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Corrigendum: The co-author of the paper "Conversation Analysis: Speech Acts in Ibsen's *A Doll's House*" published in Vol. XII/1, April 2014, pp. 67-82 should be read as **Nadia Gul** (not Hina Gul). The electronic version has already been corrected.

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Mercy a Virtue of Consciousness in Shakespeare's *The Merchant of Venice*

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Abstract

Antonio is a Christian merchant, who in spite of his hatred for the Jew Shylock asks him to lend him money. Shylock reminds him of how he curses the Jews and yet he asks for his money. To this, Antonio replies that he should give the money out of hatred and not love and that he was ready to return it with interest. Here Antonio shows his relentless pride and power. Unfortunately, he suffers a loss in his business and is unable to pay back the money. Now it is Shylock's turn to be merciless.

Keywords: Mercy, consciousness, humility, race, anti-Semitism, compassion

Introduction

The paper is a study of how both the characters i.e. Antonio and Shylock show their age long hatred for each other. Antonio in his pride curses the Jew and yet asks him to lend him money to remind him of his helplessness racially. For a moment it seems as if Shylock deserves our sympathies, however as the play develops and we see how Shylock intends to take revenge from the long humiliation that he and his race have had to go through at the hands of the Christians, it becomes clear that both of them stand on the same level and lack consciousness. Therefore, both are unable to show mercy. This becomes clear from Portia's speech towards the end, which reveals that both characters have to meditate on their thought and actions and accept the other with his shortcomings, before their racism is corrected.

The primary characteristic of Shylock is revengefulness; but a closer insight discloses a thousand other qualities, whose mutual play and varying intensity go to compose the complex being that Shakespeare has drawn.¹

Human beings anywhere and everywhere possess certain universal qualities irrespective of whatever race or religion they profess. Mercy, faith, justice, love, hatred and many more such characteristics are present in the human psyche, and arise when circumstances are created for them. Man consciously creates these circumstances due to his own complexes² and weaknesses. Sometimes it may be the result of a century's long prejudice that is transferred to us from generation to generation. As such, man refuses to accept any change and carries on the bias of his ancestors blindly. Therefore, we witness Antonio's anti-Semitism. It is only a conscious man who can see through the weak points of others, as he realizes them in himself; he knows that all human beings have flaws and are liable to make errors. As such only, can he move towards individuation.³

Similarly, Antonio in *The Merchant of Venice* is apparently portrayed as an epitome of Christian virtue and sacrifice concerning his friend Bassanio. However, a close view reveals that he is so, because Bassanio belongs to his own race and religion, and above all has been a friend throughout. When the same Antonio encounters Shylock the Jew, he becomes the complete opposite of that. Thus, this aspect of his personality reveals the inherent selfishness in their friendship. According to Rosenshield as quoted by Scott Weiss:

Antonio seems highly irrational in his eagerness to die in order to keep Bassanio's love, it helps to make the case that Antonio's power, influence and sense of security, particularly with regard to his friendship with Bassanio are based more in his money than in his Christian faith. In fact there seems to be a codependent aspect of this relationship that has kept Bassanio rolling in money and made Antonio to feel loved.⁴

This attitude in Antonio is a proof of the fact that he completely lacks consciousness⁵ and is rather doing all the good that he claims to possess because of his own ulterior motives of feeling loved and wanted. The question here is that if Antonio has his own intentions in carrying out this friendship, then, why the *other* should be denied this right. Therefore, Shylock, when he refuses to show Antonio any mercy has his own motives. Thus, both the characters are persona possessed. Shylock makes it clear, that not only he but also the entire Jewish race has suffered long at the hands of Christians, and he shows his revulsion thus:

I hate him for he is a Christian, ...
If I catch him once upon the hip,
I will feed fat the ancient grudge I bear him....

Cursed be my tribe,
If I forgive him.⁶

This similarity in Antonio and Shylocks behaviour, if studied in Jungian terms reveals that, the quality of mercy lacked in both. Therefore, both were unconscious of their conscious behaviour, adhering to the *persona* they represent in their conscious mode. Hence, in the beginning of the play, Antonio is depicted in a grave and pessimistic mood thus while referring to his sadness he says, "...I have much ado to know myself" (Act I Sc I, 192). This "myself" refers to his inner consciousness; which with a little thought and meditation he could have achieved, but shuns for more mundane reasons.

Before going into whether Antonio deserved mercy, we should endeavour to see his arrogance in the beginning of the play towards the Jew. When Antonio asks Shylock to lend him money, which he says he will pay back, and Shylock reminds him of his insulting behaviour and his spitting on his "Jewish gabardine", Antonio haughtily replies:

I am as like to call thee so again,
To spit on thee again, to spurn thee too.
If thou will lend this money, lend it not
As to thy friends...
But lend it rather to thine enemy
Who, if he break, thou mayst with better face
Exact the penalty. (Act I Sc III, 196).

This sense of superiority on the part of Antonio is a vivid sign of a man living his life superficially, one who has completely locked out any communication with the unconscious, rather he over looks it. He therefore, never once entertains the idea of loss in business or of the *other*, namely Shylock, having an upper hand in the bond that he intended to sign. His reaction towards the Jew is so vehement, because he himself does not belong to the minority class. Whereas Shylock's reaction is more like a plea, and then insistence for justice, as he belongs to the marginalized class. This on Shylock's part, too, is inwardly an act of revengefulness, rather than consciousness, because the moment he is defeated by Portia in the guise of a lawyer, he is then, himself, unable to face justice; something that he craved so strongly with regard to his adversary. Thus in a split second says, "[g]ive me my principal, and let me go" (Act IV Sc I, 212).

Antonio and his supporters try their level best to convince the Jew, but they try to mould his decision with worldly gains. What they fail to realize is that now that he legally has an upper hand; that hatred within him that was dormant for years will pour forth with greater strength. Both, in the trial scene expect the other to be

merciful, when it lacks in their own demeanour. Antonio lacks consciousness to such an extent, that he puts aside his vanity and even refers to the Jew as, “[h]ear me yet, good Shylock”. Even the Duke betrays his partiality and request Shylock as follows:

Thou’lt show thy mercy and remorse so strange
 Than is thy strange apparent cruelty; ...
 Thou wilt not only loose the forfeiture,
 But touched with human gentleness and love,
 Forgive a moiety of the principal;
 Glancing an eye of pity on his losses, ...
 We all expect a gentle answer, Jew. (Act IV Sc I, 209).

Here, the lack of reason in his request is obvious, just because Antonio is a well-known merchant in the state, the Duke uses his position to help him. The question that can be asked here is would the Duke have done the same for Shylock? It is evident that both these characters are living a superficial life based on their immediate desires and gains. They have no connection with their unconscious mind, or else, they would have seen the lack of mercy in themselves and should have realized that whatever is befalling them is the consequences of their own behaviour that is turning in on them. On the other hand, Shylock is equally the same, when he is cornered and there is no option left to him, he is ready to withdraw from his claim and accepts the penalty, by showing his willingness to become a Christian and giving his remaining property to his daughter after his death. It is this contact with the *other* that serves as an eye opener for them. Thus, both Antonio and Shylock learn the hard way and their attitude tones down.

The *other* in the form of the society also brings about a realization in both these characters. Antonio who is so sure of himself and his friends, sees for himself that in spite of the friendship and love that both Bassanio and the Duke bear him, they remain unable to save his life for the laws of the state are such which Antonio himself admits:

... but since he stands obdurate
 And that no lawful means can carry me
 Out of his envy’s reach, I do oppose
 My patience to his fury, and am arm’d
 To suffer with the quietness of spirit
 The very tyranny and rage of his. (Act IV Sc I, 209).

As far as Shylock is concerned, he also realizes after his humiliation, the hatred prevalent in the society for him and his tribe, which demands a low profile from him. It also makes it clear to him that the only way to do away with hatred is

patience and mercy, which his impatience has failed to achieve. The society's voice is seen in Gratiano's comments against him. Thus, when his life is spared, Gratiano says:

O, be thou damn'd, inexecrable dog!
And for thy life let justice be accused.
Thou almost makest me waver in my faith (Act IV Sc I, 210).

Moreover, even when he admits to fulfil the penalty, even then the society does not seem to accept him, and again Gratiano remarks:

In christening shalt thou have two god-fathers:
Had I been judge, thou shouldst have had ten more
To bring thee to the gallows, not the font. (Act IV Sc I, 213).

In the end, it is Portia's thought provoking speech in the court, regarding mercy that serves to bring both Antonio and Shylock face to face with the unconscious mind. Portia in the persona of a doctor of law is able to rise above her own faults, and present mercy as a virtue, which is a compliment of a conscious heart, rather than possessed by any race or religion. Though she is addressing the Jew while talking, yet, it makes the point evident that it was lacking in both Antonio and Shylock. Though it is not openly proclaimed in Antonio's case, it subtly is hinted at. For when she says:

The quality of mercy is not strain'd,
It droppeth as the gentle rain from heaven
Upon the place beneath; it is twice blest;
It blesseth him that gives and him that takes (Act IV Sc I, 211).

In these lines the words, "[u]pon a place beneath" do not refer to any specific race or religion, rather the emphasis is on a compassionate and understanding heart, irrespective of geographical bounds. As such, it is a reference to the consciousness of man, of which at that moment both Antonio and Shylock are devoid. Further, within the course of the speech she says:

... consider this,
That in the course of justice, none of us
should see salvation: we do pray for mercy;
And that same prayer doth teach us all to render
The deeds of mercy. (Act IV Sc I, 211).

Here, the line "we do pray for mercy" shows it to be all-inclusive, not only meaning Antonio and Shylock but all the society and on an even larger scale all

humanity. Therefore, consciously verifying that both the characters lack mercy for they crave it but cannot render it.

Thus, both Antonio and Shylock after this brief encounter with the unconscious mind come to the realization, that the ups and downs that they have gone through in life, is due to their own shortcoming. The impact of this conditioning is visible in how both these characters are toned down, with very little or no mentioning of them towards the end of the play.

Towards the end in the Belmont scene when Portia and Nerissa are returning homewards, Portia referring to the effect of good deeds says it has far reaching consequences to which Nerissa replies “[w]hen the moon shone we did not see the candle” (Act V Sc. I, 214). Thereby meaning that when we try to integrate the element of the unconscious mind with our conscious life; that come in the form of her speech in the court, and learn from it, then specific persons and limited views are not significant; rather goodness and virtue in general is to be advocated. Who benefits more and who less is irrelevant here, as both parties lack consciousness, i.e. mercy that could have saved them, and thus have to depend on a third for survival.

Thus, mercy and forgiveness is what a conscious man can render. If something is hated for the self, how can it be advocated for the *other*. A person can only be merciful when the difference between the *self* and the *other* diminishes. The play ends on a note whether such experiences in life can bring about betterment in our life, and put us on the path of individuation.

Notes

¹ William Shakespeare, Born Stratford-upon-Avon 1564, died Stratford 1616 . Retrieved from <http://www.theatrehistory.com/british/shakespeare032.html> (This bibliography quoted was originally published in *The Outlines of literature: English and American*. Truman J Backus. New York: Sheldon and company, 1897.pp 90-102). Retrieved on 08/03/2009.

² The idea of a complex advocates that personality is multi-faceted. A person has many selves. Jung believes that they behave like independent beings, he also believes that there is no difference in the principles of a fragmentary personality and a splinter psyche. A complex constitutes a collection of images and ideas that clusters around the core of one or more archetype having the same emotional tone. Jung calls the complex a '*via regia* to the unconscious' and the architect of dreams. Hence, dreams and other symbolic representations are closely related to complexes. According to Jung this concept allow to link the personal and archetypal components of an individual's experiences. Without this concept it would be difficult to define how experiences are

built up and psychological life would be a series of fragmented incidents. The fact that it has an archetypal aspect, the Ego also has an ego-complex, a personalized history of a person's development of consciousness and self-awareness. The ego-complex when related to other complexes brings about a conflict. Then there is a risk of the complex splitting of and the personality being dominated by it. A complex can over-whelm the ego as in psychosis, or it may identify with the complex as in inflation and possession. Complexes are a natural phenomenon which can be positive or negative. If the ego can establish a viable relationship with the complex, then the personality is variegated.

- ³ Individuation is the most significant of Jung's contribution to the theories of personality development. As such, it is interwoven with others i.e., Self, Ego, Archetype and the synthesis of conscious and unconscious elements. A simple way of expressing the relationship of the important concepts is, ego to integration, which is social adaptation. The self for individuation is reaching self-experience and realization, while consciousness is increased by analysing the defences, e.g., projection of the shadow. The process of individuation is a circumambulation of the self as the centre of the personality, which with this becomes unified. Thus, the person becomes conscious in what respect he or she is a unique human being as well as no more than a common man or woman. The aim of individuation is nothing less than to free the self of the false wrappings of the persona and the suggestive power of the archetypes.
- ⁴ Scott Weiss. Cross Examining Antonio: Shakespeares Christian Merchant on Trial Again received from <http://www.csus.edu/org/litjml/weisscritical.htm> Received on 02/09/2008. The article is a publication of the Sac State English Department called Calaveras Station Library Journal, 2004.
- ⁵ According to Jung, consciousness is a pre-condition for humanity as well as for becoming an individual. By consciousness, he refers to the psychic contents of the ego, insofar as the relation is perceived by the ego. It is the function of activity which maintains the relation of psychic contents to the ego. As a working concept consciousness has been applied and lead to misunderstanding as well. Perception in this sense is not the result of intellectualization and cannot be achieved by the mind alone. It is the result of a psychic process, which contradicts a thought process. Jung also equated consciousness with awareness, intuition and apperception stressing the function of reflection in its achievement. Attainment of consciousness would appear to be the result of recognition, reflection upon the retention of psychic experience, enabling the individual to combine it with what he has learned, to feel its relevance emotionally and to sense its meaning for his life. Jung believed the natural mind is undifferentiated while the conscious mind is capable of discrimination. Therefore, consciousness begins with control of instincts, enabling man to adept in an orderly way. However, adaptation and control of natural behaviour has its dangers leading to one-sided consciousness, which asserts itself from the recesses of the shadow. Nevertheless, consciousness cannot be dispensed with. This would lead to an inundation by unconscious forces undermining or

obliterating the civilized ego. Thus, discrimination is necessary for conscious mind if it is to be aware of things, and be able to separate opposites, for in nature opposites merge with one another. Therefore, we reach the conclusion that the most individual thing about man is his consciousness; based on the supposition that individuation is a psychic necessity.

- ⁶ William Shakespeare, *The Merchant of Venice* in *The Oxford Shakespeare Complete Works* (London: Oxford University Press, 1966), p.195. All subsequent references are to this edition followed by page number.

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Of Life and Happiness: Austen's *Pride and Prejudice*

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Abstract

It is a fact universally acknowledged that humankind struggles to live an honourable and happy life. However, the concept of happiness and honour varies from person to person; community to community; and generation to generation. These phenomena of “true” happiness are as much social as psychological. The Collins, Mary, Mr. Weston and the like are “happy” in their lives and with themselves as much as Elizabeth, Darcy and their kind are happy with themselves and their lives. The perception of true happiness among characters in *Pride & Prejudice* is divergent. Some of Austen's characters learn from life as they experience ups and downs in lives due to the choices they make. Others continue to perpetuate the misery that has become their lot due to the compromises they make. The likes of Elizabeth and Darcy face numerous problems in the beginning in finding their soulmates. Once they find one, the remaining part of their lives become productive, peaceful, and prosperous. They go through the mill of power, social, and sexual politics of their society but emerge successful since they and choose wisely. The others, like the Collins and the Charlottes, choose their partners on the prevailing standards of their society; thus, the duality in their beliefs and deeds undo them. They opt for short-cuts in making choices, and end up having lives full of challenges, boredom, and indifference to the wellbeing of each other. Such lives have their prices and consequences.

Keywords: happiness, experience, society, choices, characters, consequences.

Of Life and Happiness

Some of Austen's characters learn from life and achieve happiness as they experience ups and downs due to the choices they make in their lives. Others continue to perpetuate the misery that has become their lot due to the compromises they have made and remain unhappy. There are various causes of unhappiness and "lie partly in the social system, partly in individual psychology- which of course, is itself to a considerable extent a product of the social system" (Russell 20). The likes of Elizabeths and Darcys have numerous problems in the beginning in finding their soulemates. Once they find one, the remaining part of their lives become productive, peaceful, and prosperous. They go through the mill of power, social, and sexual politics of their society but emerge successful, for they choose wisely. The others, like the Collins and Charlottes, choose their partners on the prevailing standards of their society. The duality in their beliefs and deeds undo them and their lives. They opt for short-cuts in making choices for themselves and end up in a life which is full of challenges, boredom, and indifference to the wellbeing of each other. Both these kind of life come with their prices and consequences.

Some of the characters in *Pride and Prejudice*^{*} fail to experience the joys of collective happiness which spoils their spiritual lives. They involve in self-interested schemes to achieve individual pleasure. Only those who are able to see beyond self-interest achieve true happiness. Lydia has no regard for her elder sister's tears when she is leaving for Brighton, because she is completely engrossed in her own happiness. Kitty, with whom she has a lot in common, becomes almost a stranger when she is rallying in her own happiness.

This selfishness is common for we too, at times, keep a show of friendship though we are tempted to pull each other's legs to achieve our own end. Ironically sometimes this makes us so self-possessed with our own interests that there is no intrusion into the affairs of other people. This keeps the social set up peaceful as happens in the world of P & P. A superficial harmony is maintained imperceptibly through hypocrisy because all agree on one point and that is the desire for social acceptability. At times they even bargain it at a high price by making emotional, psychological and mental sacrifices. Collins and Charlotte's marriage is one such example. For them the means are more important than the end.

The ones who aspire for this superficial life live an inner fragmented life. Wickham suffers from lack of self-contentment which makes him commit errors. We realize

^{*} All subsequent references to this novel *Pride and Prejudice* are indicated by the letters, P & P for the sake of brevity and the text referred to with page number. Jane Austen, *Pride and Prejudice* (London: David Campbell Ltd. 1991).

the actual value and worth of an object only when we achieve it. We suffer disappointments for we have made sacrifices for these achievements, as is the case with Charlotte Lucas. The realization of the futility of such sacrifices dawns on us when it is too late for then there is no retracing. In reality there are possibilities of undoing the wrongs that one is led to commit but generally the fear of being labeled stops us short. Matter of honour and guilt are huge hurdles and only few have the courage to cross it as does Darcy and Elizabeth.

Mr. Bertram in *Mansfield Park* (MP) and Mr. Bennet in *P & P* are both conscious of their faults in the brought-up of their children and are ashamed. They realize their own part in the harm that is done. They go through a transformation in their concept of ethics and values. Mr. Bennet realizes that he should have been a little more vigilant towards the moral education of his children, and, Mr. Bertram learns that his extreme postures regarding worldly education have made his children morally deficient. Not only is this remorse felt by the elders but by the young generation too for they also come to realize their own mistakes. D. Devlin comments on Mary Crawford in MP, in the following words:

When Mary moves from 'ill-bred' to 'wrong' she moves from manners as 'good-breeding' to manners as 'conduct', from the world of Chesterfield to the world of Locke and Johnson; she knows how close she is to being educated by her love for her tutor Edmund into a clearer knowledge of herself and others. But it is too late (122).

Those that claim to be at the helm of affairs, like Collins and Lady Catherine de Bourgh, are seen pointing fingers at others but the abysmal state of their own morals is shaky enough to make precedence for others; and so the whole social structure represents a confused milieu. People with weak determination and resolves are afraid of redressing others for they are unable to hold a reflective mirror to those who are wrong but powerful and influential. Darcy suffers this fate because he is never made to realize that he can be wrong. He is used to being praised. Bingley almost worships him and relies on his judgment even in the matters of heart. Col. Fitzwilliam, Darcy's cousin appreciates him and trusts him to the extent of allowing him to "arrange the business just as he pleases" (172) without any argument. Darcy's servants tell Elizabeth that he is the "best landlord and the best master" (232) and even Elizabeth at one time says that "Mr. Darcy has no defect" (53). Even Wickham informs Elizabeth that Darcy "chuses that everyone connected with him should have an understanding of the first class" (79). Though the people of Hertfordshire consider Mr. Darcy rude and a snob they are afraid to tell him yet it is Mr. Darcy's self-realization triggered by Elizabeth that makes him conscious of his blemishes and consequently humanizes him; making him a lovable character.

Mr. Darcy never lacks substance even in his most snobbish state and that is why he is one of those characters who finally manage to achieve true happiness. When he is shocked at Mrs. Bennet's behaviour the reader understands his state of mind and wonders why Elizabeth is not trying to check her mother in her excesses. The reader does appreciate Darcy's ethical beliefs in comparison with the behaviour of the Bennet family and we acknowledge the strength of his character though he is proud and rude at times. According to Russell a person "has an image of himself as he thinks he ought to be, which is in continual conflict with his knowledge of himself as he is" (Russell. 20). As such Darcy's continual struggle to come at peace with himself continues till he achieves self-realization. This makes him a commendable character with all his weaknesses: his social limitations.

He has to recognize that though physical comforts are essential to life they are subservient to other more essential considerations viz. mental satisfaction, dignity, propriety and grace. For Elizabeth the foremost consideration is not Darcy's wealth; she is well aware of his status. Had this been not the case, she would have followed the lead of the prevailing mentality and would have accepted him when he proposed for the first time. Even today, in our own society we see this awareness developing in our youth and they are learning to admire the true virtue of sincerity and love rather than riches. The desire of worldly possessions has been eternally present in all societies but few manage to realize the futility of this transitory pursuit. Here we observe that Austen's novels are not mouthpieces of superficial considerations of her time. They are channels through which we are able to realize how relationships based on material gains can harm characters and consequently the society. Those, eligible for noble consideration and possessing a full realization of all human fallibilities manage to form a sublime relationship based on deep rooted noble ideals. It is when hearts and minds are open that we are able to understand the others. Darcy has to liberate himself from confined ideals so as to understand Elizabeth and all that she represents. Possessing brittle personas will only result in fragmentation of personality for it is the flexibility of understanding that helps us live contentedly. His role in helping the settlement of Lydia's affair provides him contentment because he has done a virtuous deed by restoring the honour of the family.

All human beings seek the happy life, but many confuse the means- for example, wealth and status- with that life itself. This misguided focus on the means to a good life makes people get further from the happy life. The really worthwhile things are the virtuous activities that make up the happy life, not the external means that may seem to produce it (Epictetus. 111).

Wealth and status can never be the criteria for happiness. Lady Catherine and her daughter are two discontented solitary beings. There is no understanding

between the mother and the daughter. We never meet them in a lively mood. Their wealth fails to provide them happiness. Living within one's means and avoiding wastage saves one from many embarrassments. Certainly, the Austen novels do not seem to hail meagre means as criteria of true happiness. Though desires are incessant and unfulfilled desires might sadden a person temporarily yet it is the inner contentment that gives longer lasting peace of mind. The dominant note is wastage of money and wasteful activities and we see this when Mr. Bennet is in need of money he has none. It is then that he regrets his expenditures. He "had very often wished, before this period of his life, that, instead of spending his whole income, he had laid by an annual sum, for the better provision of his children, and his wife, if she survived him. He now wished it more than ever" (289). In comparison to him Mr. Gardiner who is tradesman by profession shows resourcefulness, responsibility and provides finances; hence manages to solve Lydia's affair. On the other hand in *Sense and Sensibility* Elinor gives us a very fine idea of happiness which satisfies the mind and the soul: "I wish as well as everybody else to be perfectly happy; but like everybody else it must be my own way. Greatness will not make me so" (87). What she means perhaps, is, that happiness has nothing to do with money or social status, that happiness is a soulful unification of the realities of life outside ones entity no matter how grisly they may be.

A balanced approach to life and its affairs seems to be the dominant note of all Austen's novel. She presents her heroines in a sombre manner regarding money matters. They are careful enough not to waste money on trifling. In comparison to them we come across certain female characters like the Bingley sisters who "were in the habit of spending more than they ought" (13) and Mrs. Elton in *Emma*, who spends recklessly on her gowns; but soon we are to learn about the flimsiness of their moral fibre. They hide their hollowness by donning external refinements on their persons. Their values are of a superficial world catering to the needs of a superficial life. Though they possess riches they live very discontented lives.

Such are the values of the likes of Bingley sisters in a transitory world. Because of the limitation of their vision of life they fail to understand the bigger and solemn aspects of life. Their morals and ethics are as shallow as their understanding. They are not even ready to become conscious of their lack. They avoid facing who and what they are. This case is seen in Mrs. Elton in *Emma* too. Her sole obsession is wealth, dresses and all sorts of futilities. Boasting about her wealth and connections makes her hearty and vain. Basking in the glory of her ten thousand pounds, she considers herself happy and all others beneath her. The reader dislikes her as much as Emma does when she calls her "insufferable woman!" and a "little upstart, vulgar being" (283). Interestingly the environmental ethics¹ of particular persons or class differ and provide them with justifications of their actions so they fail to see

the stance of the others and it is this element that creates disturbance in the society when people from different social backgrounds come into contact with each other.

The lives of most of the characters (inclusive of men and women), whom Miss Austen depicts, have a kind of obsession with money. A good match is often talked about in terms of money. Mr. Bingley is a cultured man and possesses goodness of heart but his most attractive feature is his five thousand income is an impressive amount in comparison to Mr. Bennet's meagre amount of two thousand though it is enough to make them live decently. Charlotte Lucas marries Collins because he has "a comfortable home" (120), but for Elizabeth, Charlotte's idea of marrying Collins is "a most humiliating picture". She might think that Charlotte's chances of living "tolerably happy in the lot she had chosen" (120) are few yet it is a decision that is made wilfully. Charlotte's worldly wisdom makes Elizabeth realize later when she is reflecting on Wickham's mercenary attention to Mary King that "A man in distressed circumstances has not time for all those elegant decorum which other people may observe. If *she* does not object to it, why should *we*" (145)?

Mrs. Bennet is the one who talks openly on the subject of money as a main source of happiness. Wickham and the Bingley sisters nurse the desire of increasing their wealth secretly. Mary King suddenly attracts Wickham's attentions after she has inherited ten thousand pounds (145), and the Bingley sisters want their brother to marry Miss Darcy for her thirty thousand (191). Mrs. Bennet is obsessed with the idea of wealth. In her youth she had won the love of Mr. Bennet, the owner of an estate, which to a significant extent made her life easy and comfortable. Perhaps that is why she has such faith in wealth; and perhaps that is why she considers it a main source of happiness. She does not have any idea of what domestic happiness is all about. She is the kind of a person whose happiness revolves around having a good house; a carriage; beautiful dresses; and good furniture.

