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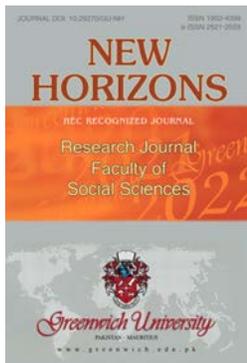
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New Horizons provides an academic platform to professionals and researchers to contribute original, unpublished researches in a wide array of Social Science subjects including but not limited to, Education, Economics, Psychology, Sociology, Social Work, Languages & Literature, International Relations, Mass Communication and Media Studies. *NH* carries original, full-length research papers that reflect latest researches and developments in both theoretical and practical aspects of National and International Social Science subjects.



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EDITORIAL NOTE

Greetings for the new year as we are proudly presenting you the latest edition of New Horizons Volume 16, Issue 1. This issue includes research articles from Literature and Linguistics, Education, International Relations, Political Science, Social Economics and Sociology fields, where authors emphasized the effects of the pandemic and technological impacts.

Since New Horizons endeavors to be an influential platform for social sciences studies, in the year of 2021 we have extended our reviewers' board, indexed in a research indexing system Tehqeeqat and accredited by HEC as an authentic research journal.

I would like to express my gratitude to all the authors, reviewers, the publisher, the advisory and the editorial board of the Journal, the office bearers for their support in bringing out yet another volume and look forward to their unrelenting support for the successful release of upcoming editions.

We will much appreciate to the readers and encourage them to send Book Reviews which is an important section of this journal.

Dr. Altantuya Dashnyam
Editor
New Horizons

TABLE OF CONTENTS

	Page No.
Social, Environmental, and Economic Effects of COVID-19 <i>Dr. Tansifur Rehman, Mehmood Ahmed Usmani and Dr. Sajida Parveen</i>	01-14
Conservationism A Way Forward: Comparative Study of Hunza and Multan <i>Dr. Muqarrab Akbar, Syed Hussain Murtaza and Dr. Rada Nawaz</i>	15-36
Relationship between Digital Self-Harm and Use of Social Media: An Empirical Study <i>Prof. Dr. Sabir Ahmed, Dr. Dev Raj, and Sanam Tajjamul</i>	37-60
Global-View of Digital Journalism: A Literature Review <i>Dr. Wirsha Shahid and Dr. Fouzia Naz</i>	61-74
(Mis)Use of Religious Ideology for Power Politics in Mohammed Hanif’s A Case of Exploding Mangoes <i>Komal Naeem and Dr. Fatima Syeda</i>	75-96
“Dark Curse”, “Dark Loom”, “Marketplace” and “Bazars”: On Translating Faiz Ahmad Faiz <i>H.M. Zahid Iqbal, Muhammad Ajmal Khurshid, and Nazir Ahmed Malik</i>	97-112
Sociological and Political Perspective of Palestine-Israel Issue in the Light of International Law <i>Muhammad Faisal Rasheed, Dr. Santosh Kumar, and Sabeen Azam</i>	113-128
Occupational Health of Women: Analyzing Physical and Psychological Impacts on their Health <i>Dr. Rukhsana, Dr. Shagufta Nasreen, and Dr. Shazia Sharafat</i>	129-146
About the Authors	147-148
About the Journal – Guidelines to the Authors	149-154

SOCIAL, ENVIRONMENTAL, AND ECONOMIC EFFECTS OF COVID-19

**Dr. Tansif ur Rehman, Mehmood Ahmed Usmani
and Dr. Sajida Parveen**

ABSTRACT

Environmental change is one of the 21st century's major threats. Despite all the attempts to preserve the natural world, humans have hardly moved towards progress, at least not to an impressive degree. However, COVID-19 has effectively restored the atmosphere to a considerable degree over the last several weeks. These changes in the atmosphere can have a favorable impact on the overall climate change. It affects the everyday actions of humans as well as the natural environment that surrounds them. This research throws light on the various effects of lockdowns on social, environmental, and economic activities worldwide.

Keywords: *Coronavirus, Environmental Challenges, Global Economy, Green Theory, Social Effects.*

INTRODUCTION

In the 1960s, widespread acknowledgment of the global environmental problem was caused by the ‘tragedy of the commons,’ the belief that humans will exploit shared resources such as land, freshwater, and fish as self-interested individuals (McGlinchey et al., 2020). The United Nations’ first meeting on the issue took place in the 1970s, and by the 1980s, green political parties and public policies had arisen. It occurred along with a desire for a ‘green’ theory to explain and comprehend these emerging challenges. By the 1990s, social sciences had come to recognize the natural environment as a growing source of theoretical and practical concerns for the discipline – all the more so in light of mounting evidence that human actions were significantly altering the global climate and posing security as well as ecological problems (Stephen et al., 2020).

Human and animal health are inextricably linked to the environment. COVID-19 is a twenty-first-century worldwide health threat. The appearance of SARS-CoV-2 in Wuhan, China, in December 2019, and its subsequent spread to regional nations and, more recently, to countries globally, marks the first time in history that a coronavirus has been created a pandemic. COVID-19

has had a profound effect on virtually every facet of human activity, as well as on the economic and health care systems (Van-Doremalen et al., 2020).

Lockdowns, quarantines, and border closures enacted in response to the pandemic have resulted in significant reductions in air pollution due to reduced travel and output (Adams, 2020). While these favorable environmental benefits are likely to be transient, they highlight how changes in our way of life may have an immediate positive impact on the environment and the utility of travel-reducing technologies such as teleconferencing (Berman & Edisu, 2020). Thus, by recognizing that COVID-19 is primarily a worldwide calamity, the epidemic may motivate future behavioral adjustments that benefit the environment (EEA, 2020).

Some individuals have contracted the virus; however, they do not show any symptoms or fall sick. The majority of the patients (about 70) recuperate from the illness without special care being required. About 1 in 6 people who are infected with the virus become critically sick and have trouble breathing. People already have chronic medical conditions such as increased blood pressure, cardiac issues, increased blood sugar levels, and aged patients are most likely to experience critical ailments (Kumari & Shukla, 2020).

The new virus has four dispersal phases, e.g., phase-1 (imported cases), phase-2 (local transmission), phase-3 (community transmission), and phase-4. These figures change very quickly (transmission out of control). The word “transmission” denotes the spread of pathogens from one sick person to a healthy person, whether it is through coming directly in contact with the infected person, through particles in the air, or via contact that is indirect, for example, through contaminated surfaces (Ankita & Sangeeta, 2020).

This research was formed by a systematic review method. The research objectives are determined in this method, and an extensive literature review is done on the subject (Komba & Lwoga, 2020). The research findings are classified according to the subject’s content (Petticrew & Roberts, 2006). Classified information is included in the study by organizing it as headings (Pawson et al., 2005). The flow of the study is formed by evaluating classified information and titles (Rahi, 2017). Thus, integrity is ensured by evaluating the researched subject with its contents (Victor, 2008).

SOCIAL EFFECTS OF COVID-19

Social life

The pandemic has impacted all members of society, and it has been

significantly damaging to those members of society in the most disadvantaged positions and needy individuals. People who are homeless, for instance, are particularly vulnerable to the virus, and they will not be able to shelter comfortably on the spot (World Health Organization, 2020).

Several regimes have asked young people to join attempts to safeguard themselves and other people in society. Young people are now in a place where they can support the most disadvantaged folks in society and increase their community's health and awareness programs. Young people are, therefore, vital when it comes to reducing the dissemination of the pathogen and its effects on healthcare, culture, and economies overall (Anser et al., 2020).

New behaviors of surviving and finding new ways to meet loved ones are established through social distancing. It creates differences among family and friends (Verma & Prakash, 2020). Cell phones and the internet do a great job in helping people stay in contact with one another. People are gradually adjusting to living at home and forming new routines to remain active in their professional work and the work they do at home (World Health Organization, 2019).

Because of the lockdown, natural resources as being used very carefully. People have now realized that they require very little to survive and have wasted resources to obtain a social standing. The lockdown shows us all how to accomplish the 'Sustainable Development Goal' in realistic terms. The world's shutdown has helped the earth repair itself from anthropogenic actions to regenerate itself (Anser et al., 2020).

Family life

Family members are now forced to stay at home together, resulting in family members getting closer to each other. Each day, they are expected to eat, sleep and talk to each other, which was not the case before Coronavirus disease (COVID-19) as they were busy with work and other duties. In certain situations, life was different as people used to leave for work very early in the morning and return when their kids slept. It was even heard that some kids would only get to meet them on weekends because they were busy with their businesses (Verma & Prakash, 2020). Thus the life of the family and social engineering during lockdown does seem nice.

Individuals working from home can now get full sleep, a fundamental prerequisite for a healthy lifestyle and productivity. Better sleep also enhances one's immunity. Working from home also saves time for people

as they no longer need to drive to and from work; this gives them more time to work, resulting in more reliability and efficiency. Secondly, individuals save gas from not going to work, which, in turn, reduces air pollution. Thirdly individuals are free from any stress from travel, which means greater productivity.

Amidst the pandemic, several nations have reported a rise in domestic violence and violence experienced by spouses because of the lockdowns. Increased violence within homes has contributed to financial instability, tension, and confusion, with many offenders attempting to monitor their victims' vast quantities of lives (Verma & Prakash, 2020).

Fertility rate

Industrialized and third-world countries have accepted various family planning initiatives to reduce the overall birth rate possible through women's awareness. However, it is relatively early to conclude that perhaps the interventions under Coronavirus disease (COVID-19) raise fertility (Anser et al., 2020). Therefore, the lockdown has helped families resume their homes and enjoy their leisure time.

Education

The pandemic has significantly affected academic structures globally, which has led to most schools, colleges, and other educational institutions getting closed down (Dennis, 2020). As reported by the UNICEF monitoring, almost 180 nations are executing national closures, while 13 countries carry out local closures, affecting around 73.5% of students worldwide (Verma & Prakash, 2020).

Closing down educational institutions has not just affected students, teachers, and families; it has also had extensive socioeconomic effects. For needy children, the impact was more severe, resulting in disrupted schooling, poor health, healthcare concerns resulting in financial costs for households unable to work. With the colleges and higher education closing down in several countries, above 1 billion young people are currently not attending school in person. The daily schooling sessions were disrupted because of the lockdown. Middle and high school pupils are primarily impacted as they are mostly detached from their educator's learning experiences (Dennis, 2020).

Through initiatives by teachers, management of schools, local and national regimes to deal with the extraordinary situations of electronic learning, the disorder in schooling and education might have a moderate and lasting effect

on teaching standards. In reaction to the shutting of classrooms, UNESCO proposed that online learning facilities and open educational apps and networks be used by universities and educators to reach students distantly and to reduce education disorders.

