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Editorial

There has been a newfound interest in recent times in the research done in the third world countries with western academia manifesting genuine interest in counter point of views and alternative perspectives. This has led to much debate on the role of voice in literary and critical communities. On local level a growing number of academicians are in need of a platform where they can share their body of work and intellectually engage with the members of their community. Unfortunately till to date there has been a dearth of research journals especially in the field of literary research in Pakistan with the result that scholars have little body of work to look up to or engage with. It is high time that an academic and professional community devoted to meeting the information needs, research agendas and trends of the future is created. *RJLL* is not just relevant to our academic community in particular and to learned societies in general but can also fill the void which is created because of the absence of a professionally marketable venue for such body of work. It would provide an opportunity for our own academicians to engage with the international debates going on in the field of literature and language, extending or challenging existing arguments and above all making a niche for themselves in the international research community. *RJLL* seeks to share current research on contemporary literature with special emphasis on Post-modern, and post-colonial literature. We are interested in new perspectives and emerging voices and research that contribute to the existing body of literary theory. Research journal of Language and Literature (*RJLL*) also reviews recent research in key areas of the broad field of Applied Linguistics. This journal provides cutting-edge and timely articles on language learning and pedagogy, second or foreign language acquisition and psycholinguistics and addresses to researchers and educators interested in Applied Linguistics.

Editorial Team

*RJLL*
Of Masters and Subalterns- Shifting Narratives in Orhan Pamuk’s *My Name is Red* (1998) and *The Black Book* (1990)

Amina Wasif

Abstract

Orhan Pamuk is a controversial writer whose works have often caused controversy at both home and abroad. While Pamuk’s brilliance as a writer has been contested by few, if any critics, his status as an enfant terrible of Turkish Literature is due to his ability to force the custodians of Turkey’s secular institutions to question if the identity crises the modern day republic is experiencing, is not due to the rigorous censorship of Turkey’s forgotten and forbidden Ottoman past? Pamuk’s novels, especially *My Name is Red* and *The Black Book*, explore the theme of subaltern identities and how certain identities while buried beneath the grand narrative of the secular Turkish Republic, reinforce their presence through various means. Writers such as Pamuk, with their fingers on the pulse of Turkey’s identity crises, explore through the means of fiction, how certain identities, especially those related to Turkey’s Ottoman past and its esoteric Sufi traditions have continued to haunt the modern day Republic. This article explores Pamuk’s attempts to unearth Turkey’s forbidden past with the help of certain "silenced" narratives that I refer to as "subaltern narratives" in this paper.

Keywords: Orhan Pamuk, subaltern identities, subaltern narratives, Ottoman history, Turkish secularism,
Orhan Pamuk’s fiction, besides attempting to answer the questions regarding the unstable Turkish identity, is also remarkable for its emphasis on the subaltern of Turkish history, i.e., those things that are often ignored in the meta-narrative of Turkish history. The aim of this study is to explore how Pamuk, in his fiction, gives voice to that subaltern through a rigorous revisionism of the grand or master narratives of Ottoman history and Turkish secular nationalism.

Pamuk’s fiction, while concerned mainly with the Turkish landscape can be read and identified with on a universal level. Pamuk’s Istanbul, much like James Joyce’s Dublin, is not a city rooted in a particular geographical locality, but a city that, influenced as it is by both Eastern and Western civilizations, has timeless wisdom and beauty and is universal in its appeal. This vantage point allows Pamuk to comment upon issues sacred not only to a Turkish audience but to humanity worldwide. What this study would primarily focus on, is how Pamuk lets the subaltern narratives speak for themselves in two of his major novels, My Name is Red and The Black Book. My Name is Red, set in the seventeenth century, captures the Ottoman Empire in all of its glory, while hinting towards something hidden in the competing narratives of the text. The Black Book portrays the era between the 1960 and 1980 military coups, an era remarkable for its persecution of intellectuals, censorship and a general air of gloom.

One major reason this study aims to analyze Pamuk’s writings through the lens of subaltern studies is that his fiction demonstrates flawlessly the vanishing point where explanation fails and only description is possible, i.e., an uncertainty that is linked to religion, spirituality and the subaltern voices (Novetzke 126). Antonio Gramsci, when he set out to
define the term subaltern was motivated chiefly by political considerations. By the time the Subaltern Studies Group started writing on the subject of the ‘subaltern’, they started covering a much wider range of ideas. What this study aims at is unique in the sense that Pamuk has never been linked with whatever the Subaltern Studies Group has had to offer, perhaps because of the exclusively South Asian context in which the authors belonging to this group write. However, as we shall explore in this study, Pamuk, while not belonging to the same geographical location, can be studied in the context of Subaltern Studies Group because of the way he sets out to question the official version of Turkish history, much like the Subaltern Studies Group authors set out to question the dominant Indian narratives.

**Literature Review**

Reviewing Pamuk’s works through the lens of Subaltern Studies is complex to say the least, as there have been few studies to date that explore his fiction using this approach. There have been however, many studies that focus on the Ottoman theme in his works, and the way Pamuk attempts to rewrite the official narrative of Turkish history and points out the way Ottoman history has been relegated to the periphery in modern Turkish society. However, very few studies have actually attempted to work out the way Pamuk exposes the bias of elitist historiography and attempts to establish the ‘subaltern’ in his works as the maker of his own destiny. Pamuk also studies the relationship between texts and power and this hermeneutic strategy on his part can be seen as a quest to determine the role of the subaltern in the existing metanarratives.

Subaltern Studies, primarily a project associated with Indian history, has now come to be associated with many different disciplines, including literature. When we set out to
trace the evolution of Subaltern studies, one thing that immediately becomes obvious is that as an approach Subaltern Studies has been found to be extremely useful in analyzing things not only from a historical perspective, but a literary perspective as well.

Chakrabarty attempts to explain how Subaltern Studies, that started off as a “specific and focused intervention” in the discipline of Indian history, spilled over into the genre of Postcolonialism (Chakrabarty 10). Postcolonial theorists particularly made use of the subaltern studies approach to criticize nationalism, orientalism and Eurocentricism. Subaltern studies, as Ranajit Guha put it in an introduction to a volume of subaltern studies, was an attempt to view things from a different perspective than the one used in prevailing academic practices in historiography, that refused to acknowledge the subaltern as “the maker of his own destiny” (15). However as Chakrabarty is quick to point out, Subaltern Studies was not merely “good Marxist history”, nor did it have much in common with the “history from below” approach (15). While it definitely counted Marxism as one of its inspirations, it was primarily focused on its aim to present an anti-elitist viewpoint that determined the “subaltern as the maker of his own destiny” and also examined the relationship between “texts and power” (22). This involved, as Chakrabarty explains, the need for a historian of subaltern social groups to look out for the biases of the elite as well as avoid representing the subaltern groups through elite modes of representation as these would not so much provide a voice to the subaltern classes, as subjugate them (23).

In “Postcoloniality and the Artifice of History: Who Speaks for ‘Indian’ Pasts?” Chakrabarty stresses the importance of Subaltern Studies while referring to various
histories of India. Chakrabarty establishes a complex argument, the crux of which is that just as the phenomenon of Orientalism refuses to die in spite of the critical awareness critics have towards it, Eurocentrism remains a fundamental part of the discipline of history, as it is taught at Universities (2). This has led, according to Chakrabarty, to a “mimetic” mode of self-representation for the Indians and Indian history. Indian history, even when it comes across as strictly Marxist or Nationalist, remains a mimicry of a hyper-real Europe and European history (18). The only way out would be a project to “provincialize” Europe, something which again is fraught with difficulties. Chakrabarty suggests that project of provincializing Europe would entail embracing a new approach towards discussion of history. According to him, the new historiography “will attempt the impossible: to look towards its own death by tracing that which resists and escapes the best human effort at translation across cultural and other semiotic systems, so that the world may once again be imagined as radically heterogeneous” (23).

In “History as Critique and Critique(s) of History”, Chakrabarty begins by quoting Edward Said’s views on Subaltern Studies. Edward Said describes the “historiographical effort” of Subaltern studies as “history as critique” and elaborates that history here is treated as a critique of imperialism, but more importantly, it is a critique of imperialist knowledge. Said particularly lauds those anti-colonial writers who work with techniques and discourses once reserved exclusively for European scholars (2162). Taking Said’s argument a step further, Chakrabarty asserts that Subaltern Studies can be instrumental in transforming the discipline of history at its very “center”. According to Chakrabarty, even Nationalist histories in India, share a metanarrative with imperialist histories. It is
only through the means of Subaltern Studies that the situation can be rectified.

Subaltern Studies’ area of influence is not limited to South-east Asia only. In her article, “The Promise and Dilemma of Subaltern Studies”, Florencia E. Mallon explores the role of the Subaltern Studies project in Latin American Literature. She explains how some Latin American intellectuals, decided to appropriate techniques used by the Subaltern Studies scholars for mapping historiographies, in a bid to move beyond Eurocentric traditions of analyzing conflicts and debates within political and literary circles. The compromise that Subaltern Studies offers is that it was founded by a group of theorists based in the so-called third world who were at the same time conversant in the latest postmodernist trends. Their theories were incorporated by the Latin American intellectuals in a bid to analyze the subversive potential of the Latin American classical texts and writings of various sorts. Mallon argues that to fully take advantage of the potential of Subaltern Studies project, one ought to employ postmodern critical theories by Derrida and Foucault and read them in conjunction with the Gramscian version of postmodernism as the Subaltern Studies project is influenced by the views of all three of them.

Gayatri Chakravorty Spivak in her groundbreaking article, “Can the Subaltern Speak?” questioned the practice of judging other cultures based on a primarily eurocentric approach. Taking the example of the ancient Hindu practice of self-immolation of widows after the death of their husbands -sati- and its condemnation by the British as an example of the way “masculine imperialist ideology” works, Spivak points out to the irony of “white men saving brown women from brown men”. Spivak argues that in
the imperialist accounts of widows burning themselves in the wake of their husbands’
deaths, one never comes across the testimony of the women themselves. Their voices
are never recorded and so they are never allowed to speak. It is a case of the privileged
talking to the privileged about “the other”. Spivak also notes that ultimately all such
discourses that claim to represent the subaltern almost never represent them. Most such
discourses are eurocentric anyway, in both their tone and mode of representation and
therefore it becomes impossible for the subaltern to speak.

Erdag Goknar in his book *Orhan Pamuk, Secularism and Blasphemy*, the first
critical analysis of all of Pamuk’s work, including his untranslated novels, focuses on
the *Turkishness* as well as the various forms of blasphemy in his novels. Pamuk was
charged with insulting Turkishness under Article 301 of the Turkish law in 2005, when
he stated in an interview with the German *Das Magazin* that both the Ottoman Empire
and Turkish Republic were guilty of certain horrifying crimes which no one was allowed
to talk about. (Göknar, *Orhan Pamuk, Secularism and Blasphemy: The Politics of the
Turkish Novel* (3-4)). This stance of Pamuk regarding the Kurdish and Armenian genocide
in which more than 30,000 Kurds and 1 million Armenians were killed landed him in
considerable trouble, not only with the Government and law, but ultra-nationalists as
well. Nearly eighteen months after this interview, Pamuk was awarded the Nobel prize
in Literature, cementing his place as a dissident author and intellectual.

Goknar in his book explores this dissidence of Pamuk, as the latter himself
describes it as well as the expected allegations of native informant that have been labeled
against him. In addition to that the fact that Pamuk can’t be easily pigeonholed in one
category has been discussed. Goknar in Part 1 of the book “Tropes of ‘Turkishness’ from Sufism to State” discusses Pamuk’s attempts to transgress the secular in his works as well as explore the *din and devlet* through a revisionism of Turkish Republican and Ottoman historiography. The second part of the book “The Archive of Ottoman Istanbul” focuses on how Pamuk explores “the other” Istanbul, one that has been “othered” by the West and the Republic on account of its Ottoman heritage. The Third part, “The Literary Politics of the Secular-Sacred”, explores how the secular and sacred become tied to the narrative and the deconstruction of either narrative leads to an exploration of the other too.

Andrew Gibson in his 2005 article “On Not Being Forgivable: Four Meditations on Europe, Islam and the ‘New World Order’”, argues that Pamuk is a novelist who produces “panoramas of desolation” (90) depicting a “denuded world repeatedly forgotten by the imperial powers” (90) who ransacked it and left it to lick its own wounds while they casually went their way. Pamuk in short is a storyteller who has a difficult task to perform – that of highlighting desolation, naming who is responsible for it and pointing out Europe’s reluctance in admitting Turkey to the European club. Pamuk’s task however is two-fold. He also represents an alternative version of Islam and Muslims that allows for reinterpretation of the problems the Muslim world is facing and Muslims’ own role in aggravating these problems. He goes on to describe hüzün, the Turkish word for melancholy that is tied to both spiritual loss, as well as loss of identity. The invasion of Turkey by modern European businesses (94) has left behind this sense of hüzün that is explored in nearly all of Pamuk’s works.
My Name is Red-Exploring the Subaltern of Ottoman History and its Lost Ideals Through the Mode of Painting

My Name is Red marked a new chapter in Pamuk’s literary career and cemented his place in the international arena as a novelist of solid literary merit. Published in 2001, the novel set against the backdrop of the Ottoman Empire is at once a murder mystery, a reimagining of Ottoman legacy and a postmodernist text comprising a multitude of identities or first person narratives, that each chapter begins with. The chorus of different “I”s in the novel creates a beautiful symphony of voices-voices that not only reveal the complexities of narrative but also highlight the subalterns within.

The eponymous character of the novel, the color red in the chapter “I am Red” states that since it is a color that is depicted in blood, clothes, paintings and all things irresistible, it basically is a multitude of different identities rolled in one. MNR is certainly rich in colors. The novel which relates the story of a group of miniaturists makes use of a dazzling variety of colors to portray different things but it is the color red which ultimately stands out among different colors.

MNR that takes place over a period of 9 days in 1591 begins with the gruesome murder of a miniaturist. The miniaturist who was working on a secret book commissioned by the Sultan dies as a result of his work for the book. The corpse of the murdered man is depicted as speaking from the bottom of a well and sets off a chain of narratives that clearly indicate that MNR is a novel that reveals its secrets slowly, almost teasingly.

The subaltern in the text is the Ottoman legacy of Turkey, symbolized through the agency of miniature painting. The Istanbul of 1591 is a witness to the absolute
pinnacle of Ottoman glory, yet there is a strong sense that the Ottoman Empire is slowly but steadily on its way to decline.

Towards the very beginning of the novel the readers are greeted with a shocking spectacle that allows the readers to see from the perspective of a dead man. There is a feeling at the very beginning of the narrative that perspective is given a lot of importance in the universe of *MNR*, with people, objects and drawings all contributing their viewpoints and helping to build a multilayered narrative that does not rely on the security of a linear one-dimensional narrative. In a sense, the narrative of the dead man recounting his own death as “… my arrival to this side was soothing, like the dream of seeing oneself asleep…”(5) serves as an allegory for the Ottoman Empire recording its own decline and foreshadowing its demise that took place in 1918. The entire novel can be read as the last will and testament of an empire in its last days.

The death of the miniaturist Elegant Effendi in the beginning can be read as an invitation to solve the ensuing mystery and discover the hidden meaning of such a gruesome act as murder.

Let me say also that if the situation into which we’ve fallen were described in a book, even the most expert of miniaturists could never hope to illustrate it. As with the Koran-God forbid I’m misunderstood-the staggering power of such a book arises from the impossibility of its being depicted. I doubt you’ve fully comprehended this fact. (6)

While talking about subaltern identities in the novel, it is important to note that it is the subaltern voices in the novel that actually dictate the course of events in *MNR*. The urge
to liberate the subaltern in the text is therefore tied not only to solving the mystery but also to see how these subaltern narratives help shape the master narrative.

The dead miniaturist asserts that the situation he and his fellow miniaturists find themselves in is too intense and too shocking to be illustrated. He provides an interesting comparison by comparing the impossibility of his own situation to that of the impossibility of illustrating the Koran. He ends with a sharp observation that much of the power of the Koran as a narrative, stems from its impossibility to be illustrated. When something resists attempts to have itself depicted in pictures, it ends up being enormously powerful. This opens up another possibility for the readers – maybe the subaltern in the novel cannot be precisely illustrated; maybe it ought to remain somewhat abstract and in the background so that ultimately it would end up being much more powerful than the master narrative itself.

One of the key themes and binaries in MNR is the revelation of self and concealment of self. The Western tradition of painting encouraged the painter to paint an individual in sharp contours, so that s/he would not merge with the background. This was in stark contrast to the Eastern tradition that encouraged a more esoteric approach to painting. The Eastern tradition held that it was not the painter but the painting that held supreme importance and a true artist, knowing that he would be immortalized in his art would never consider the option of signing his paintings.

In MNR, the anecdote of Bihzad, the famous painter who never signed his own paintings, establishes that at times, the subaltern is considered as a more powerful entity even by connoisseurs of art. Unlike the Venetian painters who preferred a more
individualistic approach to art, signing their paintings in an insecure bid to foil any attempts of forgery, the medieval Ottoman and Byzantine artists took pride in works of art that aimed to reach a point of perfection where one master artist’s work becomes indistinguishable from another. This can be compared to the idea of an ideal sufi, as propagated in esoteric traditions as someone whose ultimate aim is to merge with the Beloved. Thus, what is visible becomes secondary in importance to what is hidden.

Bihzad was so well aware of this fact that he didn’t hide his signature anywhere in the painting. And according to the elderly master, there was a sense of embarrassment and a feeling of shame in this decision of his. Where there is true art and genuine virtuosity the artist can paint an incomparable masterpiece without leaving even a trace of his identity…

What was venerated as style was nothing more than an imperfection or flaw that revealed the guilty hand. (22)

This leads to the argument that Olive, the murderer of Elegant Effendi and Enishte Effendi makes about style. According to him, a style that denotes the individuality or eccentricity of a painter is actually nothing more than an admission of imperfection on part of the artist.

The very practice of making pictures in a predominantly Muslim world, let alone declaring oneself as the maker of those pictures was fraught with impossible difficulties. This is acknowledged by Enishte Effendi who is about to be murdered by Olive and in a clarity of vision that is often experienced by a man about to bid life on earth a farewell, Enishte correctly deduces that part of Olive’s excuse to murder him is not ambition
but fear. It is the fear of a sinner who is forever in dread of an impending doom or punishment regarding what he does and practice:

As with Sheikh Muhammad of Isfahan, we miniaturists are inclined to feel guilty and regretful, we’re the first to blame ourselves before others do, to be ashamed and beg pardon of God and the community. We make our books in secret like shameful sinners. I know too well how submission to the endless attacks of hojas, preachers, judges and mystics who accuse us of blasphemy, how the endless guilt both deadens and nourishes the artist’s imagination. (200)

The description of the color red is important and very interesting in this regard. The anecdote of the two blind master miniaturists talking about describing a color to someone who is blind and has never encountered the color Red with his own eyes is brimming with symbolism.

‘Because we’ve spent our entire lives ardently and faithfully working as painters, naturally, we, who have now gone blind, know red and remember what kind of color and what kind of feeling it is,’ said the one who’d made the horse drawing from memory. ‘But, what if we’d been born blind? How would we have been truly able to comprehend this red that our handsome apprentice is using?’

‘An excellent issue,’ the other said. ‘But do not forget that colors are not known, but felt.’
‘My dear master, explain red to somebody who has never known red.’

‘If we touched it with the tip of a finger, it would feel like something between iron and copper. If we took it into our palm, it would burn. If we tasted it, it would be full-bodied, like salted meat. If we took it between our lips, it would fill our mouths. If we smelled it, it’d have the scent of a horse. If it were a flower, it would smell like a daisy, not a red rose.’

(227)

This incident itself is an extension of the argument that the unknown while always has a certain charm and a mystique, is also too complex to be understood completely. The Ottoman era, much romanticized by the Neo-Orientalists and reviled by the staunch Republicans is an example of such a phenomenon. It can only be described in terms of certain images and keywords like “religion”, “mysticism”, “mythical”, “rich”, “kings” etc, but is more than a little beguiling for a generation that has been forbidden to try and access it.

Blindness is another trope used by Pamuk in the narrative and signifies insight in a classic postmodernist twist that leads to a reversal of meaning. Meaning as Derrida and Foucault point out is something arbitrary as indeed it is the case in *MNR*. Blindness here is an attempt to preserve one’s honor and one’s genius after having been at the absolute pinnacle of glory.

‘The old masters,’ Master Osman said, ‘would suffer pangs of conscience about changing their talent, colors and methods. They’d consider itdishonorable to see the world one day as an Eastern shah commanded,
the next, as a Western ruler did- which is what the artists of our day do.’

‘When the great masters of old were forced to adopt the styles of victors and imitate their miniaturists, they preserved their honor by using a needle to heroically bring on the blindness that the labors of painting would’ve caused in time. Yes, before the pureness of God’s darkness fell over their eyes like a divine reward, they’d stare at a masterpiece ceaselessly for hours or even days, and because they stubbornly stared out of bowed heads, the meaning and world of those pictures-spotted with blood dripping from their eyes-would take the place of all the evil they suffered, and as their eyes ever so slowly clouded over they’d approach blindness in peace. Do you have any idea which illustration I’d want to stare at till I’d attained the divine blackness of the blind? The scene, rendered in the style of the old masters of Herat, wherein Hüsrev, burning madly with love, rides his horse to the foot of Shirin’s summer palace and waits!’(396)

This ties up with the epigraph from Koran in the beginning of the novel that states that “The blind and the seeing are not equal”. Here the two words swap meaning. It is actually the blind who are enlightened and the seeing who obstructed by their sense of vision can no longer see properly. This leads to Olive’s argument for murdering two people, and proves the text’s assertion that the blind and the seeing indeed are not equal.

Had Enishte Effendi’s book been completed and sent to them, the Venetian masters would’ve smirked, and their ridicule would’ve reached
the Venetian Doge—that is all. They’d have quipped that the Ottomans have given up being Ottoman and would no longer fear us. How wonderful it would be if we could persist on the path of the old masters! ...The old masters of Herat tried to depict the world the way God saw it, and to conceal their individuality they never signed their names. You, however, are condemned to signing your names to conceal your lack of individuality. (487)

This argument is what Olive describes as his excuse for murdering both elegant Effendi and Enishte Effendi. He claims that an adoption of the Venetians’ style would have led to the Europeans deriding the Ottomans for having given up on being Ottomans and the extent of shame and ridicule would have known no boundaries. It also, according to Olive, is an assertion of the secular identity of a work of art, something that smacks of the Turkish Republic’s Ottoman cleansing efforts. In fact Olive’s entire speech seems to have been directed at the contemporary Turkish metanarrative and how the master narrative refuses to acknowledge the subaltern Ottoman narrative. Olive’s diatribe ironically leads him to experience whatever he has been passionately preaching. He is blinded and beheaded and just before it, in a final mockery of his stance he is told:

‘According to legend, blood clots in the eyes of some and not in others. If Allah is pleased with your artistry, he’ll bestow His own magnificent blackness upon you and take you under His care. In that case, you shall behold not this wretched world, but the exquisite vistas that He sees. If He is displeased, you shall continue to see the world the way you now
do.’ (489)

The final pages of My Name is Red are from the account of Shekure who wishes she had a youthful portrait of herself and that too in the manner of the Venetian artists. Her lament that the cost of depicting a face like any other as the old masters of Herat did, was to forget the magnificent beauty of a face. This lament evokes the lament of a subaltern that its muted voice can never actually make itself heard.

My own portrait; but I knew however hard the Sultan’s miniaturists tried, they’d fail, because even if they could see my beauty, woefully, none of them would believe a woman’s face was beautiful without depicting her eyes and lips like a Chinese woman’s. Had they represented me as a Chinese beauty, the way the old masters of Herat would’ve, perhaps those who saw it and recognized me could discern my face behind the face of that Chinese beauty. But later generations, even if they realized my eyes weren’t really slanted, could never determine what my face truly looked like. How happy I’d be today, in my old age-which I live out through the comfort of my children-if I had a youthful portrait of myself! (502)

However, Shekure is made to see things realistically by her son Orhan who tells her that if the old masters of Herat could not immortalize her, the Venetian masters could capture her youthful beauty but could never actually stop time. This signifies a compromise that the subaltern narrative has to make. Between being depicted faithfully and being in a limbo with time being frozen, there is a grey area, the true abode of the subaltern.
Towards the end, Shekure ends the narrative and in another postmodernist twist warns the readers not to be taken in by her son Orhan’s exaggerated storytelling who would do anything to make a story more interesting.