Mr. and Mrs. Bennet are the kind of people who are "forced" to live together. They choose each other due to the personal belongings and material things that they have. Mrs. Bennet "likes" Mr. Bennet for the money that he has; and Mr. Bennet likes her for her "looks". Each gives what the other wants. Their marriage is more like a business. It may not be inappropriate to say that the two should technically leave each other for other people who have more of what they based their marriage on.

Among the many couples in P & P Darcy and Elizabeth is the only one whose notion of happiness is different than that of the rest. These two do not see each other as a mean to an end; they are together not due to the material belonging that one brings into the life of another. We rejoice in their union for it is based on mental affinity and understanding. While the union of people like the Bennets is

more likely to break if the material comforts are not available any more, the marriage of Darcy and Elizabeth, on the other hand, is more likely to stay. Darcy and Elizabeth have married the persons that they are; the Bennets and others like Bennets have married the things that they possess. Mr. and Mrs. Gardiner are from the same camp to which Darcy and Elizabeth belong. They are a happily married couple and respect each other for what they are. Their relationship, understanding and practical knowledge of the world make them an exemplary couple. Jane finds solace and peace in their house when she is in trouble. They treat her with care and kindness. She learns from the Gardiners what is not available to her at home—care and kindness. The happy marriage of the Gardiners gives her an opportunity to think independently and realistically. Her aunt's consoling attitude and discussions—something utterly lacking in the Bennet household—enables her to manage her feelings of loss and strengthen her intellect. Her stay at the Gardiners helps her see things differently. Now she is able to discern “a strong appearance of duplicity” (141) in the Bingley sisters. She would not have done so had she stayed with her mother; so, she learns sagaciously about people and their morals. Here we realize the importance and value of discussion in improving the understanding of the world and morality. Absence of dialogue at the Bennet household not only hampers the understanding of the residents, it creates misunderstanding among them.

Darcy learns about the blessings of happiness and contentment when he goes through the process of self-analyses and closely observes Elizabeth's happy constitution and “playful manners” which alarms Him. We learn that:

Elizabeth could not help observing, as she turned over some music books that lay on the instrument, how frequently Mr. Darcy's eyes were fixed on her. She hardly knew how to suppose that she could be an object of admiration to so great a man; and yet that he should look at her because he disliked her, was still more strange. She could only imagine, however, at last, that she drew his notice because there was a something about her more wrong and reprehensible, according to his idea of right, than in any other person present (47).

Darcy, conscious of this attraction, tries to prevaricate it by finding faults in her family and then he tries to suppress his emotions by leaving the place and even removing Bingley from Netherfield. But the desire within him, from which there is no escape, grows so overwhelming and unmanageable that when next he meets her at Rosings he fails to silence it any longer, “In vain have I struggled. It will not do. My feelings will not be repressed” (178). The force and beauty of Elizabeth's depth, subtlety, ethics, and standards make him weak. He learns that she is not

one of the many hunting for a husband. His sudden expression of love surprises the reader as much as it does Elizabeth.

Darcy struggles to look into himself keeping aside all his petty prejudices and social ideals that prevent him from declaring his love for Elizabeth. He goes through the process of suffering that is rewarded by self-evaluation.² “In the great crises of life, in the supreme moments when to be or not to be is the question, little tricks of suggestion do not help” (Jung 133). He observes Elizabeth’s confrontation with Miss Bingley with interest and notes her confident retorts to all Miss Bingley’s efforts to let her down at Pemberley. She retains her graces increasing Miss Bingley’s chagrin. Miss Bingley’s petty criticism paves way for Darcy to appreciate Elizabeth objectively.

In P & P, we observe characters making choices of marriages in a hurried manner e.g. Lydia/Wickham and Collins/Charlotte for they fear that delay will deprive them of happiness they so desire. We understand that at certain crucial moments in life one becomes a little expedient when one faces limited choices, at this point morals are disregarded. Charlotte’s choice of matrimony is limited but she is intelligent enough to see it. In real life most of the common people become slaves to the norms of the society for mere survival. Jane Austen’s practicality in these matters is appreciated by critics. “She is concerned with the difficulty, in real life, of clearly understanding both ourselves and the others, of figuring out the right thing to do, and trying to do it in the face of our desires and life’s conflict” (Benditt 246).

“Judging properly” (89), as we observe in the novel, is not only the outcome of intellect or emotions; rather it is interplay of both—emotions and reason. Human emotions are instinctive and hence spontaneous. They can only be channelized properly through the reasoning faculty. The instinctive reactions are liable to many errors so one cannot afford to consider their moral value on the spur of the moment whether they are good or bad, appropriate or otherwise. We observe that Elizabeth’s dislike for Darcy is formed in a hurry. Furthermore, it is for this reason that one tends to regard Lydia’s behaviour with less extremity than that of Maria Bertram in M P. Proper moral and spiritual education guides us in making better decisions.

We notice a spiritual and moral vacuum in the lives of the characters who do not take life seriously. Such people live and approach life superficially and physically. The problems and sufferings in their lives have deeper causes which are a little too difficult and deep for them to understand. The result is that their life and their sufferings both become worse. Wickham and Lydia are only concerned with temporary pleasures. They know what is ‘good’ for them financially though the moral implications are completely ignored; they do not consider their actions to be ‘right’ or ‘wrong’.³ What is good and what is right are mere words and if someone

tries to define it he or she will be using just other words. Like Austen G. E. Moore does not believe in giving final judgment regarding the principals of ethics. He thinks that it all depends on that which we decide unanimously to call good whether it is a sense of duty or a certain moral conduct. While in the world of P & P the concept of 'good' has its own peculiar interpretation. For those, who need wealth to live a comfortable life, it means worldly comforts and hence "a single man in possession of a good fortune" (1), or a lady with "thirty thousand" (191), become the ultimate goal. Even the rich suffer from the same problem; they differ only in the amount each party has in mind.

Living in the money-minded society the female protagonists of Austen's novels learn that finances as not the basis of comfortable relationships and learn that physical attributes and gains are not the necessary ingredients for a healthy relationship. These qualities combined with rational thoughts and good motives followed by good actions cause happiness and add substance to the character. A good person, or a good enough person, should possess emotional literacy, mature self-discipline, cultivated intrapersonal sympathies, and a steadfast personal commitment to high moral standards of worth (Callahan. 25).⁴

A healthy relationship is a sort of exchange of positive qualities between two individuals who complement each other and through this exchange acquire happiness.⁵ This is what makes Mr. Darcy a better individual who is able to feel the misery of others beyond his own suffering and creating in Elizabeth the awareness to refrain from passing judgments without knowing the actual truth. She goes through a shift from complete confidence in her judgment from "one knows exactly what to think" (81) to "Till this moment I never knew myself" (196).⁶ It is at this stage of her life that she realizes that those who are blindly following the existing strict codes of conventions of their society are those for whom true happiness resides in worldly treasures and transient goods because living a superficial life they are not conscious of the bliss that one experiences due to self-satisfaction. Yet it is she who manages to see the reality and acquires true happiness.

Notes

¹ For detail see *Foundations of Environmental Ethics* by Hargrove. Eugene C. USA: Environmental Ethics Books (Denton T X) 1989. LC No. 1996.

² Darcy turns out to be better than Shakespeares Hamlet who is caught in the question of To be or not to be and hence suffering a tragic end, Darcy survives his fate by resolving his dilemma.

³ Philosophers have tried to define good but could not do so with any finality, e.g. when G. E. Moore tried to define good could not do so and he ended up in

saying, good is good, and that is the end of the matter. Or if I am asked How is good to be defined? My answer is that it cannot be defined, and that is all I have to say about it (Moore 6).

⁴ Sidney Callahan. *Ethical Expertise and Personal Character* The Hastings Centre Report, Vol. 24, No. 3 (May- June, 1994. Stable URL: <http://links.jstor.org/sici?sici=0093>.

⁵ In her youth she had declined the addresses of a gentleman who had the recommendations of good character, and connections, and position in life, of everything, in fact, except the subtle power of touching her heart. 28 this proves her preference regarding marriage.

James Edward Austen-Leigh *A Memoir of Jane Austen*. Contributors: James Edward Austen-Leigh - author, Chapman. R. W. - editor. (London: Richard Bentley and Son. 1871)

⁶ These lines strangely echo Gloucester in Shakespeares tragedy *King Lear*, who goes through a process of self-realization through his sufferings, being disillusioned by the behaviour of his illegitimate son, I stumbled when I saw (Act. IV. Sc. I), and is able to see with the inward eye the reality so far hidden.

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Anti-Branding in the American Society and Fiction

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Abstract

Corporatization and branding of the world seem to be a relatively new phenomenon for many people. However, they have been present for quite some time. The only difference could be found in their immensity and manifestations during the modern and postmodern times. Branding could take on a lot of different forms, like place branding, identity branding, cultural branding, nation branding, and so on. Whatever form it may assume, it has always tended to attain strongholds around us. Modern branding started in the United States somewhere around the 1920s, rose to its peak in the 1950s and then slowly met its decline till the end of the 1990s after which its focus was shifted on to the Third World. This article aims at tracing out the various socio-cultural or political factors or elements that contributed towards the Anti-branding Activism aroused among the target victims of the brands themselves particularly in the United States of America. The anti-branding and anti-corporate rage has been displayed, as unfolded by Naomi Klein, by a backlash of target consumer masses via riots, denial of the branded products, reclamation of unbranded space and vice versa. The same anti-branding rage reflected in the American fiction is analysed here in selected fiction of Don DeLillo.

Keywords: Anti-branding, corporate rage, Don DeLillo.

I do get weary and worn down from it all. I'm always forced to face the fact that I make my money from poor people. A lot of them are on welfare. Sometimes a mother will come in here with a kid, and the kid is dirty and poorly dressed. But the kid wants a hundred-twenty-buck pair of shoes and that stupid mother buys them for him. I can feel that kid's inner need—this desire to own these things and

have the feelings that go with them—but it hurts me that this is the way things are.
(A shoe-store owner qtd. in Klein 2000, 247)

Introduction

With the rise of the modern age in America, somewhere around the 1920s¹, a consumer culture slowly and gradually began to emerge among the common masses. The establishment of a consumer culture was not a very difficult task as production was not a problem for the cosmopolitan centres anymore while developing strategies for the consumption of the products was what had to be looked into. During the first few decades of the modern age, consumerism flourished for the advantage of the ones who had the means of production in their hand like the big multinationals, transnational companies and other shopping chains.

As the decades of the 1940s and 1950s dawned upon the consumers of the United States of America, rather than retaining their original boost, some of the much-desired-for products started losing their original selling-buying ratio. The power those products seemed to have attained over the minds of the consumers seemed to be declining. This was the time when the multinationals, who had been reaping the benefits of their products for such a long time, stood up to devise some new schemes which may help retain their strongholds over the minds and pockets of their consumers. Hence, on top of the list of those schemes was branding itself. Some scholars like Matt Haig believe that it was an addition of a ‘human’ element into the products at the backbone of the branding strategy which saved the products from being wiped out (Haig 2003, 3). Modern branding was adopted with a greater fervour once its ability of control over the consumer’s mind was found out. That is why branding reached its peak during the 1950s (Klein, 2000).

The rise of modern branding and its manifestations proved to the producers even at that time that it was the Object itself which was now in control², not the subject. The *things* or the *products* were what would now define our lives for us. Brand is the immortal³ and infinite image of the product which can live on even if the physical product is terminated at one time or the other. According to a scholar quoted by Peterson, branding acquires its power because “the right brand can surpass the actual product as the company’s central asset” (2006, 743). The abundance of media-driven mechanics in the industrialized countries also played an indispensable role in hoisting up a branded world.

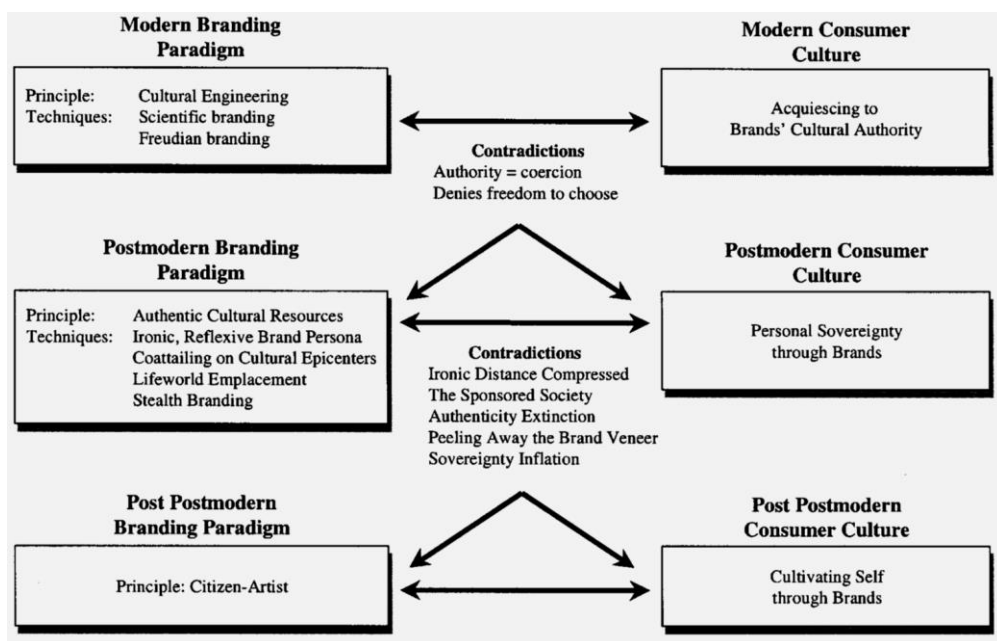
The brand has always remained an object of interest to the scholars and researchers of this field because of its highly influential character and long-lasting effects. Many have tried to define it and solve its mysteries by giving it a distinct shape. For

instance, Chernatony and McDonald describe a successful brand as “an identifiable product, service, person or place, augmented in such a way that the buyer or user perceives relevant, unique added values which match their needs most closely” (McDonald 2003, 25). This clarifies that the brand, whatever product, service or place it might be used to define, tells the consumers about ‘added values’ that are contained by that specific product, service or place as compared to all others. Those added values may not be visible to the consumers physically, but actually they are very much real to the consumers as they are their real needs. On the other hand, if the means of production of the brands are searched out then one would find out that they are quite at odds with the brand image projected by the corporation in possession of the brand (Sekeres 2009, 405). Such things are, obviously, carefully hidden away⁴ from the consuming public.

Miletsky and Smith define the brand in two ways. On the one hand, they define the brand as “the sum total of all user experiences with a particular product or service, building both reputation and future expectations of benefit” (Smith 2009, 2). The consumers thus develop expectations far ahead of the actual purchase and use of the product. Peterson (2006) says that ‘*image*’ and ‘*reputation*’ are key factors that help shape the brand into a certain specific mould. The second definition that Miletsky and Smith give for a brand is that the brand is “an icon or mark (logo) that helps distinguish one product from another” (10). However, most of the researchers believe that the logo can only be called a tip of the iceberg⁵ because it is only sort of a label for the brand, while the brand is the actual story encircling the product, relaying the totality of internal experience promised by that specific brand as well as the external communications that it may extend between the producers and consumers beforehand.

Douglas B. Holt (2002) divides the historical evolution of branding into three basic eras or periods. These periods are modern branding, postmodern branding and post postmodern branding. The modern branding has already been referred to earlier. It is said to have started in the 1920s (Holt 2002, 80). Modern branding developed as the people were reduced to choosing from the choices already laid down by the famous brands (or by the corporations behind those brands). They did not have any right to make their own choices, or even if they did have some right, then the choices were so limited that they did not get any opportunity to choose anything different for themselves. However, as people gradually got able enough to start seeing through this hidden coercion enforced by the corporations, an anti-brand activism was seen to emerge among them in the following decades. Brands were being boycotted, trend setters overthrown and choices extended to newer options. Upon seeing this threat to the survival of their brands, the corporations attached more hopes and expectations with the branding of the products.

Up till the 1960s, which was the time of the postmodern branding, the corporations had strengthened their brand images by affixing greater ‘human’ desirable intangibles with the brands. They projected the idea that greater personal sovereignty could be achieved through the consumption of better branded products, and they also emphasized that ‘to be socially valued, cultural content must pass through branded goods’ (Holt 2002, 82). This was the peak time of the brands especially in the United States. The decades of the 1950s and 1960s witnessed a great rise in the profits generated by the numerous famous brands for the corporations that possessed them. The given chart (taken from Holt’s article) describes how Holt has divided the three ages of branding.



1: Stages of Branding as given by Douglas B. Holt p.81

The present state of the brands is even a step ahead of what it was during the postmodern times. In this post postmodern age, branding has been put forth as a medium of *cultivating one's self*⁶. However, such claims of the brands also met with a slowly evolving anti-branding rage among the common masses especially in the United States—a rage which is still being manifested in various forms. For this reason, the brands have shifted their focus more towards the developing states now as these states are now, in a way, passing through the modern times of the 1950s and 1960s that have already been experienced by the West.

The present study is focused mainly on the anti-branding rage that somehow erupted in the United States during the preceding decades, the factors which may have led to it, and the effects it has left behind. Naomi Klein's theoretical framework sets up a coherent guideline for the anti-branding movement that America has been passing through. It is going to be discussed in the proceeding sections.

The Emergence of the Anti-Branding Activism in the United States:

It hasn't taken long for the excitement inspired by these manic renditions of globalization to wear thin, revealing the cracks and fissures beneath its high-gloss facade. More and more over the past four years, we in the West have been catching glimpses of another kind of global village, where the economic divide is widening and cultural choices narrowing. (Klein 2000, 14)

Those in the West (especially the United States) have, no doubt, been caught up in a *logo-maze* (to quote Klein's words precisely) of the brands for quite a long time. Naomi Klein has devoted her whole work to the anti-branding activism that has been stimulated in the US due to the illegal and unethical occupation⁷ of the peoples' minds, hearts, bodies, choices, lands, spaces, jobs and vice versa by the cunningly attractive logos and the brands they signify. Globalization, which was initially an international-relationships-enhancing and poor vs. rich equalizing phenomenon, has turned out to be something vicious and much more threatening than one could ever have imagined.

Theorists have been propounding upon the mysteries of globalization in the recent times. This is a relatively new phenomenon but it has had far-reaching and widely distributed effects around the globe, which makes it even more essential to be probed into. Some of the critics deem it to be a lucky thing that happened to the world, while there are others who study it from the perspectives of the dangers it has gifted to the present global village. For instance, Nicholas Ind. perpetuate the idea that "globalization, the process of increasing economic, social, technological, regulatory and political interaction between societies across large parts of the globe, has over the years been praised and blamed for much that is good and much that is bad in the world" (Nicholas Ind 2003, 57). However, when the talk is about anti-branding activism, then globalization would definitely be thought of in terms of the many wrongs done to this world.

'Branding, in its truest and most advanced incarnations, is about corporate transcendence' (Klein 2000, 30). When Naomi Klein said this, corporations had power, control and governance⁸ not only over the humans but also the states.

Joseph Nye, as quoted by Peter Van Ham in his article, describes two types of powers that reside with the states at all times. One type of power is the hard power, while the other type is the soft power. The hard power often employs coercive or forceful measures to legitimize its orders. On the other hand, the soft power is 'the ability to get what you want through attraction rather than coercion or payments' (Ham 2008, 126-127). So the soft power employs only diplomatic strategies like appeal and attraction for the onlookers so that they may be convinced to adopt or hold on to certain entity. The strategy of branding devised by the transnational corporations is also a part of the soft power to magnetically pull the consumers towards buying their brands.

This power draws its nourishment from ideologies surrounding the notions of *open* and *closed* societies. According to Popper, closed societies "are represented by totalitarian systems and espouse the idea that institutions are everything and the individual nothing. In contrast, the open society puts the individual at its centre. It praises intellectual honesty and truth. It also lays down alongside the creed of freedom and the point of responsibility: that we must all work to improve the world in which we live" (qtd. in Nicholas Ind 2003, 18). The writer seems to propagate the idea that since the open societies give free choices to the individuals, so the brands manufactured by the corporations would be a part of their free choices and hence it would strengthen the peoples' individuality as well as mutual well-being⁹. On the other hand, the brands cannot go a long way if the closed society pattern is implemented as brands opt for sovereignty of the individuals and not of the institutions.

Now although much similar idealistic images have been portrayed by the promoters of the branding strategies on and off, still the underground and behind-the-scenes realities really shock the theorists as well as the consumers once they leak out¹⁰. Such realities, these days, are even more vulnerable to leakage due to the advancement of technology and wide access of media coverage across the globe. With the passage of each day, one hears more and more consumers coming out on the sidewalks in protest and boycotting the branded products that saturate the innumerable shopping malls of the metropolitan States. The *Politics of Representation* and the *Authority of the Visual* (Spyer 2008, 28) which was once used as an inherited tool by the brands to propagate their own authority over the consumers, has now reversed its role and, conversely, the consumers are using the tools against the manufacturers by visual anti-branding representations¹¹ across the globe. The people have actually perceived the reality that "many of the powerful ways of performing...branding have turned vicious: against customers, employees and pensioner investors" (Nicholas Ind, 2003, p. 87). People are getting more and

more cynical about the whole process of branding and they do not just blindly take in what is given to them.

An idea introduced by Klaus is very much pertinent over here. He says that the corporations have been making pretty much the same brands again and again by only changing the names or logos of the brands at the very least. However, they have actually “failed to understand that we do not want more products. The market is already so saturated, we have difficulty choosing and the rational arguments as to why we have to buy a specific company’s product are not sufficient” (Klaus Fog 2010, 21). What we in reality need is the reclamation of our public spaces, our choices, our jobs and all other things that have been occupied by the brands. The products should be there for only as much as is our day-to-day survival requirement but they should not exceed that limit by exploiting or neglecting some other areas like human rights, labour rights, land laws, so on and so forth during the process.

It would be something of interest to the anti-branding activists that corporate companies and their CEOs usually keep on developing newer strategies to strengthen the image¹² of their brand even further. In a similar context, the yearly report of the Yum Brands contain the words of its CEO, saying that “the single most important thing we do every day is hire, retain and develop the right people, with diverse backgrounds and styles, who have the ability and attitude to be Customer Maniacs (capitalization mine)” (Yum Brands 2008, 22). These customer maniacs have been referred to as *Cool Hunters* by Klein in her book, who are hired by each corporation under high salary packages, and whose only task is to keep looking for the next cool image they can link to their brand so as to be more attractive to their target consumers and so as to increase its sale rate. Klein also ironically refers to the fact that the corporations actually send out one simple message to their consumers: “we want our brands to be the air you breathe in but don’t dare exhale” (Klein 2000, 132). The idea is quite clear: the brands have taken away our sole freedom of existence, and we need to, have to and must take it back somehow.

In the present times, Klein declares, anti-branding activists have taken to various methods like cultural jamming¹³, labour scandals¹⁴, internet hacking¹⁵, ad busting¹⁶, ad parodies¹⁷, etc. in order to sabotage the plague of branding. On the other hand, if we look at the level of the individual consumer, anti-branding activism can also be taken over by him/her with the help of Chase and Schlink’s logic discussed by Klein, which says that “if consumers had access to careful scientific research that compared the relative merits of the products on the market, everyone would simply make measured, rational decisions about what to buy” (Klein 2000, 207). On a similar note, Holt (2002) introduces two types of

resistances that can be utilized at the individual level in order to make rational decisions about what to buy. The first one is the *Reflexive Resistance* which is the “posing of resistance by consumers against the consumption code steered by marketing through personal consumption practices”. The second one is the *Creative Resistance* in which “the consumers emancipate themselves from marketer-imposed codes by altering their sign value¹⁸ to signify opposition to establishment values¹⁹” (72). So the sole purpose of both these types of resistances is to enable the individual consumer to break free of the spell that has been cast upon us by the brands such that we may then be able to make proper rational decisions about what to buy and what not to buy.

Building upon the basic tenets given by Klein as well as others of the same line, the study may now be extended towards a critical analysis of Don Delillo’s selected fiction. Since anti-branding activism is a much-talked-about as well as much-participated-in phenomenon in the United States, so it is quite possible that the famous fictional works of that region may also carry imprints of as well as show participation in the anti-branding movement that has been dominating American socio-politics²⁰ for the last few decades. The next section of the present study aims at digging out such aspects of Don Delillo’s fiction which is going to be a representative of the famous and advanced fiction of the American writers of the modern and postmodern times.

Anti-branding and Don-Delillo’s Fiction:

Time is a corporate asset now. It belongs to the free market system. The present is harder to find. It is being sucked out of the world to make way for the future of uncontrolled markets and huge investment potential. The future becomes insistent...This is why something will happen soon, maybe today...to correct the acceleration of time. Bring nature back to normal, more or less. (Delillo 2003, 34)

Don Delillo is considered by most as a part of the Anti-branding movement that has been going on in the United States for the last few decades. Four novels of Don Delillo have been selected for this particular research so as to probe into the text and see whether Don Delillo really has moved with the anti-corporate rage or whether he also has let his fiction become a part of the Branded Fiction²¹ that Sekeres (2009) has referred to - a genre that includes books that are one product among the many that are sold under specific brand names (400). Don Delillo is the author of eleven novels in all, namely: *Americana* (1971), *End Zone* (1972), *Great Jones Street* (1973), *Ratner’s Star* (1976), *Players* (1977), *Running Dog* (1978), *The Names* (1982), *White Noise* (1985), *Libra* (1988), *Mao II* (1992), *Underworld* (1997), *Point*

Omega (2010) and *Cosmopolis* (2003). Out of these eleven novels, four have been selected for analysis in the present research, which are; *Americana*, *The Names*, *White Noise*, and *Cosmopolis*. The analysis will be carried out according to the chronological sequence of the publication of the novels, which will help in tracing out the relative additions that Delillo has done in his works concerning the corporatization and the gradually increasing intensity in the anti-branding or anti-corporate rage that had been sweeping through America over the decades.