Various universities have requested their faculty to continue offering online classes and providing e-mails and other social media with reading content. Briefly, conventional classroom education is translated into an e-classroom education system for more innovative students. It is a defining international moment for embracing this emergent culture of e-education system and work from home supported by companies and people (Dennis, 2020).

Studies and their methods would be affected by re-education. One does not amass practical knowledge of real workshop work throughout schoolings, such as controlling equipment and tools. Therefore, only for training, virtual presentations, model development, online material design, and modeling, the degree holder in science by e-education could be helpful. Many colleges and campuses would be robbed of excellent students and resources that could suspend physical campuses. Many successful research centers might thus be decreased, creating low-quality and structured examinations. However, customary researchers' books would be less efficient than the notions provided by a layman through online YouTube videos and Tik Tok portals (Dennis, 2020).

Knowledge spillover

The knowledge spillover is believed to limit the Coronavirus (COVID-19) epidemic by increasing education spending by disseminating information to ordinary people. The preventive steps against Coronavirus disease (COVID-19) pandemics that are the only method to survive should be well-established (Anser et al., 2020). Hence, global interventions and national policies were established, and print and social media and social networking platforms were employed to disseminate awareness activism to curb the issue (Dennis, 2020).

ENVIRONMENTAL EFFECTS OF COVID-19

Global warming

Since the dawn of humanity, people have tried to exploit nature for their benefit. Industrial development and sub-urbanization were necessary to meet the rising population's demands, and the apparent importance showed

to be highly harmful to the changes in the earth's climate. Humans started to destroy nature without considering environmental growth to drive nature according to their wants and urges. Due to this, environmental contamination is now a significant issue that we have to face. Environmental changes are responsible for spreading various vector-borne illnesses, including microbial and pathogenic, which is evident (Verma, 2019).

However, because of COVID-19, nearly all towns and cities with the virus are in complete or partial lockdowns that last from a few weeks to several months. The authorities have ordered to shut down of academic institutions and enforced bans on the free movement of citizens for things that are not important (Singh et al., 2020). Almost all events, religious, cultural, societal, or sport such as the Hajj, Olympics were postponed or canceled altogether. Many businesses stopped operating all means of transport are prohibited or canceled; these include airlines, buses, rails, and private cars.

The attempts to reduce SARS-CoV-2 spread by limiting mobility have a remarkable effect on the atmosphere. Toxic waste emissions from plants have significantly reduced due to the factories shutting down (Somani et al., 2020). There are barely any automobiles found on roads, which has resulted in nearly zero percent leakage of greenhouse gases and tiny toxic droplets floating in the air. Minimum activities from industries, plants, and construction have led to a reduction in air pollution. Hence, in 2018, the discharge of pollutants from aircraft, which contributed to nearly 3% of carbon dioxide emissions, has decreased considerably (Chakraborty & Prasenjit, 2020).

The quality of air has gone up significantly, due to less traffic of vehicles. Since severe Coronavirus disease (COVID-19) lockdowns were placed, various outlets have documented how the air quality in many cities has risen dramatically. "NASA's" extra-terrestrial satellites have displayed dramatic decreases in pollution of air, thus confirming the findings of "Eco Watch" that the new Coronavirus disease (COVID-19). The global epidemic has resulted in reduced pollution in the atmosphere (Zambrano-Monserrate et al., 2020).

During the COVID-19 lockdown, China has seen a dramatic decline in NO_x, CO₂, and other hydrocarbons emissions compared to numbers in the year before 2019. East and China's main cities regions reported a substantial decrease in NO₂ (10-30 percent) (Kulshrestha, 2020).

The lockdown is a practical solution to eliminate noise pollution as well as

emissions. It suggests that the Coronavirus disease (COVID-19) catastrophe has thus far triggered the largest ever annual fall in CO² emissions in 2020, more than during any previous economic crisis or period of war (Plumer & Popovich, 2020). The USA has also reported a significant decline in air emissions in some of its metropolitan cities.

Scientists claim this would never be possible to achieve the 'Paris Agreement' targets to prevent the earth's temperature from increasing more than 1.5°C. However, it is a piece of promising news. The usage of fossil fuels or traditional renewable resources has dropped significantly because of factories' reduced energy consumption. Different kinds of birds are spotted in towns as a consequence of COVID-19 lockdowns. Air pollution has also decreased significantly in tourist destinations such as parks, beaches, and rivers, helping restore the ozone layer (Kulshrestha, 2020).

The global epidemic has shown its strikingly different effects on the human race; for example, on one side, it has carried out a worldwide catastrophe, however at the same time, it has had a beneficial effect on the climate of the world. These lockdowns have served as a healer for humans' well-being, the destruction of the ozone layer, brown haze, and the changing climate. It has been reported that the Ozone layer in Antarctica is healing amid the pandemic (Financial Express, 2020).

Ecosystem

Three types of variations are required for an ecosystem: biological, genetic, and functional. The animal's biodiversity in a particular area is known as biological diversity. Genetic diversity relates to a specific organism's response to the evolving conditions of nature, whereas functional diversity is similar to bio-physical procedures in that region. Genetic diversity acts as a shield for bio-diversity (Verma, 2017a).

For the planet's well-being, humanity has to consider the degrees and principles of biodiversity (Verma, 2016). A varied range of plants and animals living together in their habitats is known as biodiversity or biological diversity. Biodiversity is defined in 3 parts: (a) ecosystem diversity, (b) species diversity (c) genetic diversity. Ecological stability is essential for extensive biodiversity.

Several consequences of anthropogenic behavior and intensive agriculture disrupt ecological stability. Ecological balance is an essential need of humanity. It is challenging to achieve holistic and sustainable growth

without restoration of habits and minimization of anthropogenic activities. Sustainable growth is linked to the moral values of the environment and, in some ways, appears to be rethinking and redefining them. Climate change has a significant effect on biodiversity (Verma, 2017b).

Nature often favors and supports all species' plurality and cohabitation by supplying everyone with an acceptable climate (Verma, 2017c; Verma 2017d). Since human beings are a too advanced result of nature, they have always sought to manipulate the world and their ways to create a suitable environment (Verma, 2018). However, we are still experiencing global warming and Coronavirus disease (COVID-19) as unprecedented challenges because of the over-utilization of environmental assets, increased anthropogenic activities, and human-centered environmental strategies (Prakash & Srivastava, 2019; Verma, 2019).

Nowadays, thanks to the application of ICT, the planet is a global village where we live and obtain all the rewards of nature. However, when we derive the advantages of nature, we have to shoulder a few obligations. To utilize the natural capital to promote equitable and balanced growth with all different creatures on the planet, we must adopt an environment-centered strategy. Thus, the lockdown incentivized us to change our philosophy from anthropocentric or human-centered to the world's eco-focused view (Anser et al., 2020).

The previous view of the world places humanity in the middle, offering them the supreme power, and finds the man to be the most competent when it comes to handling the earth, as well as recognizes that humans are the most powerful race in this world and are in control of the remainder of existence. It stresses that the world has infinite resources for human beings and that a sustainable atmosphere relies on growing economies. The world's current view notes that the resource assets of the universe are scarce and belong to all creatures in existence (Verma & Prakash, 2020).

While people can extract their environmental needs, not to the degree that it destroys the ecosystems and harms humans and other creatures, the eco-focused worldview encourages humans to survive and sustainably live their lives as a part of this planet. This worldview acknowledges that stable economies rely upon a sustainable climate (a healthy environment does not depend upon a healthy economy).

A substantial number of birds, namely vultures, are starting to emerge

thanks to the lockdown. Insects of pollination have appeared on seeds as well as on other plants in a large amount. All of these are robust markers of the equilibrium of ecology, as well as biodiversity. Anthropogenic practices, including the over-utilization of nature's resources, have been reduced by the complete lockdown because of the COVID-19 epidemic. Most of the people remain in homes, thus prohibiting different forms of emissions. The surrounding atmosphere is sterile and green. Now we can all see an ecosystem where all species such as birds can thrive (Prakash & Srivastava, 2019).

With almost no significant healthcare issues, nearly all humans feel well. During the lockdown, the authors found out that the rivers in towns have become clean and translucent because of the less waste from factories. It was not possible to check the quality of water amidst the lockdown. However, just by looking at that clean state of rivers, it can be assumed that the degree of contamination has decreased to a large degree. Due to the decrease in contamination in rivers, it is easier for aquatic creatures to thrive.

ECONOMIC EFFECTS OF COVID-19

Global supply chain and economy

The supply chain includes a structure of entities or activities collaborating to plan, produce, and trade goods or services, ranging from mining raw materials to delivering finished goods or services. It plays a crucial part in the automotive and information technology sectors, although all the automotive, industrial, and information segments that impacted the supply chain worldwide had to be closed because of the COVID-19 epidemic (Verma & Prakash, 2020). Accounts on the effects of the Coronavirus disease epidemic on the supply chain and the global disruption of manufacturing activities are rising every day. Thousands of businesses have already been compelled by the Coronavirus disease (COVID-19) to hold up or briefly close assembly and development factories in the USA, Europe, and India (Pawar, 2020).

The Coronavirus disease (COVID-19) is a significant failure in health and economic terms as well. It will impede the organization and the economy as well (Raut, 2020). The adverse and significant impacts of Coronavirus disease (COVID-19) would retard the economy for a few years, and the government must take radical steps. Current and potential strategies to resolve this state would have to be addressed by the regime.

Employment

The Coronavirus disease (COVID-19) epidemic is having a devastating

worldwide impact on jobs and incomes. The International Labour Organization (ILO) study reveals that in the 2nd quarter of 2020, the Coronavirus disease (COVID-19) calamity is projected to destroy 6.7 percent of working hours globally, equal to 95 million permanent jobs. The ILO accounts for the world's unemployment frequency are nearly 13 million (Economic Policy Institute, 2020).

Coronavirus disease would significantly affect the efficacy of the labor market (Congressional Research Service, 2021). However, the present situation is horrible since earnings are ended, and businesses have retrenched their workforce not to pay during the Coronavirus disease (COVID-19) period (Dennis, 2020). In the universal population of 3.3 billion, greater than 80 percent of individuals are presently impacted by a complete or limited workplace shutdown. It decreases permanent work, and most wages are not fixed (The World Bank, 2020). When they evade working only to support themselves or their households, it is expected to impact them. As a result of interim plant closings, COVID-19 has already shown its effects on the trade industry (Economic Policy Institute, 2020).