In the hopes that he might pen this story, which is beyond depiction, I’ve told it to my son Orhan. Without hesitation I gave him the letters Hasan and Black sent me, along with the rough horse illustrations with the smeared ink, which were found on poor Elegant Effendi. Above all, don’t be taken in by Orhan if he’s drawn Black more absentminded than he is, made our lives harder than they are, Shevket worse and me prettier and harsher than I am. For the sake of a delightful and convincing story, there isn’t a lie Orhan wouldn’t deign to tell. (503)

This is perhaps the real Orhan’s (Pamuk) manner of revealing to the readers that what is considered subaltern and master actually depends upon the readers. The identities in the course of this narrative are very fluid. It is the reader that must impart them consistency to them. Ultimately a nation’s metanarrative, for all its solid foundations, is also fluid. As much as a metanarrative struggles to subdue the subaltern narratives, it ultimately

*The Black Book*—Digging Out the Subaltern Narratives Through Alternate Identities and Sufi Parables

*Kara Kitap* or *The Black Book* is often credited with providing Pamuk with his first break on the international scene, after it was translated in 1992. *The Black Book* is considered a postmodernist text with different genres intermingling to produce an incisive commentary on the Turkish cultural and social landscape.
In *The Black Book*, identity and what it means to be visible/invisible takes on a wholly different perspective. The main protagonist of the novel is Galip, who obsessively investigates the disappearance of his wife Rüya, and the disappearance of his cousin and Rüya’s half-brother Celâl, which took place at the same time as Rüya’s disappearance. The obsessive compulsive behavior that Galip demonstrates aptly portrays the confrontation and clash between identities, in which one identity is often overthrown by another. By the time the novel ends, Galip has taken over Celâl’s identity and is in fact also writing his columns and answering Celâl’s post in his name. This act of Galip ultimately becomes a metaphor for how the visible subaltern narrative is at times thwarted by the invisible master narrative. Galip’s character, though present throughout, pales in comparison to the absent character of his cousin, Celâl.

Absence is something that resonates strongly throughout the course of the book. It is an absence not only of the two main characters but also of meaning in nearly everything – the texts, everyday objects, conversations and even the mystic traditions. This feeling of absence that permeates the text and the quest for finding meaning in meaninglessness is what *The Black Book* is about. The very beginning of *The Black Book* sets the tone for this endless chase and quest for finding meaning. The epigraph of the novel hints towards an ensuing chase for an answer to the mystery, but at the same time, there is a sense that the mystery would be one with no closure:

Ibn’ Arabi writes of a friend and dervish saint who, after his soul was elevated to the heavens, arrived on Mount Kaf, the magic mountain that encircles the world; gazing around him, he saw that the mountain itself
was encircled by a serpent. Now, it is a well-known fact that no such
mountain encircles the world, nor is there a serpent.

The epigraph then points to the fact that this mystery would transcend the physical realm
and actually become a metaphysical mystery. At the same time, Rüya, the protagonist
Galip’s wife and one of the absent characters of the novel is described as being a voracious
reader of cheap detective novels. Absence, mystery and detective stories therefore, are
all intertwined in the fabric of this novel. In fact the metaphysical detective story is
one of the genres that can be used to describe *The Black Book*. (Göknar, *Orhan Pamuk,
Secularism and Blasphemy: The Politics of the Turkish Novel* 216). It is by introducing
this genre into the novel, that Pamuk sets out to explore the subaltern themes related
to Turkish society’s Ottoman past, the secular/ sacred divide in Turkish society, and of
course historiography and identity.

Merivale and Sweeney define a metaphysical detective story as

…a text that parodies or subverts traditional detective story conventions
– such as narrative closure and the detective’s role as surrogate reader
– with the intention or at least the effect, of asking questions about
mysteries of being and knowing which transcend the mere machinations
of the mystery plot. Metaphysical detective stories often emphasize
this transcendence, moreover by becoming self-reflexive (that is, by
representing allegorically the text’s own process of composition). (qtd.
in Göknar, *Orhan Pamuk, Secularism and Blasphemy: The Politics of
the Turkish Novel* 217).
The Black Book can thus be defined as a metaphysical detective story on one level. It is through this means that subaltern voices in The Black Book are allowed to resurface. The novel is an allegory for the Turkish state’s inability to come to terms with its Ottoman past and its blatant refusal to acknowledge whatever preceded the modern day Republic. Its status as a metaphysical detective story allows it to uncover many complex issues and ask many difficult questions that might otherwise go unanswered in a typical whodunit.

Rüya, Galip’s wife is an avid lover of detective stories and he tells her that the only detective story he might find interesting is one in which the author doesn’t know of the identity of the perpetrator of crime. This statement of Galip is interesting not only because the entire novel is an inverted detective story but also that Galip himself functions as the detective in this one, albeit one who is as clueless as any of his readers.

The detective in a traditional detective story would function, as Merivale and Sweeney put it- a “surrogate reader”, one who is on the receiving end of the mystery, one who is simultaneously reading the mystery as it unfolds, but also one who ultimately solves the mystery well ahead of the other readers. In a metaphysical detective story on the other hand, a detective like Galip shares all his clues with the other readers and attempts to get to the heart of things, but fails to do so. That is because as pointed above in the definition of a metaphysical detective story, the solution to a problem lies not in solving it but in self-actualization that results from a failure to solve such a mystery.

Galip when he sets out to hunt for Rüya and Celâl, his cousin, is overwhelmed by his obsession to find them out, so much so that in a desperate bid to learn about their whereabouts, he assumes the identity of Celâl himself. Galip starts living in Celâl’s
apartment, wearing his clothes and even writing his columns. His life, which is for the most part overcast by a hunt for Rüya and Celâl, is interspersed with brief moments of eureka, when he feels he might have stumbled onto some clue regarding their location, while browsing old clippings of Celâl. Every single time however, he is thwarted in this.

Galip therefore, remains unsuccessful in solving this mystery. He does however find success in a place he least expected. In a plot twist that is reminiscent of The White Castle, Galip, when he starts living Celâl’s life finds to his utter astonishment that he is actually coming into his own. He, who has never been able to actualize his own potential, can now proudly claim for himself, his own identity. This peculiar phenomenon can be tied to the Sufi mystical traditions that have stressed the importance of love as a means of meeting not the beloved, but oneself. The device of metaphysical detective story therefore is vital in liberating the subaltern of identity. Galip’s identity is set free the moment he gives into his obsession with Celâl and adopts the latter’s identity.

The story of Mevlana Rumi and Shams of Tabriz is often referred to in the main plot. Whenever Galip is shown as having doubts about the usefulness of his quest for Rüya and Celâl, he is shown as referring to the tale of the two mystics. Rumi, the greatest theologian of his age was so transformed by his meeting with Shams of Tabriz that he literally had eyes for no one else. Later, when driven by intense jealousy, Shams was murdered and thrown into a well by Rumi’s disciples and students, the Mevlana went mad with grief and wandered from place to place in search of the beloved. In the end, his suffering led him to self-actualization, the ultimate goal of a lover in Sufi mystical traditions. Thus Rumi, while pining for his beloved, actually realized himself,
much like Galip did.

However there is something, which is still hidden beneath the surface. The question is raised in one of Celâl’s columns and later resonates throughout the novel as to who benefitted the most by Shams’ murder? The answer, it is implied, is Rumi himself since by having Shams murdered, he was actually able to find himself.

All his life, Rumi had been searching for his ‘other’, the Double who might move him and light up his heart, the mirror who might reflect his face and his very soul. So whatever they’d (Rumi and Tabriz) done or said in that cell, they were best seen as the words and deeds of a multitude masquerading as a single person or of one person masquerading as a multitude. Because to endure this suffocating thirteenth century Anatolian town and the devotion of his brainless disciples…Rumi needed to be able to draw from a storehouse of alternative identities…In much the same way, the ruler of a benighted country…might keep hidden in a trunk the peasant garb he dons from time to time to roam the streets in comfort.

Thus Shams was merely a pawn, the peasant garb that Rumi had donned from time to time, as an alternative identity to take refuge in. Ultimately, it was not Shams whose loss Rumi had bewailed about, it was an alternative identity that Rumi had lost. This situation of Rumi, as described in the novel mirrors the one faced by Galip. Galip bemoans the loss of Rüya (whose name translates as ‘dream’) and Celâl (the namesake of Rumi) as a loss of his own identity. However, by going to Celâl’s apartment and hiding there taking on Celâl’s identity, much like Rumi had gone on a long journey after Shams’ loss,
serves as a metaphor for the spiritual journey in the Sufi tradition, one must undertake to redeem oneself and regain one’s lost identity.

This Sufi parable in *The Black Book* also brings to life another lost subaltern voice that of the sacred, the deified and the lost mystical traditions. Read against the backdrop of the authoritarian modern day Turkish Republic and its denouncement of anything religious and anything remotely reminiscent of its Ottoman past, this particular parable becomes another subaltern that must be liberated.

For one thing, the very mention of these Sufi traditions that have largely been relegated to the periphery of the grand master narrative of Turkish Republic, would be blasphemous especially from an overtly nationalistic viewpoint. Pamuk then, turns this blasphemy on its head and deliberately creates binaries of the sacred and blasphemous to drive home the idea that a master narrative can only ignore the subaltern narrative for so long. Ultimately it has to be unearthed, and often once this subaltern narrative is dug up, it often threatens to overthrow the master narrative.

Secondly, as the Subaltern Studies Project basically aims towards a revisionist historiography, we consider how *The Black Book* achieves this aim. The Sufi parable already demonstrates the fact that subaltern narratives can be immensely powerful in creating tensions in a master narrative. In addition to this, subaltern narratives can also be used to pinpoint the biases of master narratives, which more often than not are Eurocentric in their approach.

As Chakrabarty points out in his article “History as Critique and Critiques of History” (1991), the Subaltern Studies approach can be used to change history at its very
center. Chakrabarty argued that most histories of colonial India were unapologetically eurocentric in their approach and even when recounting narratives of the unprivileged, the tone was unmistakably imperialistic. The only way to correct the tone of these narratives would be according to Chakrabarty, to reanalyze them from a different viewpoint, i.e., the viewpoint of the subaltern.

This incidentally is what is being done in the universe of *The Black Book*. Pamuk, the devil’s advocate rejoices in blaspheming about everything from Republic to Sufi parables. When Rumi and Shams are mentioned, it is actually the dominant discourse of the Republic that is being challenged through means of a Sufi parable. Similarly, when Hurufis the fourteenth century mystical brotherhood and their *pir* Fazlallah Astarabadi are mentioned in the novel, there is a sense of loss of mystery in the narrative. This loss extends to the loss of the old Turkish alphabet as well, and contributes to a general sense of loss in the narrative.

The Hurufis and the old Turkish alphabet are therefore many of those subaltern voices that have been brutally relegated to a peripheral status. Indeed the description of the letters Galip comes across in Celâl’s old notebooks reiterates this.

To be like a hero in a detective novel, Galip thought wearily, to apprehend an endless string of clues in everything you see, all you need to do is convince yourself that every object that surrounds you is hiding a secret. He found faces formed from letters from the Arabic alphabet: the eyes were *wâws* and *ayns*, the eyebrows *zâys* and *râs*, and the noses *alif*.

Celâl had drawn the letters so carefully he might have been a good
Of Masters and Subalterns—Shifting Narratives in Orhan Pamuk’s *My Name is Red* and *The Black Book*

natured schoolboy struggling to master old Turkish. In one lithograph he saw weeping eyes made of wāws and jīms; the dots in the jīms were fashioned to look like tears rolling down the page. (294)

This description of the alphabets suggests something that has been part of most of Pamuk’s narrative. It suggests that inanimate objects and letters do actually have a life and emotions of their own. It also serves to illustrate the point that most subaltern voices have been strangled to a degree that they can only silently cry at their plight. Celâl who has made all those drawings that Galip comes across, seems to be as sensitive to the plight of the Arabic letters as if they had been victims of a mass genocide.

The Turkish alphabet, one of the relics of the Ottoman era, thus become a symbol of things that have been pushed into background for so long that their secrets have been lost forever. The tears that Galip comes across in the jīms seem to be part of this lament. The plight of old Turkish alphabet letters and that of the Hurufis are linked together as if linked together in the narrative by mutual sorrow. Fazlallah Astarabadi, the founder of Hurufism is quoted in the novel as having preached that there is a secret hiding everywhere in the world and that the world does not easily divulge its precious secrets to anyone that easily.

Fazlallah’s words of course evoke one of *Kuran’s* most oft quoted verses, “Indeed, within the heavens and the earth, there are signs for believers”, and Pamuk’s use of such intertextualities that point at once to Kuranic passages and incidents from Ottoman history, show how different narrative dovetail into each other to form the official state narrative. It is quite disturbing then, when some narratives are ignored
in favor of others. The life of Fazlallah Astarabadi and his Hurufi followers reads like an allegory of Ottoman Turkey itself. The pictures and accounts of the Hurufis and documentation of their persecution, torture and abduction in general are all eerily reminiscent not only of Ottoman Turkey that has been firmly pushed to the background by the state but also alternative narratives that have historically been overpowered by the winner’s narratives.

The themes of detective novels, secrets and mystery serve a purpose of extending invitation to the readers of delving beneath the surface to extract the subaltern plot and narrative, and work out the metaphysical mystery embedded within. In a familiar postmodernist trope used by Pamuk, that is reminiscent of Umberto Eco, there are endless clues strewn throughout the novel that ultimately amount to nothing. These clues do not contribute anything to the plot at all but perform a very different function – that of dethroning the main plot and shifting the focus to the small sub-plots within the text. For example, just when Galip is getting to the heart of the narrative regarding Fazlallah Astarabadi and Hurufism in F.M. Üçüncü’s book *The Mystery of the Letters and the Loss of Mystery* the discussion somewhat digresses from the topic and veers off into a new discussion of what happens to civilizations that end up on the losing side of history and therefore lose everything along with a sense of center:

There existed in both Eastern and Western traditions the idea of a center hidden from the world: the ‘idea’ in ancient Greek philosophy, the Deity in Neoplatonic Christianity, the Hindu’s Nirvana, Attar’s Simurgh, Rumi’s Beloved, the Hurufi’s Secret Treasure (*kenz-i mahfi*), Kant’s *noumenon*,
the detective novel’s culprit. In F.M. Üçüncü’s view, a civilization that lost its notion of such a center couldn’t help but go off kilter. (304)

This ties up with what F. M. Üçüncü had to say in the first section of his book. According to him, of the two "warring twins" (304) East and West:

… all these great historical events illustrated a truth to which Fazlallah had made frequent veiled illusions in his writing…In ‘any given historical period’, the winning side was the one that succeeded in seeing the world as a mysterious place awash with secrets and double meanings. Whereas the side that saw the world as a simple place, devoid of mystery and ambiguity was doomed to defeat and in inevitable consequence, slavery. (304)

Üçüncü goes on to describe the relationship between letters and faces and suggests controversially that in good times, people’s faces are full of meaning, and predictably only the Hurufis could gauge that meaning. However since the persecution of Hurufis began and since they vanished without a trace, the world lost its mystique and the human faces their letters. The only way out according to Üçüncü was to locate the meaning of faces using Latin letters now, as the old Turkish alphabet was extinct.

Üçüncü’s logic regarding all this is that all texts carry any number of infinite possibilities within - a bit like “an unending maze of city streets, with each street leading to another…” (318). He also develops his argument further by claiming that the more a mystery becomes apparent, the more it intensifies. And when, a person finally wearies of these series of never ending mysteries, he would be met with divine revelation in the form of the Mehdi or the Messiah’s message, or so Üçüncü claims. This argument
of Üçüncü is another step in the direction of the unearthing of the subaltern narratives. Subaltern narratives however are not simple plot devices that merely play peek-a-boo with readers. Such narratives lead to other narratives and it is suggested if the meaning of a text is to be gleaned in its entirety, a more holistic approach is needed, that of looking for narratives beneath narratives. *The Black Book* in a sense is exactly about this hunt for those layers of narrative beneath the master narrative, that lends a richness to the main narrative without ever being visible themselves.

While discussing the subalterns in *The Black Book*, there is another theme that is extremely important especially if we wish to trace the relationship between the subalterns in *The Black Book* to those of Pamuk’s other novels. The theme of hüzün is one that is often repeated in Pamuk’s works and is a recurring metaphor for the feeling of loss that permeates his texts. Hüzün, the Arabic and Turkish word for melancholy is used to describe not just a feeling of unrelieved sadness and gloom but also its reason, namely spiritual loss. In *Istanbul: Memories of a City*, Pamuk in the chapter devoted to hüzün states that

…when it appears in the Koran…it means much the same as the contemporary Turkish word. The Prophet Mohammed referred to the year in which he lost both his wife Hatice and his uncle Ebu Talip, as ‘*Senettul huzn*’, or the year of the melancholy; this confirms that the word is meant to convey a feeling of deep spiritual loss. (qtd in Gibson 92)

Hüzün is the quality that describes that describes the sense of loss that saturates the universe of *The Black Book* not only in a secular but spiritual sense as well. Both the *din*
and devlet have been affected by it. This sense of melancholy is felt early on as Galip is abandoned by his Rüya (meaning dream in Turkish), and there is an implication that he has not lost merely his wife but his dream along with. It transpires somewhat later in the novel that to Galip, Rüya has always been something along the lines of an enigma, and much of his life has been spent trying to hold on to, impress and probably possess Rüya, his dream. The closer he comes however, the further she seems to be until one day she disappears completely, her disappearance coinciding with that of Celâl, another figure he has always sought to please and impress throughout his life.

Galip’s quest for both Rüya and Celâl is one that resonates of the quests of medieval knights in shining armor and also quests of the kings and princes mentioned in the Indo Persian and Arabic dastan tradition who must go on an expedition that requires considerable hard work and soul searching to finally break through and be declared victor of the tilism that obstructs their way. Thus Galip going in search of Rüya evokes the mythical quests undertaken by historical figures for their dream and Galip’s dream is much about self-realization as anything else. Hüzün, the melancholy that is felt throughout the text is there because of a loss of spirituality and by extension, there is a sense of loss in the material world too. Towards the end of the novel, while much of the mystery remains unsolved, as is to be expected of a metaphysical detective story, Galip himself feels as if he has found his voice and identity. What is more, he has found peace in writing. Hüzün therefore is one of the most important devices in the text, used for digging out the subaltern voices in the novel. While we consider the atmosphere of The Black Book and its melancholy laden air, there is an intense feeling
that this melancholy is due to the presence of many unacknowledged subaltern voices that might never get to be on center stage, but nevertheless do contribute significantly to this narrative. This is due to the fact that Pamuk treats Istanbul as a palimpsestic text (Göknar, *Orhan Pamuk, Secularism and Blasphemy: The Politics of the Turkish Novel* 218) that has been written, erased and rewritten upon. This palimpsestic text then hides a wealth of discourses within that are slowly revealed to the readers as the story unfolds itself. Thus the sense of Hüzün can be said to be linked to a text that has been forced to imprison many subalterns within it. It is only through the liberation of these subalterns and subaltern voices that the text can breathe free and help dissipate the overwhelming feeling of melancholy that is evoked in the atmosphere of the book.

Hüzün also makes its presence felt in the authentic Turk mannequins of Master Bedii. His mannequins while extremely realistic and skillfully molded are not popular with the general public due to their Turkishness. It is mentioned with regard to Master Bedii that Turks nowadays do not care for their own likenesses but want likenesses of the Europeans. This means that Turkishness itself is treated as a subaltern at one level with people refusing to acknowledge their Turkishness and consigning it to a peripheral position. The final passages of *The Black Book* while don’t exactly provide a closure to the mystery of Rüya, Celâl and their murderers, bring together two identities so that they could be merged together. The identities of Galip and the author of the narrative who has revealed himself more than once during the course of the narrative, finally merge into one and thus the narrative finally succeeds in bringing the subaltern beneath its surface, to above the surface. It is hinted in the last passage that writing is the only
agency that made it possible.

**Summing Up: Revisiting Turkey’s Subaltern Identities with the Help of Pamuk’s Fiction**

What Pamuk demonstrates throughout his fiction is that identities will remain subaltern as long as they are imprisoned within a homogenous narrative. The moment, this presence of different narratives, is acknowledged in the text, the imprisoned identities or ‘subalterns’ come into their own. *My Name is Red, The Black Book* and *Snow* illustrate this fact on different levels.

Pamuk’s popularity at home and abroad might stem from his own assertion that he was a novelist writing in the new and contemporary style just as the older generation of Turkish writers was fading away. It can however in some part also be attributed to the rich complexity of Pamuk’s writing and his willingness to explore new avenues in terms of thematic concerns, that have rarely been explored before. His use of postmodernism allows him to let multiple narratives do the talking at once. It also paves a way for him to explore centuries old themes of spiritual love, loss of cultural heritage, as well as contemporary ones such as *din vs devlet* and the significance of overlapping narratives. Pamuk redefines and rehistoricizes dominant Turkish literary tropes (Göknar, *Orhan Pamuk, Secularism and Blasphemy: The Politics of the Turkish Novel* 24) and in the process lets the subaltern voices embedded in the narrative come out and make their presence felt.

The application of theories of the Subaltern Studies project to Pamuk’s works might seem like a strange idea at first. After all, Pamuk hails from a country that has never experienced colonialism and that as a result has never really missed any part of its
cultural legacy. Also it has no residue to speak of from its association with any dominant culture. However Turkey is one of those countries that have been subjected to a massive upheaval from within. The abolition of the Ottoman Empire and the movement to induce in people a mass amnesia regarding all things Ottoman, has resulted in a confusion regarding many things that just refuse all attempts to sweep them under the carpet.

To begin with, the Turkish alphabet was Romanized, but it retains its oriental sounds. The Ottoman Empire was abolished, but the sense of being revered by the millions of Sunni Muslims worldwide remained a distinct memory in the Turkish imagination for many years to come. In addition to this Turkey’s bittersweet relationship with the European Union is a frequent reminder of the schizophrenic sense of national identity. What Pamuk does in his novels is to explore exactly this part of the Turkish identity and in his various novels, he has explored different narratives contributing to the grand metanarrative of Turkish identity and culture. The theories of the Subaltern Studies group can therefore act as a gauge to determine exactly how Pamuk liberates the subaltern in the metanarrative of Turkish identity.

The term subaltern is a fluid one that can mean many things at the same time. This study considers the subaltern voices as those voices that have been deliberately pushed into the background as they are seen as a threat to official Turkish historiography and the grand metanarrative of Turkish Republic. While Pamuk cannot strictly be pigeonholed into one category, his writing has a very predominant postmodernist strain and his liberal use of postmodernist tropes in his novels help him in reimagining the Turkish metanarrative and also help him indulge in vigorous revisionism of Turkish
historiography. As Ranajit Guha puts it, many dominant traditions of scholarship and historiography refuse to acknowledge the subaltern as a maker of his own destiny. Pamuk in his works attempts to subvert this tradition as much as possible. For him, as for the major proponents of the Subaltern Studies Project, the relationship between texts and power is a very important one. Texts are mostly used by the powerful as a way of imposing their identities on to others. One major reason the Subaltern Studies group gives such importance to this relationship is because historically nations that have been subjugated by dominant cultures have had their histories cast in an elitist mode, i.e., the mode used by their masters. Pamuk realizes this only too well and this is one relationship he explores at length in *My Name is Red*.

*My Name is Red*, as a text anticipates the downfall of the Ottoman Empire as the influence of Venetian masters on the Ottoman mode of painting becomes more pronounced. The miniaturists in the novel, especially the young ones are so convinced of their own inferiority to the techniques of the Venetians that they become indifferent to the modes of painting used by the old masters of Herat. The Venetian ideal of letting the individuality of a face come out in the painting is taken up the miniaturists but without much success. They have learned to sign their pictures with their individual stamps but not paint their faces with the same success as the Venetians. The result is a hodgepodge of style and form that refuses them any control over what they paint. The fact that the sultan himself has commissioned a book to be illustrated in the manner of the Venetians is suggestive. When the Emperor himself allows the art of his people to become subaltern to that of another culture, the downfall of an empire can be said to
have begun.

Another concern of the Subaltern Studies Group is that historiography, even when it is staunchly nationalistic or Marxist in its approach is often overwhelmingly cast in a Eurocentric mold, in case of countries that have had their cultures dominated by others. One solution to this dilemma of course would be to provincialize Europe as Dipesh Chakrabarty suggests, however in case of some cultures, and Pamuk’s portrayal of the Turkish culture is one of them, Europe looms larger than life. It resists any attempts to provincialize it to diminish its hegemony by aiming for an alternative version of history. This is not to say that Pamuk writes in the tradition of preachers or rabid revolutionaries, but that Pamuk feels a distinct need to adopt a different approach to storytelling than is usually employed by writers of his country. Pamuk employs all the devices of the postmodern novel, but subverts the narrative structure by letting the subaltern voices that are a part of any narrative dictate the course of the master narrative.