Americana—the first ever novel of Delillo—was published in 1971. This is one of the best-selling novels of Delillo, for the witty, clever, original and incisive manner in which he has written it. Delillo, even while writing this novel in the early 1970s (well before the initiation of the actual anti-branding rage in the United States), was well aware of the brand or logo maze in which all the modern or postmodern people are caught up. He often refers to the commodities with the names of their brands, like the *Playmouth Fury car*, the *three screen color TV console*, the *Gut Bucket hotel*, the *Penn-Mar hotel*, the *Coca Cola Sandwich*, the *Amusement Park*, the *Bergman Films*, the *Spanish cuisine*, the *men in Gucci loafers*, the *Johnnie Walker Red cigarettes*, and vice versa. He also refers to the overall lifestyle of the Americans by symbolically saying that the characters ‘*must realize that we (they) are living in Megamerica. Neon, fiber glass, plexiglass, polyurethane, Mylar, Acrylite*’ (Delillo 1971, 119). This means that they are surrounded by brands all around them in their footwear, body wear, constructions, buildings, transport vehicles, eating places, eating stuff, and vice versa.

Another key issue that has been highlighted by Delillo in this novel is that of the role of corporations in developing specific brands and (or) lifestyles for the people to whom they sell their brands. The corporations have a lot of people at their service including the CEOs and other workers, just like David, Quincy, Warburton, etc. in the novel, and they have to keep devising newer projects for their company’s overall image, just as the writer says in the novel that “the chemical firm was merely trying to improve its image” (106). Similarly, David (the protagonist) is working on some new project about which someone else asks him that “how’s that laser beam project shaping up? They’re starting to put pressure” (28). America is shown to be a place where all nature has been hidden or destroyed by smoke or billboards rising high into the sky, where the characters seek escape from their corporate routines by moving away from the metropolis to the relatively pure and primitive countryside as well as a place where all empty space has been, ironically speaking, utilized in the name of aesthetics and preservation by the construction of artificial surfaces. It is a place where the TV set has become a *package* which is *full of products*, and a place which can “only be saved by what it’s trying to destroy” (256).

The second novel of Delillo selected specifically for this research is *The Names*, which was published in 1982. This novel is important from the perspective of transnational corporations that do businesses widespread over a number of countries. America, as portrayed by Delillo throughout the novel, gives residence to many of the world's largest corporations or transnationals. The characters of the novel are executives either at banks or at insurance companies who keep travelling through space and time for the management of their businesses across borders. "Americans", as the writer says, "used to come to places like this to write and paint and study, to find deeper textures. Now we do business" (Delillo, *The Names*, 1982, p. 6). The places mentioned in the text could be Greece, Athens, Teheran, India, Pakistan, Turkey, Kuwait, Jordan—places that are yet relatively pure and safe from the impact of the corporations, businesses and brands as compared to the United States of America. The characters in this novel also do make comparisons between people on the basis of the brands or possessions they have, just as Ann, in the novel, reflects that "This is why your car is too small for six, it's Japanese" (p. 5). The lives of these people are also tangled with the brand intangibles²² that are guaranteed by the brand, like "...the promise of something. That something is intangible; it could be a guarantee of quality, a sense of prestige, or of heritage" (Davis, 2005, p. 16).

White Noise is the third novel selected for analysis in this particular study. It was published in the year 1985. This is also one of the bestsellers of Don Delillo because of the originality of expression that Delillo has employed on top of all the major prevalent themes (in accordance with the socio-political setting of the novel) that he has referred to throughout the novel.

Jack is the main character who is a teacher at a nearby academic institution and he observes the daily practices of life with seriousness and skepticism. He teaches his students to be cynical about things that they watch on the TV screens, because the TV screen is just like a feeding machine that "offers incredible amounts of psychic data" but the individual should be sharp enough to take in only that much as he feels right (Delillo 1986, 51). There is a "wealth of data concealed in the grid, in the bright packaging, the jingles, the slice-of-life commercials, the products hurtling out of darkness, the coded messages and endless repetitions, like chants, like mantras. 'Coke is it, Coke is it'" which comes out of the TV screens (p. 51).

White Noise talks abundantly about the consumer experience in general, as well as about images of the products and brands under which we live. The characters have been reflected upon in terms of the individual identities they have worn by becoming a part of one marketing scheme or the other, while the group identities have been lost with the emergence of loneliness and dissatisfaction. The writer

says, “Even as we sit here, you are spinning out from the core, becoming less recognizable as a group,...feel estranged from the products you consume. Who are they designed for? What is your place in the marketing scheme?” (50). The writer remains skeptical of the basic menace that the practices of mass consumption have spread among the common masses, in the form of some unseen illness that might have been a cause of the “ventilating system, the paint or varnish, the foam insulation, the electrical insulation, the cafeteria food, the rays emitted by microcomputers, the asbestos fireproofing, the adhesive on shipping containers, the fumes from the chlorinated pool, or perhaps something deeper...” (35). Jack and his wife Babette go out for shopping one day to the superstores, and come back fully packaged with accessories. At that moment, Jack reflects:

It seemed to me that Babette and I, in the mass and variety of our purchases, in the sheer plenitude those crowded bags suggested, the weight and size and number, the familiar package designs and vivid lettering, the giant sizes, the family bargain packs with Day-Glo sale stickers, in the sense of replenishment we felt, the sense of well-being, the security and contentment these products brought to some snug home in our souls—it seemed we had achieved a fullness of being that is not known to people who need less, expect less, who plan their lives around lonely walks in the evening. (20)

Jack’s daughter Bee is unable to readjust into the lifestyle of the Washington suburb after having spent quite some time of her life in South Korea. In South Korea, life had been really too much different than what it was in the States, in terms of the comforts, luxuries, products, brands and vice versa (94). The situation of Bee describes how people get used to and dependent over the brands—in short, the brands take over our lives.

The fourth and last novel of Delillo to be analyzed here is *Cosmopolis*, which has been published in the year 2003. By looking at its year of publication, one can infer that it might be dealing with even more recent, pertinent and basic aspects of consumption, branding and anti-branding that are prevalent in the American society. This novel also received its own share of fame due to the up-to-date information it has provided in a strikingly amazing manner. The novel is set in the postmodern times when the anti-branding rage has reached a certain peak among the common masses. Naomi Klein talks about anti-branding protests, riots and road parties organized by the common masses or consumers of the American society, which is what exactly Don Delillo has also highlighted throughout the novel. Delillo refers to “THE LAST TECHNO-RAVE”—dance party protest in a theatre—“among American teenagers in a stylized riot” which is the last of the

protest dance parties that common people have arranged in order to reclaim public spaces for themselves and free them of the grasp of branded logos (Delillo 2003, p.51-52). Other than that, the writer mockingly mentions the man named Andre Petrescu in his novel, who (just like the computer hackers) uses to stalk corporate directors, military commanders, soccer stars and politicians and hits them in the face with pies. This is funny but, at the same time, very ironic and sarcastic.

Delillo mocks the whole idea of product manufacturing in the developing world regions and their branding in the transnationals located in the United States of America, by making the main character say to someone that: “You have to die for how you think and act...For the limousine that displaces the air that people need to breathe in Bangladesh” (81). Even the mere statement shows sheer distaste for the practice of procuring money at the expense of labor exploitation, insufficient wages and human rights on the whole. Everywhere there are limousines on the roads waiting to pick rich men, whole rows of restaurants on road sides to cook branded meals for rich people and many other branded luxuries that only the rich can afford. The protagonist himself is an important person, rather the CEO of some insurance company who travels around everywhere with bodyguards and security. They always keep looking out for computer hackers who might jam their systems under anti-branding or anti-corporate protests, and vice versa. The novel as a whole is full of anti-corporate imagery being implanted over there by the writer on purpose.

Don Delillo is a novelist who runs with the pace of the times. He picks up themes and imagery that suits the socio-political currents of the age in which he is living. He does pick up the various aspects of anti-branding rage that has been contained among the common masses and portrays it via a number of ways in his novels. One may say that Delillo himself is a part of the anti-branding movement of the United States.

Conclusion and Recommendations

Brands have gradually been led to become a major part of our existence. Those of us who are very much a part of the present postmodern age do have a direct experience of this phenomenon. Klein is right in her declaration that the brands are now the very air we breathe in as well as the fact that branding is all about corporate transcendence. However, before it spreads to any further limits among the countries of the global village, something has to be done to overthrow this maddening regime.

Certain theorists and literary scholars of the modern as well the postmodern times have taken to finding the possible causes, effects as well as the ways of refutation, denial, boycott, or rebuttal of the branded products being sold in the markets. Klein as well as Don Delillo are among those literary personnel who aim at achieving such an end, among the many others that we come across. Don Delillo's fiction and its detailed analysis is ample proof of this fact. Analysis of his selected works revealed the findings or results that: firstly, the American fiction is not separate from the socio-cultural movements that go on in the background, and secondly, it does take an active part in the struggle for confiscation of the rule of branded commodities that the present world is passing through.

For future researchers, it is recommended that the notion of branding could be traced out from the perspective of the desire for the newer or the unknown as foretold by Lacan. Furthermore, the research could also be carried out by selecting the fictional works of different American writers rather than just one. It is highly significant to trace out the branding rage in the Pakistani literary and cultural milieu with keen eye on the rippling side effects to create awareness for anti-branding.

Notes

¹ According to Klein and Holt, modern branding started approximately in the 1920s (i.e. with the rise of the industrially driven systems as well as an aftermath of the World War) (Holt, 2002; Klein, 2000).

² For elaboration of the concept of the 'Object in Control', see (Harold, 2009).

³ It is believed that "immortality is within the reach of any brand" (Field, 2008, p. 1). The brands surely have taken over, extending their influence over decades and across borders.

⁴ The harsh facts behind the apparently idealized and glorified image of the brand and its products are sweatshop labor, illegal occupation of lands, exploitation of resources of the occupied lands, construction of unhygienic slums etc. The corporations mask such illegalities as people would not buy the brands.

⁵ See Nicholas Ind (2007), pp 78-79 for further details.

⁶ A lot of debate is going on these days not about branding itself, but about the branding of the individual. It is asserted that an individual can be successful in all fields of life if s/he is equipped with branded products.

- ⁷ This occupation has ultimately turned into the occupation plus exploitation of the poor, under-developed, struggling or Third World states. Much of the theoretical literature highlights this specific point, and even one of the most important reasons behind the anti-branding rage is also the same.
- ⁸ Manfred B. Steger describes in detail how some major transnational corporations (TNCs) have strongholds in many major countries of the world and thereby are in position to influence the state affairs. See (Steger, 2003) for more details.
- ⁹ Mutual well-being is presumed to arrive once individuals have access to good lifestyles, comfort and raised status in society which is assured by the brands. Once a mutual comfort zone is provided, people will live their lives in harmony side by side. This is the idealized picture portrayed by the brands, but in reality things usually do not happen in exactly similar fashion.
- ¹⁰ For further details on hiding the real and harsh facts concerning the development of the brands, read Klein (2000)
- ¹¹ Visual anti-branding representations across the globe have been witnessed in the form of protests on the roads with slogan holding banners and brochures, wall-chalking, anti-branding networking websites, media video coverage of the exploitation of the unbranded regions where the branded products are manufactured via cheap labor, and vice versa.
- ¹² Image and reputation of the brand is all that makes the brand popular, just as Fog says that 'images speak a language we can all understand: the language of emotions' (Klaus Fog, 2010, p. 208).
- ¹³ Cultural jamming Cultural jamming is process of altering ads and billboards in such a way that cultures are mixed up in ways different to what the ads were originally showing.
- ¹⁴ Labor scandals are exposed from Media coverage of the actual workers' wage and labour exploitation during manufacturing products that are later on branded and sold on high prices.
- ¹⁵ Internet hackers are experts in computer technology. They hack or corrupt the network websites of the big corporations to cause them damage in any way.
- ¹⁶ Ad busting is a form of cultural jamming, in which the original message of the ad is subverted by the ad buster, whose own message then takes over.
- ¹⁷ Ad parodying is again something very much similar to ad busting.
- ¹⁸ The sign value of any product is the value it assigns to its possessor as compared to the other people, e.g. when brands come up as status symbols.
- ¹⁹ Establishment values are the normal stereotypical values held among people living in a particular society.

- ²⁰ Anti-corporatism or anti-branding in itself has been termed as a sort of politics by Klein—a politics established to dismantle the politics of representation and control that has been played by the brands for a long time.
- ²¹ Although Diane Carver Sekeres has talked specifically in terms of children’s literature that has gradually fallen into the category of branded fiction, but the same applies for all types of fiction as well. Since the big corporations are all in control, so all types of fictional works at times assist in promoting the various brands. That is why it is termed as Branded Fiction.
- ²² Brand Intangibles have been described by Keller and Lehmann as ‘aspects of the brand image that do not involve physical, tangible, or concrete attributes or benefits’ (Lehmann, 2006, p. 741).

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Analysis of Intertextual Correspondence in Nathaniel Hawthorne's *The Scarlet Letter* and John Updike's *The Scarlet Letter Trilogy*

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Abstract

The twentieth century intellectual and historical processes like deconstruction and decolonization have repudiated centuries held myths of universality, originality and ahistoricity of the texts. The myth of originality of a text is replaced by the phenomenon of intertextual correspondence. A text is a composite picture of quotations which is not only inspired from previous texts but also transforms them. The communication between the author and the reader is always partnered by an intertextual relation between written words and their prior existence in past texts. In the past several years, the body of criticism on the intertextual correspondence between the writers has grown tremendously due to the renewed interest in classical stories/myths among contemporary writers. The present study is a study in intertextual mode which examines and evaluates intertextual correspondence between Hawthorne's *The Scarlet Letter* and *The Scarlet Trilogy* by John Updike because it is widely perceived that Hawthorne's *The Scarlet Letter* is one of the major influences on Updike's *The Scarlet Letter Trilogy*. The conceptual framework of this research is Kristeva's theory of intertextuality. This study will focus upon the larger or more general influences of Hawthorne on Updike.

Introduction

The term 'intertextuality' was coined by the Bulgarian-French post-structuralist thinker and psychoanalyst Julia Kristeva in 1966. The term refers to the inter-relationship between texts. It points to the influence of a text in shaping the

meanings of another text thus challenging the assumptions of singularity, irrevocable unity and the unquestionable authority of the meanings. To elaborate it more, no text is original or free from influences. Even the original text is an imitation of an idea. A writer is a reader as well as a consumer. By reading the existing texts, he consumes the pre-existing texts because his predecessors have already consumed those texts before producing the existing ones. So, the texts are always contextualized. In the words of Kristeva (1980), "Any text is constructed as mosaic of quotation; any text is the absorption and transformation of another" (p. 66). In the same way Bakhtin, who has significant influence on Kristeva, remarks, "The text lives only by coming into contact with another text (with context). Only at the point of this contact between texts does a light flash, illuminating both the posterior and anterior, joining a given text to a dialogue" (1986, p. 162). The development of the entire Western philosophical system is indebted to the binary approach. Meanings exist in differences. "Differences appear among the elements or rather produce them, make them emerge as such and constitute the texts, the chains, and the systems of traces. These chains and systems cannot be outlined except in the fabric of this trace or imprint." (Derrida, 1997, p. 65). This assertion of intertextual influence also aligns with theories of Barthes (1977) who wrote:

A text is ... a multidimensional space in which a variety of writing, none of them original, blend and clash. The text is a tissue of quotations drawn from the innumerable centres of culture... (The writer's) only power is to mix writings, to counter the ones with the others, in such a way as never to rest on any one of them. (p. 146)

Furthermore, readers are no longer passive recipients of meaning. They generate meanings of their own on the basis of their world view and can reverse the meanings encoded in the text by the author. So, linguistic and conceptual boundaries of the texts are reversible. Graham Allen (2006) says, "All texts are potentially plural, reversible, open to the reader's own presupposition, lacking in clear and defined boundary and always involved in the expression or repression of dialogic 'voices' which exist within society" (p. 209).

In the twentieth century, a number of writers including Faulkner, Lawrence, Bernard Malamud, Mann and Updike himself have employed the mythical method through which they have presented modern approximations of the past stories/myths. Sharing the common aim, these writers try to present to the reader an interesting contemporary story and at the same time to make in what James A. Schiff (1992) says, "feel the chosen analogy that has enriched his understanding of the primary material" (p. 12). Hawthorne through his sombre and carefully arranged prose examines the phenomenon of sin inherent in the mysterious yet

beautiful world of human beings in *The Scarlet Letter*. *The Scarlet Letter* is a nineteenth century romantic narrative. The physical setting of the work is seventeenth century puritanical Boston. The novel deals with the story of Hester Prynne who conceives a daughter through an illegitimate affair and struggles for a new life of dignity through repentance. The author explores the moral issues of legitimacy, sin and guilt from the perspective of his own society. Commenting on the contemporary relevance of the story of the past, Harold Bloom says, "Hawthorne ... tries to revive the past and examine it in the light of the present as though the past were able to answer the present's allegations with its own voice" (Bloom, p. 20, 2011). Commenting on the dismal content of the work, Henry James observes:

The Scarlet Letter contains little enough of gaiety or hopefulness. It is densely dark, with a single pot of vivid colour in it; and it will live probably long remain the most consistently gloomy of English novels of the first order. (In Bloom, 2011, p. 16)

Based on adulterous love and divided selves, this classic novel has become a myth and John Updike ventures to update, expand and most significantly to satirize that myth in his *Scarlet Letter* trilogy. The three volumes in the trilogy including *A Month of Sundays* (1975), *Roger's Version* (1986) and *S.* (1988) are engaged in a dialogue with *The Scarlet Letter* satirizing Hawthorne's concept of sin. Presenting a conscious intertextual version of *The Scarlet Letter*, Updike has successfully tried to explore adultery as an American myth. In the same way, he has retold as well as contemporized Hawthorne in his twentieth century social milieu. The common point where both Hawthorne and Updike meet is the "inextricable unity of religion, sexual transgression and guilt" (Greiner, 1985, p. 50).

Methodology

The proposed research falls into the category of qualitative-cum-descriptive inquiry. The basis of this methodology is hermeneutics which means "interpretation" or finding meaning in the written words. Under the umbrella of hermeneutics, Kristeva's model of intertextuality is used as the critical framework. The texts related to intertextuality of both the works, Nathaniel Hawthorne's *The Scarlet Letter* and John Updike's *The Scarlet Letter Trilogy*, is the source of research data. According to Kristeva, individual text is to be interpreted by considering the whole series of the texts as the context. First of all, the intertextual echoing is found and then in the light of these echoings, parallels are drawn between Hawthorne's and Updike's concept of sin. Kristeva's theory is related to semiotics but at the same time it is suitable for study in literature.

Analysis and Discussion

The Scarlet Letter is a psychological and moral exploration of life. Hawthorne's depiction of religion, community, human relationships, discipline, sin and punishment is contextualised in his nineteenth century social milieu. The novel expresses the repercussions of sin not only on the individual but also in terms of the whole community. This classical work is resurrected with a new meaning and significance befitting the twentieth century milieu through the ingenious intertextual appropriation of John Updike. The major focus of the readers of Updike's *A Month of Sundays*, *Roger's Version* and *S.* is upon its close association with *The Scarlet Letter*. These novels, in one way or the other are tied up with Hawthorne's masterpiece as Updike introduces his trilogy as a contemporary version of *The Scarlet Letter* from the perspective of the three protagonists: Hester Prynne, Roger Chillingworth and Arthur Dimmesdale.

While exploring a conflict between spirit and matter, reason and instinct, the fear of damnation and the relationship between religion and sex, Updike is inspired to transform Hawthorne's concept of sin and the complex variables among sex, sin and salvation. Each novel in the trilogy centres on a character adopted from *The Scarlet Letter*. In *A Month of Sundays*, the reverend Thomas Marshfield, an illustrious but adulterous minister from Massachusetts is a contemporary version of Hawthorne's Dimmesdale. *Roger's Version* documents the story of Roger Lambert, a divinity school professor and a revengeful husband. *S.* is about Sarah Price Worth, a rebel against male-oriented society and Puritan heritage. She is the most satirical version of Hester Prynne. Moreover the voices and scenes covertly expressed in *The Scarlet Letter* (take for example sexuality between the adulterous lovers) are frankly presented in the trilogy. Most importantly Updike aims at subverting Hawthorne's traditional Christian notions by showing how his characters achieve redemption through negating God and the church. Adultery is something inevitable for his characters as Marshfield proclaims.

Starting from *A Month of Sundays*, subtle parallels can be drawn between Arthur Dimmesdale and Thomas Marshfield. Both are protestant ministers. Both are adulterous and have fabulous verbal skills. Much like Dimmesdale Marshfield uses veiled language speaking truthfully yet maintaining deception. For example he has had an adulterous affair with someone's wife in whose presence he failed to maintain erection. When her husband asks if he had any relationship with her Marshfield replies: "I swear, solemnly that I never – the word had to be exact – fucked your good wife" (Updike, 1975, p. 180).

Both the ministers use language as a tool to resolve the conflict between socially approved patterns of behaviour and passion for love and sensuous life. If Dimmesdale wavers between confession and deception, Marshfield sways between temptation and resistance for therapeutic writing. He resists the therapy which intends to reform him back to decent social conduct and vows to retain his adulterous soul which he determines “will not be forgotten, though all the forces of intuitional therapeutic be brought to bear upon me” (Updike, 1975, p. 7). This reminds us of Dimmesdale who also suggests sustaining sexual intensity. He says that heart must withhold “the secrets that may be buried” and when it will be released, it would be a tremendous relief for his tormented heart: “Such an outpouring, O, what a relief” (Hawthorne, 1850, pp. 131-132). Yet before his public confession at the scaffold, Dimmesdale goes on intensifying agony of his situation which according to Lawrence is an exercise of self flagellation: “He has a good time all by himself torturing his body, whipping it, piercing it with thorns, macerating himself, it’s a form of masturbation” (Lawrence, 1977, p. 96).

Both in *The Scarlet Letter* and *A Month of Sundays*, the voice represents a person’s sexuality. During Dimmesdale’s Election Sermon “an irresistible feeling” moves Hester to listen and bring the whole sermon to her ears:

This vocal organ was in itself a rich endowment; insomuch that a listener, comprehending nothing of the language in which the preacher spoke, might still have been swayed to and fro by the mere tone and cadence. Like all other music, it breathed passion and pathos, and emotions higher and tender, in a tongue native to human heart. (Hawthorne, 1850, p. 242-43)

Earlier in a scene when Dimmesdale returns from the forest after meeting Hester, he is moved by her physical charms and wants to express his pent up emotions through verbalization but he has to resist his temptations through writing Election Sermon “with such an impulsive flow of thought and emotion that he fancied himself inspired” (Hawthorne, 1850, p. 225). Marshfield is even more conscious of the sexual potency of voice and language as he vividly remembers his mother’s voice:

I see that my mother’s singing voice was, for me, her sex, that her hoarseness I transferred in my childish innocence to her lower mouth, which was as I stood small beside her in the pew, at the level of my mouth: that I equate noise with vitality; that silence, chastity, and death fascinate me with one face; that Alicia’s power over the organ keyboards was part of her power over me. (Updike, 1975, p. 20)

As far as the personalities of Dimmesdale and Marshfield are concerned both are poles apart. We find Dimmesdale to be a highly serious and pious minister. On the other hand Marshfield is mocking and witty. His diary is filled with humorous details. If Dimmesdale tries to resist the erotic thoughts and feelings, Marshfield is anxious to tell everything even the size of male sexual organ. If Dimmesdale is burning in the fire of repentance and allows his soul to torture his body, Marshfield tries to reconcile body and soul with Post-Freudian desire to frankly express emotions. In fact, Updike has parodied Dimmesdale as his neurosis about sex seems illogical in the contemporary world because the attitude towards sex and sexuality has drastically changed since 1850 and nothing is taboo anymore.

Both Dimmesdale and Marshfield find release from imprisonment through sexual desire. After meeting Hester in the forest Dimmesdale finds himself feel like “a prison just escaped from the dungeon of his own heart” (Hawthorne, 1850, p. 201). Marshfield too repeatedly describes himself as a “slave”, “prisoner” and a body “wrapped in chains”. He also finds ecstatic release in Alicia: “This angel had come and with a blazing word sashed the gray....walls of my prison” (Updike, 1975, p. 32).

Both Dimmesdale and Marshfield are eager to receive signs from God. Dimmesdale considers that the falling meteor is a divine communication with him. He is at once pessimistic and hopeful that God will punish him with heat lightening of the meteor for his hypocrisy. Marshfield too is anxious to seek tangible signs from God and in this search he scrutinizes everyday physical world:

It was....in the furniture I awoke among....the moldings of the doorways and the sashes of the windows....it was the carpets....that convinced me, that told me, God was and was here....someone invisible had cared to make these things. (Updike, 1975, p. 22)

Updike specifically focuses upon bridging the gulf between matter and spirit, body and soul which is instinctive tenet of Hawthorne’s belief and the comical nature of his characters aims at satirizing Hawthorne’s belief that matter and spirit or body and soul are perpetually at war. Dimmesdale often views his own face in a looking glass by the most powerful light which he can throw upon it. His failure to reconcile his interior and exterior image actually suggests Hawthorne’s belief. He thus typifies the constant introspection wherewith he indulges in self-affliction but cannot purify himself. Marshfield also finds himself strange in the mirror: “It no more fits my inner light than the shade of a bridge lamp fits its bulb” (Updike, 1975, p. 7). However his response varies in regard to the disparity between body

and soul. If Dimmesdale resorts to self-torture Marshfield mocks his condition and resorts to humour in order to heal himself.

Roger's Version, the second novel in Updike's trilogy, is about Roger Lambert, a divinity school professor and a contemporary version of Roger Chillingworth, the wronged but revengeful husband of Hester Prynne. "Like Hawthorne's Roger Chillingworth; Updike's Robert Lambert is a fictional version of the satanic principle of evil. Lambert exhibits the same sort of intellectual pride and coldness of heart that characterize Chillingworth in *The Scarlet Letter*" (Novak & France, 2005, www.questia.com). Updike adopts the first name "Roger" from Hawthorne's physician and the last "Lambert" from the eighteenth-century German physician Johann Heinrich Lambert. From his point of view, *The Scarlet Letter* is a discourse on visualization as from Dimmesdale's point of view it is a discourse on verbalization. If Dimmesdale relies on his mouth, Chillingworth relies on his eyes and can see through the inner sanctuary of the soul. In his effort to know about Hester's fellow sinner and Pearl's father, he turns his attention towards Dimmesdale as "the very inmost soul of the latter seemed to be brought out before his eyes" (Hawthorne, 1850, p.140). He tortures Dimmesdale by seeking his inner vulnerabilities and revenge serves as the stimulus for his visual penetration of the soul of the minister.