CONCLUSION

The Coronavirus disease has proven that while humans are a powerhouse and possess armaments that can destroy the entire world and create chaos with nature, Coronavirus disease having typical signs, namely cold and cough, is powerful enough to kill human beings. The Coronavirus sickness has demonstrated that nature has endowed us all with the opportunity to live decent lives and that we should love and be grateful for them. At the sustainability stage, random growth and over-misuse of natural resources must be decreased.

While science has learned a great deal about SARS-CoV-2 and made unique and unparalleled progress toward developing COVID-19 vaccines, there is still much uncertainty as the epidemic unfolds. COVID-19 vaccinations are being distributed in several countries, but this does not indicate imminent catastrophe. We have entered a new phase of the epidemic. What happens next will be determined in part by the ongoing evolution of SARS-CoV-2, citizen behavior, government decisions about responding to the pandemic, progress in vaccine development and treatment. A broad range of disciplines in the sciences and humanities are focused on ending this pandemic and learning how to mitigate the effects of future pandemics and the extent to which the international community can stand together.

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CONSERVATIONISM A WAY FORWARD: COMPARATIVE STUDY OF HUNZA AND MULTAN

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ABSTRACT

Pakistan is a mosaic of tradition, history, value, and natural local. All these natural and cultural attributes make it a tourist attraction. The country, like other growing economies, has to face the challenges of economic growth accompanied by environmental hazards. Furthermore, the sway of development challenges is causing a loss to natural, cultural, and historical heritage sites. Many traditional occupations and local artifacts have become history. The argument of the paper surrounds the supposition that conservation of local areas in collaboration with Public, Private, and community participation not only helps the communities to preserve their natural and cultural milieu giving them a sense of pride, belonging, and inclusion but also positively contribute to economic growth. The analytical method is opted to evaluate the impacts of conservationism on tourism industry, local community, and natural habitat. The study is comparative in nature drawing parallels between the mountainous tourist destination of Hunza with Agri-planes of Multan by employing the technique of MDSO (Most Different Similar Outcomes). The study aims to address the question that is the Right Based approach to conservation can be an apt policy to bring commensurability between two apparently different objectives, i.e., economic development and environmental conservation. Taking the Hunza as an exemplary case study, the main finding of the paper is that by opting for policy conservation with help of traditional/ local knowledge and community participation the goal of sustainable development can be achieved.

Keywords: Conservationism, Tourism, Community, Environment, Economic Development.

INTRODUCTION

Human life is integrated into its surroundings in so many ways that even

a slight change in the environment can bring catastrophic change in it. Take a closer look at a flower, you can see how each petal is important to make a whole flower. Interdependence of each petal on the other is best suited to resemble human life. Same as each petal is dependent on others to create a whole and the whole in turn is dependent on other parts of the plant and plant itself part of eco, humans and their environment are connected to each other in the same way. It's a reciprocal relation of human systems with non-human environments that make human life systems, i.e., economic, socio-political and cultural, their unique coloring. Every blessing of nature has effects on human life and humans leave their bearings and impacts on other components of ecology. Humans are not the only creation on earth but one among billions. The only species that can have the capability to reason, hence the responsibility lies on the shoulders of humanity to conserve ecology for successive generations. Every human action may have unanticipated consequences or may cause unintended changes i.e., large scale urbanization of Multan city has resulted in increase in depth of groundwater table. In addition to that, unavailability of drinking water has caused waterborne diseases to flourish in the region. Urbanization of cities is almost an inevitable phenomenon but spillover of such large-scale issues has made us think, to what extent urbanization is necessary? Or what is the right way to move forward balancing development and environmental conservation to meet human needs? Human Need itself is a complex term to understand, what is needed most in the modern times development or environmental conservation? These are the questions that need to be addressed in order to make development in symbiosis with the environment.

Humans since ages continuously strive to make sense of natural world behaviors. Ontological understanding of the natural world helped humans to adjust and maneuver the ecology in which they are embedded. Pre-scientific, traditional knowledge was based on observation of close vicinities, recurring patterns of natural forces and natural habitat, as well as behavioral study of other animal and plant species sharing the same vicinity. Also, the perceived ontological knowledge was very much integrated into the moral or ethical value system of the society, shaping both practice and belief in co-evolution. You can say pre-scientific human society was quite dependent on the indigenized knowledge whereas scientific societies of modern times oversimplified the complex ecological system. Modern knowledge where humans are considered as primus and center making the natural world secondary, has provided us with so many solutions to develop and progress

in material terms, but this view has not been successful in dealing with the complex notion of sustainable resource management and environmental degradation. It is evident that abandoned indigenous knowledge was of great significance as a value system. Scientific knowledge translated the concept of human need in need for development, growth and progress damaging the natural milieu (Gadgil, Berkes, & Folke, 1993).

Pakistan as a developing country has been experiencing an unexpected urban housing crisis. The main reason for this crisis is unplanned informal settlements resulting in low-rise, low-income highly dense urbanized areas. The need for new spaces for living and industrialization is a direct threat to the biodiversity of the region (Hasan & Hamza, 2018). Where on the other hand with an increased number of population and development demands more and more natural resources for food and other human needs. One small unit of this bio-arena like trees is in such danger that in urban areas there are not enough plantations left to produce fresh oxygen for city dwellers (Latif, 2021). As published in Dawn, an English daily newspaper from Pakistan, tweeted by the Prime Minister of Pakistan, there are only 5 trees per person available in Pakistan as compared to China where the number is 130 per person; to make us realize the importance of plantation (Dawn, 2021). To deal with the issues of deforestation and environmental degradation many plans are initiated but one out of many that has created a balance between development and environment at the same time was the case of organic farming in Hunza region of Gilgit-Baltistan province of Pakistan. As compared to plains the system of food and security is different in mountains, these areas are rich in natural resources like water, minerals, forests and animals but the problem of food security is suggestively higher due to biophysical and socio-economic factors. To deal with this biophysical factor one has to opt ways to fight with the harsh weather conditions whereas for the socio-economic factor modern solutions with indigenous knowledge are incorporated like organic farming in the region (Rasul & Hussain, 2015).

Transforming perspective of food security has made the region opt for strategies to overcome food scarcity and major transformations have been made to create viable food resources for the people to be consumed throughout the year. On-farm and off-farm livelihood along with government's subsidized food supply to the region has made it possible. Organic farming was the only solution to problems of food and development of the region, as the main source of income for the region depends upon tourism; massive industrialization can increase the chances of loss of biodiversity at large that

can lead to the decline in tourism industry (Spies, 2018). To cope with the situation a balanced approach was needed to generate both development and environmental conservation in the region. The solution resulted as a policy for the region proposed by the Agha Khan Development Network suggesting the Holistic approach for conservation of biodiversity and boost of economic activity in the regions of Hunza and Nagar (www.akdn.org/ecard-template/organic-farming, 2020). The project was incorporated to mitigate the climate change and boost the economic activity resulting in the development of an alternative-sustainable approach to increase the economic resources of the region. As the region is rich in natural resources the main objective was to make maximum use of natural resources in sustainable ways. Making a supply-chain of products organic in nature paved the course to materialize policy. Organic products like jams, shampoos, oils, nuts etc. are products that can create new economic space in the region. In the summertime when the fruit farms are in bloom the process starts with the picking of fruits and minerals from the surroundings and the process of production of multiple organic products from these natural sources. The economic activity resulted in creating a lot of jobs in the region. Government's policy and subsidies to the region have paved the way to market access (Rasul & Hussain, 2015).

The paper aims to evaluate the three-tier cooperation of local community, government policies and private entrepreneurs and the case of organic farming in GB of Pakistan as a model to build symbiotic relation between development and environmental conservation and employ the case as an exemplar for other regions like the city of Multan with organic resource base.

OBJECTIVES

The main objectives of the study are as follows:

1. To consider the possibility of opting conservationism as the course of action in the local area to protect its bio and cultural diversity.
2. To understand the impact of conservationism in creating a sense of belongingness among native people regarding their local milieu.
3. To suggest conservationism as an alternative paradigm to empower local communities through sustainable development by adopting eco-friendly economic practices.

RESEARCH QUESTION

Research questions for the study are formulated as;

1. How a right based approach to conservation can be helpful to protect

the local environment, at the same time promoting socio-economic rights of the community?

2. How community participation can lead to sustainable development of the locale?

METHODOLOGY

Analytical qualitative approach to the research is used, by which the researcher goes beyond describing, analyzing and explaining why and how a phenomenon occurs. This approach helps to break down a problem into necessary elements to solve it. The study is comparative in nature, taking the mountainous tourist destination of Hunza as test case of conservation for the Agri-plane region of Multan that at present moment is suffering with loss of biodiversity due to gentrification of the city. The comparative mode of the MDSO (Most Different Similar Outcome) analysis is considered apt to draw parallels between Hunza and Multan to analyze the possibility of creating a correlation between development (sustainable) and protection of bio-cultural diversity. The validity of Right Based approach to conservation as policy to achieve both targets will also be validated by drawing the comparison of two different regions and help us establish that proper government policies applied in different regions can lead to similar outcomes.

THEORETICAL CONSTRUCT

Theoretical foundations of the articles are laid in the conservationism that refers to the idea of modern land management proposed by Gifford Pinchot in early 20th century. His idea of conservation doesn't allow the exploitation of nature but recommended the use of scientific techniques to develop land for the benefit of the society as a whole. As this approach is clearly anthropocentric in nature, it involves the rightful use of natural resources for development. The RBA (Right-Based Approach) to conservationism needs to be understood as the integrating approach that can use norms, values and principles of locale and translate them into policy and planning to help ensure the conservationist practices for sustainable development.

REVIEW OF LITERATURE

The Traditional Ecological Knowledge (TEK) is systematic study acquired through direct human contact with the environment. This intuitive knowledge is characterized as traditional, rational and nonlinear (Berkes, 1993). Gadgil, Berkers and Folke (1993) in their article emphasize the importance of indigenous knowledge and its historical continuity for the future, providing a broader baseline knowledge of the ecological understanding. This knowledge-

practice and belief complex is based on the ecological system of the locale and is hard to understand without the proper indigenous context. Conserving this knowledge by a community-based-resource-management system can develop a sustainable environment (Gadgil, Berkes, & Folke, 1993). Also, in book length work of Johnson, discussed the research approaches for the TEK (Johnson, 1992). Transmission of traditional knowledge is of fundamental importance due to its socio-cultural context and is often neglected by academia. The customary ways of transmitting native knowledge give ways to develop a more sustainable environment, locals of the community are self-aware of their surrounding ecology and the knowledge is more relevant in developing a balance between environment and development. Transmission of this knowledge is of great importance to conserve biodiversity of the region as the local community is much more likely to have the best knowledge regarding local habitat. As this knowledge is gathered over a period of a thousand years and is transmitted to generations by trial-and-error method, giving a fair chance of filtration of flawed knowledge in time (Ruddle, 1993).

