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Our editorial policy is governed by independent quality control, blind peer-review, strict adherence to HEC policy requirements, zero tolerance to plagiarism and adherence to academic ethics in publishing. These guiding principles are guaranteed by our Advisory Board that contains world renowned national and international scholars who have great contribution in the field of social sciences. This issue contains the research related to the areas of social sciences and humanities.

We are grateful to the contributors of this issue. Our team led by imminent scholars and administrators aspire to lead this journal to reach the height of perfection, and authenticity in the field of management sciences. We are pleased to share that we aspire to make this journal a world-class publishing platform by producing original research and getting membership in renowned abstracting agencies. Our goal is to make it recognized journal by all regulating agencies including HEC very soon. It is only possible when the contributors of this journal share their valuable wisdom in the shape of up-to-date knowledge in the form of research papers whether qualitative or quantitative to this journal.

I would like to thank our Vice Chancellor (University of Wah) and all members of our Editorial Board/Advisory Board (National as well as International) and the Contributors for joining us in this fascinating and promising academic project.

Editor-in-Chief

University of Wah Journal of Social Sciences
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“Globalizing Dissent” – A Political and Structural study of Arundhati Roy’s selected works

Hafsa Aziz

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<td>Received: 10 July, 2020</td>
<td>The present paper looks into the socio-political structure of Arundhati Roy’s works. No doubt, she is a queen of dissent as far as the social issue and the political opinion is concerned. It has not only been divulged out of her prestigious style of writing in her novels but in every word, she speaks we can discern her purity of ideals about human life. Her slogan “Globalizing Dissent” has been spoken of and written about widely, but in this paper her dissent and the justification of it can be related to the current situation in India. The disagreement would not be more appropriately enhanced and expressed than in the present political upheaval in the Land of many religions and gods. Starting from the God of Small Things to the Ministry of Utmost Happiness we find the journey is towards the same destination and i.e., the assertion of human rights. Her writings are a type of word-war against the world where there is injustice and inequality. In this present paper we will discuss in depth the political truths of Roy’s some selected works.</td>
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1. Introduction

1.1 An Activist – Arundhati Roy

“I stand by what I said. I am prepared to suffer the consequences”

Global political upheavals are enough source for accumulating evidences of socio-political degeneration. As the situations escalate writers having felt - responsibility come forward to express the efficacy or inefficacy of rules and policies implemented for so called betterment and welfare for the society. World over, pen pictures of the social issues are projected to change the ages old format of social structure. At some places they
are heard as an effective antidote and wholesome structural changes are brought about. But at some the voice of the writer gradually becomes the voice of the masses, when it is ignored by whom it is intended for.

Arundhati Roy is such a voice. She is being heard and heard so loud, but those who should hear and take action are turning deaf to it. Suzanna Arundhati Roy (born 24 November 1961) is an Indian author best known for her novel The God of Small Things (1997), which won the Man Booker Prize for Fiction in 1997 and became the biggest-selling book by a non-expatriate Indian author.

After “The God of Small Things” made her a global star, the novelist turned to political writing and activism. Her “The Ministry of Utmost Happiness” is an expression of all her feelings about the marginal community in India. She said, “I believe in the power of narrative. Intrinsically, I am a storyteller. So as soon as I went to the Narmada valley [where 250,000 people were displaced for a dam], I knew that it had a story. That valley had a story that needed to be told differently from the way stories about childhood and identity and caste are told… I learned a lesson soon after the massacre in 2002 of Muslims, when 2,000 people were slaughtered on the streets. I wrote about it and I thought that just describing what happened was a form of politics. To say: “This happened, these people were killed.” But people just turn around and say: “So what? They deserve it.” And you realize that compassion is never going to be a major guiding rule in this. Similarly, what I see happening now with this rabid fear of immigrants, it gains traction. And how do you manage it?” (Roy, Arundhati Roy: 'I don't want to become an interpreter of the east to the west', 2019).

1.2 Roy’s Political Sensitivity

Roy’s pen has become a magic wand to turn the real-life stories into real life narratives with just one abracadabra. She felt the pain of those living in dilapidated conditions. Thus, looking at her emotions towards human life, she has rightly turned to
political writing. Her words portray the wrong doings towards the marginalized community, thus her every word seems to tell a full story of pain and agony.

In 2002 Roy referring to Narendra Modi wrote that if you are a staunch butcher or like to be a genocidist, with the label of being a politician too, you are optimistic then, and has a reason to it. She boldly referred to Modi, a then chief minister of Gujrat, who over looked anti-Muslim riots that killed more than 1000 people. About the latest elections of India Roy does not agree with the results. She fears more massacre with “brazen message of Hindu supremacy”. Though Modi is not named in Roy’s second now “The Ministry of Utmost Happiness” (2017), but the whole book is haunted by the minister’s Hindu vision. At one place she said, “I should not say this, perhaps but if a novel can have an enemy, then the enemy of this novel is the idea of “One Nation, One Religion, One Language”. And this is the slogan of Hindutva Ideology of Modi (Earle, 2019).

Roy never wanted to be, “some pretty woman who wrote a book”, from fiction to the demanding political reality, neither she wants to be the ambassador of India promoting culture and new emergence of India of 21st century. Rather she is known as more a political activist than a novelist. She was imprisoned for sedition, she joined Maoists in India. She expresses those harsh experiences in her non-fiction master piece, “My Seditious Heart” (Sehgal, 2017).

Roy’s political ideals were revealed in 1994, when she reviewed critically the film Bandit Queen by Shekhar Kapur. She objected on filming a woman by saying, “The Great Indian Rape Trick” and asked vehemently if before restaging the rape of a woman who is still living, did he get permission from her. She thought it was exploitation of Phoolan Devi and her life, presented in a distorted way (News, 2002).

The God of Small Things does not happen by chance, it’s not just a fictional narrative rather every scene is symbolic. Even more so when we look at The Ministry of Utmost Happiness, the characters present the fictional form of Hindutva doctrine. Roy’s
political thoughts trail a long struggle in past before adding these masterpieces into the history of literature.

Since “The God of Small Things”, 1997, she dedicated her time mostly on political activities and non-fiction writing, as we mostly find in her essays about social life and causes. She also appears before us as a spokesperson of the Anti-Globalization, criticizing U.S. Foreign policy. She vehemently opposes Indian Nuclear Programs and massive industrialization calling it “encrypted with genocidal potential” (Roy, 2009).

In an interview in August 2008 to The Times of India, Roy articulated openly her support for the Struggle of Kashmiri people. She stated that Kashmir should be given independence. She supported the “massive protest and demonstrations” in Srinagar part of Jammu and Kashmir. She was criticized upon this action by the Indian Government ruling party (Agencies, 2010).

We must not forget that Roy also participated with Medha Patkar, in a campaign against the construction of Narmada Dam. She expressed the change of site for the dam saying that half a million families would be displaced with no compensation at all (Roy, 1999). She even donated her Booker Prize money and the royalties of books on the project “Narmada Bachao Andolan”. In the same sequence in 2002 she appeared in Franny Armstrong’s Drowned Out, a real time documentary on the project (IMBD). She was severely criticized by BJP leaders in Gujarat by saying that she was “Maligning Gujarat” (Correspondant, 2003). When she refused to take back her words, she was sentenced to one day “symbolic” imprisonment and was fined Rs. 2500 (Sethi, 2002).

Ramachandra Guha, an Environmental Historian, while criticizing Roy’s protest, acknowledged her “courage and commitment” for the cause. Roy in reply to Guha’s comments, “Ms. Roy’s tendency to exaggerate and simplify, view of the world, has given a bad name to the environmentalists”, said “I am hysterical. I'm screaming from the bloody rooftops. And he and his smug little club are going 'Shhh... you'll wake the neighbors!' I
want to wake the neighbors, that's my whole point. I want everybody to open their eyes" (Ram, 2001). Roy had a strong stance upon the demand of alternative plan of construction site.

2. Literature Review

2.1 “The Fascinating Mess”

Arundhati Roy, as a political activist has created a mess for the administration but for the reader it is a fascinating mess. When she took the Booker Prize in 1997 for “The God of Small Things”, she plunged head down into her dream for which she herself say, “I’d pay a heavy price”. That was to indulge in putting things right. Though she was “compared to Faulkner and García Márquez”. An Indian writer, said that Roy’s criticism of USA was, “vain, shrill, unoriginal, over simplified, hyperbolic and lacking any voices but her own” (Nan, 2001). Though the same writer calls her rebellious for the sake of rebellious, and said she should not be in opposition. She herself said that her relationship with the authorities is adversarial genetically. She felt obsessed with power and powerlessness simultaneously, against those who have the power and in favor of those who are being crushed under the powerful.

Fahimeh Nazari and Hossein Pirnajmuddin write about Roy in their essay, “Revisiting Colonial Legacy in Arundhati Roy’s The God of Small Things”, that the book in itself is a post-coloniality, it is a historiography, the main focus is on the gender treatment, on the cast system and culture lapses in Indian society. They further say that Roy in an epic style narrated through the child perspective the Indian post- independence social structure clutched by the Hindu prejudiced traditions and the globalization. The whole of India has shrunk into the Southern Indian State of Kerala, from 1960s to 1990s, with society that is replete with economic and racial discriminations and who are the scapegoats – The “Untouchables” (Nazari & Pirnajmuddin, 2013).
In 2005 Tickell declared in his review of the God of Small things, “fifty years after the independence, India seems to be struggling still, with the legacy of colonialism, which show the failure of Administration. It is still clutched in the paws of caste system, mimicry of colonial socio-political structure, and patriarchal traditions. Despite the fact, that there is the impact of colonialism upon Roy’s characters, they still challenge this heritage and try to break free from the social and religious boundaries, by indulging in inter-racial marriages, cross-cast affairs and the transgressive sexuality. She portrays the relationship between power and powerlessness. Thus, in this whole effort there is Roy’s attempt to subvert the hierarchy of power. There is class “antagonism” and “exploitation”, the full exposure of Injustice and Tyranny the Untouchables have to face without any genuine reason. “The insult and abuse the women of the society had to tolerate” (Tickell, 2005).

According to Innes, Roy tests the possibility of a “negotiation of Cultures, Races and Sexes, while remaining in the cauldron of intrinsic paradoxical and discriminatory practices. However, the account of events in The God of Small things, is not overtly optimistic. The Pickle factory of “Paradise, Pickles and Preserves, by the end, metaphorically signifies the “preservation of diverse histories, and mingling memories” (Innes, 2007).

Golam Gaus Al-Quaderi and Muhammad Saiful Islam (2011), claim in their article “Complicity and resistance: Women in Arundhati Roy’s The God of Small Things”, that Roy has inaugurated a career of Activism and Resistance against the Global and Local Inequalities in India. The novel portrays the predicament of women living in Indian soil in its deeper aspects. As well as the plight of Dalits is detailed with precision and justice to the subject. Roy looks at the resistance against the oppressed not for the sake of instigating violence. But she presents the true picture of Administration to the world by voicing her dissent. The Variants are articulated by the examination of the intergender relations and marital relations of Ammu, Mammachi, Baby Kochamma and Rahel. These transgressions
question the basic social structure and the acclaimed “Love Laws” of the society. Thus, Roy instigates the Indian females to resist local as well as Global Inequities (Islam, 2011).

Thus, The God of Small Things, portray women as Subalterns, who try to change the society by resistance. But they don’t have the voice to claim their rights, as other members of the society do have in India. These women pose resistance against the inequalities to the gender. They try to question the structure of gender, caste and class system, explicitly as well as implicitly, consciously as well as unconsciously but wholeheartedly. (Islam, 2011).

About the women, Sushen & Ganesh in their paper “Marginalization of Women in Arundhati Roy’s The God of Small Things” (2013) say that the concept of marginalization of women is taken to the next level by Roy in her works. Marginal people are politically, socially, legally as well as economically deprived of their lawful rights, as member or as human being in the present social structure. If we look at the history, women are considered more a marginal faction in the male dominated society. Roy in her book portrays three generations of women, taking this idea. The struggle for existence is what Roy presents beautifully as well as awe-fully. The stunning story of women in the society is to bring awareness of the problem females go through. Roy skillfully puts forth women, who are the victims of violence, alienation, exploitation as well as exile. The female protagonist of the novel violates the “love laws “constituted by “ages old casteists”. She suffers banishment by the family, and by the end of the tale she is found dead-alone in the grimy room in a lodge at the age of thirty-one. Thus, Roy truly reflects the plight of the marginal women in the Indian society. She puts in the flag of change, not only in the political system but also the change of the mindset of the masses (Jadhav, 2013).

According to Sonia, Roy criticizes the hypocritic moral code of the society. She exposes the double standards regarding gender. In the The God of Small Things, same is reiterated. Chacko was sent to study abroad but Ammu was not allowed to go, because she was a woman and she had no right to go to the college, it was an unnecessary expense for
a girl. Roy, a great supporter of rights of Dalit and the women, highlights those “unnoticed shades of the social issues, which are never noticed by the eyes of the social scientists”. Even religion fails to get the due status for the marginal social members. Irrespective of religious affiliation the underdogs remain as fallen as ever in the dog-eat-dog society:

“When the British came to Malabar, a number of Paravans… converted to Christianity and joined the Anglican church to escape the scourge of untouchability…it did not take them long to realize that they had jumped from the frying pain into fire they were made to have separate churches, with separate services, and separate priests. After independence they found they were not titled to any Government benefits like job reservation or bank loans at low interest rates, because officially, on paper, they were Christians, and therefore Casteless.” (Sonia, 2013).

2.2 Recording the Subaltern – Saga

Roy, a prolific activist-writer, understands full the flows of time. Her yet another novel, a literary masterpiece, A Ministry of Utmost Happiness, continues to deal with contemporary issues of today’s India. The community of eunuchs for example, the rise of Hindutva, the Kashmiri demonstrations, the caste discrimination, the effects of globalization on society in general as well as the rapid industrialization, are some of the hand-picked topics of the new adventure by Roy (Monaco, 2018).

The novel is a mixture of political issue as well as the literary allusions, “it encapsulates the rapidly transforming face of Indian democracy with the rise of Right-Wing Political ideology, the degenerating conditions of the marginalized people, the atrocities in the Kashmir Valley (Mohsin, 2017). According to Baldick, the nature of allusions is not fully explained by Roy, rather she relies on the reader’s capable understanding of what she has mentioned (Baldick, 2015). But amazingly though the novel does not give the allusions mentioning the exact events, the reader is conscious enough to understand what is being talked or hinted about.
After twenty years of The God of Small Things, Roy hits again. She took the major incidents that happened in India and insinuating them she wants to make people realize that the system has become dilapidated now. It needs a top-down change, if humans are to give space for breathing. The political overtones are very obvious in the novel. This document, implicitly criticize the whole suffocating atmosphere of Indian Politics. Narendra Modi Government is quite latently criticized by the writer. “A writer always takes liberty in delineating the socio-political condition of a place about which she intends to write and in doing so she may either demean or overstate any issue.” Roy has done exactly the same in the novel. She reiterates that the harmony of the state is in danger under Modi’s government. As a free to express her ideals, Roy used her freedom of speech to its full extent and made wonderful political allusions to present her purpose (Maurya, 2019).

Looked deeply we find Roy’s understanding of the contemporary Indian society is as a “bewildering kaleidoscope of perspectives”. Her stories move forwards and backwards in the trails of time. Her works incorporate the letters, government documents and the political pamphlets. It connects from third person to the first for exposing the viewpoint of only one character. She authenticates the characters by their own spoken words and the history attached to them in the shadow.

But “single chronology” sometimes leaves the reader with a sense of helplessness, and bewildered at the sequential viewpoints. Both the novels The God of Small Things as well as The Ministry of Utmost Happiness witness a political commentary through the prism of family’s downfall. Roy spends a great deal of time on the “backwards plot”, filling in the details of major and minor characters’ pasts, but the “forwards plot” that happens when they meet each other is surprisingly slight. The ending is meant to represent a humanist vision of the marginalized finding healing by working together, but this comes at the expense of the characters’ experiencing any conflict with each other or the outside world (Collins, 2017).