Meta-fiction is another important literary trope that Pamuk makes use of. The creation of texts, narratives, discourses and books are a familiar part of Pamuk’s writing and all of them are an extension of the theme of meta-fiction. Pamuk has declared in his book, Other Colours that life is full of things that conspire to keep a person from pursuing literature, (Pamuk, Other Colours. xi) and this sentiment is echoed repeatedly in all three of his novels discussed in this study. Literature then is another subaltern that emerges from Pamuk’s narrative as it is literature that has more subversive potential than any other subaltern the readers might come across in Pamuk. It is so feared that it is often pushed off center stage into the background, for fear that it might help any
subalterns come to light. Also Pamuk’s treatment of narrative structure suggests that he does not treat it as something of primary importance. He is only interested in fragments as he calls the different narratives that revolve around a center. And Pamuk in his usual playful tone hopes towards the end of his preface in Other Colours that the readers would enjoy imagining the center of his books into being. (xi)

A measure of an author’s success in his translatability or his ability to reach out to other cultures, once translated from his original language. The translatability determines the relevance of a text once it has been translated and its reception depends a great deal on the relevance of narrative structure and subject matter once they have migrated from the host text to secondary text. As the title of this study suggests, Pamuk reaches out from the center towards the periphery and then helps pull the subaltern narratives towards the master narrative. The phenomenal success of Pamuk with foreign readers is a testament not only to his great skill as a writer but also to the fact that he has been able to provide the subaltern voices in his text, a safe passage so that they can move from the periphery towards the center of the narrative.

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Effects of Anxiety on Students’ Behavior and Classroom Environment in ESL/EFL Classrooms

Ammara Iqbal

Abstract
This research titled “Effects of Anxiety on Students’ Behavior and Classroom Environment in ESL/EFL Classrooms” is an attempt to study the effects of foreign/second language anxiety on students’ behavior and classroom environment in ESL classes. A sample of 100 adult learners from four different universities and degree awarding institutions of Lahore was selected. Using questionnaires for the survey, it has been observed that students’ social behaviors with their peers and their responses towards their teachers tend to get changed as a result of being anxious in ESL classes. The students become more silent, aloof and reticent, and start behaving in a more non-social and shy way when they are not relaxed in their ESL classrooms. It was discovered that their own beliefs and thoughts are the main reason for anxiety among them. Other factors like the presence of the teacher and peers also play a role, but not a very significant one when it comes to provoking of anxiety in ESL/EFL learners.

Keywords: EFL, ESL, FLCAS, FLA, anxiety
English Language in Pakistan has a long history. The British established their rule in sub-continent after their victory in the War of Independence in 1857 and so English language got the status of the language of the rulers and even after the passage of 90 years, when Pakistan got established in 1947, the impact and influence of English language continued. It still continues to be the official language of Pakistan and it is taught as a compulsory subject till Bachelors level in all the provinces of Pakistan and the masters programs of various disciplines include it as communication skills, business English, functional English etc.

Anxiety is defined by Spielberg (15) as a “subjective feeling of tension, apprehension, nervousness, and worry associated with an arousal of autonomic nervous system” (qtd. in Horwitz, Horwitz & Cope27). Academic anxiety and specially Foreign Language Anxiety is a recognized separate branch of anxiety. There are many factors such as parents’ education, students’ background, gender, exposure to media (both electronic and print e.g. TV, radio, newspapers, magazines), internet etc. that play a role in causing it. Under such circumstances, it becomes significantly important to see what relationship exists between anxiety and language learning and what steps can be taken to decrease anxiety in order to enhance the learning of English language.

**Research Questions**

The research questions this study aims to answer are:

1. How does the behaviors of students’ get changed (less motivation, low self-esteem, loss of confidence in interacting with others, feeling shy, poor relationships etc.) when they experience anxiety in learning English as a second language?
2. In a classroom, what are its effects on general environment? Does it make it more teacher centered? Do the students become passive learners due to it?

3. Which particular classroom activity do the students find to be the most anxiety provoking? Is it asking/answering questions, giving presentations or participation in discussions?

**Review**

Following is a review of related literature.

**Definition of Anxiety**

Anxiety has been defined in various ways by psychologists. It has been defined as “the subjective feeling of tension, apprehension, nervousness and worry associated with an arousal of the autonomic nervous system” (Spielberg 15). More specifically, David, & Hutchings claimed that general anxiety consists of two components: “worry and emotionality.” The term academic anxiety was introduced by Cassady as “a unifying formulation for the collection of anxieties learners experience while in schools” (1), so it can be said that academic anxiety is a combination of different forms of anxiety suffered by the students in their educational institutions and in an academic environment.

**Foreign Language Anxiety**

The specific kind of anxiety that learners experience while learning a new language has been termed as foreign language anxiety. Horwitz et al. claimed that FLA is “a phenomenon related to but distinguishable from other specific anxieties” (129). They also maintained that “just as anxiety prevents some people from performing successfully in science or mathematics, many people find foreign language learning, especially in classroom situations, particularly stressful” (125). Horwitz, Horwitz and
Cope view FLCA as “a distinct complex of self-perceptions, beliefs, feelings, and behaviors related to classroom language learning arising from the uniqueness of the language learning process” (Horwitz & Young31).

So it can be concluded that researchers have defined foreign language anxiety as a psychological phenomenon which originates from the factors that are located both within and without an individual and it can manifest itself in both psychological and physiological ways. Reasons Causing Anxiety

**Negative Self Perceptions**

It has been found out that there are times when in a language class, there is nothing concrete or tangible that gives rise to learners’ anxiety, and in fact, it is caused by their own self-perceptions and negative feelings towards the whole process of learning another language (Ferdous, Onwuegbuzie, Bailey, & Daley). These self-perceptions and negative feelings have absolutely nothing to do with their actual classroom experiences (Horwitz E. K.). Young also states that anxiety is caused by learner beliefs about language learning and personal and interpersonal anxiety.

**Language Teacher**

Language teacher plays a major role in the learning process of the students. It can be both encouraging and discouraging. Tseng believes the teacher plays a significant role. Some students don’t have a lot of exposure to English outside the class, and if the teacher is not cooperative, it can prove to be a “serious obstacle” in the progress of their communicative ability and this can be a real problem for ESL learners as in the classroom, where they are expected to speak fluently (78).
Young also found that the beliefs held by the instructor as well as the interaction of instructor with the learner can have an effect on anxiety level of students. Zhang, H. states that the image of a dominating teacher is so strong in the minds of the learners, that even when the teacher gives positive feedback and encourages the students to participate, they treated those incentives as a “burden to force them to speak in the classroom” (32).

**Classroom Environment**

Following are the different areas of classroom environment that get affected by anxiety.

**Overall Environment**

Toth discovered that language classes are taken as ongoing exams by the anxious students which is anxiety provoking for them. Koch and Terrell found that learners were more comfortable participating in some activities, such as pair-work and personalized discussions, than others. Pair work has been suggested by Kitano also.

Tseng also states that some participants hold the stern and official setting of classroom responsible for their language anxiety. They feel more relaxed and comfortable in a classroom environment which follows the constructivists theory of learning as they highlight group activities and form learning groups in which both the teachers and the students play a part. Toth concluded that the learner anxiety was basically because of different situations, with features like the expectations of the teacher, if they could meet those expectations, the comparison with other class fellows and what is at stake for them in a language classroom.
Ferdous, Kondo & Ling, Marwanand Riasat also found out that classroom environment has an effect on students and they become conscious, the classroom environment can have fear of negative evaluation, pedagogical practices, teachers, speaking activities in class, lack of confidence, and lack of preparation and fear of failing the class also play a role. The teacher should try to create a “sense of community” in the classroom where everyone is considered equal, students are willing to help and support each other and difference in ability does not matter (Kitano 559).

**Mistakes**

The way errors are corrected in and outside the class also matters for the students. Some learners say that they find it degrading when they are corrected by teacher in class (Toth). He also found out that there are in fact a few factors that can be taken as “sources” of anxiety among language learners, “mistakes” being one of them (47). When errors are corrected explicitly by the teacher, it gives rise to more anxiety (Young). Also, at times, students become so conscious because of the fear of making mistakes that start making even more mistakes (Riasati). There are some teachers who believe it to be their responsibility to pinpoint each and every mistake that the student makes and they correct all mistakes of pronunciation spontaneously also, this gives rise to anxiety as students become very conscious about their spoken ability (Huang). But some students also reported that teachers’ attitudes were very positive and polite while correcting mistakes but most of them believed them to be “disturbing and discouraging” (Bekleyen 53).
Peers

The presence of other learners, or peers, also plays an important role in an ESL class. At times it happens that peers start evaluating others negatively without realizing that their negative evaluation has anxiety provoking effect also, and they become afraid of getting laughed at by their fellow student (Riasati). On the other hand, it has also been observed that some students are more relaxed and comfortable when they communicate with their fellow students as opposed to communication with the teacher (Bekleyen, Zhang H.). Some also said that their classmates are very supportive, and it is with their support only, that they are able to meet the challenges and achieve the goals of ESL learning (Bekleyen).

Classroom Activities

Some specific classroom activities and classroom related factors can be anxiety provoking for students (Young). Giving presentations in class has been reported to be highly anxiety inducing by most of the students. It was discovered that conversation classes were more anxiety provoking for students as compared with reading classes. They also have a fear of making mistakes while speaking, and they even panic because of it (Toth). According to Jones it’s a “fear of appearing awkward, foolish and incompetent in the eyes of learners’ peers or others”(31). The result of this fear is that students become quiet or reticent in classroom, instead of participating in the classroom discussions and activities, they prefer to remain silent and passively absorb knowledge(H. Zhang) although they have an intention to speak up and participate. Communication apprehension and test anxiety can also make the learners anxious (Horwitz et al.). Certain classroom
activities like speaking in front of the class can make them nervous (Ferdous, Riasati, Young). Donley reported that students feel anxious about speaking, taking written and oral tests and completing lengthy or difficult assignments.

**Manifestations of Anxiety**

Anxiety in students expresses itself in many forms. From physiological to psychological, its manifestations can be observed in ESL classrooms. Following is a description of ways in which anxiety manifests itself in ESL classrooms.

**Physical Manifestations**

Being visible, the physiological expression and indicators of anxiety can be easily illustrated. It is common for the teachers to see students who start making restless movements, squirming, playing with their hair, clothes, or stationery items like ruler, pencils etc. They, at times, even cannot talk easily, and start humming or stammering when they have to talk in the L2. As stated earlier, speaking activities are considered to be the most anxiety provoking for most of the students, so when they have to engage in an activity that involves speaking they feel “intimidated”, “dumb-founded” and anxious, as reported by Phillip’s students (19). Some might start laughing or smiling nervously, making attempts to avoid eye contact or using humor (Young). Young found out: “I hate when my teacher calls on me to speak. I freeze up and can’t think of what to say or how to say it…” (539).

**Psychological Manifestations**

In addition to physiological manifestations, anxiety among students in ESL classrooms can affect them psychologically too. Following are some of the ways in which it can affect them mentally.
Absorption of Knowledge

Investigations have showed the interference of anxiety at three different levels of cognition: Input, Processing and Output (Tobias). Keeping this model in consideration, the researcher observed that when students are anxious, the actual task goes in the background and they keep worrying over cognition that is directed towards self-humiliation. At the first level i.e. the input level, anxiety can create a mental barrier for students blocking their way to absorb the knowledge they receive. So the anxious students can have a real difficulty in understanding what the teacher says in the L2. Horwitz et al. even reported that a student said that he could hear “only a loud buzz” (126) when his teacher spoke in class, so the sounds could not be recognized. This validates the theory of Krashen who talked about anxiety being an affective filter, controlling the income of L2, so more the level of anxiety, less the level of absorption of language would be.

The second level of learning i.e. processing is related to the difficulty of task as well. If the task is not very difficult, effects of anxiety are not relevant to this stage of learning. So in a way they are co-related, as with the increase of difficulty of task, the effects of anxiety will also increase on processing (Tobias).

The final stage is the output one, where students have to use L2, and as it has been found, it is the stage where anxiety affects most of the students as speaking in the foreign/second language is the task they consider to be the most difficult one (Tobias).

Oral Performance

The oral performance of learners also gets affected by anxiety. Only talking
about the L2 can be a representation of anxiety in a considerable number of students (Young). It affects them more in situations which are evaluated such as oral tests, exams or presentations (MacIntyre, Phillips). This proves the existence of oral test anxiety among learners (Horwitz et al.) and this makes them have negative attitudes towards the learning process of foreign language.

Silence

Another effect of anxiety on learners can be silence. It becomes problematic for teachers when students do not speak in classes. There can be many reasons for learners’ silence which can be no interest in classroom happenings, being unsure about the pronunciation of particular sounds in the L2, and general sense of uneasiness in L2 class. A large majority of the teachers 45% linked it to the low proficiency of language as held by the students.

The above review of the related literature about the issue of anxiety, its types, causes, effects as researched by different scholars belonging to different areas of the world show and prove that this is a very serious issue, and need to be looked into so that possible solutions can be discovered and applied, as there is need to eradicate this problem for making students’ presence in ESL classrooms more relaxed and comfortable, which will also promote learning of ESL as many students cannot study and concentrate fully when they are uneasy, anxious or apprehensive in the classrooms.

Methodology

Research Design

This study is a mixed method study. To increase the validity and reliability of this study, it was decided to gather the quantitative data through questionnaires, whereas
Effects of Anxiety on Students’ Behavior and Classroom Environment

Qualitative data was collected through open ended questions, this way the data sources were triangulated.

Both forms of data were collected simultaneously and the information was integrated for the purpose of interpretation of the overall results. The quantitative data collected through closed ended questions was analysed statistically using SPSS, while qualitative data collected through open ended questions was analysed textually. The rationale for employing mixed methods is to make use of the positive characteristics and qualities of both quantitative and qualitative methods.

**Sample**

Adult learners from Lahore were selected. Purposive convenience sampling was adopted for this study, and a total of 100 students were included. Out of 100, 25 each were selected from four different colleges of Lahore including Lahore College for Women University, Lahore (LCWU), Government College University, Lahore (GCU), Government Islamia College for Women, Cooper Road, Lahore and Muhammadan Anglo Oriental College for Boys (M.A.O), Lahore. It was taken care of that only BS level students were approached whose age group was from 18-22 years. No gender discrimination was practiced. The rationale behind this strategy for the selection of sample was to make sure that students having diverse interests were selected, and no preference was given or no distinction was made on socio-economic background. The filling out of the questionnaire was considered equal to their consent to participate in this study.
Tools of Data Collection

Questionnaires were the main instrument for this study, which were used to conduct the survey, having three broad areas. First one intended to collect the basic information and demographics of the students i.e. their names, ages, institutes they are studying at, classes, their parents’ education and the languages they speak at homes. After that, there were 30 questions in total, with 27 being closed ended and 3 being open ended. The closed ended questions were adopted from Foreign Language Classroom Anxiety Scale (FLCAS) developed by Elaine K. Horwitz (Horwitz, Horwitz and Cope (1986) and Second Language Writing Anxiety Inventory (SWAI) by Y. Cheng (Cheng, 2004). Likert scale (5 scale) was used and the options ranged from strongly agree to strongly disagree.

Procedure

The study was conducted through a survey based on questionnaires. The questionnaires had both open and close ended questions. It also included a short proforma to gather the demographic information of the learners filling it. After obtaining due permissions, BS level students were considered for this study. They were accessed in their free time and first of all they were given some information about the study being conducted. They were also made sure that their identities will be kept anonymous, and the data collected would be used for research purpose only.

Results and Discussion

As the questionnaires employed for data collection focused on different aspects of learning process of an L2 as experienced by learners, the analysis and description of results deals with different aspects individually. Following is a discussion of each
area based on results and takes into account as to how the learners have responded to different items of questionnaires.

**Students’ Own Thoughts and Perceptions**

It has been observed and found out that many a times, there is nothing concrete or tangible happening or existing in the ESL classrooms that produces or gives rise to the anxiety level of the learners, and in fact it originates from their own thoughts and perceptions (Horwitz E.K, MacIntyre et al., Onwuegbuzie, Bailey & Daley, Toth). Keeping this finding in view, questions exploring students’ own thoughts, feelings and perceptions towards the learning of ESL were included. Inconsistence with the previous researches, it was discovered that most of the students (49%) are always unsure of themselves when they participate in their English class, so maybe, the teacher cannot do anything to help this feeling. For its cure, as Tseng also found out, the students would have to help themselves, by convincing themselves to the point of getting rid of this feeling. Such students feel “embarrassed” when they are not able to say English words correctly in their classes. Supported by Khattak et al., Riasati, Tseng, and Young, it was found out that majority of the participants feels relaxed when they have done prior preparation (48%), so preparing well before the task or class is a successful strategy used by learners to keep them relaxed during their ESL class. However, there is a big number of such learners also (47%) who remain anxious even after preparation. So for these students, more strategies need to be employed as their sources of anxiety are strong. Also they do not feel bad when they volunteer answers in their English class and 52% are fine with it. Similarly, the presence of rules of English language also does not
scare the majority (56%) of the students.

**Role of the Teacher**

A teacher plays a very important role in an ESL classroom. The other researchers have agreed that his role is very significant (Riasati, Tseng, Toth). Keeping this significance in view, four questions in the questionnaire sought to get students’ opinions about the role of the teacher in an ESL class and two aimed at knowing students’ feelings towards the same issue i.e. when they are unable to understand what the teacher says in class, whether it makes them frightened or nervous. It was found out that although most of the students (56%) disagreed that they become frightened when unable to comprehend the teacher in ESL class, some of them (47%) agreed that they get nervous when they face the same problem, this is in line with the previous finding made by Ferdous. Also, majority of the students (45%) does not think that their teachers form opinions about them based on their comprehension of what is said, explained or taught in class, all this shows that students do not have any real complaints from the teacher when it comes to their problem of feeling anxious in class.

In consistence with the previous researches done by Riasati, Toth and Young it has been discovered that error correction is an important aspect of an ESL class. According to the findings of this study, most of the students (44%) disagreed making it clear that they do not think that the teachers are ready to correct all their mistakes, which is in line with the previous study by Bekleyen, showing that the teachers have been considerate of the fact that making mistakes is a normal and usual phenomenon.
**Role of the Peers**

In an ESL classroom, it is not just the teacher who plays an important role, but peers and their presence also matters a lot (Riasati, Toth, Young). Keeping this significance in view, the questionnaire included questions focused on this topic. In consistence with the findings of previous research (Donley, Jones, Riasati, Tseng, Young), the survey revealed that most of the students (52%) feel very self-conscious about speaking in front of other students but it has to do with familiarity as well, as 65% of them said that if they know the students, they would feel more comfortable speaking in front of them. In line with the research by Tseng, it was discovered that familiar faces make students feel more relaxed as compared to speaking in front of total strangers, and probably that is why, as discovered by Zhang, H. also, 48% are comfortable with the idea that their fellow students correct their mistakes. Jones and Toth agreed that students get very worried about making mistakes in a classroom which has to do with commonly held beliefs and opinions about making mistakes, and that is why 68% of the students said that they would feel more comfortable if it was commonly understood that making mistakes is a normal phenomenon and everyone does it.

It has been observed in the previous researches that some activities in classroom are preferred by the students over others, e.g. most of the students preferred working in small groups or pairs over working individually (Koch and Terrell, Young). This study discovered that a large majority i.e. 81% students said that they enjoy class when they work in pairs. Also 68% of the students said that they are less anxious in class when they know that other students are also answering questions.
Some students (43%) feel shy when they speak to more fluent speakers of English language in their class, this might have to do with several different kinds of reasons, for instance, students opinion that others might think bad of them, as having less ability and confidence, or it can be taken as a matter of saving one’s ‘face’ Tseng in class as well. In consistence with the previous researches that aimed to know the role of the classroom environment in promoting or alleviating anxiety among students (Kondo & Ling, Marwan, Riasati), this study also found out that a high percentage of students (41%) expressed that the more efficient speakers make fun of them behind their back.

**Classroom Activity**

As agreed by researchers previously, certain classroom activities and tasks can be specifically anxiety provoking for students (Young). So this study also incorporated this issue. In line with the research done by Young, it was discovered that almost an equal number of students agree (39%) and disagree (38%) when they were asked if asking or answering questions makes them nervous, and most (52%) of them wished to be given a choice to answer a question instead of being called on to answer.

Almost an equal number of students agreed (46%) and disagreed (45%) with the statement that giving presentations make them the most nervous while planned and scheduled debates invite more willing speakers according to 62% of the students. So once again the previous findings (Young, Riasati, Donley) are confirmed that oral activities and tasks requiring oral performance of the students make them more nervous.

**Grading**

In many previous studies it has been noted that students are very conscious
about the grades being assigned to them and also of being marked negatively (Horwitz, MacIntyre & Gardener). Grading and the knowledge that students are going to be graded on their performance also makes most (54%) of them nervous, the same finding was also made by Young.

**Best Method of Error Correction**

After the first twenty-seven close ended questions, there were three open ended questions in the questionnaire as well. Out of those three questions, the first open ended question asked the respondents’ opinions about the best method of error correction. The students suggested various methods, some of which are for the teachers, and some students also suggested ways for self-correction of the learners. They have been analysed below, and after a description of caution to be observed by the teacher, the suggested ways students should use for self-correction have been described and analysed.

**Self-confidence**

It was discovered that most of the students were very conscious about their self-confidence. For this purpose, the students suggested that there should not be any at-the-spot correction in an ESL classroom, as that can be very upsetting for the students, especially during the presentations, previous researchers have discovered the same, (Adeel, Ferdous, Khattak et al., Young). So, it was suggested that mistakes should be corrected after the class, or at least, after the presentations are over. Moreover, the students said that they would not like it if their mistakes were mentioned in front of the whole class, this would also bring harm to their self-image. In consistence with the previous work by Phillips, another way suggested by the students would be either rephrasing the sentence by the teacher or by asking the student to rephrase his sentence
whenever a mistake is made. This would encourage him to look for the mistake himself, giving him confidence that he can learn autonomously as well.

**Comfort Level**

In consistence with the findings of the researchers in the past (Kitano, Kondo & Ling, Marwan, Riasati, Zhang, H.), it was suggested by the students that the teachers should increase their comfort level in ESL classrooms. Teacher can resort to different strategies for this purpose, for example, as also suggested by Ferdous, they should try to keep their tempers in control. Also, the teacher should be conscious about the speed of talking when delivering the lecture generally and especially while discussing mistakes with a student, the same issue has been noticed by Adeel also. They must try to avoid intimidation and sarcasm (Ferdous).

**More Practice and Tasks**

As also discovered by Adeel, Riasati and Young, the respondents said that more practice of spoken English helps in correction of mistakes as well as boosting confidence. For this purpose, extra classes should also be arranged for those students who need them.

For making more practice possible for students, teachers can also use the audio-visual aids. The students can be asked to solve exercises on the internet, or in the power-point presentations prepared by the teachers, while specifically developed activities can be given to students for homework in flash drives or through email. In addition to audio-visual aids, printed material like books and magazines can also be used. The students should be encouraged to read the books other than their syllabus books as well.
Equal Chances

In an ESL class, the teacher must make it sure that an equal number of chances to participate are provided to all students, regardless of any discrimination on the basis of fluency or accuracy. The problem of fluent students outshining the ones who are not so fluent can be avoided by asking for responses individually, but after giving them some time to prepare for this activity.

Self-correction

In addition to these methods, there are a few ways that students can use to correct their own mistakes. They can use sources like internet to help themselves. Also, it was suggested by a student that one should watch English movies, and whenever possible, movies with subtitles should be watched as they also help in making one know the structures of language, while making one know the pronunciation of the language too. As supported by Tseng, another student suggested listening to English songs, as they would also help them know and use better language. Another way of self-correction as suggested by the students is that they should be cooperative and helpful towards each other. The students who collectively wish to improve their fluency would speak in English only when they are together. In addition to practice for fluency, when a student has a problem regarding any word or concept, then too one can ask one’s friends for help. This way, there would be an environment of cooperation and help and everyone would get a chance to learn.

Anxiety Provoking Source: Teacher, Peers or Your Own Thoughts

The second last question asked as to what was the source in class that students believed to be the most anxiety provoking one. It was found out that out of the three options given against
this question, 40% students expressed that they believe their own thoughts to play the most dominant role. This is consistent with the previous researches also (Horwitz, MacIntyre et al., Onwuegbuzie, Bailey & Daley, Toth). 19% students expressed that the teacher makes them nervous by even his/her presence, 15% said that it’s the presence of other class fellows that disturbs them by making them more nervous, they do it by either expressing their opinions openly about them, or by making fun of them behind their back. So it can be said and concluded that the students believe that their own thoughts, which make them nervous and conscious about the language play the most important role.

Any Suggestion?

The last question of the questionnaire asked if the students would like to give a suggestion regarding teaching of English language or any other aspect of an ESL classroom that would help in reducing anxiety levels of students. Following is an analysis of students’ suggestions and important points have been highlighted.

Friendly and Humble Attitude

It has been observed previously also by Adeel. That Pakistani ESL classrooms are not friendly, and they are unwelcoming to the point of being threatening. In such circumstances, it is the teacher who can bring a change, and according to this research, the students suggested that the teachers should have friendly and polite attitudes in classrooms. As suggested by Khattak et al. also, the teacher should recognize anxiety as a problem that the students face, and then attempts should be made to alleviate it. In consistence with the research carried out by Riasati, it was discovered that students believe that if the teacher is very strict or stays at a great distance from the students, the
students will not feel comfortable to ask for any clarifications which is going to prove a big obstacle in their learning process.