Indigenous knowledge and sustainable development have a direct relationship due to two major factors; one is that transmitted knowledge of ecosystems offers a unique perspective for conservation of environment and other is the political support and recognition for universal human rights, that is to protect culture and languages of the indigenous societies facing the danger of extinction (Lalonde, 1993). Likewise, the World Commission on Environment and Development concludes in their report 'Our Common Future'; the importance of indigenous knowledge in formulation of new development policies that are sustainable in nature (WCED, 1987). Traditional management practices in rural Africa are developed by a conscious effort of individuals and communities to survive among the dynamic capacity of the local ecosystem (Lalonde, 1993).

Common property is termed as the landscape that belongs to everyone that includes lakes, parks, rivers, forests etc. The resources that come from this common property belong to everyone too. Due to the increased development these common properties are in danger and will soon be left short for the future generations to take benefits from them. The intrinsic value of landscape has given us a room to develop much faster, but abuse of resources can result in loss of natural habitat that will eventually lead to shortage of common properties and common resources (Hrenchuk, 1993). Conservation is often confused as land alienation that means to confine a piece of land for preservation of its resources by the local community, but conservation is the

prevention of wasteful use of resources. Everything in an ecosystem has an intrinsic value and is characterized by that value, human in this regard is the most valuable part of the ecosystem that can use all other resources for their development, but a fair use of these resources and conservation is binding on us for our future generations. So that our coming generation can benefit from the biodiversity that we are using (Tobias, 1993).

Protected areas are effective in environmental conservation of local biodiversity. It is difficult to measure the outcome, but it has played an important role in developing a sustainable local economy. Use of local resources and shifts in favor of protected areas sets a limit for the local community for the use of natural resources (Naughton-Treves, Holland, & Brandon, 2005). Likewise, Evin H. Erder, Ays, E. Gürsan-Salzman & Naomi F. Miller in their article discussed about the conservation plan of Gordin, where value of the historical sights and the biodiversity of the area was been reassessed and an action plan was developed with the help of the public-private stakeholders (Erder, Gürsan-Salzman, & Miller, 2013). The main purpose of environmental conservationism is to develop a consensus between human demands and natural resources. However, it is difficult to fulfil legitimate human demands due to massive population and economic growth. The solution is embedded in conservation as defined by the world conservation strategy, when conservation is integrated with development on the bases of indigenous knowledge to develop a sustainable lifestyle (Hanks, 1984).

Preservationist attitude among people who value environment more have more knowledge of conservationist practices either due to indigenous knowledge or greater physical contact with the environment. This attitude of local community was verified by the conservationism scale Moffett in his research (Moffett, 1974). The natural riches of the biodiversity do not translate into the better lives of the local community. The local community has to find a way to develop in a sustainable manner in which the environment can be conserved, a value system that can play a vital role in environmental conservation and development of the community at the same time; that has to be recognized by policy makers and implemented in policies to develop sustainably (Nayak, Puri, & Upadhyay, 2018). Due to the growing population, we are not left with any option but to increase food production that will result in expansion of cropland damaging natural habitat, but it can be done by improving productivity by the use of modern technology. Issues of food security and environmental conservation require use of modern technology, policy and science coupled with indigenous knowledge (Miguel, David, & Palis, 2018).

The whole idea of environmental conservationism falls under the ambit of environmental politics. The conservationism ideology starts with the understanding of the value of biosphere, economic development and community participation. All concepts are well aligned and overlapping that one cannot be achieved by ignoring others. Use of indigenous knowledge and community participation in effort to conserve the environment is imperfect without the use of modern science and technology (Meffe, Nielsen, Knight, & Schenborn, 2002). Problems like slow pace of economic and infrastructural development are a result of using local knowledge as in the modern times when population growth is so rapid the use of indigenous knowledge does not answer the question of rapid growth. Coupling it with the modern technology and science we can achieve a breakeven point where environmental protection and development can be achieved at the same time, with a swift pace. The value assigned to human beings in biodiversity allows us to use the natural resources with freedom but the responsibility to preserve this environment for ourselves and for the coming generation is much more important than that (Tisdell, 2005).

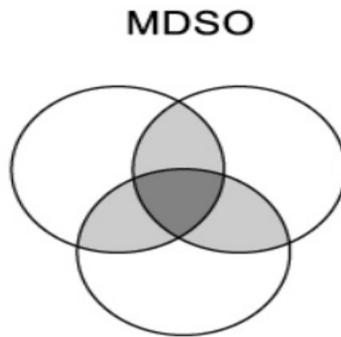
After extensive study of literature review the gap identified was the lack of need-based policy making to conserve the environment according to the need of locality. The needs of every locality are different as are their habitats. We can declare an architectural site or a community culture facing the danger of extinction protected yet a mango farm cannot be declared a protected area. Same is the case with rural and urban areas both have different demands, and a uniform policy cannot address the reality issues faced by different ecological habitats. But on some level policy can be homogenous with differentiation, like plantations leaving room for selection of different plants for different regions keeping account of climatic conditions. Hunza has conserved its bio-cultural diversity with help of community, private sector and government incentives. The case of Multan is very different from Hunza. Multan, a city with a rapid growing population surrounded by agricultural regions, extension of housing means the loss of biodiversity. The need is to conserve biodiversity at the same time meeting the housing needs of the growing population. MDSO will help us establish that a Right based approach to conserve is a possibility in case of Multan at the same time achieving the objective of economic development in a sustainable manner.

CONSERVATION WITH DEVELOPMENT: DRAWING PARALLELS BETWEEN MOUNTAINOUS HUNZA AND AGRI-PLANES OF MULTAN

Comparative method has been used to analyze the relationship between

variables that are similar or different in nature. By evaluating some specific variables across these cities such as tourism potential, biodiversity, public participation and development with environmental conservation the study can bring to light the importance of environmental conservation and its impacts on development of the region. The comparative method is very useful in studying the small number of cases. No statistical tool is used to analyze the study as the number of cases are limited. MDSO (Most Different Similar Outcomes) design is used to compare the two cities as both cities are very different in their socio, economic and natural environmental conditions but can produce same results with the implementation of similar policies and strategies by the Government (Steinmetz, n.d.).

Figure 1: MDSO Design



The gray area present in the figure represents the potential of the same outcome whereas white area represents the difference among variables. As said earlier the condition of both cities is not alike but different to one another, there is most likely a chance of producing similar outcomes if the same strategy is adopted where needed. Hunza as the model case study in this research has applied the approach of environmental conservationism to protect its biodiversity and develop its tourism potential by promoting sustainable economic activity in the region at the same time. Likewise, in Multan with the rapid development of the region, Multan is in constant need of new housing as the center of the city is densely populated which contributes to the fact that the city grows in its suburbs. As Multan is surrounded with a rich farm area, growth of the city in any direction may result in loss of those farms affecting the ecology of the city. Loss in these farms will have a spillover effect on two major variables one is climate of the city and other is economic loss, as major dependency of the region's economy is on farming.

Major variables that encompass the debate about Ecotourism in Hunza

valley are environmental conservation, cultural preservation and sustainable development. Ecotourism policy for Hunza has played a vital role in covering a broader spectrum of problems for the region, creating a win-win situation for all stakeholders, balancing between environmental sustainability and regions economic development (Karim, Muhammad, Din, & Alam, 2013). In case of Hunza the policy is been divided into two segments one is Services; that includes facilities like roads, hotels and other infrastructural development that can boost the tourism industry by providing facilities for the tourist, second is Goods; that includes the development of local industry that can produce localized product i.e., Organic food and handicrafts that can be marketed. Implementation of this ecotourism policy in Hunza has opened up so many ways of community participation and economic development. Some of the main sectors for economic development in the region are herbs, dry fruits, handicrafts and gemstones in contrast to the conventional businesses of hotels, restaurants, guides and porters (Karim, Muhammad, Din, & Alam, 2013).

POTENTIAL THREAT BEFORE IMPLEMENTATION OF CONSERVATIONIST APPROACH IN HUNZA

Potential factors affecting tourism in Hunza are identified by a vast scale literature analysis and are categorized in three major categories Environmental, Economic and Socio cultural. Further these categories are sorted with potential strengths and weaknesses regarding Hunza Valley. In Table 1 the environmental hazards that are contributing towards environmental degradation are identified as deforestation, loss of biodiversity, air & water pollution and solid waste generation. As Hunza's main attraction is tourism, the population is primarily dependent on Tourism. All these factors contribute to the fact that if these issues are not to be addressed or left unattended then it has a direct effect on the environment of the region. Economic factors affecting Hunza's economic development, as mentioned in the table, are related to direct Government intervention. Direct measures by the government to address the issues like infrastructure development and provision of facilities/services to the tourism sector can create conduciveness for tourism as an industry. The intervening factors that contribute and indirectly affect the environmental conservation and economic development are identified as socio-cultural factors that can be addressed by the stakeholders related to the tourism industry like private business. Each stakeholder including governmental offices to the notable personalities of the region has a responsibility to make sure that diversity of the region can be treated in an integrated manner and conserved as suggested by anthropocentrism (Israr et al., 2009).

Table 1: Factors Affecting Environmental Conservation and Economic Development in Hunza

Factors Affecting Environmental Conservation and Economic Development in Hunza	
Environmental Factors	Deforestation
	Biodiversity Loss
	Air & Noice Pollution
	Water Pollution
	Solid waste Generation
Economic Factors	Lack of Infrastructure
	Ineffective Policies
	Inadequate Tourist Services
	Lack of Trained Professional in Tourism Sector
	Lack of Ancillary Services
Socio-cultural Factors	Peace & Security
	Cultural Diversity
	Religious Diversity

OUTCOMES AFTER IMPLEMENTATION OF CONSERVATIONIST APPROACH IN HUNZA

All the factors affecting the tourism industry in Hunza Valley are taken into account by the government department of tourism and a new policy focusing Ecotourism has been made and implemented by the year 2019, paving paths for the tourism sector to flourish in Hunza. The central idea of the tourism policy was to create a balance between environmental conservation and economic development of the region. Use of the Right-Based conservation approach helped in, creating a balance between both factors that are unavoidable to one another (Israr et al., 2009). As both go side by side as the two sides of the river, together all the time yet apart from each other. Devising a National Tourism Strategy (2020-2030) was the groundbreaking achievement for the Pakistan Tourism Development Corporation, to fill the gap of facilities by using the full potential of the well-directed policy and planning. Apart from it, a 5 year action plan has also been in place to effectively implement strategic efforts. Shift in tourism policy has made possible for the region to develop a balance between conservation and development, by protecting the environment on one hand and development of infrastructure with delivery of ancillary services in the region (Pakistan Tourism News, 2021). Hunza as the ideal case study has shown direct relation to progress and prosperity by keeping in view the theoretical ideal of environmental conservationism.

