that is earned at greater sacrifices of the real "other." The Wedding-Guest is facing a similar dilemma while facing the Mariner who appears to be the dilapidated "other" in a dialogue of the two:

> I fear thee, ancient Mariner!
> I fear thy skinny hand!
> And thou art long, and lank, and brown,
> As is the ribbed sea-sand.
> I fear thee and thy glittering eye,
> And thy skinny hand, so brown (228-31).

To bring face to face the 'drawn out self' before an 'other' is the Coleridgean desire to engage in a dialogue that would transform the 'halfness' of the soul into 'completeness,' which is more or less an ambivalence in the paradoxes of the opposites leading to a nearly legible meaning of the self (Macovski 81). The synthesis of meaning lies between the two opposing worlds of the Mariner and the Wedding-Guest. It is as if Coleridge externalizes his theory of opposites in human

characters through his story of the *Rime*. But the story settles to a synthesizing meaning at the end of the poem. Pafford says:

> The chief business of the poem, it may be contended, is the achievement of this unity, joining the limited understanding of the Wedding-Guest to the higher reason of the Mariner to suggest a distinctly Coleridgean view of truth and power suited to both the dimensions of being accessible to man as they are imaged forth in the poem (Pafford 619).

Paradoxically man is bound yet free to step on a course of action in which he can exercise his faculties "attentively and wisely" for a supreme achievement, religious as well as psychological, "through discipline and self-mastery" (Robert & Barth 91). In response to the Wedding-Guest's horror at the Mariner's changing condition while relating his story,

> I fear thee ancient Mariner!
> I fear thy skinny hand!
> And thou art long, and lank, and brown,
> As is the ribbed sea-sand (224-227).

the Mariner says, "Fear not, fear not, thou Wedding-guest!/This body dropt not down (230-231). This proves the mettle of the Mariner's endurance in the face of an evil surging forth from within and without.

The stubbornness of the Wedding-Guest to not listen to the Mariner's story is symbolizes the reader's impatience in refusing to listen to the voices containing germs of regeneration and unity. The Mariner's telling his story establishes his identity as that is the only means that leads to the end. As Arden Reed premises that "the Mariner is more the effect of the Rime than its cause" (185) explains the difficult question of the Wedding-Guest asking for the identity of the "grey beard loon." And so the shadowy phantasms of a world of uncertainty take the shape of a substantial reality that speaks in an alien language a story of familiar dimensions.

In the long and lonely deliberations about life's meaning and significance, the Mariner arrives at a conclusion that intensifies his longing for an associative human relatedness with others. He struggles to calm down the heedless enthusiasm of the likes of the Wedding-Guest and redirects their human affections in a more somber way. In his signification, the marriage is not an occasion of "here" and "now" but of "continuity" and perpetual blessings. It looks ahead in time rather on fixity and consummation in the present; it is the breaking of the barriers of the self and the

other. Though the Mariner is a stranger on return in his own country, his singularity is due largely to the degree of knowledge he has acquired over the "wide wide sea" of experience and must be communicated to others (facing the others for enlightenment) to join in the line of new initiation (Woodring 376-77).

The Mariner's stopping the Wedding-Guest half way from the wedding celebrations are the unknown fears on part of the dreamer (the reader actively participating into the narrative and sharing the same fears) about shouldering those responsibilities that would render him a consequential entity amongst the multitudes. A secluded dedication to an undertaking that divides life into extreme polarities is the greatest sin one can ever imagine of committing. What Stockholder fears the most is the individual influence and power that may establish the dangerous and deviant cult of abnormal asceticism with regard to man, matrimony and misogyny (43).

Bostetter's harsh criticism of the Mariner's tale as alienating the Wedding-Guest from the beauties of life—and generally all those who read or listen to his story and are affected—could be justifiable to those who are the happy-go-lucky sort of lot (70). But life as a whole is not that much rosy; it very often carries in its entourage the ugliest and the most baffling realities that arouse the whole being of man. Illusions about life can work for some time and to some extent; but ultimately things settle down to their proper proportions and then the music is to be faced willy-nilly. A timely and judicious approach to life may rescue one from mental and emotional collapse. Bostetter sees the whole of the Mariner's troubles as the workings of a despotic deity looking for minor pretexts to exact unprecedented punishments upon man and subjugate him to the tyranny of His Will (71). But he overlooks the Mariner's symbolic functions which are general in nature. The Mariner's crime, though seemingly trivial, signals to some serious issues that lie deep in the unconscious of every human and come to the surface of the conscious awareness by a fictional character or event. Experience shows that man does not always succumb to the law of nature but to the law of the "self;" the latter asks for accountability of some sort; the former may not. There are societies where the concept of religion or God does not exist the way Bostetter's criticism implies it does but humans live under a system of morals in which they observe norms and a breach thereof is punished by law or ostracized by the society. The severity of the law depends upon the nature of the transgression or the "Albatross." The wrathful God of the poem could also be the God of punishments and rewards.

This could be more or less an obligation or compulsion on the mentally and morally emancipated individual to stop the reckless and unmindful destruction of

his likes. Their jittery pursuits and aimless ramblings estrange them from recognizing even their own faces; they are alive and sensitive only to things that are convenient for personal convenience and won't care for anyone else's pain or ruin. As an archetypal figure, the Mariner transcends the normal limits of human endurance. In his perpetual telling and re-telling of his story he becomes the eternal "other" that provides a reflective surface for others to see their total images reflected in him. He is in the possession of a knowledge whose proper dispensation is essential to an all over-grasping of the self and the other. In the abyss of over-rationalization the Mariner functions as a bulwark, revealing its wisdom like thunderous lightening. His forceful apprehension in the Wedding-Guest progression is a phenomenon of sudden eruption of a balancing force intervening at a moment to rescue him from immanent disasters. His story must not have an absolute meaning lest it should end in its finality. It should remain in the flux of telling and re-telling for others to see their individual selves reflected in it. How one judges oneself accordingly is dependent on the mind's expansion, both emotionally and intellectually. Here lies the difference of approach in how to change a "life- in-death" "to death-in-life" (Vlasopolos 368).

The narrative's admonitions do not seem to be retrogressive as the two faces of life are ambivalently fused together in a whole whose moderate totality is essential for moral and psychic health. The present is to be lived in the light of the past (the experiences of the past to learn from and not to morbidly dwell upon) with an improved vision for the future.

The Mariner's inability to understand the gist of his story creates a vacuum of meaning for the Wedding-Guest as his tender mind (a young gallant) can go astray into any extreme which is somehow communicated by the words "of sense forlorn (623)." The fear of the unknown, embodied in the person of the Mariner, that obstructs the Wedding-Guest's progress to the aesthetic pleasures of life symbolized by the wedding festivities, if faced and understood in the rightful manner would enhance the capacity to love and be loved. The concept of goody-goody man is tantalizingly abrasive for healthy human relations. The need is to find out a middle ground between the two extremities of frozen immobility (symbolized by the ship's entering into the land of ice and snow) and stormy violent mobility (shown symbolically in the stormy blasts that take the ship to the equatorial regions). Though arriving at a moderate ideal point is practically not possible (that would, in other words, mean an end to further progression in life) the fog and mist from where the albatross emerges is the mysterious uncertainty that lies at the heart of life and that keeps man in the perpetual flux of striving to grasp and understand

the total truth. An opportunity of steady redemption is lost in rash assertiveness of the ego that sees itself the sole arbiter of right and wrong. For Stockholder it is the intrusion of the fear of the unknown, represented by the mysterious appearance of the Mariner that stops the Wedding-Guest short of entering into the communal aesthetics (36). How much the Mariner is justified in diverting the Wedding-Guest from the beauties and mirth of life to an ascetic piety that shuts itself up from the pressing facts of life pertains equally to moral as well as psychological issues. The sometimes highly trumpeted "self-sufficiency" sloganeering (when wrongly taken into inflated selfhood) can end up into total isolation; of the loss of fellowship; and more pathetically becoming stranger to one's own self.

Notes

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[1] *Coleridges Poetry & Prose*, eds. Nicholas Halmi, Paul Magnuson, and Raimonda Modiano (New York: W. W. Norton & Company, 2004), lines, 622-625. All subsequent references are to this edition and are parenthetically indicated in the text of this work by line numbers.

[2] Hereinafter referred to as *Rime*.

[3] Christabel, line 302.

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Hardy's Attitude towards Modern Civilization with Reference to His Major Novels

Saima Manzoor, Najia Israr Zaidi

Department of English Literature, University of Balochistan, Quetta

Abstract

Hardy is a literary figure of great prominence. His work remains subject to severe criticism. Standing on the threshold of the twentieth century, Hardy's work with all its twists and turns, presents the milieu where a clash between old and new modes is inevitable. The nineteenth century is one of the richest periods in the history of English literature. It was a period of rapid progress in the field of science and literature. The Victorian Age was greatly influenced by the Industrial Revolution which altered the countenance of England. Hardy, in his work, gives references to the latest achievements which were the result of industrialization. His art exposes dual aspects of modernity, both positive and negative, influencing the socio-religious matters. This paper endeavours to trace Hardy's attitude towards modern civilization.

Keywords: Thomas Hardy, Major Novels, modern civilisation

Introduction

This present research investigates Hardy's attitude towards modern civilization with reference to his major novels. Modern civilization is a term which connotes a system and stage of social development of the recent or latest times. With reference to Hardy's work, the term means the same. According to Supple, "...modernization is a never-ending process. Yet it had a beginning; and Victorian Britain was where it began. The Eminent Victorians were the first of the moderns" (Supple, 1978). Living at a time when the Victorian Age was transitioning into the Modern, Hardy

witnessed great events transforming the English rural society into the modern one. Douglas Brown in William's book *Thomas Hardy and Rural England* (1972) calls this, "the contemporary agricultural tragedy ..." (Brown, 1972). In the nineteenth century the scientific discoveries and inventions rapidly altered manners, ideas and even landscapes. Rapid transformation in every phase of life made every one hopeful about prosperous future. English workingmen hoped that scientific progress would bring in a new age. Hardy, in his work, exposes his attitude towards modern civilization and the impact of Industrial Revolution on society in general and on man in particular. In Hardy's novels we find a shift from Victorian to modern.

19th Century and Modernisation

Modernization, a complex and worldwide phenomenon, transforms the traditional social set up into the new one. It is an indistinct process which tries to find discrepancy between non-modern and modern. As a revolutionary force this process, bringing about transition, improves all the spheres of life. According to Welch, Jr. in the nineteenth century, influenced by the wave of modernization, "Man came to believe for the first time that it would be possible to rearrange society on rational principles...All these social, economic, political and cultural revolutions helped to break 'the cake of custom' of traditional society, and to create our modern world of incessant change and innovation and of enduring achievements" (Welch, Jr, 1967). The nineteenth century novelists focused upon the social issues, technological advancements, psychological disarray, etc. In this regard Jesse Matz in *The Modern Novel: A Short Introduction* states that, "...what it means for a novel to be modern. It means facing the problems and possibilities of modernity — the technological wonders, the social disorder, the psychological mysteries, the pattern of change — and making them fiction's main challenge and inspiration" (Matz, 2004).

The nineteenth century was one of the richest periods in the history of English Literature. It was a period of rapid progress in the field of science and literature. The Victorian Age was greatly influenced by the Industrial Revolution which altered the countenance of England. The mega event of industrialization caused turmoil in the rural society of the nineteenth century. To Welch, Jr. (1967), the Industrial Revolution, "was an equally profound revolution" and "the revolution of modernization now affects almost all parts of the globe and may have equally great consequences."

Hardy and Modern Civilisation

Hardy is an eye witness to the impact of Industrial Revolution, the harbinger of modern civilization, its dual consequences both positive and negative that changed

the entire social set up, resulting in the polarization of rich and poor. Industrial Revolution was a revolution of multidimensional consequences. It drastically transformed the countenance of Britain and dramatic changes emerged on the socio-economic scenario in Britain. Hardy, often, gives explicit references to the awfully changing aura in his novels. In Far *From the Madding Crowd*, he comments, "...How the faces of nation alter, and what we live to see now a days..." (Hardy, 1874).

Rapid transition in every phase of life made everyone hopeful about prosperous future. Under the effect of industrialization attraction to cities and growth of factories and machines occurred. Wood was replaced by coal and invention of the steam engine took place. Distances were cut down because of the establishment of the railway system. In the world of Hardy railway plays an important role. In *A Pair of Blue Eyes, Tess of the D'urbervilles* and *Jude the Obscure,* Hardy gives ample references to that latest mode of transportation. In *A Pair of Blue Eyes* Hardy mentions those spots where railway connectivity had not been established as yet and people had difficulty in visiting such areas. Mr. Swancourt, the Vicar, lives in the' Sea Swept Parish of Endelstow'. He writes to Mr. Hewby, a trustworthy architect in London, to send some of his staff for the examination of the church building which needs to be restored. While talking about the spot Mr. Swancourt informs Mr. Hewby about the inconveniences of transportation saying, "The spot is a very remote one : we have no railway within fifteen miles; and the nearest place for putting up at-called a town, though merely a large village is Castle – Boterel..."(Hardy,1985). Similarly in *Jude the Obscure* without railway Jude and Sue's affair wouldn't have been possible. Railway plays an important role in the development of their love and it is a rendezvous for the above mentioned pair.

Critics observe that Hardy's personality is cleft between Wessex and the turbulence of his age which was the gift of modernism. Standing at the junction of the nineteenth and twentieth centuries, he analyzes the conflict between modern and conventional. Hardy is called an immortal story teller and his work reflects the triumph of the new mode and the defeat of the old one. The later surrenders before the former due to its inner defects. *The Mayor of Casterbridge* portrays the clash of modes and tendencies. Michael Henchard refuses to assume change according to the latest manners. Farfrae relies on the latest technology and it is clear that, "...his methods are greatly superior to the old – fashioned ones" (Williams, 1972). Henchard is worried about his grown wheat which turns to be bad. He is informed about this by the people who bought it and now they complain about it. Farfrae, who represents modernity, restores Henchard's bad crop with the help of latest technology. In the modern times, "Human Knowledge is broadening every day, resulting in newer and more efficient technologies to meet

the present-day demands. It has given industry a newer face and better form in terms of both quality and quantity (Thakur, 2006). "Henchard's downfall, infact, is the downfall of old order of backwardness and we agonizingly view that when his conventional way of life comes across the innovation, the previous is likely to be overcome. The novel closes with Henchard's death and his death tolls the funeral bell of the old order. Farfrae's achievements are the result of his skill which is polished by adopting the new modes and ways.

In the nineteenth century the Industrial revolution blessed the fields of knowledge and education. Libraries and printed materials such as books, magazines and journals were multiplied and were in the easy reach of the masses. "The nineteenth century has been called the age of steam and electricity; but perhaps a better name would be the age of the pen, for almost every one writes. "(Tappan: 2006). The nineteenth century writers in their works while concentrating on the pathetic condition of the masses highlighted the significance of education. According to Merryn Williams Hardy never wanted, "...to see country people become part of 'the depraved crowds of a 'city slum', but neither did he want them to go on digging up Swedes in the rain for a pittance, without education or human respect" (Williams, 1972). The nineteenth century writers, in their works, while concentrating on the pathetic condition of masses, highlight the significance of education. Hardy never wants to see the people of the rural areas to waste themselves while working on the fields without education or respect. Education came, "...to be viewed as a means of economic mobility for the family..."(Read and Oselin,2008). In *Tess of the D'urbervilles* Tess wants to be a teacher but because of the interference of fate she could not continue her education and her hope to be a teacher is blasted. Her seduction can be taken as the consequence of her lack of education. When after seduction Tess' mother blames her that she should have been more careful, Tess bursts into tears before her mother saying:

> "O mother, my mother ... How could I be expected to know? I was a child when I left this house four months ago. Why didn't you tell me there was danger in men folk? Why did'nt you warn me? Ladies know what to fend hands against, because they read novels that tell them of these tricks; but I never had the chance O' learning in that way, and you did not help me!" (Hardy, 1891).

In *The Return of the Native*, Hardy depicts a hero who assumes the role of a teacher. Clym is labelled as a modern man and his character is but inspiration drawn from Renaissance with his desire to bring about change to revive. He rejects his commercial career in Paris and prefers to teach the people of the heath as he realizes the significance of education. He knows that his dream to bring about

improvement can only come true through educating the masses. Unfortunately he fails to accomplish the task due to the interference of fate and lack of communal cooperation. Maureen Mahon comments that *The Return of the Native* is about, "...Social restlessness and human aspiration ...the book emerges as a study of modern life against a timeless background" (Mahon, 1976).

Hardy in his work focuses on the modern developments and their positive and negative impacts on society. While describing the tensions, advantages and disadvantages of modernity, Hardy's eyes are keen to notice both gigantic and minor changes. Even a single happening in the world of fashion can not escape from his eyes. In *A Pair of Blue Eyes*, Stephen Smith, who goes to India to make good fortune, when returns, finds his sweet heart Elfride beautiful as ever. Stephen gets the first glimpse of Elfride's hair and Hardy comments on the latest fashion and approves it by saying that, " Her plenteous twines of beautiful hair were looking much as usual, with the exception of a slight modification in their arrangement in deference to the changes to the fashions" (Hardy,1873).

The Victorian age was a period of great distinction as progress was made in all the fields of life; for instance, in the field of science, medicine, art and literature. The nineteenth century is much discussed in connection with scientific discoveries and inventions. Hardy read Darwin's *Origin of Species* (1859) when he was just nineteen and according to Darwin life first appeared on this planet in the form of some inferior marine or land creatures. He scientifically proved that it is after a long process of evolution that man has retained his present form. According to him from the beginning all the creatures are involved in an endless struggle for existence and sometimes survival of one species results in the extinction of the other. He depicted the world as a vast jungle where a severe competition remains in vogue. Darwin's theory of 'struggle of existence' is a pivot of many of Hardy's fictional situations. Henchard, Tess and Jude are defeated by the aggressive and competitive world. Henchard is victimized by the capitalist enterprise. Tess' family, too, is an endangered species, seduced by the new industrial class. Hardy presents the universe as hostile to man's aspirations. To win the battle of existence one needs to be strongly equipped to protect him or her from the exploitation of the potent members. Norman Page states about Hardy's characters that, "Fine and gentle natures like Tess Durbeyfield and Jude Fawley are ill equipped for success in the battle of life and succumb in the face of competition from or exploitation by, the stronger members of their species" (Page, 2001).

The advancements in the nineteenth century in the fields of science, commerce, and the arts show that, "It is fascinating that the same "Europe" that was defined for so long in explicitly religious terms as "Christendom" is now being defined by

many Europeans in equally exclusive terms as a-religious, and perhaps even anti-religious. Europe is secular, the argument goes..." (Byrnes, 2008). Under the effect of Darwin, many Victorians relegated religion. Hardy also adopted a sceptical approach towards religion under the impact of the latest scientific work. In his novels, he talks of church in a subversive way and sceptical manner and shows that church is of secondary significance. In *Far from the Madding Crowd* Hardy refers to the great barn at Weatherbury. He throws light on religion, rural and urban areas and the kind of work performed there. Each year a particular activity, namely, sheep shearing is performed at the barn. The barn is discussed in connection with the church. Out of the two only barn has place in the modern life. Infact, "...after the 1860s it was science rather than religion which dictated the terms of the debate...the gradual displacement of religion by science ...Involved a whole new way of thinking about the ways in which knowledge was to be made authoritative" (Guy, 1998). The decline of religious belief paved the way for secularism which was considered to be a way towards modernity. "In this sense a further dominant feature of contemporary Western life-secularism- also had its origin in the Victorian period. The complex set of values attaching to both Victorianism and modernity" (Guy, 1998).