**Equal Opportunities**

Adeel and Risati found out that teachers should use the methodology of providing equal opportunities to all the students in class, and in consistence with their research, this research also found out that the students expressed that equal number of opportunities for participation should be provided to all students in class. The teacher can resort to such strategies as asking students to answer or respond one by one, or, the teacher can assign individual tasks to all the students which are to be presented in class after completion. This way, as supported by Riasati, all the students would get equal chances to participate.

**Positive Reinforcement**

The importance and significance of positive reinforcement cannot be denied, students perform better when instead of criticism, they receive encouragement from their teacher (Huang). Zhang H. has also discussed in his work that the teacher can reduce the anxiety level of the learners by providing positive feedback and the same was highlighted by the students in their responses as well. The teacher can tap on the back or shoulder of the student to show appreciation (Tseng). Students want specific and visible signs of positive reinforcement, which can be a nod, a smile or an expression like “good”, the same finding was made by Bekleyen also.

**Use of L1 and Easy Language**

As suggested by Cummins previously, this study found out that the students said that the teacher must not make it a point to use only L2 in class, refraining from the use
of L1 of the students totally and completely. They said that the teacher should use L1 also occasionally in class, remaining vigilant to the needs of the students, as and when required by them.

**Conclusion**

Looking at the results and analysis of data dealing with the anxiety causing sources, it can be concluded that most of all, it is students’ own thoughts, beliefs and opinions that make them nervous. Although the presence of teacher and fellow students play a role, but most of the times, it is just students’ perceived notion that they would play a negative role or a discouraging one. In reality, most of the times, they get nervous owing to their own negative thoughts and opinions.

Also, it was seen, as consistent with previous researches, that students believed giving presentations to be the most difficult and anxiety causing activity, whereas asking or answering questions was seen as an activity that some students want to avoid, while others want to ask or answer questions voluntarily. However, it was expressed unanimously that they liked working in pairs or groups, and on the topics of their own choice which should be interesting as well.

It was also seen that classes do get dominated by more fluent and efficient speakers of English language. This problem needs urgent attention of the teachers, and they must adopt strategies which would give equal number of opportunities to all students, without concentrating on one group only, and even extra classes should be arranged for the ones who require more practice than others, so that they can be brought on equal level with the rest of the students in an ESL classroom.
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Perceptions of Pakistani Students on Foreign Language Teaching Methodologies Used in English Oral Communication Skills Classrooms

Ayesha Butt

Abstract

This research aims to canvass the views about foreign language teaching methods from the students, which are used in their English language classrooms. The perceptions of the students regarding the teaching methodologies used in English oral communication skills classrooms are highlighted in a broader vision. The use of different foreign language teaching methodologies is discussed in detail with the addition of their results on the language learning abilities of the students. The English oral communication skills classrooms in the universities of Pakistan are also benefited from the standard teaching approaches, though the learning is not taking place as it should be. There is a battle going on in the domain of teaching but the most important pillars are neglected. The pillars refer the students, who are going through all this process, having their issues and views neglected over and over. This research welcomes the perspective of students and investigates the needs and demands of students which can be followed to enhance the foreign language learning process. The significance of the research is educational and opens the way for a brighter future of foreign language students who are putting efforts to have command on the oral communication skills of English. This study applies a quantitative survey method, complemented with qualitative interviews. The survey data was collected through questionnaires, which were distributed among 100 university students by convenient sampling, whereas the interviews of the students verified the facts and their ideologies. The results show that, generally, the students share similar perceptions towards foreign language teaching methodologies that best suit in the communication skills classrooms. The results indicate...
that students’ prefer those classrooms in which English is used directly with no mother tongue interference. The findings of this research will stretch the data in the area of foreign language teaching in the context of Pakistan because it contains implications that directly encroach upon “how” students learn and what are the ways which should be followed to get top-notch results.

Keywords: MT, FL, EFL, EFL teaching methodologies, oral communication skills
English is that language in Pakistan which is used extensively and has become a common means of interaction - other than Urdu and a large group of local dialects - as a worldwide foreign language, and a simple medium for science and innovation. Notwithstanding, in spite of concentrating on English in schools and universities for around 6-8 years, students are not able to converse in English. Quite evident indeed that Teaching of English in Pakistan has not achieved the desired results yet.

Regardless of (Chomsky 117) earth shattering work uncovering that foreign language is not essentially learned through impersonation, the out of date grammar-translation technique is as yet being embraced by general foreign language programs. While beyond any doubt there are sure points of interest to utilizing the learner’s to begin with foreign language in education and for this situation English, the burdens far exceed the fleeting advantages. By (Patten 139) first language learning and second language securing are comparable at the center. Along these lines, it is sensible to accept that generally as the youngster takes in a first dialect through presentation to an immeasurable measure of sound-related information, second dialect learners will likewise increase listening so as to talk capability to both credible and associated discourse in English and by doing oral work. In spite of that, most English dialect programs in Pakistan disregard oral work and connect with understudies in deciphering content from Urdu into English and the other way around. The interpretation technique blocks the procurement of syntactic structures in that it depends intensely on separated lumps of linguistic use, disregarding the connection in which the sentences are articulated by local English speakers. Besides, the interpretation strategy starts with
the instructing of perusing, overlooking prosodic components of the objective dialect. It is incapable in that relational abilities are disregarded and a lot of anxiety is laid on guidelines and special cases. Chomsky’s Language theory was quoted by Steven Pinker who categorizes the language competency through grammatical competency. Language competency can be achieved by teaching grammar was the subject matter of Chomsky’s theory. His reference is just to show the worth of learning the features and rules of language and to achieve it is actually having Grammar competence in actual sense. Grammar competency features are vocabulary, pronunciation, and sentence formation so the concerned matter of fact is its being comprehensible English Grammar is for an individual.

There is expanding acknowledgment in second dialect obtaining exploration of the auro-oral methodology being more successful than the translation method. Hence, the open way to deal with showing English as a Second Language needs to be accepted. English as a Second Language reading material distributors in the United States and the United Kingdom pay an awesome arrangement of consideration regarding the determination and reviewing of structures - including both substance and structure – as they target understudies of shifting levels of capability. Utilizing the informative methodology, language structure principles are taught through substance that subsumes a wide exhibit of sociolinguistic subjects.

For the most part, the instructor’s unchallenged position, does not consider, or makes unbalanced, understudy exercises, for example, dialect trade with each other and/gathering exercises. This unbend ability confines the quantity of target language
strategies to be utilized, likewise making open dialect systems excess.

Teaching and learning are two separate things. Actual teaching and learning lies in where a student actually discovers his own position and realizes that he has learned something. There is a relationship between a student’s own self evaluation and their assessment by the teachers. The learners who go into the more depth of understanding more good results in the classroom. (Theall and Franklin 139). The similar kind of approach was further developed by Thomas Angelo, where he said that a teaching where no learning takes place is just a talking in a classroom.

Research indicates that students are the most fruitful source who can actually identify that which strategies of teaching were most beneficial and which ones gave them more advantage over learning foreign language. While it cannot be said that the identification of the right methodologies by the students can measure the effectiveness of the teacher or reveal his capacities to teach but the link between the satisfaction level of students and teaching methodologies cannot be denied (Theall and Franklin 43). A meta-examination of 41 explorations gave the most grounded proof to the legitimacy of students’ perceptions as these studies provide a relationship between the perceptions and learning of the students.

The comparative procedure is likewise received in every one of the colleges of Pakistan, where the reactions of students are assembled. These perspectives of students are specifically identified with the educating of the teacher however they never discuss the showing techniques in pertinence with the learning process. The utilization of various showing procedures in the relational abilities classrooms is constantly highlighted yet
which methodology had ever worked the best for the students is never explored from the students’ eye.

This examination grasps a little segment of sixth year students of English oral communication skills at a university, and endeavors to achieve the point of view of the students in connection with the showing approaches utilized as a part of their classrooms. It accumulates the convictions of the students through the overview questions and a couple of interviews directed at the university. The study intends to gather the perspectives about remote dialect educating from non-local English speakers. It can lead a path for the educators of English oral communication skills, where they can pick the suitable showing strategy as indicated by the fitness of the understudies. These discoveries and information might be utilized to advantage different students and specialists of foreign language learning later on, and raise students ‘attention to foreign language learning in the present.

**Research Questions**

1. What are the opinions of the EFL students about the oral communication teaching methods?

2. How can the English oral communication skills be improved in the light of students’ perceptions?

**Review**

English has an important role in different scenarios of our lives i.e. social, political, economical and educational and its need cannot be denied. It is the language of entertainment and it prevails as a culture which joys people in forms of movies, music
and art all over the world. The tourism industry all over the worlds depends on English as a common source of interaction. People need to learn English as it is the language of print media and of the electronic resources that are essential to be reached in for higher education or for any purpose of education.

Language teaching got acknowledgment as a profession in the most recent century. The concept of pedagogy of language teaching is the highlighted subject. Throughout the century the linguists’ quest was to find the better teaching practices based on theory of language and language learning. Diverse ways of methodologies in language teaching has been portrayed. Traditionally methodology links with theory and practice. In methodology the distinctive point is the difference between methods and approaches. Approaches deal with instructing theories which are applicable only after the situational modification in the classroom instead methods is strategies which are designed with recommended procedures and practices. The refinement of which can be best seen in the usage of such strategies continuously which afterwards are supportive to apply approaches accordingly.

It appears to be beneficial, above all else, to elucidate quickly the ideas of methodology or standards, strategy and procedure, which are commonly and progressively related. They speak to, truth be told, three levels of examination and instructor’s choice making for educating and learning English in the classroom. A methodology or procedure is the most dynamic of each of the three ideas and alludes to the etymological, psycho-and sociolinguistic standards’ basic strategies and systems (Anthony 63-43). Really, every educator has some sort of hypothetical standards which
work as an edge for their thoughts of strategies and methods. A system is, then again, the
tightest of every one of the three; it is only one single technique to use in the classroom.
Strategies are in the middle of methodologies and systems, simply the arbiter between
hypothesis (the methodology) and classroom rehearse. A few strategies can share
various systems and, however a few procedures have grown self-ruling, the most critical
ones begin from the primary techniques. Presently it appears to be suitable to specify
the three noteworthy foreign language learning issues that FL instructional method and
ELT have managed during this time and that dependably concern specialists and the
educating calling. (Stern 110) marks them as takes after:

1. The L1-L2 association, that is, the uniqueness in the learner’s psyche between the
   unavoidable predominance of the primary language and the shortcomings of the FL
   information.

2. The unequivocal certain alternative, that is, the task between more cognizant
   methods for taking in a remote dialect and more subliminal or programmed
   methods for learning it. This issue stays, as it were, uncertain and has all the time
   represented a difficulty to the FLT calling and research, as, for instance, amid the
   verbal confrontation in the middle of cognitivism and audio-lingual approaches in
   the 60s, and later on with Krashen’s Monitor Theory, which makes a qualification
   between FL learning (unequivocal and cognizant) and dialect obtaining (certain and
   intuitive).

3. The code-correspondence difficulty has turned into a noteworthy issue recently. It
   alludes to the issues that learners need to adapt to when taking in another language,
as they need to focus from one perspective to etymological structures (the code) and on the other to genuine correspondence.

Foreign Language Teaching Methodologies

In 1977, Tracy Terrell, an educator in California, laid out “a proposition for rationality of language teaching named the Natural Approach”. That was an effort to add to language teaching suggestion that fused the “naturalistic” standards specialists had distinguished in investigations of foreign language teaching. In the meantime, he got united with Stephen Krashen, a connected Linguist at the University of Southern California, in explaining a rationale for the Natural Approach, drawing on Krashen’s powerful hypothesis of second dialect procurement. Krashen and Terrell’s joined proclamation of the standards and practices of the Natural Approach showed up in their book, The Natural Approach, distributed in 1983. The Natural Approach has pulled in a more extensive enthusiasm than a portion of the other creative dialect showing proposition talked about in this book. Their book contains meaningful strategies arranged by Krashen that framework his perspectives on foreign language learning (Krashen 151), and segments on implementation and classroom strategies, arranged to a great extent by Terrell. The Natural Approach embraces strategies and exercises unreservedly from different technique sources and can be viewed as creative just as for the reasons for which they are suggested and the ways they are utilized. (Krashen 186) gives recommendations to the utilization of an extensive variety of exercises, all of which are commonplace components of Situational Language Teaching, Communicative Language Teaching, and different strategies are talked about underneath to delineate procedural parts of the Natural Approach, a few samples of how such exercises are to
be utilized as a part of the Natural Approach classroom to give fathomable information, without requiring creation of responses or insignificant reactions.

In the nineteenth century till 1940s the most adopted foreign language teaching method was the grammar-translation method which was admired by all the societies. It lost its worth in the late 1940s but it was still renowned in academics. It is still a very famous method of FLT in Asia, America and in Europe as it is a convenient approach somehow. The learners have to learn the list of the given vocabulary words which are memorized in isolation as the usage is not of an importance here. It does not actually contain any purpose of oral communication but is only the pursuit of learning the target language with the translation and interference of the mother tongue the grammar-translation method doesn’t require much effort on the part of the teachers as they use MT in the classrooms where no oral communication takes place so a teacher who is good in the translation form mother tongue to the target language and vice verse can easily take such classes. In a study conducted in Pakistan (Khurshid, Naureen 23-40) is revealed that at secondary level in the institutions 37% of the teachers were in the favor of using GTM in foreign language classrooms and they were using it to teach. They were using it with the infusion of the mother tongue while the rest of the teachers were supporting other methods of FLT including direct method, communicative language teaching, audio lingual method etc. Rutheford proved that grammar is the essential element of any language teaching program. Grammar teaching in any language depends on the socio economic strands of any state and thus is a big challenge for grammar in language learning. Teaching pedagogies are based on different learning theories and
was a challenge for grammar in language teaching in the context of socio- economic infrastructure of a country. For the implementation as far as teaching grammar is concerned and the content and curriculum in language teaching such challenges are influential.

Without explicitly teaching grammar students may not speak correctly but they can listen and talk. By maintaining a balance between theoretical grammar and communicative grammar one can learn language is the solution to learn language. Creative exercises are essential to motivate students’ original thinking. Fluency and Accuracy are the main features of communication and on which the success of a learner depends. Furthermore, she had an offence in memorizing, learning the lists of words. In short to learn language in pieces is not possible through memorizing e.g. language learning through memorizing is not learning How do you do? Proper response, phrases ad proverbs can be adopted according to the situation thus is a readymade vocabulary of grammatical combination. About grammar, she continues the more we practice any language by communicating in it, the more we get better in grammar thus she named ‘Grammar as an arbitrary system’.

Another author (Wu 21-28) argues that the foreign language classrooms must be accompanied with a lot of activities instead of the use of MT. He further presents the perceptions of students towards activity based classes and concludes that students have more positive attitudes towards such classes.

There is another method of foreign language teaching named as communicative language teaching which is closely related to direct method. It is referred as a method
which has to deal with the nature of language in depth in theoretical manner (Brown 241). The main theme behind communicative language teaching is to enhance the communication skills of the students. The communication process has a great role in language teaching even then many teachers do not believe so and are not having complete knowledge about communicative teaching (Richards 41-58). In a study (Wu 50-53) has discussed that teachers think that enhancing speaking skills is the only purpose of communicative language teaching and they do not have any clear idea of it that’s why they hesitate to adopt it. Another study (Wong 2-4) briefly explains the perceptions of the teachers about the application of communicative language teaching in FLT classrooms. He further talks about the misconceptions of the FL teachers towards the above mentioned method and stresses upon the dire need of teachers training in order to have a desired usage of communicative language teaching. Communicative language teaching has the purpose of using the target language in real life situations so that the speaker may actually possess the knowledge of the language with reference to the context in which he is actually going to use it (Wood 270).

In last few decades the discussed most topic was Communicative Language Teaching Approach to acquire grammatical and communicative competence. History exposed that numerous methodologies are presented, but these are reconsidered over and over whether a combination is feasible with CLT. Language and grammar are associated with each other and can’t help in diminishing of one among them; consequently, such unawareness throws the conventional people back to old ages where the gestures and sounds were the way of communication.
The theorists of foreign language kept the direct method as the genuine and the first real method of foreign language teaching which was developed as a response against the ineffectiveness of grammar translation classes. Charles Berlitz was a linguist in the nineteenth century who first introduced the direct method and his methodologies and ideologies of foreign language learning and teaching are quite popular all over the world. He believed in that a child can learn a foreign or a second language by copying and by imitation just as the way he learns his mother tongue where he doesn’t require grasping the grammatical rules. He doesn’t have the knowledge and command of the rules of the grammar of his first language and he still understands and speaks with ease. He thought that the similar strategies can be applied in the foreign language classrooms where a learner is only speaking and listening a foreign language and can learn by imitating it. In this method he proposed to use the target vocabulary in the context instead of using translations and more emphasis was placed on the usage and pronunciation of the language itself.

**Methodology**

**Research Design**

The purpose of this research was to identify the perception of the students on foreign language teaching methodologies that are used in the English oral communication skills classrooms. The study is the mixture of the quantitative and qualitative research methods. The study was quantitative as a questionnaire was used and interviews were taken for qualitative data collection. The purpose of the research was to get the perception of the students which was done by questionnaires and interviews so that their beliefs, experiences and feelings could be high lightened.
Sample

The sample of the study was 100 university students. The sample was taken from a private sector university of Lahore where the students were 40 girls and 60 boys. The age range of the students was between 21 to 24 and they were the students of 6th year doing MBA. They were having English oral communication skills as a compulsory subject of 3 credit hours while the duration they used to take classes of it was three hours per week. The students were from the different cities and different educational backgrounds i.e. some were from private schools and some were from public schools. There social background was also different and they had various differences with reference to their oral language abilities too.

Tools of Data Collection

The first tool of data collection was a questionnaire based on 40 questions which were all close ended whereas 4 options were given for each question. These questions were designed to extract answers from the students about their perceptions on FLT teaching methodologies. The questions were not directly asking about FLT methods as per their names but were based on the common understanding of the students as in the ways of different classroom teaching methodologies and activities. The second tool of data collection was interview where 10 students were taken from the sample for this purpose as per random. The interview questions were open ended and were having the purpose of validating the information given by the students by the questionnaires. Basically 10 interview questions were designed for the purpose and were later on connected with the further discourse.
Procedure

The data collected from the questionnaires was analyzed through graphs where the graphs of each question were designed. And the data collected from the interviews was then presented in an explanatory method. The data analysis was a representation of the perceived answers given in the interviews and the ideologies and methods which were chosen as the best by the EFL students. Students were informed about the purpose of questionnaires and interviews along with the scope of the study where their queries regarding the research were answered as well.

Results

EFL classrooms in the universities of Pakistan possess an environment where foreign language learning can be comforted and the teachers are also using different kinds of methodologies for the purpose. No one selected method is used in the classrooms and the use of method also varies from instructor to instructor. The study was administered to see the perceptions and feelings of the EFL students about their EFL classrooms and about to much extent they are learning in them and it was also concerned to ask from them as out of which methods or activities they think they can learn faster. The results of a few questions are presented below in form of graphs to show the outcomes of the students.
Q. What is an ideal way of foreign language learning?
(a) Rules memorization
(b) Understanding the concepts and rules
(c) Direct interaction in foreign language
(d) Listening more

![Bar Chart](chart1.png)

Q. What are your expectations from your communication skills classroom? It will-

(a) Polish your spoken language
(b) Build confidence
(c) Enable to give good presentations
(d) Will make your language free of grammatical errors

![Bar Chart](chart2.png)
Q. What kind of problems you face in your communication skills classroom?
(a) Lack of confidence
(b) Lack of fluency
(c) Transcribing ideas in 2nd language
(d) Grammatical errors

Q. Which teaching methodologies are used in your classroom?
(a) Translation method
(b) Direct communication in 2nd language (conversation is more important)
(c) Written assignments and projects with little verbal communication
(d) Rote learning of words and expressions
(e) More grammatical work
(f) Listening practices are more emphasized
Q. Are you getting benefits from the teaching methodology used in your classroom?
   (a) Yes
   (b) Not at all
   (c) To some extent

Q6. How far your communication skills have enhanced with reference to the course you are attending?
   (a) Meeting expectations
   (b) Below expectations
   (c) Going fine
Q. Which methodology do you think can best suit you?
   (a) Direct communication in 2nd language
   (b) Translation method
   (c) Written assignments and group works
   (d) Listening to tapes

![Bar chart showing respondents' preferences]

Q. Why do you take this methodology the best?
   (a) It gives confidence and removes hesitation
   (b) It does not include theory
   (c) It makes your language error free
   (d) It gives you more understanding the way language is used
   (e) It makes you more fluent

![Bar chart showing respondents' preferences]
Q. How have you been learning the English oral communication?
(a) Talk and talk more
(b) Theory based learning
(c) Learning good expressions
(d) Talk less and listen more

Q. Do you think after attending this course you will be able to-----------------?
(a) Converse well in 2nd language
(b) Have some good expressions
(c) Make your language error free
(d) Gain confidence with little fluency
(e) Understand language fully with little communication
Discussion and Conclusion

The data that was collected from the questionnaire has shown that most of the students want their EFL classrooms to be equipped with the direct method of teaching. They want to have a direct interaction in the 2nd language instead of using mother tongue. They believe that if this approach would be used then their oral communication skills would be polished to a great extent. The interviews were also taken from the same students where they clearly emphasized that teachers should adopt the direct method of teaching which can enable them to learn the language in a good way.

The immediate technique for showing relational abilities has an incredible worth and it acts as a chasing stream to investigate the concealed ability of understudies. The Direct Method educates the foreign language similarly as understudies take in their first language. Actually, it can be said that it is a characteristic strategy where the language is taught through showing and setting. Understudies are urged to think in English. Subsequently, they will probably get familiarity with discourse since they pack in conveying everything that needs to be conveyed through English as opposed to comprehension English. Students talk or compose the outside target language without the need of deciphering their idea or thought from the native language into the second dialect. One more point of interest is that the Direct Method trusts that one approach to take in a dialect is to utilize it.

All reformers were eagerly contradicted to educating of formal sentence structure and mindful that dialect learning was more than the learning of principles and the obtaining of flawed interpretation aptitudes. This investigation of linguistic use is
a futile torment. It is surely not saw; in this way it can have no impact similarly as the trim of the astuteness is concerned and nobody could genuinely trust that kids could learn through it. Rather linguistic use ought to be obtained inductively by prompting the standards of how the dialect carries on from the genuine dialect itself. Never tell the youngsters anything they can discover for themselves. Where there was once agreement on the “right” approach to instruct remote dialects, but now many teachers believe in that there is no one particular or a specific way of teaching a foreign language.

A few instructors want to practice one of the techniques to the avoidance of others. Different instructors like to pick and pick among the methodological alternatives that exist, making their own special mix. A few methodologies have been known as the “immediate technique”; the methodology assessed here includes all talk in the objective dialect. The instructor utilizes cases of dialect as a part of request to inductively show linguistic use; understudies are to attempt to figure the tenets of the dialect by the illustrations gave. Educators interface with the understudies a ton, getting some information about important themes and attempting to utilize the linguistic structure of the day in the discussion. Exactness is looked for and blunders are rectified. This technique gives more conceivable data than the strategies talked about as such. Regardless of the possibility that the hypothesis displayed in this exploration is adept, and the proposals for application are truth be told the suitable ones, there are a few major issues that should be specified before finishing up. These need to do with the acknowledgment, by educators and understudies, of dialect securing as essential and conceivable data as the method for empowering dialect obtaining. It is predictable with the route a huge number
of individuals have procured second dialects all through history, and as a rule gained them exceptionally well. They procured second dialects while they were centered on something else, while they were increasing intriguing or required data, or interfacing with individuals they got a kick out of the chance to be with.

The quantitative and qualitative analysis of this research has shown that the selected students from a Pakistani university are more interested in learning the foreign language through “the Direct method of communication” and to acquire the spoken skills seems to be their preferred target. As far as the advantages of this method are discussed, it is most likely to come up with the same consequences. The students were discussing that their classrooms do not allow them to have sufficient interactions in English and teachers are mainly focusing on grammar. At times teachers provide them some dialogues which they have to learn and perform in front of the class but that are not quite creative what they believe. The students were not satisfied with their EFL oral communication skills classes as they thought that even after taking these classes they cannot speak fluently. The main aim of the students was to convey that they prefer to be fluent in oral communication and for which they want their instructors to maximize the use of target language in the classrooms both by the teachers and the students. They did not like the excessive use of MT in their language classrooms as they were describing that in such classrooms they also start thinking in MT and then start translating it into English and then it becomes their habit. The perspective of Pakistani EFL learners as per resulted by this research is to learn language through the direct interaction in the target language with no use of the mother tongue. The perspective of the students possesses a
valuable importance and it must not be neglected by the teachers. Teachers should take into consideration what students want and how students think they can learn to the best of their abilities. It will open a new arena for the foreign language learning and will advocate the students and the teachers both towards a new horizon of language.