Adoption of Right-Based ecotourism policy and engaging communities with the idea of preservation of environment has made possible for the local industry to thrive. The idea of engaging all the stakeholder public, private and community participation, at multiple levels has surfaced to protect the environment and economic development of the region. Without any of the three participant’s full endurance it would not be possible for the region to make an outlook of developing economy. Community participation is as important for environmental protection as the private sector is important to investment for economic development. Simultaneously public policy plays the role of theoretical soul in the body of economic development, without a proper policy no desired outcome can be achieved (Kreutzmann, 2006).

Table 2: Factors Promoting Environmental Conservation and Economic Development in Hunza

Factors Promoting Environmental conservation and Economic Development in Hunza	
Environmental Factors	Natural beautification of the region
	Rich biodiversity
	Cleanliness of air
	Use of organic waste
	Naturally purified water
Economic Factors	Infrastructural development i.e., roads, hotels etc.
	Ecotourism policy
	Localized Tourism services
	Development of trained professionals
	Provision of Ancillary services
Socio-cultural Factors	Law & order situation
	Positive Projection Rich cultural base
	Discouraging religious tourism in the region

POTENTIAL THREAT FOR NOT IMPLEMENTING CONSERVATIONIST APPROACH IN MULTAN

After studying a lot of literature related to the issues of Multan city it is evident that Multan is a developing city that needs to expand in all aspects i.e., housing, industrialization, farming etc. All such factors are obstacles in the way of a city’s development, as the growing cities like Multan face multiple problems but the root cause of all problems is gentrification of the city. The process is defined as the phenomenon in which city centers rapidly convert into commercial centers and room for living for the middle and lower-middle

class shrinks. As a result, the city has to grow exponentially in all directions in all aspects. Need of new spaces for housing, commercial sites, and farming sites as most of the economic activity of the city depends on agriculture and fruit farming; in order to meet city development needs. A spillover effect of this gentrification is on agriculture and Agri-based industry of the city. The demand for new space to meet the said needs; suburbs of the city face a direct threat of deforestation and biodiversity loss. Other factors related to the environmental factors involved in the development of the city are air, water and noise pollution that have direct implications for the overall health of the city. Solid waste generation is another main problem of the developing cities that needs to be addressed on priority basis (Najum et al., 2019).

To meet the growing economic needs of the city the city has to develop new commercial centers where business activity of the city can flourish; also, the development of new industrialized areas aside from the city to protect the city from the industrial waste and pollution. Lack of infrastructure like sewerage, roads, hospitals, markets etc., for the developing city is another major problem. Overdependence of the city on Agri-economy is also an obstacle in the development of the city. Coupled with the inadequate policies made and implemented by the provincial and federal governments are main reasons for not getting desired developmental means for the city, at the same time preserving the environment of the city by focusing on deforestation and biodiversity loss (Hasan & Hamza, 2018).

Last but not least are the socio-cultural factors that are responsible for the development of the city. The situation of peace and security is the main reason for development of business in the city. If the city is prone to terror or law and order situation then there are chances of loss of confidence for the business community to invest in the business sector. Other factors involve the cultural and religious diversity of the region as the region is hub to many cultural epistemes; lack of promotion of this cultural diversity as a means of development is evident in the region as no policy encompasses the use of culture as borderline development of the city. Multan is the house of many historical sites of greater value that are based on the religious epicenters such as tombs, mosques and palaces that can also contribute to the development of the city. Use of indigenous knowledge by the native people can also contribute to creating a balance between technological hazards like pesticides, and modern means of agriculture with indigenous means of farming, protecting major biodiversity loss and environmental degradation. All three factors are unutilized or underutilized potentials of the city for the

economic development and environmental conservationism. Many of the problems can be addressed by proper implementation of the right-based approach of environmental conservationism (Köpke, 2021).

The right based approach is explained as the use of natural means for the development in such a way where the environment can be protected for the future generations and development can be achieved for the current generation. This right-based approach for environmental conservationism has shown positive signs of development and environmental conservation wherever implemented, one such example is Hunza Valley; where the base of all economic development rely on environmental conservation as major part of the region’s economy is dependent on tourism, and tourism without conservation of environment cannot be fruitful in the long term (Sheikh, Ahmad , & Khan, 2002).

Table 3: Factors Affecting Environmental Conservation and Economic Development in Multan

Factors Affecting Environmental Conservation and Economic Development in Multan	
Environmental Factors	Gentrification
	Biodiversity Loss
	Air & Noise Pollution
	Water Pollution
	Solid Waste Generation
Economic Factors	Lack of Infrastructure due to Over-Population
	Ineffective Policies
	Inadequate promotion of city as a Tourist Spot
	Lack of interest other Sectors for Development
	Lack of industrialization
	Over Dependence on agriculture
Socio-cultural Factors	Peace & Security
	Cultural Diversity
	Religious Diversity

POTENTIAL OUTCOMES OF IMPLEMENTING RIGHT-BASED CONSERVATIONIST APPROACH IN MULTAN

If the Right-based conservatism approach is opted for the region like Multan then many of the issues related to economic development and environmental conservation of the city can be resolved. The Right-based approach, as claimed, may create a balance between environmental conservation of the region

protecting biodiversity and ecosystem of the region. The perfect balance of both factors can lead the region towards sustainable development that is the most modern way of development of the cities. If the exponential growth of the city is not planned, then a city like Multan will surge its issues related to unplanned development, like sewerage, roads and housing. As the walled city of Multan is facing problems due to over-population and congested space, no development work can be done in the area. The cost of development of these central areas has overly increased or is nearly impossible to overhaul, the city needs better planning for development. The solution to this problem is to develop planned housing societies that are to be developed on the right-based conservatism approach (Meffe, Nielsen, Knight, & Schenborn, 2002).

This approach can result in development of the city in the right directions where minimum environmental degradation is caused, also creating new avenues of development, protecting the environment to the fullest. Environmental factors that will result as an outcome of implementing Right-Based conservationism approach are natural beautification of the city, richness of biodiversity and development of tourism industry. Natural beautification of the landscape is needed by the city and can be achieved by a three-tier solution of the problem where public; private and community participation is needed. Without all the stakeholder involvement the process of natural beautification cannot be achieved. The beautification process is to be addressed in two layers, on one hand the process should be started in the already existing city; that is somehow ongoing, and on the other hand the beautification of the city by planting trees in the surrounding areas of the city after seeing true potential of biodiversity development (Syed, 2000).

Economic factors that will emerge as the game changer for the city's development are increase in the Agri-industrial potential of the city by changing the semi-desert area of periphery like Rangpur, Sanawan, Qadirpur Rawan, Makhdoom Rasheed etc. and surroundings into new developed fruit farms. The effect of planned farming in these areas will have a dual impact on the region's economy and environment, first the area of semi desert will be converted into cultivable land and secondly, new forms will grow the biodiversity potential of the region. Another potential factor for economic development using alternative sustainable means of economic development in the region such as tourism. The potential of tourism in the Multan region is quite rich in nature as Multan is equipped with all natural and man-made desirable resources for development of the tourism industry in the region. The tourism potential of the city is always undermined. Tombs and mango farms in Multan are a major tourist attraction

for the tourists from foreign lands as well as from inland. Religious tourism can be enhanced by increasing ancillary service in the city. Focus on the tourism economy will also develop new potentials for the city in the fields of services and infrastructural development (Tisdell, 2005).

Positive projection of a rich cultural base and indigenous events for the development of the tourism industry will affect the economy of the middle and lower-middle class. As Multan is among major cities of the South Punjab region, the law-and-order situation is ideal for the development of the region as a tourist site for the masses. Major attractions of tombs and temples can be developed under different religions as well as religiously diverse sites are present in the vicinity of Multan city. All identified potential outcomes can be achieved by implementation of the right-based conservationism approach in Multan, as it is evident in the ideal case of Hunza that after implementation of the right approach, the true potential of the region in economic development and preservation of the environment was materialized.

Table 4: Factors Promoting Environmental Conservation and Economic Development in Multan

Factors Promoting Environmental Conservation and Economic Development in Multan	
Environmental Factors	Natural beautification of the region
	Rich biodiversity
	Tourist spots
Economic Factors	Agri-industrial potential
	Tourism Potential
	Availability of resources
	Availability of trained professional
	Availability of Ancillary services
Socio-cultural Factors	Law & order situation
	Positive Projection Rich cultural base
	Religious Tourism Potential of the region

MANY DIFFERENCES SAME OUTCOME (MDSO) ANALYSIS FOR SORTING FACTOR

The regions of Hunza and Multan are very much different in all factors as evident through the analysis but can produce similar outcomes if a similar kind of theoretical approach is implemented in both regions with desired changes where needed according to the needs. The MDSO technique is used in comparative qualitative analysis of the two regions and major differences in the

factors affecting two major variables for the research, economic development and environmental conservation, are identified which have a common impact on the variables. For example, environmental threat to Hunza Valley is identified as deforestation, whereas in Multan it is identified as Gentrification, but apart from difference both factors lead to a similar outcome in both cases; loss of biodiversity and environmental degradation. Potential environmental hazards in both regions are different in nature too, as Hunza is prone to flooding and Multan is facing the threat of drought. Hunza has resolved the problem of these environmental threats by implementing Three-Tier solution technique where all three stakeholders Public, Private and Community are involved. Public sector's involvement is necessary, at the policy level while making and implementation of the right policy for the economic development and environmental conservation is in the hands of the public sector. Second is the participation of the private sector that is directly responsible for making investment in the fields of tourism and indigenous product making, boosting the economic potential of the region by the use of indigenous knowledge and organic farming. Lastly, the community participation in the fields of economic development and environmental conservation has a direct impact on the tourism industry. Neither the environment can be protected, nor the economy can be developed if community participation is insured (Hussain et al., 2021).

After identification of the true potential and needs of the Multan region; the problem of biodiversity loss in the Multan region is due to widespread gentrification of the city. As a result of which the city center is now being changed into the wealthier residential area and business centers. The cost of living in the city centers has now become unaffordable for the middle-class and lower-middle class resulting in movement of these classes towards the suburbs of the city where agricultural land is converted to residential areas to accommodate these aspirants. Loss of this agricultural land & farms in the suburbs of the city is heavily affecting the biodiversity of the region, water scarcity and air pollution are at their peak.