Hardy was always vulnerable to criticism ..." (Eliot, 2000). The condemnation was the outcome of his blunt and brazen statements. He usually depicts that in modern life religion plays a brief role. Hardy calls Angel a pagan moralist and Tess is shown as heathen. In *Jude the Obscure* Jude burns his theological books to pursue his passion and worldly pleasures. In *The Woodlanders* Dr Fitzpiers prefers to marry at a registry office than, "...at the horrid little church..." (Hardy, 1949). Hardy was highly influenced by the Greek writers. The Greek literature revolved around the role of fate and chance whereas the modern literature focuses more upon the social affairs, highlighting the might of society and its effect on individuals. There is a gradual development in literature and with the passage of time approaches to the literature are tinged with realism. Hardy in his novels focuses more upon social problems. He highlights the evils of society where simple minded and studious people like Jude cannot prosper. The novel *Jude the Obscure* hints at the defects of modern society where educational prospects in the best institutions are limited to the extremely few. Jude's zeal to raise his position finally drags him to the valley of death. Through Jude's character Hardy accuses the society and targets the unsatisfactory nature of modern life. In his novels, Hardy, also gives a reference to the latest divorce reform. He favours dissolution of unhappy matrimonial unions. His first marriage with Emma Gifford, though result of a strong love affair, proved to be a failure. *Jude The Obscure* criticizes the principle of indissoluble marriage. Sue and Jude want to marry but they cannot do so as they both are already married, Jude to Arabella and Sue to Phillotson. Their

ultimate decision to live together causes Sue to see herself in the light of a sinful creature. She, finally, performs a hysterical act of sacrificing herself and Jude. Seeking separation she leaves Jude to die in a miserable condition. Hardy never approves such illicit relationship of the couple. In the modern world there is a decline of moral standards and this is highly condemned by Hardy. In fact, Hardy shows that, "In every society definite guidelines are set for love, sex and marriage. Anybody who violates these guidelines are said to be the transgressors. Society punishes them for their violations" (Pradhan, 2005).

Hardy in his work reveals the cruelty done to the labourers. In *Tess of the D'urbervilles,* he shows that modern machine is merely profitable for the farmer who introduces it to raise his profit. Whereas it is very difficult for the labourers to work on machine incessantly. Tess works on the machine for longer hours and it is the ceaselessness of the work that makes her exhausted. Here the harmful aspect is highlighted that the machine is misused by the farmer for personal benefits only and he never has any motive to cut down the working hours of the labourers. Hardy portrays vivid pictures of farm labourers; his main motive is to expose the miserable plight of them and his comments upon female labourers are thought provoking. In the novel mentioned before Angel Clare goes to Brazil to pursue his plans to be a successful farmer. There he is horrified by the worst condition of labourers especially the spectacle of the, "...mothers from English farm trudging along with their infants in their arms, when the child would be sicken with fever and would die; the mother would pause to dig a hole in the loose earth with her bare hands, would bury the babe therein with the same natural grave-tools, shed one tear, and trudge on" (Hardy, 1891).

Critics often draw comparison between George Eliot and Thomas Hardy as they both concentrate on rural areas and its people in their work. Hardy's modern heroine is quite different than the traditional heroine of George Eliot. Hardy broke the image of old maid and blesses his heroine with self-awareness. He presented career oriented women and female independence is the theme of *Far from the Madding Crowd.* The story revolves around Bathsheba who is depicted as a female farmer facing the modern conflict as to marry or preserve her independence by establishing her business. She is the owner of the farm having many male workers working under her supervision. Similarly *A Laodicean* is surprisingly modern in theme and it is about the dissatisfaction of the 'new women'. The novel, "...begins very promisingly with a heroine (the Laodicean of the title) who hesitates between the new industrial world represented by her wealthy and successful father who has left her a fortune, and the old traditional values of the new impoverished aristocracy epitomized by the ancient castle in which she lives" (Mahon, 1976).

While focusing on the modern developments Hardy also discusses the diverse effects of modernity. In the nineteenth century the sudden increase of population was the outcome of improvement in the fields of science and medicine. Population explosion caught the attention of the nineteenth century writers. Hardy also perceived the dreadfulness of the rapid increase in population. In *Tess of the D'urbervilles* Tess a young girl of sixteen has to take care of her little brothers and sisters. The family is quite poor and the parents cannot fulfil even the basic requirements of their offsprings. Tess poignantly blames her parents for thoughtlessly giving birth to six children whom Hardy calls 'six helpless creatures' as they have never been asked whether they wish for life or not. Hardy comments that, "As Tess grew older, and began to see how matters stood, she felt quite a Malthusian towards her mother for thoughtlessly giving her so many little sisters and brothers, when it was such a trouble to nurse and provide for them" (Hardy, 1891). Hardy does not approve the heedless growth of population. He was influenced by the nineteenth century philosopher T. R. Malthus, a great Victorian figure and the founder of the theory of Malthusianism, who believed that rapid multiplication of population, would cause famine.

Conclusion

Hardy is a voice one is compelled to hear. He portrays the struggle of the rural England as it took place in the external as well as the internal lives of his characters. Hence, Widdowson believes that, "The majority read Hardy because they want to not because they have to" (Widdowson, 1989). Hardy's work projects his approach towards traditionalism and modernism, and he is at his best when he is both. Almost all his novels portray a clash between the old and the new modes of life of his time. Williams refers to Douglas Brown who aptly remarks that, "…the central theme of Hardy's novels is the tension between the old rural world and the new urban one…" (Brown, 1972).

Hardy, in his novels, gives references to the latest achievements, which were the result of industrialization. Standing at the verge of the nineteenth century, Hardy's work presents the locale where a conflict between the old and the new modes is certain. His novels depict the twofold features of modernity, positive and negative, which influenced the socio-religious matters. In Hardy's novels, we find conflict and dissatisfaction and these elements according to M. I. T. Study Group are the result of the process of the modernization which creates "…contention between modernizing and retarding elements, with many possibilities of frustration, diversion, and even regression…" (Group, 1967). Folding down the tensions and the ambiguities Hardy freed the nineteenth century novel from the invisible shackles of conservatism. He boldly discussed the topics which were considered as taboo.

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Dynamics of Natural Vegetation Cover: It's Human and Environmental Dimensions in Karak, Khyber Pakhtunkhwa, Pakistan

Iffat Tabassum, Fazlur-Rahman, Ihsanullah

Department of Geography, University of Peshawar, Peshawar, Pakistan

Abstract

Worldwide natural vegetation is under tremendous stress particularly in ecologically marginal areas where, besides a protective cover against desertification, it has significant economic values. In semiarid regions of Pakistan, natural vegetation has deteriorated to different levels and is posing various risks to the indigenous as well as distant communities. This paper gives an overview of the dynamics of natural vegetation in terms of space and time in dry parts of Pakistan. It further explores its causes, extent and impacts on local communities. The study was carried out in Karak, one of the southern districts of Khyber Pakhtunkhwa province. Remote Sensing data have been used for mapping. Data about household information were collected through the questionnaire-cum-interview method, while the target group discussion method was adopted for collection of community level information. Results indicate change in the distribution as well as the type of vegetation in terms of space. Despite increased vegetation cover, many vegetation species are under threat while quite a few are now extinct.

Keywords: Natural vegetation, Dry areas, Karak, Remote sensing, Biodiversity.

Introduction

Currently one of the most important but highly complex challenges of environmental conservation is to reconcile human needs for food, fiber, and fuel with the need to maintain and restore ecological processes and ecosystem (Boelee, 2011; MEA, 2005). This issue is even more crucial in dry mountains having delicate ecological

balance and fragile natural resource base particularly natural vegetation. Generally, environmental factors such as climate, topography and soils, at a regional scale, control vegetation distribution patterns and plant communities (Van de Ven et al., 2007). However, vegetation patterns can also influence the ecological balance through variations in environmental components like soil water content and soil nutrients in dry areas (Zhang et al, 2012). Here the delicate ecological balance and natural vegetation cover are exposed to a variety of threats and can be disturbed by slight intervention either through natural or anthropogenic factors (Jiggins, 1994). The local people heavily depend on the vegetation cover for grazing, fuel wood and fodder collection and for medicinal herbs. In addition to economic benefits, an adequate cover of natural vegetation is essential for the protection of watershed and prevention of soil loss especially in these areas. The present paper is focused to study and asses the changes occurred in natural vegetation cover during the last two decades in dry areas of Karak, Pakistan. It will further investigate the causes and consequences of these changes and responses of the local inhabitants.

Background

Arid and semiarid areas especially dry mountains around the globe are naturally disadvantages due to their geographical characteristics. In such areas natural resource base is poor and regeneration process is quite slow which needs special care for subsistence survival. Communities living in this area are prone to higher risk in terms of seasonality, natural resource degradation and related shocks due to geo-ecological conditions as well as their high vulnerability and limited capacity (Parvez and Rasmussen, 2004). Therefore, these are the areas of poverty and the local inhabitants have high dependency on ecosystem services (MEA, 2005).

Dry land usually covers wide variety of environmental setting; they are all characterized by climatic extremes and uncertainty. Shortage of water is the key production constraint that is further compounded by rapid population growth, extreme temperatures, poor soils conditions, crop diseases and pests attack (cf. Roy and Ram 2011). These constrains restrict agricultural practice and rangeland become the most dominant land use which is often extensively overgrazed. In such areas the present rate of exploitation under the increasing impacts of climate change is feared to exceed the regeneration rate (cf. Stringer et al., 2009). Factors such as climatic regime, introduction of exotic species, degree of site disturbance and evolutionary history are important in shaping vegetation response (Milchunas et al., 1993; Milchunas et al., 1988; Westoby et al., 1989). Loss of vegetation in such areas could result in issues highly intricate and disastrous. At the local scale, natural vegetation loss, affect watersheds and the streams by increasing runoff, erosion and sediment loads (Claudia et al., 2009). At larger scale, however, they

also influence climate and quantity of surface water resources by altering the partitioning of incoming precipitation and radiation among sensible and latent heat fluxes, runoff, and discharge (Costa and Foley, 1997; Bonan et al., 2004; Li et al., 2007). Therefore, vegetation cover and its dynamics in these areas need in depth study and careful management.

Methodology

Study area

The study area, district Karak, is located in southern part of Khyber Pakhtunkhwa province of Pakistan. Generally the area is hilly and has a moderate relief. Climatically, the district is classified as semiarid however; intra-district variation in rainfall distribution is significant particularly in north south direction. The North western part of the district receives relatively higher rainfall (more than 500mm) while the Southern part is dry and hot representing typical arid climate (less than 250mm rainfall). The remaining areas receive rainfall between 250- 500mm. Hence less than a quarter land of the total area of the district is cultivated (predominantly rain-fed). Merely 2.1% of the total area of the district is under some kind of forest, which is lowest in the province (GoP, 2001). Rangeland is the most wide spread land use in the study area, and is used in a variety of ways largely by those inhabitants who have no alternatives.

Material and Method

The study is based on both primary and secondary data. Primary data were collected from the field through various tools and instruments used in social sciences, mainly pre-tested questionnaire and focus group discussion in each selected zone. Secondary data were collected from various published and un-published reports, journals, books etc. Important organizations from where the data were obtained include; Revenue office Karak district, Population Census Organization, Agriculture Development Board, Soil survey of Pakistan, Soil and Water Conservation Organization Karak, Livestock Directorate, Irrigation Department, Small Dams Corporation etc. and project reports related to Farm Forestry, Barani (Rain-fed) Area Development and Sarhad Rural Support Program.

Sample Design

Multi stage stratified random sampling method was adopted for the collection of primary data. In the first stage, Karak district was divided into three zones on the

basis of ecological characteristics[1]. In second stage one *patwar* circle was selected from each zone while in the third stage, two *mouzas* were purposively selected from each *patwar* circle for detailed survey (see map 1). In the fourth stage, households were selected for collection of detailed information. Overall 465 households were selected randomly from the *mouzas* as given in table 1.

Map: Location and Agro-ecological zones of the Study Area
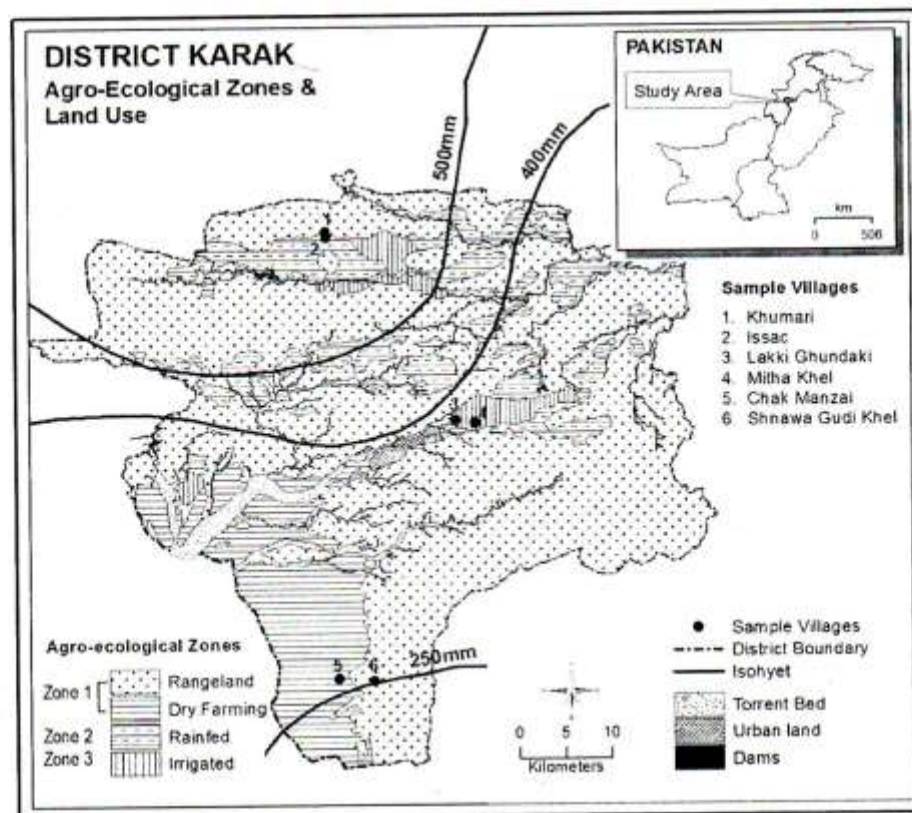
Detailed household information were collected through self-administered questionnaire survey from the household heads. While community level data were collected through semi-structured questionnaire, interviews and focused group discussions were also conducted with key persons of the respective *mouzas* such as *Maliks*, the elders, leaders of the community and local level community

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[1] For more details see; Tabassum (2012)

organization heads. Questions were asked to probe the major issues related to vegetation dynamics and adopted coping mechanisms, utilization of natural resources, major economic activities, land use, land tenure status and climatic trends etc.

Table 1: Karak District: Characteristics of Sample Villages

Name of union council/ P.C	Name of village/Mouza	Total Area (Acers)	Total population	Total households	Sampled households	% of Total Household
Shnawa Gudi Khel	Shanawa	61187	25091	2090	230	
	Chak Manzai	1808	2261	196	25	
	Total	62995	27352	2286	255	11.15
Mitha Khel	Mitha Khel	4543	6472	612	80	
	Lucky Ghundaki	3316	2884	283	35	
	Total.	7859	9356	895	115	12.84
Issak Khumari	Khumari	2856	2905	314	50	
	Issak	2984	1727	239	45	
	Total.	5840	4632	553	95	17.17

Source: GoP, 2001

Mapping (Use of Remote Sensing and GIS)

Topographical maps published by Survey of Pakistan were used to prepare the base map. Satellite imageries such as SPOT pan (2.5m) of 2006 and Landsat TM (15m) of 2010 were also used to update the base map. The existing land cover map was created through classification of Landsat TM (15m) 2010 (map 2). For change detection of vegetation cover Landsat TM of 1992 (30m), Landsat TM of 1999 (30) and Landsat TM of 2010 (30m) were used (map 3). The relatively cloud-free nature of dry-lands, and the fairly open canopy, should nevertheless make this a variable ideally suited to estimate by remote sensing techniques (cf. Verstraete et al., 2011). SPOT images were obtained from SUPARCO while Landsat images were downloaded from Earth Explorer–USGS website (http://edcsns17.cr.usgs.gov/NewEarthExplorer/). ArcGIS and ERDAS Imagine software were used to carry out the mapping work.

Results and Discussion

Present Land use and Agro-Ecological Setting of the of the study area

On the basis of agro-ecological characteristics identified by FAO (1996) Karak district has been divided in three agro-ecological zones. These zones are rangeland, dry farming zone, and agricultural zone (Tabassum, 2012a). Rangeland includes generally dry rugged hills and mountains, occupy most of the districts' geographical area, which is predominantly used for fuelwood and fodder collection, extraction of medicinal herbs and livestock grazing. Dry farming zone is mainly located in south western part of the district. In this zone agriculture is practiced, however, due to physical constraints (primarily climate and soil) land productivity is very low. Rainfall variability and water scarcity has resulted into abandoning of land. This abandoned land (*banjer* land), not cultivated for long time, and the communal lands – both in hilly areas and low lands in time get sparsely covered with various types of natural vegetation (Tabassum et al., 2014). The dry bed and banks of the torrents also provide best habitat for natural vegetation. Mostly scattered trees of Ziziphus jujube (bair) Acacia Arabica and hard grasses mostly Saccharum (kana), are found here and are used for fuel wood as well as fodder and forage.

North western part of the district consists of Khattak Range and mountains extending from Kohat and Hangu districts, receive relatively higher amount of rainfall mostly in summer months (July and August). Eastern mountains making boundary between District Karak and Mianwali are also covered with shrubs. These mountains are relatively more vegetated and have higher biodiversity compared to rest of the district (Map 2).

Changes in Natural vegetation for the last twenty years

Results of the image analysis clearly indicated spatial as well as temporal variations in the natural vegetation of the study area (Map 3). In the study area, mountains and hills which were thickly forested in the past have lost most of the tree cover and now present predominantly shrub land ecosystem. Statistically about 47% of the area under vegetation has revealed declined trend. Economic forces are recognized as important driving factors behind transformation of natural ecosystems and biodiversity losses (cf. Hanley et al., 2008). Moreover, timber harvesting as a 'planned, exogenous disturbance' (cf. Attiwill, 1994) in forest ecosystem and overgrazing in rangeland are blamed as major culprits of vegetation loss (cf. Nyangito et al., 2008).