“Dying became just another way of living” with “the ongoing grind of inhumane poverty.”
3. Conclusion - The Dissent

“How come we sit back and complacently take all this? I mean this extravagant spending when people are getting thinner by the day and our children are debilitated for life.

Spend a million pounds sterling and show the whole world who we really are”.

“Radical Change” cannot be negotiated by the present government or any government, it can only be brought by the power of masses. Groups of people who disagree with the concept of empire. They are a mindset who select their opposition to the governments and their institutions. They stand against the empire. Empires use these groups of people – the public with a range of “calling cards”. For poor people in many countries, Empire does not always appear in the form of cruise missiles and tanks, as it has in Iraq or Afghanistan or Vietnam. It appears in their lives in very local avatars—losing their jobs, being sent unpayable electricity bills, having their water supply cut, being evicted from their homes and uprooted from their land (Roy, 2017).

Until quite recently, it was sometimes difficult for people to see themselves as victims of Empire. But now, local struggles have begun to see their role with increasing clarity. However grand it might sound, the fact is, they are confronting Empire in their own, very different ways. Differently in Iraq, in South Africa, in India, in Argentina, and differently, for that matter, on the streets of Europe and the United States. This is the beginning of real globalization. The globalization of dissent.

Meanwhile, the rift between rich and poor is being driven deeper, and the battle to control the world’s resources intensifies. Economic colonialism through formal military aggression is staging a comeback (Roy, 2017).

Roy always preferred not to attend literary festivals, for the undertone of these festivals is that a writer should appease the reader and not give awareness. She said that it was very unfortunate that a writer is expected not to understand the injustices of the society.
She should only entertain by spreading a sense of utopia and not awaken the people to their true rights.

Unlike many writers at home, Roy broke a boundary between non-fiction and fiction, and jumped into the unmoored rage of protest for all the inequalities she is sensitive to. She never cared for the awards, and distinction, writing has a purpose for her now, to expose the unjust world. Roy brought awareness to the readers, to understand the undertones of dirty politics and fight for self-righteousness. Roy’s imagination does not flow from the utopia, rather she cherry-picks the events of great impact from the social canvas and augments the situation by her words. Which seem to flow out of the extreme sensitivity of the heart.

What she calls as Globalizing Dissent, is what we need to awake in ourselves. The general public should understand what play is being staged to dupe them. They are willingly being thrown away into the fire which would in the end turn every human aspiration into ashes.

“Yeah man, I’m angry,” she said. “I’m shouting from the rooftops. What do you mean you want me to be? Reasonable?”
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Relationship between Learning Behavior and Academic Achievement of Elementary Students in Low Income Urban Areas of Islamabad

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ABSTRACT

Effective classroom management involves teacher’s attitude that is the key factor in the high level of contribution and participation of students in various classroom activities. Effective teachers also act as effective managers in the classrooms, who integrate classroom activities with learning and also organize various learning activities systematically by following planned rules. This paper observes the impact of classroom management on effective teaching at Secondary level. Population of this study comprised of Girls and Boys Model Secondary schools of Islamabad. In order to select representative sample from the population, random sampling technique was used. The sample consisted of 50 Secondary school teachers (25 were male teachers and 25 were female teachers) from Model secondary schools of Islamabad. Data was collected through personal visit of sample schools. In this study, two instruments were used to measure classroom management and effective teaching by using two separate questionnaires for classroom management and effective teaching. Cronbach’s Alpha reliability of both questionnaires were .827 and .714 respectively. Data was analyzed by mean, standard deviation, t-test and correlation. Research findings reveal that there is significant positive relationship between classroom management and effective teaching and it also reveals that there is also gender based differences regarding classroom management and effective teaching.

Key Words: classroom management, effective teaching, effective teaching

1. Introduction

Teacher plays a key role in order to make teaching-learning more effective and valuable. Student’s behavior and teacher’s attitude towards teaching are the most significant factors in classroom learning and management. Teacher’s expectations always remain high from their students and students always try their best to meetup these expectations. If a teacher is expecting high achievements from his students then they
certainly would try hard to achieve the task. Efficient management of classroom is a very important factor in the process of teaching and learning. It is one of the most difficult features of teacher’s roles and duties. Verstrate (2011) indicates that just teaching curriculum to the students is not essential, teacher also needs to help and encourage students to take their own decisions regarding their behavior, so that their life can be enjoyable and productive in the society.

In 2001, Emmer and Stough shared their views on the significance of classroom management and its positive impact on achieving educational aims. They stated that teacher’s ability of classroom management and organization of various behavior levels of their students are key factors in achieving educational objectives. They also stated that behavior of students does not guarantee the impressive teaching but good and positive behavior of students too, help to develop an environment for effective teaching.

The significance of effective classroom management in order to achieve objectives of education cannot be ignored and overlooked. There are various different activities involved in the procedure of instruction and learning like chalk board writing, discussion and discourse, demonstration, supervision, reading and checking of assignments. Comfortable classroom environment comprised of comfy desks and seats with well-lighted and spaced room, worthy aired and well-maintained ceiling and roof play a very vital role in making a classroom effective for the process of teaching and learning. When the students and teachers get their desired relaxed environment, at that point there will be balance and equilibrium in the output shown by the learners and teachers. On the other hand, if both the parties of teaching learning process are not comfortable in the classroom, it will greatly affect their output.

Classroom environment is a complex atmosphere in which students and teachers are continuously communicating through discussing, talking, writing and even using gestures like raising and shaking hands (Martin, 2002). Physical (e.g., designing of the room) and psychological structure of the classroom have a great impact on teacher and
student behaviors and interactions within the classroom. When this interaction is supposed to be an important element for teaching and learning process, the teachers are observed to be an important factor for effective management (Savran & Çakıroğlu, 2004), act as a participant in teaching and learning and have the ability to influence several environmental qualities in the classroom such as socialization, social interaction and personalization (Martin, 2002).

Classroom setting is an intricate atmosphere where students and teachers are constantly collaborating through conversing, speaking, by text and by signs like raising and moving hands (Martin, 2002). Physical Natural creating of the part of building and emotional organization of the classroom have an extreme influence on behaviors of teacher and student and communications in the tutorial room setting. When this communication is considered to be significant component for instruction and learning procedure, the educators are perceived to be an imperative feature for active administration (Savran & Çakıroğlu, 2004), perform as a contributor in the procedure of instruction and learning. They also have an ability to effect loads of environmentally friendly potentials in the tutorial room setting such as socialization and interaction and personalization (Martin, 2002).

The experimental report by Bohn, Rochring and Pressley (2004) on the initial times in the tutorial room of two more active and four less effective instructors, advocated and observed that classroom behavior cannot be completely eradicated but can be reduced by highly effective teaching. They monitored six Primary grade teachers in both public and private schools for their research study. Based on the observations, they identified that two teachers were more efficient and effective in academic progress of students and also increasing student’s involvement in learning as compared to other four teachers. There were also differences in teaching experiences of these two teachers and other four teachers. There was also a difference in the activities and overall routine of the two effective teachers and other four teachers including classroom activities, praise students’ accomplishments etc. Pederson and Seelys (2011) also supported that effective classroom management rules
and routines result in independent learning and achievement of all students within the classroom in a more fruitful, systematic and enjoyable manner.

2. Literature Review

In the past, the concept of classroom management was related with discipline. The notion of classroom management was regarded just to handle misbehavior of students by the teacher but later on researchers claimed that management and organization of a classroom is much more than just controlling learners in class. Management of a Classroom involves the movements of a teacher to institute a wisdom setting which facilitate the progress of educational and societal and emotive expertise of children. It is an amalgamation of instructions, arguments and activities that a teacher relates to retain the tutorial room operating without any interruption so teachers and learners can put an effort competently for useful outcomes. Classroom management consists of the association of the natural atmosphere of the tutorial room, administration of arrangement and program design accomplishments, supervision of associations and communiqué in the tutorial room and administration of learners conduct.

Effective management of classroom helps to boost learners’ participation and collaboration in tutorial room conversation and accomplishments. This process of classroom management is affected by teachers’ styles and methods of teaching as a purpose of instructors’ philosophies about the manners of the learners (Martin & Baldwin, 1992). This idea was sustained with the conclusions of the research work completed by Savran and Cakiroglu (2004) signifying that pre-service science educators inclined to take on co-ordination on the way to sturdy mechanism over the learners for instructional supervision. Related conclusions were witnessed in the research work of Duman, Gelişli and Cetin (2004) with instructors directing to assess teachers’ methodologies to create regulation in the classroom setting. In addition to teachers’ principles, societal and financial circumstances of learners and instructors’ opportunities from the students, generate a modification in instructors’ instructional and classroom administration conducts. There are
some other factors influencing teachers’ classroom management such as teacher background and teacher attitudes. The primary purpose of classroom management is to generate an environment in classroom where significant knowledge take place.

For an effective classroom management, various rules and procedures are playing key factor. Verstrate (2011) also supported this point by stating that classroom rules and procedures are helpful in suitable momentum and alterations. These rules and procedures of classroom include permission taking before entering and leaving classroom, sit quietly in class, place bags and books in systematic order. Lorenz (2014) pointed out some tips for the teachers regarding how a teacher needs to spend first 10 mins in class. These tips are based on step-by-step process as follows:

i. Teacher needs to greet students while entering in class.
ii. Teacher is required to get attention of all students before starting lesson.
iii. Teacher must already inform students about penalty of misbehavior in class.
iv. After this, teacher needs to take roll call.

Teacher can attain high level educational aims by following procedures of classroom management. For achievement of desired outcomes, systematic order is very important in classroom management. Doyle (2011) stated that learning can be more productive and enhanced by effective classroom management. Without following set rules and procedures, it is difficult for a teacher to stimulate learning in students. Process of classroom procedure is based on set rules and procedures. Doyle (2011) enlisted some rules in order to monitor process of classroom management. These rules are as follows;

i. Teacher should develop logical list of predictable behavior of students.
ii. Teacher needs to develop skill in students to perform suitable behavior.
iii. Constant checking of implementation of rules.
iv. Creation of sound environment for execution of classroom rules and procedures.
Systematic order in classroom management gives a chance to teacher for utilizing all the resources of learning purposefully. Doyle (2011) explained three major aspects of teaching. These aspects include:

i. Content that is related with curriculum
ii. Conduct refers to discipline
iii. Covenant management is related with relationship of teacher and students

The purpose and aim of classroom management is to encourage learners to develop skills of positive achievement. The idea of classroom management is directly related with students’ academic achievement, teacher’s efficiency and teacher-student relationship. Froyen and Iverson (2014) conducted a research study and explained that disciplinary problems regarding classroom management has a negative effect on teaching-learning effectiveness. Disciplinary issues of class create problems for teachers to execute lesson plans and classroom activities. Teacher cannot monitor student’s work on regular basis. Ingersoll and Smith (2003) pointed out that there is significant impact of classroom management on effective teaching. Espin and Yell (1994) stated that mostly new teachers face problems of troublesome behaviour of students in class. This disturbing situation in learning environment results in high level of stress for students (Browers Tomic, 2000).

The impact of classroom management on the teaching learning process is very high because effective classroom management is a very skilled and effective tool in the hand of a teacher by which she can enhance her own teaching techniques and also get greater output from the students. It also caters to the learning difficulties and problems of students faced in classroom during learning environment. So, classroom management is a multi-dimensional area that deals with variety of directives of learners and teachers.
Statement of the Problem

The problem under study was to find out impact of classroom management on effective teaching at Secondary level in Model Secondary schools of Islamabad, Pakistan.

Objectives of the study

Following are the objectives of the study.

i. To identify the relationship of classroom management and effective teaching at Secondary level.

ii. To know the gender-based difference in classroom management and effective teaching.

Null Hypothesis

i. There is not any significant relationship of classroom management on effective teaching at Secondary level.

ii. There is not any significant gender-based difference regarding classroom management and effective teaching at Secondary level.

Delimitation of the Study

Keeping in view the time and monetary limitations, the study was delimited to:

a. The boys’ and girls’ Secondary schools of public sector located in Islamabad city.

b. Sample of study was carefully chosen from Secondary school teachers of boys and girls Model Secondary Schools of Islamabad.

c. It was further delimited to just check views of teachers regarding impact of classroom management on effective teaching.
Method and Procedure

The main purpose of the study was to explore the impact of classroom management on effective teaching at Secondary level. The study was descriptive in nature. The population of study includes all male and female secondary school teachers. The sample of the study was selected randomly from Secondary school teachers of boys’ and girls’ schools of Islamabad. 25 male teachers and 25 female teachers were selected randomly from Boys and Girls model secondary schools. The data was analyzed according to the objectives of the study. Two self-developed questionnaires were used in this research. These questionnaires were based on classroom management questionnaire consisted of 23 items and effective teaching questionnaire based on 24. The Cronbach Alpha Reliability of questionnaire was .714 and .827 respectively. Data were presented in tabular form and mean, standard deviation, t- distribution and correlation were used as statistical tool.

Results

Table 1
Correlation between Classroom Management and Effective Teaching

<table>
<thead>
<tr>
<th>No.</th>
<th>N</th>
<th>M</th>
<th>SD</th>
<th>r</th>
<th>p</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Classroom Management</td>
<td>50</td>
<td>56.200</td>
<td>13.069</td>
<td>.835**</td>
<td>.000</td>
</tr>
<tr>
<td>2. Effective Teaching</td>
<td>50</td>
<td>65.980</td>
<td>11.992</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 1 indicates that there was positive correlation among classroom management and effective teaching at Secondary level. This table also shows that according to mean score level of effective teaching is higher than the classroom management.
Table 2
Mean, Standard deviation and t-test for the Classroom Management

<table>
<thead>
<tr>
<th>Gender</th>
<th>N</th>
<th>M</th>
<th>SD</th>
<th>df</th>
<th>t</th>
<th>p</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>25</td>
<td>61.7200</td>
<td>15.807</td>
<td>48</td>
<td>3.268</td>
<td>.001</td>
</tr>
<tr>
<td>Female</td>
<td>25</td>
<td>50.6800</td>
<td>5.949</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 2 indicates that male teachers are more effective in classroom management as compared to female teachers teaching at Secondary level. (M male 61.00>M female 50.00) whereas p value is .001; therefore, this difference is significant.

Table 3
Mean, Standard deviation and t-test for Effective Teaching

<table>
<thead>
<tr>
<th>Gender</th>
<th>N</th>
<th>M</th>
<th>SD</th>
<th>df</th>
<th>t</th>
<th>p</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>25</td>
<td>70.0400</td>
<td>14.498</td>
<td>48</td>
<td>2.521</td>
<td>.007</td>
</tr>
<tr>
<td>Female</td>
<td>25</td>
<td>61.9200</td>
<td>7.0054</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 3 indicates that male teachers are more effective teachers as compared to female teachers teaching at Secondary level. (M male 70.00>M female 61.00) whereas p value is .007; therefore, this difference is significant.

**Discussion**

The research stresses on the objectives of the study which were to observe the effect of classroom management on effective teaching at Secondary level, to find out relationship of classroom management and effective teaching at Secondary level and to
find out gender-based difference regarding classroom management and effective teaching. The hypotheses were stated to test the objectives presented above.

According to the first hypothesis, a significant positive relationship was seen between classroom management and effective teaching. It means that management of classroom plays key role in effective instruction. Oliver and Reschly (2007) also stated that the capability of instructors to unify and arrange classrooms and accomplish the conduct of their learners is acute important to attain constructive instructive results.

According to second hypothesis, the results revealed that there is significant gender-based difference regarding classroom management and effective teaching. Male educators have a tendency to be more effective in classroom management and effective teaching. It is the interpretation of the authors that effective management of classroom would likely affect the educational functioning of the learners, as a result guaranty the right student results wanted by the institute. Grey (2002) also pointed in his research study about the effectiveness of male teachers in the classroom management techniques.