Solutions to the problems of Multan city cannot be addressed solely by the change of governmental policy but it must be addressed on three distinct levels: public, private and community participation. Implementation of right-based conservationism policy like Hunza is much needed in Multan to control the Damage done in the last decade. Right-based conservationism approach is the solution to the policy matter that is in the hands of public sector officials. This ecological process approach is the solution to the major problems of economic development and environmental sustainability for Multan. Private sector

involvement for development is much needed to develop the economic arena of the growing city, as the private sector is directly responsible for investment in right projects and areas where environmental sustainability and economic development can find an equilibrium. Lastly, the most important stakeholder is the community participation without which no policy and investment can flourish. The Right-based approach is considered after keeping in mind the community participation for environmental conservation. Communities' involvement is necessary in the attainment of a sustainable and just environment for economic development and conservationism (Israr et al., 2009).

City	Factors	Differences	Common Outcome
Multan	Environmental	Gentrification	Loss of Biodiversity and Environment
Hunza		Deforestation	
Multan	Economic	Agri-industrial	Environmental Conservation for Economic Development
Hunza		Tourism	
Multan	Socio-cultural	Diverse Religio-cultural Base	Positive Projection of Rich Cultural and Religious Base
Hunza		Diverse culture Base	

CONCLUSION

The study employing qualitative comparative approach of MDSO (Most Different Similar Outcome) outlined parallels and cross cuts between two apparently different regions. Hunza is the exemplar case study where experimentation has been made to bring two diagonally different variables, i.e., conservationism and sustainable economic growth by implementation of right based approach to conservation employing traditional indigenous knowledge. That made the region that was already a tourist attraction due to its scenic beauty advantage in other fields of economic activity. The other case study is Multan with its enormous agricultural resource base and archaeological heritage. The study employing comparative mode tried to answer the question that can we replicate the strategy already implemented in Hunza in case of Multan as well.

Multan is the largest city of South Punjab region and is more likely to become the capital of the South Punjab region. The city has a very broad cultural and historical base but due to unplanned development and economic constraints on the region the city is losing its natural beauty and resource base. Preservation of this resource base for the generation to come is very important and only possible with a just and sustainable policy to protect the environment on one hand and trigger economic development on the other

hand. The right-based conservationism policy is the rightful answer to all the emerging problems of the city like housing, services, roads, sewerage, loss of biodiversity and environmental degradation. Like Hunza, the solution to the problem is dependent on the use of indigenous knowledge and modern use of technological development for creating a balance between environmental conservation and sustainable economic growth. Multan has lost its greenbelts at a rapid pace during the last decade due to urban development and road infrastructure. City is expanding in all directions due to gentrification of centers. Targeted and planned settlements are needed to settle the middle and lower-middle classes. Here arises the question that how human need and use of natural resources are correlated in nature? What is the right based approach to use the natural resources for human development? And who are the stakeholders responsible for economic development and environmental conservation? After analyzing the issue in detail with qualitative comparative analysis technique the study concludes that economic development and environmental conservation are inversely proportional in nature (Zweifel, 2021). As one cannot achieve environmental preservation along with economic development, one has to be achieved at the cost of others. As economic activity increases in the region the more and more natural resources are put to use causing environmental degradation. The appropriate approach to address the issue is the implementation of right-based conservationism for sustained and sustainable economic development, making possible the achievement of an equilibrium point where both go side by side. By opting this approach, the region can develop on the grounds of indigenous knowledge and make an environment of economic development through organic farming and tourism. In the case of Multan, the true potential of the region's economy is developed by opting Agri-industrial means of development coupled with tourism utilizing the potentials of the region to the max. All three stakeholder's public, private and community participation are responsible for creating this equilibrium to achieve the desired environmental conservation and economic development in the region.

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RELATIONSHIP BETWEEN DIGITAL SELF-HARM AND USE OF SOCIAL MEDIA: AN EMPIRICAL STUDY

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ABSTRACT

International studies proved that deliberated self-harm is the common problem including Pakistan. Students or youth get information from internet about ways of suicide and involve bullying their selves. Digital self-harm has become one of the major problematic issues in the digital era and getting attention of scholars globally. So that to keep in mind, the current study is the inclusive empirical investigation on digital self-harm was analysis among students In Karachi, Pakistan. Results are showing that majority of students uses social media site on daily bases. Around 35% participant admitted that they injured or scratched themselves. Results also suggested that 6.7% of respondents anonymously posted something online to get attention from parents or peers and 6.7% to test their peers' friendship and 11.7% students were mentioned they posted violence related and 5.0% Hatred content on social media platforms. Finally, statistical tests did not find any significance associations between regular use of social media, deliberated and digital self-harm. It is recommended that in-depth research should conducted nationwide with large sample size in future research.

Keywords: Digital Youth, Suicide, Digital Self-Harm, Internet, Social Media, Cyberbullying and Motivations

INTRODUCTION

Social media has become an integral part of youth's daily live, social scientists defined this chunk as "Generation Z", and "Generation Alpha"; the latter two are sometimes described as distinct "neo-digital natives" (Thomas, 2011; Takahashi, 2016), "digital natives" or "digital integrators" (McCrindle, 2015), "Net Generation", and the "Millennium generation" (Sandars, 2007), who born in digital-media atmosphere used cyber media, social games, please with movies, and participate in virtual world.

Pakistani youth also is affecting the boom of digital media and local scholars and journalists are considering as a hotcake for academic studies. According to Salman (2005) Pakistani youngsters are more likely immature personalities and emotionally volatile, generally unreliable and represents a major portion of the society who always consider the future of the country who generally defined as a period when a person ready to an active role as a fully responsible member of the society. The United Nations has recognized youth as of 15-24 years old. Officially, youth are people between 15-29 years old in Pakistan. Strasburg (2002) stated that adolescents are often categorized as a challenging and turbulence some group. A teen wants more independence, so that scholars labeled it “adolescent’s egocentrism”.

Research on Youth

The study of youth was played a critical role in anthropology in the first phase of the twentieth century. Scholars defined youth in various categories like adolescent, teenager, or young adult. The differences between research on adolescence and youth referred to factor’s violence and sexuality (Bucholtz, 2002). Recently scholars have eagle eye on youth’s online doings and measure impacts (Chau, 2010). Generation Y (born after 1979) main users of Internet globally. In a study about Internet consumption by youth described themselves as ‘cyber geeks’ and Internet dependent and very keen to use Internet for their activities.

A survey revealed that teenagers consumed more time on the Internet than watching T.V. Online world is vibrant social universe for young generation, and they heart of net communication (Montgomery et al., 2004). According to Maggiani (2012), “Gen Y is inherently more comfortable in digital world in terms of using social media sites (Steeves, 2012). Media Awareness Network (2005) conducted a study on proliferation of computers and Internet and found that Canadian youth have failed to differentiate between virtual and real world. 94% young people have Internet connection their homes, majority of students used social media daily. Social media permits teenagers to enjoyment which is some time dangerous for mental and physical health. Social media is an immense a part of many teens’ lives (Viner, 2019). Young adults also use social media for leisure and self-expression which is created mental disorder and anxiety (Nesi et al., 2015). Frequent users of social media might be at heightened hazard for intellectual health troubles. Different studies additionally focused on link between heavy use of social media and downhearted or tension symptoms. Late nights’ connectivity is

harmful for youth's health (Tayyeba & Riehm, 2019) including bad feelings, higher ranges of tension and sadness (Chou et al., 2012; Wang, 2017). Kross et al. (2013) discovered that older youth saw others' daily posts didn't enjoy on cyber world. Romer (2010) found that individual alterations were closely related with personality. Varghese et al. (2021) examined the association between use of technology, digital media and sleep-onset difficulties and found that in 15-year-olds difficulties were more frequent among youths with sophisticated use of electronic devices.

REVIEW OF THE LITERATURE

Digital Self-Harm is now considering the hidden side of adolescent online aggression. Pakistani youth has become intolerant and violent isolated and segregate from their own families. Social media and internet are affecting youth destructively in psychologically, political, and socially (Zaheer, 2018). Technology is considered as the king and human must be knowledgeable to control the king (Rani & Padmalosani, 2019). The term *Digital self-harm* came to light after a 14-year-old girl from England anonymously posted mean messages about herself on social media before committing suicide in 2013. A similar case involving a 15-year-old Texas girl occurred in 2016. Interpersonal problems, family struggles, domestic violence, relational urgings, and tension were associated with deliberate self-harm (Paiman et al., 2019).

Digital self-harm is a communal problem (Macey, 2018). A study conducted in 2014 discovered the linked between Cyber bullying and self-harm among the youth in Singapore. Psychologists and therapists well-thought-out self-harm in the situation as a trauma or distress (Sin, 2016). Same as, both cyber victim and cyberbully-victim clusters reported significantly higher frequency of self-harm activities, suicidal feelings and attempts more likely to the non-involved group (Ong et al., 2020). A study identified 11% of Canadians between ages 15 and 24 as having behavior commonly associated with depression and involved in suicide attempts used social media (Skinner, 2017). US researchers has explored this element of self-harm, called "automated positive reinforcement" (APR). Results suggested that young felt satisfaction and hopes after harming themselves. Moreover, social media encourage thoughts of self-damage, any episodes of self-harm (Jarret, 2013). Hinduja (2017) suggested that anonymous hateful messages and posts against oneself well-defined as digital self-harm. during their lifetime. Self-abuse and self-bullying are ever more dangerous offline and online (Preece, 2015). Moreno et al. (2015) conducted a study on self-

harm related content posted on Instagram and stated that youngsters, now using Instagram as major social networking sites for sending and posting anonymous hateful and harmed messages.

Suicide rate in students have increased in Pakistan during past few years and despite the fact, official statistics are still unknown. There are no official data available on self-harm and suicide in Pakistan. Cyber victimization was specific throughout gender and its mental effect was more reported for women than boys. Kanwal and Jami (2019) inferences have been debated in Pakistani background. One Pakistani student, Naila Rind was committed suicide, she was blackmailed on social media. (Dad & Khan, 2017). Obscene images or clips are associated with vanity, bent of self-harm, and get attention of others. Moreover, fierce images mostly post because of on vengeance, low moral values, and outcome of pleasure in mocking or defaming another person in Pakistan (Butt, 2020). Virtual self-harm as “nameless on-line posting, sending, or otherwise sharing of hurtful content approximately oneself.” digital self-damage, more clearly placed, is self-cyberbullying. virtual self-damage has allegedly been connected to 2 high-profile bullying instances that ended within the self-bullying teenagers committing suicide (Birdsong, 2018). Youth are anonymously bullying and trolling themselves online (Winterman, 2013).