Several cardinal scenes of the novel, including Chillingworth watching the bare bosom of the sleeping minister, three scaffold scenes and Dimmesdale watching the meteor, make the act of seeing as the central point. Fascinated by Hawthorne's particular interest in visualization, Updike also makes the act of seeing as the central metaphor in *Roger's Version*. Though conservative, plain and solemn on the surface, Roger is brilliant with his luminous vision. Much like Hawthorne's Chillingworth, his optical versatility proves his superiority over people around him as he can look into the very hearts and minds of the people.

Instead of being an active participant, Roger understands the world as an outsider spectator and in every scene of the novel we are told about the types of light: "gray autumnal light", "double-barreled light", "hospital light" and so on. Even the direction of light is mentioned: "behind me", "over head", "from underneath", "at my back" etc. Light often exposes some hidden features as the meteor in *The Scarlet Letter* "kindled up the sky" and made the sinister expression on Chillingworth's face "vivid". Visualization is used as a metaphor on various levels in *Roger's Version*. Roger has an obsession of visually following the movements of Dale Kohler who is equally interested in vision as he wants to literally see God on his computer screen. Here Updike recalls the importance of vision in *The Scarlet Letter* and the complexity of seeing things clearly. However, he takes liberties from

Hawthorne, and liberates vision from Christian morality and lets the reader to see accurately what Hawthorne merely hints at. If Hawthorne avoids the visual description of the moment of consummation between Dimmesdale and Hester, Lambert visually recreates the scene for self-stimulation. Visualization for him is a strong sexual stimulant.

Lambert vigorously endorses the importance of corporeality and desire for flesh and blood and condemns those “who make an outcry against the flesh ... who accuse it of being unclean infirm, guilty, burdensome, troublesome” (Updike, 1986, p.152). Updike uses vision to understand that matter and spirit work together. As Dale endeavours to bring God, the spirit, into his computer screen, Roger’s visual fantasies about his wife and Dale have a strong impact on his body: “I saw her close up, through Dale’s eyes... and I felt the sexual stir in my lap” (Updike, 1986, p.126).

Both Roger Lambert and Dale Kohler migrate to the sophisticated city of Boston much like Dimmesdale and Chillingworth who sailed West for the free shores of New England. Being young, tall and pale, Dale resembles Dimmesdale in appearance. On the other hand, Chillingworth in *The Scarlet Letter* is described as “small in stature” and his literary counterpart Lambert is also very sensitive about his height and is jealous of the height and “waxy pallor” of Dale.

Much like Hawthorne’s scientists including Dr. Rappaccine of *Rappaccine’s Daughter* and Aylmer of *The Birth Mark*, Dale is anxious to push the limits of nature and empower himself through the application of knowledge:

And even though Dale initially appears to represent Lawrence’s version of a whole and unified self, one in which religion and science have become reconciled, his quest is excessive and self-important and like Hawthorne’s scientists, he is doomed to fail. (Schiff, 1992, p. 62)

Living vicariously through young Dale, Chillingworth is able to bear the monotonous existence. Updike shares with Hawthorne a sense of literature’s essential vicariousness. He knows:

...the need imaginative creation appeals to as the need (in Miles Coverdale’s words) ‘to live in other lives’: the need to remedy a felt life-deficiency not by living one’s own life fully but by appropriating life in stimulated or surrogate forms. (Brodhead, 1976, p.183)

Much like Chillingworth, Lambert becomes a parasite feeding upon the life of Dale Kohler. By sharing his “field of vision”, Lambert starts taking a fresh view of the things around him. Even his wife Esther seems physically and spiritually transformed seen through Dale’s eyes: “I saw her through his eyes, my little wife, her tense and tidy figure foreshortened even more from his angle than from mine (Updike, 1986, p.96).

Condemned by her community for being voluptuous and sinful, Esther plays the role of Hester. Being Roger’s, she is, like Hester, much younger than her husband. She works for a little pay at a day-care centre reminding us Hester who was known as Sister of Mercy. Parallels can also be drawn between Hester’s needle point and Esther’s “slashing angular, goby” paintings. Obsessive about maintaining one hundred pound weight, she is America’s idea of beauty and fitness thus continuing the evolution chartered by Hawthorne: “Through that chain of ancestry, every successive mother has transmitted to her child a fainter bloom, a more delicate and briefer beauty, and a slighter physical frame, if not a character of less force and solidity, than her own (Hawthorne, 1850, p. 50). However, if Hester is sensuous and gaining our respect; Esther is cynical and prone to disparaging remarks and yawning boredom. Actually, Updike avoids elevating Hester to the stature of early feminist saints. We do not find saints in Updike’s novel which being “Roger’s Version” brings into light the darker aspects of Hester’s personality.

Like Pearl, Verna’s Paula is in search of a father and calls Roger as “Da”. She is also an unplanned baby and a representative of illegitimate children in America. However, unlike Pearl who was a precious gift for her mother she is a burden for her immature mother who frequently calls her as “the little bitch”, “little shit face” and so on.

As far as *S.* the third novel in the trilogy is concerned, the allusions and similarities to *The Scarlet Letter* are numerous. Rebellious, tough, self-willed, defiant and hardnosed, Sarah Price Worth is the contemporary version and a literary descendent of Hester Prynne. Commenting on the rebellious and unconventional behaviour of Hester Prynne, Orestes Brownson (1850) observes that Hawthorne seems to excuse her for loving puritan minister while endorsing “The modern doctrine that represents the affections as fatal, and wholly withdrawn from voluntary control, and then allows us to plead them in justification of neglect of duty and breach of the most positive precepts of both the natural and the revealed law” (in Blooms, 2008, pp. 177-178). Dark haired and rich complexioned like Hester, she feels herself encaged and betrayed by patriarchal society and is in search of an alternative mode of living. Both Hester and Sarah dare create their identities themselves on new ethical grounds by revolting against the conventions

of male-oriented society. Hawthorne's description of Hester as roaming in "desert places" is literally taken by Updike who places Sarah in the Arizona desert.

Emergence from prison is a metaphor parallel to the image of rebirth, regeneration and shedding skins. Both Hester and Sarah emerge from the iron cells in which they are imprisoned. If Hester literally steps out of the gloomy Puritan prison, Sarah moves out of the symbolic cultural prison. Both are alone in their journey towards spiritual and societal resurrection. In the wilderness, both are successful in finding a spiritual father and lover, but are defeated by their respective communities. The reputation of both the female protagonists is ruined by scandals and both are forced to live in isolated cottages.

The Hawthornesque parallels are abundant in this novel. Dr. Charles, Sarah's husband, plays the Chillingworth figure. Although the "chilling" prefix is missing yet Charles has "chilly hands" and is a physician by profession. As Hester is attracted towards Dimmesdale because of his physical charms and spirituality Shri Arhat Mindadali attracts Sarah. Sarah's Pearl has much in common with Hester's Pearl. Pearl Worth is iron-willed and defiant to her mother's dominating hand as Hester's Pearl cannot be made "amenable to rules". Both Pearls leave America, go to Europe and marry nobility.

As far as the similarity between Dimmesdale and the Arhat is concerned, we find substantial intertextual links. Dimmesdale is hailed by the Puritan community as the most pious and noble man. He has physical and spiritual attractiveness and through his presence and eloquence he "conquers" women. The Arhat also attracts women especially Sarah despite having chubby stature and "substantial nose".

Charged with puns and witty allusions *S.* is the most successful novel in Updike's trilogy. Sarah's mania for Vitamin A, calling Alinga as Dearest A, and sharing "A frame" with her have much comic intertextual resonance. Instead of displaying letter A on her breast as a token of her sin, she hides a tape in her bra in order to record the actual moment of adultery. Actually Updike has attempted to revise our traditional understanding of *The Scarlet Letter*, particularly of Hester. If the persona of Hawthorne's Hester is marked by mysterious silence, Sarah's character is marked by aggressive volubility. She writes bitter letters to her relatives and friends openly telling them how she has seduced a number of both male and female lovers and how she has fattened her bank accounts misusing funds from the Ashram. In this way Updike has deromanticized and demystified Hester and comically challenged those feminist readers that confer sainthood upon her. Here, we are reminded of Lawrence for whom Hester is a "gentle devil" desiring to

revenge herself upon the male species for all their abusiveness and oppression” (Lawrence, 1977, p. 99).

Both Hester and Sarah are disillusioned with their marriages. As Hester was once “glowing with girlish beauty” (Hawthorne, 1850, p. 58), but old Chillingworth “betrayed [her] budding youth into a false and unnatural relation with [his] decay” (p. 75). She did neither feel nor feigned any love in her forced marriage. This is her own way to resent the masculine authority but her revenge is masked as being a woman in patriarchal culture she could not announce open revenge. Sarah also feels betrayed by Charles’s adultery, emotional cruelty and his “antiseptic chill”. Considering herself the victim of betrayal and oppression she warns her daughter and mother of the dangers of male species and pulls them into a sisterhood. Here we are reminded of the role Hester assumes in the conclusion of *The Scarlet Letter*.

It is important to find a parallel between Sarah’s willing separation from Charles and Hester’s migration to the New World after leaving her husband Chillingworth in *The Scarlet Letter*. A townsman informs the reader about Chillingworth’s intention “to cross over and cast in his lot with us of the Massachusetts. To this purpose, he sent his wife before him, remaining himself to look after some necessary affairs” (Hawthorne, 1850, p. 62). This might be accepted as the reason why Hester arrives in America earlier than Chillingworth. However, alternative explanations can also be offered as we are dealing with a novel with so many secrets and doubts. Has Hester come to America on her own free will? Was it her idea to cross the Atlantic alone in an effort to escape Chillingworth? Updike makes us reconsider Hester’s early arrival in America through the character of Sarah. Was she rebellious? Was it her first attempt at abandoning the civilized society? Was it one of the signs of her failing marriage with Chillingworth?

On her arrival in the Arizona desert, Sarah finds herself in a community that is newly formed much like Hester’s community which is struggling to sustain against natural threats caused by climate and political threats from pre-existing communities. Sarah is morally and literally in a desert in which constructs of civilization and logic do not seem essential. In the ashram, the heart and mind is free of its social trappings offering every possible intellectual and spiritual freedom.

It is interesting to note that the type of utopian community nourished by the Arizona desert is different from that we find in *The Scarlet Letter*. The pilgrims in *The Scarlet Letter* walk around in “sad-coloured garments”. On the other hand, the pilgrims in the Ashram Arhat are dressed in “red and orange”. Instead of the frequent mention of cemetery and prison in *The Scarlet Letter*, Sarah tells us about

Ashram disco, the Ashram mall with electronic boutique and the Kali club. In fact, Updike is of the view that the present generation of America has become “soft” and comfortable. There is lack of conviction, intensity and commitment in this modern era and the ultimate result is failure of this utopian experiment.

Conclusion

There is no denying that the American society has passed through cultural transformation since the time of Hawthorne’s *The Scarlet Letter*. The society is also secularized and sexuality no longer remains a taboo. There is a general agreement among critics that Hawthorne has presented this process of cultural transformation and secularization in *The Scarlet Letter*. In the words of Thrailkill Jane F. (2006),

Hawthorne in *The Scarlet Letter* dramatises the movement from a theological framework, in which the world is saturated with significance and there is a presumptive correspondence between emblem and meaning, body and spirit, to a secular perspective in which questions of epistemology and interpretation become central. (www.questia.com)

However, Updike has demonstrated that despite these social and intellectual transformations, the core issues of the age of Hawthorne continue to persist. Women are still struggling against patriarchal dominance. The sin of adultery does persist in the society. The conflict between individual and society, the matter and spirit has intensified. There is the craving to abandon the past and to renew the individual self as well as the world. The American individual characters are still self-imprisoned, anxious and divided. Both Hawthorne and Updike interrogate moral authority and demonstrate a conflict present in America between individual impulse and social laws and the split between body and soul. Hawthorne nevertheless affirms the code of morality no matter if his characters are tragically ruined in the process. In this respect, Hawthorne is conditioned by the ethical and theological conventions of his age. Whereas, Updike affirms individual impulse and domestic adventure which according to him have faith-providing and life-enhancing properties. For living in a less oppressive moment in American history, Updike is more interested in investigating the more sordid and ignoble impulses of human behaviour rather than social dilemmas.

Updike updates Hawthorne’s romance into his own brand of realism. In this regard we find a fresh perspective on human behavior in American society in particular and the whole world in general. Retention reigns supreme in Hawthorne’s world in which much is left unsaid and passions are repressed. Agitated by his Puritan

ancestors, he is forced by his puritanical psyche to show his contempt for immorality and instinct. He demonstrates his disapproval of the immoral and the instinctive through the tragic fate of his characters. Whereas Updike, with his comic frankness and a post-Freudian desire to emote, grants Hawthorne's characters an opportunity to act and speak openly and present their own "version".

To conclude, the analysis establishes profound similarities and intertextual correspondence between the works of the two writers. However, this intertextual correspondence is not a mere repetition of the past rather it is a transformation of the pre-existing text and intellectual heritage according to the current moral, cultural and intellectual milieu. Furthermore, the analysis subscribes to Bakhtin and Kristeva's belief that texts can not be isolated from the larger cultural and social textuality from where they are constructed. They are also completely connected to the ongoing socio-cultural processes. The analysis will motivate and encourage the reader/researcher not only to apply this insight to other texts but also to draw their own meaning from the same text because ideas are not presented as finished they are always in a state of production.

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Internet Use by the Faculty Members of Public Sector Universities in Peshawar

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Abstract

The purpose of this study is to investigate the use of the internet by faculty members for their academic activities and bring forth the key factors influencing their utilization of this technology. This investigation seeks to answer the following questions. How does faculty utilize the Internet in their teaching, research, and communication? Is there any correlation exists between the available resources of the university, internet use of faculty, discipline, gender and computer use level. What are the main hurdles faced by university faculty with regard to their internet usage. The survey includes all 6 public sector universities located in Peshawar, the capital of the province of Khyber Pakhtunkhwa, Pakistan. A self-administered questionnaire was utilized to collect the data. The study population consisted of 1346 faculty members. A random sample consisted of 550 faculty members was drawn to whom the questionnaires were administered out of which 502 questionnaires were received back. The overall response rate was 91.27%. The study concludes that the internet is a best resource for study and teaching and the university faculty members very often utilized it for academic purposes.

Keywords: Internet Use, Online Technology use, Internet use behaviour of university teachers.

Introduction

Internet, in the present world, is the most popular and effective tool for learning, information retrieval and dissemination, teaching, communication, and research. Browsing the internet reveals that it contain a variety of informational stuff on a number of topics. The invention of the internet technology is one of the greatest events of the previous century. In universities and other educational institutions the internet is used and expanded to a greater extent and its use is increasing on daily basis. It is being integrated into classroom activities in almost every university and DAI all over the globe. Internet, with its multifaceted features and tools, facilitate everyone to have an insight into the world of information and pursue research activities quickly and efficiently.

Internet adoption in Pakistan started in the 1990s. Universities and Degree Awarding institutions (DAIs) were among the early adopters of this technology. By the arrival of the 21st century, the internet spread to every university, college, DAI and even secondary schools in Pakistan. Despite of its widespread in Pakistani academic institutions as one of the major vehicle of teaching, learning, and research, very little has been investigated to know the factors related with its use by the university teachers for learning, teaching and research. Every year a huge amount of budget is allocated by the HEC and universities in order to expand Information Technology across university campuses. This huge amount of budget is normally spent on the provision of hardware, computer laboratories, and infrastructure in order to provide speedy internet access. The issue related to the internet use by faculty members of the public sector universities of Pakistan in general and Peshawar in particular have been inadequately examined keeping in mind the rapid growth of internet adoption by faculty members. The main aim of this study is to investigate the use of the internet by faculty members for their academic activities and bring forth the key factors influencing their utilization of this technology. This investigation seeks to answer the following questions:

1. How do faculty members utilize the Internet in their teaching, research, and communication?
2. Is there exist any correlation in the resources of the university, faculty use of the internet, discipline, gender and computer usage level
3. What main barriers the university faculty faces in using the internet.

Literature Review

Since the dawn of the present century, the use of information technology has shown a significant growth around the globe. The use of computer technology,

especially the internet, has changed the lives of millions of people. Internet is a valuable source for study, teaching and research for both students and faculty. Modern resources of the Internet like email, www, search engines, online databases and social media tools can be used in all stages of research. Thus the Internet technology is an indispensable tool for faculty members for study, teaching, instructions, and research (Zar-ee, 2011).

Bradshaw cited by Al-Mobariz (2007) investigated the purpose and skills of internet use by faculty members from universities and colleges in the southern United States. His findings showed positive attitude of the faculty members towards internet use in their academic pursuits. They expected to benefit from the internet for background research more this year than the previous year and more next year than the present year. Due to this trend Bradshaw concludes that the demand for more information by the internet users will increase in the days to come. He stated that in future more informational material will be uploaded over the internet by the information providers in a way easily and freely accessible. The findings indicated that university faculty members considered the internet as an indispensable tool for study teaching and research. Faculty members would likely access the internet more frequently as they become aware of how the internet would be helpful to them.

The findings of Al-Ansari (2006) indicated that most of the faculty members prefer to use email, www resources, and search engines mainly for research, communication and publication. Internet helped faculty members to save time, search current information and cooperate with friends and colleagues. Main problems face by faculty members were lack of time, slow and poor internet connectivity and lack of access from home. The study reported that faculty members were eager to improve their internet usage skills through formal training.

Becker (2000) and Dhurlabhji and Fusilier (2005) found that junior teachers use internet more professionally than senior teachers. Citing Rozgar, the study stated that more than 62% of faculty members in the United States and Canada use the internet for receiving and transferring online information. Becker (1999) found that what makes young faculty members more likely to be frequent internet users is not their youth *per se*, but their greater comfort as a result of having grown up with ever changing Information Technology

A study conducted by Bhatti (2010) on internet use among faculty members in the changing higher education at the Islamia University Bahawalpur, Pakistan, reported that internet is used by university faculty members for teaching and research. She indicated that faculty of science disciplines make most use of the internet as compare to other disciplines. Main problems faced by faculty members

while using the internet were reported to be lack of sufficient number of computers, time management, slow speed, and lack of access from home. Her study confirmed the findings of Lazinger, Bar-Ilan, and Peritz (1978) who found that internet use was higher among faculty members in the sciences than among those in the humanities or social sciences.

Mansoor (2007), conducted a study to know the internet use behavior of education faculty members in the universities of Jordan. His result indicated that Assistant Professor followed by lecturers were more satisfied with their internet use for academic work than Associate Professors and Professors. He reported that there was a significant difference across age. All of the respondents expressed positive attitude towards such use. Main barriers in the internet use by faculty members were identified as access to the internet, Internet content, administration related limitations, lack of time, and affordability related issues.

The findings of Taghreed (2009) revealed that female faculty members have positive attitudes towards using computer technologies. The most frequently used computer applications by the female faculty were: e-mail, internet and word processing. He found that lack of technical support, lack of effective training, lack of equipment and infrastructure and lack of administrative support were the main barriers faced by majority of the respondents. The results revealed that the demographic variables that have an influence on female faculty members' attitudes towards using computers were age, years of experience with computer technologies, subject taught, academic degree, access to computer at the office, access to the internet, computer skill levels and English language proficiency. Thus confirming the studies of Spotts, Bowman, and Mirtz (1997), Lampe and Chamber (2001) who also found the same demographic variables that have an influence on female faculty members' attitudes towards using computer technology. The study of Taghreed (2009) presents several conclusions and recommendations to improve female faculty members' use of computer technologies. The study revealed that female faculty members needs technical support services unit, more training, equipment and infrastructure, more administrative support, time for learning about computer technologies to increase their use of computers.

Methodology

The survey includes all 6 public sector universities located in Peshawar, the capital of the province of Khyber Pakhtunkhwa, Pakistan. A self-administered questionnaire was utilized for data collection. The study population consisted of 1346 faculty members. A random sample consisted of 550 faculty members was drawn to whom the questionnaires were administered out of which 502

questionnaires were received back. The overall response rate was 91.27%. A number of hypotheses were frames in order to investigate the adoption of the internet and its usage by faculty members of the public sector universities located in Peshawar.

Hypotheses

1. H1 Faculty members of the public sector universities in Peshawar use the Internet more often for communication than for teaching and research.
2. H2 There exist a positive relationship between the existing university resources and internet usage of the faculty
3. H3 Faculty members of Science disciplines use Internet more frequently than Arts, Social Science and humanities disciplines
4. H4 Young university faculty use internet more often than senior faculty
5. H5 There exist a positive relation between Internet use by faculty and their computer use skills.
6. H6 No relationship exists between faculty members gender and internet use level.

Respondents' demographics

Five hundred and two university teachers (73.5% were male, and 26.49% were female) with a median age of 31 to 40 years and represented various academic designations as Professors, Associate Professors, Assistant Professors, and Lecturers, as shown in Table-1, participated in the survey.

Internet and computer use proficiency of respondents

About half of the respondents (51.9%) indicated that they use computer for two or more hours a day. 88.84% of the respondents reported that they use MS Office more frequently, followed by software use pertaining to academic work (42.62%). Programing software were used by 42%, while 6.77% of the participants use web development software as is displayed in Table -2 which summarizes statistics related to computer use by faculty members.

Demographic information pertaining to the internet use is shown in Table-3. Majority of the participants (71.31%) were of the opinion that Internet play a very important role in their academic activities and that it is a major sources of help for them. Most of the respondents (83.46%) were using the internet for four or more years. As far as internet proficiency of the respondents is concerned, It

was reported by more than 86% of the respondents that their internet proficiency levels were Moderate to high. While 62.74% of the respondents spent more than one hour per day over the internet.

Table-1: Demographics

Demographics	Characteristics	Respondents	%age
Academic Rank	Professors	48	9.56
	Associate Professors	58	11.55
	Assistant Proffesors	182	36.25
	Lecturers	214	42.62
Age	25 – 30	62	12.35
	31 – 40	212	42.23
	41 – 50	174	34.66
	51 – 60	50	9.96
	61 and above	4	0.79
Experience	1 – 10	232	46.21
	11 – 20	156	31.07
	21 – 30	98	19.52
	31 – 40	12	2.39
	41and above	4	0.79
Gender	Male	369	73.50
	Female	133	26.49
Universities	1. University of Peshawar	162	32.27
	2. KPK University of Engineering & Technology Peshawar	58	11.55
	3. KPK Agricultural University, Peshawar	96	19.12
	4. Shaheed Benazir Bhutto Women University, Peshawar	32	6.37
	5. Khyber Medical University, Peshawar	102	20.31
	6. Islamia College University, Peshawar	52	10.35
Discipline	Science and technology	196	39.04
	Social Science	306	60.95

Table-2: Internet and computer use proficiency

Variables	Category	No. of Respondents	%age
Hours spent Per day in using computer	Less than 1hr	58	11.53
	1-2 hrs	183	36.45
	3-5 hrs	180	35.85
	More than 5 hrs	81	16.13
Use of computer applications	MS Office	446	88.84
	Computer programing	42	8.36
	Web development	34	6.77
	Softwares	214	42.62
Proficiency level in computer use	Low	9	1.79
	Low - Moderate	71	14.14
	Moderate – high	198	39.44
	Moderate	152	30.27
	High	72	14.34

Table-3: Demographic data related to internet usage

Variables	Category	No. of respondents	%age
Total Number of years of internet usage	Don't use at all	4	0.79
	Less than 4 yrs	79	15.73
	4 - 8 yrs	182	36.25
	9 yrs or more	237	47.21
Time spent on Internet the per day	Less than half an hour	49	9.76
	30 to 60 mnts	138	27.49
	1 to 3 hrs	229	45.61
	4 hrs or more	86	17.13
Internet help in the academic work	No help at all	9	1.79
	Little help	26	5.17
	Some help	109	21.71
	Major help	358	71.31
Internet proficiency	Low	20	3.98
	Low to moderate	50	9.96
	Moderate	141	28.08
	Moderate to high	176	35.05
	high	115	22.90

As shown in Table-4, majority of respondents 85.05% received 20 or less emails per day. While 88.64% respondents sent 10 or less emails per day.

Table-4: Number of emails received and sent

Variables	Category	No. of respondents	%age
Number of Emails received	Less than 10	248	49.40
	10 to 20	179	35.65
	21 to 30	48	9.56
	More than 30	27	5.37
Number of Emails Sent	Less than 5	285	56.77
	5 to 10	160	31.87
	11 to 15	42	8.36
	More than 15	15	2.98

Findings and Results

Purpose of Internet Use

Hypothesis one was that University teachers use the Internet more often for communication than for teaching and research. To test this hypothesis Spearman correlation between Internet use and the three scales for research, communication and teaching was used. As is shown in Table-5, a significant correlation was found between Internet uses and teaching, followed by communication, and then research. Thus, hypothesis-1 wasn't supported, as faculty members in this sample displayed higher internet use in teaching than in communication or research.

Table 5: Purpose of Internet Use

Purpose	Spearman relation	Co-	Standard error	Sig
Research	0.35		0.04	0.00
Communication	0.37		0.04	0.00
Teaching	0.38		0.04	0.00

Factors affecting internet use

Available university resources

Hypothesis No. 2 states that there exist a positive relationship in the existing university resources and internet usage of the faculty. Again Spearman correlation was used to test this hypothesis. The scale for Internet use measures experience of faculty members with duration of internet use, level of interne use proficiency and email use. The scale for the availability of university resources measures the perceived available technology level, technical support, training, and recognition of efforts. The scales range from 1-4 with 1 is for strong agreement and 4 is for strong disagreement. Table-6 further elaborates Spearman correlations for the above stated scales.

Table-6: University resources availability

	University resources	Approximate Sig. level
Use of Internet	0.02	0.66
Daily use of the Internet	0.03	0.46

Although a positive correlation was found in the sample pertaining to the use of the Internet scale i.e. co-efficient=0.02, and approximate significance level= 0.66, it was not observed to be significant at the $p < .05$ level. Moreover co-relation with self-reported daily internet use was also examined. Daily use was measured on 1-4 scale where 1=<30 minutes. 2=30 minutes to 1 hour, 3= 1 to 3 hours, and 4= 3 or more hours. Thus a negative correlation was observed i.e. co-efficient= -0.03, which shows that when faculty members perceive more availability of resources and support, there is corresponding increase in the use of the Internet. However, this correlation looks weak and not significant statistically at the level of $p < .05$. Thus the hypothesis was not supported.