Map 2: District Karak: Land use/ Land cover, 2010
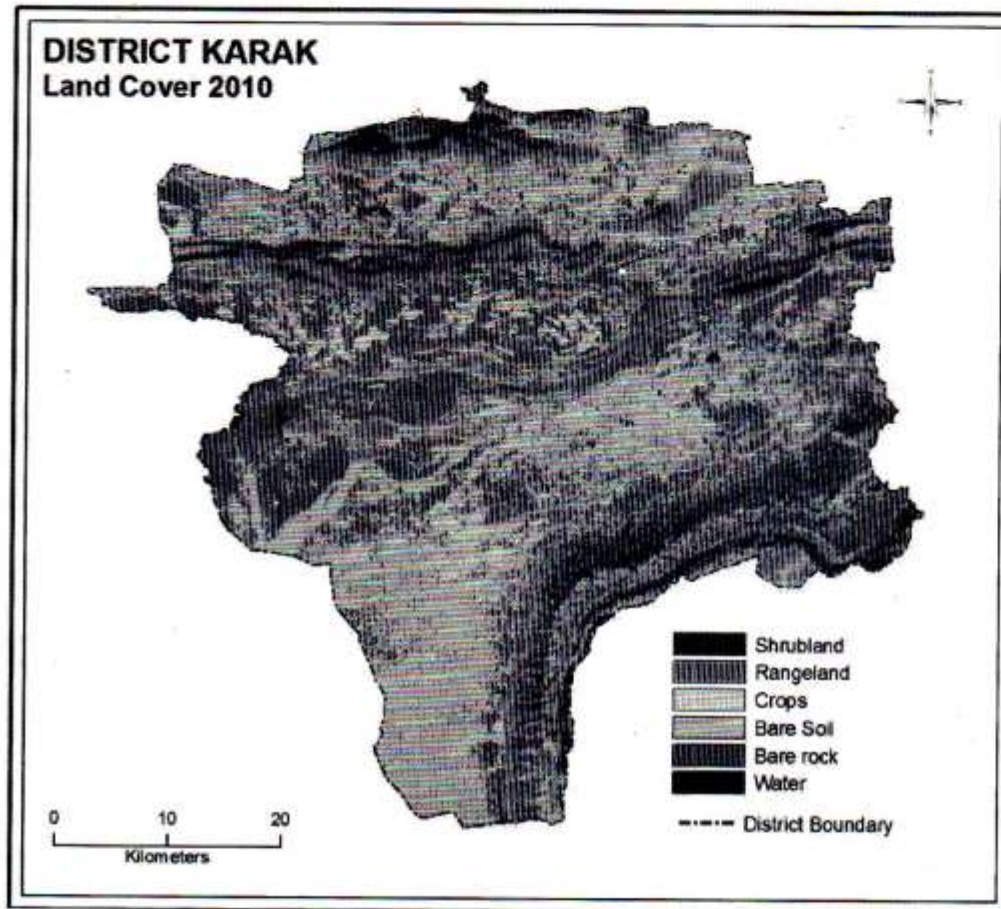
More than half of the respondents were of the view that careless cutting and over utilization of natural vegetation has resulted into loss of tree cover in the mountains. Local people of the region were mainly involved in forest related activities and livestock rearing in the past and seasonal migration between hills and plains was a common practice in this regard. One or two persons from each household along with their livestock would move to the hills in summer and would come down in early winter. Camels were normally kept for bringing fuel wood and other rangeland products. This centuries old practice was sustainable due to limited population, local institutions and indigenous controlled mechanisms in the area (Tabassum, 2014). However, due to increasing stress on available resources and weakening of the local level management system in the last three decades resulted in overexploitation and consequently the vegetation cover was lost. Around one third of the respondents were of the opinion that seasonal changes and variability

in rainfall, has played more crucial role in the degradation of vegetation (figure 1). Additionally, non-local users like Afghan refugees, nomads and the internally displaced persons (IDPs) from the tribal area were also considered as a significant cause of vegetation depletion by many respondents. Since, most of the rangelands are treated as an open access therefore; there is no restriction on anybody for access and withdrawal of these resources (Tabassum, 2014; Ahmad 2008)

Figure 1: Karak District: Determinants of Vegetation loss; Respondent Perceptions
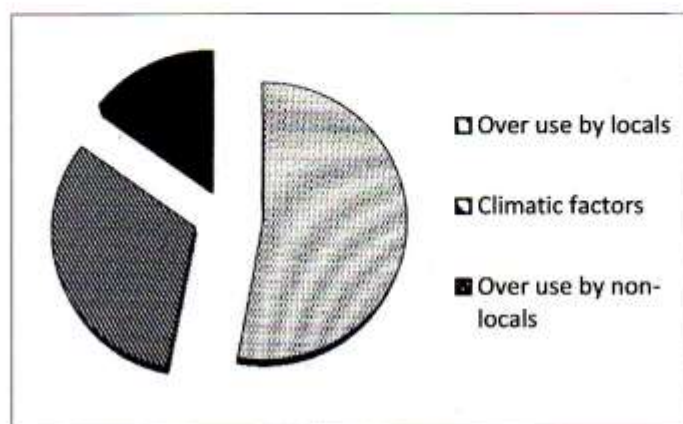
The depletion of natural vegetation has not only resulted in shortage of fodder, but also can cause irreversible damage to biodiversity, which may leads towards species extinction as well as desertification. Although there is always limited biodiversity in the study areas and only few species can withstand to the harsh climatic conditions. However, the continued presence of these key species and more importantly the preservation of their interaction is considered to be more crucial to safeguard this type of ecosystem (cf. Diaz, 2001).

Khan and Hussain (2013) based on extensive research divided the local species into four categories and placed may plant species in vulnerable group while few species were found very rare. This research also confirms the same findings and revealed that major tree species have considerably decreased including *Gurgura, Olive, Date, Ghaz, Keerrarha, Sheshum* and *Sreen*. Besides, few species of the common grasses which were quite in abundance became very rare now and are only found in inaccessible areas. *Mizzary* a perennial plant, which used to grow on higher altitudes and hill slopes which receive higher precipitation, was not only extensively used as raw material for traditional crafts by local people but also exported to other parts of the province in raw and processed form. Due to persistent drought in the last decade and over extraction it became a rare species

in the area. Increased incidences of forest fires during past few years on the eastern hills have also resulted in the depletion of vegetation cover.

To reduce pressure on upland vegetation and to improve the degraded vegetation cover planting of trees is considered to be one of the important strategies as natural regeneration in the semi-arid and arid regions is often very slow. In this regard, attempts have been made to introduce exotic species and to achieve an artificial regeneration that often failed in dry tropical areas, therefore, more attention is now paid to grow indigenous species for multiple uses like grazing, fuelwood and fodder (cf. Stig and Vesa 1992). In the study area farmers, with help of government and Non-Governmental Organization (NGOs), have been planting trees on their farmlands beside natural vegetation in wasteland/rangeland. For example in southern part of the district forest department and Soil and Water Conservation Organization have made plantation on private farms. These farmers are now getting the harvest and are earning 3000-5000 thousands rupees per month. Many other farmers have also started the same practice on their private farms. It is evident from fig 2 where more than 51% of the area has shown increase in natural vegetation cover during the last twenty years.

In the southern part *Kahi* grass has been planted for sand dune stabilization. Similarly in Banda Daud Shah *Tehsil* Eucalyptus has been planted on extensive scale particularly on the banks of torrents to control lateral erosion. At present more households are collecting firewood from their private fields as compared to past when firewood and other biomass were predominantly collected from communal land (Table 2). Loss of tree cover in upland and deteriorated vegetation in communal land has resulted into increased plantation in lowland. The latter is not only providing fire wood, fodder, wood for fences etc. but it has also increased honey harvest in the area. Bee keeping has become a flourishing economic activity of the area particularly in dry farming and rangeland zone.

Table 2: Karak District: Spatial dynamics of Vegetation Source of Wood for Energy Use

Source of wood	Present		Past	
	Frequency	Percent	Frequency	Percent
Private Farms	397	85.4	26	5.6
Common land (Hills)	53	11.4	216	46.5
Common land (plains)	15	3.2	223	48.0
Total	465	100.0	465	100.0

Map 3: District Karak: Changes in Natural Vegetation between 1992 and 2010

DISTRICT KARAK
Vegeation Change from 1992 to 2010

Legend:
- Decreased
- Slight Decrease
- No Change
- Slight Increase
- Increased
- ----- District Boundary

Change (1992-2010)	Area (ha)	Percentage
Decreased	36149.67	13.56
Slight Decrease	89295.60	33.49
No change	3181.66	1.19
Slight Increase	92807.44	34.81
Increased	45200.90	16.95
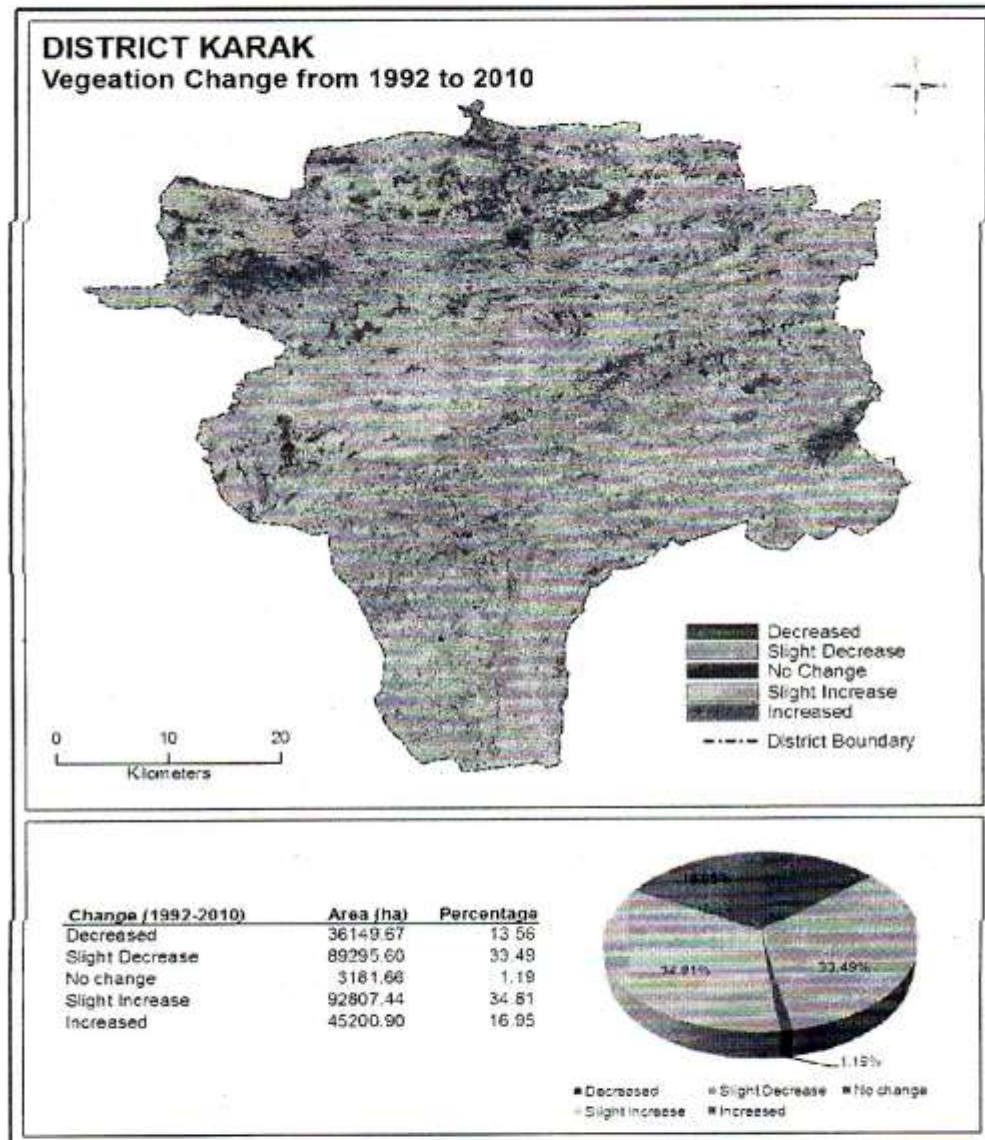
Source: image 1992 and 2010

Some respondents, however, were worried about the rapid growth of invasive species in the area. Invasive alien species (IAS) are one of the prominent threats to the local biodiversity as they have various negative impacts on local environment health and can cause huge ecological as well as economic losses (cf. Zahidullah and

Ahmad, 2011; Khan et al., 2011). Prosopis juliflora (wild *keekar*), an invasive species in the arid and semi-arid areas has grown widely in the study areas and it is considered to be one of the dangerous plant eliminating the habitat of indigenous species at a catastrophic level (cf. Kazmi *et al.*, 2010). Eucalyptus recently introduced exotic species is spreading at a very fast rate. It not only increases soil aridity due to its extensive root network but is also considered a factor of biodiversity loss. This tree is neither browsed by livestock nor can be used for any other purpose in rural life. Besides the wood is of very low quality and can't be stored or stalked. In short it has minimum benefits for farmers.

Conclusion

Spatial variation of natural vegetation has more environmental implications in varied topographical setting. In such areas, vegetation dynamics plays a critical role in regulation of temperature and water as well as stability of soil (cf. Wang et al., 2006). In addition it also controls the low land and upland interaction. For instance sloping land without vegetation are more susceptible to soil erosion compared to plain land. This can also increases the amount of water loss, frequency and intensity of flash floods and can reduce biodiversity particularly in ecologically fragile dry lands.

Natural vegetation in the study area appears to be on the decline in communal land. Thickly vegetated hills have been cleared during last few decades mainly due to over use and climatic variability. Therefore, many native species are facing threats, particularly those grown on higher altitudes, and a decline in biodiversity. It has shown serious consequences such as increasing flash floods in north eastern mountainous parts and dust storms in southern plains leading to water and wind erosion and desertification. Deteriorated vegetation cover has also adversely affected livestock sector, one of the major economic activities of the area. People were seriously concerned about de-vegetation of hills which have lost most of trees (see maps 3). Over use and extraction of their products like grass, Non Timber Forest Products (NTFPs) and medicinal herbs and their slow regeneration rate has resulted in degradation of rangelands.

Vegetation on lowland has increased as the local inhabitants have made extensive plantation on their abandoned fields and farms to assure supply of fire wood. However, some of the species planted are invasive like eucalyptus and wild acacia. To some extent this has decreased the scarcity and distances to be covered for fuel wood, and is also likely to stabilize the soil in low land but do not complement the socio economic needs of the local community.

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Gwadar Port: A threat to or an Opportunity for India?

Kausar Takrim[a], Mustafa Afif[b]

[a] College of Home Economics, University of Peshawar, Pakistan

[b] Iqra National University, Peshawar, Pakistan

Abstract

Pakistan and India are two bellicose rivals in South Asia. They always eye each other suspiciously in whatever they do. Gwadar Port on the shores of the Arabian Sea and close to the Strait of Harmuz, is of great concern to India. Given that China, another rival to India, is part of this mega project, India is more than wary of the Gwadar Port. She considers it a threat to its security. However, Gwadar Port could also be viewed as the gateway to the tremendous oil and gas reserves of CARs since in this age of globalization, nations are establishing economic relationships and are coming closer due to this reason. India and Pakistan can do the same. By viewing the Gwadar Port as an opportunity to overcome her problems, too, India could cash on the tremendous economic potential that the Port offers. This paper highlights the strategic and economic importance of Gwadar Port for India and focuses on the opportunities the Gwadar Port can offer to her.

Keywords: India, Gwadar Port, energy insecurity, CARs

Introduction

South Asia has proved itself as a dangerous place politically and strategically. Pakistan and India the two rivals, have faced each other three times in war and are always ready to raise guns against each other. In such a scenario, the existence of Gwadar Port, a mega project of China and Pakistan, at the shores of the Arabian

Sea and in close proximity to the Strait of Harmuz is a sign of great concern for India. The geo-strategic location of Gwadar Port as a gateway to China to the Arabian Sea and Gwadar's economic potentials to enhance the economy of Pakistan are the reasons to portray it as a threat to Pakistan's rivals, but at the same time its ability to approach the tremendous oil and gas reserves of CARs is sufficient to prove it an opportunity for the energy hungry nations. Pakistan is facing political problems in the materialization of this mega project but is optimistic for the success of Gwadar Port as in the present scenario of globalization nations are establishing economic relationships and are coming closer due to economic interests. This paper highlights the strategic and economic importance of Gwadar Port for India and focuses on the opportunities the Gwadar Port can offer to India.

India's Energy Needs

India is an important player in the Asia Pacific region just like China. The National Intelligence Council of USA Reports, "that international community will have to confront the military, political and economic dimensions of the rise of China and India". NIC of USA,2013 India is labelled as the key "swing state" by CIA. It is predicted that the fourth most important player in the global system will be India by 2015. Goldman Sachs (a full-service global investment banking and securities firm) assists the US, China, Japan and India as the four biggest economies by 2040 (NIC of OSA,2013).

With high annual growth India's economy will be the largest economy in thirty years[1] (Khrana, 2007). The rise of Indian Economy was 8.4% in 2005 and 9.2 % in 2006. It is expected to expand by 9% onward. Based on this rapid growth, rising stock market and self-confidence, India is enjoying greater influence and engagement in the world (Singh, 2010).

To fuel this rapid growth India is heavily dependent on imports of crude oil. According to International Energy Agency forecast (2007) there would be rise of 3.9% per year on average in India's oil demand between 2006 and 2030, and will become the third largest oil importer in the world replacing Japan. In 1990s, India's oil imports accounted for 50% of its oil usage, but this had risen to over 75% in 2006, with demand doubling to 131 million tons. Indian government projections foresee oil import dependency increasing to 80% in 2011-12 and over 90% in 2024-25 (Tanvi Madan, 2010).

Energy is being viewed as a vital component of national security, cultivating alternative sources of energy and reducing dependence on the volatile middle-eastern region has become a vital concern for India. Uninterrupted supply of energy is critical for keeping India's economic engine in motion. The weight attached to the issue is reflected in a speech by Dr. A.P.J Abdul Kalam, the Indian President: "...*my government will give full importance to synchronizing our diplomatic activity with our need for energy to fuel our development needs*." (Ivan Cmpbell,2013)

Central Asia is home to an estimated 4 per cent (270-360 trillion cubic feet) of the world's gas reserves, while the oil reserves are pegged at 2.7 per cent (13-15 billion barrels) The Indian government has been engaged in a series of protracted negotiations involving a 1680 km-long pipeline, to be constructed at an estimated cost of US $7.6 billion, expected to transport 30 billion cubic meters of gas from Dauletabad gas fields in Turkmenistan via Afghanistan and Pakistan to India. (Madhura Joshi, 2011)The drawback for India to import oil of Caspian region is that it has to pass from Pakistani territory and India and Pakistan have continuous security problems.

Although Central Asia's geo strategic location between Europe and Asia and its rich mineral and hydrocarbon resources offer much reason for intensive engagement of India with the region, there persist a lot of challenges that need to be addressed. First, the most obvious challenge is geographical. New Delhi's situation in the region remains extremely in danger not merely due to the lack of direct geographical access, but also because of the ability of Pakistan to cut the access of India to the Central Asia. Second is the Instability in Afghanistan, which has the potential to spill over and destabilize fragile states like Tajikistan and insecure regimes in Turkmenistan and Uzbekistan. India's growing energy ambitions have also brought it into conflict with China, clearly illustrated by the bitter fight between the two, over bidding of Petro-Kazakh. At the moment however, China commands a clear edge. Moreover, India, despite its keenness to balance Chinese influence in the region, has to be careful in not annoying Beijing if it is to pursue its dream of an alternative pipeline and trade routes.

Finally, in spite of the tremendous commercial potential in Central Asian region, India is facing refusal for investment by Indian businesses to undertake risks in a region characterized by political uncertainty, poor banking facilities and lack of direct geographical access to the market. (Raghav Sharma,2008)

India's strategic interests in the region, make it essential for the country to develop a clear policy, capable of facing the existing as well as potential challenges that may arise in the future. India is trying to overcome the lack of geographical access to Central Asia by putting forth two propositions. First, to develop a US $2 billion "energy highway" from Russia via Uzbekistan, Turkmenistan, Kazakhstan and finally entering Kashmir through the India-China Line of Actual Control. Because of the disputed status of Kashmir region, the materialization of such an energy initiative is very challenging. The second and more feasible arrangement that India has been working on is developing an alternative trade corridor via Iran. On 12 September 2000, India signed an agreement in St. Petersburg with Iran and Russia on creating an International North-South Transport Corridor. This corridor will enable the movement of Indian goods from Indian ports to Bandar Abbas in Iran and then on to Central Asia via rail and road linkages and the Caspian Sea route, by passing Pakistan.

India is dependent on sea for its security and economic prosperity because of its geographical location and physical features. When it comes to overland communications, India is constrained within the subcontinent. This explains why as high as 97 per cent of its trade (by volume) is seaborne, which is comparable to that of an island state. (Gurpreet S. Khurana, 2007) the insurance of smooth flow of trade, India's strategic policy moves around the protection of its maritime resources/assets, and protection of sea-lanes of communication. (Manooj Joshi, 2002) One can find thirty Indian ships in Indian Ocean any time, Eight to ten oil tankers carrying oil to India and a large number of ships of other countries having trade from and to India. (Brahma Chellaney ,1999) India is busy in building up a sizable maritime force for protection of her SLOCS and to fight with aggressor when needed. Joseph S. Nye, Jr.(2002), writes about the Indian military power that, " *in South Asia India is working well with its military capabilities but in the larger Asian context it is not very impressive, however, its strategic interests extend way beyond that and tend to enter the domain of regional hegemony, which dictates her relations with other countries*". India has always emphasized on security dimensions rather than economic in having relations with surrounding countries. India and Pakistan are not in good relationships and had three wars with each other off and on. While setting foreign policy for Afghanistan India has two basic objectives. To counter Pakistani expansion into West Asia, and to use Afghanistan as an access route to Central Asia (Carpenter & Wiencik (2005).