Zaffar et al. (2015) revealed that there is a strong like between Facebook use, nervousness and hopelessness in Bahawalpur Zone, Pakistan. Dr. Anila Malik (2003) concluded that shy people typically, not interested in make new friends, have social anxiety, and feel self-conscious. Nixon (2014) exposed a durable linked between bullying maltreatment, negative feelings, and digital self-harm among youth who felt pleasure after harming themselves. Digital self-harm in adolescents is a major concern in India where social media users found involve in sexting, profanity, sexually explicit material, sexual harassment (Memon et al., 2018). Pater and Mynatt (2017) emphasized that digital self-damage is an exercise of virtual aggression that’s influences some risky sports on social media structures. digital self-damage isn’t always limited to posting facts associated with hurting self; it’s also demeaned oneself, or display oneself in a horrific mild, or cyberbullying oneself. (Maloney, 2014). Semenza et al. (2021) investigated the association between sleep duration, depression, and engagement in a new cyber behavior, digital self-harm, among youngsters. The younger victim is more likely to take to self-harm or live with negative thoughts. School behavioral problems have closed linked with bullies and self-harm and the bully-victims and self-harm

in Norway (Myklestad & Straiton, 2021).

Teenagers are anonymously posting cruel remarks and cyberbullied about themselves on social media health (Pater & Mynatt, 2017), this is youth-generated problematic content has been discussed widely in around the world (Boyd, Ryan, & Leavitt; 2010). According to Chancellor (2016) self-harm is the infliction of pain or injury onto oneself is called “thinspiration” Results suggested that annual ratios was increased (BBC Report, 2017). Heavy use of Internet and social media has linked with practice self-injury. The Internet has some complaints about self-injurers because verifying anonymity online comforts people who struggle with shyness, isolation, and depression (McKenna & Bargh, 2000; Whitlock et al., 2006). Winterman (2013) reported that Internet trolling is on the increase; 9% had anonymously cyberbullied themselves 13% of boys had done it and 8% of girls. This is emerged as a new phenomenon of self-aggression, digital self-damage (Fraga, 2018). Concerns of researchers and media experts and called it ‘toxic digital world’ Tallulah Wilson, who killed herself in 2012, was stuck up in a “toxic virtual world”, in line with her mom, while the parents of Sasha Steadman, a sixteen-yr-vintage who died from a suspected drug overdose in January after searching at self-damage information on websites (Topping, 2014).

Digital Self-Harm is a comparatively new term and is an alarming new trend. The term Digital Self-Harm is used interchangeably with Virtual Self-Harm, Cyber Self-Harm, and Self-Cyberbullying. Volpe et al. (2015) used term “Problematic Internet Use” (PIU), many different kinds of injurious use of Internet, “Cyber-suicide” refers to self-inflicted death promoted by websites that provide informative ways and encourage people to perform suicidal attempts (Kim et al., 2006). Self-injurious behavior (SIB) refers to the direct and deliberate damage of one’s own body surface without suicidal intent (Claes & Vandereycken, 2007). The Internet offers an immeasurable platform for the depiction of deadly events (Carolina & Klein, 2012). Sakarya et al. (2013) studied suicide related information searching behavior and identified few key words such as suicidal phrases i.e., “suicide methods,” “painless suicide,” “guaranteed suicide,” “killing yourself” and “how can I die”, in the Google search engine. Biddle (2012) conducted an in-depth study and found that internet promote suicidal views. Durkee et al. (2011) reported that internet is the responsible for both physical and cognitive anguish. Brack and Caltabiano (2014) found that cyberbullying has become a net- culture and largest group of respondents (62%) identified was victim of cyberbullying. Patchin & Hinduja (2017) noticed that around 6% of youth

was posted somewhat online about themselves where males were pointedly more likely involved than female respondents. Kyung, Lim and Lee (2021) investigative that outcome of broadband Internet on suicide phenomena. Marchant and Hawton et al. (2021) conducted a meta-analysis explored that viewing images as an alternative to self-harm and pictorial pictures'-based posts are boost self-harm among young social media users. Self-harm and suicide are corelated with disorders of the self and reestablish the borderline between mind and body, and to communicate and tenacity childhood trauma (Yakeley & Burbridge-James, 2018). Past studies proved that Internet and social media can stimulus suicide-related behavior in vulnerable groups belong to virtual communities (David, Jennifer, & Fairall, 2012). Evidence showed that self-harming youth are more active in social networking than other counterparts who did not engage in self-injury activities (Memon et al., 2018).

Oksanen et al. (2016) examined the harmony in eating syndromes, self-injury, and suicide among American, British, German, and Finnish social media users. Analysis of the retrieval results provides a natural and vivid indication of suicide-related information that can be accessed by the average Romanian-speaking user (Marhana et al., 2012). Yang et al. (2020) studied the gender differences in Non-Suicidal Self-Injury (NSSI) behaviors and attitudes toward suicide among Chinese youth and analyzes the impact of the frequent use of the Internet on these dynamics among young people of the opposite sex. Results suggested that internet promote risk of self-harm, suicidal ideation, and depression (Daine, 2013). We can recognize NSSI the "next teen disorder" (Welsh, 2004). Researchers are interested in the Internet in It is often very helpful or even prevent suicide. Attempts to determine the influence of the Internet on suicidal behavior. It is difficult because of the indirect and complex connection between Internet use and suicide (Luxton et al., 2012). Research indicates that the internet and social media are double edged swords and can provide both benefits and challenges (Robinson et al., 2016). Internet use was linked to lower levels of suicidal thoughts directly and indirectly and reducing stress in a study found that Overall, 6% of New Zealand teens were involved in digital self-harm regularly more than once (Pacheco et al., 2019). Boyd (2010) first time uses term *digital self-harm*. Englander (2011) studied this type of online behavior.

One study concluded internet is major part of digital life. (Siddhartha et al., 2020). Students who heavily use social media love get more likes and they are very for this (Vogel, 2014). Thus, social media is used both become selfish

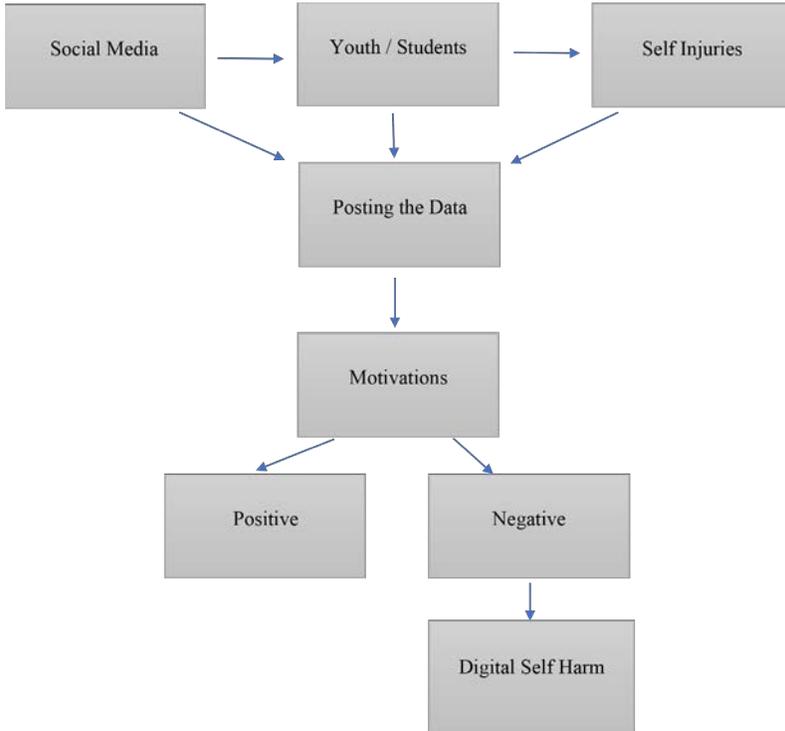
and fanatic for construction and destruction purpose for people from different walks of life (Rani & Padmalosani, 2019). Media was inversely correlated with self-reported satisfaction, life pleasure and self-esteem (Kusuma, 2020). Such as Cacliappo et al. (2009) discovered that inferior social influences boost the anxiety in large social networks. Self-esteem is not linked with the frequency with which students use social media or the extent of popularity or reputation of the users (Siebert, 2019; Rostam, 2020). Sifferlin (2013) reported that frequent users of Facebook were dissatisfied with their lives. A Pew studies center survey (2018) suggested that 97% respondents were using a social media platform at time of study. Use of media was contrariwise correlated with self-satisfaction, pleasure, entertainment, and self-esteem (Kusuma, 2020).

Social networking sites promote self-harm deportment and suicidal ideation in vulnerable adolescents (Memon et al., 2018). Social media's influence on youth suicidal risk and students become victims more often than anyone else (Rani & Padmalosani, 2019). Social media influences youngster's lifestyles and it is helping them create own world of dreams. Sachdev (2013) found that emergence of social media has great impact on the Indian youth, who had negative online experience in adult age. Jain et al. (2012) conducted a study about role of social media in changing the mindset of youth on social issues in India. Some findings proved that social media has played a magnificent role to change the mind set of Indian youth.

According to Open-Source Center (2010) digital media just like a *Game changer*. One study also found that boys were more likely downloaded prone content (MacAfee, 2010). Facebook usage, uploading and sharing information may reduce the loneness and build social connections. Numerous academics suggested that internet has created a "lonely crowd" in cyber space (Deters & Mehl, 2012). Gilbert (2009) suggested that digital life of youth is producing overload information which affected their minds. University of Michigan's study concluded that use Facebook is the major reason of loneliness (Kross, 2013). Basch and Damour (2014) revealed spending extra time on social media is a major cause of anxiety in girls than boys. Bas (2014) noticed that males were more likely shyder than female students' due social media. According to BBC News (2010) more women than men reporting loneliness. Labrague (2014) explored that heavy Philippines Facebook users have sophisticated level of strain. young adults who use social media web sites for 2 hours or additional substantially more likely to be afflicted by terrible mental fitness, mental misery, and suicidal thoughts (Gregoire, 2015).

Conceptual Framework

These evidences proved that social media users have serious mental issues which is lead to digital self-harm and promote negative thoughts in younger generation. Following conceptual framework is proposed for current study.