Discipline

Spearman Correlation was found significant between the Internet usage and disciplines that is sig. level at $p < 0.001$. University faculty in science and technology disciplines indicated higher use of the internet as compared to other disciplines. A significant correlation was found between the Internet use and the discipline. Thus hypothesis number three was accepted.

Age

Using spearman correlation between use of the internet and age of the faculty members, hypothesis-4 was analyzed. The correlation co-efficient between both variables was 0.11 which shows a weak correlation. The significance value of this correlation is less than .05, therefore it can be inferred that there exist a significant relationship between Internet use level and age. This correlation is positive that's why it can be concluded that the senior faculty uses the internet very less as compare to the junior faculty. Thus the hypothesis was confirmed at $p < .05$.

Computer use level

Correlation related to computer use level was significant. The Spearman correlation $p < .05$ between computer use and Internet use was -0.46 and between the participants perception of their level of computer proficiency and Internet use was -0.48. Thus the hypothesis is supported. Findings show a positive relationship in faculty's usage of the internet and their computer use level and proficiency.

Gender

Faculty members were compared by gender to know their Internet usage and computer usage. Somers *d test* for ordinals was utilized. No use variable was found significant at the level of $p < .05$. Thus hypothesis number six was confirmed. The findings indicated that there existed no relationship between faculty members' gender and their internet usage level.

Internet use problems

Table-7 indicates problems related to the internet use by faculty members. A four point scale ranging from 1 to 4 was used i.e. 1=Strongly agree, to 4=strongly disagree. Low rated problems includes "inaccurate information" (Mean=2.42, Std dev. =0.752), Information overload (Mean=2.43, Std Dev.= 0.882), Inaccessible websites (Mean=2.15, Std Dev.= 0.771). Problems with highest rate were Slow speed (Mean= 1.60, Std. Dev.=0.730) and Copyright problems (Mean=2.02, Std. Dev.= 0.886).

Table-7: Internet use problems

Problems Category	Mean	Standard Deviation
Inaccurate information	2.42	0.752
Information overload	2.43	0.882
Inaccessible websites	2.15	0.771
Privacy problem	2.03	0.798
Copy right problems	2.02	0.886
Slow speed	1.60	0.730

Discussion

Findings of this study indicate that the internet is used by faculty members for teaching more than for research and communication purposes. Previous studies on internet use by faculty members, conducted particularly in developing countries, showed that internet was used by faculty members mainly for email and communication (Patitungo and Deshpande, 2005) comparing to research and teaching purposes. The integration of the internet in research and teaching process generally show a higher utilization. This show that in contrast to the studies conducted previously that showed that the adoption of the internet is in its infancy (William and Nicholas 1997, Lazenger et al 1997, and Vaidyanathan, Rochford and Agarwal 1998) the internet is now used very frequently because of the fact that information resources are now more accessible to university teachers.

In analyzing hypotheses, our investigation indicated that there exist no correlation between the internet usage and the available university resources. Thus finding of our study corroborates the findings of the studies conducted earlier that reported organizational factors have minimum effects on faculty usage of the internet. This is also evident in our study as majority of participants showed moderate to high level proficiency in internet use and other characteristics of previous internet adopters. Most of the previous studies reported that early adopters of the internet were not totally dependent on the resources and services of their universities and tried to have an access to the internet either at home, cafes, or any other places; our study also found the same. This study confirm the findings of earlier studies that science and technology faculty use the internet more often than the faculty of other disciplines (Flaxbart (2001), Lazenger, Ilan, and Peritz (2003) and Abdurraheem and Al-Musavi (2003). As far as age of the faculty members is concerned, this study confirms findings of the past studies that reported that young university faculty use internet more in their study, teaching and research. As far as

gender differences in respect to the internet adoption are concerned, the findings of this study showed that sex is not a significant factor in the internet adoption and usage level. As for as skill related to computer usage of the faculty members is concerned, a heavy correlation between faculty members' internet use and computer use level was found. The findings show the necessity to consider training and support for university faculty in TIP (Technology Integration Planning).

Participants gave varied responses when asked about the barriers they faced while using the internet in the academic environment. Main barriers reported by the respondents were slow and dropped connection followed by the problem related to copyright, intellectual property, and privacy issues. This also confirmed findings of other related studies conducted by Al-Asmari (2005), Al-Ansari (2006), Raza and Upadhyay (2006), Adika (2003), Nazim (2008), and Mishra (2009) who found same barriers faced by faculty members in connection with internet use. As far as quality of information and internet use skill level of the faculty members in connection with internet is concerned, the mean ratings as found in this sample were very much similar and did not alter significantly in regard to gender, age, or discipline.

Over all findings of this research study are significant to be considered by the university administrators and policy makers for higher education in Pakistan in general and Peshawar in particular. Previous studies on internet use and its adoption conducted elsewhere indicated low internet use rate by levelling the blame on university faculty; either they are still using traditional methods in teaching and learning, charged with the terms as resisters or labelled with their negative technological attitude. These kinds of explanations have their bases in poor understanding of different university faculty with different requirements. The challenge to increase benefits taken from the internet must focus on individual needs of the faculty members. University authorities and policy makers are therefore advised to take faculty members with them in making any decision regarding ICT use in an academic setup. If they are taken in confidence in the initial stage of policy making about ICT use, their needs are expected to be met, and this should permit for increased level of efficient integration of ICTs and the Internet technology that fulfil their specific requirements.

This study presented an extensive account of problems in the utilization of the internet and the perceptions of faculty members towards it. A technological solution doesn't mean to be the quick fix to every academic problem and issue. It is known to everyone that technological solutions don't mean to improve inadequate learning and teaching methods. Therefore it is important to focus on to adopt the right technological solution that is in line with the academic environment and the

faculty involved. The human factor must always be kept in mind as the beginning point on making a particular decision on how the Internet and other online technologies can be adopted to improve teaching, learning and research efforts. Faculty members must be provided the opportunities to take part in decision making regarding the appropriate use of technology in their academic disciplines.

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Fuel wood Collection and Gender Time Poverty: Implications for Development Policy

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Abstract

The term 'gender time poverty' became a buzz word in the development debate after Ester Boserup's publication 'Women's Role in Economic Development'. Since then gender issues are seriously taken into account while formulating a development policy. This study was conducted with the aim to assess the time women spent on fuel wood collection in district Swat, Khyber Pakhtunkhwa, Pakistan. The total sample size for the study was 100 households which were randomly selected from two villages namely Barkaley and Chail. Information from respondents was collected by using semi-structured questionnaire. Descriptive statistics technique was used to analyze the field data. The findings suggest that people in the area were mostly poor and relied on local forest for their domestic energy consumption. Women spent an average six hours per day on fuel wood collection from the nearby woods. Women were intended to spend the same time in income generating activities such as home-based micro-enterprises, knitting and weaving, and poultry farming, etc., if they were provided with any opportunity to save this time. The study concludes that women time poverty is mainly a cause of the excessive fuel wood demand of a household. It is recommended that people in the area should be given access to cost-effective and environment-friendly fuels. Thus the time saved will be used for productive venture which will empower women economically, socially, and politically.

Keywords: Fuel wood collection; gender time poverty; development policy

Introduction

Ignored until recently, gender issues are now seen to be directly relevant to many of the most important variables in development equation such as education, health, productivity of labour, mobilization of capital, enterprises, and ultimately economic growth. Discussion of gender issues recently became an important addition to the development debate after Ester Boserup's landmark publication '*Women's Role in Economic Development*' in 1970. The emergence of gender as an important aspect in the analysis of development process is mainly because of two reasons. *Firstly*, the strengthening of the feminist movements in response to the widespread discrimination against women in developing countries, and, *secondly*, the availability and reliability of gender disaggregated data in developing countries (Anthony et al. 2009).

A serious issue in this regard, which is particularly very common in poor countries, is the increasing proportion of women poverty. Women poverty has many dimensions. Recently, the most important of these is women time poverty which can be defined the unavailability of time for productive work. Most of the time of rural women is spent in non-productive chores (including reproductive as well as community works) such as rearing children, caring elderly and sick people, cooking and serving, cleaning, fetching water, collection of fire wood from the surrounding hills, and participation in social festivities. This time could otherwise be utilized in productive works. This paper attempts to assess the gender time poverty due to fuel wood collection and its implication on women economic poverty.

In many developing countries fuel wood collection and use is primarily responsibility of women who allocate ample time to this activity. Kumar and Hotchkiss (2003) estimated that women in the hilly areas of Nepal spent 2.5 hours per day on fuel collection. Similarly, Karekezi et al. (2005) recorded that in Botswana, the average time spent on fuel wood collection was about 3.3 hours. This research found that women sometimes spent up to 6 hours per day on collecting fuel wood.

One of the reasons why women spent more time on fuel wood collection is the large quantity of fuel wood required for a household consumption. The fuel wood is used in traditional cooking stoves having less thermal efficiency and more wood consumption. One of the adaptation strategies is to introduce improved cooking stoves to minimize the fuel wood consumption. Previous research shows that the combustion efficiency increases with improved cooking stove which not only reduces cooking time but also minimizes the fuel wood demand of a household (Berrueta et al. 2008; Johnson et al. 2008). This not only reduces household cash

outlays for fuel wood, but also reduces time spent by women for collecting fuel wood (García-Frapolli et al. 2010). A similar study by WHO (2007) highlighted the social, economic, environmental, and health benefits of improved cooking stoves called '*Plancha*' in Guatemala. Beside other benefits, the use of improved cooking stoves also substantially reduced women's time during cooking and fuel wood collection.

Objective of the Study

This study is conducted with the aim to assess gender time poverty and its implication for the development policy. The specific objective of the study is to determine the time women spent on collecting fuel wood from the nearby woods.

Research Methodology

The study was conducted in two villages, namely Barkaley and Chail, in the Swat District – Khyber Pakhtunkhwa, Pakistan. Most of the population in these villages belong to either low or lower middle income class. People in the area live on hills covered with tress and vegetation. The main sources of livelihood are agriculture, labor, biomass selling, etc. People depend on biomass for their domestic energy purposes which they collect from the surrounding forest. The socioeconomic characteristics, demographic structures, topographic conditions, land tenure system, livelihood structures, and living conditions are almost the same in all neighbouring villages of Swat. Therefore, the findings of the study could potentially be generalized to all villages in the area.

Data were collected primarily from the households. Semi-structured questionnaires were administered to collect primary data. The questionnaire about the household survey included information about the socioeconomic characteristics of the people, available energy sources in the area, the types of cooking practices they were adopting, time allocation by women, etc. From each village, 50 households were randomly selected for interviews. Thus the overall sample size for the study was 100 households. The data were analysed using SPSS. Descriptive statistics techniques were used to analyse the data, the results of which are presented in the below sections.

Results and Discussions

This section deals with detailed descriptive analysis of the field information. The section is divided into subsections which portray a comprehensive overview of the socioeconomic attributes of the population in the study area, their dependence on

different energy carriers, frequency of biomass collection, and average time spent on collecting biomass from the forest.

Total Monthly Income of the Households

Household income plays an important role in a household's fuel choice. The pattern of a household domestic energy consumption changes with increase in the income level (Bhatt & Sachan, 2004), and people move-up the energy ladder from fuel wood to kerosene, charcoal, coal, LPG (liquefied petroleum gas), and natural gas (Barnes & Qian, 1992; Mishra, 2008). However, household with lower income tend to rely on biomass fuels. Table 1 illustrates the monthly income level of the sample households. The table shows that most of the household belong to the low income categories. About 55% of the households had monthly income of 10,000 Pakistani Rupees (PKR) or less. The average family size in the area was 7.92, therefore per capita monthly income of a household was 1263 PKR (USD 0.5) per day. In Pakistan, 22.6% of the population lives on less than USD 1.25 a day (ADB, 2010). Similarly, 30% household had a monthly income of 10001 to 20000 PKR. These figures reflects that majority of people in the area were living below poverty line of USD 1 a day. Hence, people mostly depended on biomass fuels for their inability to purchase modern energy carriers.

Table 1: Total Monthly Income of a Household (in PKR)* in the Study Area

	Barkaley		Chail		Total	
	N	%	N	%	N	%
1,000 – 3,000	2	4.0	9	18.0	11	11.0
3,001 – 10,000	23	46.0	21	42.0	44	44.0
10,001 – 20,000	19	38.0	11	22.0	30	30.0
20,001 – 40,000	5	10.0	9	18.0	14	14.0
40,001 – 45,000	1	2.0	0	0.0	1	1.0
Total	50	100.0	50	100.0	100	100.0

¹ The conversion rate at the time of study was (1 UK Pound = 135 PKR = 1.59 USD)

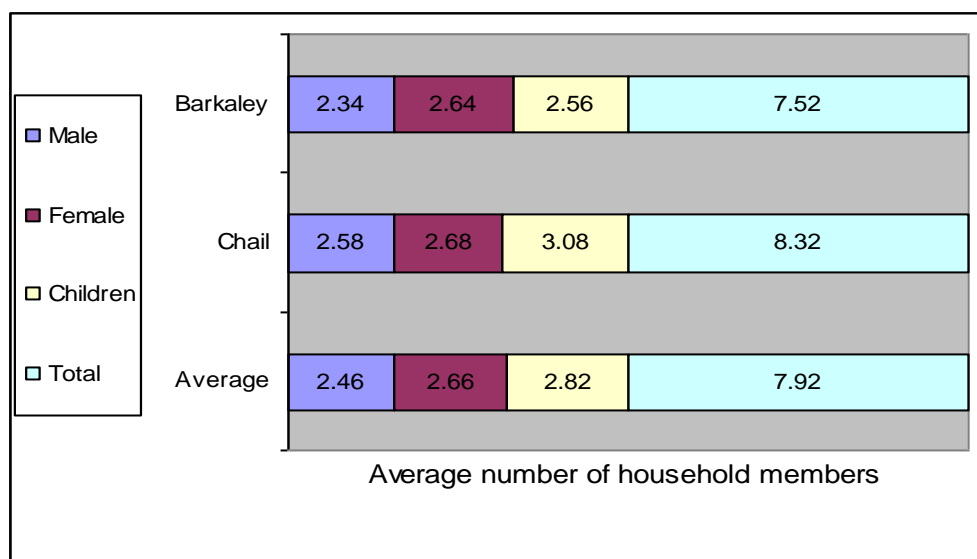
Source: Field Survey, 2010

Average Family Size in the Research Area

Large family size is another characteristic of the traditional village system in most parts of the developing world. Family size determines the quantity of fuel wood demanded by a household. The larger the family size, the more will be fuel wood

consumption, and vice versa. The average household size in the research area was 7.92 which nearly correspond to the national average family size in Pakistan noted as 7.5 (PDS, 2007). In Barkaley, the average family size was 7.52 compared to 8.32 in Chail (Figure 1), which shows that the family size in remote areas is larger as compared to the relatively less remote areas. Hence, larger family in these areas means more wood consumption, and thereby more time spent on its collection.

Figure 1: Average Family Size in the Study Area



Notes: N = 100

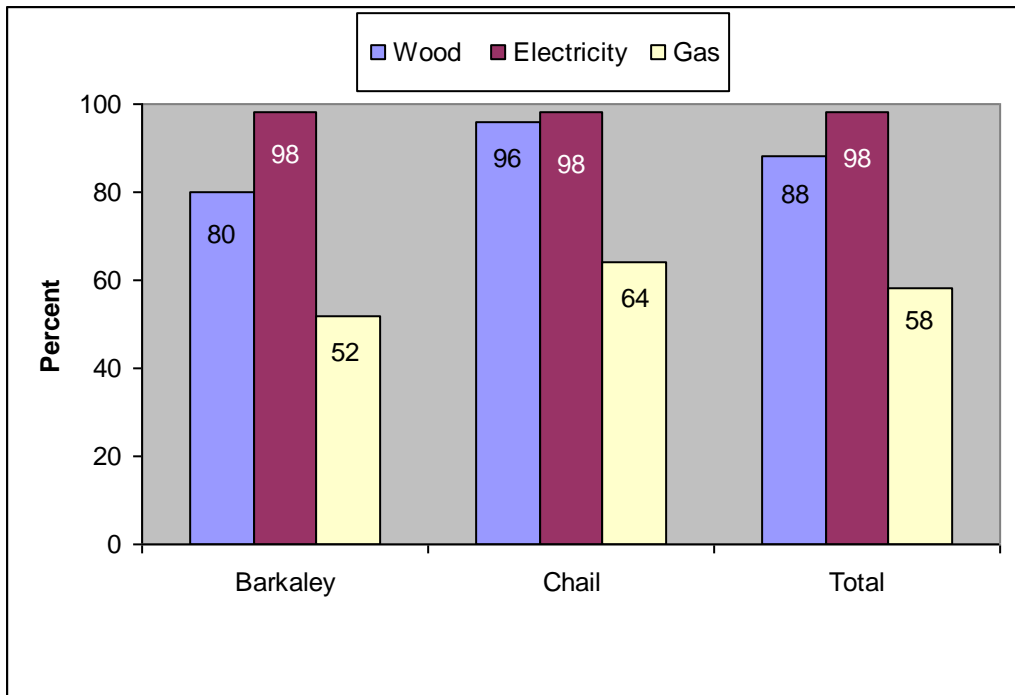
Source: Field Survey, 2010

Access to Various Energy Sources

Rural people in developing countries have access to multiple sources of energy such as woody and non-woody biomass, coal, charcoal, LPG (liquefied petroleum gas), CNG (compressed natural gas), LNG (liquefied natural gas), and kerosene (Barnes & Floor, 1996; Mishra, 2008). People use one or more of these fuels for a variety of purposes like cooking, boiling water, space heating, and lighting (Jan et al. 2012). The findings of this research confirmed that biomass, electricity, and gas (LPG) were the major sources of energy available in the area (Figure 2). These findings, however, do not reveal the intensity and frequency of use of a particular source of energy. The detailed analysis of energy consumption in the area depicted that utilization of electricity and gas was very limited. Although 98% households had access to electricity from the national grid, its use was limited only to lighting purposes for its high tariffs. The use of gas was limited for its limited availability.

Thereby, people primarily relied on woody biomass fuels for domestic consumption purposes because of its accessibility and affordability.

Figure 2: Use of Different Sources of Energy in the Study Area



Notes: N = 100

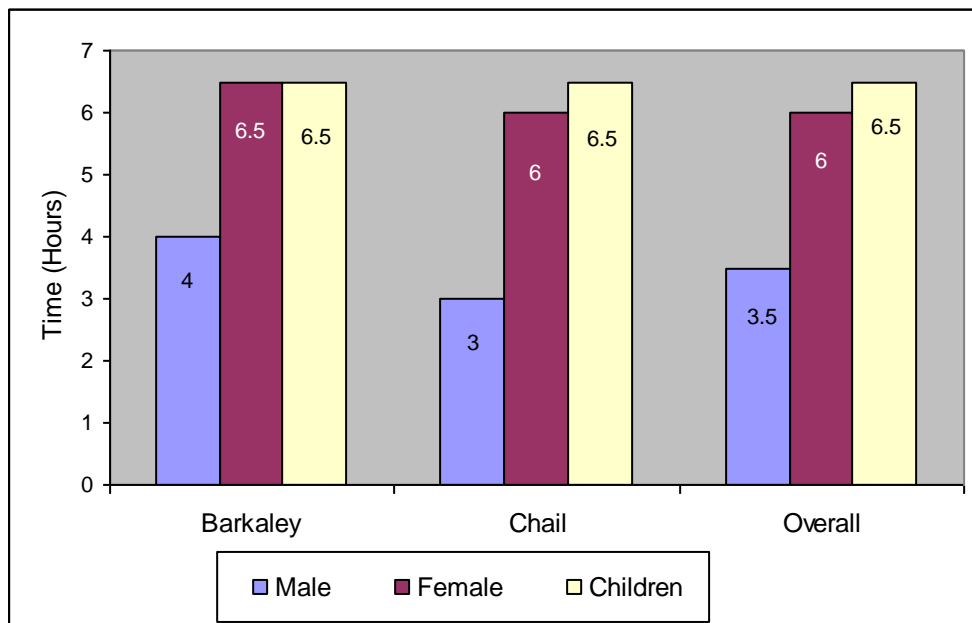
Source: Field Survey, 2010

Frequency of Biomass Collection and Time Spent per Trip

The forestland was quite close to the research villages, especially Chail. The average distance of the forest, from both villages was about 3 to 5 kilometers. The frequency of biomass collection, as reported by respondents, was mostly weekly. However, collection on daily basis was also observed. The frequency of biomass collection depended on a household's quantity demand for fuel wood. The Figure 3 provides village wise details of average time spent per trip (in hours) in the area. As clear from the figure, children and female spent more time per trip than men. The average time spent by male was 3.5 hours compared to 6 hours and 6.5 hours by female and children respectively. In the areas where female are primarily responsible for fuel wood collection, females' time spent on biomass collection is a serious household management issue. It has been observed that in areas where biomass is replaced by other fuels; the time saved by female has been utilized for

productive household activities such as agriculture and micro-enterprises, etc. (Masera et al. 2007)

Figure 3: Average Time Spent per Trip (in hours)

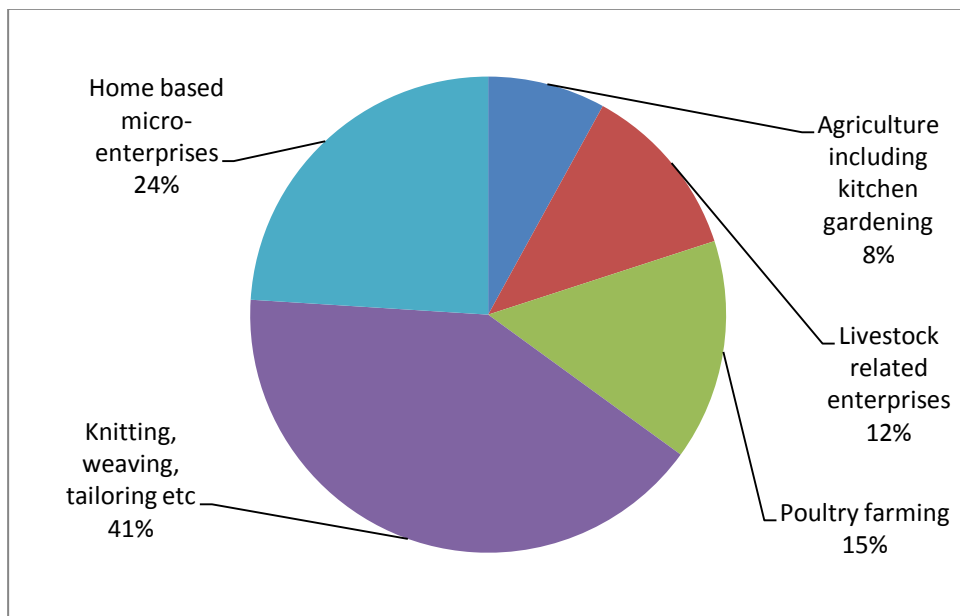


Notes: N = 100

Source: Field Survey, 2010

Respondent's perception about utilizing saved time

The present study provides empirical evidence that women in the research area spent 6 hours a day on collection of fuel wood. This contributes to the overall gender time poverty in rural areas. Other elements of gender time poverty, such as rearing children, taking care of the sick and elderly, fetching water, etc. are not taken into account in this study. After getting response to the question that how much time women spent on collecting fuel wood, the perception of respondents was recorded that how they will utilize the saved time if they were provided clean energy technology (improved cooking stoves) and other clean fuels at affordable cost. Figure 4 illustrates details of how respondents will spent their time saved by utilizing easily available clean energy carriers. The figure shows that 41% respondents noted that they will utilize the saved time in knitting, waving, and tailoring. It is evident from the previous literature that rural women mostly involve in embroidery and knitting if they are provided any opportunity (Jan & Saleh, 2011).

Figure 4: Perception of respondents regarding utilization of saved time

Notes: N = 100

Source: Field Survey, 2010

Similarly, 24% recorded that they will use the saved time in home based micro-enterprises such as shop keeping. The remaining respondents reported that they will use the saved time in poultry farming, livestock farming, and kitchen gardening. This shows that women can be proactively involved towards contributing in the household income pool if they have time and opportunity.

Conclusions

Women in many developing countries spent most of their time in unproductive and otherwise exhaustive activities such as rearing of children, taking care of sick and elderly, fetching water, and collecting fuel wood. They do not get ample time to participate in productive works. Resultantly their contribution in the household economic spheres is negligible. This is one of the major causes of gender divide and discrimination. The situation becomes more severe in traditional societies such as the one in the research area. The findings of this study confirmed that women in the research area spent 6 hours a day on fuel wood collection. This activity does not only consume ample time of women but their enough energy as well. Women collect fuel wood from the nearby forest because of its affordability and any time availability. The traditional practices of fuel wood consumption, however, increases fuel wood demand of a household and thereby more time is spent on its collection.

One of the cost-effective strategies is the dissemination of the improved cooking stove programs. Improved cooking stoves are known for their increased thermal efficiency and decreased wood consumption. Studies have confirmed that improved cooking stove programs have helped in reducing cooking time, minimizing fuel wood demand, reducing household fuel wood expenditure, and reducing time spent by women for fuel wood collection (Berrueta et al. 2008; Johnson et al. 2008; Garcha-Frapolli et al. 2010). Women in the research area were intended to utilize the saved time due to any intervention in productive works such as knitting, weaving, and tailoring, micro-enterprises, livestock and poultry farming, and kitchen gardening. This will help women to become more empowered in the household as well as in the community. Thus it is recommended that government and development agencies should make efforts to fulfill households energy requirements in a cost-effective and environment-friendly manner so that to reduce their dependence on fuel wood. This will significantly reduce women time poverty and ultimately their social and economic poverty.

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English Language Proficiency: Social and Academic Adjustment of Pakistani Postgraduate Students Abroad

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Abstract

Adjustment in an alien culture is one of the major problems all over the world. It becomes more concerned when young people with less exposure, experience and knowledge go to other countries to seek higher education. The prime objective of this study is to focus upon the role of the English Language Proficiency Test (ELPT) in the social as well as academic adjustment of Pakistani postgraduate students abroad. The uniqueness of this study is that the examination of Pakistani students' adjustment abroad has been highlighted for the first time. Data were collected from 225 postgraduate Pakistani students who studied in 20 various educational institutions in London with the help of a questionnaire. Chi-square test was applied to examine association between English Language proficiency Test and adjustment of the Pakistani postgraduate students abroad. Adjustment of the Pakistani postgraduate students was found to be high with respect to those students who obtained high IELTS score. In light of the study findings it is recommended that Pakistani students, while seeking higher education abroad, should acquaint themselves with the educational standards in the United Kingdom by having a mastery over the English language. This will help in the smooth adjustment in an English speaking country both socially as well academically.