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“Self” Through Language in Hanif Kureishi’s *Buddha of Suburbia* (1990)

Mahrukh Bokhari

**Abstract**

Hanif Kureishi once claimed that everything that he writes is soaked in Englishness. This claim, however, does not necessarily preclude his awareness of the “other”. This article will explore the way this “Englishness” gets redefined in the works of this post-colonial writer. It will concentrate on the otherness of the other in an identifiable Englishness of the author, illustrating the characteristic “otherness” of the other as a member of the dominated out-group, whose identity is considered lacking and who is subjected to discrimination by the in-group. Hybridity of Kureishi’s vision generates his stories and propels his characters to reinvent their identities, individually as well as nationally. The notion that the old days are over and that Britain isn’t racist anymore is proved wrong by many characters who get victimized in today’s multi-cultural England. Kureishi’s perspective on violence, racism and prejudice based on color and creed is essentially Anglo-Asian. The exclusivity of this post-colonial condition reflects Kureishi’s concern with the fable of transposed identities of the immigrants from former colonies. The dynamism of his story-telling redefines the ambiguities of identities shaped by color, culture immigration and/or exile - themes central to Kureishi’s storytelling.

Keywords: multiculturalism, redefining Englishness, hybridity, literature of diaspora.
‘Even if it communicates nothing, discourse represents the existence of communication; even if it denies the obvious, it affirms that speech constitutes truth; even if it is destined to deceive, it relies on faith in testimony’ (*Ecrits* 209).

*The Buddha of Suburbia* (1990) is written in an autobiographical mode in that it begins with Karim Amir narrating the story of his life in a self-conscious manner: “My name is Karim Amir, and I am an Englishman born and bred, almost. I am often considered…a funny kind of Englishman, a new breed… having emerged from two histories… I don’t care – Englishman I am (though not proud of it), from the South London suburbs… going somewhere” (*Buddha* 3).

However, to consider the narrative as an autobiography alone would be too simplistic. The hybridity of the narrator-protagonist along with an immigrant, Indian father from an ex-colony (India) ultimately entangle the hero with displacement, diaspora experiences, identity crises, and liminality; leading to psychoanalysis and postcolonial discourse. The autobiographical mode enables Karim to reconstruct/re-arrange the story of his life through a process of introspection and memoriography. Nonetheless since Kureishi more pronouncedly focuses on characters that belong to the immigrant community of the Asians/Anglo-Asians subjected to the worst kind of racism, prevalent in England during the 60’s and 70’s, the narrative as Karim’s case study in particular, becomes an agent of healing through psychoanalysis whereas narration/speech becomes a medium of healing.

Psychoanalysis, to borrow a Lacanian phrase, is a “Promethean discovery” (*Ecrits*
by Freud which lays great emphasis on (the patient’s) speech. It is an extremely dialectical experience relying solely on words. Freud, through psychoanalysis, meant to show us that there are illnesses that speak. Looking at Karim and many other characters in the novel under consideration, in the psychoanalytical framework, we can not only see their illnesses speaking but are made to hear the truth of what they say. Introspection, as an important tool in the discourse (of psychoanalysis) helps slip Karim’s mind all the important things that he had been repressing up till now. The animated and pompous style with which he starts the story of his life could well be termed as “free association” in the Freudian sense. For example:

Perhaps it is the odd mixture of continents and blood, of here and there, of belonging and not, that makes me restless, and easily bored. Or perhaps it was being brought up in the suburbs that did it. Anyway, why search the inner room when it’s enough to say that I was looking for trouble, any kind of movement, action and sexual interest I could find, because things were so gloomy, so slow and heavy, in our family, I don’t know why. Quite frankly, it was all getting me down and I was ready for anything (Buddha 3).

The method of free association requires the curtailment of the mind’s tendency to judge, evaluate, and criticize, whereby the natural flow of association is likely to be blocked. The above quotation, though rather long, shows how Karim, through free association, subjects his own “Self” to the dialectic of analysis which serves as a “working through…the triad: frustration, aggressiveness and regression;” (Ecrits 207) the malaise
engendered by his hybridity and suburban existence in a class-conscious, essentialist society. Dialectic is integral to the discourse in that while narrating the story of his life in broad strokes of sincerity (throwing his stays and defenses to the wind) Karim becomes involved in an ever greater dispossession of his “Self”. The effort involved in reconstructing his life (story) for another, fundamentally alienates him from himself so as to enable him to reconstruct himself objectively like an “other”/ an object displayed before a mirror. The image thus reconstructed, no matter how perfect in resemblance to the “Self” shall remain the “other’s jouissance that he would have gotten recognized there” (*Ecrits* 208). In such a (re)construct even a simple slip of the tongue attains the status of a complex statement, adding a distinct meaning to the narrative.

As an autobiography *The Buddha of Suburbia* (1990) focuses on the various stages of individual development vis-à-vis Karim by searching for particular events of his (personal) history. For example, the day everything changed in Karim’s life is revisited in detail. He was seventeen. His father had returned from work in a rather high mood which he demonstrated by kissing his little brother Allie, his mother and Karim with enthusiasm, “as if we’d recently been rescued from an earthquake” (*Buddha* 3). The word *earthquake* even if a slip of tongue, determines the traumatic value attached to that particular day in Karim’s life. Throughout the narrative events are revisited not only for historicizing the facts chronologically but more often for their traumatic significance. Such historicizing of the facts helps teach Karim to recognize his unconscious in his story as the events thus revisited have already been determined, unconsciously, as historical turning points in his life.
The day Karim visited Eva’s house with Dad is lingered upon for voyeuristic pleasure: “Eva hugged Dad and kissed him all over his face, including his lips. This was the first time I’d seen him kissed with interest” followed by more details pertaining to the conscious realization of his own self as other, “she turned to me…pumping out a plume of Oriental aroma…she kissed me on the lips too… holding me at arm’s length…she looked me all over and said, ‘Karim Amir, you are so exotic, so original! It is such a contribution! It’s so you!’” (Buddha 9).

Karim’s remembering of his past becomes hypnotic at this juncture in that it reproduces his story in the form of spoken representation/verbalization (It is pertinent to notice Eva’s remarks that Kureishi puts within quotation marks). This type of hypnotic remembering always involves the material called drama due to an inherently conflicting form and internal dispute which finds an outlet in psychoanalysis. Thus his remembering marks the convergence of material that vacillates between the imaginary and the real, unconsciously bringing the reader/analyst to the reality of what is neither true nor based, totally, upon lies. The means employed for the revelation of truth about various characters is their speech which confers meaning upon their actions/functions vis-à-vis Karim’s reality and its (speech’s) “operations are those of history, insofar as history constitutes the emergence of truth in reality [reel]” (Ecrits 214). Words like “exotic” and “original” become metaphors for Karim’s reality (Otherness) in relation to his English host namely Eva, whereas dropping of hints like “full-length, multi-colored kaftan”, “Oriental aroma”, eyes darkened with “kohl” (Buddha 8-9) and bare feet in the description of Eva’s characteristic personality, lets “the grain of truth hidden within”
(Ecrits 221) regarding her fascination for the exotic/Orient/Other manage to escape.

Kureishi, in his essay titled “Telling Stories” writes: “The mystery of the human subject, and its elusiveness, are common to both psychoanalysis and literature” (348). In another of his essays titled “Loose Tongues” Kureishi explains that human beings leak the truth of their desire in “their dreams, fantasies and drunkenness, in their jokes and mistakes, as well as in delirium, religious ecstasy, in babble and in saying the opposite of what they mean” (343). Keeping in mind Kureishi’s views on means regarding the revelation of truth, Karim’s epiphany in the Kays’ bathroom can well be analyzed with the help of words/phrases that are used to describe it: “framed theater posters for Genet plays…bamboo and parchment scrolls with tubby Orientals copulating on them” (Buddha 15). The experience is apocalyptic insofar as it gives Karim’s “going somewhere” (Buddha 3) a direction. “Posters for Genet plays” and “tubby Orientals copulating” become signifiers of his desire for future happiness through artistic involvement, mysticism and sexual promise. “Posters” signify his unconscious desire for fame “plays” hint at his latent desire for a chance to exchange his role/identity (reality) with something more acceptable on a continuous basis. Likewise “Orientals copulating” signify his unconscious desire for happiness and fulfillment through oneness with the Orient which in turn is a metaphor for mysticism and the exotic / Other.

Interpretation of Karim’s epiphany, as it were, involves the skill and expertise required for practicing oneiric discourse. The novel as a whole is replete with examples where through syntactical displacements; metaphors, catachresis, metonymy and antonomasia readers are allowed glimpses into the unconscious (minds) of the
characters. The very title: *The Buddha of Suburbia* is a perfect example of antonomasia. Karim uses “Buddha” for his Dad; Haroon Amir sometimes jokingly and sometimes sarcastically due to his (Dad’s) masquerade as a Buddhist despite the fact that, by birth, he is a Muslim. “Buddha” a title, which at first appears to be a random selection needs to be looked into for the subjective efficacy of associations that it gives rise to. “The combinatory power that orders its equivocations” (*Ecrits* 223) helps the reader to recognize the very mainspring of Karim’s unconscious in the choice of words. Buddha, prior to becoming the Lord of the Buddhists (followers of Buddhism) was a prince named Siddhartha, married and with children. However at a later stage in his life he left his wife, children and the luxuries of a princely existence in pursuit of “Nirvana” in other words enlightenment/ "spiritual fulfillment". Since then Buddha has become a metaphor for enlightenment and a philosophy of life which originated in the East and is associated with the Orient. Karim unconsciously sees the similarities that exist between Prince Siddhartha and Haroon Amir. Moreover, we are also made to see, obliquely, Haroon’s helplessness in having to masquerade as a Buddhist as a defense mechanism in an ethnocentric society which exhibits more acceptance for the Buddhists as compared to the Muslims. Haroon often verbalizes his concern over the prejudice and injustice of the British due to which he is never promoted at his work place: “The white will never promote us…Not an Indian while there is a white man left on the earth…they still think they have an Empire when they don’t have two pennies to rub together” (*Buddha* 27).

Due to the prejudice and racism perpetrated by the British against the Indians in general and the “Pakis” in particular, Karim’s Dad transforms himself “from being
an Indian in the Civil Service who was always cleaning his teeth with Monkey Brand black toothpowder manufactured by Nogi & Co. of Bombay, into a wise adviser he now appeared to be. Sexy Sadie! Now he was the center of the room” (Buddha 31). The new persona brings for Dad, acceptance from the British besides fulfilling his desire for internal advancement through learning and self-discipline. It boosts his self-esteem by providing him an opportunity for public speaking and socializing which ultimately help him cure his loneliness resulting from marginalization.

While comparing Buddhism with most Western religions, Kureishi describes it as benign and morally less stringent in *My Ear at His Heart*. He further writes in the same book that it sits well with “the increasingly frenzied capitalism of the West” (60) because it is capable of “creating a calm ‘spiritual’ space in the midst of social fragmentation and technological progress” (60). Dad, who is often forced to take a different route to avoid “ice-pops full of piss lobbed at him by the schoolboys from the secondary modern” (Buddha 28), delves into the realm of the esoteric because the practices, considered to be the hallmark of this realm, are more or less similar to those structured by psychoanalysis. Deep-breathing (inhaling and exhaling at regular intervals), work-outs and meditation along with Zen practices and a policy of non-violence against aggression keep Dad braced as a normalized individual in an ethnocentric society. These practices also help him cope with disillusionment, suffering and stasis. Moreover, his aggression gets manifested in sulking, “the formidable silences” (Buddha 76) and staring at people in the privacy of his house. Public speaking at Eva’s place provides a long-awaited opportunity to get repressed aggression out of his system in a non-violent
manner against the targeted audience i.e. the English: “In our offices and places of work we love to tell others what to do. We denigrate them. We compare their work unfavorably with our own. We are always in competition. We show off and gossip. Our dream is of being well treated and we dream of treating others badly…” (Buddha 35).

Here Haroon’s speech serves two distinct functions. One: it reveals the truth about his real “Self”/character. Two, by giving vent to his internal conflict, it becomes his “talking cure” (Ecrits 211). Moreover, through the dialectic of the binary between us and them/we and others, he is able to make the listeners i.e. the English see his problem from the vantage point of the other.

Nuclear holocaust during World War II, resulting from science and technological advancement in the Victorian era, gave rise to agnosticism, apostasy and social fragmentation in the West. The laissez faire policy of the capitalistic Western society added fuel to fire by replacing spirituality with materialism. Haroon, with his origin firmly rooted in the East, needs to come to terms with his ever-changing reality/living conditions: “We live in an age of doubt and uncertainty. The old religions under which people lived for ninety-nine point nine per cent of human history have decayed…We have replaced our spiritual values and wisdom with materialism…everyone is wandering around asking how to live” (Buddha 76). Haroon’s moral dilemma, at the moment, is whether he should pursue his own happiness at the expense of others (his wife and children) or whether he should learn to live with the unhappiness gained out of “acting in accordance with duty, or obligation, or guilt, or the desire to please others” (Buddha 76). Haroon’s public speaking at Eva’s house in Beckenham is a means through which
his unconscious thoughts slide past the censors to become part of his conscious (mind) as deep-seated notions/ideology.

Unconscious, according to Lacan, is a chapter in a person’s (subject’s) history that is marked either by “a blank or occupied by a lie” (Encirs 215). He even calls it “the censored chapter”. However, Lacan believes that truth can be had by looking elsewhere, i.e. monuments which in the case of personal history would be the body of the subject. Karim’s “small and wiry” body which is “dark-skinned” is seen as a monument of his (personal) history which is an “odd mixture of continents and blood” (Buddha 3). That is why Shadwell is so keen on casting him as Mowgli in The Jungle Book by Kipling. Shadwell’s response to this “monument” is quite in keeping with the norms of an essentialist society committed to the commodification of “cultural practices and regimes of representation” (Yu-cheng 1).

The truth regarding Shadwell’s hysterical symptoms easily gets slipped past the censors of his consciousness during his interaction with Karim, the moment it (consciousness) is found off-guard by the unconscious. Consequently his body becomes a monument of racist aggression and hysteria expressed through language such as:

‘What a breed of people two hundred years of imperialism has given birth to. If the pioneers from the East India Company could see you what puzzlement there’d be, everyone looks at you, I’m sure, and thinks: an Indian boy, how exotic, how interesting, what stories of aunties and elephants we’d hear now from him. And you are from Orpington…a half-cast in England…belonging nowhere, wanted nowhere’ (Buddha 141).
Karim, though devastated by Shadwell’s racist bombardment, is unable to react in the same aggressive manner because the muscles in his face seem to have gone rigid with embarrassment. Yet the “suppression of a previous intention to say something” being an “indispensable condition for the occurrence of a slip of the tongue”, *Reason 610* Karim’s aggression, so far, repressed in the unconscious is manifested from time to time through slips of tongue and/or catachresis such as “snooty bastard…fucking cunt bastard shithead” (*Buddha* 140) “Shitvolumes” “Shadshit” and “Shitbolt” (*Buddha* 165) especially when Karim dwells on the incident in retrospect.

Karim’s resolve to speak like Eleanor, after she mentions to him: “You’ve got a street voice, Karim. You are from South London” (*Buddha* 178), is a conscious attempt on his part to undo history just like Eva who “wanted to scour that suburban stigma right off her body” (*Buddha* 134) by throwing parties at her Kensington flat and inviting every person from the theater and film that mattered, by talking about the new Dylan album and what was going on at Riverside Studios. However, having attained maturity through real-life experiences and a trip to the U.S. Karim thinks about all this in retrospect and realizes the innate futility of all such attempts: “She didn’t realize it was in the blood and not on the skin; she didn’t see there could be nothing more suburban than suburbanites repudiating themselves” (*Buddha* 134).

Another source to look for truth, for purposes of historicity, is the archival documents which in the case of a subject (person) is his/her “childhood memories, just as impenetrable as such documents are” (*Ecrits* 215) when their provenance is not known. With this in view, Karim rationalizes the break-up between his Mum and Dad
in retrospect. Looking at his memories with the hindsight that maturity has brought, Karim remembers his Dad complaining: “Your mother upsets me…She doesn’t join in things. It’s only my damn effort keeping this whole family together. No wonder I need to keep my mind blank in constant effortless meditation” *(Buddha 8).* He remembers how his mother never used to show any interest in her personal appearance as long as she remained married to Haroon: “The plump and unphysical woman with a pale round face” *(Buddha 4)* “never used to have more than one bath a week” *(Buddha 270).* When Karim’s family first moved into their house in South London suburbs, in late-1950s, “there wasn’t even a bathroom. Dad used to sit with his knees up in a tin tub in the front room, and Allie and I ran to and fro with jugs of water heated on the stove” *(Buddha 270).* Dad was also very particular about his personal appearance. He carefully chose the color of his shirts to be worn during the week, such as pink, blue and lilac etc. He had at least a hundred ties and he selected his cufflinks with great care; “Dad polished his shoes, about ten pairs, with patience and care, every Sunday morning” *(Buddha 47).*

In order to understand the difference between Mum’s and Eva’s personalities and life styles, Karim revisits his memory of what he noticed in Eva’s bathroom, the first time he went there. Eva’s bathroom was large and situated in the center of the room. The candles, rows of lipsticks and blushers, eye-make-up removers, cleansers, moisturizers, hairsprays, creamy soaps for soft skin, sensitive skin and normal skin; soaps in exotic wrappings and pretty boxes; sweet-peas in a jam-jar and an egg-cup, rose-petals in Wedge-wood saucers; bottles of perfume, cotton wool, conditioners, hairbands, hair-slides and shampoos all bespeak of “self-attention…a world of sensuality, of smell.
and touch, of indulgence and feeling, which aroused me like an unexpected caress as I undressed, lit the candles and got into the bath in this room of Eva’s” \textit{(Buddha 92)}.

Dad had wanted Mum to accompany him to Eva’s place on his first performance: “Come on, sweetie. Let’s go out together and enjoy ourselves, eh?” \textit{(Buddha 5)}. Mum refused on the pretext that Eva didn’t want to see her. And that she ignored her because she wasn’t Indian enough. Mum didn’t even like Dad’s suggestion that she could wear a \textit{sari}, insisting: “I’m only English” \textit{(Buddha 5)}.

Later that night when Karim catches Dad red-handed in Eva’s garden he is extremely angry with him for having betrayed his Mum. However, he does not absolve her of the responsibility of making things turn the way they do in her life. When she asks Karim as to why he has brought him home (drunk) like that, Karim looks at her standing there in her dressing-gown, touching the floor “making her look square…she reminded me of the real world. I wanted to shout at her. Take that world away” \textit{(Buddha 18)}. He is angered by the way she punishes herself. He wants her to be stronger, more capable of fighting back and resolves to be strong himself.

Kureishi, in \textit{Something to Tell You} writes: “…psychoanalysis came to interest me more, being closer to human” (202). That is probably why psychological realism is the hallmark of Kureishi’s art of characterization especially where characters reveal the truth about themselves through language. Practice in psychoanalysis has shown that semantic evolution, with regard to the subject (person), is an authentic source of knowing truth about the real “Self” of the subject. Semantic evolution corresponds to the stock of words, in other words, an individual’s particular vocabulary, generally dependent on
that individual’s life style and character.

Karim’s hybridity results in a liminal existence replete with examples that highlight the overlapping of both (Indian and English) cultures’ influence on his so-called English life style. Dad’s supper consisting of “a packet of kebabs and chapatis so greasy their paper wrapper had disintegrated” (Buddha 3) is a regular feature of his life. He is quite used to “lassi and hot Indian nibbles” (Buddha 31) being served during Dad’s performances at Eva’s place. The train that takes Ted and Karim and their sandwiches “up through the suburbs and into London” (Buddha 43) is the same by which Dad goes to his work place in London and comes back home in South London suburbs every evening “bringing keema and roti and pea curry wrapped in greasy paper in his briefcase” (Buddha 43). Karim loves to visit Princess Jeeta and her daughter; Jamila especially when tension between his Mum and Dad has him thinking of running away. Princess Jeeta feeds him “dozens of the hot kebabs I loved, which I coated with mango chutney and wrapped in chapatti” (Buddha 52). Karim is lovingly called “Fire Eater” (Buddha 52) in Jeeta’s house because of his penchant for spicy Indian food. He also loves to take a bath at Jeeta’s place despite the fact that her bathroom is rotten with its plaster crumbling off the walls, because sitting next to the bath Jeeta would “massage my head with olive oil, jamming her nifty fingers into every crevice of my skull until my body was molten” (Buddha 52). In return Karim is instructed to walk on Jeeta’s back, treading up and down, pressing his toes into her neck which becomes stiff (as if made of iron) with working in Paradise Stores day and night. Anwar often blackmails Karim with “samosas” and “sherbet fountains and the opportunity not to
work – for an extended ear-bashing” (*Buddha* 79). Memories of “a steaming delicious feast of keema and aloo…rice, chapatis and nan…and lassi to drink”, (*Buddha* 80) the first time Changez visits Anwar’s flat to meet Jamila, are still fresh in Karim’s mind. As far as Karim’s memory goes, “Dad never touched the pig” (*Buddha* 64), not so much due to any religious scruple, but mainly due to the conditioning he received during his childhood. Once when Karim offered him a smoky bacon crisp, which Dad started crunching greedily into, he said: “I didn’t know you liked smoky bacon” (*Buddha* 64). On hearing this Dad “sprinted into the bathroom and washed out his mouth with soap, screaming from his frothing lips that he would burn in hell” (*Buddha* 64).

Karim’s hybridity constantly brings him on the threshold of an existence that results in confusion with regard to his identity. The need for discovering the real “Self” becomes more pressing as he grows up. It is given impetus by the ethnocentric ideology of the racist English. Having been born to and brought up by an English mother, he is naturally imbued with the English culture. He loves drinking tea and he loves cycling too. On his cycle he goes to the tea shop in the High Street in search of his favorite blends. His bedroom contains boxes and boxes of tea, and he is “happy to have new brews with which to concoct more original combos in my teapot” (*Buddha* 62). He carries several tins wherever he goes “in case my host had only Typhoo” (*Buddha* 182). He needs his own resources especially at Changez’s place because “he made tea by boiling milk, water, sugar, teabag and cardamom all together for fifteen minutes” (*Buddha* 182). The day he leaves his house in the suburbs of London to join his Dad, Eva and Charlie, first in her house at Beckenham and later in Kensington flat, he takes
along “about twenty records, ten packets of tea, Tropic of Cancer and On the Road, and plays of Tennessee Williams” (Buddha 92). Listening to Radio Caroline and Pink Floyd is his favorite passtime. He chooses Eleanor to fall in love with and this further steeps him in the British culture. He, who was “never one for education and vegetables, having been inoculated against both at school” (Buddha 174) is extremely pleased with Eleanor cooking for him “cabbage or broccoli or Brussels sprouts, steaming and dunking them in frying butter and garlic for a few seconds…red snapper, which tasted a little tough, like shark, in puff pastry with sour cream and parsley” (Buddha 175). They often have a bottle of Chablis too. Karim had experienced none of this before. The mosque that he visits occasionally with Anwar some time before his (Anwar’s) death is no more than “a dilapidated terraced house nearby which smelled of bhunagost” (Buddha 172). He is depressed by the “absolutism” that Islam, according to him, has inevitably given rise to. “Anwar thought he was right about everything. No doubt on any subject ever entered his head” (Buddha 172). The “Muslim fatalism” of Uncle Anwar that “Allah was responsible for everything” (Buddha 172) is equally depressing for Karim. He is glad to be able to get away from it all, being “an Englishman born and bred, almost” (Buddha 3). His reaction is in accordance with the western culture that reposed little, if any, confidence in mysticism and flying carpets. In fact the West conceived of human progress in terms of “secular institutions based on reason, not revelation or scripture; the idea that there were no final solutions to human problems; and… that the health and vigor of a society was bound up with its ability to tolerate and express a plurality of views on all issues” (The Rainbow Sign 23-4).
In his memoir, *My Ear at His Heart*, dedicated to his father, Kureishi writes: “It had occurred to me that which made me who I was, was unavailable to my consciousness. I might be confused, restless and even unhappy, but I had no Idea why” (137). Philosophy, in Kureishi’s opinion, pertains to another kind of concentration and theories serve as means of creating more categories of apprehension. Philosophy, he writes, is also a discipline where you find better questions rather than answers. So, in an attempt to excavate the deepest things that are hidden about one’s life, Kureishi asks:

‘How did you get into the locked box of this inner world? Through myths, symbols, poetry? Certainly... I needed another angle, more tools…other viewpoint. I needed to believe… that knowing certain things about the self was curative. Knowledge, as Plato liked to think, made people feel better. “Who are we?” and, therefore, “How should we live?” were philosophy’s central questions. It was at the heart of all our lives, and culture was entirely concerned with it.