**Conclusion**

Following conclusions were drawn:

1. There is strong relationship between classroom management and effective teaching.
2. There is significant gender-based difference regarding classroom management and effective teaching.
3. Male teachers tend to be more effective in classroom management and effective teaching.
4. Effective teaching is directly related and based on effective classroom management.
Recommendations

In the light of these findings, the researchers therefore recommended that:

1. Teachers need to be exposed to diverse expertise on classroom management and teaching through in-service trainings, conferences/seminars etc.
2. There needs to be feedback on every feature of teachers’ assessment to empower them to categorize part of strong point and flaws regarding classroom management and effective teaching.
3. There needs to be feedback on every phase of teachers’ assessment. This will facilitate them to recognize area of strong point and flaws.
4. Only trained educators need to be placed in the school setting and the feature of professionalizing teaching needs to be given the important concern.
References


Ingersoll, R., & Smith, T. M. (2003). The Wrong Solution to the Teacher Shortage. Retrieved from https://repository.upenn.edu/gse_pubs/126


Impact of Character Strength on Life Satisfaction of Adolescents from Punjab: Moderating Role of Authoritative Parenting Style

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ABSTRACT

The present study aims to find out the impact of character strength on life satisfaction of adolescents from Punjab, whereas, authoritative parenting style moderated the relationship between character strength and life satisfaction. The sample comprised of 410 adolescents from both genders equally with age range of 10-17 years selected through simple random sampling technique. Participants were taken from four metropolitan cities (Multan, Lahore, Faisalabad and Rawalpindi) of Punjab. Three self-report measures were employed in this research; Values in Action Inventory of Strengths for Youth (VIA-Youth) developed by Park & Peterson (2006), Satisfaction with Life Scale (Diener, Emmons, Larsen, & Griffin, 1985) and Parental Authority questionnaire (Buri, 1991). The collected data were analyzed through SmartPLS (3.0). Findings of study indicated that there was significant positive impact of character strength on life satisfaction. While, the moderation analysis confirmed significant moderating role of authoritative parenting style between character strength and life satisfaction of adolescents. The findings of this research would be helpful for parents and consultants to understand the major role of authoritative parenting style in shaping the character strength among their children.

Key Words: Character strength; Life Satisfaction; Authoritative Parenting & Adolescents

1. Introduction

Every individual has many positive traits which are cultivated and nurtured throughout their lives (Seligman & Csikszentmihalyi, 2000). These positive traits are usually termed as the character strength, which can be considered under the umbrella of norms, values and attributes of personality (Peterson & Seligman, 2004). Character strength not only helps to produce positive attitudes in person but also leads towards the desirable changes of personality, thinking, and emotions of individuals. Such change and
strength of personality helps to fulfill inner satisfaction of life and happiness (Peterson, 2006). Living a satisfied life is directly concerned with the gratification and attainment of personal strengths and virtues within individuals (Berhold, 2015). Whereas, character strengths are the psychological components that make up these virtues (Park & Peterson, 2009). These core positive traits are valued all around the world across various cultures throughout the human life span (Peterson & Seligman, 2004). A research conducted by Proctor, Maltby and Linley (2010) established an evidence of strong link between the life satisfaction and character strength of individuals. In this study, specific character strength which is known as Values-In-Action was used as it is conceptualized by the 24-character strengths classification system. The 24-character strengths are categorized under six virtues. These virtues are wisdom and knowledge, courage, humanity, justice, temperance and transcendence. Further, according to Peterson and Seligman (2004) character strength has been classified into 24 categories which are acknowledgment of beauty, perspective, hope, curiosity, citizenship, creativity, fairness, open-mindedness, gratitude, humor, bravery, integrity, kindness, leadership, social intelligence, love, modesty, self-regulation, persistence, prudence, love for learning, forgiveness, spirituality and vitality (Porto Noronha & Martins, 2016). These virtues are considered favorable to increase the positive, healthy and satisfied life for every individual. Whereas, life satisfaction refers to a cognitive process of evaluation by which someone assesses how happy they are with their lives according to their own standards (Diener et al, 1985). Similarly, to the way self-esteem includes a contrast between the ideal-self and the actual-self, a person's assessment of life satisfaction implies a distinction between how they view their lives, and a self-imposed expectation of what life should be that each individual produce. Apparent lifestyle consistency along with various physical and mental health are the indicators of life satisfaction. One's expectation of equitable conditions of existence for one's real or genuine achievement (Prasoon & Chaturvedi, 2016). According to Salinas-Jiménez, Artés & Salinas-Jiménez, (2011) there are various aspects of character and virtues which are associated by satisfaction with life.
It has been observed that life satisfaction is associated with various aspects of character and virtues (Salinas-Jiménez, Artés & Salinas-Jiménez, 2011). Littman-Ovadia and Steger (2010) also postulated that happy and satisfied life is indicated through the character strengths. They lead towards the happy life as they are majorly linked to loyalty, enjoyment, and purpose, in other words, to a life of its fullness. Love power and gratitude had solid, forward effects on life satisfaction. People who love to enjoy all sorts of social gains. Those who are optimistic and positive are successful at various pursuits and resilient in the face of setbacks. Curiosity and zest avoid fatigue and anxiety in most of the individuals (Peterson, Park & Seligman, 2005). While, controlling for age, class, ethnicity, fitness, and employment, people with good character have greater satisfaction with life than those who lack adequate virtues and characters providing the rewards. Satisfaction with life has been related to broad formation of emotional, mental physical, academic, and social signs of functioning and working in adolescents and children (Huebner, 2004). The role of parents is considered to contribute significantly to flourish the character strengths and their satisfaction with life. Parents that are authoritative in nature require answer and they want their children follow their guideline. Such parents develop a set of rules for their children and they examine their children either they follow their rules or not. In every matter of life, they support their children. They want their children to be socialized and supportive (Baumrind, 1991). Psychological well-being is a positive indicator within the lives of adolescents which can be associated with parental practices. According to Raboteg-Saric, & Sakic, (2014) this psychological well-being includes optimism, self-esteem, life satisfaction, happiness and hope. Thus, the parenting styles holds such strengths within the children which helps in shaping up their character and well-being of life. The preferred style of parenting is authoritative parenting which is related with positive results within the life of adolescents (Baumrind 1978; Hein & Lewko 1994). An authoritative parenting style presents the structure and assist adolescents to internalize and hold positive behaviors and strong character (Berge, Wall, Loth, & Neumark-Sztainer, 2010).
All aspects of life satisfaction are influenced by major forms of parenting. Adolescents raised under authoritative parenting styles received more and higher ratings in life satisfaction compared with those living in incompetent and hierarchical communities. Positive relationships with parents and attitudes towards parenting improve life satisfaction (Chang, McBride-Chang, Stewart, & Au, 2003; Çivitçi, 2009; Gilman & Huebner, 2006; Suldo & Huebner, 2004).

According to Furnham & Cheng (2000), parental authoritativeness has proved to be the most direct indication of fulfilment for adolescents. Parental importance is considered as the primary indicator of adolescent’s happiness when parental behavior of both father and mother were witnessed. The strength of character probably stems from a stable relationship between the child and the role of the parent (Bowlby, 1969). They agree that healthy adults, physically and socially linked, are more involved in their lives (Brock, Kochanska, O’Hara & Grekin, 2015). For the theoretical foundations of study undertaken, the link is observed between the Theory of Virtues and Character Strengths (Peterson, 2006) and establishment of prosper and satisfied life. This theory clearly states that character strength is reliably identified with fulfillment and satisfaction of life, a significant pointer of individual prosperity is zest, love, curiosity, hope and gratitude, characterized as the capacity to continue responded self-serving associations with other individuals. In this way, for an emotionally decent life and satisfaction, people need to develop these qualities. There is significant contribution for parents’ teachers, emotional wellness experts, and approach producers who worry about the advancement of constructive improvement among adolescents. Studies taking this Theory of Virtue and Character Strengths as the baseline have reported that people with strong character strengths can excel towards the contentment. Moreover, adolescents who have their parents with these qualities live better and have strong relationships with their family (Park, Peterson, & Seligman, 2004; Park & Peterson, 2006).

Although, from the review of existing literature, it was established that life satisfaction is major point of concern for adolescents still the evidences are intermixed.
However, literature lacks adequate evidence related to role of parenting for building up the character strength of adolescents and their life satisfaction. In order to affirm the role of parenting in this context, this research attempted to measure the moderating role of authoritarian parenting among the relations of life satisfaction and character strength in adolescents residing in Punjab, Pakistan.

1.1 Conceptual Framework of the study

![Image of the conceptual framework]

Figure 1: Hypothesized research model (self-constructed).

2. Materials and Methods

2.1 Participants

In total, 410 adolescents (205=males, 205= females) with age range 10-17 years, from various schools of four metropolitan cities (Multan, Lahore, Faisalabad and Rawalpindi) of Punjab were selected through the convenient sampling technique. The sample size was justified through online A-priori sample size calculator for multiple hierarchical regression (Soper, 2019).
2.2 Instruments

Participants were individually assessed through three measurement instruments i.e., Values in Action Inventory of Strengths for Youth (VIA-Youth) developed by Park & Peterson (2006) is a self-report inventory which helps to assess the 24-character strengths among youth. This inventory showed mean internal consistency with Cronbach alpha=0.86. Further, Satisfaction with Life Scale (SWLS) developed by Diener et al. (1985) having 5 items to measure global life satisfaction with Cronbach alpha reliability of 0.74 were employed in this research and authoritative parenting styles subscale of Parental Authority Questionnaire (Buri, 1991). It is a 30 items self-report questionnaire design to calculate parenting styles employed by parents, but for this study, authoritative parenting style subscale was used with item numbers 4, 5, 8, 11, 15, 20, 22, 23, 27, and 30. Cronbach alpha value for this subscale was 0.92.

2.3 Procedure

For the collection of data, participants were approached in their schools and were asked to participate in the research through informed consent. After obtaining their willingness for participation, general information and instructions regarding the questioners were given to them. The selected questionnaires were filled by participants and they were ensured about the confidentiality and privacy of the information they provided. The collected data were analyzed through SmartPLS (3.0).

3. Results

Table 1 significance of path coefficient and effect of character strength on life Satisfaction (N=410)

<table>
<thead>
<tr>
<th>Relationship</th>
<th>Path coefficient</th>
<th>t-value</th>
<th>p value</th>
<th>R²</th>
<th>Ad. R²</th>
<th>f²</th>
<th>Q²</th>
</tr>
</thead>
<tbody>
<tr>
<td>Character Strength &gt; Life Satisfaction</td>
<td>0.729</td>
<td>30.764***</td>
<td>0.000</td>
<td>0.531</td>
<td>0.530</td>
<td>1.133</td>
<td>0.245</td>
</tr>
</tbody>
</table>
The above table showed the relationship between character strength and life satisfaction. According to the above table correlation between both is assessed through path coefficient = 0.729, whereas t-value=30.764 and Q2 =0.245 also shows that there is significant relationship between character strength and life satisfaction. Whereas the value of R2 coefficient = 0.531 and f2= 1.133 shows the large effect size of character strength on life satisfaction.

Table 2 Moderating effect of authoritative parenting style on character strength and life satisfaction among adolescents (N=410)

<table>
<thead>
<tr>
<th>Relationship</th>
<th>Path coefficient</th>
<th>t-value</th>
<th>p value</th>
<th>R²</th>
<th>Ad. R²</th>
<th>f²</th>
<th>Q²</th>
</tr>
</thead>
<tbody>
<tr>
<td>CS&gt;LS</td>
<td>0.527</td>
<td>13.005***</td>
<td>0.000</td>
<td>-</td>
<td>-</td>
<td>0.376</td>
<td>-</td>
</tr>
<tr>
<td>APS&gt;LS</td>
<td>0.203</td>
<td>4.438***</td>
<td>0.046</td>
<td>-</td>
<td>-</td>
<td>0.057</td>
<td>-</td>
</tr>
<tr>
<td>CS*APS &gt; LS</td>
<td>-0.207</td>
<td>9.332***</td>
<td>0.000</td>
<td>-</td>
<td>-</td>
<td>0.153</td>
<td>-</td>
</tr>
<tr>
<td>LS</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>0.617</td>
<td>0.615</td>
<td>-</td>
<td>0.279</td>
</tr>
</tbody>
</table>

CS=Character Strength, APS= Authoritative Parenting Style, LS= Life Satisfaction

The above table shows the significant moderating role of authoritative parenting style on character strength and life satisfaction. Whereas the path coefficient shows significant correlation between authoritative parenting style, character strength and life satisfaction. Moreover, the values of R2 coefficient = 0.615 and f2 =0.153 shows large effect size and Q2 = 0.279 shows significant moderating role of authoritative parenting style on life satisfaction among adolescents.

Figure 2: Structural model for authoritative parenting style having Moderating effect on character strength and life Satisfaction
Figure 3: Significance (t-value) in structural model of authoritative parenting style showing moderating effect on character strength and life satisfaction through Bootstrapping
4. Discussion

This study had two main objectives, first was to assess the relationship between character strength and life satisfaction and second was to measure the moderating role of authoritative parenting style between character strength and life satisfaction of adolescents. So, the H1 of this study was that there would be significant impact of character strength on life satisfaction among the sample taken. According to the results of this study in table 1, character strength and life satisfaction were positively correlated with each other with path coefficient 0.729 (see fig 2). Whereas the R²= 0.531 values showed that character strength significantly predicted life satisfaction among the adolescents. As supported by the previous research that, satisfaction of life predicted directly by the capacity of love and gratitude due to purpose of life and strength of character (Lee, Foo, Adams, Morgan, & Frewen 2015). Moreover, the t-value= 30.764 also explains the significance of path coefficient. This value shows that there is positive significant correlation between character
strength and satisfaction with life among adolescents from Punjab. However, the results of this study are supported by the previous literature, character strengths have been associated with well-being (Harzer & Ruch, 2015). Character strengths are directly linked to external factors, just like having good education, a balanced or stable social characteristic, such as gratitude, love, hope, curiosity and vitality are strongly linked or related to satisfaction with life (Brdar & Kashdan, 2010; Park, 2004). Satisfaction with life is influenced positively by strong strengths of love and gratitude. Brder, Anic and Rijavec (2011) stated that well-being and happiness of individual is referred to contribution in strength of character regarding the connection between vitality, gratitude, hope, curiosity, persistence, social intelligence strength, love and satisfaction with life (Peterson et al., 2005). In the light of above cited literature and results of this study, our first hypothesis is accepted.

Further, the second hypothesis of this study stated that authoritative parenting style would moderate the relationship between character strength and life satisfaction among the adolescents of Punjab. In the table 2, results shows that authoritative parenting style significantly moderates the relationship between character strength and satisfaction with life. Moreover, the t-value= 9.332 (figure 3) also explains the significant moderating role of authoritative parenting style. This value shows that authoritative parenting is significant moderator for character strength and satisfaction with life among adolescents. These results are supported by the literature of character strength and satisfaction with life with the effect of authoritative parenting style. Authoritative parenting styles emphasizes both support and clear standards and they are both demanding and responsive. In order to predict satisfaction with life, not only authoritative parenting dimensions plays a significant role, but social support also influence the results. The most important factor in the determination of satisfaction with life in adolescent is supportive parenting style (Suldo & Huebner, 2004). According to Furnham & Cheng (2000) when both mother and father child-rearing practices were observed, the only direct predictor of children’s happiness appeared was maternal authoritativeness.
5. Conclusion

This study concluded that there is a significant impact of character strength on satisfaction with life among adolescents of four metropolitan cities of Punjab. Moreover, authoritative parenting style significantly moderates the relationship between character strength and satisfaction with life of adolescents.

6. Limitations and suggestions

The population of the present study was only limited to adolescents of four metropolitan cities of Punjab. Generalizability of results on whole Pakistan cannot be claimed. More parenting styles, demographic variables and covariates should also be addressed in the upcoming researches through quantitative studies to incorporate other factors. Moreover, this study was based on normal adolescents’ population, there is need to take specified sample to explore the factors which leads towards the character strength and satisfaction with life.