India - US partnership

With US, India has strategic partnership. United States can play stronger role in the region of Asia through this partnership. India's stable government, booming economy and higher control over the Indian Ocean waters provide benefits to US. Its a" future investment," for the officials of US to be involved in the strategic relationships with India, especially after the disturbance in the Middle East and dangerousness for the military presence of US. India will get more chances to become a most important component of United States if US relationships with its strong Allies (Japan, Saudi Arabia and South Korea) become more fragile. In July 2005 President Bush signed an agreement with India recognizing India as a nuclear power and providing for both some measure of international regulation of its nuclear capabilities and resources and for US civilian nuclear exports to India. This deal was reconfirmed in March 2006 during President Bush's visit to India. Congress has approved it. However, its nuclear provisions may actually be ultimately less important than its geopolitical significance. This accord's geopolitical importance lies in the fact that it represents America's open acceptance and acknowledgement of India's rising capabilities and ambitions to be a great power in Asia (US Dept. of State, 2005). To contribute in bringing stability in Afghanistan and to fight against Islamic extremism and terrorism in Central Asia, India is restructuring a former Soviet air base in Ayni (Tajikistan). Both are the goals of United States. India is also lending support for exporting the oil and gas of Central Asian states. This would not only help in breaking the monopoly of Russian gas transit routes from Central Asia but will also make contribution in the improving stability and economic growth among the countries from where the pipe line will pass i.e. Pakistan, India and Afghanistan, which is again in the interest of US (Blank ,2007) These are the common interests and shared threats which drive this partnership between India and US.

There is also a major US initiative to stimulate infrastructural and electrical power connection and investments throughout Central Asia that would allow India to play more effectively in this region as a source of and market for trade, investment, and energy. One benefit for India of this initiative is that it would also substantially help India satisfy its enormous energy needs. (Richard A. Boucher, 2006). This growing partnership also takes place with both states increasingly mindful of China's growing capabilities throughout Asia. Takenori (2006) states that

India, in terms of the structure of international relations, is seen as a counter balancer to China. Most countries that feel wary or threatened by China do not have such apprehensions toward India. Indeed, because

India is not yet considered a major power in the true sense, it can be said that any country can use India as a valued card to be played in the game with China.

India – China relations

There is intensive and extensive completion among states foe balancing the power among states since the beginning of the twentieth century. The culture of interdependencies for security and economics now a days is the result of cold war. The Third World states have been the focus of this culture and, China and India are the two major players among them. The China-Pakistan-India trilateral relations have an interesting economic and security interdependence relationship.

For its security china is not dependent on others but is interdependent on world economies for its economic development. China's top trade partners in 2009 were U.S., Japan and India on first, second and tenth ranks respectively. (The Hindu, 2010)

On the other hand India is interdependent for both security and economic development on others. It is dependent on China and US for economy, (India's largest trading partners are China and US) and is dependent mainly on US, Israel, France and Russia for its security.

India and China were in a phase of rivalry till 1980s (Garver, 1996). The growing economic needs put pressure on these countries to move forward towards economic relationship and they are having uptoUS$60 billion bilateral trade per year now a days planning to hit the target of US$ 100 by 2015 (Hindu, Dec 16 2010). New Chinese trade policy is showing a trend of economic interdependence. However, it can be taken only as a co-operative behaviour for economic development. There is a same twist in Indian foreign policy too, but its prominent influence is on military institution. These changing trends in the foreign policies of the two countries have tied them in an economic partnership, but this cannot move to friendship. India still considers China as a major security threat. China, on the other hand, is having these trade relations only for the purpose of its domestic economic development and to trade-off the impact of changing geopolitical developments. India's growing relationships with US in the fields of diplomacy, high technology, defence and politics worries China and it is being viewed by Beijing as its encirclement by the Superpower with the help of India. The strategic location of Pakistan, a link to the

West and Central Asian States, is making it very important for China to secure its energy routs. Islamabad has offered an energy corridor to China through Gwadar port to move Persian Gulf oil overland from Gwadar to China. The offer is beneficial for both of the countries. Pakistan will be able to earn around US$60 billion a year in the form of transit fee, and China will have a more secure and cheaper energy route. This port has reinvented Pakistan as one of the largest energy players of the region. China has become the second largest consumer of oil after US and it is expected that its consumption will be doubled by 2025. China is importing 70% of oil from the Middle East and through Gwadar port China can import this oil safely and economically in short period of time.

India and China both are in competition for having access to the world's energy resources. India's energy demand is greatly driving its foreign policies. The most challenging point for both of the countries will be to have balance in competition and co-operation as they are not in very good relations with each other and have conflicts on different territorial issues. For more stable and secure Indian Ocean, the confidence building between Indian and Chinese navies is a must. It can only be achieved through maritime diplomacy and cooperation. Hopefully the situation will be the same as India's policies are shifting from security orientation to the economic ones. This shift in policies will not only keep the Indian Ocean stable but will also help India to resolve conflicts with all neighbouring countries. Pakistan has to take full advantage of this change in Indian policies to make Gwadar port a success. Gwadar port is being constructed for pure economic reasons and it has the ability to revive the economy of Pakistan.

Conclusion

The world economy heavily depends on mutual co-operation among different states due to globalization and enhancement in the ways of transportation. States are coming closer for beneficial trade and economic interests. Pakistan's strategic value for India to meet its objective of becoming a major world power can be better understood if we assess India's economic and strategic demands which are connected with Pakistan. In this context, it will not be wrong to say that keeping in view India's population, it will be extremely important to meet its huge future energy shortages through imports from Central and West Asian regions. Import of energy from these regions will be useful for India to meet its industrial needs to attain its desired future projects. In this regard, India should develop tension free friendly relations with Pakistan and should consider Gwadar Port as a source to

reach to the vast energy reservoirs of CARs and Iran instead of considering it a threat to its strategic interests. Gwadar Port can facilitate all the three countries Pakistan, India and China on their economic fronts.

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Family and Social Network Care, Interaction, and Well-Being:
A Case of Chronic Illnesses (Pakistan)

Bushra Yasmeen[a], Raza Ullah[b], Anwar Alam[c]

[a] Department of Social Welfare & Bait-ul-Maal, Lahore, Punjab
[b]Institute of Social and Cultural Studies, University of the Punjab, Lahore
[c] Department of Sociology, University of Peshawar, Peshawar

Abstract

In the context of society and social relationship, social interaction is complex but vital to human physical and psychological well-being. The goals of the present study were to find (1) the structure and mean size of family and social network; (2) care and social interaction, and (3) feelings of well-being among heart and kidney patients. The empirical data were collected from four major hospitals in Lahore through a hospital-based survey using a structured interview schedule with 275 admitted patients (131 heart, 144 kidney patients; 184 male and 91 female with age range was 20-110). Descriptive statistics was used to achieve research goals. Mean family size of both types of patients was 4.19. Most of the patients were mainly looked after by their spouses and children, 'occasionally' (heart patients) or 'rarely' (kidney patients) by siblings. Friends and relatives 'rarely' or 'never' looked after the patients. More than 50% patients managed "to a great extent" their health problems, 'always' following their doctors' instructions. Almost half of the patients — 41% heart and one-fourth kidney patients — took their care "to a great extent." Forty-nine percent of heart and 35% of kidney patients worried "to a great extent" about their illness. A high proportion of both types of male and female patients showed weak management of their daily activities.

Keywords: Chronic illnesses, Family, Interaction, Social Network, Well-being.

Introduction

Contemporary sociological approaches explain health and illness as a social product rather than individuals' pathology or biological determinants (Germov & Williams 2001). Epidemiological transition of the 20th century has left changes in the social patterns of health and illness (Wilkinson, 1996). Regarding social interventions, Lindstrum & Eriksson (2010a) proposed a continuum model with three different dimensions: Disease and its opposite "Contra-Well-being." This dynamic perception assumed that the state of health, contra-disease and well-being are situated in separate, but related poles. Extensive social support help in recovery with higher survival rates (Heimburg, 2010:21). The sufferers who have social support from their close ones in their social network cope with the negative effects of the disease in a better way, choose active emotional and behavioural coping responses, and are less likely to vent negative emotions as compared to those who lack such support (Case, et al., 1992; Holtzman, et al., 2004; Shen, et al., 2004; Williams et al., 1992; Ganster & Victor 1988; Elovainio & Kivimαki 2000; Haley 2002; Finfgeld-Connett 2005; Young 2004). Putnam (2000) stated that close friends, supportive family and good colleagues are a key source of health, highly correlated with a general satisfaction with life. A more supportive social context is associated with active coping, which in turn was related to lower depressive symptomatology (Holahan and colleagues 1997). The goals of the present study were to find (1) the structure and mean size of family and social network; (2) care and social interaction, and (3) feelings of well-being among heart and kidney patients. The empirical data were collected from four major hospitals in Lahore through a hospital-based survey using a structured interview schedule with 275 admitted patients (131 heart, 144 kidney patients; 184 male and 91 female with age range was 20-110). Descriptive statistics was used to achieve research goals. Mean family size of both types of patients was 4.19. Most of the patients were mainly looked after by their spouses and children, 'occasionally' (heart patients) or 'rarely' (kidney patients) by siblings. Friends and relatives 'rarely' or 'never' looked after the patients. More than 50% patients managed "to a great extent" their health problems, 'always' following their doctors' instructions. Almost half of the patients — 41% heart and one-fourth kidney patients — took their care "to a great extent." Forty-nine percent of heart and 35% of kidney patients worried "to a great extent" about their illness. A high proportion of both types of male and female patients showed weak management of their daily activities.

Care by the Family and Social Network

Care from family is more helpful in chronic illness (Pearlin & Turner 1987; Perrin & McDermott 1997). Family members have intuitive sense about the needs and demands of the ill person. The close physical presence and attentive

listening are important source of comfort (Norbeck, Chaftez, Skodol-Wilson, & Weiss 1991; Sandstrom 1996). Advices help in decision making, understanding of the diseases, and reconcilability of symptoms in view of their seriousness and for treatment (Raza 1989). Family members often view the illness as an increase in family cohesion. Some argue that the attention should be directed towards improvements in primary care and focusing more on caring rather than curing. Caring has been defined as "a positive emotional and supportive response ... to affirm our commitment to [patients'] well-being, our willingness to identify with them in their pain and suffering, and our desire to do what we can to relieve their situation" (Callahan, 1990:111).

Support from relatives and friends depend on the network size, frequency of contact with each other, quality and satisfaction with the relationship (Iecovich et al 2004; Litwin 1995b; Mullins & Dugan 1990). Good supportive relationships are associated with the improvement of health such as with lower levels of cardiovascular activation (Seeman & Crimmins 2001). The findings of Rubeman et al. (1984) study were the same that social relationships are predictive of cardiovascular mortality and other serious illnesses. Some other studies conducted by Berkamn and Glass (2000) found that greater integration predicts survival from heart attacks, less risk for cancer recurrence, less depression and anxiety, and less severe cognitive decline with aging (Cohen et al., 2000). Cohen, Doyal, Skonner, Rabin, and Gwaltney (1997) in a study found that individuals who had more diverse social network were less likely to develop clinical colds than individuals with less diverse networks. Aymanns et al (1995) study showed that females "are more creating social ligations and may receive more support from person other than spouses in case of life severe illness". Uchino et al (1999) study evident for the possibility of poor relationships accounts for physical illness such as cardiovascular disease, cancer, or other infectious diseases.

Well-Being

Well-being refers to the evaluation of life in terms of satisfaction and the balance between positive and negative effects (Keyes, Ryff & Shmotkin, 2002). In this study, subjective well-being was measured in terms of the extent of satisfaction in the functioning of daily life, such as performance of routine activities, taking medicines and exchange of views etc. Self-rated subjective well-being will provide a guideline in socio-psycho health research.

Heart and Kidney Diseases in Pakistan

In Pakistan, prevalence of chronic diseases is 37.9% of the overall adult population with 16.4% and 21.5% being the rural and urban prevalence (WHO Report 2003).

Above 45 years, one in three Pakistanis (33%) is hypertensive. World Health Organization Report (2003) mentioned that 42 % of all deaths in Pakistan are due to chronic diseases. Root causes of both diseases are more or less same - diabetes and hypertension. Major cardiovascular diseases in Pakistan include ischemic heart disease, valvular heart disease, congenital heart disease, pericardial disease and tumours of the heart. It was reported in the National Health Survey of Pakistan (NHSP) 2001 that ischemic heart disease (IHD) accounts for 12% of adult mortality in Pakistan. Two causes were mentioned in the survey: 1) tobacco use and 2) hypertension. Tobacco use was estimated at 29% and 3.4 % in adult males and females respectively. Hypertension was estimated at 10 % in the national population. According to the latest WHO data published in April 2001, kidney Disease Deaths in Pakistan reached 12,544 or 0.98% of total deaths. The age adjusted Death Rate is 12.28 per 100,000 of population ranks Pakistan #117 in the world. This situation is alarming for Pakistan. High treatment cost of heart and kidney diseases is becoming difficult even for middle class. Therefore, this is the time to emphasize on the preventive measures and reduce the risk factors that play a significant role in both diseases. For handling the situation, sociological dimensions equally need considerations other than medical interventions. Therefore, in this context there is a need to know how to meet the challenge especially at individual level. This study was designed to examine how family and social network care, support, and interaction influence in coping and strengthened feelings of well-being among heart and kidney patients.

Research Methodology

A survey was conducted with 275 patients (131-heart and 144-kidney) by using a structured interview schedule. The researcher used purposive sampling method to collect the data from admitted male/female patients by keeping in view 100 percent accessibility and availability.

Sources of Data

Government hospitals were used as a main source to obtain the subjects for the study: Lahore General Hospital, Mayo Hospital, Jinnah Hospital, and Punjab Institute of Cardiology. First three hospitals were running the largest dialysis units in the Lahore city and the last one is the specialized tertiary care cardiac hospital.

Instrument and Respondents

In this study out of 275 admitted patients: 131 interviews were conducted from heart patients (92 males and 39 females) and 144 interviews were conducted from

kidney patients (92 males and 52 females). An index of thirty eight item scales was constructed. Descriptive statistics was used to analyse the data.

Results

Care by Family and Social Network

1. Family Size

Size of the family affects both resources and expenses. In Pakistan, it is generally observed that large families are considered more resourceful in terms of sharing of responsibilities and support. These include social, material, and emotional support such as sharing of joys and sorrows. Individuals living in large families seldom feel isolated or lonely as family members accompany them almost round the clock. Family members' cooperation and companionship works to boost up the patients' morale and feelings of well-being. Data from table 1 shows the percent distribution of family size of the patients by gender and disease.

Most of the male and female patients in both diseases had large families of 6+. The trend (in proportions) is a little bit different among heart and kidney patients. Among heart patients, almost the majority of the family size was 6+. Only 19 percent had family size of five and for 12 percent family size was three. However, 18 percent of the patients' family size was four. Thirteen percent of the patients' family sizes fall in two categories of three and five respectively. The average household size observed in this study was 4.19 persons. The average family size of kidney patients was slightly smaller than heart (4.10 person's verses 4.29 persons, respectively) and the mean family size of both diseases was 4.19.

Table 1: Percent distribution of Patients' Family size (by Gender and Disease)

Family Size	Disease								
	Heart			Kidney			Total		
	Male	Female	Total	Male	Female	Total	Male	Female	Total
3	12.0	12.8	12.2	8.9	17.3	13.2	11.8	15.4	13.0
4	9.8	2.6	7.6	17.4	19.2	18.1	13.5	12.1	13.0
5	16.3	25.6	19.1	12.0	15.4	13.2	14.1	19.8	16.0
6+	62.0	59.0	61.1	59.8	48.1	55.6	60.8	52.7	58.0
Total	100	100	100	100	100	100	100	100	100
N	92	39	131	92	52	144	184	91	275

Mean Family Size of Heart and Kidney Patients = 4.19

2. Patient relationship with the head of the household

Table 2:   Percent distribution of patient relationship with the head of the household (by Gender and Disease)

Patients' relationship with the Head of Household	Disease								
	Heart			Kidney			Total		
	Male	Female	Total	Male	Female	Total	Male	Female	Total
Self	69. 6	0.0	48.9	79.3	5.8	52.8	74.5	3.6	51.0
Wife	0.0	53.8	16.0	0.0	61.5	22.2	0.0	58.2	19.2
Children	25.0	20.5	23.7	17.4	13.5	15.9	21.2	16.4	19.6
Mothers/ Siblings	5.4	12.8	7.6	2.2	1.9	2.1	3.8	6.5	4.7
Others	0.0	12.8	3.8	1.1	17.3	6.9	0.5	15.3	5.4
Total	100	100	100	100	100	100	100	100	100
N	92	39	131	92	52	144	184	91	275

Note: Few categories merged due to low frequency count.

Out of the total, the data shows that 51 % of the patients themselves were the head of the household. Twenty percent of the children were the head of the households and 19 % of wives were the head of the households. Only 5 % of the mothers/brothers/sisters and other relatives were the heads of the households. Same trend was found in both types of patients. This could be attributed to the fact that adult children or wives took the responsibilities of their parents/husbands or due to some other reason. It is usually financially difficult for a woman to manage a household alone (Osaki 1991). Among relationships, wives and children may provide support to the head of the household in both diseases.

3. Care by Social Network

Out of the total patients, 90% of the patients never looked after by their children. Majority of the patients were mothers who were looked after by their children. There were very few of the children who took care of their parents occasionally and frequently. Same situation persisted among heart and kidney patients. Most plausible reason for this situation might be due to the young age of the children. Data shows that out of total patients, majority of the patients of both type of diseases had brothers. Among them, majority of the heart patients were males whereas majority

of the kidney patients were females. There were a low proportion of the patients who had no brothers. Similar trend was found in both diseases.

Table 3:   Percent distribution of how often Children took care of their Parents (by Disease and Gender)

How often Children Care for Their Parents	Disease								
	Heart			Kidney			Total		
	Male	Female	Total	Male	Female	Total	Male	Female	Total
Never	94.6	92.3	93.9	85.9	92.3	88.2	90.0	92.0	91.0
Rarely	2.2	0.0	1.5	8.7	7.7	8.3	05.0	04.0	05.0
Occasionally	0.0	2.6	0.8	5.4	0.0	3.5	03.0	01.0	02.0
Frequently	3.3	5.1	3.8	0.0	0.0	0.0	02.0	02.0	02.0
Total	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
N	92	39	131	92	52	144	184	91	275

Table 4:   Percent distribution of how often Brothers' took care of the Patients (by Disease and Gender)

How often Brothers Took Care Of the Patients	Disease								
	Heart			Kidney			Total		
	Male	Female	Total	Male	Female	Total	Male	Female	Total
Never	69.6	66.7	68.7	82.6	71.2	78.5	76.0	69.0	74.0
Rarely	16.3	5.1	13.0	9.8	17.3	12.5	13.0	12.0	13.0
Occasionally	3.3	5.1	3.8	6.5	9.6	7.6	05.0	08.0	06.0
Frequently	10.9	23.14	14.5	1.1	1.9	1.4	06.0	11.0	07.0
Total	100	100	100	100	100	100	100	100	100
N	92	39	131	92	52	144	184	91	275

There were very few of the patients who were looked after by their brothers' occasionally and frequently. Among them, female patients' proportion was high. Same situation persisted in kidney patients. Among heart patients, most of the patients never looked after by their brothers. There were only 14 % of the heart patients who frequently looked after by their brothers. Female heart patients have high proportion than male patients. To find out that brother who were not taking care or looked after patients during illness, whether they asked them on phone.

Table 5:   Percent distribution of how often Brothers' asked Patients health on phone (by Disease and Gender)

How often Brothers Ask Patients health on phone	Disease								
	Heart			Kidney			Total		
	Male	Female	Total	Male	Female	Total	Male	Female	Total
Never	58.7	46.2	55.0	57.6	44.2	52.8	58.0	45.0	54.0
Rarely	31.5	35.9	32.8	19.6	21.2	20.1	26.0	27.0	26.0
Occasionally	7.6	15.4	9.9	9.8	21.2	13.9	09.0	19.0	12.0
Frequently	2.2	2.6	2.3	13.0	13.5	13.2	08.0	09.0	08.0
Total	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
N	92	39	131	92	52	144	184	91	275

Table 5 shows that out of total patients, most of the brothers never asked patients' health on phone. There were a very low proportion of patients' brothers who asked their health "frequently" on phone. More or less same trend was found in both types of male and female patients.