So philosophy, like literature and psychoanalysis, seemed to be a particular kind of attention to what was going on and this attention was called, by both Plato and Freud, Eros’ (137-8).

If unconscious, according to the discourse of psychoanalysis, is the blank or even censored chapter of Karim’s life then the truth about his history can be traced by looking at the traditions that shape and influence his life style. The dictionary meaning of "tradition" is opinion or belief or customs handed down by ancestors to posterity. Analysts include in it (tradition) the legends that “in a heroicized form” (Ecrits 215)
convey the history of the subject as a reliable source. “Children hear scores of stories, in numerous forms, before they can read them. But at the center of their education is their induction into an ongoing story. This is the family legend or tradition, various versions of which their parents and family are keen to impress on them” (*My Ear at His Heart* 7).

Before moving on to the case study of the subject; Karim, in Freudian terms “as a mixture of literature, speculation and theory” (*Something to Tell You* 115) it is pertinent to clarify the function of symbolic identification vis-à-vis the primitive man. The primitive man believed that he was the reincarnation of an ancestor with the same name, and a recognizable recurrence of similar characteristics as well. “It is in the name of the father that we must recognize the basis of the symbolic function which, since the dawn of historical time, has identified his person with the figure of the law” (*Ecrits* 230). Analysts such as Freud and Lacan opine that “the unconscious effects of this function from narcissistic relations, or even real relations, that the subject has with the image and actions of the person who embodies this function” can be distinguished clearly during psychoanalysis.

Karim has grown up listening to stories about his father’s aristocratic background which Mum refers to as his “aristocratic uselessness” (*Buddha* 24). But amongst her acquaintances she is glad to boast about how proud she is of his family. “They’re higher than the Churchills” and “He went to school on a horse – drawn carriage.” (*Buddha* 24). Unlike the swarms of immigrants who came to England during the 50s and 60s in pursuit of dreams such as money, prosperity, and success, “Dad was sent to England by his family to be educated. His mother knitted him and Anwar several itchy woolen vests
and waved them off from Bombay, making them promise never to be pork – eaters” (Buddha 24). Dad was expected to return to India as a qualified and polished English gentleman lawyer like Gandhi and Jinnah had already done before him. Both Gandhi and Jinnah commanded tremendous respect from the Indians as well as the British in the 50s and 60s because of their legendary roles in the Sub-Continent’s struggle for independence from the British Rule in 1947.

Contrary to all expectations, the wet and foggy weather of London and the rationing still on (during those days) as a result of World War II, made his dream-city look extremely derelict and took Dad completely by surprise. He, who had never seen or heard of the English in poverty, was shocked to see them as road-sweepers, dustmen, shopkeepers and barmen stuffing bread into their mouths with their fingers and not washing regularly for the water was so cold, provided there was water at all. Dad was also surprised to find out that “not every Englishman could read” (Buddha 24).

While talking about the British Raj in India, Kureishi refers to his uncle Omar’s memoir in My Ear at His Heart according to which the Raj was “‘founded on the certainty of a racial and moral superiority to the natives’…According to Omar, the British, ordinary enough in their own country, change as they pass through the Suez Canal. ‘Eastwards of Port Said they became empire-builders.’…leaving home enabled them to become different, more powerful, people” (31-2). In the same book Kureishi writes about his grand-father – Colonel Murad who belonged to the elite Indian Medical Service and considered himself a sahib whereas in reality he was from the “emerging middle class of professionals as opposed to the comic aristocracy of the ruling princes
and the landed gentry” (32). It is mostly believed that Dad has a lot of resemblance to Kureishi’s own father, who was trained not to lose his cool no matter what. The English public school that he attended in India had taught him to take “nothing or anybody seriously” (51). He always considered himself better than the others.

Dad and Anwar, next door neighbors and best friends from the age of five, were from Bombay. “Dad’s father, the doctor, had built a lovely low wooden house on Juhu beach for himself, his wife and his twelve children. Dad and Anwar would sleep on the veranda and at dawn run down to the sea and swim. They went to school in a horse-drawn rickshaw” (Buddha 23). Dad used to play tennis on the family court, with his servants serving as ball-boys whereas the weekends were spent in playing cricket matches “often against the British, and you had to let them win” (Buddha 23). Since the Indian film industry was also housed in Bombay and one of Dad’s elder brothers used to edit a movie magazine, Dad and Anwar, both, often went to parties where they met film-stars. “Dad and Anwar loved to show off about all the film-stars they knew and the actresses they’d kissed. Once, when I was seven or eight, Dad told me he thought I should become an actor; it was a good life, he said, and the proportion of work to money was high” (Buddha 23). From what he had heard of Dad’s adventures with Anwar, Karim was convinced that Dad’s childhood was idyllic. However, he often wondered why Dad had condemned his own son to the dreary little house, “a two-up-two-down semi-detached in South London” (Buddha 26). Dad’s adventure stories become etched in Karim’s memory, simultaneously securing a permanent niche in his unconscious as his own unfulfilled desires.
Dad’s love for clothes soon overwhelmed him, making him spend his allowance from India on buying bow-ties, bottle-green waistcoats and tartan socks from Bond Street. Dad’s lack of seriousness with regard to his studies rendered him incapable of concentrating on them. Consequently he couldn’t become a lawyer like Gandhi or Jinnah. He ended up working as a clerk in the Civil Service for 3 pounds a week. Dad met his working-class wife (Margaret) in a bar first and married her to become part of her regulated-by-the-clock uninteresting life. “His life, once a cool river of balmy distractions, of beaches and cricket, of mocking the British… was now a cage of umbrellas and steely regularity” (Buddha 26). To keep the frustration and boredom away Dad started delving into the realm of the esoteric by turning to “Lieh Tzu, Lao and Chuang Tzu” (Buddha 26). A library copy of The Secret of the Golden Flower became his all-time companion wherever he went. When Anwar scolded Dad for wasting his time by reading rubbish rather than making money, he calmly told his childhood friend Anwar: “I don’t care about money. There’s always money. I must understand these secret things” (Buddha 27).

Whereas Haroon’s “Oriental discoveries” (Buddha 27), estranged his lower-middle class wife, Margaret and his friend Anwar, Eva, with her love of the exotic, became close to him precisely because of his Orientalism since it “gives him a positive identity, a way to affirm his felt difference to the British and feel superior to them at the same time” (Desirable London, Deplorable England 81). Moreover, Eva was someone Dad could talk to. Both of them, according to Haroon (Dad), had the same interests. Dad shamelessly told Karim: “…I’m experiencing things I’ve never felt before… potent,
overwhelming things…All the time I am not with Eva I miss her. When I talk to myself in my mind, it is always her I talk to. She understands many things. I feel that if I am not with her I will be missing a great opportunity” (Buddha 66). Haroon’s love for Eva is spoken of in terms of “a painful organic sensation” that “wedges open the gap between his individual being and his essence” (Ecrits 232). By talking about himself and Eva like that with Karim, Haroon alienates himself from himself. He talks about himself almost like an “Other”, razing the wall of language that had blocked speech so far between father and son, to the ground. Karim’s prompters such as “How’s Eva?” and “Dad, Dad, please tell me. Are you in love with her?” (Buddha 65) serve to free Haroon’s speech by introducing him to “the language of his desire, that is, to the primary language in which – beyond what he tells us of himself - he is already speaking to us unbeknown to himself” (Ecrits 243). Here language becomes a means of grabbing hold of desire. The moment desire is expressed through language it becomes humanized by gaining recognition.

As regards the opportunity that Dad is so afraid of missing, it is to re-enter the dominant culture of the upper-middle class, this time by using his cultural identity as a card. In fact he originally belonged to that class. So thinking within an essentialist pattern, he produces an identity for himself that clearly displays the signs of his Otherness. Apparently cognizant of the stalemate that too much clinging to the past is sure to bring, Dad decides to be with Eva, rationalizing his decision in this manner: “Our lives become stale, they become set. We are afraid of the new, of anything that might make us grow or change…But this is living death, not life” (Buddha 89).
Human beings are speaking beings. Speaking, listening, knowing others and being known, any of these is possible through speech which is constituted of language. One of the various symbolizing functions of speech is that it aims at the transformation of the subject to whom it is addressed by means of the link that it establishes with the speaker. Karim’s closeness to Dad immerses him into the Indian culture through legends and family traditions that are spoken of, forging his British-Indian identity as an “exotic/Other” despite the fact that physically he has never visited India nor does he speak Urdu or Punjabi. This new identity gets further authenticated when he realizes why every failure on his part bothers his father so much. “It was as if he saw us as having one life between us. I was the second half, an extension of him and instead of complementing him I’d thrown shit all over him” (Buddha 110). No wonder when, after his performance as Mowgli in Kipling’s The Jungle Book, Karim asks his Dad, “how did you enjoy yourself? Aren’t you glad I didn’t become a doctor?” (Buddha 156). Dad almost erupts like a volcano: “Bloody half-cocked business…That bloody fucker Mr. Kipling pretending to whitey he knew something about India… an awful performance by my boy looking like a Black and White Minstrel!” (Buddha 157). All his Indian friends along with his father are disgusted with “the accent and the shit” (Buddha 157) Karim had smeared all over his body. They think that he was simply pandering to prejudices. Dad’s sudden outburst is “the legacy of his Indian childhood – political anger turning into scorn and contempt. For him in India the British were ridiculous, stiff, unconfident…” (Buddha 250). Karim is told categorically never to let the ex-colonialists see him on his knees “for that was where they expected you to be”
Later, when Karim discusses racism with his little brother Allie, he talks about it from a different perspective. Being from the second generation of the immigrants in England, he tells Karim: “I hate people who go on all the time about being black, and o’r how persecuted they were at school, and how someone spat at them once. You know: self-pity” (Buddha 267). When Karim asks him what should be done, he quips: “They should shut up and get on with their lives. At least the blacks have a history of slavery… There was reason for bitterness. But no one put people like you and me in camps, and no one will. We can’t be lumped in with them, Thank God” (Buddha 267-8).

All psychical phenomena in Karim’s life are apparently related to a social relations function and the pathway that provides the most accurate access to it (his psychical phenomena) is his own account of these phenomena. In order to recognize a reality that is proper to Karim’s psychical reactions, “we must not begin by choosing among them; we must begin by no longer choosing. In order to gauge their efficacy, we must respect their succession” (Ecrits 65).

Apparently Karim tried considerably hard to give up his accent which alone was enough to place him as a South Londoner. He wore Levi’s “very modest pink and purple” (Buddha 17) open-necked shirts, taking Charlie’s advice a little too seriously. Still he failed to be accepted as an Englishman. Karim is both forced and unconsciously driven to follow into Dad’s footsteps by producing an identity for himself that projects his cultural otherness as a commodification thereof. His identification with his Indian father paves his way for entry into the upper-middle-class culture as an exotic/Other,
wearing “turquoise flared trousers, a blue and white flower-patterned see-through shirt, blue suede boots with Cuban heels, and a scarlet Indian waistcoat with gold stitching around the edges” (Buddha 6).

Hence Karim is offered yet another role of an Indian shopkeeper’s student son in a soap opera towards the close of the novel. The character that he is to play is rebellious, getting entangled with contemporary issues such as abortions and racist attacks. These issues were lived through as everyday reality by the Asians and Anglo-Asians during the 60s and 70s still they never got on the television. Karim, by accepting the role, can get a lot of money, country-wide fame and a chance to change his life overnight. Moreover the role could become his “third space”, a means for mediation between his reality and the oblivious world. Having known himself, he has become himself and the role offers him an opportunity to “speak” for himself. Dialogue involves renunciation of aggressiveness since Socrates’ times and “philosophy has always placed its hope in dialogue to make reason triumph” (Ecrits 86). This is how Freudian psychoanalysis in a most startlingly innovative manner, by placing human discourse at the center of understanding human crisis, has helped Karim live a normal life despite his “plural and partial” (Rushdie) identity.

Lacan writes in Ecrits: “Analysis can have as its goal only the advent of true speech and the subject’s realization of his history in its relation to a future” (249). With the help of an autobiographic mode Karim, in The Buddha of Suburbia (1990) identifies himself through language, but only by losing himself in it as an object. What we realize in his history is “neither the past definite as what was, since it is no more, nor even the
perfect as what has been” in what he is, “but the future anterior” (Ecrits 247) as what he will have been, given what he is in the process of becoming.

Works Cited
The Effectiveness of Integrating Computer Assisted Language Learning (CALL) into the Textbook-based Syllabus of English Language: Teachers’ and Learners’ Perspectives

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Abstract
The study aimed to address the disparity between the status accorded to English language in Pakistan and the noticeably trivial outcomes from the traditional teaching practices. It intended to explore and present ways to improve teaching and enhance learning of English language, with a specific focus on writing skills. It ventured a pedagogical initiative, at a public sector university, by integrating Computer Assisted Language Learning (CALL) into English Language Teaching (ELT). A self-designed CALL integrated ELT program was executed which incorporated two tools, Edmodo and Hot Potatoes. Interesting text based online quizzes and activities were created through free website of Hot Potatoes. The study also made use of a self-created blog at Edmodo.com, an online journal which was regularly updated by its members including the teacher and the learners. The program was evaluated for its effectiveness from the teacher’s and learners’ perspectives. Methodological triangulation has made the study holistic by integrating the findings from qualitative and quantitative sources of data. Positive attitudes of the actual users of CALL tools, their collaborative learning experience resulting from teacher’s modified authority, and evidences of their enhanced performance are the substantial outcomes from the study which have confirmed CALL as a potential pedagogical resource. Contribution of the study lies in presenting a workable solution for encountering the existing logistic barriers for CALL integration in the chosen context by reshaping program design and pedagogical practices. The study recommends teachers as well as learners to equip themselves with technological skills and further explore the invaluable CALL resources following the prototype.

Keywords: CAL, ELT, Edmodo.com, hot potatoes, pedagogical practices
CALL was agreed upon as an acronym for Computer Assisted Language Learning at the TESOL convention of 1983. It is a language teaching and learning approach which incorporates computer technology as an aid to present, reinforce and assess the material to be learned. It is broadly defined as “the search for and study of applications of the computer in language teaching and learning” (Levy, 1997, p. 1). The field of CALL offers a wide range of computer applications specifically targeted for English language teaching and learning. Also the growing number of computer and the Internet users calls for the need of integrating CALL into traditional teaching and learning of English as a second language (ESL). It doesn’t mean any disregard to the textbooks since the learners are not to be asked to use computers and the Internet to substitute textbooks. Instead, while learning English language, they should incorporate the use of computers to facilitate and enhance their learning.

CALL is meant to devise ways in which computers can be used for language teaching and learning. CALL adds a new dimension of technology to the domain of ESL, which is already multifaceted. Hubbard (2009), in his introductory chapter, describes CALL as “both exciting and frustrating…because it is complex, dynamic and quickly changing” (p. 1). Beatty’s (2003) rather broad definition also supports the ever changing nature of CALL that it is “any process in which a learner uses a computer, and, as a result, improves his or her language” (p. 7).

Teaching language through solely relying on traditional media is not sufficient for teachers of today. Cuban (2001) supplied evidence regarding under use of computers in classrooms and considered it as affecting learners’ autonomy and hampering their
development of critical thinking skills. He found computers to be generally used by teachers as typewriters for preparing their teaching materials and word processing. He believed that technology was accessible to teachers but they were unable to use it for pedagogical purposes because of sheer lack of adequate training. In their expanded view of ELT, Chapelle and Jamieson (2008) considered technology as essential as the other three elements including the learner, the teacher, and the English language itself. They believed CALL to have such potential as would complement teaching strategies used so far.

The present day underlying philosophy of CALL lays emphasis on its effective exploitation by the language teachers on the pattern being followed in the developed countries for creating highly interactive language learning environment. Multimedia applications allow audio-video and textual incorporation in the content to be taught. A learner becomes capable of interacting with the program and with other learners at the same time (Felix, 1998). Through computers the teacher is helped and relieved of traditional teacher-centered role and learners also find greatly assisted. Instead of controlling the learning environment, the teacher assumes a less threatening role of a facilitator. According to Drent (2005), innovative use of technology can actually facilitate learner-centered learning. Levy and Stockwell (2006), and Bax (2003) considered it imperative for teachers to integrate CALL into ELT. Their opinions may vary regarding how to integrate, but they unanimously agreed upon using CALL for language teaching. The present study has attempted to blend a combination of CALL along with face-to-face teaching. Such blended learning, according to Pegrum (2009), enhances learning potential and is tried more frequently than pure CALL.
Kress (2003), in an attempt to redefine literacy resulting from ICT advancement, points out two points of departure from its traditional model: one as image dominating the writing, and the other as screen dominating the print in the form of page or book. ICTs allow multimodality and rely heavily on the still and moving images in addition to audio-video files. Therefore, these two shifts in the modes; one from writing to image and the other from print as a medium to screen, influence current literacy practices. It is important, hence, to develop skills for handling various modes simultaneously. This reconceptualizing of literacy practices asks for rethinking of writing skill as a social practice.

Blackstone, Spiri and Naganuma (2007) attempted to discover pedagogical uses of blogs which have also been considered effective by the present study. Blackstone et al found blogs as interactive home pages used for online exchanges where learners’ overriding concerns seemed to present their ideas while paying attention to the content, organization and error correction, instead of just finishing their assignments. In addition to expressing their own ideas, the learners were found to be motivated enough to learn about their peers’ ideas and respond appropriately by commenting upon them (Blackstone et al., 2007). Pinkman (2005) viewed blogging as interactive and observed participants performing a variety of roles in the process of writing: becoming writers while writing the posts, readers or viewers while responding to others’ posts, and writer-readers while reacting to criticism on their own posts. Considering the prior studies on blogs, this study deems blogging as a motivating CALL activity, having the potential to develop learners’ writing skills. In ESL contexts like Pakistan, the learners get exposure to English language mostly through textbooks which they are restrictively taught in
their classrooms. This missing exposure to authentic learning contexts can be supplied to our learners through CALL to practice real-world discourses.

Despite the fact that CALL has been explored for its potential for ELT in most parts of the world, pedagogical implications of CALL have neither been explored properly, nor made public to the teachers in Pakistan. Only a few researches as somewhat isolated, individual ventures have been tried out. Irshad and Ghani (2011) investigated the pedagogical benefits of CALL for developing reading comprehension of learners in Pakistani ESL perspective at The Islamia University, Bahawalpur through a quasi-experimental study. They presented their positive outcomes at 3rd International Conference of Teaching and Learning (ICTL) INTI International University of Malaysia. Hassan and Sajid (2013) investigated barriers to ICTs integration at secondary school level in Punjab and recorded positive perceptions of the participants, including teachers and learners. The British Council launched a volume of research papers including a paper by Bashir (2014) who explored students’ and teacher’s perspectives on the use of technology and reported lack of enthusiasm for technology integration on the part of students.

The Higher Education Commission (HEC) of Pakistan has established a CALL subcommittee in 2005 to work in collaboration with English Language Teaching Reforms (ELTR) committee to promote CALL and help English language teachers to use it. In this regard, CALL Report 2005-2007 has recommended ensuring the evolution and development of CALL over the next two decades. The report suggests an evaluation of language teaching and learning related websites to see what can work for higher education
institutions in Pakistan. In synchronization with the recommendation of the HEC report, CALL based teaching program for the present study has been designed after making adaptations of the available CALL materials to support the textbook-based syllabus.

The dramatic widespread of computers in higher education institutions in Pakistan asks for the effective exploitation of CALL. The present day Pakistani ESL learners are not only equipped with technology but are also tuned to use it. Majority of the students at public sector colleges and universities of the Punjab (Pakistan) possess their own laptops owing to the Youth Initiative Program launched by the provincial government. This study intended to benefit from the investment of the government in order to improvise current teaching practices of English language at a public sector university by incorporating CALL to produce better learning outcomes. The grant of personal laptops to the students and the availability of the Internet in the Wi-Fi zones at the designated university assisted in exploring new possibilities for teaching and learning.

The related literature provides sufficient evidence which testifies the value of CALL as a potential resource for ESL teaching and learning. CALL provides real-life environment with opportunities for learners to practice language skills for real reasons. It lets them develop their writing skills while writing for real audience. It provides authentic texts and an exposure to the native culture. It provides ready access to hands-on activities free of any cost. A teacher, however, needs to be able to use this resource effectively by careful planning and designing of the CALL integrated teaching program based on the contents of the syllabus. Computers and the Internet have been, and are still being, extensively exploited for ELT in the developed world. CALL is not a recent
phenomenon globally but it can be regarded a pedagogical innovation in Pakistani scenario, especially in our public sector institutions. Now when majority of the public sector university students have been granted their own laptops, the need remains in modeling the behavior of both the teachers and the students of English language, which is a compulsory subject in Pakistan for all the undergraduates.

The study has been driven by prevailing concerns about ELT practices in general, and particularly, in relation to the compulsory English language teaching course for semester IV at the designated university. The course comprises a collection of literary texts for academic reading and writing, to be exploited through text book reading, relevant explanation, and text based writing assignments. The whole practice revolves around the dominating and leading role played by the teacher whereas learners remain passive. In this context, the study aspired to contribute to the improvement of traditional pedagogical practices by reducing the dominance of teacher’s talk and control. Resultantly, it intended to provide recency, variety and choice to the otherwise very traditional, limited and teacher-dominated classroom with textbooks and a board.

Despite the existing and still persisting constraints in the Pakistani context, there is a need to evaluate and consider the feasibility of integration of CALL into traditional ELT methodology. So far, it has been an under explored area in Pakistan and in rest of the developing world. The present study intended to contribute in bridging this research gap. It hoped to enrich the research and practice in the field. It set out to exploit the potential of CALL to develop English literacy of Pakistani learners by providing them an exposure to actual context, authentic materials and purposeful learning tasks.
Research Questions

The study aimed to explore the following questions:

• How effectively can CALL tools be exploited to develop learners’ English language skills with a specific focus on developing their writing skills?

• What are the ESL learners’ responses towards using computers and the Internet for language learning?

• What are the teacher’s perceptions and observations related to the integration of CALL into ELT?

Review

The present study has exploited neo-Vygotskian Sociocultural theory in general, and its three main concepts including scaffolding, the ZPD and contingency in particular. Sociocultural theory revolves around the view that children learn through their interaction with other people, rather than in isolation. The theory thus views the process of learning and cognitive development in human beings as a communicative process which is mediated socially as well as culturally. Vygotsky relates learning with child’s internalization of external activities into cognitive or mental activities by using language which ultimately develops cognitive functions.

Vygotsky (1978) has put forward the notion termed as the zone of proximal development (ZPD) to encompass how learning is related to development and defines it as “…the distance between the actual developmental level as determined by independent problem solving and the level of potential development as determined through problem solving under adult guidance or in collaboration with more capable peers” (p. 86). He
further elaborates the concept that the existing ZPD would soon become the actual level of development. This means that the existing level of child’s achievement with assistance would soon mature into child’s capability for independent achievement. The notion distinguishes between the actual level of development pertaining to the mental ability of a child for independent performance of certain tasks, and that of the potential level pertaining to those tasks for which the child requires assistance of others (Lantolf & Appel, 1994). Usually, the learner gets assisted and accomplishes challenging task through collaboration and social interaction by those who are more knowledgeable.

The study has taken into consideration two important factors of ZPD as indicated by Mercer (1994). Firstly, he argues that a teacher can understand the developmental level of a learner and then can estimate the learner’s potential in order to decide appropriate level of encouragement to be extended to him. The teacher can do that only after having observed and assisted the learner during some particular activity. However, the quality of teacher’s diagnosis and subsequent interventions cannot be ignored. So a variation in ZPD can result for a variety of tasks, as well as for different teachers. Secondly, Mercer (1994) strongly recommends the teachers to create challenging tasks for learners and says, “A task which is designed so that children are able to accomplish it without any assistance whatsoever is unlikely to stretch their intellectual capabilities” (p. 103).

*Scaffolding* as a term has been coined by Bruner and Sherwood (1975), which is supportive intervention by teacher extended to the learner engrossed in accomplishing a task within his ZPD. Mercer (1994) defines scaffolding as “an effective conceptual metaphor for the quality of teacher intervention in learning” (p. 96). He views that
teacher and learners participate actively and share their knowledge to construct new concepts. Mercer elaborates that teachers can plan scaffolding in advance, can set goals and then design such tasks through which learners can achieve their specified goals.

According to Hammond and Gibbons (2001), scaffolding refers to that guidance and help planned for learners to assist them work independently to the extent that they become capable of applying new learning and skills to upcoming new contexts. So if ZPD is a continuum, a teacher’s job is to let the learners develop themselves potentially on its one end by providing them required assistance. This can ultimately, equip them for actual development aiming towards its other end. A teacher’s initial assistance extended to the learners has the potential of enabling them to become independent and autonomous learners who can proceed later, without relying on any assistance. Furthermore, contingency requires a teacher’s capacity to judge the quantity and quality of scaffolded support. It also requires how and when to provide that support to the learners individually in order to suit each learner’s learning style, ability and pace.