7. Implications of study

The practical implications of this study included that this study will be helpful for the parents to understand the importance of authoritative parenting style among adolescents. This study will also help the parents to increase the character strength and satisfaction of life by using authoritative parenting style. The findings of the study can also be useful for students to make better character strengths and to improve satisfaction with life.
References


Impact of Character Strength on Life Satisfaction of Adolescents from Punjab: Moderating Role of Authoritative Parenting Style


A critical study of Feminist Critical Discourse Analysis of changing Gender Pre-defined expectation in Pakistani Movies

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ABSTRACT

Literature is one of the social phenomena which reflects and portrays the existing social, political, economic, and religious stances of any society. The movie is one of the literary genres which are made not only for the sake of entertainment but to reflect the realities of the present society explicitly or implicitly. For the present research study, two Pakistani movies (Punjab Nae Jaonge, Balochabad) which are the representation of contemporary Eastern society, are selected to get the purposive data. The study aims to analyze the stances and role of Feminist Critical Discourse Analysis in the social practices of the Eastern world in terms of gender. Feminist Critical Discourse Analysis is one of the frameworks of Critical Discourse Analysis which has been developed and promoted by Lazar in 2007 who stressed asymmetrical power relations in gender discourses. Feminist Critical Discourse Analysis targets to analyze, question, and reconstruct the social practices in gender discourses. Purposive data has been analyzed through qualitative research design having the conversational analysis of the dialogues of the selected movies. The present study carries the findings that Feminist Critical Discourse Analysis has a very vital and significant role in changing the social practices of gender in existing Eastern society that women are now occupying good status in a patriarchal society. Gender discriminative discursive practices are getting change due to the successful placement of Feminist Critical Discourse Analysis.

Key Words: Social Practices, Gender, Eastern society, Movies, Feminist Critical Discourse Analysis (FCDA)

1. Introduction

Feminist Critical Discourse Analysis (FCDA) is one of the theoretical frameworks under the umbrella term of Critical Discourse Analysis (CDA). Feminist Critical Discourse Analysis as an International concern that focuses on an actual discursive analysis of various confined situations contributed to feminist politics. It is one of the political perspectives on
gender discourses, focusing the elucidating the interrelationship of gender, power, and ideology (related to gender) in discourse. It contains a multi-model perspective on any kind of discourse (text, talk, pictures, and electronic media) based on gender ideology.

Marling (2010), argues that Feminist Critical Discourse Analysis is a method of critical discourse analytical work which is promoted by Lazar (2005). It is the focus on framing the social and lexical re-contextualization of the existing gender frames. It challenges and threatens the status quo and at the same timeline, it reconstructs disciplines that might bring women and men on an equal platform by accepting the principles of dominant neo-liberal dogma in the context of gender emancipation and other social issues.

Feminist Critical Discourse Analysis has an aim of advancing rich critical analysis of the complex works of power and ideology in discourse in supporting hierarchal gendered social order (Lazar, 2007). It challenges the existing social practices regarding pre-defined gender expectations and aims to transform such practices. Gender asymmetries are materially as well as symbolically enacted explicitly in some contexts and implicitly in others. The fact remains the same that women (and men) globally continue to live with patriarchy, albeit enacted to and extents across different social orders (Lazar, 2014).

Literature plays a very vital role in individual’s lives. It presents the whole societal order and particular culture explicitly or implicitly. With the changing of time and circumstances, literature intentionally takes changes in its presentation and themes. Movies are one of the genres of literature in Pakistan which reflects the Eastern social practices in Pakistan. Pakistan is homegrown to numerous film studio centers which are principally situated in Karachi and Lahore. Pakistan’s cinema has played a prominent role in presenting Pakistani Culture. Over 10,000 Urdu films have been made in Pakistan since 1948 along with 8000 Punjabi, 6000 Pashto, and numerous Balochi movies having eight theaters in Pakistan and 2000 Sindhi features films.

The present study is going to be analyzing two Pakistani Movies under the lens of Feminist Critical Discourse Analysis “Punjab Nae Jaon Ge and Balochabad”.

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“Punjab Nae Jaon Ge” is a Pakistan comedy and romantic film, produced in 2007 and directed by Nadeem Baig. The plot of a movie reveals the gender role in Pakistan and the center of the film upon two characters: Amal (Heroin) and Fawad Khagga (Hero). In the movie, Amal resists the decisions of her family regarding her marriage with Fawad initially, because she wants to marry her college friend in London but after testing the love of Fawad and Vasay she agrees to marry Fawad. Amal went to Punjab where she visits Fawad’s dairy farm but she does not get satisfied with the worst condition of the dairy farm and the castles. She decides to mend the dairy farm. Amal then gets the position to control the dairy farm. Through Amal’s character, it is reflected that in today’s world gender equality is not a myth. She burns the midnight oil to challenge the gender predefined social order and becomes a successful businesswoman.

“Balochabad”, a film directed by Shakir Shaad and Arif Badal depicts female education in Baluchistan (Pakistan). It is a Balochi film which is based on women empowerment and education. In this film, a Baloch female actress plays the protagonist role that she tries to deconstruct the unequal social gender role. She becomes the voice of other girls in her village too. She gets an education and the say in marriage decisions thus she goes against asymmetrical gender expectations and resists all the unified social order. The film promotes gender equality and women's participation in a positive role in a patriarchal society where women are always neglected or presented with a negative connotation.

Statement of Problem

The present research work problem statement is that Pakistani movies reflect Eastern culture, norms, and values in Pakistan, hence gender roles are already defined in a patriarchal society which has become the social practices present in every discourse. In the present research, the new women role is defined, which is being identified through the perceptive of Feminist Critical Discourse Analysis that how it has brought changes in
Eastern literature and Pakistani movies, and in what instance it is responsible to change the unjust social orders of gender.

**Research Objective**

To observe the role of Feminist Critical Discourse Analysis in changing gender social practices in Eastern society (Pakistan).

**Research Question**

How does Feminist Critical Discourse Analysis bring changes in gender social practices in Eastern society (Pakistan)?

**Delimitation of Study**

Critical Discourse Analysis is a very broad perspective and multidisciplinary. It consists of numerous theoretical frameworks but the present research study is delimitated by selecting Feminist Critical Discourse Analysis. Furthermore, within the variety of eastern countries, only Pakistan has been selected conveniently for analyzing the social practices regarding gender under the umbrella of Feminist Critical Discourse Analysis and the literary genres are delimitated by choosing only two movies which were expedient for the present analysis.

**Significance of the Study**

Feminist Critical Discourse Analysis aims to break the stereotype expectations regarding different gender in Eastern society. The present research study is significant to reveal the changing of hierarchal social practices which are done by gender and expected in a community as well as to deconstruct the traditional social orders in Eastern culture. This research work is significant in the way to develop and promote gender equality in Eastern society by deconstructing traditional unjust gender roles.
2. Literature Review

Print media is playing an important role in analyzing the feminist discourses and all useful ideologies related to feminism through different social contexts. It highlights the dominance of gender, discusses all social issues and status of women in today’s world. (Marling, 2010). Hierarchical orders and gendered discourses are sustained in language and communication too. Keeping Feminist Critical Discourse Analysis (FCDA) in mind there are three issues: 1) public expression, 2) gendered public sphere and 3) public dualism. Patriarchal structures divide gender into two classes or dichotomies: 1) disempowering women and 2) male dominance, but Feminist Critical Discourse Analysis changes the traditional ideologies. (Lazer, 2008). Feminist Critical Discourse Analysis focuses on the ideologies of gendered social orders and institutional power between groups of women and men also the complexity between their identities across different cultures and modern time which is changing with time. (Lazer, 2007). Feminist ideologies in discourses are discursive. Feminist political discourses are increasing day by day which is giving rise to different meanings of discourses. It requires different “agendas and interpretations to conceptual schemas delimit understandings and the politics involved in the intentional deployment of concepts and categories to achieve specific political goals”. (Bacchi, 2005). Womanhood has destabilized the statement that empirical inquiries into women's experience would reveal “the epistemological failings of malestream social science. This is not just because women’s experience is so varied but because we have come to recognize that challenges men’s truth with women’s truth”. (Smart, 1990). The manner society talks about women and their use of aggression and force has crucial implications for social policy and women's experiences in the political system. “Cultural stereotypes about women and gender shades the way professionals in law enforcement, the legal system, the courts, and social policy agencies treat women who commit violent acts of aggression”. (Gilbert, 2002). There is a link between language and gender, gender differences in the talk, to distinguish the interactional styles of men and women, or to explore how gender is done in interactions as gender is a societal type. (Stokoe, 1998).
3. Theoretical Framework

Feminist Critical Discourse Analysis deals with political discourses and challenges the existing discourses. This concept is first given by Michelle Lazar in 1980 keeping in mind the feminist debates and societal labels for gender as men and women or feminine and masculine. After the third wave of feminism, it became important to highlight the feminist perspective and language in discourses. Feminist Critical Discourse Analysis challenges the gender hierarchy, inequalities of gender, and focuses on all marginalized women and stereotypes. With the knowledge of Feminist Critical Discourse Analysis, the patriarchal system and traditional social orders are changing. Feminist Critical Discourse Analysis is a political perspective on gender and concerns the interrelationships of gender, power, and knowledge in discourses. It is equally pertinent to the study of texts as well as talk. Feminist Critical Discourse Analysis also deals with multimodality, racism, and sexism in language. A major concern of Feminist Critical Discourse Analysis is to make the power of women explicit from implicit. It focuses on all gendered discourses where women lack and gain power. Feminist Critical Discourse Analysis believes that power and ideologies go side by side and it is maintaining hierarchies. Feminist Critical Discourse Analysis like Critical Discourse Analysis (CDA) is a critical perspective and method of analysis.

Feminist Critical Discourse Analysis refers to the explosion of discourses used for women. It stops all discursive discourses used for women, it only happens when women herself realize and raise her voice for. Feminist Critical Discourse Analysis aims to question the pre-determined roles of women and naturalized dominance of the male gender: men are powerful and women should play their gender. Feminist Critical Discourse Analysis also related to capitalism, as women are objectified in modern and capitalist society through ads, to propagate consumerism but with the help of Feminist Critical Discourse Analysis many discourses are changing like women can be loud, independent, working outside, taking her marriage and future decision and so on. Critical Discourse Analysis only talks about such discourses but Feminist Critical Discourse Analysis practices them and specifically focuses on marginalized genders.
4. Methodology

A qualitative research design is used in this study. According to Mason, “Qualitative research design is used to disclose the topics and problems which referred to an attitude, opinion, and way of thinking of ideas of readers. Descriptive and Predictive research can be obtained by the result of Qualitative research”. This study is interpretative because it interprets the dialogues of mentioned Pakistani movies. The data is collected from all related research articles along with material from the internet. Further data is collected and interpreted from the dialogues of movies. Besides this, Conversational analysis is used in this study under the lens of Feminist Critical Discourse Analysis to analyze the conversations (dialogues) of mentioned Pakistani movies. According to Jack Sidnell, 2016, “Conversation analysis is an approach to the study of social interaction that rooted in the sociological study of everyday life, and has exerted significant influence across the humanities and social sciences including linguistics”.

5. Discussion of Data

The following analysis is based on the dialogues of the two Pakistani movies “Punjab Nae Jaonge” and “Balochabad”. For this purpose, the five dialogues of the movie “Balchabad” and six conversations (dialogues) of the movie “Punjab Nae Jaonge” have been examined. As we know literature plays a vital role in individual’s lives. It is the reflection of society. Movies are not only produced for the sake of entertainment. Movies are one of the genres of literature that reflect all social, political, economic, health, and educational problems, as well as family and religious conflicts in the world and, are a good source to bring change in a society especially in the East where people abhor reading books. The selected dialogues of both the movies portray; asymmetrical gender roles, gender hierarchy, marginalized women, stereotypes regarding women, the transformation of social order, and changes in social (gender) practices in different cities of Pakistan. The selected conversations are analyzed by using the lens of Feminist Critical Discourse
Analysis as it talks about a special kind of social order which is related to gender. (Lazar, 2017).

Feminist Critical Discourse Analysis criticizes the asymmetrical gender order and criticizes the disempowerment of women as well, in both of the selected movies, the protagonists (Amal and Jan Bebi) go against the asymmetrical gendered expectation of their patriarchal societies and burn the midnight oil to empower the women. Both of the leading characters challenge the predefined gender roles; Amal the protagonist of “Panjab Nae Jaongi” controls her husband’s family business and manages things much better than her husband. FCDA asks the women to resist men’s power when it comes to the disempowerment of women and Jan Bebi the heroine of “Balochabad” throughout the movie resists her father’s power.

Throughout the movies it is shown, how, power should be transferred, negative stereotypes must be deconstructed and patriarchal hegemony must be challenged to make the society just, just society according to Lazar is against gender predefined roles. These are well elaborated in the extracted conversations of the movies below.

**Conversations of the Movie “Balochabad”**

In Baluchistan (a Province of Pakistan) mostly movies were produced for the sake of entertainment. But the movie under discussion (Balochabad) is the true reflection of rural life of not only the people of Baluchistan but also the Eastern rural societies. This movie represents how patriarchal hierarchy is perpetuated and how to challenge it. Moreover, this is a reflection of all the problems faced by Eastern rural women. It is the first Balochi movie, which is made on female education and women empowerment. (Nadil Baloch). The analysis of the following conversations will prove how Feminist Critical Discourse Analysis changes the social practices in the East.

**Conversation 1**
A critical study of Feminist Critical Discourse Analysis of changing Gender Pre-defined expectation in Pakistani Movies

A man from Balochabad: “The men Rasulabad are shameless. They enjoy the income of their daughters. Their women go door to door and give polio.

We would never accept such money; the money earned by our daughters for us is a taboo like pig’s meat.”

“Where has gone the days? Why our women were confined within the four walls of the houses”.

“The men of Rasoolabad have gone made! They are not anymore.”

A man of Rasoolabad: “Actually, you the men of Balochabad are shameless! You people imprisoned your women, within four walls”

“You people do not consider your women human beings”.

This movie is the story of the people of two twin villages, Rasoolabad and Balochabad. The people of Rasoolabad are against women's oppression and their daughters are educated. The people of Balochabad support patriarchy. The head of Balochabad is Mir Taj Muhammad who is against women empowerment in general and girl’s education in particular. And the head of Rasoolabad is Mir Sardok who supports women empowerment and the girls of Rasoolabad are educated and few of them are working in the health sector. From the above-mentioned conversation, it is clear how much people of Balochabad are against women empowerment, they compare the earnings of the daughter with pig’s meat (eating pig’s meat is forbidden in Islam/a taboo). Rasoolabad and Balochabad represent the lives of the rural people of the East. The way that man of Balochabad abuses the polio workers and thinks that working as a polio worker is not a good thing because a polio worker must visit all the houses of the area which is against the traditional norms. This represents the mindset of all tribal men of Pakistan because in Pakistan polio workers are always on target and sometimes, they are even killed. In this conversation, the first man is supporting practicing power and perpetuating male dominance and gender pre-defined expectations. His character is the reflection of half of the Eastern men in general and
Pakistani men in particular. The character of the second man is the reflection of those men who want to change the patriarchal social order and gender pre-defined expectations. The above conversation proves gender discrimination.

**Conversation2**

“*Mir Taj Muhammad: People taunt me! They say, your daughter goes out, works at radio. You always ask others to uphold the traditional norm! Your daughter is violating our traditional norm Mir and you cannot stop her. I feel ashamed and cannot face the people of my town just because of you Jan Bibi! If you still want to work at the radio then you have to go over my dead body... Are you listening to me Jan Bibi’’*?