There were very few brothers who were looked after "occasionally or frequently" by their sisters. Same situation persisted in kidney patients. Among heart patients, most of them "never" looked after by their sisters. There were 18 % brothers who "frequently" looked after by their sisters. Among them, female patients have high proportion than male patients. There were very few male heart patients who were "occasionally" looked after by their sisters. Heart female patients' sisters seem to be more concerned with their illness as compared with the kidney female patients.

Table 6: Percent distribution of how often Sisters' took care of the Patients (by Disease and Gender)

How often Sisters Took Care Of the Patients	Disease								
	Heart			Kidney			Total		
	Male	Female	Total	Male	Female	Total	Male	Female	Total
Never	62.0	69.2	64.1	81.5	75.0	79.2	72.0	73.0	72.0
Rarely	18.5	7.7	15.3	12.0	13.5	12.5	15.0	11.0	14.0
Occasionally	4.3	0.0	3.1	5.4	9.6	6.9	05.0	05.0	05.0
Frequently	15.2	23.1	17.6	1.1	1.9	1.4	08.0	11.0	09.0
Total	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
N	92	39	131	92	52	144	184	91	275

Table 7: Percent distribution of how often Sisters asked Patients health on phone (by Disease and Gender)

How often Sisters Ask Patients health on phone	Disease								
	Heart			Kidney			Total		
	Male	Female	Total	Male	Female	Total	Male	Female	Total
Never	48.9	53.8	50.4	64.1	48.1	58.3	57.0	51.0	55.0
Rarely	37.0	30.8	35.1	17.4	32.7	22.9	27.0	32.0	29.0
Occasionally	12.0	12.8	12.2	15.2	17.3	16.0	14.0	15.0	14.0
Frequently	2.2	2.6	2.3	3.3	1.9	2.8	03.0	02.0	03.0
Total	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
N	92	39	131	92	52	144	184	91	275

Results show that out of the total patients, most of the patients have never been asked by their sisters on phone. Most of them were male patients. A very low proportion of the patients' health was asked frequently by their sisters on phone. Same trend was found among heart and kidney male and female patients. Among diseases, male heart patients sisters seems to be more concerned with their brother's illness as compared with the kidney patients.

Table 8:   Percent distribution of how often Relatives asked Patients health on phone (by Disease and Gender)

How often Relatives Ask Patients health on phone	Disease								
	Heart			Kidney			Total		
	Male	Female	Total	Male	Female	Total	Male	Female	Total
Never	18.5	28.2	21.4	41.0	38.5	40.3	30.0	34.0	31.0
Rarely	28.3	35.9	30.5	30.4	34.6	31.9	29.0	35.0	31.0
Occasionally	32.6	17.9	28.2	20.7	19.2	20.1	27.0	19.0	24.0
Frequently	20.7	17.9	19.8	7.6	7.7	7.6	14.0	12.0	13.0
Total	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
N	92	39	131	92	52	144	184	91	275

Table 9:   Percent distribution of how often Friends asked Patients health on phone (by Disease and Gender)

How often Friends ask Patients health on phone	Disease								
	Heart			Kidney			Total		
	Male	Female	Total	Male	Female	Total	Male	Female	Total
Never	51.6	66.7	55.7	72.8	92.3	79.9	62.0	81.0	32.0
Rarely	26.1	2.6	19.1	14.1	3.8	10.4	20.0	08.0	15.0
Occasionally	9.8	0.0	6.9	13.1	3.8	9.7	11.0	02.0	08.0
Frequently	13.0	30.8	18.3	0.0	0.0	0.0	07.0	13.0	09.0
Total	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
N	92	39	131	92	52	144	184	91	275

Table 8 shows that out of the total patients, a higher proportion of both type of patients' relatives never or rarely asked health on phone. Low proportion of patients' relatives asked their health on phone occasionally or frequently. Twenty percent heart patients' relatives asked their health on phone frequently otherwise

occasionally. Variations of percentages were found between male and female heart patients. Low proportions of kidney patients shows that relatives never bothered about their illness.

The higher proportion among heart and kidney patients shows that friends never asked their health on phone. Only eighteen percent of heart patients' friends frequently asked their health on phone.

4. Home Responsibilities

About the home responsibilities of the patients, results indicate that the majority of the male and female patients were only taking rest/not doing any work (table 10). Eleven percent patients kept them busy in the household work. A very low proportion work to earn. Twenty five percent kept them busy in some other work. Among both diseases patients, only 9.2% of heart and 13.2% of kidney patients kept them busy in the household work. Most of them were females. Whereas 50% of male heart patients and 21% of kidney male patients kept them busy in some other work. Overall, most of the patients took rest. A low proportion kept them busy in the household work. Earning for household was not the patients' responsibility. They just want to keep them busy in some other works.

Table 10: Home responsibilities of patients (by Disease and Gender)

Home Responsibilities	Disease								
	Heart			Kidney			Total		
	Male	Female	Total	Male	Female	Total	Male	Female	Total
No work/Take rest	50.0	61.5	53.4	77.2	63.5	72.2	63.6	62.6	63.3
Household work	0.0	30.8	9.2	1.1	34.6	13.2	0.5	33.0	11.3
Earn/Office work/Business	0.0	0.0	0.0	1.1	0.0	0.7	0.5	0.0	0.4
Other work	50.0	7.7	37.4	20.7	1.9	13.9	35.4	4.4	25.0
Total	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
N	92	39	131	92	52	144	184	91	275

Table 11 shows the percent distribution of patients family members who were looking after their home responsibilities.

Table 11: Percent Distribution of Patients Family members look after home responsibilities by Disease and Gender

Family members look after home Responsibilities	Heart			Kidney			Total		
	Male	Female	Total	Male	Female	Total	Male	Female	Total
Spouse	26.1	7.7	20.6	34.8	15.4	27.8	30.0	12.0	24.0
Children	27.2	51.3	34.4	29.3	44.2	34.7	28.0	40.0	35.0
Parents	0.11	0.18	0.13	0.08	0.08	0.08	09.0	12.0	10.0
Brother/Sister	0.33	0.56	0.40	0.03	0.19	0.09	28.0	24.0	24.0
Relatives/Others	0.03	0.10	0.05	0.07	0.13	0.08	05.0	12.0	07.0
Total	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
N	92	39	131	92	52	144	184	91	275

Above data shows that out of the total patients, a high proportion of children were looking after the home responsibilities of their parents. Equal proportion of spouses, brothers and sisters were looking after patients' home responsibilities. Spouses were the wives who were looking after home responsibilities. Low proportion of parents, relatives and others were also looking after the home responsibilities of the female patients. Among heart and kidney patients, the high proportion of children was looking after the home responsibilities of their parents. Spouses (wives) of the heart patients' 21% and kidney patients' 28 % were looking after home responsibilities. Other than family members, sometimes relatives may also contribute in the care of the patients.

5. Well-Being

Studies have shown that social support is associated with health behavior and coping efforts alleviate distress/depression (Deichert et al., 2008). Social support enhances healthy responses towards severity of disease, and shapes individuals subjective feelings of well-being. Care, awareness, and choices are very much determined by the socio-economic resources which in turn affected the feelings of well-being (Erikson & Uusitalo 1987). In this study, feelings of well-being were determined by the self-management of the patients. Table 12 shows the percent distribution of heart and kidney patient's efforts in the management of health problems. Data shows that larger proportions (52% and 43%) of heart and kidney

patients (with relatively high proportion of females - 82% of heart and 56% of kidney compared with males - 39% of heart and 36% of kidney) "to a great extent" manage their health problems. More than one-half of heart and more than one-fourth of kidney patients (mostly males) "always" managed their health problems. Smaller proportions in last two response categories exhibited the real work of social supports in coping and feelings of well-being.

Table 12: Percent distribution of patients manage health problems by Disease and Gender

Manage better health problems	Disease					
	Heart			Kidney		
	Male	Female	Total	Male	Female	Total
Always	35.9	5.1	26.7	40.2	28.8	36.1
To a great extent	39.1	82.1	51.9	35.9	55.8	43.1
To some extent	22.8	12.8	19.8	21.7	13.5	18.8
Not at all	2.2	0.0	1.5	2.2	1.9	2.1
Total	100.0	100.0	100.0	100.0	100.0	100.0

Table 13 shows that in total, close to one-third of heart and most of kidney patient's relatively larger proportions of males (61% and 72%) as compared to females (59% and 67%) who "always" follow their doctor's instructions. It was a good sign of agreement for the well-being that larger proportion of patients act on the advices of their doctors. Out of the remaining patients, close to one-fourth of heart and one-fourth of kidney patient's follow "to a great extent" their doctor's instructions. There were low proportions of both types of patients who either "to some extent" or "not at all" follow their doctor's instructions.

Table 13: Percent distribution of patients following doctors' advice (by Disease and Gender)

Follow doctors instructions	Disease					
	Heart			Kidney		
	Male	Female	Total	Male	Female	Total
Always	60.9	59.0	60.3	71.7	67.3	70.1
To a great extent	33.7	25.6	31.3	20.7	28.8	23.6
To some extent	5.4	12.8	7.6	5.4	3.8	4.9
Not at all	0.0	2.6	0.8	2.2	0.0	1.4
Total	100.0	100.0	100.0	100.0	100.0	100.0

Taking care of one's own body is a healthy sign and prominent feature for the well-being. In view of chronic heart and kidney patients, in table 14, out of total, high proportion of the heart patients where almost half of the patients (mostly females 64% compared to males 42%) "to a great extent" takes an active role in their body care. Whereas 42% of the kidney patients (males 37% and females 50%) "to a great extent" played an active role for their body care. Forty-seven of kidney patients (mostly males) and more than one-fourth of heart patients "always" take an active role in their body care. Overall, data show that most of the patients took care of their bodies. It show coping efforts for well-being.

Table 14: Percent distribution of patients taking active role for body care (by Disease and Gender)

Take active role in taking care of your body	Disease					
	Heart			Kidney		
	Male	Female	Total	Male	Female	Total
Always	43.5	7.7	32.8	53.3	34.6	46.5
To a great extent	42.4	64.1	48.9	37.0	50.0	41.7
To some extent	13.0	28.2	17.6	9.8	15.4	11.8
Not at all	1.1	0.0	0.8	-	-	-
Total	100.0	100.0	100.0	100.0	100.0	100.0

Participation in recreational activities shows being emotionally intact and ones efforts for well-being. Recreational activities give moments of joy. There are different ways of recreation which very much depends on the available resources. Participation depends on the available support and the energy level of an individual. In Pakistan, usually television is a very common and popular source of recreation because of variety of programmes for all age groups round the clock. Other than television, indoor games such as ludoo, cards, chess, and carom board are also popular for recreation among people even bed-ridden patients. Table 15 shows that in total, larger proportion (41%) of heart patients took part in recreational activities "to a great extent" whereas near to one-fourth of kidney patients "always" took part in recreational activities.

In spite of treatment and a lot of social support, worries are unavoidable in prolonged illnesses. Data shows that in total, larger proportions (49% of heart and 35% of kidney) of patients worried "to a great extent" about their illness. One-fourth of heart and kidney patients were "always" worried about their illness. More or less

same proportion of both types of patients were worried "to some extent" about their illness. There were very few (5%) heart and near to one-fourth of kidney patients who "not at all" worried about their illness. This shows that kidney patients keep them more relaxed as compared to heart patients. It was also evident by many researches that anxiety is one of the prominent features that caused heart diseases.

Table 15: Percent distribution of patients takes part in recreations (by Disease and Gender)

| Take part in recreational activities | Disease | | | | | |
| | Heart | | | Kidney | | |
	Male	Female	Total	Male	Female	Total
Always	34.8	35.9	35.1	26.1	36.5	29.9
To a great extent	38.0	48.7	41.2	19.6	21.2	20.1
To some extent	10.9	10.3	10.7	19.6	15.4	18.1
Not at all	16.3	5.1	13.0	34.8	26.9	31.9
Total	100.0	100.0	100.0	100.0	100.0	100.0

Table 16: Percent distribution of patients worried about illness (by Disease and Gender)

| Worried about illness | Disease | | | | | |
| | Heart | | | Kidney | | |
	Male	Female	Total	Male	Female	Total
Always	23.9	30.8	26.0	22.8	25.0	23.6
To a great extent	45.7	56.4	48.9	28.3	46.2	34.7
To some extent	22.8	12.8	19.8	25.0	7.7	18.8
Not at all	7.6	0.0	5.3	23.9	21.2	22.9
Total	100.0	100.0	100.0	100.0	100.0	100.0

Severe physical limitations along with depression and fear due to chronic health conditions were presented in table 35. High proportions of both types of male and female patients across in the last two response categories show the weak management of their daily activities. There were only 6% of heart and 11% of kidney patients who manage "always" their daily activities. Twelve percent of heart and fifteen percent of kidney patients manage "to a great extent" their daily activities. It shows a positive and good sign for coping and well-being. A low

proportion in first two response categories indicates of poor health conditions of the patients.

Table 17: Percent distribution of patients manage daily activities (by Disease and Gender)

Manage daily activities	Disease					
	Heart			Kidney		
	Male	Female	Total	Male	Female	Total
Always	7.6	2.6	6.1	6.5	19.2	11.1
To a great extent	12.0	12.8	12.2	17.4	11.5	15.3
To some extent	34.8	56.4	41.2	26.1	30.8	27.8
Not at all	45.7	28.2	40.5	50.0	38.5	45.8
Total	100.0	100.0	100.0	100.0	100.0	100.0

Discussion

In this study the researchers found that a substantial proportion of heart and kidney patients were looked after by their families – spouse, children, and other relatives who were living in one household. Family size was 6+. Study indicates weak social network ties and interaction with brothers, sisters, relatives, and friends therefore weak care. Previous study findings indicate that non-availability of network ties exposed the patients against loneliness and affect care (Levy 1983). This loneliness produces sad feelings within the patients and dissatisfaction with their network relationships. Resultantly lack of intimacy and exclusion from social relationships states developed. Social network studies explained that it directly affect compliance and treatment efficacy (Kristeller & Rodin 1984). Seeman & Crimmins (2001: p.98) indicated an evidence for the impact of environment on health status: the presence of more positive, supportive relationships is associated with lower levels of cardiovascular and neuroendocrine activation. There is also good evidence that social support has a favourable influence on a wide range of illnesses including heart disease, cancer, hypertension and respiratory disorders. Good social interaction is a key part of living well. Study after study lists good friendships, family relationships and health as the most important things to have in order to be happy and fulfilled. Social interaction can help health as it can challenge distortions that people often build up through their belief systems and experiences. Cacioppo et al. (2002) found that lonely people show a number of adverse cardiovascular changes compared to people with friends. They have faster heartbeats, higher

blood pressure and poorer sleep. Doctor McClintock, Director of the Institute for Mind and Biology, found that rats living in groups lived 40% longer than those housed by them and also recovered more quickly from illness. This experiment has been extended to comparing lonely and social humans and although the trial is still running, early indications show the lonely people don't recover as quickly from illness, don't sleep as well and have higher systolic blood pressure. The early trial conclusions state that social interaction helps people be healthier and live longer. However, many studies have found that social interaction has a major role in improving health and the fact that all folk cultures value this interaction is strong evidence of the power of social interaction. This study indicates that family members living in one household strong social ties, interaction, and good care. Social network that is brothers, sisters, relatives, and friends living separately have weak interaction therefore poor care.

For the extent of well-being, a larger proportions (52% and 43%) of heart and kidney patients (with relatively greater proportion of females - 82% of heart and 56% of kidney compared with males - 39% of heart and 36% of kidney) manage "to a great extent" their health problems. close to one-third of heart and most of kidney patient's (relatively greater proportions of males 61% and 72% compared to females 59% and 67%) who "always" follow their doctor's instructions. High proportion of heart patients where almost half of the patients (mostly females 64% compared to males 42%) took "to a great extent" care. On the other hand 42% of kidney patients (males 37% and females 50%) took "to a great extent" their care. A larger proportion (41%) of heart patients "to a great extent" and near to one-fourth of kidney patients "always" took part in recreational activities. A larger proportions (49% of heart and 35% of kidney) of patients worried "to a great extent" about their illness. High proportions of both types of male and female patients "to some extent" and "not at all" response categories show the poor management of their daily activities due to prolonged illness. Patients' satisfaction level was low due to disability/dependency caused by illness.

Acknowledgements

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Who is this Guy?
The Mariner in Coleridge's *The Rime of the Ancient Mariner*

Syed Zahid Ali Shah[a], Nasir Jamal Khattak[b]

[a] Department of English, Islamia College, Peshawar, Pakistan
[b] Department of English & Applied Linguistics, University of Peshawar, Pakistan

Abstract

The perception of an eternal man in the figure of the Mariner is not a hasty generalization or an oversimplification if we take an indulgent view of the *Rime*. His archetypal stature is substantiated in the crucible of "readerly" experience. He does not belong to a particular culture or civilization but speaks to all in a language of experience. If coincidentally it is Coleridge's story of traumatic misfortunes, resulting from his "lapse-full" past dogging him like a demon, it is ours as well. The story of the Mariner touches those universal themes which are part of the experiences of every individual. We share with the author of the *Rime* every bit of our "humanness" only with the difference of a degree of sensitivity. The cruising ship, the lapsing Mariner, the hasty judgmental comrades: all bespeak of some deep-seated, profound truths of ageless human nature.

Keywords: S. T. Coleridge, "The Rime of the Ancient", the Mariner, his identity;

Introduction

As an archetypal figure, the Mariner is in the tradition of "hero myths" that we meet in popular literature, myths, and fables. He is anywhere and everywhere notwithstanding the differences in our cultures and beliefs. He is Adam, Jonah, Cain, Lazarus, Wandering Jew, Prometheus, Odysseus, and with so many other denominations that we come across in the tradition of an all-time struggle. Like

them all, the Mariner goes through the unspeakable challenges of life and emerges triumphantly. As such his names could be many but he cannot be fixated into a single historical context. He eludes histories, cultures, religions, and geographies.

The Guy that is the Mariner

The Mariner appears to be a ghostly phantom engaged in an action of unbelievable dimensions. The gradual insinuation of his story grapples with those experiential realities that are human and intimately ours. This paper offers an analysis of his story to substantiate his identity. Like any other form of literature the Mariner's story revolves around life and has its universal appeal no matter how much stiltedly it is communicated. It speaks to and of universal human experiences and evokes similar emotional responses.[1] Taken as a marathon struggle against all odds, the "Rime of the Ancient Mariner"[2] speaks of a spiritual rebirth in the midst of all degenerating allurements be they social, religious, political, supernatural, or/and superstitious. Coleridge describes this process in *The Statesman's Manual* as symbolic which means "translucence of the Special in the Individual or of the General in the Especial or of the Universal in the General, above all, by the translucence of the Eternal through, and in the Temporal" (Halmi et al 360). The poem's progressive unfolding testifies to Coleridge's contentions.

The Mariner in the *Rime* is a character with whom all readers relate. In fact Coleridge wants his readers to relate to the Mariner whom he does not christen perhaps due to that reason. He is part of a journey, travel, or voyage on which he does silly, strange, weird, and bizarre things. His actions, like those of any, have consequences. We relate to him on almost every level. All of us, at one point or another in our lives, have killed our albatrosses. We too, like the Mariner, pay the price all our lives though not necessarily in the same manner. In this he is part of all of us; he is around us; he is with us; he meets us every day. His physical voyage takes us on a tour of our dark side and confronts us with the one that we do not want to acknowledge. We partake in all that he does and faces and relive our dark moments exactly the way he does.

Apparently a very simple story in a very simple language (not considering its first version), the poem involves the reader on all levels of experience. On the face of it the Mariner kills an albatross and ends up suffering immensely for that. Metaphorically, the crime and its subsequent punishment are real human occurrences on daily basis. All that happens to the Mariner and his peers is certainly not physical; it happens on a deeper level. The questions facing us in this study are: what do the Mariner and his peers learn from these experiences? Is there any lesson or message for us in it? My contention is that the *Rime* is every person's story of

coming to terms with oneself—this is the Mariner's voyage into the dark abysses of the human psyche where the dross and the best elements reside. This poem is a reflection of the good and the bad that humans are potentially capable of.