CALL integrated pedagogical experiment carried out by the present study has drawn upon the pedagogical approaches springing from neo-Vygotskian sociocultural theory which do not approve of learning process taking place on individualistic level but rather through learners’ social interaction. The learners can perform best in their ZPDs while accomplishing challenging tasks when they are assisted by their teachers or more capable peers and become capable of constructing new concepts and understandings.
Methodology

Research Design

The guiding theoretical framework that shaped this case study was interpretivist paradigm. Keeping in line with the paradigm, the study relied mostly on qualitative data collection methods including interviews and participant researcher’s observation. It also utilized quantitative data in the form of attitudinal statement sheets which ultimately supported the qualitative data and added depth to the description to let the transferability of findings to other similar contexts. Hence, a mixed methods approach was deemed suitable for the study to become holistic and in-depth in approach.

Sample

This case study focused a group of 44 learners of one class treated as a case. Participants selected for the study were students of BS honors semester IV, having Economics as their major subject. The reason behind the selection of this sample was the fact that majority of them having received laptops given by the government of Punjab were expected to be more proficient as far as the use of the Internet was concerned.

Tools of Data Collection

Data collection for the study was carried out in two different stages out of which Stage One was just preliminary, required to inform and shape Stage Two which was the main stage. Various sources used for gathering data included preliminary questionnaires, transcriptions of group interviews, video clips of the lessons, record of posts on Edmodo blog, learners’ attitudinal statement sheets, and my own field notes as a participant observer.
Procedure

CALL-integrated self-designed teaching program remained central to the design of the study. The program was carried out for eight weeks of the final term of semester IV during April-May 2014. Contents of the prescribed syllabus were incorporated with CALL tools including Hot Potatoes and Edmodo.com. Quizzes related to the various themes, characters and speeches of G.B. Shaw’s play Pygmalion were created for the study with their auto scoring mechanism along with their hidden correct answers to be unfolded afterwards. Quizzes and writing tasks related to the text of Pygmalion were posted on Edmodo blog along with twenty relevant clips from the movie My Fair Lady. The learners accessed these tasks on the blog and replied with their posts. While working in groups of five, they also exploited online resources for their power point presentations which were supplemented by images, songs, movie clips and role plays.

Major learning tasks of the program included:

• Joining the blog specified for the class.

• Watching clips of the movie My Fair Lady based on the text of G.B. Shaw’s play Pygmalion.

• Discussing and sharing ideas and opinions while working in pairs and also negotiating related questions.

• Writing answers to the questions related to the movie clips and posting them on the blog.

• Reviewing and commenting on each other’s posts on the blog.
• Attempting and evaluating the quiz posted on the blog.

• Collaboratively planning, searching the information and writing group assignments related to themes and characters of the play.

• Participating actively in power point group presentations.

Foreseeing impending frustrations resulting from the issues concerning the Internet accessibility as reported by the learners in Stage One, an alternative plan was also devised to troubleshoot and minimize the impact of the University Wi-Fi failure. Accordingly, such tasks were designed which allowed flexibility to learners to access the Internet anywhere outside. In addition, the University Internet site in a computer lab was reserved for specific days and timings of the class. Also, copies of the Internet texts were saved to be resorted to in the class in case of University Wi-Fi failure. Lastly, a personal Wi-Fi device was also arranged by me that could provide the Internet access, though quite limited. It was anticipated that such backing-up plan could alleviate the discouraging situation resulting from the anticipated problems.

CALL-integrated program design was negotiated with the Head of English Department because the program had to be designed while remaining within the constraints of the departmental syllabus approved by the Board of Studies. The learners were told about the procedures, purpose and nature of the study through a detailed presentation during which their queries were also answered. All of them happily volunteered themselves for the study. After getting their consent, the learners were observed overtly, in a non-threatening manner. Recorded video clips of the observations supplemented the data with factual picture of the context while providing visual details
of learners’ facial expressions and behaviors during these interactive sessions. The interviews were conducted with the learners in groups of five to elicit their notions about CALL-based teaching. With their consent, the interviews were audio-taped and then transcribed.

**Results**

Stage One findings from analysis of preliminary questionnaires extracted information regarding the Internet practices and perceptions of the learners so that CALL based teaching program could be improvised and planned accordingly. A kind of digital divide was detected amongst the learners studying in the same class but falling in three categories of light, medium and heavier users of the Internet. This inequity was further reflected in their perceptions and attitudes towards incorporating CALL into their traditional learning ways. The learners, who reported a limited use of the Internet and resultantlly lacked the expertise related to technological skills, were found to be restricted by the limited Internet access at their disposal. Even those who reported having used the Internet for some academic purposes, were found using it as an additional tool instead of making it an integral part of their studies. Overall, this stage of the study supported findings of the earlier studies conducted by Cuban (2001), and Hassan and Sajid (2013), indicating clearly of the want of systematic integration of CALL into ELT practices. The findings, however, confirmed an overall readiness of learners to exploit CALL as a rich resource to help them learn English language. This served as a starting point to take up the pedagogical initiative in Stage Two.

A dual perspective, of both teacher and learners, was taken into consideration for
evaluation of the program.

**Teacher’s Perspective of Program Evaluation**

The teacher’s perspective involved assessment of learners’ accomplished tasks, as one of the indicators of the program assessment. These tasks included the learners’ posts sent on the blog in response to the tasks assigned; their performance on the online quiz, their group power point presentations at the end of the program. In addition to these, the record of regular observations of CALL integrated activities served as an ongoing source of assessment.

The movie clips, being authentic, and not simplified, were found challenging for the learners but were also found advantageous for them in many ways. Firstly, they gained practice which would prepare them to handle such language encounters in real world independently. Secondly, they got the opportunity to learn language in a real context. Thirdly, authentic texts created ZPD for learners which required them to interact with teacher as well as peers in order to deal with materials that they found difficult to handle on their own. Lastly, these materials provided learners such a variety that they found interesting as well as useful, instead of merely relying upon the textbooks which they were forced to study for practicing language skills.

Analysis of the learners’ performance on the blog indicated problematic beginning for many of them who were assisted by pairing each one of them with a peer having good skills of computer and the Internet use. This arrangement worked to a prompt and positive outcome, enabling all the learners to participate actively in the program. While watching the movie clips, quite a few of them were found struggling to understand the speeches of
the characters in their native accent and had to watch the same clip once or even twice again to understand it. Since there were no subtitles, they were helped by locating the same speeches in their textbooks of the play *Pygmalion* to which they could easily relate as they had read the text already. This problem subsided very soon as they got acclimatized with the authentic texts, which they could handle by themselves while working in pairs. They were also found toiling with the challenging task of composing their writing in response to the questions posted to them. Initially, they appeared unable to write satisfactory answers and had to be encouraged and helped by explicit teaching before posting their responses on the blog. The start was somewhat reluctant but they managed to improve considerably in the first few attempts. They were observed pondering and negotiating with each other to develop clarity of their concepts. This was visible in their writing of blog posts, not only in imparting their own input but also in reviewing and commenting on that of their peers. This assessment of their performance being enhanced through collaboration and social interaction is in agreement with Vygotsky’s (1978) views and is further endorsed by Lantolf and Appel (1994).

They were also assessed for their overall understanding of the text through online quizzes and power point group presentations. Their presentations were assessed on three points: for the content researched and contributed by each member, collaborative planning and layout of the work, and final presentation by the group members taking turns. It was made clear beforehand that they would receive credit for pictures, animations and role play. This focus upon integration of skills, displayed through real life performances of the learners precisely reflected the integrated skills pattern of everyday life. Such
pattern is consistent with the fourth principle of Brinton et al. (1998).

All these modes of assessment provided sufficient evidence that the learners had substantially benefitted from CALL-integrated program by improving their Internet skills as well as their English language skills.

**Learners’ Perspective of Program Evaluation**

Learners’ overall responses towards the program were deduced from their attitudinal statement sheets and their group interviews. Immediate responses were taken on five point Likert scale attitudinal statement sheets, right after the program. The graphical representation of these responses generated through SPSS is given below:

![Graphical representation of learners' responses in attitudinal statement sheets](image-url)
The graph stating the learners’ attitudes depicts twelve categories on X axis to inquire learners’ attitudinal response towards the program, whereas the values on Y axis depict the number of respondents.

During their group interviews, majority of the learners regarded the program as a motivating and powerful learning experience. Such positive attitudes of learners towards ICT incorporation for language learning were observed by earlier researchers including Greenfield (2003), Hoshi (2002), and Sakar (2001). The learners expressed that they had improved their language skills, specifically writing skills and also their computer skills. They deemed this learning valuable to serve them on long-term basis which could help them in becoming life-long learners. They acknowledged gaining exposure to culture of the native speakers.

The learners shared a very positive response towards the modified pedagogical practices throughout the program. They appreciated the friendly learning environment which allowed them to cope up with quite challenging tasks. In conformity with Drent (2005), the learners acknowledged having enjoyed their active participation in the learning process. They expressed that the interactive home pages of the blog kept them engaged in meaningful written communication with teacher and peers during online exchanges, followed by peer reviewing, and this is congruent with the findings of Blackstone et al. (2007). They felt motivated to write with the awareness that their piece of writing would be posted and viewed by their teacher and peers on the blog. They enjoyed the interactional nature of writing comments on each other’s posts. They realized and cherished the real life social interaction through their blog writing
The Effectiveness of Integrating Computer Assisted Language Learning (CALL) experiences and the same has been pointed out by Dodge et al. (2003).

Despite the fact that some of the challenges were still being faced by a few of the learners, a significant development of their technological skills proved to be an additional gain of their participation in the program. Majority of them valued the use of web for language learning. They expressed their delight at the incorporation of audio-video files and images, both still and moving. They recognized the worth of multimodality while using screen as a medium. Students’ appreciation for ESL websites was reported earlier by Kavaliauskiene (2003), and Kung and Choo (2002) whereas the advantages of using multimodality were explored by Kress (2003).

The learners’ perspective of evaluation of the CALL integrated teaching program remained positive and it duly supported the teacher’s perspective of the program evaluation.

They, however, expressed that the Internet access had been a problem during the lessons. Even when they could gain the access, the speed of the connection remained slow as it was accessed by so many people at the same time. They stated that although the university was quite well resourced with computer labs and the Wi-Fi zones yet it could not sufficiently meet the demand for uninterrupted implementation of the program. Some of them revealed that they had to struggle with their handicap of technical skills which they tried to overcome at every stage of the program. All of them could ultimately manage to join the blog on Edmodo, send their written drafts, search on the web for required information, and present on the power point. They, however, expressed delight at having accomplished the required level of expertise to complete their tasks. They
showed their enthusiasm to continue exploring the Internet resources for enhancing their language skills since they deemed their digital literacy a tool to facilitate their English language literacy. Their evaluation of the program indicated their satisfaction at the improvement of their computer skills as well as an overall development of their language skills.

**Discussion and Conclusion**

Keeping in view the modest outcomes of traditional ELT practices in Pakistan, the study has offered a pedagogical prototype by integrating CALL tools, activities, and movie clips into the textbook based syllabus which has effected an overall transformation in the nature of the teaching and learning processes. The new teaching program has rendered the learners an exposure to the native culture and authentic language through multi-modal texts. It has provided them real-life, learner-centered and interactive learning situations to work more actively and productively in collaborative learning environment. Hence, the study has set a precedent for modeling behaviors on the part of both the teacher and the learners for effective teaching and productive learning of English language. Despite the varying extent and purposes of learners’ internet use, their overall responses endorsed their faith in the value of CALL integration for ESL learning.

The study claims to have capitalized on the investment of the government in the Youth Initiative Program which has technologically empowered the learners with personal laptops. CALL based program has exploited that potential resource for the benefit of ELT. The study has extended its contribution by providing a workable
solution to alleviate the deplorable output of teaching English as a compulsory subject to the undergraduates in public sector colleges and universities. In this way it has also addressed the concerns of both the HEC and the Ministry of Education of the country regarding ELT reforms. Hence the study has attempted to address the vital concerns about the existing gap between the declared status of English language and the actual reality of ESL learning outcomes in Pakistan.

Synthesis of empirical findings of the study has presented answers to the queries regarding the effectiveness of integrating CALL into ELT in public sector universities in Pakistan. CALL integration simply maximizes the support extended to the learners for helping them develop English language. The study highlights complete rethinking of pedagogical approaches and practices currently being followed in our country. The approach developed and adopted by the study can be followed and even adapted by the local teachers in our context as it is in conformity with our own values and practices, rather than those of the West.

The outcomes of the study are consistent with the existing research in asking for the integration of technology into ESL classrooms. This re-conceptualized pedagogical model and the theoretical principles underpinning this model have the potential to influence the design as well as implementation of English language courses to be taught in future. The study has presented a practical model in Pakistani context carrying incentives for teachers to follow the globally tried practices within their public sector institutions. It has offered a prototype for other teachers to venture further initiatives by incorporating CALL as an invaluable resource for creating a variety of teaching
materials, and even modifying a lot of prepared activities available for free. The scope of the study can be extended to other similar ESL contexts in the developing countries in order to motivate teachers to exploit the pedagogical resource of CALL to the benefit of their learners. A mere broader and consistent reconsideration of conventionally practiced ELT approaches, on the lines suggested by the study can be furthered by future studies.

The study is acknowledged to be limited in certain aspects. An obvious limitation is its restricted sample population, for having been conducted with one class of 44 learners in one university. Another limitation lies in its time scale, which should have been in-depth in correspondence with the ethnographic nature of the first stage but actually had to be squeezed because of the time constraints of semester duration. This limitation was, however, neutralized owing to my teaching experience of thirteen years in the university. Such a long experience has lent me the required understanding of the learners and the context of learning. Limited Internet access, its poor connectivity and speed remained a problem throughout the program, yet the learners’ keenness for learning through CALL remained alive and encouraging. The practical constraints encountered during the study have suggested the nature of difficulties that might come up against the implementation of any such program. This contribution of the study can be relevant and helpful to other teachers working in similar contexts, even in other countries, where similar norms of the pedagogical culture are observed.

In order to extend CALL as more than an extra content or an additional and occasional activity added to the otherwise traditional programs, fundamental changes at grass root level need to be effected. It can be done by following or adapting the
already tried and tested models of planning and implementation of language programs. CALL tasks and activities should be integrated in such a way that they do not remain added on content but rather they should be made useful learning resource through clever adaptations of the readily available and prepared activities according to the needs of the learners. In order to effect the implementation of the program suggested by the study, the administration is required to have a proper vision and an execution plan ensuring to extend support in terms of funds and logistics.

The outcomes of the study have yielded insights rather than evidence which could be pertinent and applicable to other similar ESL contexts. Its limitations have also been acknowledged to pay heed while generalizing its outcomes or visualizing its implications. Findings of the study, being integrated from multiple data sources using methodological triangulation, can be extended to other similar ESL contexts. It is expected that the study will prove useful not only for the teachers and educators but also for the policy makers of the HEC of Pakistan. The HEC is working on ELTR project to introduce educational reforms and promote CALL for teaching and learning English language in ways that have been rarely tried before in Pakistan. The study can serve as a pedestal for further studies aiming to explore future directions in the field so that the huge potential of CALL can be used effectively for the benefit of ESL teaching and learning in our context.
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Investigating ESL Vocabulary Learning Strategies: Teachers’ and Students’ Beliefs and Practices

Sarwar Sadiq

Abstract
This essay aims to investigate the perspectives regarding vocabulary learning strategies of ESL (English as a second language) learners at Bachelor’s level in Public Sector Institutions in Lahore. ESL teachers’ beliefs, views and practices are also sought out to assess the effectiveness of VLSs in the process of enhancing L2 vocabulary. Based on the aims of present study, the mixed methods design of research with the integration of cross sectional survey method was adopted. Data was collected through the implementation of two questionnaires, both for teachers and language learners. One hundred ESL students and twenty ESL in service teachers participated in this study. Two separate questionnaires for teachers and students were employed to elicit required information. Oxford’s Strategy Inventory for Language Learning, SILL and Schmitt’s Taxonomy for Vocabulary Learning were modified and adopted as the main theoretical frameworks to develop instruments for this study. The results have suggested that Memory strategies were acknowledged as most preferred vocabulary learning styles by the learners. Whereas, Meta-Cognitive strategies were found as least exploited vocabulary learning techniques. Overall, the learners were found as believers of multimodality, while acquiring L2 vocabulary. The teacher respondents were found aware of variety of vocabulary learning strategies. However, some teachers’ beliefs were not found being practiced in the actual classroom, implying the gap between their beliefs and classroom practices. These discrepancies might be attributed to the different contextual factors. In order to overcome the said gap, recommendations are made to increase the learning outcomes of students through the incorporation of teachers’ training to teach vocabulary learning strategies.

Keywords: beliefs, vocabulary learning strategies (VLSs), vocabulary knowledge, ESL, taxonomy.
There are multiple factors which are involved in English language acquisition. No one can deny the importance of Vocabulary in the process of second Language learning. Learning of ESL lexical items is entirely different from L1 vocabulary development. Learning L1 vocabulary is a natural process as it is linked with every day needs. On the contrary, ESL vocabulary learning occurs mostly in instructional settings and the learners are given linguistic input about the meanings of the ESL words. Only knowing the meaning of a word is not enough. The knowledge of a word includes an understanding of its register, written and spoken forms along with its frequency, its grammatical behavior and collocation are known as the properties of “Word knowledge” (Schmitt 5). One of the most observed reasons of students’ low language proficiency is lack of suitable word knowledge. It doesn’t only hinder students’ reading comprehension; even communicative competence is affected too. McCarthy also pointed out:

‘No matter how well the student learns grammar, no matter how successfully the sounds of L2 are mastered, without words to express a wider range of meanings, communication in an L2 just cannot happen in any meaningful way.’ (8)

It is observed that L2 vocabulary learning is not given an individual attention in classroom practices which ultimately becomes an unsolvable riddle for the ESL learners. In most of the cases, neither extra pedagogic measures to teach vocabulary nor the concept of Vocabulary Learning Strategies (VLSs) is introduced in the ESL classrooms. Therefore, the students are not usually aware of the concept of Vocabulary Learning Strategies or sometimes they use them unknowingly. The need of lexical knowledge is multiplied due
to the fact that the grammatical errors may only result in comprehend able structures but the weak and faulty vocabulary hinders communication. Due to world’s globalization, the need of communication among countries has further raised the importance of English language. Since, English Language has become a medium of communication and instruction in most parts of the world, the importance of English Language Teaching (ELT) is enhanced too. English has been taught in Pakistani schools from grade one onwards especially in Punjab. English language is implemented as a compulsory course for both students with English major and other major subjects.

ESL learners need knowledge of suitable and adequate words to express their intended point of view completely and correctly. At present, learners in Public Sector (Education), mostly consider acquisition of lexical knowledge as only a long list of words and their meanings in L1 (Urdu). Whereas, Nagy and Scott (270) in “Vocabulary processes” discussed five basic aspects of the knowledge of word: word knowledge is comprised of both affective and cognitive dimensions; the knowledge of word is incremental; one word carries multiple meanings; the knowledge of word is affected by the learner’s ability to build the link between the newly learnt word and its meaning; and the word knowledge is also based on the awareness of the kind of the word, information about the user of the word and finally the purpose of the use of the word.

As soon as an unfamiliar word comes in the given text or in any other resource material, the process of comprehension stops and ultimately no learning takes place. It happens because new words are neither taught nor learnt with special focus on or through particular method or strategy. Usually it is a neglected area. Correct usage of the
words is another area in which ESL learners lack and cannot show any performance in and outside the classroom. This deficiency increases the anxiety level of ESL learners, which ultimately slows down the learning process.

As Guin his case study, “Vocabulary Learning Strategies of Good and Poor Chinese EFL Learners” also highlights the importance of the vocabulary learning and the ways to acquire it, by concluding that:

‘It shows how the way students deal with vocabulary can, to a considerable extent, contribute to success or failure in foreign language learning. It was demonstrated that in order to succeed, one must take the dynamic nature of words into consideration so that the resulting interlanguage is made up of a vocabulary that is alive.’(17)

Through research in past, it is realized that language learning strategies are of immense importance in acquiring English language. Gu in his “Vocabulary Learning in a Second Language: Person, Task, Context and Strategies” defines learning strategies as:

‘A learning strategy is a series of actions a learner takes to facilitate the completion of a learning task. A strategy starts when the learner analyzes the task, the situation, and what is available in his/her own repertoire.’(3)

It is proved that when a learner follows certain strategies, becomes autonomous and a successful vocabulary learning takes place. Several studies have produced taxonomies of vocabulary learning strategies. Vocabulary Learning Strategies are further divided into different categories. Gu classified second language (L2) vocabulary learning strategies as cognitive, metacognitive, memory and activation strategies (3).
In other words broadly, “Vocabulary learning strategies, therefore, should include strategies for “using” as well as “knowing” a word.” (Gu3) Schmitt (8) in “Vocabulary Learning Strategies” improved vocabulary learning strategies based on Oxford(1990,43) into determination (not seeking another person’s expertise) strategies, social (seeking another person’s expertise) and though the remembering category comprises social, memorization, cognitive and meta-cognitive strategies.

The milieu of present study is public sector education in Pakistan, where, English language has been included in our curriculum as second language and as a language of practice utility. The Public Sector female university, Lahore College for Women University and its affiliated colleges, Govt: Post Graduate Islamia College for women, Cooper Road, Lahore, Govt. College for Women Gulberg, Lahore, Govt. Postgraduate College For Women Samanabad, Lahore are the context of this study. In these institutions, the two years bachelors’ program is extended to four years with new avenues to be explored, Vocabulary development is one of them. In the newly designed course, ‘Language in Use’, Vocabulary learning is incorporated as major portion of the course content. Though English language is still taught for two years but the syllabus for two semesters is revised and has become more language based. This shift doesn’t deal only with the duration of the course, in fact, it encompasses the change in the ‘Aims and Objectives’ of the English Language curriculum. Previously, the Punjab University course was homogeneously, prescribed and implemented in all Public Sector Colleges of Punjab in two years English (language) compulsory program. But now, Separate modules and textbooks are designed to teach Grammar, Vocabulary, and all
four Language Skills etc. Since vocabulary is to be taught as a significant segment in the new course, therefore proper planning is to be done regarding the pedagogical process. It is realized that neither learning nor teaching of ‘ESL Vocabulary’ is successfully possible, without having any knowledge of Vocabulary Learning Strategies (VLSs). After the recognition of the complexity of learning English vocabulary, the question arises that what can be the best way to teach and learn ESL vocabulary. Keeping such objectives in mind, this study is designed to explore main Vocabulary Learning strategies to be used or practiced by ESL learner in our context. The current study began with the knowledge, derived from the previously conducted studies on vocabulary learning strategies.

Gu and Johnson carried out a study on 850 sophomore university learners with non-English majors in a university and traced the relationship between vocabulary learning strategies, the size of vocabulary and language proficiency. The data collected showed a positive and significant correlation between the meta cognitive strategies e.g. Selective Attention and Self-Initiation, and the test scores. It was also found that the mnemonic devices such as imagery, auditory and visual associations, semantic encoding strategies word list learning did not correlate with English language proficiency, but was highly correlated with vocabulary size. The findings of the study also showed that “students would benefit more if they aimed at learning the language skills rather than just remembering English equivalents of all Chinese words” (659).

Schmitt conducted a large scale survey study on Vocabulary learning strategies with 600 Japanese L2 learners of four different age groups: adult learners, university students, high school students and junior high school students. Schmitt investigated two
main things, one was about the types of VLSs used by the Sample and second was that how much useful they were considered and then rated by the Sample students. About 85% of the sample was found to be positive about the usefulness of bilingual dictionary to get the meaning of second language word. Repetition strategies, both verbal and written were used and rated as the second and third favorite strategies to learn L2 vocabulary.

Sahbazian carried out a survey study with Turkish ESL learners, to find out, what particular steps, the sample take themselves in acquiring new English words. The results depicted that all the respondents were found in use of vocabulary learning strategies with different frequencies. Sahbazian’s study concluded that the most popular approach to learn new ESL vocabulary items was to exploit memory, simple and direct cognitive strategies.

Mason tried to confirm the hypothesis that listening to stories helps to acquire L2 vocabulary, the efficiency level of such acquisition and its comparison with the teaching of vocabulary with direct instruction. A sample of sixty, first year students with English majors at a four-year -private college in Osaka, Japan, participated in this study and proved the Comprehension Hypothesis, which asserts that language is basically developed through the comprehension of messages.

Pigada and Schmitt attempted to prove that extensive reading can enhance learner’s vocabulary acquisition more than any other method. They did a case study with a French learner. A list of 133 words was given to the only subject. It was examined that whether one month of extensive reading could improve the knowledge of spelling,
meaning and grammatical traits of the target words. In order to assess the improvement in the learner’s lexicon, the method of a one-on-one interview was used by them. The results of the study emerged according to the expectations of the researchers as 65% of the target words were enhanced. Spellings were strengthened. Grammatical knowledge along with meanings was also improved.