Feminist Critical Discourse Analysis as Lazar says critically analyzes the complex working of power and ideology in discourse in perpetuating gendered social order and highlights the problems of the women in different societies of the world and changes social practices in particular societies. The above-mentioned conversation is the best example of a discourse that can be analyzed by using the lens of Feminist Critical Discourse Analysis because this represents how a man wants to be in power and wants to sustain the patriarchal ideology. In the above-mentioned dialogues, Mir Taj Muhammad is talking to his daughter who is the heroine of the movie. Mir Taj Muhammad is strictly against girls’ education and his daughter Jan Bibi is surprisingly educated. She has been living in Karachi at her uncle’s home where she got an education. She is not a pseudo-feminist (misandrist) but a feminist. She does the household chores and always welcomes her father’s guests and takes care of him but goes against him when it comes to women’s rights. Her father takes pride in upholding and imposing traditional norms on the people of Balochabad he is against the construction of the girls’ schools and Jan Bibi is working at radio which is considered something shameful for women. This is how she resists her father’s power. She does not think it is necessary to answer her father’s questions, which support marginalizing the women.
A critical study of Feminist Critical Discourse Analysis of changing Gender Pre-defined expectation in Pakistani Movies

Working at a radio station in Baluchistan (Province of Pakistan) for women is considered a sin and when Taj Muhammad says “if you still want to work at radio then you have to go over my dead body” here he is not only a fictional character he is the mindset of 90% people of Baluchistan. Jan Bibi is playing the role of a courageous lady; she goes out without answering her father’s words. She even does not care what he says. Jan Bibi’s character deconstructs the stereotype of emotional and weak women. When her father says “people taunt me because of you” she ignores him and continues her work. Jan Bibi’s character shows how Feminist Critical Discourse Analysis changes the social practices in the East and deconstructs the gendered pre-defined expectations because she never practices gender.

Conversation 3

Khuda Bukhash: “Jan Bibi, you have done a great job today! You highlighted the issue of girls’ education on the radio station.

Jan Bibi: I have not been home so far; I know my father is very angry. I know it is not an arduous task to work for girls’ education here in Balochabad. But I can’t see the girls in my village in this condition. They are lagging in every sphere of life.

Khuda Bukhash: All other nations are discovering different arena; we are still living with outdated traditions.

Jan Bibi: These so-called traditional norms are a hurdle for women! Why is it so? Sometimes I think only women have to uphold the cultural norms”.

In Baluchistan friendship between a girl with a boy is again considered a sin even in the capital city of Baluchistan (Quetta) like all many other Eastern countries and different cities of Pakistan as well. But Jan Bibi’s best and the only friend in the movie is a male named Khuda Bukhash. The above conversation is between Jan Bibi and Khuda Bukhash.
Khuda Bukhash is very happy because he has listened to Jan Bibi's raising her concerns on the radio station for girl’s education, as he too is not happy with the hegemonic power of patriarchy.

Female education is a big issue in Baluchistan because most of the people in Baluchistan are traditional-minded and want to uphold their old customs. That’s why they do not want their sisters and daughters to go out of their houses for getting an education. The female literacy rate in Baluchistan is 26% only.

The above conversation between Jan Bibi and Khuda Bushakhan highlight and criticize this issue very well. Khuda Bukhash praises other nations and curses the old traditional norms of his society and Jan Bibi questions the traditional norms and calls them a hurdle for women empowerment. When she says, “Sometimes I think only women have to uphold cultural norms”. Here she becomes the voice of every single woman of East in general and Baluchistan in particular.

This conversation is a counter-discourse of all those discourses which help to sustain the patriarchal ideology. Feminist Critical Discourse Analysis here fits well because this conversation is the analysis of very serious issues that all the women face in Eastern rural societies. Education plays a vital role in the enlightenment of the human. Jan Bibi is a very good example of it. She is educated that’s why she can challenge the patriarchal social order of her society.

**Conversation 4**

*Mir Taj Muhammad*: “That is enough! Today police arrested the people mine and I’m helpless. I lost everything, my honor, my respect, no one will respect me now. I’m bearing this embarrassment because of my daughter. Why didn’t I stop my brother from letting you go to school? You disgraced me!

*Jan Bibi*: Aba I have not disgraced you, I’m a human being and I work for humanity
Taj Muhammad: You would have poisoned me, before going online on the internet. Do you know my brother has broken your engagement with his son after watching that video? It’s a disgrace for me!

Jan Bibi: Disgrace, disgrace every action of a woman is a disgrace for you people; her going to school is a disgrace; her going to market is a disgrace. When she uses a mobile phone, it is a disgrace. Even when she becomes ill her going to the hospital alone is a disgrace for you people”.

Balochabad is not just a movie but an explanation of the problems of women of all the classes, ages, and caste of Baluchistan. The problems which are faced by Jan Bibi are the reflection of the problems faced by 90% of women in Baluchistan. Using social media, uploading pictures on social, and going online on social media for women are considered disgustingly. If mistakenly a picture of a girl goes out then she will be treated badly and people will start abusing her. Male members of the families mostly don’t have the phone numbers of the female by their names. The extracted conversation depicts all these issues.

The movie along with depicting many other issues of women also depicts early marriages which is common in rural parts of Pakistan. When Jan Bibi comes to know that another 13-year girl is being married, she goes online on social media and talks about it. The police become compel and arrest the groom. When Jan Bibi’s father orders the police to bring back the groom, the police say we can’t do anything because your daughter told everyone about this on social media. A girl here is in power and she makes the dominant members of the society miserable and saves the life of a female child. In such a society where girls are not allowed to go out of their houses unnecessarily Jan Bibi goes online on social media after this her fiancé breaks his engagement with her and her father calls it a disgrace as mention in the extracted conversation and says “you would have poisoned me, before going online on the internet” Jan Bibi as usual after hearing this does not become, she bravely asks her father” way every action of girl is a disgrace for you people”. This is
how Feminist Critical Discourse Analysis in this movie is challenging the patriarchal hegemonic power and successfully changes the social practices and changes the gender pre-defined expectations in Pakistan.

**Conversation 5**

*Taj Muhammad: “I could not understand your worth, I was blind. You are my pride, my daughter!”*

*Mir Sardok: Now the people of Balochabad should know that the progress of a nation is only possible when their men support women empowerment”.*

As mentioned above the story of the movie revolves around the conflict between two villages, the people of one village along with their Mir (leader) Mir Sardok are progressive and people in the other village along with their Mir, Mir Taj Muhammad are traditional-minded.

Jan Bibi after the breaking of her engagement does not become heartbroken unlike the other girls, she continues her struggle. Mir Sardok seeks help from Jan Bibi to bring back Nazal from Tharparkar. Nazal is a woman who was married to a Sindhi man when she was a child and now her father realizes he was so cruel to do so and wants to see her before death. He requests Mir Taj Muhammad to help him but Taj Muhammad apologized. Jan Bibi with the help of Khuda Bukhash brings back Nazal from Tharparkar which was impossible for her father. It proves that power can be transmitted from gender to gender and all pre-determined ideals can be deconstructed. When Jan Bibi's father sees that what was impossible for him, she did that, he forgives her and says “you are my pride” and gives permission for the construction of the girl's school. Then Mir Sardok says you should never go against women empowerment because without women empowerment the progress of a nation is impossible. Throughout the movie, Jan Bibi does not practice the expected gender role, she plays her power, and becomes successful in her mission. She makes Balochabad that society which according to Lazar is against gender predetermined roles.
Conversations of the movie “Punjab Nae Jaunde”

The story of this movie revolves around two families: a family of Amal (heroin) and the family of Fawad (hero). The families have a hundred years of friendship. Amal’s family is lives in Karachi and Fawad’s family lives in a village in Faisalabad. The lifestyle of both families is different, Amal’s family is modern and she returned from London after studying Economics and Fawad’s family is a feudal family but is not traditional-minded and does not practices the traditional customs strictly and he returned from Lahore after completing his M.A. Fawad’s mother wants Fawad to be married to Amal and Fawad too falls in love with her at the beginning she refuses but then Fawad convinces her and they marry each other. Though Fawad’s family is not traditional-minded he is somehow traditional minded. The head of Fawad’s family is his grandfather (Mehtab Khagga) and the head of Amal’s family is Bebooji (her grandmother).

Conversation.1


Mehtab Khagga: Not old, just feeling nervous.

Amal: Why nervous?

Mehtab Khagga: Just because you have arrived more educated and I don’t know if you would now listen to me or not.

Amal: While in London, I used to tell my all friends that there was no one like my Mianji.

Mehtab Khagga: You are also incomparable my laadli. I’m not the only one who thinks so, your aunt also thinks the same, and Fawad too feels the same since he has seen your picture. Your aunt has fallen for you and Fawad also but I said, shut up! Let me read my daughter’s heart first.

Amal: So, you were reading my heart.
Mehtab Khagga: The idea was not mine. It was floated my dear daughter in law. Fawad gave his liking, if you don’t agree, don’t be angry. Just whisper in my ear, “rejected”.

Amal: “Rejected”

The above-extracted conversation between Amal and Fawad’s grandfather depicts the changed order of Pakistani patriarchal societies, where an elderly man who is the head of feudal society is feeling nervous in front of a girl while asking her to marry his grandson. He could not resist her anger and requests her not to be angry; “I’ll respect your decision.” Amal without any hesitation rejects the proposal because she thinks that a feudal man like Fawad does not deserve her. Here the patriarchal hegemonic power is transformed and man could not impose his decision on a woman.

Conversation 2

Amal: “For dairy, I will import brand new plant, renovate the entire building, will hire a doctor to look after the buffaloes, Mianji, and ………and …….and

Mehtab Khagga: What sweetheart………..go ahead, sweetheart……. what else?

Amal: And Mianji! I will establish dairy offices in Karachi, Lahore, and Faisalabad! Huge offices

Fawad: This does not sound appropriate, Grandpa! Now the ladies of the Khagga family will deal in dairy?

Fawad’s mother: Damn! She has studied Economics from London; will she sit and massage your feet then”.

The above-extracted conversation depicts that power is being transferred, negative stereotypes are being deconstructed, patriarchal hegemony is being challenged and the gender predetermined role is being changed in Pakistani movies to bring change in the social order of Pakistani patriarchal society in general and Eastern in particular.
A critical study of Feminist Critical Discourse Analysis of changing Gender Pre-defined expectation in Pakistani Movies

Fawad’s works depict that men take pride in imprisoning their women at home especially those men who are the head of a village. Amal’s confidence and her Economics degree are a good example of deconstruction of gender predetermined roles. This conversation alone depicts how women if given chance can play power and perform better than men, can also become successful business ladies, and can hold a degree in Economics and Mathematics. If women stop practicing gender then she can change the social practices as does Amal in the movie “Punjab Nae Jaunge”.

Conversation 3

Amal: “I’m not that type of girl who will get frightened if you frighten her or will die for your love. I’m the one who stands loyal if you are so and will betray if I’m betrayed.

Fawad: What will you do if you feel betrayed?

Amal: I will demand a divorce from you and put this mustache off your face on your hand”.

There are such women in the East who worship the patriarchal ideology and do not question it. But Amal is not that kind of a girl. She knows her legal rights. Women in the East obey their husbands all time and never ask for divorce even after being betrayed but Amal here too does not practice gender. She demands a divorce from Fawad when she catches him with another girl. She not only demands a divorce but also says to Fawad that she will put his mustache off his face and put them on his hands, his mustaches are his pride and he always uses to twist them with pride. She does not hesitate to disrespect his pride. She plays power completely. This depicts how Feminist Critical Discourse Analysis is changing social order in the East. Usually, in patriarchal society men and women are punished differently for the same guilt and sometimes men are not even punished. But Amal punishes Fawad and goes back to her parents’ home. She deconstructs the old Metanarrative of hiding the illegal relationships of husbands with other women.
Conversation 4

Fawad’s mother: “What should I say to Bebooji?

Fawad: I will answer Bebooji that this, not London. Here the wife can be slapped and beaten”.

The above-extracted conversation depicts that gender is present everywhere but oppression and marginalization of women are different in different families and cultures. Fawad’s mother is worried because he has slapped Amal, she has to face her grandmother but Fawad still wants to play power like a typical feudal man. His words depict how the position is different and are differently treated in Eastern and Western societies. It is something common to slap and beat a wife in the East. Patriarchal hegemonic power is sustained in discourses. In the movie, under discussion, all these discourses are questioned.

Conversation 5

Fawad: “Everyone says that I slapped her but nobody asks why I did so. Do you remember Bala that merasi?

Friend of Fawad: Yes, Chaudhry Saab.

Fawad: That merasi used to tie his wife up after a good beating and when he called her: “O Rakhi” she said, “Ji Balaji”. Even these merasis are better than us”.

The above-extracted conversation depicts that there are such women who agree to be beaten because they have been told that the beating of a wife is a normal thing and every husband does so. Such women help to perpetuate male dominance. The movie under discussion intentionally depicts such things to counter them. This conversation also depicts how men feel the pride of oppressing and beating his wife when Fawad says “even the merasis, it a derogatory term used for those people who dance and sings in the weddings of feudal people for money are better than us” by this he means that our power is useless
because we are allowed to slap and beat our wives but the merasis who are powerless people are privileged with this. Here we come to know that the patriarchal power is being transmitted and social order in the East is being changed.

**Conversation 6**

_Fawad: “So that means you are an accomplice to them._

_Grandfather of Fawad: No one amongst them is against you. It’s only she who is not in your favor”._

The above-extracted conversation depicts that Amal is playing the power and resisting her family’s decision. Her whole family wants her to forgive Fawad but she wants to punish him. At the end of the movie, she forgives because she realizes that he will not cheat her anymore and has truly fallen in love with her, she takes this decision her own. She plays the power here.

The critical analysis of all the extracted conversations of the movies “Balochabad” and “Punjab Nae Jaunge” proves that Feminist Critical Discourse Analysis is changing the social practices in the East and the gender pre-defined expectations are being changed in Pakistani movies. Such movies are being produced to support women's empowerment in the East.

6. **Findings**

The present study has found out from the conversational analysis of the Pakistani Movies “Punjab Nae Jaonge” and “Balochabad” that movies which are the genre of literature show a complete and clear picture of the existing Pakistani society. Feminist Critical Discourse Analysis plays a very vital role in present society and it is bringing change in discursive practices. The gender predefined roles in Eastern patriarchal society are being challenged. In these two selected movies, it was found that women can do the same work as men if they resist the patriarchal hierarchy. This study portrays the new
women who are aware of their rights and values. She is developing her identity, and thus in a continuous struggle to change the unified expectations of the people towards gender role.

7. Conclusion

The mentioned movie’s plot and dialogues are analyzed under the perspective of Feminist Critical Discourse Analysis. It is concluded that Feminist Critical Discourse Analysis aims to analyze and question the asymmetrical power relations in gender and thus to reconstruct the social practices regarding gender. Feminist Critical Discourse Analysis is achieving its goal successfully and playing a useful role, it is observed that in Pakistan, being an Eastern and patriarchal country’s the social order has changed more specifically in terms of women empowerment, they are now able to exercise their power as men do. Gender pre-defined attitudes and practices are challenged by women in Eastern society, which is reflected in the movies of Pakistan. Social practices of the existing society have been transformed due to the manifestation of Feminist Critical Discourse Analysis.
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Parenting practices, perceived quality of care and social-emotional behaviors among children of working women under day-care and grandparent care

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ABSTRACT

The present study examines the relationship between parenting practices, perceived quality of care, and social-emotion behaviors (externalizing, internalizing, and pro-social) among children of working women under daycare and grandparent care. The present research used a cross-section research design. The sample consisted of mothers of children between the ages of 2-5 (N= 150) who were approached via purposive sampling. Alabama parenting questionnaire was used for measuring parenting practices of mothers, Emlen scale of quality of care, used for measuring the perceived quality of care and Strength and difficulty questionnaire was used to measure social-emotional behaviors of children. Pearson product-moment correlation analysis was used to explore the relationship between variables, and Multiple linear regression analysis was used to find if study variables predicted children's social-emotional behaviors. Moreover, t-test analysis was used to see the difference in social-emotional behaviors among children under two types of care. The results showed that there is a significant correlation between parenting practices of mothers and social-emotional behaviors of children and that there exists a difference in social-emotional behaviors among children under two types of care, children under daycare show more pro-social behavior and children under grandparent care show more externalizing behavior. The study is significant in the field of developmental psychology and childcare culture in Pakistan, as it sheds light on the behavior of children under daycare and grandparent care in the Pakistani context.