The Mariner's killing the bird and the subsequent sufferings along with his peers involve us in a moral dilemma: how very often due to one or another emotional attachment we wrong rights and right wrongs. The Mariner's colleagues oscillate like a pendulum between right and wrong. In a minute the sailors condemn the Mariner's act and say it was bad that the Mariner "killed the bird/That made the breeze to blow" (93-95). They do the right thing for a wrong reason, i.e., the act of killing is not bad in itself; it is bad because the bird is of good to them. And that is why the minute the fog clears the sailors swing to the other extreme and not only condone the act of the killing they say, "'Twas right…such birds to slay,/That bring the fog and mist" (101-102). In the name of friendship, brotherhood, patriotism, religion, relations, social or professional obligations we oscillate to and fro too. Our emotional and social proximity or logistic and financial conveniences determine our moral compass. The rightness or wrongness of acts depend on who does it even though it violates established human codes almost every day and justify our deeds in the name of loyalty, professionalism, commitment etc. Such deeds are an essential part of any human society, and they take place on a daily basis. Perhaps this is why Coleridge leaves the dramatis personae and the settings nameless: they are anybody and everybody whom we find everywhere. While the Mariner's Act of the bird is indeed bad; his colleagues' moral oscillation is worse in judging actions on personal convenience.

Though based on his understanding of the concept of reality and un-reality, Wordsworth's reservations about the Mariner's credibility were initially shocking and discourteous:

> The Poem of my Friend has indeed great defects; first, that the principal person has no distinct character, either in his profession of Mariner, or as a human being who having been long under the control of supernatural impressions might be supposed himself to partake of something supernatural: secondly, that he does not act , but is continually acted upon: thirdly, that the events having no necessary connection do not produce each other; and lastly , that the imagery is somewhat too laboriously accumulated (Brett and Jones 277).

But Lamb's letter to Wordsworth is one of praise for the tale's effect and its wonderments though he has some reservations about the "unmeaning miracles"[3] of the poem. He dislikes the miraculous events of the poem but is nonetheless

possessed by its story. The Mariner's feelings, in an enchanting atmosphere, transport him to a magical world. Regarding allegation about the character and profession of the Mariner, Lamb contends that like the "little wonderments" of *Gulliver's Travels* the poet uses his imaginative skilfulness in creating an atmosphere in which the mind accepts all that takes place during the action of the poem. In his opinion the nightmarish experiences of the Mariner are so overwhelming as to "bury all individuality or memory of what he was" (Brett & Jones 277).[4]

Lamb praises the poet's skilfulness in describing the Mariner's feelings and emotions under the circumstances to which every reader can relate. In other words, Lamb appreciates Coleridge's poetic ability in inducing an atmosphere of refined magic and aura of susceptibility for the reader where personal likes and dislikes are suspended forthwith. Beer (1977) quotes Southey who in his review records the ill-reception of the poem: "We do not sufficiently understand the story to analyze it. It is a Dutch attempt at German sublimity" (179).[5] Today the *Rime* is no more considered "A Dutch attempt at German sublimity" but rather an attempt at time-tested human concerns. Its beauty lies in its general relevance to multi-faceted human issues; the numerous shades of meanings drag this relevance on to the ever changing and ever extending issues of life. What were unimaginable in the past are the familiar concerns of today, and are reflected in the body narrative of the *Rime*. This is how a thread of universality runs through its symbolic structure extending its interpretative horizons to ever more layers and shades of meanings where humans are concerned.

Maud Bodkin relates the somewhat confusing patterns of dream-imagery of the poem to those felt by the individual in the emotional experiences of waking dreams, myth, and legends concluding that it is the absence of customary control that render them incomprehensible ordinarily. Sublime themes of universal scale arranged with the fine sensibility of the poet-artist generate a train of responses in the readers' emotional experiences (Bodkin 8). Beyond the limitations of culture, religion, language, or politics, the Mariner's psychic experiences in the *Rime* are essentially human. This is supported by Haven in these words: "The Mariner's universe is a universe of mind. That is, it is a universe whose structure derives from and corresponds to the structure of human consciousness" (80). His narrative provides the opportunity to experience the psychological truth of those states of mind engendered by the horrible shadows of our deeds. Elliott B. Gose, Jr. says:

> Our premise has been that his tale deals with no literal geographical voyage. Rather it is emblematic of the Romantic urge to explore the eternal soul and the temporal emotions. The voyage was Coleridge's, as it becomes the reader's: plunged like all men into the mist and gloom of life

on this planet, he sought to comprehend the life giving source which called up that mist, to appreciate the luminosity which informed that gloom. *The Ancient Mariner* is the finest fruit of that labor (218).

The perception of an eternal man in the figure of the Mariner would not be a hasty generalization or an oversimplification if we take an indulgent view of the *Rime*. His archetypal stature is substantiated in the crucible of readerly experience. He does not belong to a particular culture or civilization but speaks to all and sundry in a language of experience rather than linguistic histories of the world.[6] If coincidentally it is Coleridge's story of traumatic misfortunes, resulting from his "lapse-full" past dogging him like a demon it is ours as well; the story of the Mariner touches those universal themes that fall within the purview of every sensible individual. We share with the author of the *Rime* every bit of our "humanness" only with the difference of a degree of sensitivity. The cruising ship, the lapsing Mariner, the hasty judgmental comrades: all bespeak of some deep-seated, profound truths of ageless human nature. Notwithstanding the *Rime*'s autobiographical implications,[7] its most engaging story-line instantly rushes through those quarters of memories where some corresponding eventualities blink through the dark abyss of unconscious eternally. These are the beauties of literary inflections of which Jerome J. Mcgann speaks (158). Correspondingly Richard Haven argues from an experiential standpoint regarding the meanings of the poem. In his opinion the poem defies rationalistic approaches for its meaning and appeals to the contemplative faculties of the mind. It compellingly arouses to action those rare modes of consciousness that are perennially rooted in ageless human experiences. For him explanation and theory are but the linguistic sophistications that deal with the otherwise familiar experiences of life (Haven 19).

We, in our personal lives, are only conscious of our personal histories and are oblivious of the long history that culminates into our individual lives. Both biologically and psychologically we are subject and indebted to the collective development of man's racial history. It is from the "phylogenetic blueprint" that we trace "ontogenetic (personal developmental) aspects of our own maturation" (Stevens 45). Probing deep into the mind of the Mariner gives an invariable impression that one is on the move towards a personal analysis of mind, motive, and thereupon the action. Affording such an experience is the hallmark of all great literature. Lefebure puts the *Rime* one amongst the many, and says that it is "a work of genius so far in advance of its day that it goes wholly misunderstood and undervalued by the contemporary opinion" (10).

The opening lines arrestingly halt the reader to think for a moment of his/her life, of the grey old man, and a strange story that he wants to relate; all are familiar but

only the constricted ego resists the identification. In stopping the Wedding-Guest, the Mariner stops the reader too, who disregards everything else in life, a wedding of sorts, once s/he starts to read the story:

> It is an ancient Mariner,
> And he stoppeth one of three.
> 'By thy long grey beard and glitterig eye,
> Now wherefore stopp'st thou me?
>
> ....
> He holds him with his skinny hand,
> 'There was a ship', quoth he.
> 'Hold off! Unhand me, greybeard loon!'
> Eftsoons his hand dropt he (1-4, 9-12).[8]

The gothic appearance of the Mariner induces a horror one experiences in the ghostly apparitions and nightmares. This could be utterly impersonal — an external factor arousing a temporary response:

> He holds him with his glittering eye —
> The wedding guest stood still
> And listens like a three year's child;
> The Mariner hath his will (13-16).

But deep down the poem and with successive events, slowly and gradually, a more than ordinary horrific and agonizing version of the story confronts the reader who is on the track of reading a more intimate, personal story in the otherwise gothic fabric of the poem:

> Day after day, day after day,
> We stuck, nor breath nor motion;
> As idle as a painted ship
> Upon a painted ocean (115-18).
>
> ....
> The very deep did rot: O Christ!
> That ever this should be!
> Yea, slimy things did crawl with legs
> Upon the slimy sea (123-26).

The haunting figure of the Mariner that disturbs our cosy security is the one who has attained another reality transposing the one of our usual familiarity. In Haven's words his centre of experience has shifted from "ego to the self" that gives him a

unique universality. This seemingly bizarre individuality tunes to a set of perceptive and conceptive values that appear contrary to the accepted standards. What makes the Mariner more compelling are the possibilities of intimations of similar realities in the inner most recesses of one's being when coming into Self replaces social consciousness. Haven makes the point clearer. He says, "An exile from the scene of being as we know it, he is an alien, a stranger signaling to us from the void in which he is foundering, a void which may be peopled by presences that we do not even dream of" (29).

As an archetypal figure[9], the Mariner is in the tradition of "hero myths"[10] that we meet in popular literature, myths, and fables. He is us and in us. He is Adam, Jonah, Cain, Lazarus, Wandering Jew, Prometheus, Odysseus, or call him anything you will. He is a protagonist in the tradition of an all-time struggle. Like them all, the Mariner goes through the unspeakable challenges of life and emerges triumphantly. As such his names could be many but he cannot be fixated into a single historical context: he is beyond time and space. He eludes histories, cultures, religions, and geographies. He is the "Wise Old Man", a "Mana Personality"[11] whose life history is circumscribed by the struggle and wisdom of eternal human history. As a recurrent symbol of its class, the Mariner's figure provides opportunity to the "initiate" to enlarge the ego personality. This is accomplished through an introduction to the hidden potential that may be complimentary in surmounting the inherent weaknesses. This shifts the action of the *Rime* from the classical grandeur to the common human proportions.

Notes

[1] Fruman presents similar arguments on p. 411 of his book *Coleridge, the Damaged Archangel* (London: George Allen & Unwin, 1971).

[2] Hereinafter referred to as *Rime*.

[3] On the unmeaning miracles see Joseph C. Sitterson, Jr., Unmeaning Miracles" in "The Rime of the Ancient Mariner," *South Atlantic Review*, Vol. 46, No. 1 (January, 1981), pp. 16-26.

[4] Lamb states as follows:

For me, I was never so affected with any human tale. After first reading it, I was totally possessed with it for many days. I dislike all the miraculous part of it; but the feelings of the man under the operation of such scenery, dragged me along like Tom Pipers magic whistle. I totally differ from your idea that the Mariner should have had a character and profession. This is a beauty in *Gullivers Travels*, where the mind is kept in a placid state of little wonderments; but the Ancient Mariner undergoes such trials as overwhelm and bury all individuality or memory of what he was (Brett & Jones 277).

[5] Charles lamb succinctly replies to Southeys objection in these words: . . . I call it a right English attempt, and a successful one, to dethrone German sublimity (Qtd. in Hill, 153).

[6] Eilenberg puts the point in these words: The tale comes out of his mouth is not his. Prophet rather than source, the Mariner is only the perpetual, helplessly uncomprehending audience to the tale that speaks itself through him (34). See also Werner W. Beyer, *The Enchanted Forest*, (Oxford: Basil Blackwell,1963), p.69.

[7] See Fruman, pp.362-64, 402-3.

[8] Halmi et al. Ed. *Coleridges Poetry & Prose*. London: W.W. Norton & Company, 2004. All subsequent references are to this edition with relevant line number(s).

[9]Lefebure describes the Mariner in the following words:

Once encountered, the Ancient Mariner remains with you for always. He is an archetype deep within us all; to rise up, to be rediscovered in a flash of recognition, not as a character in a poem but as a man hauntingly met for real, and to be met yet again, in the shimmering fog of eternity (25).

[10] Joseph L. Henderson describes hero myths in the following words:

These godlike figures are in fact symbolic representatives of the whole psyche, the larger and more comprehensive identity that supplies the strength that the

personal ego lacks. Their special role suggests that the essential function of the hero myth is the development of the individuals ego-consciousness his awareness of his own strengths and weaknesses in a manner that will equip him for the arduous tasks with which life confronts him (*Man and His Symbols*, p. 101).

[11] Samuels et al explain the two synonymous phrases in these words:

The effect of such images, real or projected, is that they give the individual a feeling of direction toward a realizable heightening of consciousness. . . . Because one is convinced that such a figure has attained a higher state of consciousness, the possibility of achieving it is established and, consequently, one has confidence that he himself can make the transition in their company (89).

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Pashto Monotransitives:
A Minimalist Account of Structural Case and Argument Structure

Talat Masood, Mujib Rahman

Department of English & Applied Linguistics, University of Peshawar, Pakistan

Abstract

Morphologically, Pashto[1] monotransitives show nominative-accusative case forms in the present and future tenses, and ergative-absolutive case pattern in the past tense. Also, unlike other constructions, they have the most typical argument structure, consisting of the doer and the receiver of an action. These attributes make them ideal constructions to test the validity of the minimalist idea for structural Case assignment, namely, agreement in terms of features between a functional head and a nominal as responsible for structural Case assignment (Schütze, 1997; Chomsky, 2001). This paper, therefore, presents a study of structural Case assignment in Pashto monotransitive constructions from a minimalist perspective. As structural Case assignment cannot be dealt with comprehensively unless the argument structure/ derivation for a construction is known, therefore, this paper, for the first time, being the first generative/minimalist study of its kind, proposes argument structures/ derivations for Pashto monotransitives in the three tenses of present, past, and future. The overall conclusion, for structural Case assignment in Pashto monotransitive constructions, is that φ-features agreement between the functional head T and a nominal results in assigning nominative Case to that nominal while φ-features agreement between the functional head small υ or Voice (depending on tense) and a nominal results in assigning accusative Case to that nominal.

Keywords: Pashto; nominative Case; accusative Case; monotransitives; split-ergativity.

Introduction

Structural Case[2] assignment refers to the Case of a nominal with reference to its position in a clause. It tries to find answer to the question that a noun or a pronoun, when occupying different positions in a clause, can have different morphological forms. Morphologically, Pashto monotransitives show nominative-accusative case forms in the present and future tenses, and ergative-absolutive case pattern in the past tense:

1. *Zə*   *khat*   *lekum.*
   I.NOM   letter.ACC   write.PRS.1SG
   'I write a letter.'

2. *Ma*   *khat*   *lekə lo.*
   I.ACC   letter.NOM   write.3SG
   'I was writing a letter.'

3. *Zə*   *ba*   *khat*   *lekum.*
   I.NOM will   letter.ACC   write.1SG
   I will write a letter.'

This paper tries to explain structural Case assignment in such constructions. We propose that ϕ-feature agreement between the functional head, T, and a nominal results in nominative Case assignment to that nominal, while ϕ-features agreement between a nominal and the functional head small υ in the present and future tenses and the functional head Voice in the past tense results in assigning accusatives Case to that nominal. As the assignment of structural Case is almost impossible to study/ analyze unless the argument structure or derivation of a construction is known, therefore, this paper, for the first time, proposes derivations for monotransitives in Pashto, in addition to studying the assignment of structural Case in them. In addition, this paper proposes a morphological hypothesis, namely, that agreement for nominative Case assignment between T and a nominal in Pashto monotransitives is visible while agreement for accusative Case assignment between υ or Voice and a nominal is invisible. This point becomes more important when seen in the context of split-ergativity in Pashto, as verb agrees with the subject in the present and future tenses, while it agrees with the object in the past tense.

This paper is laid out as follows. Section 1 introduces the topic. It chalks out the two directions in which the research will progress, namely, structural Case assignment and derivations/ structures for monotransitives in Pashto. Section 2 gives a very brief account of the mechanisms/ agencies that have been proposed/ suggested for the assignment of structural Case in the minimalist program. Also,

this section briefly dilates on the history of case as it has been studied among Pashto grammarians. Section 3 is related to monotransitive verbs in Pashto. Section 4 describes structural Case assignment in Pashto monotransitives in the present tense. Section 5 is related to structural Case assignment in the past tense. Here the relation between Voice and past tense in Pashto has been suggested, thus paving the way for introduction of Voice functional category, and at the same time explaining the nature of split-ergativity in Pashto. Section 6 describes structural Case assignment in the future tense monotransitive constructions. Section 7 concludes this paper.

Structural Case in the Minimalist Program and Pashto Language

Interest in different morphological forms of nouns and pronouns, as is shown by the dozens of names coined for different case forms, has always been there. This resulted in a jumble of names, very difficult to master and to keep track of, owing to the treatment of case along syntactic, semantic, and morphological dimensions at the same time. In the generative era, especially starting with government and binding (GB) model, a certain amount of clarity was introduced in the arena of case by separating structural Case from θ-roles. The minimalist program went a step further by concentrating more on the different mechanisms/ techniques responsible for structural/ abstract Case assignment, notwithstanding the fact that the issue of assignment had also been there during the GB era.

Many mechanisms, during the minimalist era, have been proposed to deal with the assignment of structural Case to nominals. Some of them are: agreement in terms of features between functional categories (T, v, n, and D) and a nominal results in assigning structural Case to that nominal (Schütze (1997), Chomsky (2000, 2001, 2005, 2006), Carstens (2001), Bejar (2003), Tanaka (2005), Alexiadou & Anagnostopoulou (2006), Bobaljik & Branigan (2006), Richardson (2007), Legate (2008), Baker (2008, forthcoming), Baker & Vinokurova (2010)), structural Case is an uninterpretable tense feature on the relevant DP (Pesetsky & Torrego, 2001), mood and modality are responsible for the assignment of Case (Aygen, 2002), that, in one way or another, aspect assigns Case (Itkonen (1976), Ramchand (1997), Arad (1998), Kiparsky (1998), Torrego (1998), Svenonius (2001, 2002), Kratzer (2004)), and, Case is licensed by location and person (Ritter & Wiltschko, 2009). Our hypothesis for the assignment of structural Case in Pashto monotransitive constructions is that structural Case in Pashto monotransitives is assigned as a result of φ-features agreement between a functional category and a nominal/DP. Thus, our hypothesis is a version of the 'functional categories and agreement in terms of features' mechanism.

If looked at the history of case in Pashto, we find that so far case has not been studied from any generative perspective, let alone the minimalist. All that we have are traditional accounts of case. Among the traditional accounts of case in Pashto, two trends are visible among Pashto grammarians. One group has divided cases along semantico-syntactic paradigm (Raverty, 1855; Lorimer, 1902; Roos-Keppl, 1922; Shafeev, 1964; Rashteen, 1994; Zayar, 2005), while the other group has classified cases along morphological lines (Penzl, 1955; Mackenzie, 1987; Khattak, 1988; Tegey & Robson, 1996). The anomaly of the above classifications is that if the semantico-syntactic classification is too complicated, the morphological classification is too simplistic to warrant attention. All this research in different directions has made the phenomenon of case more elusive and our effort will be to simplify this jumble of cases with reference to their positions in a construction.

Monotransitives in Pashto

In Pashto, a large number of verbs are used, both as monotransitives and ditransitives, may be due to the relative flexibility of Pashto transitive verbs, as for instance, one Pashto verb *maṭ* is used for both 'death' and 'kill' in English.

1. *David zmaray   maṭ   kə/kṭo*
   David   lion   killed do.PST
   'David killed a lion.'
2. *Zmaray   maṭ   sho*
   Lion   dead   do.PST
   'A/the lion died.'

As this section is not devoted to drawing the boundaries between monotransitive and ditransitive verbs in Pashto, therefore, we would consider only those examples in which the verb is used as monotransitive. We start our quest, for exploring structural Case assignment in Pashto, with the present tense.

Structural Case Assignment in the Present Tense Monotransitive

We take a simple monotransitive construction and see how our minimalist machinery deals with it:

3. *Zə   khat   lekum.*
   I.NOM   letter.ACC   write.PRS.1SG
   'I write a letter.'

First of all, we have the verb *leek/lekəl*[3], which in this particular instance is semantically a two place predicate and assigns 0-roles to two arguments. It has the interpretable [V] feature and double uninterpretable [uD, uD] features, while the DP *khat* has the interpretable feature [D] and uninterpretable [uCase] feature. The motivation for this merge lies in the verb as it is one of the verb's [uD] features that will get satisfied. The merge of these two results in the verb phrase VP. The strike through [uD] in figure no.1 and the strikes through in the rest of the paper, show that an uninterpretable feature has been checked and deleted.