Keywords: English Proficiency, Adjustment, Academic Performance, Students Sojourners, Social Relations and Social Interaction

Introduction

Language has to be assumed as one of the major barriers encountered by an international student while living in an alien land (Yieh, 1932; Fatima, 2001; Parker, 1999; Chen, 1996; Meyer, 2001; and Tomich, McWhirter, and King, 2000; Trice, 2003). A number of research studies have been carried out regarding language competency in respect of adjustment to both the academic settings and social integration. Regarding the importance of proficiency in a second language, Mallinckrodt & Leong (1992), Constantinides (1992), Antwi and Ziyati (1993), Wan et al. (1992), Surdam & Collins (1984), Chen (1996) and Ward & Kennedy (1999) widely considered language competency as one of the vital components for international students in their adjustment abroad. Poyrazli and Kavanaugh (2006) asserted that those international students in the United States of America (USA) who secured low grades in their academics were due to their insubstantial English competency and were struggling to adjust in social environment as well. According to Chen (1999) and Mori (2000), language limitations especially in the academic settings impede comprehending the lectures, writing assignments, verbal and written examination and capability and confidence to ask questions during the lectures. Zhai (2002) concluded that both, linguistic and communicative incompetency, were found to be one of the troublesome issues faced by the student sojourners in their cross-cultural transition.

While Barrat and Huba (1994) explicate that those student sojourners possessing high level of language proficiency, were more confident and positive in respect of establishing interpersonal relations with non-natives. The findings of Poyrazli et al., (2002) are congruent with the above as they describe that English language proficiency of student sojourners indicated their smooth adjustment, both socially as well as academically, and especially establishing relations with locals.

It is argued that the researchers mostly highlighted those international students (Non-native English speakers) who were intended to pursue their education in one of the prominent English speaking countries such as USA, the United Kingdom (UK) & Australia, or even in countries where the medium of instruction is English. They are agreed over the premise that lack of English language competency has been felt by almost all the student sojourners. As according to Andrade (2006) student expatriates academic adaptation has a major concern with the language issues. While, despite of the fact that most of these student sojourners have qualified English language proficiency test (i.e., TOEFL or IELTS) one of the standards for a language competency being a prerequisite to get admission in these colleges or universities, it is argued that majority still are encountering language proficiency (Suseela & Selan, 2011). Similarly, Andrade (2006) asserts that to

perform well in the academics by the student sojourners in respect of competing their class fellows, could not be associated with the TOEFL score. Despite the graduate student sojourners scored higher than their younger counterparts on TOEFL, speaking and writing were found hard to cope with by both these student cohort than listening and reading.

Contrary to the above conclusions, based on a premise that the academic achievement was not related to the language competency, adverse results have though been discovered by other researchers. As according to Stoyloff (1997) a significant association was found between TOEFL score of the international undergraduate students and their academic performance. Johnson (1988) established that Grade Point Average (GPA) of international students in terms of proficiency level was being anticipated by the TOEFL score. Those student sojourners securing low TOEFL scores could not cope with the heavy workload in terms of extensive reading and writing assignments and thus were less successful than those securing high score. Though, some courses such as Mathematics and laboratory courses may not need language proficiency for their performing well academically. Senyshyn et al. (2000) concluded that international students who scored high on TOEFL indicated lesser adjustment problems and were contented and positive as compare to those who secured low score, and thus supporting the construe that the “English language proficiency is related to adjustment”.

To get smooth and comfortable adaptation to both the academic and social environment of the host country, it is worthy for international students to be dexterous in both conversational and formal language of that country as well. According to the findings of Huntley (1993), one third of the international students evaluate their overall performance as non-subsistent while they embark to a new country. Despite getting good score on the TOEFL by the student sojourners, their English language proficiency does not meet the standards required by these educational institutions in the USA. Furthermore, to bring their language competency to a considerable standard, these student sojourners are expected to study an additional course of English language. While older students who are more susceptible to this situation rate their language competency of no use and this can be related to their background education back in home. Thus, this situation compels them to spend more money and time on the additional course of English language upon their arrival and hence they encounter stress and anxiety.

The objective of the study was to analyze the role of English Language Proficiency test in the social and academic adjustment of Pakistani postgraduate students abroad.

Delimitations of the Study

Focusing on the Pakistani Post graduate students as a subject, while exploring the phenomena of adjustment abroad in the context of social as well as academic adjustment, was conspicuous from the fact that most of the Pakistani students opt to go abroad for higher studies after acquiring Master degree (16 years education) in the home country. This also validates their justification to go abroad in terms of pursuing higher education which further helped in the data collection by consulting at least a considerable number of respondents in the study area as in the case of undergraduate students it would not be possible.

Materials and Methods

The present study was carried out in London to investigate into the role of the English Language Proficiency Test (ELPT) in the social and academic adjustment of Pakistani postgraduate students in the UK. The reason to chose London as a universe of the study was conspicuous from a considerable number of educational institutions offering higher educational facilities in numerous fields of study. Due to the strict policies being followed in the higher educational institutions of the UK, it was impossible to get the exact figure of the Pakistani postgraduate students studying in various educational institutions in London. Therefore, for the unknown population, the yardstick devised by Casley & Kumar (1989) was adopted, as shown in the formula given below, to calculate sample size for the current investigation.

$$n = \frac{K^2 V^2}{D^2}$$

Whereas, K= The variable and nature of difficulty value determined by Mehdizadeh & Scott (2005):

$$V = \text{Variance i.e. , } (1.96)^2$$

$$D = \text{The required precision i.e. } (0.05)^2$$

$$n = 225$$

Snowball and accidental sampling procedures/techniques were adopted for data collection from the available respondents. A total of 225 respondents were interviewed through a prescribed questionnaire from the 20 higher educational institutions in London. The collected data was analyzed while applying the statistical techniques, viz. univariate and bivariate. Computer software known as Statistical Package for Social Sciences was utilized for the entire data analysis, including frequencies, percentage proportion as well as Chi-Square and Fisher Exact Test that were used in order to observe level of significance of association between dependent variable (socio-academic adjustment) and independent variables (English Language Proficiency).

The Chi-square test was adopted in respect of knowing the hypothetical association between dependent and independent variables following the procedure devised by McCall and Robert (1975).

$$\chi^2_{obs} = \sum_{j=1}^r \sum_{k=1}^c \frac{(O_{jk} - E_{jk})^2}{E_{jk}}$$

Where “ O_{jk} ” are the observed frequencies in the cell corresponding to the intersection of the j th row and k -th column, “ E_{jk} ” are the expected frequencies in the cell corresponding to the intersection of the j -th row and k -th column, “ r ” indicates the number of rows while “ c ” reveals number of the columns.

The relationship developed by Fisher is presented in equation-II (Baily, 1982);

$$\text{FisherExactTest Probability} = \frac{(a+b)!(c+d)!(a+c)!(b+d)!}{N!a!b!c!d!}$$

Results and Discussion

Table 1 gives information about the sampled respondents who took English language proficiency test prior to their arrival in London for higher studies. Majority (96%) of the sampled respondents had taken the English proficiency test prior to their embarking on a study in London while only small proportion of the sampled respondents (4.0%) did not attempt the English language proficiency test. The above results indicate the true implication of the IELTS (as in the UK, IELTS is considered as an English language proficiency test) as a pre-requisite for international students to get admission in the UK, Pakistani students included. It can be understood from the current results that fulfilling the admission criteria, almost all the Pakistani postgraduate students took IELTS before getting admission in London Universities.

Table 2 shows levels of score the sampled respondents secured in IELTS. It is noticed that majority of the sampled respondents (57.4%) scored between 6 to 7 bands, 33.8% of the sampled respondents scored between 5 to 6 bands while 7% of the sampled respondents managed to score above 7 bands. Smaller was the proportion of the sampled respondents (0.4%) who scored below 5 bands in IELTS.

In Table 3, a positive (0.97) but non-significant (0.913) relation was found between attempting the English language proficiency test by the sampled respondents back in home country and their adjustment in the study area. It is worthy to mention that IELTS being a pre-requisite to get admission in the British educational institutions compel the international students to attempt this language proficiency test. It can be argued that the international students from the non-English speaking countries in general and Pakistan in particular strive a lot to secure the required grades in the IELTS to be eligible to get admission in the UK. It has been observed that most of the students in Pakistan attend IELTS coaching classes before attempting the test which indicates that these students lack the potentials to qualify the test without the assistance of these IELTS coaching centers. Supporting the current findings, Suseela & Selan (2001) asserted that despite of the fact that most of these student sojourners have qualified the English language proficiency test (i.e., TOEFL or IELTS) one of the standards for a language competency being a pre-requisite to get admission in these colleges or universities, it is argued that majority still are encountering the language proficiency. Thus, it can be inferred from the current findings that IELTS test could not contribute in the adjustment of the sampled respondents in the study area.

However, a positive (65.28) and highly significant (0.000) relation was found between IELTS score of the sampled respondents and their adjustment in the study area on Table 1V. Higher score in an English language test depicts competency level of those who have a profound insight on the English language and thus is an obvious indicator of feeling comfortable in an English speaking country on their exile in terms of communication in the social environment in general and academic settings in particular and hence, is helpful in smooth adjustment to an alien settings. It is to be asserted on the basis of the above findings that IELTS score contributed in the adjustment of the sampled respondents in the study area. The current findings were in line with Senyshyn et al. (2000) who discovered that the satisfaction and high level of adjustment was found in those international students securing high score in TOEFL as compared their cohorts with low score in TOEFL. Johnson (1988) observed in his research that the GPA of international students regarding proficiency level was being anticipated by the TOEFL score. The student sojourners who scored low TOEFL scores did not manage to cope with the heavy workload in terms of extensive reading and writing assignments and thus were less successful than those securing high score. Messner & Lin (1995) also maintained that the graduate student sojourners getting “A” grades had secured high score on TOEFL and those having “B” grades in their academics had low TOEFL score. Thus, more the higher score one secures in an English language test; easier is going to be the adjustment in the new academic environment.

Table 1: Frequency Distribution and Proportion of the Respondents who took English Language Proficiency Test prior to their Arrival in the UK

Attribute	Frequency	Percentage
Yes	216	96.0
No	9	4.0
Total	225	100

Source: Field Survey, 2013

Table 2: Frequency Distribution and Proportion of the Respondents' various IELTS Scores

Attribute	Frequency	Percentage
Below the 5 Bands	1	0.4
Between 5 to 6 Bands	73	33.8
Between 6 to 7 Bands	124	57.4
Above 7 Bands	15	7
No response	3	1.4
Total	216	100

Source: Field Survey, 2013

Table 3: Association between Attempting the English Language Proficiency Test by the Pakistani Postgraduate Student back in Home Country and Pakistani Students' Adjustment in the UK

Statement	Response	Pakistani Students' Adjusting in the UK					Total	Statistics
		Most of the time	Sometime	Don't know	Not really	Not at all		
Have you taken an English Language Proficiency Test? (such as IELTS or TOEFL)	Yes	5 (100 %)	58 (95.1%)	138 (95.8%)	14 (100 %)	1 (100 %)	216 (96 %)	$\chi^2 = .978$ $p = .913$
	No	0 (0 %)	3 (4.9%)	6 (4.2%)	0 (0 %)	0 (0 %)	9 (4 %)	

Note: Values in the table present frequency while values in the parenthesis represent percentage proportion of the respondents.

Table 4: Association between IELTS Score of the Pakistani Postgraduate Students and Pakistani students' Adjustment in the UK

Statement	Response	Pakistani Students' Adjusting in the UK					Total	Statistics
		Most of the time	Sometime	Don't know	Not really	Not at all		
If you took the IELTS, what was your score	Below the 5 Band	1 (20 %)	0 (0 %)	0 (0 %)	0 (0 %)	0 (0 %)	1 (0.5%)	$\chi^2 = 65.289$ $p = .000$
	Between 5 to 6 Band	3 (60 %)	25 (43.9%)	44 (32.1%)	1 (7.7%)	0 (0 %)	73 (34.3%)	
	Between 6 to 7 Band	1 (20 %)	30 (52.6%)	83 (60.6%)	10 (76.9%)	0 (0 %)	124 (58.2%)	
	Above 7 Band	0 (0 %)	2 (3.5%)	10 (7.3%)	2 (15.4%)	1 (100 %)	15 (7.0%)	

Note: Values in the table present frequency while values in the parenthesis represent percentage proportion of the respondents

Conclusions and Recommendations

The study focused to discover association between the English Language Proficiency and social and academic adjustment of Pakistani students abroad. About 96% of the sampled respondents attempted English Language Proficiency Test but yet they found it hard to utilize the language at their best in the academic as well as social environment due to the lack of ample proficiency essential for the UK standards. However, it is noticed that adjustment of the Pakistani postgraduate students was found high with respect to those students who got high IELTS score. English proficiency is one of the vital problems encountered by most of the international students having English as a second language. It is suggested that Pakistani students should acquaint themselves with the educational standards in the UK by having mastery over the language. More the higher score they achieve in IELTS; easier will be there adjustment in a new educational environment and will help them to proceed with their studies without any hesitation.

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Ideological Contestation(s): The “Televised” Cultural Politics of Gendered Identity

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The development of mass communication greatly expands the scope for the operation of ideology in modern [and traditional] societies, for it enables symbolic forms to be transmitted to extended and potentially vast audiences which are dispersed in time and space
(Thompson, 1990, p. 266).

Abstract

In Pakistan media is used in all forms: printed and electronic. In spite of the fact that the print media has been a part of the infotainment culture in Pakistan before the advent of electronic media yet the internet, cell phones, television, radio, the satellite dish and cable channels are more popular among the people. One of the reasons for the popularity of the electronic media, especially television, can be the lack of education and easy access to the medium. In this paper I demonstrate that television as an ideological state apparatus (Althusser, 1971) shapes opinions through employing ideology which tacitly interpellates individuals in a particular way according to culture, space, age, and academic exposure. Thus, television, the conduit of ideology, shapes gendered identities through consent as opposed to coercion. Furthermore, I establish that in traditional societies, like the Pakhtuns of Khyber Pakhtunkhwa, although culture comes forth as the most dominating ideological state apparatus yet the television has a strong impact in bringing about socio-cultural ideological shifts.

Keywords: Television, ideology, interpellation, gendered identities, Khyber Pakhtunkhwa

Introduction

The concept of identity is always multifaceted: what is identity; how it is shaped; who identifies who, and why? One of the ways to understand this complex phenomenon various scholars have demonstrated a close connection between identity, ideology, and culture (Bailey and Gayle, 2003; Bucholtz & Hall, 2006; Cooper & Brubaker, 2005; Hall 2011; Holland et al, 1996; Riley, 2007). Following Althusser (1971) who believes that media is an active part of the ideological state apparatus (ISA), I demonstrate that media, an ISA shapes opinions through employing ideology which tacitly interpellates individuals (read audience/viewers) in a particular way in a given cultural context. In this paper I discuss that television defines a gendered viewer-identity by interpellating subjects according to culture, space, age, and academic exposure. Thus, television, the conduit of ideology, shapes gendered identities through consent as opposed to coercion. Furthermore, I establish that in traditional societies, like the Pakhtuns, culture comes forth as the most dominating ISA, yet the television has a strong role in shaping thoughts and actions. In order to prove my stance I analyze interview excerpts of various research respondents in Peshawar, villages Matti, Karak, and Azmerabad¹, Charsadda.

In Pakistan media is used in almost all its forms: printed and electronic. A vast number of newspapers and magazines are regularly published in Pakistan. Print media includes the dailies, the popular magazines, and some alternate press like jihadist newspapers as well. Most publications tend to be in the national language Urdu, followed by a few in English, and fewer more in the regional languages. In spite of the fact that the print media has been a part of the infotainment culture in Pakistan before the advent of electronic media yet the internet, cell phones, television, radio, the satellite dish and cable channels are more popular among the people. One of the reasons for the popularity of the electronic media, especially television, can be the lack of education and easy access to the medium. Thompson (1990) rightly states:

But it is important to stress that, compared to other forms of mass communication such as books, newspapers, and magazines, the messages transmitted by electronic media like television are in principle accessible to, and are typically received by, a larger and broader audience.... [Because] the television set is commonly a domestic appliance which occupies a central position in the home, and which is a focal point around which much social interaction takes place. [And] the fact that the skills required to decode the messages received via television are often less sophisticated, and involve less specialized training, than

those required to decode messages transmitted by other media such as printed matter (p. 267).

As such, most of my respondents at all the field sites thought that media in general and television in particular has affected people in one or another way.

Field Sites, Respondents, and Methodology

I conducted fieldwork at three sites in Khyber Pakhtunkhwa (KP) province. My field sites for this research include Peshawar, the provincial capital, the administrative and urban center. I also conducted research in village Azmerabad, Charsadda, which is one of the major agricultural districts of KP and is about 17 miles northeast of Peshawar. And my third field site is the village, Matti, Karak, which is one of the arid districts of KP, and lies approximately 110 miles southeast of Peshawar.

My respondents at all field sites include both men and women between the ages of 25-70 years. The men at Matti were all educated professional young men. Among the women, Beenish had a law degree; some were either high school graduates; and others like Bilquees were illiterate. In Charsadda, two of the respondents, Gulshan and Khanay were illiterate; Naila had been to high school (though never passed out); and Faryal had an undergraduate law degree. In Peshawar all my respondents were doctors, professors, or lawyers etc.

My research is multi-sited because it is important to show that an ethnic group like the Pakhtuns cannot be studied generally or across the board even within one province. The goal is to demonstrate that living in the same region, even within one broader ethnic group, similarities and differences exist due to the intersectionality of age, gender, class, and spatiality. I particularly focus on these sites as opposed to any other places in KP because Peshawar gave me access to respondents who actually belonged to Karak or Charsadda. The out-of-village residents helped to demonstrate the effect and change of spatiality in appropriating and at times transforming subject-position(s) and their levels of agency. Charsadda served as a good blend of traditional and not-so-traditional location; and Karak had a more traditional setting.

Data Collection and Analysis

In this research I collected data through a combination of ethnographic methods like participant-observation, casual conversations, and primarily through in-depth formal and informal interviews based on snowballing or network (Bernard, 2006, pp. 192-194) stratified sampling methods. Network sampling served as the best technique suited for this research because it gave me access to people who were

serious, willing, and trustworthy for providing relevant and correct information. Besides, keeping the sensitive geo-political situation of KP in mind, the snowball or network sampling helped in establishing my authenticity as a researcher and as a person especially to those who did not know me.

My method of analysis is based on a combination of theoretical models that examine linguistic cues (Johnstone, 2008; Leap, 2003; Penelope, 1990) which help in shaping and deciphering respondents' answers. In order to do this I primarily use Althusser's (1971) framework of ideology as the foundational theoretical paradigm for my analysis. I demonstrate that the Ideological State Apparatuses (ISAs) "interpellate" or "hail" (Althusser, 1971) individuals to form a subject-position(s). I also employ Pkcheux's (1982) "processes of recognition" (pp. 156-159) to further explicate the formation of various subject-position(s).

According to Althusser (1971, p. 143) the subject-position and agency of a social being, in any society, is continuously shaped and re-shaped by Ideological State Apparatuses (ISAs) which include family, education, law, media, and religion among others. As a result of institutional ideologies, people come to accept change(s) naturally and sometimes by developing a false consciousness (Althusser, 1971, p. 164). However, Althusser (1971) clarifies that "the Ideological State Apparatuses *function 'by ideology'*" (pp. 142-143). Therefore, it is through the ISAs that ideologies, both personal and collective, begin to change or affect ideas because ideology "interpellates" or "hails" individuals (Althusser, 1971, p. 173). In other words, following any ideology makes an individual accept a certain subject-position; it makes an individual "recognize" himself or herself in a particular way. And as for ideology, Althusser (1971) states that, "it imposes... an obviousness... which we cannot *fail to recognize* and before which we have the inevitable and natural reaction of crying out... 'That's obvious! That's right! That's true!'" (p. 172). As a result of interpellation, the "process of recognition" begins and as recognition is somewhat complete an individual can either accept or reject a subject-position or else he or she can agree to disidentification, that is, "*working* (transformation-displacement) of *the subject form*, and not just its *abolition*" (Pkcheux, 1982, p. 159). In other words, the individual can opt for a middle path and refuse to be in the passive subject-position. Therefore, the various ways in which the social individuals develop, function, and transform is explicated through their interaction with the social, political, and economic structures: the ISAs. As such, it is ideology that works through various ISAs or within and through material and social structures in order to act on or interpellate individuals in a society. And the individuals who respond to the interpellation or hail actually follow the ideology that has hailed them and they unconsciously accept and adopt the subject-position that results as a response to that interpellation.

Media-Moulded Subject-Positions: Conforming vs. Disidentifying Media Subjects

My research findings demonstrate that television has a strong impact on the people. Those individuals who are positively or negatively affected by media, especially the television, I label them as the “media-moulded” subject(s). It includes both the “universal” or the good subjects and the “subjects of enunciation” or the bad subjects (Pêcheux, 1982). The good media-moulded subjects are those who benefit positively from the media, that is, they uphold the cultural mores. Or those also pass as good subjects who do not really get affected by the media at all and thus maintain the cultural status quo. Whereas, the bad media-moulded subjects are those who have learned from the media and as a result defy the cultural expectations and mores. And then there are those that Pêcheux (1982) calls the “dis-identifying” subjects (p. 156-159) who adopt a middle path and tacitly talk back to the cultural mores without really upsetting the cultural status quo per se.

Matti, Karak: The Traditional Rural

In Pakistan and particularly in KP where literacy rates are low television and radio are the most popular forms of media. The respondents that I talked to were those who were more of television watchers and thus television affected. Most people in Matti, Karak told me how media affected their lives and in turn I inferred the type of subjectivity that was interpellated by the media. On a positive note Mobeen, a 25-year-old doctor in Matti, told me that media (read television) had played a very important role in their community because initially in their area nobody knew about the importance of female education. There were no educated females there who could serve as role models and inspire other women. Mobeen further explained that the positive effect of television is that it kept one updated about the political happenings. One got to know how people were getting politically exploited; and how our politicians were misusing their political powers and other resources. For him one aspect of television was news coverage. Yet, television was also responsible for changing the culture and he believed that slowly a change was coming about. Among the women Beenish also suggested that women in their village mostly adopted fashion trends from television. “Besides, TV has played a major role in this awareness,” Beenish added.

One of the interesting discussions I had about the influence of television was with a group of women, young and old; most of them were avid television watchers. One of the women told me that in earlier days people used to listen to the radio; and she personally did not watch television. Another woman sitting nearby added that people in the village watched Indian dramas (soaps) which were entertaining and were about family affairs. An interesting discussion started when another relatively

older woman, called Bilquees, told me why women do not or rather should not watch television. She explained,

Bilquees: Elder women don't watch TV because they consider it a sin. It is a sin because *pradee saree* (unrelated men) come on TV. ((AK: But you are looking at them; they can't see you!)). No, our religion says it is a sin [for women] to look at unrelated men. One should also observe *purdah* (veiling) from TV. That is the Islamic way because TV has unrelated men on it.

Anoosh Khan: But there are unrelated men on the roads as well?

Bilquees: We are wearing *burqas* on the roads. We are covered in *burqas* on the road but when people watch TV no one observes *purdah*. So, one should cover one's face when one sees an unrelated man [even on TV].

I found Bilquees' perspective interestingly worrisome; it was difficult for me to register how women, even though uneducated, could have such ideas in the 21st century: to observe *purdah* from men on television! And at the same time I wondered how many other young women could be influenced by this idea; perhaps not many. Most of the young women in Matti were either middle or high school graduates or were illiterate and the television talk shows gave them a better insight into controversial issues. All the same there was this woman, Bilquees, who occupied a subject-position of an elder woman in her family and would definitely have some sort of influencing power over other youngsters, especially women. Though her ideas may not affect the younger women completely but I thought she could reiterate conservative ideology to some extent. I did not cross-question Bilquees due to the cultural sensitivity about age, and moved to the other women who watched television.

The general sense that I got was that the younger men and women liked watching television; it was a means of entertainment and information for them. In Matti women tended to benefit from the entertainment aspect of television while men got to know about the local, national and international current affairs as well. That means television served as a neutral field; it was not negatively affecting the subject-positions of people in this village per se. However, a contestation of sorts appeared when I asked the young men if they would allow the women from their families to work in television or in showbiz in general. I asked this question because many people in the Pakhtun society like to be entertained by the media but most people think of entertainment or showbiz as an unacceptable profession for both men and women.

Mobeen: No, we cannot allow them at this stage because change comes slowly: step by step. Yes, maybe after some years we may allow women to work in TV but my sister just can't suddenly appear on the TV one day; change will come gradually.

Musa: If as an individual you want my opinion, I do not consider it unacceptable or inappropriate.

Anoosh Khan: But at the same time can you allow your sister to work in TV?

Musa: Maybe our generation has no problem with that.

Qadir: See if you look at our elder sisters or cousins they are uneducated. Even 15 years ago women in our family were not really educated but now the younger lot is educated. So how can you expect an abrupt change?

In the above conversation Mobeen seems very forthright and straight away rejects the option of letting the female members of their family work in television. However, Musa and Qadir are rather rejecting the notion without really committing to the rejection. This can mean that either genuinely, on a personal level, they have no objection or they have an objection but do not want to commit to the objection as that would make them no different than their elders despite exposure to education.

Azmerabad, Charsadda: The Urban-Rural Blend

In comparison to Matti, Karak, at Azmerabad, Charsadda the respondents, especially the younger women, were avid television watchers and were quite blunt in their critique of television regarding what influenced them positively or negatively. Television had had a positive effect on both Gulshan and Khanay; they are rendered as good subjects because television has enabled them to take from it what makes them acceptably knowledgeable subjects. They are the good subjects because both of them are young and illiterate and believe that television provides them with entertainment but at the same time informs them about social issues, thus making them “knowledgeable” subjects of sorts. Yet, both of them pick up only those things from television which makes Gulshan (positively) “clever” and Khanay can “discuss issues with friends.” For Gulshan and Khanay, at least, television is acting as an ISA that successfully creates the conformingly knowledgeable good subjects. Whereas, Mahjabeen, much senior in age than Gulshan and Khanay, believed, “On TV there is so much liberty given to boys and girls and that affects the audience as well. Some young ones don't realize that what is portrayed on TV is a drama; the actors are getting paid for what they are doing; and if we do all this, our entire family life would become topsy-turvy.”