Key Words: Parenting practices, perceived quality of care, and social-emotional behaviors

1. Introduction

Parenting practices are specific behaviors that are used by parents to enforce rules and help their children to socialize. For instance, when helping a child to succeed in school,
parents might perform definite practices; for instance, helping their child in doing homework, reading along with their child, and attending their child’s school functions to show them their concern and love. These practices include explicit disciplinary practices (using punishment), use of positive parenting approaches (rewarding pro-social behavior), constancy in parenting, suitable management, and supervision or monitoring of child behavior, (Spera, 2005; Devore, 2006; Frick, Barry, & Kamphaus, 2010). It is believed that parenting practices play an important role in child development and it comprises some basic categories; positive parenting, inconsistent discipline, and poor supervision (Elga, Waschbusch, Dadds, & Sigvaldason, 2006; Harvey, Stoessel, & Herbert, 2011). Positive parenting is the persistent relationship between the parent(s) and their child or children that is constructed on caring, for the child, teaching him or her, leading, communicating with the child, and taking care of the needs of a child unconditionally. Parents who through their childrearing practices show positive emotion and are supportive of their children are likely to be role models for their children and help them learn beneficial behaviors which helps them to regulate their emotions, manage stressful situations and relationships (Seay, Freysteinson, & McFarlane, 2014; Eisenberg, Spinrad, Valiente, Fabes, & Liew, 2005). Inconsistent discipline refers to the unpredictable punishment given by parents for the same misbehaviors of a child, or total extinction of disciplinary practices due to laziness or, in reaction to coerciveness shown by the child to punishment. Inconsistent discipline is characteristically multi-determined in the family and many factors such as marital disagreement, psychopathology of parents, and neighborhood disadvantages influence it. Several types of research have revealed that there is a positive relationship between the inconsistent discipline of parents and the aggressive behavior of children (Wojnaroski & Lochman, 2011; Stormshak, Bierman, McMahon, & Lengua, 2000).

Parental supervision refers to as parental “demand” and “responsiveness.” Baumrind has characterized the demands of parents as relating to the use of confrontation and monitoring, a pattern of solid and steady discipline, and elevated maturity demands from children. Parental supervision is a childrearing strategy to establish clear cut rules and
standards for a particular expected behavior. It is characterized by, cognitive responsiveness, affective warmth, unconditional acceptance, responsive attunement, involvement, and reciprocity attachment and bonding with the child. It reflects that the parent is aware of their children’s schedule and behaviors and seek to manage them. The parents aim to help their children recognize the importance of rules and structures in social interactions to be a part of society at large. Lack of these things would be termed as poor supervision or lack of parental control (Olson & Beker, 2014; Thornton, 2001).

Childcare refers to arrangements for the care of children other than their parents, and it includes care received in daycare centers; or at home by a substitute caregiver such as a child’s grandparent or other relatives. Quality of childcare requires careful measurement and explanation as it is a multifaceted construct that is difficult to define. Some theorist defines high-quality childcare as an arrangement that takes place in a safe environment where children are provided with opportunities for rich play and mutual interactions that inspires them to explore and learn (Ruzek, Burchinal, Farkas, & Duncan, 2014). The quality of childcare is believed to be vital to the development of children and offers developmental benefits (Bronfenbrenner & Morris, 2006).

Social-emotional behavior consists of two aspects or domains; the negative aspect is the problem behaviors that are internalizing, and externalizing behavior and the positive aspect of the competency domain or strength is pro-social behavior (Briggs-Gowan & Carter, 2007). Externalizing behaviors are characterized by an emotional under control which includes difficulties with managing interpersonal relationships and a higher tendency to break rules, externalizing behaviors can also be termed as conduct behaviors, and antisocial behaviors. Children who show such behaviors are often seen as aggressive are involved in delinquent activities such as stealing or vandalizing, might face difficulty in making friends getting along well with society and are neglected or rejected by peers, and often drop out of school (Benedetto & Ingrassia, 2018; Benson & Haith, 2009).
Internalizing behaviors are Problem behaviors that are defined as being directed towards oneself, such as anxiety, depression, withdrawal, and inhibition, more centrally these behaviors affect a child’s internal psychological state instead of his or her external world. Internalizing behaviors are considered as a child being emotionally reactive (such as being disturbed by change, panicking, being moody, being querulous, and showing worries), being anxious/depressed (such as clinging, being hurt easily, being upset by separation, showing nervousness, fearfulness sadness), having somatic complaints (such as aches, not being able to stand things that are out of place, being too worried about cleanliness, complaining of constipation/diarrhea/headaches and nausea without a medical reason), and being withdrawn such as acting in an immature manner, avoiding eye contact, being unresponsive to affection, taking little interest in activities, refusing to take part in active games (Achenbach & Rescorla, 2000; Rizvi & Najam, 2016; Benedetto & Ingrassia, 2018).

Positive social-emotional behavior or Pro-social behavior are voluntary behaviors performed to benefit others, such as helping someone in a task, sharing something, or being a source of comfort for another person. This behavior may be enacted for several reasons such as concern for others, a desire to conform to norms or to get reward or approval from others. Results from several studies have supported the idea that pro-social behaviors emerge early in childhood but their expression and frequency modify and change as the years pass., infants as young as 12 months will let adults know of unnoticed events by pointing them out, and they also offer help by trying to assist adults to complete thwarted errands, such as picking an out-of-reach object and handing it over to the adult. As these children approach the age of 3, these toddlers develop a more reliable ability to comfort others in anguish, for instance, by giving a hug to someone who is hurt, and sharing a toy or food with those who express a need (Bandstra, Chambers, McGrath, & Moore, 2011; Warneken & Tomasello, 2007; Schroeder & Graziano, 2015; Tanner, 2007). Parents who assist their children to pay attention to and comprehend the feelings of others have a probability to develop pro-social tendencies in their children. Suitable levels of parental
control, in combination with support, pro-social principles, and behaviors of parents help their children empathize with others develop pro-social behaviors (Gross, Drummond, Satlof-Bedrick., Waugh, Svetlova, & Brownell, 2015).

Rationale

Parenting practices of mothers majorly influence the child’s behavior, along with the quality of care given under daycare settings and grandparent care. Social-emotional behaviors (externalizing, internalizing, and pro-social) of children are a matter of concern for many parents, as it is troublesome for them and an indication of their child's future behavior. Working women are even more concerned because their children are not under their care all the time. The present study aims at finding the impact of parenting practices of mothers and perceived quality of care on the social-emotional behaviors of children. Thus, the present study would yield constructive knowledge by providing resourceful findings on parenting practices of mothers and the quality of childcare provided in daycare and grandparent care and its relationship with the child's behavior. Moreover, it will highlight the difference in behaviors among children under daycare and grandparent care to help mothers understand the prevalence of social-emotional behaviors of children under different types of childcare.

Objectives

The objectives of the present study are:

a. To study the relationship between parenting practices of mothers, perceived quality of care, and social-emotional behaviors (externalizing, internalizing, and pro-social) of children of working women.

b. To find if the age of a child, parenting practices, and perceived quality of care predict social-emotional behaviors among children of working women (N=150).

c. To study the difference in social-emotional behaviors among children of working women under daycare and grandparent care.
Hypotheses

a. There is a significant relationship between parenting practices of mothers, perceived quality of care, and social-emotional behaviors (externalizing, internalizing, and pro-social behaviors) of children of working women.

b. Age of child, parenting practices of the mother, and perceived quality of care predict social-emotional behaviors among children of working women.

c. There is a significant difference in social-emotional behaviors among children of working women under daycare and grandparent care.

Method

Research design

The study used a cross-sectional research design.

Sample

a. A non-probability purposive sample of 150 working mothers (M=32.37, SD=4.18) who have children between the age range of 2-5 (M=3.28, SD=0.95) years and who receive care in daycare centers or by grandparents was included.

b. Inclusion criteria Working women whose children were 2-5 years old, who were currently under grandparent care or cared for in a daycare center.

c. Exclusion criteria Those mothers who did not understand English, who were unemployed or students, and whose child was diagnosed with any physical or psychological disorder were excluded. Moreover, Mothers who were divorced or widowed were not included.
Ethical Considerations

The ethical considerations were kept in view such as consent form was taken from the institute, authors, and the participants. The privacy of the participant was taken care of. They were briefed about the nature and purpose of the study.

Measures

Demographic sheet

The demographic sheet required the participants to list down essential details about their age, gender, employment, education, and number of children, type of childcare, the age, and gender of a child under the care.

Alabama parenting questionnaire-short form (Elgar, 2007)

This is a 9-item Likert frequency scale that is a short version of the "Alabama parenting questionnaire" that was originally developed by Frick, P.J in 1991. Its items are founded on the three key constructions of the longer version of (APQ) scale: inconsistent discipline, poor supervision, and positive parenting. Scoring is done by adding the scores for each of the three subscales: Positive parenting (Items 1, 6, and 7), Inconsistent discipline (Items 2, 4, and 9), and Poor supervision (items 3, 5, 8). The reliability analysis of the parenting practices scale in the current research showed an alpha value of .47, the positive parenting subscales had a reliability of .65, inconsistent discipline had.44, and poor supervision had.66 value of Cronbach alpha. This shows that the overall reliability of the scale is acceptable.

Quality of Care Scale (Emlen, 2000)

The short composite Emlen scale of parents view of child's quality of care is a 15-item questionnaire, answered on a 5-point Likert scale, it is one of many scales in Packet of scales that measures the quality of childcare from parents’ viewpoint; parent’s view in
Parenting practices, perceived quality of care and social-emotional behaviors among children of working women under daycare and grandparent care

several aspects of childcare, such as the warmth of caregiver and his/her interest in the child or the caregiver's skill. The questionnaire is appropriate to use for any age and type of childcare. The reliability analysis in the current study showed that the scale has a Cronbach alpha value of .93 which means that the reliability of this scale is excellent.

**Strengths and Difficulties Questionnaire (Goodman, 2005)**

It is an emphasis on measuring positive attributes and risk symptoms concerning the behavior of the child in the last six months. It is a 25-items, "3-point scale (0=not true, 1=somewhat true, 2=certainly true)". It has 3 subscales: externalizing behaviors (Hyperactivity/Inattention, Conduct) problems, internalizing behaviors (Relationship Problems, Emotional Symptoms), and Pro-social Behavior. Reliability analysis in the current study has shown that overall, the scale has an alpha value of .65, the subscales externalizing behaviors have an alpha value of .51, for internalizing behavior it was .54 and for pro-social behavior, it was .51. This shows that the reliability of the scale generally is acceptable.

**Procedure**

To conduct research, first, the institutional was taken for whether research can be conducted or not, that permission from the authors for the scales was taken, and then permission was taken from the authorities for reaching the population. Daycare centers in Lahore, from daycare center in Lahore College (n=25) and Kinnaird College (n=16), Dandelion daycare center (n=15), Islamic daycare center (n=18) were visited to collect data from the population, as well as schools and hospitals were also visited such as DHA school system (n=30), Allied School (n=10), Lahore College (n=15), Kinnaird College (n=14) and DHA medical center (n=6) were visited to find working women who have children under the care of their grandparents or daycare centers. Each participant was briefed about the research and her rights during the research.
Results

Statistical Package for Social Sciences (Version 21.0) was used to analyze the data. Pearson Product Moment Correlation Coefficient was run to identify the relationship between Parenting practices, Perceived Quality of Care, and Social-emotional Behaviors and its subscales.

Table 1: Shows the mean (Mean), standard deviation (SD), Correlation (r), and significance value (p) of perceived quality of care and social-emotional behaviors of children of working women. (N=150).

<table>
<thead>
<tr>
<th>Variables</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>M</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.PP</td>
<td></td>
<td>.08</td>
<td>-.17</td>
<td>.45***</td>
<td>.14</td>
<td>.055</td>
<td>.19</td>
<td>13.9</td>
<td>1.6</td>
</tr>
<tr>
<td>2.ID</td>
<td>.02</td>
<td></td>
<td>.06</td>
<td>.12</td>
<td>.09</td>
<td>.17</td>
<td>.01</td>
<td>9.5</td>
<td>2.4</td>
</tr>
<tr>
<td>3.PS</td>
<td>-.06</td>
<td>.27*</td>
<td>-</td>
<td>-.30***</td>
<td>-.31***</td>
<td>.38**</td>
<td>-.06</td>
<td>4.9</td>
<td>2.5</td>
</tr>
<tr>
<td>4.Per. QOC</td>
<td>.35**</td>
<td>.04</td>
<td>-.30**</td>
<td>-</td>
<td>-.03</td>
<td>-.03</td>
<td>.39***</td>
<td>65.3</td>
<td>9.8</td>
</tr>
<tr>
<td>5.Ext. behaviors</td>
<td>.00</td>
<td>.21</td>
<td>.31**</td>
<td>-.12</td>
<td>-</td>
<td>.49**</td>
<td>.13</td>
<td>8.6</td>
<td>2.7</td>
</tr>
<tr>
<td>6. Inter. Behaviors</td>
<td>-.06</td>
<td>-.03</td>
<td>.49**</td>
<td>-.19</td>
<td>.54**</td>
<td>-</td>
<td>.15</td>
<td>7.4</td>
<td>2.8</td>
</tr>
<tr>
<td>7.Pro-social behaviors</td>
<td>.40**</td>
<td>-.02</td>
<td>-.17</td>
<td>.42**</td>
<td>.02</td>
<td>.07</td>
<td>-</td>
<td>7.3</td>
<td>1.8</td>
</tr>
</tbody>
</table>

M

| 13.4 | 9.37 | 5.5 | 65.1 | 10.0 | 8.0 | 6.5 | - | - |

SD

| 1.8 | 2.3 | 2.6 | 8.5 | 3.0 | 3.0 | 1.6 | - | - |

(P>0.05, P*<0.05, P**<0.01)

Table 1 shows that the hypothesis is supported by the results i.e., there is a significant relationship between parenting practices, perceived quality of care, and social-emotional behaviors (externalizing, internalizing, and pro-social behaviors) of children of working women under daycare and grandparent care. The upper diagonal shows the relationship among variables in children under daycare and the lower diagonal shows the relationship among variables in children under grandparent care.

*Multiple Hierarchical Linear Regression Analyses of Demographics, perceived quality of care and parenting practices and social-emotional behaviors among children of working women (N = 150)*

Table 2 shows the mean (Mean), standard deviation (SD), degree of freedom (df), independent sample regression score and significance value (p) of the age of the child, and parenting practices of mother and social-emotional behaviors among children under daycare.

<table>
<thead>
<tr>
<th>Predictors</th>
<th>Externalizing behaviors</th>
<th></th>
<th>Internalizing behaviors</th>
<th></th>
<th>Pro-social behaviors</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>ΔR²</td>
<td>B</td>
<td>ΔR²</td>
<td>B</td>
<td>ΔR²</td>
<td>B</td>
</tr>
<tr>
<td><strong>Child characteristics</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Age of child</td>
<td>.13**</td>
<td></td>
<td>.11**</td>
<td></td>
<td>.01</td>
<td></td>
</tr>
<tr>
<td><strong>Parenting practices</strong></td>
<td>.08</td>
<td>.10*</td>
<td>.01</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Positive parenting</td>
<td>.182</td>
<td>.080</td>
<td>.031</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Inconsistent discipline</td>
<td>-.041</td>
<td>.058</td>
<td>-.059</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Poor supervision</td>
<td>.267*</td>
<td>.347**</td>
<td>.164</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Per. Quality of care</strong></td>
<td>.00</td>
<td>.00</td>
<td>.15**</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Hierarchical linear regression was conducted to predict social-emotional behaviors among children in terms of relating to childcare type and quality and time spent in care, and parenting practices of mothers. In Child characteristics the demographic variable, age of the child. In step 2, all 3 subscales of parenting practices, and in step 3 perceived quality of care was added. The assumption for the independence of errors was tested by the Durbin Watson Value, which was determined to be .67, 1.8, and 1.8 respectively, thus the assumption was met. Another assumption of no perfect multi co-linearity was assessed by determining the tolerance values and all the values were above .2, thus meeting the criteria.