The small ʋ, having uninterpretable [uInfl, uφ] features, where Infl stands for inflection and φ stands for phi-features, which in most cases are the features of person, number and gender, merges with the VP, through Hierarchy of Projection Principle[4], to form ʋ'. The first agree relation establishes between ʋ, acting as a probe, and the object DP *khat*, acting as a goal, for the purpose of assigning Case to the object DP. This situation is represented in the following bracketed paradigm.

$$[ʋ_{[P: ?; N:?, G:?;]}] [khat_{[P:3; N:SG; G:M; CASE:?]}]^5$$

Due to the agree relation the [uφ] of ʋ are valued as 3rd person singular male, while accusative Case is assigned to the DP. Note that by the word assign/ assignment we do not mean the traditional GB concept of assignment, rather, we use it in the minimalist sense (Chomsky, 2001) of [uCase] checking/ assignment as a result of φ-features agreement between a nominal and a functional head. If looked at figure no.1, this agree relation fulfills one of the most important conditions for establishing an agree relation, namely, c-command, as the probe searches and finds the goal DP in the VP, which is c-commanded by ʋ. It is pertinent to mention here that the agreement between ʋ and the object DP, like English, is covert/invisible in the present tense Pashto constructions. Therefore, we do not have phonetic/pronounced manifestation for this particular agreement.

The little ʋ' has the uninterpretable feature [uD] which it inherits/gets from the VP and it needs checking. The DP (1st person singular pronoun, in this case) merges with the ʋ to get the subject or outer argument theta role; and, they form the ʋP. As a result of this merge, the uninterpretable [uD] feature of ʋ is checked/ deleted. The derivation so far is shown in Figure 1.

The [uInfl] of ʋ is still unchecked and it ultimately gets projection on ʋP. T, in this particular instance, an empty functional head which has strong [*uD]^6 feature, interpretable tense feature 'present', uninterpretable φ-features, and uninterpretable [uclause type] feature, merges with the ʋP to form T'.
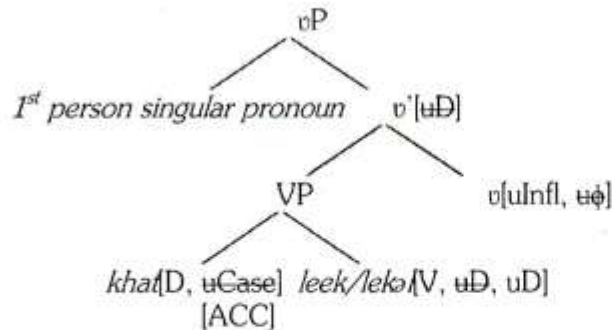
Figure 1: Initial stages of the derivation

This merge is very important as it results in many things. Firstly, the uninterpretable [uInfl] of ʋ is valued as present. Secondly, an agree relation establishes between T and the subject DP 1ˢᵗ person singular pronoun in terms of person, number, and gender. Thus, the [uɸ] of T are valued as 1ˢᵗ person singular male. While nominative Case is assigned to the DP in the specifier ʋP position as a result of agree relation in terms of ɸ-features. As a result of the nominative Case, the DP 1ˢᵗ person singular male pronoun gets the morphological form or the spell-out form as ⱬə[7]. Moreover, for an agree relation it is often considered necessary that the probe must c-command the goal and that the probe looks downwards for searching its goal (see Masood (2014) for details). In this example, as Figure 2 shows, the goal ⱬə is c-commanded by T, as the goal i.e. subject DP ⱬə is serving as the specifier of the little ʋP.

It is important to mention here that the visible agreement between T and the subject DP does not get phonetic realization on T in Pashto; rather, it gets realized on the little ʋ or V. In this particular instance, the phonetic realization is on V. So, the base form of the verb *leek/leka/* becomes *lekum*.

The subject in spec ʋP moves to spec TP. The symbol < > used here, and in the rest of the paper, following Adger (2004), will mean that the element/ elements inside the symbol undergoes movement. This movement is not because of some c-selectional feature or for establishing some agree relation; rather, it is because of the strong [*uD] feature of T, commonly referred to as the Extended Projection Principle (EPP). Hornstein, Nunes, and Gorhmann (2005) say about the (EPP): "Within GB, the Projection Principle is generally augmented to include a stipulation that all clauses must have subjects. This is the "Extended" Projection Principle (EPP)" (p. 23).

Once we adopt this notion of feature strength, the EPP, which requires that all clauses must have a subject at SS, may then be re-described by saying that Infl has a strong D- or N-feature; thus some element bearing a D/N-feature must occupy [Spec, IP] before the computation splits, so that the strong feature is appropriately checked. (p. 41)

In the last stage, following Adger (2004), we postulate that T has also an uninterpretable [u clause type] feature and this feature is satisfied by either the interpretable feature [Q] or the interpretable feature [Decl] on C. In this particular instance, it is [Decl] on C, and the [uclause type] of T is valued as [Decl]. As no movement to spec CP is involved, therefore, we do not introduce the intermediate category C'. The whole derivation is shown in Figure 2.
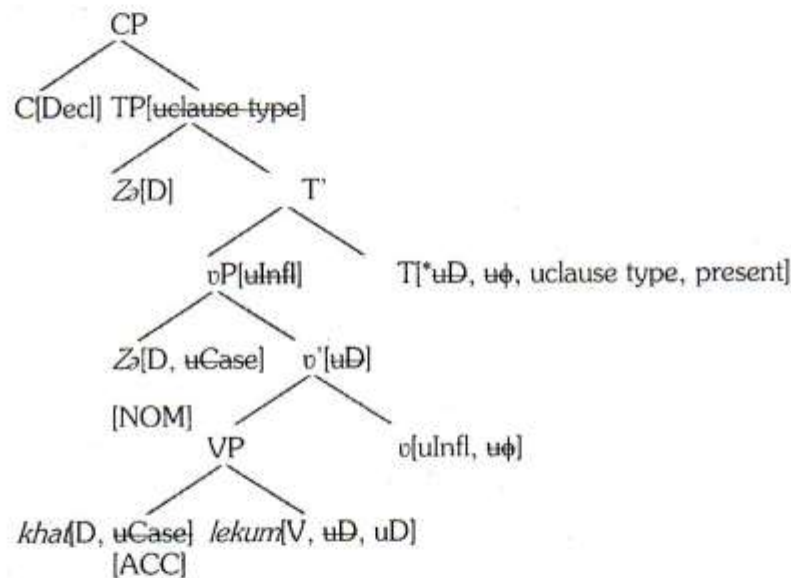
Figure 2: Derivation for the Pashto monotransitive construction ze khat lekum

The example discussed has a noun as its object DP, therefore, we are empirically unable to substantiate the view that the Case is accusative. Also, the subject DP or the external argument had nominative Case, in accordance with our hypothesis, but is it a pattern or a single instance? We will be able to give answers to such questions by giving examples of monotransitive present tense sentences, which have pronouns used in the subject and object positions. This is due to the fact that in Pashto mostly pronouns have morphological markings for Case while nouns, in most cases, do not have such markings:

'I beat Saleem.'

18. *Saleem*   *moong*   *wahi.*
     Saleem.NOM   we.ACC   beat.3
     'Saleem beats us.'

19. *Moong*   *Saleem*   *waho.*
     we.NOM   Saleem.ACC   beat.1PL
     'We beat Saleem.'

Based on the discussion and examples above, we can make a paradigm for the subject and object positions, along with the Case forms they exhibit.

Pronouns	Subject's Case Form	Object's Case Form
3rd Person Singular (distant)	Nominative	Nominative
3rd Person Plural (distant)	Nominative	Accusative
3rd Person Singular (near)	Nominative	Nominative
3rd Person Plural (near)	Nominative	Accusative
2nd Person Singular	Nominative	Accusative
2nd Person Plural	Nominative	Accusative
1st Person Singular	Nominative	Accusative
1st Person Plural	Nominative	Accusative

This paradigm substantiates the main hypothesis, namely, nominative Case is assigned as a result of ϕ-features agreement between T and the relevant nominal, as is shown by the Case form of the subjects, while accusative Case is assigned as a result of ϕ-features agreement between v and the relevant nominal, as is shown by the Case form of the objects. Only, two instances, namely, 3rd person singular (distant) and 3rd person singular (near) go against all the paraphernalia that we have proposed. What can be the possible reason for that? So far as we have understood, this deviation has nothing to do with the imperfection of the theory rather it has to do with the use of these pronouns. In Pashto *hagha* is also very frequently used as a demonstrative/ demonstrative pronoun meaning 'that'. We have *hagha pen* 'that pen', *hagha saʐay* 'that man', *hagha gul* 'that flower', *hagha pen day* 'that is a pen', *hagha saʐay day* 'that is a man', *hagha gul day* 'that is a flower', etc. type constructions in Pashto. Thus, its use is so frequent that it has effectively taken the place of the third person singular pronoun and Pashto speakers have almost become used to using it interchangeably. The same is the case with the 3rd person singular pronoun (near). It is not only used as a pronoun in the nominative Case, but as a form of be, as a demonstrative, and in southern

varieties as a possessive marker. Thus, the *day* in examples *hagha pen day*, *hagha saṭay day*, *hagha gul day*, *day Saleem* 'Saleem's', *day ma* ' of me/ mine', etc. is not used in the pronominal sense. Therefore, we opine, that as a result of the various uses of the 3rd person singular pronoun, with the passage of time, the speakers of Pashto, in a few situations, lost the distinction between its nominative and accusative morphological Case forms in the present tense.

A word on the Case markings of the plural pronouns is in order. In Pashto the plural pronouns have the same morphological form for the nominative and accusative structural Cases. However, the fact that they show the same form for both nominative and accusative Cases does not mean that they go against our theory.

If looked at the agreement pattern they also substantiate one of our sub-hypotheses, namely, that in Pashto the agreement, for assignment of nominative Case, between T and the relevant nominal is visible, while the agreement for the assignment of accusative Case, between *v* and the relevant nominal is invisible.

Structural Case Assignment in the Past Tense Monotransitive Constructions

We take the same construction, as we had taken in our treatment of the present tense monotransitive constructions, with the only change that its tense is the past tense. Pashto is a split-ergative language. Thus, in the present and the future tenses the internal and external arguments show nominative-accusative Case morphology, while in the past tense it shows ergative-absolutive Case morphology. However, if looked at closely ergative-absolutive is only the reverse nominative-accusative scheme in Pashto, therefore, for convenience we would not refer to them as ergative-absolutive, rather, we would call them accusative-nominative scheme/ structure. In order to accommodate this split-ergative pattern, we have proposed that there is a close relation between past tense and passive voice in Pashto, so that in the past tense Pashto constructions accusative Case is assigned by the functional category Voice and not *v*. Details for this motivation and its historical background are available in the derivation that follows:

20.   *Ma*   *khat*   *lekəlo.*
           I.ACC   letter.NOM   write.3SG
           'I was writing a letter.'

The derivation for the above example, in the past tense, involves the familiar steps of merge of the two place predicate verb *leek/lekəl* with the DP *khat* to form VP and to delete one of the two [uD] of the verb. This is followed by the merge of *v* to

form ʋ'. In normal circumstances, at this stage ʋ would have been required to assign Case to the internal argument. However, because of the peculiar nature of the Pashto language ʋ is unable to assign Case to the internal argument. This is due to the defective (Chomsky, 2001) nature of Pashto ʋ, as it lacks [uϕ] feature, hence the ability to assign accusative Case. To satisfy the other [uD] of V which has got projection on ʋ', a nominal 1ˢᵗ person singular pronoun merges with the ʋ' to form ʋP. As a result of this merge the other [uD] is checked/ deleted.

$$
\begin{array}{c}
vP[uInfl]\\
\diagup\qquad\diagdown\\
1^{st}\ person\ singular\ pronoun\ [D, uCase]\qquad v'[\not uD]\\
\diagup\qquad\diagdown\\
VP\qquad\qquad v[uInfl]\\
\diagup\quad\diagdown\\
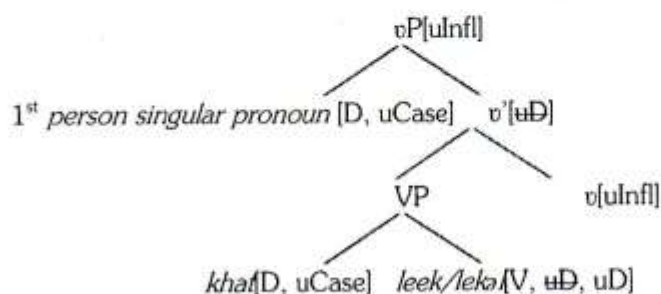khat[D, uCase]\quad leek/leko[V, \not uD, uD]
\end{array}
$$

Figure 3: Initial stages of the derivation for ma khat lekalo

Now back to the Case assignment. At this stage, a functional category Voice[10] (Kratzer, 1996; Collins, 2005; Roberts, 2010, n.d.; Holmberg 2007) merges with the ʋP to form Voice'. Based on C and T relation, Voice and ʋ relation has been proposed[11]. As T inherits its features from C, similar is the case with ʋ and Voice. The merge of ʋP and Voic is facilitated by Hierarchy of Projection Principle, a topic which we have already discussed in the previous section.

An agree relation establishes between Voice and the subject DP in terms of person, number, and gender ϕ-features. As a result of this agree relation, the phi-features of Voice are valued as 3SGM, while accusative Case is assigned to the subject DP 1ˢᵗ person singular pronoun. As a result of the accusative Case, the 1ˢᵗ person singular pronoun gets the morphological form ma. (Attention is invited to the difference of form between ma here and zə in the example for the present tense mono-transitive constructions). The [uInfl] of the little ʋ has not been checked/deleted yet and it ultimately gets projection on VoiceP. As this is a progressive sentence, therefore, following Adger (2004), we introduce the category Prog. The Prog, having [Prog, uInfl] features (Adger, 2004), merges with the VoiceP to form ProgP and values the [uInfl] feature of ʋ as Progressive. The ProgP itself has the uninterpretable tense feature [uInfl] and it also needs satisfaction/ valuation. Therefore, T which in this particular case is an empty functional head, bearing strong [*uD] feature,

interpretable tense feature 'past', uninterpretable φ-features, and uninterpretable [uclause type] feature, merges with ProgP, resulting in T'.

This merge is very important as it results in many things. Firstly, the uninterpretable tense of ProgP, is checked/valued as 'past'. Secondly, an agree relation establishes between T, working as the probe, and the internal argument' *khat* in the VP, serving as the goal, in terms of phi-features of person, number and gender. As a result of this agree relation, the φ-features of T in terms of person, number and gender are valued as 3SGM, while nominative Case is assigned to the DP *khat*. So here we have a sort of opposite situation to the present tense. In the present tense, T establishes an agree relation with the external argument and υ with the internal argument, in terms of φ-features, so that the external argument is assigned nominative Case while the internal argument is assigned accusative Case. However, in the past tense, T establishes an agree relation, in terms of φ-features, with the internal argument and nominative Case is assigned to it, while Voice establishes an agree relation, in terms of φ-features, with the external argument and accusative Case is assigned to the external argument. It is to be noted that even in the past tense agreement between T and the internal argument does not get visible on T itself, rather, it gets visible on either V or υ, or both. In this particular instance, phi-features along with past progressive tense get visible on V. As a result, the *leek/lekə/* gets the phonetic realization as *lekəlo*.

A word on the role of the tense is in place. Tense plays an important role in determining the morphological form of a verb in a sentence. An analysis of the word *lekəlo* would make the point clear. The base form of this verb is *leek/lekə/*. In the example, *ma khat lekəlo* the verb shows past progressive form along with the phi-agreement features of 3rd person singular male. Similarly, in the example, *zə khat lekum* the verb shows present tense along with the agreement pattern of 1st person singular. This shows that in most cases verbs in Pashto show not only agreement but tense as well, though the terms of visible agreement may vary along with tense, nature of the verb and the pronouns concerned.

For an agree relation it is considered necessary that the probe must c-command the goal and that the probe looks downwards for searching its goal. In this example, for both the agree relations the probes, Voice and T, c-command the goals, *ma* and *khat*, respectively, as is shown by Figure 4.

The external argument in spec υP moves to spec TP to check/delete the strong [*uD] feature of T, often referred to as the EPP feature. The [uclause type] still remains unchecked and C having [Decl] merges with the TP to check/ delete

[uclause type] as declarative. Thus, our CP for the past progressive monotransitive constructions is obtained as is shown by the following figure:
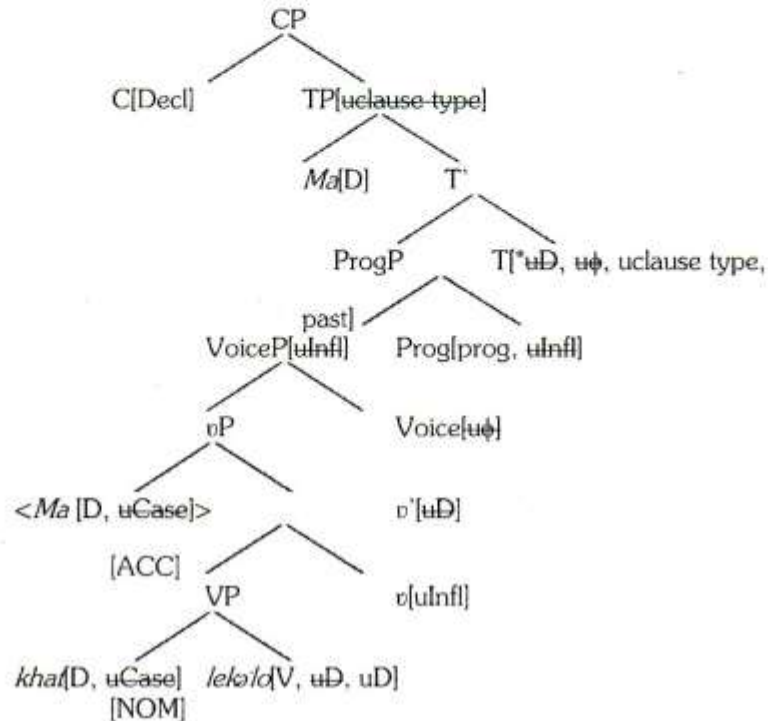
Figure 4: Derivation for Pashto monotransitive construction ma khat lekəlo

The derivation, we just made above, had one noun and one pronoun. Therefore, we give a number of examples, making use of all Pashto pronouns, to see if the same pattern of accusative – nominative Case obtains or otherwise:

3rd Person Pronouns

21.	*Saleem*	*hagha*		*wahəlo.*
	Saleem.ACC	he.distant.NOM		beat.3SGM
	'Saleem was beating him.'			
22.	*Hagha*		*Saleem*	*wahəlo.*
	he.distant.ACC		Saleem.NOM	beat.3SGM
	'He was beating Saleem.'			
23.	*Saleem*	*hagha*		*wahəla.*
	Saleem.ACC	she.distant.NOM		beat.3SGF
	'Saleem was beating her'.			

24.   *Haghay*   *Saleem*   *wahɔlo.*
         she.distant.ACC   Saleem.NOM   beat.3SGM
         'She was beating Saleem.'

25.   *Saleem*   *hagoi*   *wahɔl.*
         Saleem.ACC   they.distant.NOM   beat.3PLM
         'Saleem was beating them.'

26.   *Hagoi*   *Saleem*   *wahɔlo.*
         they.distant.ACC   Saleem.NOM   beat.3SGM
         'They were beating Saleem.'

27.   *Saleem*   *day*   *wahɔlo.*
         Saleem.ACC   he.near.NOM   beat.3SGM
         'Saleem was beating him.'

28.   *Dɔ*   *Saleem*   *wahɔlo.*
         he.near.ACC   Saleem.NOM   beat.3SGM
         'He was beating Saleem.'

29.   *Saleem*   *do*   *wahɔla.*
         Saleem.ACC   she.near.NOM   beat.3SGF
         'Saleem was beating her.'