Naila, however, had a more nuanced critique on what she learned from television and how television shows, over the years, had become more liberal (read westernized). Naila said that they watched Pakistan Television (PTV) or the state owned channel's dramas and not the ones that came through the dish or cable TV. By watching these dramas they learned many things: for instance they had recently watched a play that was about women suffering; women rights; and other social issues. Some dramas gave them insight on issues like foreign marriage proposals. She said, "For example, our people are ready to marry their daughters to men settled abroad; they do it thinking that the man is rich but they never do enough back ground check about the man. Sometimes, unfortunately, women married to such men meet disastrous consequences when they go abroad. When you think about these dramas you realize that this is all reality." But at the same time Naila believed that PTV had become very liberal; there was a lot of modernity (read westernization) shown on it now. She confessed that if her father is home and a drama begins she does not sit in the same room with her father; she watches from another room. Naila thought that now the Pakistani actors dressed up in such a way that it was difficult to watch them with one's father. "I mean every one [of the female actors] is wearing pants and shirts these days; you can see female actors' cleavage. The themes are good like there is one based on *vani*.² These dramas are enlightening but there is a lot of indecent glamour in them now," explained Naila.

It is interesting to note that compared to Gulshan and Khanay, Naila admits the benefits of television but at the same criticizes its liberal policies. As such, Naila becomes the disidentifying media subject (Pekcheux, 1982, p. 159), who criticizes some of Pakistan Television's (PTV) policies as they challenge the cultural traditions but at same time benefits from television by learning about traditional malpractices like *vani* and *swara* and is ready to talk-back to centuries old traditions as well. PTV is a state owned institution including a number of other channels specified for special programs: regional, sports, current affairs, and so forth. All of them have PTV as their suffix for example, PTV National, PTV Global, and PTV News. Since PTV is a state owned institution its policies change with the changing governments. Therefore, compared to other satellite channels, PTV works as one of the prime ISAs. I was rather surprised when Naila told me that PTV plays have become very liberal. I remember, with all its channels, PTV used to be quite conservative when compared to other satellite channels. Perhaps, now even PTV realizes the need to compete globally and thus follows prevalent trends. Most of the plays that Naila and others watched are in Urdu, the national language. Naila explained that due to their substandard quality people do not watch Pashto shows as much or at least her family did not. There are other Pashto channels as well some of which are satellite channels that telecast private productions. But Pashto plays and shows are also telecasted by PTV National.

Faryal, an educated young woman, also informed me that the common village women told her that they learned more from television than they did at school. Besides, she also felt that herself when she discussed issues with these village women. Faryal gave me an insight into Pashto TV shows and explained the reason for their unpopularity especially among the educated class. She compared and contrasted Pashto television plays and Pashto movies. Faryal explained that in Pashto movies there is a loose plot; there are not any decent dialogues; and there are grown up men acting foolishly. It is mostly comedy and she wondered if Pakhtuns were only comedians. They made a joke out of themselves! As a result they mis-portrayed the Pakhtun culture. She thought that Pashto dramas and movies had strange and funny titles as well. "Wait...let me think... "*Cha kawal ka maakawal*" (Was someone doing it or was I doing it?); silly comedy titles" (laughs). But Faryal also believed that sometimes a Pashto channel also telecasted some good and somewhat realistic dramas as well which showed the real Pakhtun culture and traditions. But most of the time there are ridiculous comedies. Or there is Pashto news; there is very little shown that portrays the real culture of Pakhtuns. Faryal thought that in Pashto television dramas at least the women were decently and realistically dressed up. But in Pashto movies there were big, fat women, usually one's mother's age, wearing pants and skirts and running around. Faryal said, "Now imagine our mothers' wearing pants (laughs) and running around!" She continued, "Let me tell you of a Pashto movie...I've forgotten the name. Just as the movie started the whole screen was covered with something red. Those of us watching, for quite some time, kept on wondering what that was. As the camera gradually zoomed out it was actually a woman's behind! Besides, the titles of Pashto movies are like: "*Topak Zama Qanoon*" (The Gun is My Law); "*De Spee Lakay*" (The Dog's Tail); "*De Yaway Shapay Naaway*" (A Bride for One Night); and the like! Such strange titles!"

While Faryal and I were discussing the role of the Pashto media, I totally agreed with her regarding the silliness that is portrayed in Pashto comedies, plays, and movies. And most Pakhtuns are not at all that comical all the time. In fact, the scholarly literature on Pakhtuns (Khan, 1990, p. 27; and Lindholm, 1988, p. 231) explicitly mentions the reserved nature of Pakhtun men. But it made me wonder if the comic media portrayal of the Pakhtuns was another audience-driven desire that the producers wanted to show. In other words, the Pakhtuns are generally serious, especially in front of their juniors, so the world of celluloid perhaps gives a vent to those pent up desires by depicting the funny and human side of Pakhtuns. The only problem is that they overdo it and as such make it slapstick as opposed to intelligent humour.

Peshawar: The Urban Centre

However, some people also believed that television had more far-reaching benefits as well. For instance, Dr Gul Khan thought that there was a lot of difference between the previous and present Pakhtun women due to the awareness because of education and the media. Media had a great role because nowadays many discussions and seminars took place that discussed gender issues. He believed that when such topics are discussed they make women become aware of their rights. Alamgir Khan, a lawyer, also stated, “There are laws being discussed on TV talk shows all the time. There are more and more TV programs especially made for that purpose with legal advice and all that. So, women or rather the entire society has changed.”

The irony is that almost everyone watches television but being a part of the showbiz in the Pakhtun culture is still considered extremely inappropriate for women. Even male performers and actors are barely accepted but females are really looked down upon. As Professor Abdul Haq stated, “If a Pakhtun lady wants to become a poet there shouldn’t be anything that hampers her intention to do so. But if she wants to become an actor or a dancer the Pakhtun society will never encourage her and will rather discourage her from doing so.”

I also got the chance to talk to Dr Gul Khan about this discrepancy that the Pakhtuns like to watch television and movies but are not ready to accept actors and performers as decent individuals of the society. Dr Gul Khan had also been associated with Radio Pakistan, Peshawar, for a long time. He explained to me:

Dr Gul Khan: It is not TV’s fault; the fault lies in our minds, our way of thinking. I have worked in the Radio for 35 years—it’s a long time; I left it just recently, this month in fact. The idea that our people have about the radio or TV is that these are corrupt environments. But I don’t agree. I have personal experience. Look corrupt people are found everywhere.... We think that any woman who works in TV is a *dumma* and every man who comes on TV is a *dum*.³ See even the educated women come on TV for discussions but the Pakhtun mentality hasn’t matured to that level yet.

Anoosh Khan: How and when do you think this mentality will change?

Dr GK: This mentality will change when people like you come forward; they discuss issues with people and communicate with other people. Secondly, the media should also talk about such issues and should also educate people that media is not only about entertainment; media deals with education; with culture; it teaches religion.

AK: What I meant was that we are ready to accept all these things but why don't we accept a woman who is a singer, a dancer or an actor?

Dr GK: Because we have not matured enough yet, especially we the Pakhtuns. It depends on our mentality. But it is the responsibility of our media to educate people in this respect as well.

Dr Gul Khan's ideas are correct but the Pakhtun mind-set is not going to change very soon. It makes me wonder how it positions women's subjectivities when: women who watch TV shows want to be like the women they see on television but they cannot be. And the women who perform on television are enjoyed on the screen but in reality are unacceptable subjects of Pakhtun society. Therefore, I believe Pakhtun women continue to negotiate their subject-positions: contesting between how they want to be and how they are expected to be.

Conclusion

The above ethnographic examples illustrate that various individuals according to their age, gender, and space respond differently to television's interpellation which acts as an ISA. The women in general enjoy watching television and they believe they become aware about many social issues through the medium. The educated men in Karak feel that the television is a great medium for infotainment but it is not possible for them to allow their women to work in TV. Thus, here we see subjects who are more or less the "good" or conforming subjects; they take advantage from the beneficial aspect of the television but they are not ready to disrupt the culture status quo by allowing their women to become television artists. And there are men like Professor Abdul Haq, educated and living in the city, who believe that Pakhtun women can adopt any profession but become actors and entertainers. And then there are people like Dr Gul Khan who have no objection at all to women working in the media.

The question is why do these men who are educated and live in the city or are exposed to city-living have a diverse opinion about female performers and/or actors? It is here that a certain ideology is at work. In a given time many ideologies subtly interpellate an individual; it is a contestation of sorts. On the one hand, for instance, in Matti (which is a conservative rural area) ISAs like education and media, interpellate the men and make them realize the awareness that is spread through the media, mostly through television in their case. But on the other, culture emerges as a stronger ISA and the very men who admit the importance of television are not willing to allow the female family members to work in television. It is the religio-cultural ideology which makes the elder woman Bilquees believe that women should observe purdah from men who appear on television. Similarly in

Azmerabad, Naila also admitted that television spread a lot of awareness but at the same time she criticized the ‘liberal’ policy of the television. She could not watch some of the shows with her father in the room. Thus, showing how cultural ideology works through familial channels. Yet, Naila is the dis-identifying subject because she also appreciates how TV shows challenge cultural traditions and make people question the long followed (mal)practices. And so much so, men like Professor Abdul Haq, who is educated, also thinks that Pakhtun women can choose any profession but acting and dancing. However, on the other hand there are men like Dr. Gul Khan, who share an almost similar socio-economic, cultural and academic background with the other men yet he is willing to accept Pakhtun women as performers and entertainers. Perhaps it is the educational ideology that interpellates him more strongly than the cultural ideology. But why and how come?

I think even being a part of similar socio-cultural and academic background, mobility and exposure to diverse experiences enables one to understand the “Other” and “Other’s” realities. Dr Gul Khan had experienced working for the national radio; he was a part of the media (though not television per se) and had a hands-on experience of the environment; the people; and real issues that are part of the media experiences as opposed to an audience/viewers’ perspective. Perhaps that is the reason he looks at performers and actors differently and is ready to accept them as professionals and decent members of the society; therefore, it is the ideological interpellation which subtly shapes and at times defines identities especially gendered identity(ies) for societies where culture comes forth as the stronger ISA. As such, Barker (2003) aptly suggests:

Television in the era of globalization is vital to the construction of cultural identities because it circulates a bricolage of representations of class, gender, race, age, and sex with which we identify or struggle against. That is, television is a proliferating and globalized resource for construction of cultural identity and a site of contestation over meaning (p. 169).

In traditional societies like that of the Pakhtuns culture is the most powerful ISA. I think this is because even if education and media help people become critical of social issues it is yet extremely difficult to challenge and more so change the patriarchal mind-set of the majority. There is no doubt, that most of the Pakhtuns in Pakistan are still a backward people; many are still lagging behind in education; and the war on terror has taken them “back” a little more. The lack of education and the fortification of religious ideals have added more weight to the inclination towards “believing-without-questioning.” And here I do not mean belief in a faith only; I mean using the blind-faith principle for any social and/or cultural following in the name of religion. This cultural interpellation wrapped in religion in turn is

triggered due to 9/11 and Pakistan's involvement in the war on terror for which the battleground is various parts of KP. As a result the Pakhtun identity is more associated with extremism which is reinforced through local and foreign media. This extremist-identity translates into the apparent agency-less identity of Pakhtun women as well. Thus, most Pakhtuns are ready to admit the importance of television but are not ready to let women work in television or in the showbiz in general. It is a contestation of ideologies and, for the lack of a better option, the only hope for the Pakhtuns to change their thinking, especially about women, is by exposing themselves more to secular education. This can definitely be done through academic institutions but informal education is best delivered through media, especially television, which is a medium physically and economically more accessible for illiterate and segregated societies like that of the Pakhtuns.

Notes

- ¹ Matti and Azmerabad are fictitious names that I use for the villages in Karak and Charsadda, respectively. Furthermore, I use pseudonyms for the anonymity of my respondents.
- ² *Vani* is the custom of child marriage followed in the Punjab and Sindh provinces of Pakistan. It is mostly done to settle feudal disputes. To some extent *vani* is comparable to the custom of *swara* in KP.
- ³ *Dum* (male) and *Dumma* (female) are derogatory Pashto terms used for actors and performers.

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Investigating Customer- Based Brand Equity of Private Sector Universities of Pakistan

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Abstract

This study aims to understand and examine the customer based brand equity of private sector universities in Pakistan. The study is based on Aaker's well-known conceptual model of brand equity. Data was collected from one hundred thirty two students enrolled in different programs in private universities of Islamabad. To test the hypotheses of the study for causal relationship between Perceived quality, Brand awareness, Brand Association, Brand loyalty and Brand equity, regression model was used as the most appropriate statistical tool. The findings of the study show that students' perception about the quality of a university, image of the university (brand association) and awareness level of a university have a positive significant effect on brand equity, while students loyalty with a university was found to have negative significant relationship with the equity of a university. In the light of the findings and discussion, the study provides valuable theoretical and managerial implications as well as limitations and future research directions.

Keywords: Brand Equity, Brand Awareness, Brand Association, Brand Loyalty.

Introduction

Higher education is considered a unique experience in the life of a student and it has highly intangible services attributes and most complex qualities criteria (Lepak, Smith & Taylor, 2007). Students experience the universities by associating it with the value added to their learning experience. It has been found that strong university branding communicates the promise of future satisfaction in educational services (Berry, 2000). Higher Education Institutions (HEIs) are morally liable to establish strong service brand (Juhdni & Aliah 2009). In short, education managers need to understand effective brand management to avoid claims of unethical practices, such as commoditizing education programs and certificates for mere profits (Juhdni & Aliah 2009).

Private sector universities have been found to be more dynamic in terms of promotion of its services compared to public sector universities who have a competitive advantage of being in the public sector. However, despite millions of spending by private sector universities, they have succeeded in achieving greater awareness level, but they still are considered as private entities that are believed to work for wealth purposes. To compete in such a dynamic and growing market with public sector universities having a competitive advantage of being in public sector, the private sector universities must have to differentiate on the basis of its distinctive branding practices. The up-to-date marketing literature on brand equity evidences that there are studies on brand equity both in service sector including restaurants, hotels, conferences and consultancy services (Kim & Kim 2004; Lee & Back 2008) as well as manufacturing sector (Keller, 2002). However, the findings of these studies cannot be equally applied to education sector keeping in view the unique nature of education itself and the unique experiences of the students during their study period. Only one study of the type is conducted by Teeh and Salleh (2011) who found that managers including Deans and Departmental heads in public and private Higher Education Institutions (HEI"s) should enhance their brand equity in different priorities. The Brand strength and favourability have been proven to be more influential in building brand equity in private HEI"s, while brand uniqueness has been found to have higher impact on brand equity in public HEI"s. Currently, private HEI"s are intensively striving to rebrand their image. No one can however assume that these studies are panacea to all solutions for all problems and its findings are equally applicable to all types of organizations including Universities. Hence, the objective of this study is to address this gap by applying and contributing the implications of marketing theory (brand management) to education sector by investigating the impact of brand meaning toward brand equity in private universities of Khyber Pakhtunkhwa.

Literature Review

Since the revival of Higher Education Commission (HEC) Pakistan in 2002, the higher education has grown rapidly and as such the number of higher education institutions in private sector has also grown rapidly in the last few years. As a matter of fact, most of the private HEIs put special efforts on their marketing to improve their image in order to attract large number of students. Further, the general perception about private sector universities to exist only for profit purposes also compels the private sector universities to engage in intensive brand building efforts. This is also due to the reason that private sector universities are fully dependent on students' tuition fees as compared to universities in public sector where students' tuition is much nominal and are mainly financed by the higher education commission. Despite the rapid growth in the number of private sector universities in Pakistan and the huge spending of these HEIs to build its distinctive image, research in the brand management practices of these HEIs is almost negligible. Although researchers like Chapleo (2006) considers the brand management practices of higher education as similar to branding practices in service sector, however, others have suggested quite different branding practices for higher education institutions due to the much specific needs of higher education (Teoh & Salleh, 2011).

The ultimate result of all types of company branding efforts is to develop positive equity for its brand. Particularly, since the emergence of brand equity concept in 1990s as one of the most important aspect of a company marketing practices, there has been a growing interest among marketing professionals and academicians (Cobb-Walgren, Beal & Donthu, 1995). Brands with high positive equity support a firm in a number of ways such as customer loyalty which can help to overcome crisis situation, high profit margin, favourable response to price changes and possible extension or licensing of the brand (Kim & Kim, 2004).

Literature on brand equity reveals that brand equity has numerous definitions and multifaceted dimensions (Keller, 2002). According to Farquhar, Han, and Ijiri (1991), brand equity means the added value given by the name of a brand. Park and Srinivasan (1994) consider brand equity as the difference between consumer brand preferences and multi-attributed preference. Brand equity is also equated with the overall quality and the choice intention (Agarwal & Rao, 1996). Authors like Keller (2002) and Washburn and Plank (2002) approach brand equity from customers' perspective and call it as Customer Based Brand Equity (CBBE). Customer based brand equity is based on consumer knowledge about the brand, their brand familiarity and mental associations of the brand. The more customers have high and positive brand knowledge, the more is the positive equity of that

brand. The proponents of customer based brand equity contend that a brand has to be liked by the customers in order to carry some value otherwise the brand has no value. The positive customer based brand equity can generate greater revenue in the form of higher prices charged by companies for its brand.

Regarding the dimensionality of customer based brand equity, multiple conceptualizations exist. For instance, Keller (2002) conceptualizes brand equity in the form of brand knowledge structure having awareness and associations as its sources. Aaker (1991) has given quite comprehensive conceptualization of brand equity by stating its five dimensions namely brand perceived quality, brand awareness, brand loyalty, brand associations and other proprietary assets. Among the many brand equity models as stated in literature, the Aaker (1991) conceptualization of brand equity has been widely used in previous studies of brand equity measurement (Kim & Kim, 2004). In line with the literature, this study therefore uses the Aaker (1991) model of brand equity to measure the brand equity of higher education institutions in private sector of Pakistan.

Among the dimensions of brand equity, one of the core dimensions is perceived product quality (Aaker, 1996). Perceived quality is the consumers' perception about the quality of the product against its intended purpose (Zeithaml, 1988). The quality perceived by customer provides value to brand in a way that high perceived quality provides a logical reason to buy the brand. High perceived quality enables a brand to be differentiated from its competitors and attract customers to pay high price for it. This is due to quality that any brand will have strong basis for its extension (Aaker, 1991). The importance of product perceived quality has been widely found as an important factor in a brand decision (Morton, 1994). Based on this, it is argued that a university with a positive and strong perceived quality will have positive customer based brand equity.

Another dimension of the Aakers' model of brand equity is brand awareness. Brand awareness reflects the ability of a brand to be recalled and recognized by a potential buyer (Aaker, 1991). In other words, it measures the extent to which a particular brand comes to the mind of a customer or he recognizes the brand in the store when he has to purchase a product related to that product category. It is due to this reason that brand awareness is considered as one of the significant factors in the product purchase consideration. Keller (2002) consider brand awareness as one of the important dimensions in creating brand knowledge in consumer minds and hence has a positive effect on the equity of any brand. Based on this, it is hypothesized that universities having greater awareness level will have significant positive customer based brand equity.

The third dimension of brand equity stated by Aaker is brand association. Brand association is how consumers link and associate the brand in their memory. The more these associations are unique, strong and favourable, the greater positive equity it will develop (Keller, 2002). More specifically, if consumers strongly associate the brand with any favourable use which is also unique, its customer based equity will be more positive compared with brands which does not occupy any place in consumers' minds or occupy a vague or confused position in consumers' minds. As such, it is hypothesized that universities with strong brand association will have significant positive customer based equity.

Brand loyalty is another dimension of Aakers' model of customer based brand equity which states customer loyalty and satisfaction for the brand in the form of its consistent buying. Loyal customers are more likely to stick with a particular brand and have least chances of switch over to another brand due to price advantages. In fact, brand loyalty gives strength and leverage to the brand which is reflected in the form of greater revenue to the company and even enables companies to charge premium prices for its brands with high loyalty. Atligan et al (2005) found that brand loyalty is the main driver of brand equity because it is considered to be the main reason that provides marketing advantages; for example reduction in marketing cost, price premiums and market share. Thus, universities having greater students' commitment and hence students' loyalty with a university will lead to significant higher positive customer based brand equity.

Conceptual Model and Hypotheses

Based on above literature review, the brand equity of private universities in Pakistan is consisted of five facets which are; Brand perceived quality, brand awareness, brand association and brand loyalty. The conceptual model of customer based brand equity along with associated hypotheses is given in Figure 1.

Hypotheses

- H1:** University with positive perceived quality of a university will have significantly more positive customer based brand equity than a university with less positive perceived quality.
- H2:** University having high awareness level will have significantly more positive customer brand equity than university with low level of awareness.
- H3:** University with strong and favourable brand association will have significantly more positive customer based brand equity than a university with weak brand association.

H4: University having greater students loyalty will have significantly more positive customer based brand equity than university with lesser brand loyalty.

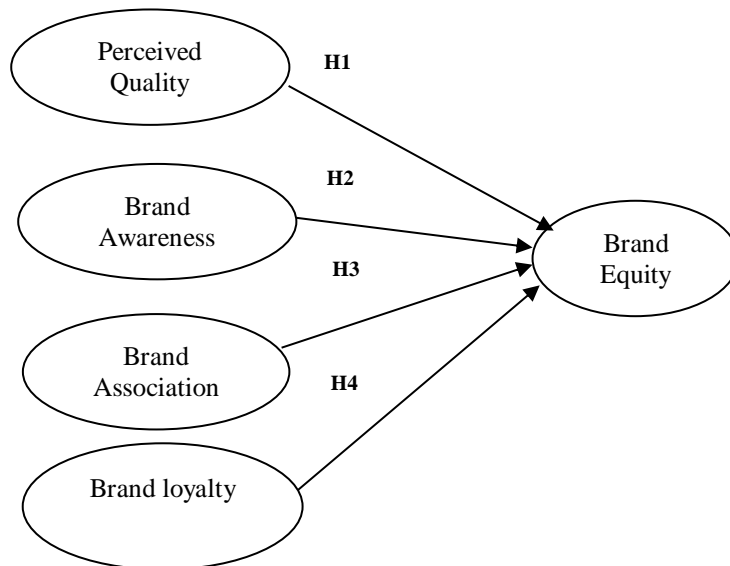


Figure 1: Brand Equity Dimensions and associated Hypotheses for Private Sector Universities of Pakistan (Aaker, 1996)

Methodology

This research was aimed at understanding the brand equity of private sector universities with focus on universities located in Islamabad. The procedure and conceptualization of Customer Based Brand Equity (CBBE) of Aaker (1996) was followed to test the hypothesized relationships. More specifically, this study endeavours to determine the drivers of brand equity of universities in private sector from students' perspective.

Sample and Data Collection

Data was collected from 132 students with at least one semester experience in MS studies selected randomly from private universities (SZABIST, COMSATS, MAJU, IQRA, RIPHAH INT'L UNIVERSITY) of Islamabad. The students at MS level were selected due to two reasons: First, the students at this level are more likely to have degrees from at least two different universities and are able to compare it. Secondly, they are well aware of the research process which ensures the validity of

responses. Out of 150, 139 were returned of which 132 were found useable for analysis. The response rate was 88%.

For this study, the questionnaire was adopted from Tong and Hawely (2009) with few linguistic modifications; however the main theme of the questionnaire remained the same. The questionnaire has items for the measurement of five dimensions of brand equity (Independent variables) and the overall brand equity construct (Dependent variable). Besides, the measuring instrument also requested data about demographic variables covering age and gender of the research participants. To measure these variables, each variable was measured using five point Likert scale with 1= strongly disagree to 5= strongly agree. The obtained responses were analysed using SPSS version 20.

Results

The measuring instrument used in this study was already validated by relevant literature (Tong & Hawely, 2009). For reliability of the data, the commonly followed Cronbach's alpha coefficient of reliability was used for all items measuring different dimensions of brand equity and also the brand equity construct. All items of the brand equity dimensions were retained being their respective Cronbach's alpha above 0.70, the minimum threshold (Sekran, 2003) as shown in Table I below. As a result, all constructs and their respective items were used for five variables of the study.

Table1: *Reliability of the Measuring Instrument*

Variables	No.of Items	Cronbach's Alpah
Perceived Quality	5	.906
Brand Awareness	3	.748
Brand Association	4	.881
Brand Loyalty	3	.908
Brand Equity	4	.882

Hypotheses Testing

The study hypotheses were tested using regression as the most suitable and appropriate statistical tool to assess the significance of the proposed relationship between brand equity and its independent antecedents. Results of hypotheses state that students perceived quality of a university ($\beta = 0.631$, $t = 4.588$, $p = 0.000$), students awareness of university ($\beta = 0.588$, $t = 6.535$, $p = 0.000$) and university

image (brand Association) have a positive significant effect ($\beta = 0.432$, $t = 4.568$, $p = 0.000$) on the overall equity of a university, while brand loyalty has a significant negative effect on the equity of a university ($\beta = -0.681$, $t = -3.878$, $p = 0.000$) as shown in table 2 below.