A hierarchal linear regression was run to determine the predictors of Externalizing behaviors relating to others. In Child characteristics, the demographic variable, age of the child was added and the model was determined to be significant (R² = .13, F (1, 73) = 9.73, P<.001). In Parenting practices, to demographics parenting practices variables were added (positive parenting, inconsistent discipline, and poor supervision) and the model was determined to be significant (R²= .22, F (4, 70) = 4.9, P<.005). Poor supervision was seen to be the strongest of all predictors In Per. Quality of care, perceived quality of care was added to demographics and parenting variables and the model also came out to be significant (R²= .22, F (5, 69) = 3.8, P <.005). By excluding the effects of model 1 (demographics) from model 2, the results were significant (R² = .08, F (3, 70) = 2.5, P=

<table>
<thead>
<tr>
<th>Per. Quality of care</th>
<th>.00</th>
<th>.066</th>
<th>.44**</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total R²</td>
<td>.46</td>
<td>.30</td>
<td>.25</td>
</tr>
</tbody>
</table>

(P*<.05, P**<.01, P***<.001),

Note: per. Quality of care; perceived quality of care. ∆R² = R square change, β = standardized coefficient beta.
A hierarchal linear regression was run to determine the predictors of internalizing behaviors relating to others. In Child characteristics, the control variable age of the child was added and the model was determined to be significant (R² = .12, F (1, 73) = 9.62, p<0.005). In Parenting practices, the parenting practice variables were added (positive parenting, inconsistent discipline, and poor supervision) to the existing demographic model and the combined model was determined to be significant (R² = .22, F (4, 70) = 5.06, p<0.001). Poor supervision was the strongest of all predictors. In Per. Quality of care, perceived quality of care was added to the two existing models of demographics and parenting variables and the model came out to be significant (R² = .23, F (5, 69) = 4.06, p<0.005). By excluding the effects of model 1 (demographics) from model 2, the results were significant (R² = .10, F (3, 70) = 3.24, p<0.005). However, after excluding models 1 and 2 from model 3 the results did not come out to be significant (R² = .00, F (1, 69) = .29, p=.59).

A hierarchal linear regression was run to determine the predictors of pro-social behaviors relating to others. In Child characteristics, the demographic age of the child was added, and the model was not determined to be significant (R² = .02, F (1, 73) = 1.9, p<0.16). In Parenting practices, the parenting practice variables were added (positive parenting, inconsistent discipline, and poor supervision) to the model of demographic variables, and the model was not determined to be significant (R² = .06, F (4, 70) = 1.2, p=.28). In Per. Quality of care, perceived quality of care was added to the two existing models and the combined model also came out to be significant (R² = .21, F (5, 69) = 11.1, p<0.05). When model 1 of demographic variables was excluded from model 2 of parenting variables it came out to be significant as well (R² = .02, F (1, 73) = 1.9, p=.17). When models 1 and 2 both were excluded from model 3 of perceived quality of care the model came out to be significant (R² = .14, F (1, 69) = 12.1, p<.001). Perceived quality of care was the strongest of predictors among all of the predictors.
T-test analysis of social-emotional behavior differences in children under day-care and grandparent care.

Table 3 shows the mean (Mean), standard deviation (SD), degree of freedom (df), independent sample t-test score, and significance value (p) of social-emotional behaviors among children under daycare center and grandparent care. (N=150, 75 daycare, and 75 grandparent care)

<table>
<thead>
<tr>
<th>Variable</th>
<th>Daycare</th>
<th>Grandparent care</th>
<th>95% CI</th>
<th>Cohen’s d</th>
</tr>
</thead>
<tbody>
<tr>
<td>Perceived Quality of care</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>65.33 9.89</td>
<td>65.13 8.53</td>
<td>3.18 -2.78</td>
<td></td>
</tr>
<tr>
<td>Externalizing behavior</td>
<td>8.62 2.73</td>
<td>10.06 3.05</td>
<td>-3.03**(148)</td>
<td>-.50 -2.3</td>
</tr>
<tr>
<td>Internalizing behavior</td>
<td>7.4 2.87</td>
<td>8.09 3.06</td>
<td>-1.42(148)</td>
<td>.26 -1.65</td>
</tr>
<tr>
<td>Pro-social behavior</td>
<td>7.34 1.89</td>
<td>6.54 1.67</td>
<td>2.74**(148)</td>
<td>1.37 .22</td>
</tr>
</tbody>
</table>

(P>0.05, P*<0.05, P**<0.01)

Note. M= Mean, SD = Standard deviation, df= Degree of freedom, LL= Lower Limit, UL= Upper Limit, CI= Confidence interval.

Results from the Independent Sample t-test showed a significant there is a significant difference between the pro-social behaviors of children under daycare (M=7.34, SD=1.89) and grandparent care (M= 6.54, SD=1.67). Means value suggests that there is a
significant difference between externalizing behaviors of children under daycare (M=8.62, SD=2.73) and grandparent care (M=10.06, SD=3.05).

**Discussion**

It was indicated by the results from both types of care that there is a significant relationship between parenting practices of mothers and the social-emotional behaviors of their children. There is a significant relationship between parenting practices, and the social-emotional behaviors of children (externalizing, internalizing, and pro-social behaviors). Poor supervision is associated with externalizing and internalizing behaviors of children and the pro-social behaviors of children are correlated with positive parenting practices of their mothers. The reason here could be that a child needs to be supervised, and if left unattended he would feel unloved and unworthy. Moreover, the child will also feel that his or her mother does not share a bond, it will be hard for the child to learn how to express emotions and form bonds with people around or to gauge attention positively and, consequently, this might make the child show externalizing and internalizing behaviors of children. The better quality of care the child gets the better his behavior will be because his behavior is monitored, and encouraged positive behavior is reinforced thus it is repeated by the child (Manly, Oshri, Lynch, Herzog, & Wortel, 2012).

In Pakistan research has been done on child externalizing and internalizing behaviors or negative social-emotional behaviors and has shown similar results. The results from correlation and regression analysis of these studies indicated that permissive parenting practices significantly predict externalizing and internalizing behaviors of children (Goraya and Shamama-tus-Sabah, 2013; Sheraz and Najam, 2015).

The results of correlation analysis of both types of care in the current study have shown that perceived quality of care is significantly and positively related to positive social-emotional behaviors i.e., pro-social behaviors of children. High quantities of early nonmaterial childcare have been linked to higher levels of social-emotional behavior problems, while high-quality childcare has been related to more social competence or pro-
social behavior and fewer behavior problems. Previous researches that used the same instruments to measure pro-social behaviors also showed the same results. Findings of the large-scale NICHD study of United States has shown a high quality of care, correlates with fewer reports of behavioral problems in children compared to where it was low and the longer time the child spent in care, the more he showed behavioral problems. (Vandell and Wolfe, 2000). High quality in home-based childcare or grandparent care has shown to be associated with greater pro-social behavior in preschoolers, and low stability correlates to more internalizing and externalizing behavior (Romano, Kohen, and Findlay, 2010).

Results from the current study show that the age of the child, poor supervision, and perceived quality of care are the most significant of all variables that predict externalizing and pro-social behaviors in children, predictors for internalizing behaviors were not found to be much significant. Moreover, perceived quality of care only predicts pro-social behaviors.

A was done by findings from studies on child behavioral outcomes have shown that environment and quality of child daycare centers have long-term effects on positive behavioral outcomes (pro-social behavior) on children, when interrelated with family variables and affect outcomes of child social-emotional behavior (Babchishin, Weegar & Romano, 2013). Other studies have concluded that quality of childcare and parenting go hand in hand to influence child behavioral development, good quality appears to result in fewer externalizing behaviors and it is the type and quantity of care that predicts the child’s behaviors, along with child temperament as a mediator (Belsky, 2006).

The results of this study have shown that daycare has a positive impact on the social-emotional behaviors among children; children who experience daycare have scored more on pro-social behavior than those who experience grandparent care. Moreover, children who are in relative or grandparent care had more externalizing behavior problems than those of daycare. The reason here could be that in care centers, as compared to home-based settings, provide opportunities for interactions with multiple trained caregivers and
Parenting practices, perceived quality of care and social-emotional behaviors among children of working women under day-care and grandparent care

peers, and adult-directed, structured activities that are educationally oriented (Dowsett, Huston, Imes, & Gennetian, 2008). Grandparents somehow have low energy so they might face difficulty in assisting the child and might spoil their grandchildren by fulfilling every demand of the child, thus raising the susceptibility of externalizing behaviors (Edwards, 2006).

Results from similar studies have shown that grandparent care was linked with several elevated rates of hyperactivity (externalizing behavior) and peer difficulties (internalizing behaviors) in children at age 4; however, these rates were mainly attributable to variation in the family types using grandparent care. Moreover, it is suggested that both exclusive center care and mixed care reduce social-emotional behavior problems at school entry (Fergusson, Maughan, and Golding, 2007; Crosby, Dowsett, Gennetian, and Huston, 2010).

Conclusions

The results present study shows that parenting practices of the mother have an impact on child social-emotional behaviors, positive parenting practices such as rewarding the child for doing a good job increases child pro-social behaviors and decreases the prevalence of internalizing and externalizing behaviors, poor supervision and inconsistent discipline practices of mothers may lead to an increase in child’s internalizing and externalizing behaviors. The quality of care a child is getting is mainly associated with an increase in the child’s pro-social behaviors. Moreover, the type of care in which a child also influences his/her behavior; children in daycare have seen to have shown more pro-social behavior and less externalizing and internalizing behaviors, whereas children under grandparent care children show more externalizing behaviors. For internalizing behaviors, no significant difference has been found between the two groups.
Suggestions

1. The present study should be replicated on mothers of children in adolescence, to know about the long-lasting effects of Parenting practices, quality, and type of non-maternal care.
2. A qualitative analysis of the childcare environment, parenting practice of both parent and child behavior should be done.
3. Quality of care should be measured along with the relationship between the caregiver and the child.
4. Attachment between mother-child and caregiver-child should also be analyzed along with effects on child behavior and relationship with mother.

Implications

The results of the current study suggest that parenting practices and quality of childcare play a significant role in the social-emotional development of children. It is crucial to promote supportive parenting practices and the quality of childcare for children. Interventions for parenting practices should provide parents with strategies to deal with social-emotional behavioral problems that may be particularly effective in enhancing children's development. The present research gives an outlook of parenting practices, childcare quality, and its impact on the behavior of children of working women from the Pakistani context, for future implications suggesting that there is a need to have a high quality of care options for children of working mothers. Moreover, there is a need to educate mothers that the way they discipline their children is what impacts their behavior. For educating mothers about effective and positive parenting practices seminars and workshops should be conducted. In private and government organizations faculty should be provided with the facility of high-quality daycare centers. The government of Punjab has set rules and regulations for daycare centers, these set of rules showed be followed in government and private daycare centers. The daycare centers should hire well-trained staff and working women should also feel free to send their children to daycare centers, but only
after analyzing the quality of care provided in these centers. Moreover, caregivers in grandparent care should adopt those rearing and caring practices such as consistent discipline and positive response to good behavior, to manage externalizing and internalizing behavior and increase pro-social behaviors.
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Parenting practices, perceived quality of care and social-emotional behaviors among children of working women under day-care and grandparent care


Post-Colonial Approaches to Translation Studies: An Overview

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ABSTRACT

In this new age, translation studies draw more interest as the trend grows. Postcolonial Theory identifies a body of thinking that is generally concerned with the political, aesthetic, technological, historical and social impact of European colonial rule across the world from the 18th to the 20th century. This study aims to spot the postcolonialism focusing on a variety of its translation approaches. It traces two parallel lines of the puzzle over translation. One of which focuses on unequal power relations between cultures, and the second one distinguishes post-colonial translation approaches by analyzing intercultural interactions in environments characterized by uneven power relations. The two lines mainly contributed to illuminate the role of power in the production and reception of translations. However, it is not clear that the post-colonial paradigm can be extended to multiple interlingual interactions with a marginal difference of power relations. Postcolonial approaches are mainly concerned with cultural translation, power, and hybridity, which are figuratively interpreted as a transition between cultures, and have had little respect for language concerns. Whereas, translation studies emphasize on the standard of translation as a linguistic observe that requires intercultural mediation.

Key Words: Postcolonialism, European colonialism, postcolonialism in translation studies, approaches, the cultural turn, power turn, Hybridity

1. Introduction

In recent years, postcolonialism has drawn the interest of many translation scholars. While its in-depth scope is largely approximate, postcolonialism is commonly used to include studies of the history of previous colonies; studies of powerful European empires; resistance to trustee interests; and, more broadly speaking, studies of the outcome of the imbalance of power relations between colonized and beginners as well. (Mambrol, 1999, “Post-Colonial Translation: Theory and Practice”). The subsequent crossover between

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completely different modern disciplines is often seen Simon and Lefevere essays appear in the collections of post-colonial translation writings, and Simon himself has an intensive relationship with the post-colonialist Spivak (Mambrol, 1999, “Post-Colonial Translation: Theory and Practice”). Spivak's seminal article, 'The Politics of Translation,' (19992/2003), draws together feminist, post-colonialist, and post-structuralist approaches (Mambrol, 1999, “Post-Colonial Translation: Theory and Practice”). Tensions between the different approaches are highlighted with Spivak speaking out against Western feminists who want feminist literature from outside Europe to be converted into the language of power, English. Such translation, read in Spivak, is widely articulated in 'translates,' which eliminates the identity of politically less powerful people and cultures:

In the act of wholesale translation into English, there can be a betrayal of the democratic ideal into the law of the strongest. This happens when all the literature of the Third World gets translated into a sort of with-it translates so that the literature by a woman in Palestine begins to resemble, in the feel of its prose, something by a man in Taiwan. (Mambrol, 1999, “Post-Colonial Translation: Theory and Practice”).

The question posed in any reader's mind is how post-colonialism came into being. The reason is that as people travel, they carry with them their languages, their cultural traditions, and their systems of belief. Hence, their interactions with ‘others’, ultimately require some sort of translation.

Although such debates are superficial in each linguistic and cultural sphere, there should be a good deal of interest at this time in the theory and practice of translation. This interest has grown in two nominally distinct but connected areas. One of which can loosely be termed as post-colonial theory, and the other as translation studies. Both have steadily gained popularity over the last decades of the 20th century. However, significant differences in post-colonial approaches in the way translation is perceived and in the way translation terminology is being used, have triggered some students to see these areas as unfriendly to each other (Ivison,2020). This study tracks these two distinct lines of theorizing on
translation and postcolonialism, and examines how research is actually progressing towards greater convergence between them – integration that provides promising new possibilities for each area in the long run. (Bassnett 2016, Postcolonialism and/as Translation).

2. Translation Study

The term 'translation' has several meanings. It can mean a product (translated text) or a procedure (act of translating). The 'translation process' between two different written languages includes the translation of the original text from the 'source language' (SL) to the 'target text' (TT) in a different verbal language or 'target language'(Li). Translation study means that “Language studies could be a scholarly interdisciplinary involved with the formal analysis of language, definition, and localization theory, rationalization, and implementation. Translation Studies as associate interdisciplinary borrows plenty from the various fields of analysis that facilitate translation” (Holmes, 1998).

Munday describes the translation process as "translating the original written text (source text or ST) or the original verbal language (source language or SL) into a written text (target text or TT) in a different verbal language (target language or TL)" (Holmes, 1998).

According to Oh, J.C. Catford (1965), translation may be described as replacing textual material in one language (SL) with identical textual material in another language (TL).

The 'source text' is the original document you need to translate, and the 'target text' is the actual translated document. 'Source words' refers to the number of words in the original language and 'target words' refers to the number of words in the converted document. In plain terms, the source language is the language to be translated, e.g., the source language is Urdu when it needs to be translated into English (Ivison, 2020).
3. Postcolonialism

The other major focus of the study is post-colonialism. Postcolonialism is an empirical study of the cultural history of settlement and imperialism based on the human consequences of inhabited individuals and their lands being ruled and oppressed. Postcolonialism may be an important academic examination of the history, culture, literature, and discourse of Western imperial dominance. As such, postcolonialism is a response to or deviation from colonialism in the same sense that postmodernism is a response to modernism. The word postcolonialism itself is modelled on postmodernism in which it shares some ideas and practices (Nair, 2017). The term depends on the genre, expressing certain thoughts and forms, and can be seen as a response to or deviation from exploitation in the same sense that the genre might be a reaction to modernism. (Nair, 2017).