30.   *Day*   *Saleem*   *wahɔlo.*
         she.near.ACC   Saleem.NOM   beat.3SGM
         'She was beating Saleem.'

31.   *Saleem*   *doi*   *wahɔl.*
         Saleem.ACC   they.near.NOM beat.3PLM
         'Saleem was beating them (males).'

32.   *Saleem*   *doi*   *wahɔlay.*
         Saleem.ACC   they.near.NOM beat.3PLF
         'Saleem was beating them (females).'

33.   *Doi*   *Saleem*   *wahɔlo.*
         they.near.NOM Saleem.NOM   beat.3SGM
         'They were beating Saleem.'

2nd Person Pronouns

34.   *Saleem*   *thɔ*   *wahɔlay.*
         Saleem.ACC   you.NOM   beat.2SG
         'Saleem was beating you.'

35.   *Tha*   *Saleem*   *wahɔlo.*
         you.ACC   Saleem.NOM   beat.3SGM
         'You were beating Saleem.'

36.   *Saleem*   *thaso*   *wahɔlai.*
         Saleem.ACC   you.NOM   beat.2PL
         'Saleem was beating you.'

37.   *Thaso*   *Saleem*   *wahəlo.*
         you.ACC   Saleem.NOM   beat.3SGM
         'You were beating Saleem.'

1st Person Pronouns

38.   *Saleem*   *zə*   *wahəlum.*
         Saleem.ACC   I.NOM beat.1SG
         'Saleem was beating me.'

39.   *Ma*   *Saleem*   *wahəlo.*
         I.ACC   Saleem.NOM   beat.3SGM
         'I was beating Saleem.'

40.   *Saleem*   *moong*   *wahəlo.*
         Saleem.ACC   we.NOM   beat.1PL
         'Saleem was beating us.'

41.   *Moong*   *Saleem*   *wahəlo.*
         we.ACC   Saleem.NOM   beat.3SGM
         'We were beating Saleem.'

Based on the discussion above, we can make a paradigm for pronouns in the subject and object positions along with the morphological cases they exhibit, for the past tense monotransitive constructions.

Pronouns	Subject's Case Form	Object's Case Form
3rd Person Singular (distant) male	Accusative	Nominative
3rd Person Singular (distant) female	Accusative	Nominative
3rd Person Plural (distant)	Accusative	Nominative
3rd Person Singular (near) male	Accusative	Nominative
3rd Person Singular (near) female	Accusative	Nominative
3rd Person Plural (near)	Accusative	Nominative
2nd Person Singular	Accusative	Nominative
2nd Person Plural	Accusative	Nominative
1st Person Singular	Accusative	Nominative
1st Person Plural	Accusative	Nominative

Thus, all the examples given above and the paradigm substantiate and give empirical evidence to the hypothesis that in Pashto monotransitive past tense constructions, an agree between T and a nominal results in nominative Case assignment to that nominal, while an agree between Voice and a nominal results in accusative Case assignment to that nominal. Furthermore, the agreement pattern as shown by the examples above substantiates a sub-hypothesis, namely, that in Pashto language visible agreement is between T and the relevant nominal for nominative Case assignment. Thus, if in the present tense monotransitive constructions visible agreement is between the subject and the verb, in the past tense, it is between the object and the verb.

Structural Case Assignment in the Future Tense/Time[12] Monotransitive Constructions

We take the same construction, as we had taken in our treatment of the present and the past tense monotransitive constructions, with the only modification that it's tense is the future tense/time.

45. *Zə ba khat lekum.*
    I.NOM will letter.ACC write.1SG
    'I will write a letter.'[13]

As Figure 5 shows, the derivation for the future tense monotransitive constructions is the same as that for the present tense till the point when vP is formed. However, then in the future tense we adjoin[14] a modal clitic *ba* to the vP, resulting in an extended vP. As for our purposes Case assignment is the important aspect, therefore, let us see how Case is assigned in the future tense monotransitive constructions.

An agree relation establishes between the internal argument *khat* and v in terms of ϕ-features of person, number, and gender. The phi-features of v are valued as 3rd person singular male, while accusative Case is assigned to the DP *khat*. Another agree relation establishes between T and the 1st person singular pronoun. As a result of this agree relation the ϕ-features of the probe T are valued as 1st person singular, while nominative Case is assigned to the goal 1st person singular pronoun. As a result of the nominative Case the 1st person singular pronoun gets the spell-out or the phonetic form as *zə*. The agreement between T and the external argument does not get pronounced on T; rather, it gets phonetic realization on V.
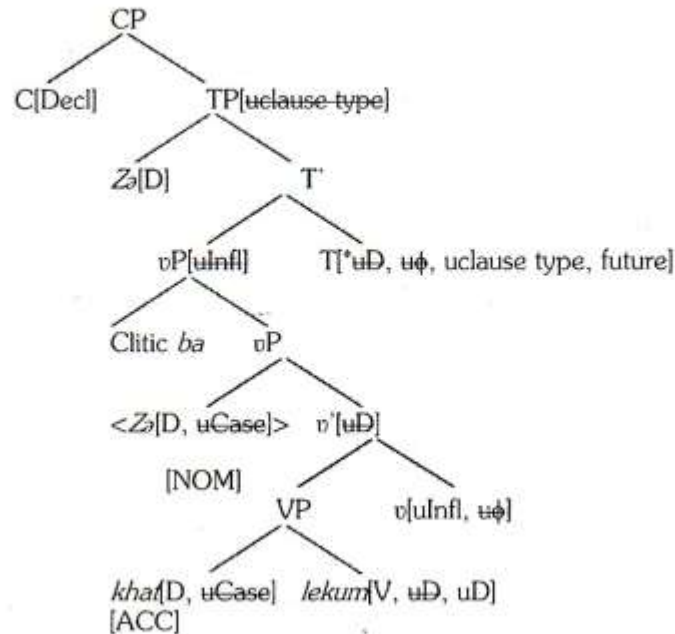
Figure 5: Derivation for future tense monotransitive construction zə ba khat lekum

We claim that the nominal in the complement to V position has accusative Case, however, the nominal here is a noun and in most cases, in Pashto, nouns do not show Case markings. Therefore, we are giving examples, which make use of the most Pashto pronouns, at both the external and internal argument positions, to see whether the hypothesis that ϕ-features agreement between T and the relevant nominal results in nominative Case and the agreement between v or Voice and the relevant nominal results in accusative Case, is substantiated or not, for the future tense monotransitive constructions in Pashto.

3rd Person Pronouns

46.	*Saleem*	*ba*	*hagha*		*wahi.*
	Saleem.NOM	will	he/she.distant.NOM		beat.PRS[15].3
	'Saleem will beat/ will be beating him.'				
47.	*Hagha*		*ba*	*Saleem*	*wahi.*
	he/she.distant.NOM		will	Saleem.ACC	beat.PRS.3
	'He will beat Saleem.'				
48.	*Saleem*		*ba*	*hagoi*	*wahi.*
	Saleem.NOM	will		they.distant.ACC	beat.PRS.3
	'Saleem will beat them.'				

49.   *Hagoi*   *ba*   *Saleem*   *wahi.*
      they.distant.NOM   will   Saleem.ACC   beat.PRS.3
      'They will beat Saleem.'

50.   *Saleem*   *ba*   *day*   *wahi.*
      Saleem.NOM   will   he.near.ACC   beat.PRS.3
      'Saleem will beat him.'

51.   *Day*   *ba*   *Saleem*   *wahi.*
      he.near.NOM   will   Saleem.ACC   beat.PRS.3
      'He will beat Saleem.'

52.   *Saleem*   *ba*   *doi*   *wahi.*
      Saleem.NOM   will   they.near.ACC   beat.PRS.3
      'Saleem will beat them.'

53.   *Doi*   *ba*   *Saleem*   *wahi.*
      they.near.NOM   will   Saleem.ACC   beat.PRS.3
      'They will beat Saleem.'

2nd Person Pronouns

54.   *Saleem*   *ba*   *tha*   *wahi.*
      Saleem.NOM   will   you.ACC   beat.PRS.3
      'Saleem will beat you.'

55.   *Thə*   *ba*   *Saleem*   *wahay.*
      you.NOM   will   Saleem.ACC   beat.PRS.2SG
      'You will beat Saleem.'

56.   *Saleem*   *ba*   *thaso*   *wahi.*
      Saleem.NOM   will   you.ACC   beat.PRS.3
      'Saleem will beat you.'

57.   *Thaso*   *ba*   *Saleem*   *wahai.*
      you.NOM   will   Saleem.ACC   beat.PRS.2PL
      'You will beat Saleem.'

1st Person Pronouns

58.   *Saleem*   *ba*   *ma*   *wahi.*
      Saleem.NOM   will   I.ACC   beat.PRS.3
      'Saleem will beat me.'

59.   *Zə*   *ba*   *Saleem*   *wahum.*
      I.NOM   will   Saleem.ACC   beat.PRS.1SG
      'I will beat Saleem.'

60.   *Saleem*   *ba*   *moong* *wahi.*
      Saleem.NOM   will   we.ACC   beat.PRS.3
      'Saleem will beat us.'

61.   *Moong*   *ba*   *Saleem*   *waho.*
        we.NOM   will   Saleem.ACC   beat.PRS.1PL
        'We will beat Saleem'.

Based on the discussion and future tense monotransitive examples above, we can draw the following paradigm of Case forms for pronouns in the subject and object positions:

Pronouns	Subject's Case Form	Object's Case Form
3rd Person Singular (distant)	Nominative	Nominative
3rd Person Plural (distant)	Nominative	Accusative
3rd Person Singular (near)	Nominative	Nominative
3rd Person Plural (near)	Nominative	Accusative
2nd Person Singular	Nominative	Accusative
2nd Person Plural	Nominative	Accusative
1st Person Singular	Nominative	Accusative
1st Person Plural	Nominative	Accusative

If looked at this paradigm, it substantiates the main hypothesis that nominative Case is assigned as a result of ϕ-features agreement between T and the relevant nominal, while accusative Case is assigned as a result of ϕ-features agreement between v and the relevant nominal. Only, two instances, namely, 3rd person singular (distant) and 3rd person singular (near) go against all the paraphernalia that we have proposed. What can be the reason for that? We have already discussed this deviant behaviour in the last paragraphs of the section on monotransitive present tense constructions.

The agreement pattern also substantiates one of our sub-hypotheses, namely, that in Pashto agreement between T and the relevant nominal for nominative Case assignment is morphologically visible while agreement between v and the relevant nominal for accusative Case assignment is morphologically invisible.

Conclusion

This paper studied the assignment of structural Case in Pashto monotransitive constructions. We had proposed, for Pashto, that ϕ-features agreement between the functional category T and a nominal results in assigning nominative Case to

that nominal, while φ-features agreement between the functional categories υ or Voice and a nominal results in assigning accusative Case to that nominal. These hypotheses were able to adequately describe structural Case assignment in Pashto monotransitive constructions in the present, past, and future tenses. Only in two instances i.e. 3rd person singular near and distant, in the present and future tenses, the pattern of Case assignment could not be maintained, but that was subsequently explained as it had more to do with the historical use of the words *hagha* and *day* as demonstratives and pronouns, and as a form of be and possessive marker in the case of the latter, at the same time. Also, we observed that the introduction of the functional category Voice, due to the defectiveness of υ, in the past tense not only explained the assignment of accusative Case but also provided the logic for the split-ergative nature of Pashto language; leading towards the conclusion that split-ergativity in Pashto is nothing but the close and intimate relation between passive voice and past tense, a relation already reported for other Indo-Iranian languages.

This paper also, for the first time, suggested structural derivations for Pashto monotransitive constructions in the three tenses of the present, past, and future. Right now, we cannot say about their validity, but future research will establish their value. Also, the examples given for the three tenses substantiated the morphological hypothesis that we had expounded at the outset, namely, agreement between T and a nominal for nominative Case assignment in Pashto is visible while agreement between υ or Voice and the relevant nominal is invisible for accusative Case assignment. Thus, in the constructions for the present and future tenses, the verb agreed with the subject, while in the past tense the verb agreed with the object.

There were some areas where extensive treatment was needed but was avoided due to space limitation and relevance to the main topic of the paper. One such important topic was the nature of light verbs in Pashto. However, that topic still needs extensive research from future researchers. An independent study on the nature of the relation between voice and past tense empirically substantiated by Pashto data is needed. Also, for the marked behavior of 3rd person singular pronouns (near and distant) we proposed that it has to do with the historically interchangeable use of the particular words as demonstratives and pronouns. However, an independent research on that topic would be of great value. At many places we observed that the same verb conveyed the continuous and indefinite aspects, and that phenomenon we attributed to the difference in the articulation of the verb. We did not dig deep into that matter, as difference in aspect has no effect on Case assignment in Pashto. However, an extensive research, on its own, will be needed to give a syntactic account of that phenomenon and to draw boundaries between the indefinite and continuous aspects in such situations.

Notes

[1] Pashto is an Indo-Iranian language, mostly spoken in Afghanistan and North Western regions of Pakistan. Statistically, the largest number of Pashto speaking people reside in Pakistan.

[2] Normally, a capital C is used in spelling for syntactic (abstract/structural) Case, while a small c is used in spelling for semantic cases, morphological cases, and cases in general.

[3] Among Pashto grammarians, there are two schools of thought on the nature of the base form of the verb. Raverty(1855) and most of the traditional grammarians after him believe that *məsdər* which can be roughly translated as infinitive form, is the base form of the verb in Pashto. This form of verb is characterized by the morphological marking of ل at the end of the word. This is similar to the English alphabet L in its phonetic realization. However, Tegey and Robson(1996) came with the idea that infinitive is not the base form of the verb, rather different verbs have different base forms, having different endings. So following the majority of grammarians our verb will have the base form *lekəl*, while following Tegey and Robson(1996) our verb will have the base form *leek*. On a personal note, we think that the formulation of Tegey and Robson (1996) may have some sophistication but the formulation of the rest of the grammarians has the advantage that it is very easy to learn. To avoid any controversy and to give a comprehensive picture, we have given both forms of the verb.

[4] Hierarchy of Projection Principle is an innovation on the part of Adger (2004). This is what he says about Hierarchy of Projection:

> In order to keep the relation between little ʋ and VP conceptually distinct from selection, we will just assume that there is a special Hierarchy of Projections, such that whenever we have a little ʋ, it always has a VP complement.

> In an intuitive sense, little ʋP is an extension of the projection of VP, in that it is still verbal, but it adds further semantic information. We will state the Hierarchy of Projections as follows:

> (112) ʋ > V

> If the Hierarchy of Projection is not met, then the structure will be ruled out. This means, for example, that the following structure is not generated by the system:

(113)
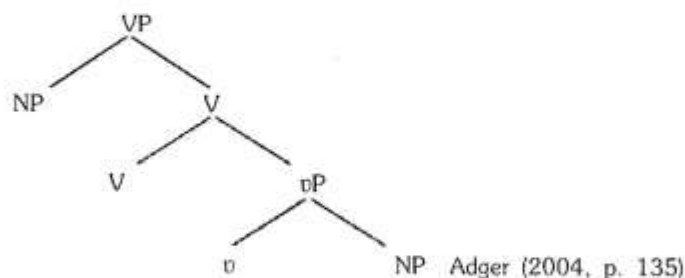
Later, he completes his hierarchy of projection and gives it the following order:

Hierarchy of Projection:

Clausal: C > T > (Neg) > (Perf) > (Prog) > (Pass) > *v* > V
Nominal: D > (Poss) > n > N (p. 333).

The items enclosed in round brackets show that they are optional.

[5] Here P:3 means that the person of the DP is third person pronoun, N:SG means that the number of the DP is singular, G:M means that the gender of the DP is masculine, while CASE:? means that the structural Case of the DP is still unknown/ not assigned yet.

[6] Following Adger (2004), we would use the symbol * inside the bracket to show strong feature. However, we would not use it outside the bracket except for ungrammatical constructions, as grammarians also use this symbol for unacceptable/ ungrammatical constructions.

[7] It would be better that the whole paradigm for strong Pashto personal pronouns is given, notwithstanding the fact that another paradigm for clitic pronouns or pronominal clitics exist, but they are irrelevant here:

Type of the pronoun	as subject	as object	as object of preposition
1S	*zə*	*ma*	*ma*
1PL	*moong*	*moong*	*moong*
2S	*thə*	*tha*	*tha*
2PL	*thaso*	*thaso*	*thaso*
3S.M (distant)	*hagha*	*haghə*	*haghə*
3S.F (distant)	*hagha*	*haghay*	*haghay*
3PL (distant)	*hagoi*	*hagoi*	*hagoi*
3S.M (near)	*day*	*də*	*də*
3S.F (near)	*do*	*day*	*day*
3PL (near)	*doi*	*doi*	*doi*

[8] The unexpected behaviour in examples no.12 and 16, will be explained in the next few paragraphs.

[9] For ease of expression, we are not following the distinction between the present indefinite and present continuous in the gloss. Rather, we are using the present indefinite tense as a default type. So far as, we have understood, the difference, in the given present tense verb, between indefinite and the continuous aspect lies not in the morphology of the verb, rather it seems that it lies in the phonetic realization of the verb i.e. it is related to the intonation of the word. For instance, in the sentence *zə Saleem wahum* if we say the verb *wahum* with one falling swoop then it means I beat Saleem, however, if we say the verb in two separate syllables *wa* and *hum*, then it means I am beating Saleem. Even if our this idea is wrong, still this distinction is not important, as Case assignment in both constructions is the same, and here our topic is related to Case assignment.

[10] Based on Collins (2005), Roberts (n.d.) gives some features of Voice as: Voice has [u] features. In active clauses, Voice DONATES these features to *v*. In passives Voice KEEPs these feature (see Chomsky (2008), Ouali (2008) on KEEP/SHARE/DONATE of probing features). The external argument is merged in the same position as in actives (UTAH) Voice licenses the external argument in Spec,vP.Collins analysis has the great merit of allowing us to preserve both strict UTAH, and strict relativised minimality (for A-movement) in passives. (pp. 3,4).

[11] That why we have adopted the Voice option for past tense Pashto, has to do with the peculiar nature of Pashto past tense, due to which the idea of Voice suits it. And because historically past tense verbs are considered related to the passive (Mahajan, 1990; Bittner & Hale, 1996; Murasugi, 1997; Roberts, 2000; Holmberg, 2007; Roberts, 2010, n.d.), or historically past tense form has close relation to a participle (or an adjective) (Holmberg, 2007), that also prompted us to opt for Voice category for the past tense in Pashto.

[12] Pashto grammarians do not agree among themselves whether Pashto has future tense or not. Clearly, there is a modal clitic *ba* in the future tense constructions in Pashto that differentiates present tense constructions from the future tense. We do not fall into the controversy whether future tense exists in Pashto or not. However, to satisfy both sides, we will give and analyse Case assignment in the so-called future tense /time constructions. That is why we have used tense/time instead of tense.

[13] Here, we will adopt the indefinite reading instead of the continuous one, as in the derivation for the past tense monotransitive constructions, we had adopted the continuous one. For our purposes, it is important that Case assignment is not affected by the difference between the indefinite tense and the continuous tense.

[14] The terms adjunct, adjunction, adjoin, etc. have been the topic of a lot of discussion during the last three decades. We will try to keep ourselves away from the thorny issues involved with these topics. We will restrict ourselves to the use of adjunction/adjoin in the sense that the merge of an adjective/adjunct with a nominal is not a pure merge of the kind that we find, for example, between a verb and a nominal, where the valuation of features and in most cases theta role assignment is involved. Rather, it is a merge, where neither the valuation of features takes place nor there is an assignment of theta-roles. Moreover, as adjuncts cannot be the heads of their constructions, therefore, whenever an adjunction/adjoin occurs the adjunct does not project, rather, the new formed structure is only the extension of the old structure, as for instance: an adjunction/adjoin of an adjunct to an NP will be an extended NP.

[15] The notation (PRS) needs some explanation. We have used the notation of (PRS) instead of (FUT) because of the fact that Pashto future active voice construction is basically the same as the present tense. The only difference is made by the Pashto modal clitic *ba*, which we have translated as will in English.

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