It is also proved through previously conducted studies, that both the awareness and beliefs of language teachers regarding L2 vocabulary learning, extends considerable influence on their teaching practices in ESL classrooms. Further, it is also observed that the teaching styles and preferences, based on teachers’ beliefs and doctrines directly affect the choice, regarding VLSs of L2 vocabulary learners and their comprehension of English language. The relationship between teachers’ teaching behaviors and learners’ learning ESL, and then learners’ achievements of learning objectives cannot be denied. In past, teaching was not considered different from any other behavior. The Behaviorists, in 1970s viewed teaching as “the mastering of a series of effective teaching behaviors” (Calderhead qtd. in Richards5). In such scenario as Borg pointed out that even the scholars did not try to explore that how the cognitive dimensions of teachers could affect their language instructions till 1990s. At present, teaching is considered mainly as a thinking activity. It is widely believed now that “teachers are active, thinking decision-makers who make instructional choices by drawing on complex, practically-oriented, personalized, and context-sensitive networks of knowledge, thought, and beliefs” (36).

While defining teachers’ belief system, Richard (66) thought that teachers’ beliefs are “the information, attitudes, values, expectations, theories, and assumptions
about teaching and learning that teachers build up over time and bring with them to the classroom”. Teachers’ belief system is defined in many ways such as Borg (186) opinionated teachers’ beliefs as something which “refer to teachers’ pedagogical beliefs, or those beliefs of relevance to an individual’s teaching”. Various studies have been conducted to investigate the exact scale to which the classroom practices are affected by the teachers ‘beliefs. The conclusions of the mainstream research clearly advocate that ESL teachers’ classroom practices are influenced by number of both conflicting and interrelated factors. The study of Woods, is an evidence of positive correspondence between teachers ‘beliefs and their instructional principles. In a longitudinal study of two ESL teachers, Woods reached the conclusion that “the decisions made in planning and carrying out the course were internally consistent, and consistent with deeper underlying assumptions and beliefs about language, learning and teaching” (4). He drew the above mentioned results after studying two ESL teachers with different teaching approaches. One teacher followed “student-based” and the other followed “curriculum-based” approach. Since our classroom teaching is basically, teacher centered whatever the teacher knows about the subject, forms the beliefs of the teacher. Teachers’ pedagogical practices depict their awareness about the particular knowledge on which their basic teaching beliefs are based. The outcome of this sequence forms another sequence of knowledge, beliefs and their practices regarding Vocabulary learning on the part of students. The sequence of the impact of teachers’ practices and learner’s comprehension can be interpreted in the following figure.
Discrepancies Between Teachers’ Beliefs and Classroom Practices

Through many studies, it is proved that teachers implement something different from those teaching dogmas which they stated as their beliefs. In fact, while presenting their opinions, they become idealistic, while teaching in classroom they become more archetypal teachers. The evidence of this discrepancy is provided by Chang & Huang who explored the level of compatibility between teachers’ doctrine and actual classroom activities while dealing with Communicative Language Teaching (CLT). The subjects of this study were 119 ESL teachers from Taipei public senior high schools, Taiwan. The data declared that the sample adopted a conventional teacher-centered as well as lecture mode in the language classrooms, despite of being supporters and strong believers of, communicative language teaching (CLT). Johnson also examined the beliefs and practices of four ESL pre-service teachers and found that the inconsistency between their system of beliefs and practices is rooted in their lack of alternative images of teachers.

Rafi investigated the compatibility between the natural order of vocabulary acquisition and the order in which vocabulary is presented in English textbook, published by Punjab Textbook Board (PTBB). Kanwal also worked on the ways through which the
L2 vocabulary acquisition could be enhanced. Through her study, she has suggested that suitable resource material i.e. Short stories and language puzzles can also be helpful in the L2 vocabulary development. The ultimate beneficiary of this research study would be the students who, with appropriate use of vocabulary learning strategies, would be able to overcome their writing and speaking problems that they face due to lack of vocabulary.

**Research Questions**

The current study was designed to answer the following questions:

1. What Vocabulary Learning Strategies are most and least frequently used by ESL learners at bachelor’s level in Public Sector institutions in Lahore?

2. What are ESL teachers’ beliefs and awareness about the usefulness of Vocabulary Learning Strategies in learning L2 vocabulary?

3. What are main Vocabulary Learning Strategies employed by the ESL teachers?

**Review**

Drawing, on the previous research on vocabulary learning strategies, following theories were taken as foundation for this survey study.

The Word Meaning Theory: states that there are two ways to look at the concept of word meaning (Aitchison). One is fixed meaning concept and the second is fuzzy concept. The process of learning the meaning of new lexical items proves to be a big task for most second language learners, (Aitchison qtd.in He6) gives two main arguments about the concept of word meaning, ‘Fixed Meaning assumption and Fuzzy Meaning assumption’.
Internal Architecture Theory: deals with the internal structure of the words. There are two types of words in English. There are words which exist as wholes. They cannot be subdivided. They keep and convey complete meaning. While on the other hand, there exist internally complex words. They can be divided into smaller parts which they share with other words. Addition of suffix and prefix to a stem forms new words. It changes the meaning and new word is formed. Prefixes, such as (in, un, re, etc.) or suffixes (tion, ness, ly, ful and so on) can change the meaning as well as form of the words (Nation). There are two categories of these affixes, derivational affixes and inflectional affixes.

Prototype Theory: gives an insight into the complex mechanism of ESL vocabulary learning. Prototype is “that when people categorize common objects, they do not expect them all to be on an equal footing. They seem to have some idea of the characteristics of an ideal exemplar” (Rosch qtd. in Aitchison 57).

Theory of Semantic Network: considers that L2 vocabulary development also makes use of Semantic network. The Semantic network basically shows the “connections of concepts” (He,7). The interconnected system is basically a network, which is related to the mental lexicon, which plays an important role in vocabulary development.

Behaviorist Learning Theory: states that acquiring a new language is same as forming some new habit. Ellis (31) explained that for Behaviorists, the term “habits” stands for all types of behaviors involved in language acquisition. Behaviorists consider the connection between the language learner and linguistic input as most important factor in linguistic habit formation.

Word Cards Theory: advocates that L2 vocabulary can be acquired through
decontextualized learning. Nation explains that the learner writes L2 word on one side of the card and its L1 meaning on the back of the same card. The learner reads the set of cards once and then try to recall their meanings. No contextual clues are used to enhance ones L2 vocabulary.

Incidental Learning Theory: considers Incidental learning as a kind of learning, which is done through guessing from the context. It is basically learning new words without any particular focus and intention to acquire new vocabulary. It is usually done, while being engaged in other kinds of language activities, such as reading and writing (Nation).

Methodology

Research Design

This Mixed Methods research design within the Pragmatic paradigm was employed to conduct this study. Further, the Cross-sectional survey was adopted to gather required information from the sample population by employing questionnaires for both teachers and students to get answers for the research questions.

Sample

One hundred BS, semester II, session, (2013-2017) students of same gender (female) enrolled in a women Public Sector University, Lahore College for Women University, Lahore and in its three other affiliated colleges, situated in Lahore, were the student sample of this study. They all belonged to the late teenage group (17-19years). ‘Cluster Sampling’ technique was adopted to get twenty five students randomly from each of the public sector institutions. Twenty English language teachers of same gender (female), were the respondents of Teachers’ questionnaire.
Tools

Two separate questionnaires for both teachers and students were formed and used as basic tools. Oxford’s Strategy Inventory for Language Learning, SILL and Schmitt’s Taxonomy in “Vocabulary Learning Strategies” for Vocabulary Learning became the main theoretical Frameworks, incorporated too (1-6). Few additions and modifications were made to match the participants’ background knowledge, level of competence and their learning environment.

The students’ perception, forty three items questionnaire was a 5-Likert scale, ranging from 0 (Never use it) to 4 (Always use it). In addition three open ended questions were also included to get an in-depth information about the learning habits of the ESL learners’ Language. The teachers’ questionnaire was a thirteen–item questionnaire, ten questions were close ended and three were open ended questions. This questionnaire was mainly based on Oxford’s Strategy Inventory.

Procedure

After getting consent from the heads of the institutions, pilot testing, improvement and approval of the questionnaires, the researcher got ready and confident enough to start the data collection by visiting the sample institutions herself.

Data Analysis

After collection, all of the data were computed by using the statistical package, SPSS for Windows. The analysis was done by following the steps given below:

1. The descriptive statistics was used to find frequencies, percentage, and mean (X).
2. The questionnaires of the six strategy categories: the Determination, the Social
(Discovery), the Social (Consolidation), the Memory, the Cognitive and the Meta cognitive. The mean ($\bar{X}$), and percentage were used to compute the data.

The qualitative data has been analyzed thematically and the answers of the respondents have been mentioned briefly in descriptive form.

**Results**

<table>
<thead>
<tr>
<th>Demographic Information of the Student Participants.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Characteristics</td>
</tr>
<tr>
<td>-----------------</td>
</tr>
<tr>
<td>Gender</td>
</tr>
<tr>
<td>Female</td>
</tr>
<tr>
<td>Years Since Studying English</td>
</tr>
<tr>
<td>Nursery</td>
</tr>
<tr>
<td>Middle Onward</td>
</tr>
<tr>
<td>No Response</td>
</tr>
<tr>
<td>Medium Of Instruction</td>
</tr>
<tr>
<td>Urdu</td>
</tr>
<tr>
<td>English</td>
</tr>
<tr>
<td>No Response</td>
</tr>
</tbody>
</table>

**Table 1:** Demographic information of the student participants

**Overall Usage of the Six Categories of Vocabulary Learning Strategies**

After analyzing individually, the Vocabulary Learning Strategies were grouped into Six main categories as classified by Schmitt’s “Vocabulary Learning Strategies.”

<table>
<thead>
<tr>
<th>Strategy Category</th>
<th>Mean</th>
</tr>
</thead>
<tbody>
<tr>
<td>Determination</td>
<td>2.56</td>
</tr>
<tr>
<td>Social (Discovery)</td>
<td>2.55</td>
</tr>
<tr>
<td>Social (Consolidation)</td>
<td>2.56</td>
</tr>
<tr>
<td>Memory</td>
<td>2.63</td>
</tr>
<tr>
<td>Cognitive</td>
<td>2.37</td>
</tr>
<tr>
<td>Meta Cognitive</td>
<td>2.27</td>
</tr>
</tbody>
</table>

**Table 2:** Percentage of Overall Strategy Use
The data collected shows that the sample respondents use Memory (MEM) strategies most frequently at the highest mean score (2.63). Meanwhile the least used strategies, found were Meta Cognitive at the lowest mean score (2.27). (See Table 2).

### Use Of Six Categories of Vocabulary Learning Strategies

#### i Determination Strategies

<table>
<thead>
<tr>
<th>Items</th>
<th>Always use it</th>
<th>Often use it</th>
<th>Sometimes use it</th>
<th>Rarely use it</th>
<th>Never use it</th>
<th>Mean</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. Use of Bilingual Dictionary</td>
<td>35</td>
<td>35</td>
<td>32</td>
<td>32</td>
<td>8</td>
<td>3</td>
</tr>
<tr>
<td>17. Use of Prefixes and Affixes</td>
<td>17</td>
<td>17</td>
<td>18</td>
<td>18</td>
<td>30</td>
<td>20</td>
</tr>
</tbody>
</table>

**Table 3: Descriptive Statistics of Strategy Use in Individual Item of Determination**

According to the data collected, the sample was found to be the most frequent user of Bilingual dictionary (mean: 2.88) under the category of Determination Strategies. On the other hand the least used item of Determination Strategy was, the use of Prefixes and Suffixes (mean:2.02). (see table 3).

#### ii Social Strategies (Discovery)

<table>
<thead>
<tr>
<th>Items</th>
<th>Always use it</th>
<th>Often use it</th>
<th>Sometimes use it</th>
<th>Rarely use it</th>
<th>Never use it</th>
<th>Mean</th>
</tr>
</thead>
<tbody>
<tr>
<td>Q4. Support of the Teacher</td>
<td>23</td>
<td>23</td>
<td>27</td>
<td>27</td>
<td>28</td>
<td>28</td>
</tr>
<tr>
<td>Q 36. Support from Classmates</td>
<td>37</td>
<td>37</td>
<td>20</td>
<td>20</td>
<td>22</td>
<td>22</td>
</tr>
</tbody>
</table>

**Table 4: Descriptive Statistics Use in Individual Item of Social Strategies (Discovery)**

As far as the items of Discovery Strategies are concerned, it was found that the students use the strategy of getting ‘Support from Classmates’ most frequently
(mean:2.65). On the other hand the strategy of consulting teacher to get the meaning of new English word was reported as least frequently used strategy by the L2 learners (mean:2.46). (see table 4).

### iii Social Strategies (Consolidation)

<table>
<thead>
<tr>
<th>Items</th>
<th>Always use it</th>
<th>Often use it</th>
<th>Sometimes use it</th>
<th>Rarely use it</th>
<th>Never use it</th>
<th>Mean</th>
</tr>
</thead>
<tbody>
<tr>
<td>Q 37. Understanding Words in Group Work</td>
<td>36 36 28 28 22 22 8 8 6 6</td>
<td>2.80</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>39 Support from Native Speakers</td>
<td>23 23 12 12 31 31 18 18 16 16</td>
<td>2.08</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Table 5: Descriptive Statistics of Strategy Use in Individual Item of Social Strategies (Consolidation)**

Under the category of Social Strategies (Consolidation), the most frequently used item was to work in group while understanding new words (mean:2.80). Whereas the strategy of getting help from the native speaker, was found, as least exploited strategy(mean:2.08). (see table 5).

### iv Memory Strategies (MEM)

<table>
<thead>
<tr>
<th>Items</th>
<th>Always use it</th>
<th>Often use it</th>
<th>Sometimes use it</th>
<th>Rarely use it</th>
<th>Never use it</th>
<th>Mean</th>
</tr>
</thead>
<tbody>
<tr>
<td>12. Use of Physical Actions</td>
<td>18 18 18 18 24 24 24 24 16 16</td>
<td>1.98</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>21. Use of Spellings</td>
<td>54 54 27 27 14 14 4 4 1 1</td>
<td>3.29</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Table 6: Descriptive Statistics of Strategy Use in Individual Item of Memory**
Within the category of Memory Strategies, the most frequently used strategy was to learn new L2 words by learning its spellings (mean: 3.29). While on the other hand the least practiced technique was reported as use of Physical Actions, to enhance English vocabulary (mean: 1.98) (see table 6).

<table>
<thead>
<tr>
<th>Items</th>
<th>Always use it</th>
<th>Often use it</th>
<th>Sometimes use it</th>
<th>Rarely use it</th>
<th>Never use it</th>
<th>Mean</th>
</tr>
</thead>
<tbody>
<tr>
<td>11. Use of Flash Cards</td>
<td>4</td>
<td>4</td>
<td>13</td>
<td>13</td>
<td>24</td>
<td>24</td>
</tr>
<tr>
<td></td>
<td>24</td>
<td>24</td>
<td>23</td>
<td>23</td>
<td>36</td>
<td>36</td>
</tr>
<tr>
<td>19. Practice of New Words</td>
<td>36</td>
<td>36</td>
<td>35</td>
<td>35</td>
<td>19</td>
<td>19</td>
</tr>
<tr>
<td></td>
<td>19</td>
<td>9</td>
<td>9</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 7: Descriptive Statistics of Strategy Use in Individual Item of Cognitive

Through the survey, the data collected shows that, among the Cognitive Strategies the most often practiced was, the repetition of recently learnt word (mean: 2.96). The least employed item was the use of flash cards (mean: 1.26) (see table 7).

<table>
<thead>
<tr>
<th>Items</th>
<th>Always use it</th>
<th>Often use it</th>
<th>Sometimes use it</th>
<th>Rarely use it</th>
<th>Never use it</th>
<th>Mean</th>
</tr>
</thead>
<tbody>
<tr>
<td>24. Watching TV Shows/Movies</td>
<td>2</td>
<td>10</td>
<td>10.0</td>
<td>40</td>
<td>40.0</td>
<td>21</td>
</tr>
<tr>
<td></td>
<td>21</td>
<td>21</td>
<td>21</td>
<td>12</td>
<td>12</td>
<td>8</td>
</tr>
<tr>
<td>33. Skim through a Passage</td>
<td>13</td>
<td>15</td>
<td>15</td>
<td>23</td>
<td>23</td>
<td>28</td>
</tr>
<tr>
<td></td>
<td>28</td>
<td>21</td>
<td>21</td>
<td>21</td>
<td>21</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 8: Descriptive Statistics of Strategy Use in Individual Item of Meta cognitive

While comparing with other items of Meta Cognitive Strategies, the strategy of watching, English movies, TV shows and sound tracks to learn new L2 words, was
recorded as most often used strategy (mean: 2.75). On the other hand, the least used strategy, declared was Skimming of the passage (mean: 1.71). (See table 8).

The basic purpose of teachers’ questionnaire was to collect data regarding teachers’ training, instructional formats and their various approaches to teach L2 vocabulary. In this regard, 80% teachers responded as ‘no’ whereas 20% of in-service teachers responded as ‘yes’, means that they have got proper training to teach VLSs. While assessing the experience of teaching ESL, 40% of the teacher participants reported as having 1-10 years of teaching experience. Thirty percent 30% teachers, declared 11-20 years of teaching experience, 25% teachers belonged the category of 21 to 30 years teaching experience. Only 5% teachers responded with experience of 4 years. It is also found that 65% of the teachers teach vocabulary every day, whereas 35% respondent teachers do not. Regarding students’ training in using vocabulary learning strategies, 20% teachers claimed that they give training to students. Only 5% of the teacher respondents of this survey declared that they don’t give any training about using VLSs, 75% teachers claimed that they, give such training but occasionally.

In relation to the use of Native Language, Seventy five percent (75%) reported as sometimes users, whereas 25% recorded themselves as always users of this strategy. In connection with making vocabulary as main focus of ESL lesson, 20 % teacher participants fully agreed, 25% said ‘no’ to this preference and 55% agreed to do it only sometimes.

In response to the enquiry related to the learner’s style of learning, 5% teachers reported that all learners learn in the same way, 20% were of the opinion that sometimes
learner learn in identical way. On the other hand, 75% teacher participants did not agree and claimed that learners do not learn vocabulary in the same way. In response to another survey question, 60% teachers considered Grammar, 25% teachers rated Writing and 15% respondent teachers claimed that Vocabulary is most difficult aspect of teaching.

**Discussion and Conclusion**

The findings of this study have clearly depicted that there is neither a definite formula, nor a particularly right or a wrong way to learn and teach English vocabulary to ESL learners. It changes, as the context, learning objectives and the level of learner’s competence varies. The variations in the strategies and styles of learning English vocabulary seems to be due to different factors as Schmitt in “Vocabulary in Language Teaching” suggested that “the best practice in any situation will depend on the type of student, the words that are target, the school system and curriculum, and many other factors” (142). Apart from most and least frequently used strategies, some strategies are used, either at medium or low frequency level.

The results drawn from the students’ questionnaires, depict that “Memory strategies” are most frequently exploited to learn new words by the ESL learners. These results are consistent with the conclusions drawn from the research carried out by Sahbazian, with Turkish ESL learners at university level. The preference of Memory Strategies, reported in this study, implies that the sample of this survey follows the ‘Theory of Semantic network’ as well. According to this theory ESL learners do not learn new words in isolation, they, in fact, build an interconnected system. Use of new vocabulary items for several times to strengthen the word knowledge, has also
been recorded as a successful Memory Strategy in the current study. Learning through repetition, belongs to the Behaviorist’s theory of learning. Through repetition and practice, habit is formed. The followers of this theory consider learning new word as forming new habit. The researcher has found that most of the respondents try to become proficient in vocabulary knowledge after having oral and written repetitions. This finding is consistent with Schmitt’s study of 600 Japanese ESL learners, which concluded that ‘repetition strategies’ in both written and verbal forms as second and third favorite strategies. Thompson talked about Memory Strategies (mnemonics) as “mnemonics work by utilizing some well-known principles of psychology: a retrieval plan is developed during encoding, and mental imagery, both visual and verbal, is used. They help individuals learn faster and recall better because they aid the integration of new material into existing cognitive units and because they provide retrieval cues” (43).

Though, Meta Cognitive strategies, as a whole group, stand as least exploited VLSs by the student respondents of this study but around sixty percent of the students rated, TV shows and Movies (segments of Metacognitive strategies group) as an effective schemes for enhancing word knowledge. It may be because, Television viewership has increased and many educational objectives can be achieved through different types of telecasts.

Determination Strategies have emerged as second favorite facilitator on the scale of most frequently used vocabulary learning styles by the ESL learners. These results are in line, to some extent with the findings of the study conducted by Schmitt and McCarthy. They found Determination Strategies as most favorite strategies, as they
declared that the use of Bilingual dictionary, as most frequently used strategy by the junior school, high school and university students. During the analysis of Determination strategies (DET) in isolation, the use of Bilingual dictionary stood at the highest order in the present study. It may be because, L2 learners always feel comfortable with their first language.

In the present study, Discovery Strategies are graded as third favorite group of strategies. By using the elements of Social Strategies, the learner resolves the ambiguities related to the culture based terminologies and other values linked with the target language. Social Discovery Strategies also promote collaborative learning.

The category of Cognitive strategy is acknowledged as fourth, most often used strategy in the process of vocabulary learning. In Schmitt’s taxonomy, the Cognitive strategies basically stand for both verbal and written repetition in addition with some other mechanical means involved in vocabulary learning. The respondents of this study have proved to be the firm believers of repetition in vocabulary development. It also validates Schmitt’s findings who in his study with Japanese learners reached the conclusion that 76% of the learners used repetition (both verbal and oral) strategy as second and third most used strategies. As Schmitt predicted in “Vocabulary Learning Strategies,” it may assist the students to achieve high levels of competence in students regarding ESL vocabulary (22).

During the analysis of the qualitative data, it was found encouraging that the sample have acknowledged multiple vocabulary learning styles. This validates the finding of Alsafi who came up with the conclusion that learners always enjoy and prefer more
than one style of learning. It is assessed that the students take pleasure in multimodality. The students’ inclination towards reading magazines, novels, newspapers, watching TV, listening conversation and both bilingual and online dictionaries is also positive. As Gune commented that learning styles do not stay same throughout the life rather they build up as the learner learns and grow (3).

It has been recognized, that teacher’s beliefs influence their professional life. Teacher’s beliefs are basically as Borg considers teacher’s cognition as “unobservable cognitive dimension of teaching—what teachers know, believe, and think” (81). Extensive reading was also acknowledged as a useful approach by the hundred percent of teacher respondents. In relation to the role of extensive reading, the findings of this study are in line with the case study, conducted by Pigada & Schmitt with a French learner.

Other than the significant and positive correlation between the teachers’ beliefs and practices, however, some discrepancies also emerged. Though, teachers viewed VLSs as affective tools to build word bank, but do not practice in classroom. The result of this discrepancy as Folse stated vocabulary acquisition as something problematic because it is not treated sufficiently and professionally. “However, he does challenge the notion that vocabulary “will come naturally” or will be acquired “incidentally.” (1). Another contrast appeared, regarding the styles of learning. Though it was acknowledged that learners do not learn in the same style, their ways of vocabulary acquisition varies as their learning needs and proficiency level varies from each other. But instead of diversifying their teaching method to cater the individual needs, same old and fixed VLSs are employed for all students in ESL classes. The findings of teachers’ survey
regarding the compatibility between their beliefs and practices are in line with Borg, whose study pointed out that classroom practices do not at all times depict teachers’ stated beliefs, pedagogical principles and personal theories (91).

It is concluded through the feedback of three research questions in the present study that learning new L2 words is multifaceted and a complex process. The ESL learners are using Memory Strategies most often and the Meta-Cognitive strategies, least frequently in the process of developing word knowledge. Discrepancies between teachers’ beliefs and their vocabulary teaching practices are also reported in this study. However, both teachers and students have rated VLSs as indispensable tools and supportive gears to empower learners to become more decisive while acquiring word knowledge but do not train learners to use VLSs. Lack of resource material, constraint of lengthy syllabus to be covered within short time, unavailability of electronic aids and at times burden of excessive workload, on language teachers are reported as major reasons of the disagreement present between teachers’ beliefs and practices. In order to overcome such divergence, Explicit instructions regarding vocabulary learning strategies should be embedded in regular language courses. As Cohen proposed the integration of strategy in the language program, “STRATEGY-BASED INSTRUCTIONAL PROGRAM” and then its implementation in the language lessons in the form of different activities and tasks which provide practice in the wide range of strategies (8). Teachers must shift their role from a knowledge transmitter to a learning facilitator to encourage students.
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Printed by: Leo Plus Communications
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