The "post" prefix of the "post-colonial concept" has been carefully discussed, but it has never indicated that colonialism has ended. Indeed, many post-colonial concepts are concerned with the residual styles of colonial authority since the formal end of the Empire. Other kinds of post-colonial concepts are freely seeking to assume a future after colonization which has yet to come into existence (Bassnett, 1999).

Chan indicates that "postcolonialism" as a concept should be used quite widely to refer to the issue of positionality—where one position oneself in relation to current ways of viewing truth (Gouanvic, 2018). Chan considers the two positions adopted by the Chinese translation theorists and translators which refer to the cultural influences of the West. A clear tradition rejects the incorporation of Europeanized structures and expressions into the Chinese language believing that they would contribute to the eventual contamination of the language.

However, additional counter-arguments have recently demonstrated the resilience of the language. Chan illustrates how these various places are established within translation,
translation theory and cultural theory. Jointly, moreover, he reveals that these discussions take up problems pretty much the same as those involved with post-colonialism. The connection between linguistic theory, cultural theory and therefore the historical and political context of China's complex relations with the West should be understood within the context of Chinese cultural history. Chan remains vigilant to use post-colonial theory as an example though. The distinctiveness of the Chinese case forces one to revise the criteria within the postcolonial theorizing feature (Gouanvic, 2018).

Postcolonial methods were mainly concerned with cultural translation, i.e., Translation interpreted figuratively, as a transition between cultures, and had little respect for language issues. Whereas, translation studies emphasized the standard of translation as a linguistic observe requiring intercultural mediation (Hudson & Leftwich, 2014).

4. Postcolonial Translation Studies

As translation studies grew, lines of inquiry investigating the connection between gender and translation; power dynamics and translation; and economic process and translation have proliferated. The post-colonial translation emerged as an extra big line. One of the issues of post-colonial translation research, as pointed out above, is the unequal power ties between cultures and so on between languages (Susan, 2016). This has eventually resulted in a one-way traffic in translations since in the colonial period there has been a tendency for literary texts to be translated into European languages for use by European readers, essentially foreclosing the prospect of mutual exchange. Translation from European languages in this period within the core missionary activity, the Bible, and entirely new religious texts were the main translations (Bassnett, 1999). Consequently, the strategic aspects of translation here are put into bold relief. Maria Tymoczko, as cited in (Shamma, 2009), sees post-colonial translation theories as a means of providing "an exit from the textualized world of French criticism and a return to sensible expertise, significantly once the sensible expertise can make compelling appeals for engagement and action, as will things of peoples battling underprivileged positions" (Shamma, 2009).
The questions of engagement, action and struggle are indeed central. Since, due to their complicity in the systems of coercion, exploitation and colonial administration, issues of illustration and interaction with the opposition have gained an oppositional rebellion character. Herein, it is sometimes argued, the strengths still lie because of the shortcomings of post-colonial translation methods (Shamma, 2009).

5. Postcolonial Approaches to Translation Studies

Postcolonial approaches originated in the U.S.A. and kingdom academies in the 19th century. Source and target cultures are designed as substantially one-of-a-kind, but comparable cultural structures though have greater or less equivalent power to make and control the paintings of the translator to meet a ‘goal-cultural need’.

Eighties, as a locality of an even broader surge of new and politicized fields of humanistic analysis, is notable for feminism and racism. (Ginna Wilkerson, 2013). The post-colonial principle has contributed to the system that we prefer to study texts, the manner that we tend to interpret national and global histories, and the way in which we appear to perceive the political implications of our know-how as students (Robinson, 1998). The eighties as a locality of an even bigger wave of the latest and politicized fields of humanistic inquiry, most significantly feminism and important race. (De La Garza & Ono, 2015). Despite frequent viewpoints from outside the domain (as well as within it), post-colonial approaches remain one of the core forms of human questioning that is important in the world. According to the theorizer, translation has long become a website for the perpetuation of unfair power relations between peoples, races, and languages. Totally different approaches inside cultural contexts expand the reach of translation studies and have pushed them to the next level and flourished in the nineties (Steinmetz, 2014). The eventual goal of post-colonialism is accounted for and opposing the remaining effects of colonialism on cultures (Chousein, 2013). Robert Young observes the political, social, and cultural aftereffects of decolonization by donating situations, experiences, and indication rather than investigate the abstract theory (Young, 2003).
Since many translation scholars are concerned in many respects with both theories and approaches to translation in a post-colonial context, the post-colonial translation study takes many forms. Some are based on the philosophy and experience of translation from an Indian perspective. For example, in Gayatri Spivak's essay ‘Can the Subaltern Speak?’ (1988) and her book ‘Outside the Teaching Machine’ (1993), as well as Tejaswini Niranjana's book ‘Siting Translation: History, Post-Structuralism and the Colonial Context’ (1992). Others take the translation of Irish literature as a subject. For example, Michael Cronin's Translating Ireland (1996) and Maria Tymoczko's Translation in a ‘Post-Colonial Context: Early Irish Literature in English Translation’ (1999). Likewise, several projects involving the discovery and celebration of history, both cultural and linguistic, e.g. Samia Mehrez ‘Translation and Postcolonial Experience: the Francophone North African Text' (1992).

Another significant post-colonial translation movement originated from Brazil with the literary work of the de Campos brothers and later Else Vieira. Those works are regarded as 'cannibalism,' standing for the experience of colonization and translation by female translators of the Canadian project such as Sherry Sim (Routledge, 2001).

6. Cultural Turn

Distinct from post-colonial concept and practice, however parallel it might be, cultural anthropology has also been an increasingly popular form of translation terms in the last few years of the 20th century. The term 'cultural translation' has come into vogue here each as a particular way of fostering a dialogue of complicated approaches in which anthropological researchers have been entangled, as well as a form of rhetorical (and in turn, all too often easy) catch-the-serious approach to understanding more than one signaling system throughout and across cultural boundaries, wherein several differentiating elements had been at work (Bassnett & Trivedi, 2012). In 1990, Susan Bassnett and André Lefevere, two distinguished researchers of translation studies, exquisitely declared what had been a few times below the "cultural turn" of translation studies. In short, they visualized that
neither the word, nor the text, however the culture becomes the operational unit’ of translation” (Lefevere & Bassnett, 2016). In modern western translation research, every cultural college, diagrammatic by Andrew Lefevere and Susan Bassnett, and polysystem college, has grown! Tamar Even-Zohar and Giden Tory, once described the cultural level of translation and expressed their understanding of the effect and restriction of the translated text in the objective way of life and on the wider issues of context. Thus, "translating" becomes a challenge when negotiating the norms of one tradition in the phrases of another's norms (Profile, 2007). Supply and target cultures are designed as substantially one-of-a-kind; however, equal cultural structures may have greater or less equal control to create and handle the paintings of the interpreter to fulfil the goal-cultural needs.

As previously acclaimed, the cultural turn in translation studies has broadened the boundaries of analysis of translation from narrowly linguistic to socio-cultural (Bassnett, 1999). The cultural turn served the function of conveying philosophical issues back to the debate on translation which represented a straightforward break from earlier strategies of treating translation centered on decontextualized concepts of loyalty and precision (Mambrol, 1999).

Translation history research has shown, however, that translators have exploited texts for the benefit of the receiving population. Particularly, translations from non-European languages into European languages have been produced and mutual discrepancies or areas in national literary histories have been discovered. Study of the history of translation has shown, however that translators have exploited texts for the benefit of the receiving community, particularly as translations from non-European languages into European languages and jointly exposed gaps or places in national literary historiography that would be dealt with solely through recognizing the importance of translation in particular.

Spivak's work, however, is representative of cultural studies, and in particular post-colonialism has focused on translation, international and structural topics over the last couple of decades. The relation between colonialism and translation is in the center of the
argument that the translation has played a vigorous role within the established method, associating degrees in the distributive and ideologically oriented representation of the inhabited populations. (University, Purdue 1990, Post-Colonial Criticism).

A comparison that feminist theorists have drawn between the traditional male-driven interpretation of translations and the ladies, thus, has been used by the colony as a related degree imitative and inferior travel copy whose suppressed identity has been overwritten by the colonizing (Routledge, 2001).

The key accomplishment of post-colonial studies has been their discovery of the dependent relation between language and culture within the colonial context. However, they uncover Western translation practices that have been publicized, sponsored, and perpetuated by colonial enlargement (De La Garza & Ono, 2015).

In an article in 1978, the Israeli scholar Itamar Even-Zohar noted that there were times when a great deal of translation activity had taken place and different periods when extraordinarily little to nothing had been translated, and that certain cultures had been translated over others (Bassnett & Trivedi, 1999).

7. Power Turn

The "power turn" in Translation Studies links with broader studies in politics, culture and society as well as with discussions of translation and gender, post-colonial theory, and translation ethics. The core intersection of translation studies and post-colonial theory is power relations. Tejaswini Niranjana's ‘Siting Translation: History, Post-Structuralism’, and even the Colonial Context portrays the post-colonial picture as still scored by traveler colonialism' (Niranjana, 1992). She sees the literary translation of the discourses that 'inform the hegemonic apparatuses that belong to the philosophical system of colonial rule. Niranjana's emphasis on the approach of translation into English has generally been used by colonial power to construct a rewritten image of the 'East' that has returned to reality. It offers alternate explanations of the colonizer's imposition of
philosophical principles. They range from missionaries who run colleges for the colonized, and who worked together as linguists and translators to ethnographers who documented native language grammars. Niranjana sees all these teams as 'participating in the monumental project of assortment and codification based on the colonial power' (Niranjana 1992, p. 34). Specifically, it targets the role of translation inside this power structure:

“Translation as a observe shapes, and takes form among, the asymmetrical relations of power that operate below using. (Niranjana, 1992: 2) what is more, she goes on to criticize translation studies itself for its mostly western orientation and for 3 main failings that she sees ensuing from this” (pp. 48–9):

(1) Until recently, translation studies have not considered the issue of the power gap between entirely different languages.

(2) That the ideas underlying a lot of Western translation theory are corrupted ('its notions of text, writers, and the means which are based on a simple, naively figurative theory of language').

(3) That the 'humanistic enterprise’ of translation needs to be questioned since translation into the language of western philosophy builds a conceptual picture of colonial dominance within the colonial context (Niranjana, 1992). Niranjana writes from an avowed poststructuralist viewpoint. This overlap is representative of the relationship between the different facets of cultural studies and the mechanism by which they communicate with translation studies. There is no question that these conceptualizations, original and stimulating as they are, are profoundly affected by the cultural and political contexts in which they are based. In any case, we have a colonial policy that emphasizes, as it were, discursive subjugation by translation and vocabulary.

However, one wonders if a similar strategy of resistance that Rafael and Bhabha, as cited in Shamma, (2009), would have some effect on a believing power that has little
interest in converting the settled to its own culture, but only in appropriating their land, taking their property, and exploiting it for material advantage.

Despite these difficulties, the issues of the first seminal studies are still of interest to students to explore the origins and consequences of colonial power. Even, the unorthodox feminist criticism of Spivak (e.g., Spivak 1996) is typically paired with Derrida's treatment of writing for the inscription of distinction as any supply and expression of the demand for influence with a focus on the intrinsic aggression of those inscriptions and the 'deferrals' of which are inherent in their constituent texts and narratives (Susan, 2016).

8. Hybridity

Another unique approach to post-colonial studies is their interest in hybridity. At the simplest stage, hybridity applies to any fusion of the East and West cultures. Colonial and post-colonial literature, most generally refers to colonial subjects from Asia or Africa who have sought a synthesis between eastern and western cultural qualities. For one function, Bhabha offers the associated degree mixture of definitions: (Huddart, 2006).

"Hybridity is the sign of the productivity of colonial power, its shifting forces and fixities; it's the name for the strategic reversal of the method of domination through the disclaimer. Hybridity is the reassessment of the assumption of colonial identity through the repetition of discriminatory identity effects. Hybridity is that the name of this displacement of import from image to sign that causes the dominant discourse to separate on the axis of its power to be representative, authoritative. [---] [Hybridity] isn't a third term that resolves the stress between two cultures, or the two scenes of the book [of English colonial fiction] in a very dialectical play of ‘recognition’. [---] Hybridity reverses the formal method of disclaimer so the violent dislocation of the act of settlement becomes the state of colonial discourse" (Bhabha, 2006).

(a) Linguistic hybridity, with phenomena reminiscent of heteroglossia, creolization and code-switching. One example of linguistic conjugation is the supposed Europeanization of the Chinese language in the course of the 20th century.

(b) Cultural hybridity shall be seen in the way the translated text combines the components of each supply and target culture. Settled at the interface between two cultures, translation is the spot where components originating from various cultural backgrounds cross (Marc K. H. Chan, 2010).

(c) Generic hybridity is the product of the mixing of discourse forms. In poetry translation for example, the conventions of the target text (in terms of form of text, rhyming and metrical patterns) are usually superimposed on the supply text (Farahzad, 2013).

Figure 1.1 https://link.springer.com/chapter/10.1007/978-981-10-0742-2_2

Hybridity has been divided into more sub-categories: racial, literary, and religious hybridity.
1: **Hybridity in race**: Most East Colonial cultures have their own, localized terms to describe people of mixed ethnicity, ancestry, and the term "hybrid" is typically not used in the context of race. (In fact, this concept of victimization may be disrespectful to the people of mixed ancestry in this way) (Gouanvic, 2018).

2: **Literary hybridity**: what I call literary hybridity (hybridity in narrative form) is more significant than what we now prefer to remember as post-colonial literature. In part, simple trendy literary styles, such as novels and tales, are West-based writing trends, although they have been rapidly adapted by colonial writers on the African continent and Asia (the first Indian novels were being revealed within the 1860s).

3: **Religious hybridity**: This final subcategory of hybridity, which seems vital, partly as a consequence of faith (specifically religious conversion) is such a widespread theme in colonial and post-colonial literature.

   It is such hybridity through that the previous colonial intellectuals will accomplish the relocation and reconstruction of their ethnical-based cultural identity. (Antunes et al. 2020).

9. **Conclusion**

   Postcolonial translation studies rendered a serious contribution to translation theory, not just by their examination of real (post) colonial experiences, but also as a mode of research that might explain critical queries of identification, differentiation, and power.
Although their oppositional nature may usually have semiconductor diode for behaviors to be essentialized, their results and approaches should have analytical potential for alternative translation fields especially where (asymmetric) power relations play a process role. It seems that the greatest difficulty in this regard is to pay careful attention to the marked differences in (post)colonial contexts, while retaining a standard emphasis, cultivating decent commonality and sometimes mutual causes that unite post-colonial critics within the field of translation (Gouanvic, 2018).

Translation has been a major shaping factor in the growth of world culture, and no study of literary studies will manifest itself, even if it is not linked to translation' (Bassnett, 2016, Postcolonialism and/as Translation). Portrayal of the cultural change were clear enough. Thus, translation should be recognized as a literary practice central to the expansion and development of individual literature. The purpose of our essential study on post-colonial approaches to translation studies was not to invalidate all that was achieved by theorists and critics, but to highlight that the wrong theoretical structures caused-and still cause-within the theory and implementation of post-colonial translation studies (Ilo, 2006).

However, one should bear in mind that while the post structural structures used by all translation scholars listed here rely on a wide variety of translation theories and in some cases) practices. This purpose is possibly of such a positive consequence, not only in the case of literary studies and translation studies, but also in the case of long-term studies of the cultures concerned. Hence, the theoretical structures at intervals of post-colonial translation studies should be checked and if found lacking, substituted. This approach of
translation studies should be ready to carry out what Robinson (1998: 79)-dispute over linguistic equivalence in translation studies:

"Translation in its multifarious social, cultural, economic and political contexts is impossibly additional complicated a field of study than abstract linguistic equivalence (which is already complicated enough); however, the chance of maybe coming back to grasp however translation works in those contexts, however translation shapes cultures, each in and at intervals their boundaries, offers a strong motivation to pass on despite the problem of the enterprise." (Allen, D. F. 2014).
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