Table 2: Results of Hypotheses

Hypotheses	Relationships			Beta (β)	T-Value	P-Value	Results
H1	Perceived Quality	→	Brand Equity	.631	4.588	.000	Supported
H2	Brand awareness	→	Brand Equity	.588	6.535	.000	Supported
H3	Brand Association	→	Brand Equity	.432	4.568	.000	Supported
H4	Brand Loyalty	→	Brand Equity	-.681	-3.878	.000	Not Supported

Discussion and Managerial Implications

It is evident from the analysis that students perception about quality of education in an educational institute / university greatly contributes to the equity of the respective university. Among the brand equity factors like awareness and image of a university, students perception about the quality of a university has the greatest impact on the equity of that university ($\beta = 0.631$). University awareness and university image (brand association) are the other factors that positively affect the formation of university brand equity. This also confirms Yoo and Donhtu (2001) model which consists of brand awareness, brand association, brand loyalty and perceived quality. However, the proposition of brand equity and brand loyalty relationship in our study was not supported. More logically, universities with greater mental share, favourable associations and positive perception about its education quality should more likely lead to greater students' attachment and students' university loyalty. However, the findings of this study reveal that positive brand equity of a university is the result of greater positive perceived quality, greater awareness and favourable association about a university and the factor 'loyalty with university' is not significantly positively related with greater and positive equity of a university. This finding is quite contradictory; however, as the marketing literature evidences, the direct relationship between brand loyalty and brand equity is contradictory and unclear. For instance, Gustafsson & Johnson (2002) state that there is an indirect and not a direct relationship between loyalty and brand equity and that this relationship further depends on consumers' prior

experience with the brand. Mossinson (2007) states that there is a strong connection between brand equity and loyalty in web based environment compared with traditional marketing where brand equity has a negative correlation with customer loyalty. Even his findings also reveal that perceived quality has a weak relationship with brand equity in traditional marketing compared to web based marketing. The findings of this study in relation to brand equity and brand loyalty may also need to be discussed in the light of duration of stay of the students' respondents at their current universities respectively (Gustafsson & Johnson, 2002). This study collected data from students participants of universities enrolled in different semesters and hence the difference in total duration of students since their admission could be one of the reasons for the negative significant relationship between brand equity of university and students university loyalty. Hence, result of the study for significant negative relationship between students loyalty of university and brand equity of a university may be cautiously interpreted.

The findings of this study have worthwhile implications for education administrators. Current literature on marketization of universities strongly evidences that universities should treat students as one of the major stakeholders. The significant connection between students' image of a university and brand equity of a university as found in this study signifies that strong emphasis should be placed on creating a favourable image and association of university in students mind. Whether it is a class room, general atmosphere and artefacts of the university or the admission advertisement and prospectus quality, students' perspective must be kept in mind. Similarly, students' perception about the quality of education and other teaching and administrative treatments that students usually come across in universities must also be the part of any strategic and quality planning initiatives at universities.

Further, keeping in view the exponential growth of universities, every university must increase the mental share of potentials students and allocate sufficient budgetary amount for its promotion and awareness campaigns since marketing literature evidences a close significant relationship between actual purchase behaviour and awareness (Kover, Goldberg & James, 1995). Conclusively, the findings of this study imply that dean of faculties and departmental heads in universities should consider the quality of education. To ensure the quality of education, the universities should take into account the service quality, degree recognition locally and globally. Beside this, class room environment and teaching staff are the one that can improve service quality and subsequently affect brand equity of a university. For enhanced awareness, universities should promote its name through talent hunt program, arranging exhibitions, conferences and

seminars, guest lectures from industry and catchy advertisements for its advertisements.

Limitation and Future Research

The data was gathered only in Islamabad with a convenience sample size which may limit the generalizability of the study. Due to the specific nature of higher education, its social perception and unique life experiences of students, it is hard to generalize the concept of branding and brand equity in pure service sector such as education. It is therefore highly recommended that different models of brand equity in addition to Aaker brand equity model should be tested to compare and contrast the findings especially with reference to students' loyalty and university equity relationship which this found as negatively correlated with brand equity of a university. This will also make it practical to conclude that which brand equity model best describes the university equity and its related antecedents in private as well as public sector universities. The sample can also be extended to both private and public sector universities. As such, the findings of such future studies will provide much towards the generalization of brand equity measurement in university setup.

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Discerning Hyper Reality in Mohsin Hamid's *Moth Smoke*: A Postmodernist Reading

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Abstract

Hyperreality is an important aspect of postmodernism. This article covers the sensitive issues, arising out of virtual situation. Jean Baudrillard's concept of hyperreality will further help to investigate the issue. Mohsin Hamid's work, *Moth Smoke* exhibits a world suffering from hyperreal situation. The artificial environment causes insecurity and uneasiness and highlights the catastrophic desire of society to emulate and mimic. It shows how penetration of simulation has resulted in deterioration of meaning. The significance of this study would be the systematic study of prevailing situation in society of artificial reality which is the result of technological impacts. This research reveals the inner turbulences, makes an attempt to present the other side of reality. This article highlights in detail the hyper real relation created by technological impacts.

Keywords. Simulation, Simulacra, Hyper reality, Technology

Introduction

Moth Smoke by Mohsin Hamid highlights a frayed world of incompatible and divergent identities that inculcate a feeling of distress and agitation among the individual in any particular society. Born in 1971, Mohsin Hamid spent most of time abroad. He called himself a mongrel that means that he is born of two

opposite cultures and backgrounds. The novel portrays simulated world of deceptive and baffling identities, merging with the technological mediation of facts. Hamid's, *Moth Smoke* is about the decline of values, morality, identification of one's soul and self. In *Postmodernity and its Discontents*, Bauman (1997) explains, "None of us is able to build the world of significations and meanings from scratch; each of us enters a 'prefabricated' world, in which certain things are important and others are not" (p.8). The myriad world of hyperreal technological facts, seem to occupy the individuals. People like Darashikoh and Changez feel to be so assure of themselves and their destinies. In the end, they find it painful to accept that they are already caught in the web of confusing perspectives. In *POSTMODERNISM, or, The Cultural Logic of Late Capitalism* it is stated that, "Each Thought is thus born an owner, and dies owned, transmitting whatever it realized as its Self to its own later proprietor" (Jameson, F, 1991, p.193).

Moth Smoke reverberates the story of the decline of Darashikoh and his insane struggle with the Baudrillardian world of simulation and mediation where he is in search of his identity. He is in continuous struggle with his fate. Here we can find a complete display of confusing signs that play a vital role in deciding a character's future prospects. In the very beginning of the novel the writer delineates this sharp contrast between these two friends. But here the difference in their social positions is not under discussion. Rather the outcome that technology brings with its wake and thus controls the characters, neglecting their individual personalities in a hyperreal society. "What lies at the origin of technology is the vision of a society in which machines replace man, in which humans are unnecessary. We see this vision coming true ..., which have no outside" (Clarke, Doel, Merrin and Smith, 2007, p.31).

Media, that is, TV, press and other sources are not directly under attack here. On the other hand the way the lives of these characters is affected by developing a hyped atmosphere, becomes the real invisible force that brings unrest and clashes among the characters.

Baudrillard tries to bring this point at home that modern society has lost its originality. Everything is fake and based on unreal and artificial scenario. Nothing is original, be it norms, values, relations, social and psychological behaviour and anything that is linked with the human actions and desires. He proclaimed that this artificial reality, that he called simulation, got such a strong hold that old meanings and explanations had vanished. Instead new meanings have emerged. For him sign, that was divided into signifier and signified, no longer held its duality. Signifiers were not in relation with the signifiers any longer, it meant the absence of reality with presence of a mixed and indivisible signifier that had no signified.

The first glance at the theory of Baudrillard indicates that it is another vantage point of Jaques Derrida's deconstruction. Derrida's signifier comprised of vast meanings. It has multiple meanings. As a result to know them is entirely impossible. But in Baudrillard's theory the main issue is that signifier holds no meaning whatsoever. This emptiness creates hollowness. That bewilders the vision. In this way in comparison with Derrida's deconstruction, where signifier became dubious due to its multiple reference, quite contrary to that Baudrillard's signifier is void of meaning or any reference. This emptiness and hollowness becomes the main issue and it brings with it the problems in personality. As media and its role pervades the whole world at present.

Mediation of images plays a vital role according to Baudrillard in making or building a perception of a thing, personality, or a society as a whole. As Baudrillard claims that meanings are without any reference and reality does not exist as genuine. All that is told by media is real in this concern. Media is responsible for making or unmaking of an image. This causes direct impact on individual perceptions. Even if we claim to say that we are not entangled in this mediation of meaning, it would be a blurred perception altogether. We are all, whether we accept it or not directly or indirectly affected. This rules our daily routine life's perceptions unknowingly. We think that we hold our own opinion, but in fact reality is told to us by other means. Reality is nothing but a fabricated tool, to channelize the priorities of individuals. The crux of the matter is when we think that we are free in our perception or identification of reality. Tiffin and Terashima (2001) state in *Hyperreality*:

The concept of HyperReality (HR), like the concepts of nanotechnology, cloning and artificial intelligence, is in principle very simple. It is nothing more than the technological capability to intermix virtual reality (VR) with physical reality (PR) and artificial intelligence (AI) with human intelligence (HI) in a way that appears seamless and allows interaction. (p. 4)

As soon as Daru entered the house of his old friend, he came across the simulated world that caught him there unawares. "Access obtained, I cruise down a driveway too short to serve as a landing strip for a getaway plane, perhaps, and pass not one but two lovely new Pajeros" (Hamid, 2000, p.11)

This example reveals the intention of the author that reader is to expect a clash of identities not on the basis of strength of character but due to the everywhere around present simulacrum and virtual reality. Even then it is the very initial stage of the Baudrillard's (1983) simulation where signs are not completely at odd with the

circumstances as "It is the reflection of a basic reality" (p.8). Despite that the lifestyle of his friend plays the first stage of simulation where signifier is free and he has the choice to find his own way. "It has been argued that today, as the pull of place and local status hierarchies diminish, the visibility of luxury in the media becomes a more potent reference point for people" (Featherstone, 2007: xx). Every ordinary detail is under the influence of the modern technology. He continues to say, "Certainly the lifestyles of the rich and upper-middle classes attract attention with television providing endless programmes which revolve around the improvement and furnishing of a stylish home, purchase of a second home, holiday planning, cars, fashion, celebrity events etc" (Featherstone, 2007: xx).

Drau becomes conscious about his house as compared to the house of his rich friend, whom he came to visit after a long time. Then the gradual list of signifiers, like 'a big house', 'Pajero', 'the impressive driveway', and last but not least in this list the influential father is also masking the reality of the signified as it is 'a good appearance' that discriminate him from his friend's life. "The programmes endeavour to strike a balance between the interest in the lifestyles of celebrities, the new rich and the upper-middle class, and the endeavours of 'ordinary people', who seek improvement and transformation on a tight budget" (Featherstone, 2007: xx).

Technology does not mean merely the use of media, internet, telephone, but all other aspects of society, that play a role in masking the reality and present a hyper real situation. People, values, and individual capabilities are very visibly at stake from the very outset. This leaves a direct impact on the mind of Daru. In the very beginning of the novel Daru is facing a trial in court. Murad Badshah, his 'partner in crime' a pseudo crime of accident, actually committed by his friend Aurangzeb but imposed upon him. Aurangzeb's wife and Daru's lover is also in the court. Daru considers them, "Three players in this trial of intimates, witnesses and liars all" (Hamid, 2000, p.7).

There are four stages of hyperreality according to Baudrillardian theory. "In the first case, the image is a *good* appearance – the representation is of the order of sacrament. In the second, it is an *evil* appearance – of the order of malefic" (Baudrillard, 1983, p.9). The coming sequences of incidents in the text display the next three orders of Baudrillard's simulacra throughout the text. "In the third, it *plays at being* an appearance – it is of the order of sorcery. In the fourth, it is no longer in the order of appearance at all, but of simulation" (Baudrillard, 1983, p.9).

The first stage of 'good appearance' shows through Daru's inspiration with his friend's life style. From here on he starts getting involved and constantly till the

end, comparing himself with his friend, not on the basis of humanity but due to the presence of these simulated realities. There are no deep roots or original meaning remaining to give individuals a solid ground. Baudrillard (1983) states in *Simulations* “It is the end of a history in which, successively, God, Man, Progress and History itself die to profit the code,... in the vertiginous manipulation of social rapports” (p.81).

One more question arises as to the comparison of the Baudrillard with Marx’s theory of use value and exchange value. According to this concept ‘use value’ and ‘exchange value’ influence one another. Baudrillard added one more variable to this, i.e ‘sign value’. This example clearly explains that in postmodern time Baudrillard included aspect to the Marxian concept. This means that sign has taken place of reality. Sign of being the son of a rich father, owning a big house and side by side aforementioned two, instead of one Pajero, absolutely masquerades the reality. Here we can say that Baudrillard did not altogether reject the political economy concept of Marx.

For Baudrillard, the system of political economy rationalizes objects and needs, producing a system of objects and a rationalized subject which reproduces the system of labour and consumption through satisfying its needs. Consequently, political economy is not merely a code for economic organization in any society whatsoever, but describes the particular order of the capitalist economy, of an economy organized around production, and thus is equivalent to modernity itself, read under the sign of Marx (production) and Weber (rationalization). (Best and Kellner, 1991, p.115)

Here the Pajero, or a big house is a ‘good’ sign of being rich and wealthy. “Vehicular and social mobility are semiotically linked; social categorization is signalled through mechanical performance and bodily appearance” (Perry, 2002, p.53). Now for Daru owning a big house and Pajero means that his friend Aurangzeb is rich as this is the view of reality available to him as well as to the reader. These signifying, empty meanings are not the development of the single person’s imagination. These meanings are already there mediated. It is also here worth mentioning that there is nothing wrong with Daru that he perceives these facts so naturally. In fact in Baudrillardian term all these meanings already exist and they simulate the reality. This indicates that complete subjectivity is inescapable. As a result the ‘good appearance’ of the first stage gradually turns into the ‘evil appearance’ of the second stage when Daru starts losing contact with reality and falls in love with his friend’s wife. Thus third stage of hyperreality ‘playing being appearance’ shows through the mad involvement of Daru in Mumtaz’s love and his

rejection of showroom job and acceptance of indulging in heroin business. This very fact leads to a meaninglessness of values, faith, societal rules and regulations. In the fourth stage he is to face a trial in court where all solid meanings of judgment are lost and only simulation of relationships remains behind as Daru already declared them in the beginning 'liars all'. All these impacts appear gradually as the story proceeds.

In *Moth Smoke* Daru is caught in the mediated consumerism of postmodern Baudrillardian phenomena. As Baudrillard (1998) states: "However, in modern society, the managed possession of consumer goods is individualizing and atomizing. It leads to distinction and differentiation, not to social solidarity" (pp.4-5).

Later, when Aurangzeb enters the room and Daru sees him after a long time, his appearance brings such thoughts in his mind that created a sense of comparison in him. Hamid (2000) says in *Moth Smoke*, "Time has ripened Ozi's face and peeled his hairline back from his temples with two smooth strokes of a fruit knife" (p.12). His present appearance belies his good physical looks in past. As a matter of fact Mumtaz, wife of Aurangzeb was unable to accept it, so later on following conversation went on among the characters. "Ozi claims he was a real heartthrob in his younger days," Ozi says, cracking the seal... "At our age, my hirsute chum, all women care about is cash. And my bank account is hairy enough for a harem" (Hamid, 2000: 13). This conversation between three main characters unveils the prevailing tense condition that is there due to the gap created due to technological simulacra. This very remark at the beginning showed a clear disillusionment of Aurangzeb regarding his own wife. The sign of 'cash' has dwindled the value and importance of the people around. In fact this remark of Aurangzeb clearly exhibits the impact of mediated simulation upon the concept of feminism. Instead of understanding the feelings of his wife, Aurangzeb believed in the general, given perception about women. This very fact has brought an unconscious gap and tension between them. It makes the situation clear from the very outset that there is going to be a widening gap between husband and wife, and Daru becomes involved into it unknowingly. "Mumtaz pulls an unopened bottle of Black Label out of a cabinet. My bootlegger tells me Blacks are going for four thousand apiece these days" (Hamid, 2000, p.13). She continues to say, "I stick to McDowell's, smuggled in from India and, at eight-fifty, priced for those of us who make an honest living. But Ozi can afford the good stuff, and Black Label is fine by me..." (Hamid, 2000, p.13).

Another example from *Moth Smoke* further clarifies the situation. "I sit in the back of Ozi's Pajero. I have never been in a Pajero before. Costs more than my house and moves like a bull, powerful and single-minded...Pajero's engine grumbles with

disappointment and Ozi swears. “Stupid bastard” (Hamid, 2000, p.25). ‘Sign’ of ‘Pajero’ here in *Moth Smoke* does not merely indicate wealth or richness. Under such given meanings certain attitudes also hold its roots. In this regard Perry (2002) while describing in *Hyperreality and Global Culture* the real motive behind the making of BMW says, “These are goods whose value to their owners depends importantly upon the fact that most of the population does not have them” (p.53). Those who own such signs of wealth, expect for themselves certain glorifications regardless of the importance of the moral values, thus proving true Baudrillardian assumption of nothingness. This particular novel is rich with such examples. As before having a ride in his friend’s Pajero, Daru lost his job due to the very attitude that he observed in his friend. Novelist simulated the situation with the help of this ‘Pajero’ symbol, to manifest the hyperreal scenario prevailing in the society. It is quite ironical in such situations that the technological impacts completely negate the moral and social values and instead bring with it somewhat empty and rootless symbols, the result of which is nothing but the ultimate disappointment and dissatisfaction. Owning a ‘Pajero’ for Aurangzeb means that he ought to be honoured, respected and at the same time exempted from all sorts of rules and regulations. “Erica’s father had asked me how things were back home,..., when he said, “Economy is falling apart though, no? Corruption, dictatorship, the rich living like princess while everyone else suffers” (Hamid, 2007: 4). Admonishing more about Pakistani culture Erica’s Father says that, “Solid people, don’t get me wrong. I like Pakistanis. But elite have raped the place well and good, right? And fundamentalism. You guys have got some serious problem with fundamentalism” (Hamid, 2007: 4)

“Once I’ve paid Murad Badshah for the pot and I’m alone again, I open a bottle of Murree beer. I don’t like it when low-class types forget their place and try to become too frank with you” (Hamid, 2000: 42). In *Moth Smoke* Murad Badshah plays double role. One role is that of Daru’s house dealer and the other one of acting like his counsellor and friend. By profession he is an auto driver but he is monetarily in much better condition than Daru himself. Here comes to the surface the hollowness and emptiness of the soul of Daru when he remarks that he dislikes ‘low-class’ people coming closer to himself. He forgets, rather denies here the reality that he himself belongs to white collar strata of society. Almost every character that is introduced with the gradual progress of the story, shows the traces of distraction. Like the following remark of Murad Badshah. “He shakes his head, still seated. “You know me better than that, old boy. I want the pleasure of the afterlife. Charas is a grey area, but alcohol is explicitly forbidden” (Hamid, 2000, p.42). They perceive religion as a grey zone, and these characters are simply in confusing situation. Religion is not enough to satisfy these bewildered and split souls. It for them only is a copy of copy, no practical foundation or exhibition of practice is available to them. It

does not mean here that text is somewhat against the religious beliefs or practices. It very fairly enough exposes the hypocrisy or malpractices that have prevailed in every section of society due to hyperreal situation.

Soon after the departure of Murad Badshah, he starts watching TV to kill time and forgets about the culminating pressure of upcoming expenditures. In this way, he takes refuge in a hyper real world. Later on when Mumtaz calls him, his reaction is almost impulsive and simulated in the mist of uncertainty.

“Her mobile. How classy. I think quickly: What can be wrong in going with her? Ozi would want me to help her out...But my curiosity gets the better of me. “I’m coming,” I say” (Hamid, 2000: 43). Here in *Moth Smoke* the mediated world of technology plays a critical trick to entrap Daru in the web of simulated love snare. That instead of bringing solace in his life heightens his miseries. In these two examples the Murad Badsha, plays the role of signifier of low class, and Mumtaz with her elegant mobile gadget, signifies elegance, wealth, and with it comfort, which he is searching for. If these signifiers have had some solid signified background, the situation, might have come under control. But as these are mere empty symbols, merely superficial assumptions, enforced upon the self without any referent. Technology or mediated signs are more important than human beings. “Strictly speaking, the humans of the age of affluence are surrounded not so much by other human beings, as they were in all previous ages, but by objects. Their daily dealings are ... manipulation of goods and messages” (Baudrillard, 1998:26).

As a result agitation and dissatisfaction bound to correlate with it. Since such a consumption and use-value oriented atmosphere gives no space for individuals to have their say.

“I was, I must confess, caught off balance ... But I did know that I was impress with Jim; he had . . . seen through me in a few minutes more clearly... now shaken by our encounter, began to recover” (Hamid, 2007: 1). It is something interesting to note that how starkly the simulated situation in both these novels resembles. In this example, the recovery of confidence and loss of it is quite ironical. The intelligent and efficient person is happy to be a recognized firm. He is also impressed by Jim in the same way. Daru is impressed by Mumtaz and her mobile phone. The strong signifiers like Jim, Mumtaz and mobile are full of myriad explanations. So one single meaning is not possible to attach with it. It is empty at core. It becomes almost impossible for the characters surrounded around such signifiers to clearly see through this misty haze of hollow signs. The characters are unable to disclose the fact these symbols have no solid background at its depth. These are mere shadows, hollow at core.

But status, as in any traditional, class-conscious society, declines more slowly than wealth. So we retain our Punjab Club membership. We continue to be invited to the functions and weddings and parties of the city's elite. And look with a mixture of disdain and envy upon the rising class of entrepreneurs — owners of business legal and illegal — who power through the streets in their BMW SUVs. Our situation is, perhaps, not so different from that of the old European aristocracy in the nineteenth century, confronted by the ascendance of the bourgeoisie. Except, of course, that we are part of a broader malaise afflicting not only the formerly rich but much of the formerly middle-class as well: a growing inability to purchase what we previously could. (Hamid, 2007:1)

There is a constant clash of the signifiers like Punjab Club membership, BMW, SUV and many things like these that are in continuous war with actually not the survival. Here this is something very important to mention that all this mess is not just a matter of survival, rather it's more a matter of keeping up with this hyperreal world. This keeping up with the society has imparted forced confused identical issues. When the characters involved in such conditions try to come out of it, they are utterly confused. They are unable to detect, from where the problem begins. Here in this particular example the text mentions, 'growing instability'. This instability is not only a physical phenomenon, but it also is mental problem. It inculcates in them an endless sense of agitation.

"We park near the farm house, big and low, with wide verandas, and I notice the difference in the sounds of slamming car doors: the deep thuds of the Pajero and Land Cruiser, the nervous cough of my Suzuki" (Hamid, 2000: 81). The high tech world of Daru is in continuous sense of antagonism instead of idealistic utopian parallelism in society. Comparison of Pajero and Land Cruiser is at its peak here. Here the subjective world of Daru is in direct conflict with the objective world of high form of technology. This technological simulacrum has completely neglected his individuality just because his own capabilities are no longer enough to provide him what actually he wants from life. As a result his subjective world is in contrast with the objective world. Baudrillard (1988) says in *Body Invaders*, "The universe is not dialectical: it moves towards the extremes. It is expressed in the cunning genius of the object, in the ecstatic form of the pure object, and in its victorious strategy over the subject" (p. 185).

"There are two social classes in Pakistan," Professor Superb said to his unsuspecting audience, gripping the podium with both hands as he spoke. "The first group, large and sweaty, contains those referred to as masses. The second group is much smaller, but its members exercise

vastly greater control over their immediate environment and are collectively termed the elite. The distinction between members of these two groups is made on the basis of control of an important resource: air-conditioning. You see, the elite have managed to re-create for themselves the living standards of say, Sweden, without leaving the dusty plains of the subcontinent. (Hamid, 2000: 102)

The focus of attention here is the signs and codes. These symbols are hidden underneath the use of this technology that determines certain roles and predilections under such sorts of circumstances.

In a society of simulations, the models or codes structure experience and erode distinctions between the model and the real. Using McLuhan's concept of implosion, Baudrillard claims that in the postmodern world the boundary between image or simulation and reality implodes, and with it the very experience and the ground of 'the real' disappears. (Best and Kellner, 1991: 119)

When the foundation of reality comes under the shadow of extra real signs, there develops in the people a sense of dissatisfaction, agitation, meaninglessness, and arrogance, rejection of reality and mad pursuit of artificial high tech facilities. One thing that is more important to mention here is the fact these symbols and signs are mere empty codes. They have no meaning at their back according to Baudrillard. Their meaninglessness creates a void in the society in the form of utter nihilism. Social differences are not only cause of this issue. The absence of any reference, the signified is the real matter that concerns the mediated technological Baudrillard suggestion. The signifier of air-conditioner has no concrete meaning at its back. What the text reveals here is that as this signifier brings with it no solid signified, ultimately it leads towards a misleading winding paths. These winding paths bring under its influence, the characters that are entangled into it. Even here it is interesting to note that these victims of subjective world of split personality have no idea whether they are the victims or exploiters. They keep on enrolling with these winding paths of uncertainty. Leaving behind them nothing, but utter confusion and tragic downfalls!

All codes, symbols and signs are at war in this text. Mumtaz is unable to accept the sign of air-conditioner that has over cooled her. She was in search of a solution; the solution that she found in the form of Daru. Daru, on the contrary, was struggling to come up to the level of his friend, if not that at least he should be able enough to afford an air-conditioner. This gives birth to unstable and unhealthy mental and social problems. The absence of referents marks the absence of

meaning that finally leads towards meaninglessness. This example also shows, Baudrillardian concept of implosion of boundaries. Only a hyperreal world exists instead of social theories, faith, values, and solid meanings. There are sequential traces of the effect of technological or media based influences on individuality. Even Daru takes a direct notice of it when he starts selling hash, "I wonder whether sixteen's too young to be smoking hash. Then I decide it isn't. I wasn't much older than that when I started, and kids today are doing everything earlier than we did. It's MTV effect" (Hamid, 2000: 177).

Conclusion

The whole novel is replete with such recurrences of the influence of technological based devices . It creates such a hyperreal situation that it becomes almost inevitable and inescapable to be safe of its snares. No matters how resilient or how strong a person is. This misty maze of bewildering simulation finally heaves such a web around the vigilant and efficient person like Daru, that it leaves no room for him to take such steps in life that completely changes his plight opposite to his capabilities. It ultimately turns out to be a kind of a war between man and machine. In such a war machine seems to be always winning over man in the postmodern world of emptiness and hollowness. Jameson (1991) says in *Postmodernism, or, The Cultural Logic of Late Capitalism*: "The exposition will take up in turn the following constitutive features of the postmodern: a new depthlessness, which finds its prolongation both in contemporary "theory" and in a whole new culture of the image or the simulacrum;..." (p.5).

Ultimately the focus of attention in this article remained completely on the fact that machines rule over the lives of the individuals. They turn out to be finally strong mediated symbols that simply haunt the lives of the persona. These symbols are so strong that no escape is possible for them. Daru remained helpless to evade any such snare. The realization of the fact that his life is unwittingly circumscribed round this fact of mediated signs is blurred for Daru, Mumtaz, and Aurangzeb. The free play of hyperreal technological codes seemed to dominate the whole schema of the persons. The domination of the technological signs and symbols is so strong that they even don't understand its presence around them. They seem to whirl way in this blind current of mediated technological hollow signs.

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