METHODOLOGY

According to Patchin and Hinduja to digital self-harm is a new problem that demands additional scholarly attention. This study is the continuation of that recommendation. In this study, I use survey method and random sampling. Participants were media students ($N=120$) drafted from 5 major universities and Institutes (Greenwich University, Federal Urdu University, AIMS Media Institute, University of Karachi, Indus Valley Art & Design & Sindh Madressatul-Islam University) of Karachi. Data was collected through Google Doc online. Researchers selected the WhatsApp groups of the media and design students of the above said universities. Data Analysis and Interpretation have been done on SPSS 26. Firstly, a file from Google doc was imported in *.csv format then converted into excel form using software MS-Excel 2018. Finally, that file was imported into SPSS for process the data analysis. 120 respondents were the final sample size. The primary data

was collected by the researchers during August to October 2021. Researchers used age, gender, income, and personality type as demographic variables.

Research Questions

Q1: What is association between the deliberate self-harm and digital self-harm?

Q2: What is the relationship between social media usage amount and digital self-harm?

Research Hypotheses

H₁: There is an association the deliberate self-harm and digital self-harm

H₀₁: There is no association between the deliberate self-harm and digital self-harm

H₂: There is the strong relationship between social media usage amount and digital self-harm

H₀₂: There is no relationship between social media usage amount and digital self-harm

RESULTS

Table 1: Researcher asked, have you ever injured /Scratch yourself?

Results are showing that 28.3 % respondents admitted that they were involved deliberate self-harm.

Responses	%
Yes	28.3
No	63.3
Maybe	8.3
Total	100.0

Table 2: We asked, If Yes, why did you perform this act?

And found a very interesting finding, 13.3 % said that they harm because of To feel some pleasure and 6.7 % To avoid or suppress negative feelings

Responses	%
To avoid being with people	4.2
To avoid or suppress negative feelings	6.7
To avoid or suppress painful images or memories	2.5
To avoid or suppress suicidal thoughts	0.8
To feel some pleasure	13.3
To get attention from others	1.7
To punish myself	9.2
To show others how strong I am	2.5

Table 3: Results are showing that mostly students (92.5 %) use social media on daily.

Social media usage	%
Daily	92.5
Once a fortnight	.8
Once a month	.8
Once a week	1.7
Rarely	1.7
A few times a week	2.5

Table 4: As shown in Table 4, 6.7% of students in our sample reported that they had “anonymously posted something online to get attention from parents or peers and 6.7 % to test their peers’ friendship. A good no of respondent 33.3 % said that they posted the data because of fun 31.7 % for gain a sense of control.

Main motivations for Social Media Posting	%
to get attention from parents or peers	6.7
to test their peers’ friendship	6.7
to punish oneself	1.2
to gain a sense of control	31.7
to be funny	33.3
Multiple Reasons	20.4

Table 5: Results are showing that 11.7% students were mentioned they posted violence related and 5.0 % Hatred content on Social media platforms.

Nature of Content do usually share on social media	%
Jokes	33.3
Celebrations related content	17.5
Selfies	11.7
Violence related content	8.3
Hatred content	5.0
Entertaining	62.5
Multiple Reasons	15.4

Table 6: In this table investigator discussed Perceived motivations for digital self-harm.

Results suggested that self-bullying in common problem in Karachi’s youth, 45% respondents post content when to maybe make others laugh as a

joke. More important is 16.7 % students said that they posted anonymously online content about themselves when they were very sad and upset.

Main motivations for digital self-harm	%
When just wanted me hurt	2.5
When feel worse	9.2
When make fun of myself	12.5
When I was bored	35.8
When to maybe make others laugh as a joke	45.0
When I was very sad and upset	16.7
When someone ignore me	4.2
When nobody would listen or talk to me	5
When needed attention from others	13.3
Other reasons	9.2

HYPOTHESIS TESTING

H₁: There is an association the deliberate self-harm and digital self-harm

H₀₁: There is no association between the deliberate self-harm and digital self-harm

Table 7: Have you ever injured /Scratch yourself? * How frequently do you use social networking media applications? Such as, Facebook, Instagram, YouTube, etc. (Select only One) Cross tabulation

Have you ever injured /Scratch yourself?		How frequently do you use social networking media applications? Such as, Facebook, Instagram, YouTube, (Select only One)						Total
		A few times a week	Daily	Once a fortnight	Once a month	Once a week	Rarely	
Maybe	Count	0	10	0	0	0	0	10
	% within How frequently do you use social networking media applications?	0.0%	9.0%	0.0%	0.0%	0.0%	0.0%	8.3%
No	Count	3	68	0	1	2	2	76
	% within How frequently do you use social networking media applications?	100.0%	61.3%	0.0%	100.0%	100.0%	100.0%	63.3%
Yes	Count	0	33	1	0	0	0	34
	% within How frequently do you use social networking media applications?	0.0%	29.7%	100.0%	0.0%	0.0%	0.0%	28.3%
Total	Count	3	111	1	1	2	2	120
	% within How frequently do you use social networking media applications?	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

Table 8: Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	20.551 ^a	10	.690
Likelihood Ratio	10.041	10	.437
N of Valid Cases	120		

a. 15 cells (83.3%) have expected count less than 5. The minimum expected count is .08.

H₂: There is the strong relationship between social media usage amount and digital self-harm

H₀₂: There is no relationship between social media usage amount and digital self-harm ($X^2 \leq 20.551^a$, $p = .690$)

What type of content do usually share on social media? How frequently do you use social networking media applications? Such as, Facebook, Instagram, YouTube, Crosstabulation (Crosstab is too large unable to fitted).

Table 9: Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	186.833 ^a	235	.991
Likelihood Ratio	52.586	235	1.000
N of Valid Cases	120		

a. 283 cells (98.3%) have expected count less than 5. The minimum expected count is .01.

No association was found harm ($X^2 \leq 186.833^a$, $p = .991$) between social media usage amount and digital self-harm Results are insignificant. So we accepted our null hypothesis.

DISCUSSION

International studies proved that deliberated self-harm is the common problem including Pakistan. Students or youth get information from internet about ways of suicide and involve bullying their selves. Digital self-harm has become one of the major problematic issue in the digital era and getting attention of scholars globally. According to Patchin and Hinduja (2017) Digital self-harm is a new problem that demands additional scholarly attention. Whereas, between 15 to 35 people end their lives in Pakistan every day (Rehman, 2020). Digital self-harm first got communal consideration with the suicide of 14-year-old Hannah Smith in 2013. In November 2016, a 15-year-old girl from Texas took her own life after apparently posting anonymous comments toward herself saying she was “ugly” and “should kill herself.” Similarly, Naila Rind was committed suicide after exploitation and blackmail on social media who posted her pictures on FB. Police officials say this lecturer in a private school at Jamshoro, was blackmailing her pictures and videos for three months (Dad & Khan, 2017).

These examples are showing that cyber bullying themselves in an important problem among youth but get insignificant academic attention globally. So that to keep in mind, the current study is the first comprehensive empirical inquiry of this behavior was analysis among students in Karachi, Pakistan.

Results are showing that majority of students uses social media site on daily bases. Around 35% participant admitted that they injured or scratched themselves. Results also proved that youth. As well as 6.7% of students in our sample reported that they had “anonymously posted something online to get attention from parents or peers and 6.7% to test their peers’ friendship and 11.7% students were mentioned they posted violence related and 5.0% Hatred content on Social media platforms. Finally, statistical tests did not find any significance associations between regular use of social media, deliberated and digital self-harm. It is recommended that in-depth research should conducted nationwide with large sample size in future research

CONCLUSION

It is proved that 28.3% respondents admitted that they were involved deliberate self-harm and 6.7% of students anonymously posted something online to get attention to other. These results are considerable. So, It is recommended that in-depth research should conducted nationwide with large sample size in future research and select nationwide sample.

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GLOBAL-VIEW OF DIGITAL JOURNALISM: A LITERATURE REVIEW

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ABSTRACT

This study investigates how digital journalism has taken over the space of traditional media, not in Pakistan or developing countries but globally. It elaborates that how masses from different fields are adopting it and utilizing it in terms of infotainment and professional grooming. In addition, it discusses the mode of credibility, which is a soul of journalism and its practices in new media. The article is a literature Review and descriptive which is based on secondary sources like books, research articles, and national and international news stories.

Keywords: Digital Journalism, Traditional Media, Traffic, Websites, Internet, Digital Age

INTRODUCTION

The transition of electronic media and print media has been seen across the world. People of different ages have joined the digital platform for updates and information regarding multiple beats, from national to international or from sports to lifestyle. People are adopting it for many reasons, one of them being hypermedia, interactivity, multimedia, flexibility, or social media. This platform is targeting almost every age, which includes professionals and non-professionals. Due to multiple varieties, it is much faster than traditional journalism; masses can use the internet to access news and events 24/7. The 20th and 21st centuries have revolutionized how humans communicate, accelerating a process hundreds of thousands of years in the making and launching it forward with astonishing speed. The way of communication has changed with the passage of time and still evolving rapidly with different consequences. Now the world is relying on net-centric or digital journalism for surviving in society.

Parameters of Websites

The significance of printed material cannot be denied but now the evolution has occurred and people all around the globe are relying on printed material but in digital form. They are taken as the only source of rapid information and knowledge one should need to be updated. The inroads it has made into newsrooms and on desktops of journalists working for all media types in

terms of Computer-Assisted Reporting (CAR); and how it has created its own professional type of news work.

Myrick et al. (2015) studied regarding user-generated collections of evaluations of the emotion of online news users affiliated with their attitudes, memory or performance for such stories which have a human interest, with the help of online questionnaire. It was explored that contestants who read the new story without a mood meter they experienced greater elevation as compared to those who saw a mood meter showing other's positive responses. It explored that any emotion overpowering effects of gathering mood display may have many belongings not only based on the variation among individual and contents. Finally, the result showed that mood meters are such attends to reinforce site user's emotional investment with the online news content modeling the adoption and use of Participatory Journalism by online newspapers. Sampling and a web-based survey were used to explore the research. Professional journalism contains the constant features to file the story with the concerned of news values by which news comes up in a versatile way; now the study reveals professional journalism adopts and uses new citizen journalism which has become a new trend and new parameters as well. Future studies should strive to increase the response rate to better represent the population or online newspapers in this study although the extant literature indicates a low response rate does not necessarily lead to biased, unrepresentative results.

Interactive to me – interactive to you? A study of the use and appreciation of interactivity on Swedish newspaper, websites were analyzed with the quantitative approach of survey method. The result shows that the visitors of newspaper websites might be characterized as “slow learner” who takes interest in only interactive features, which are offered by online media. The result showed that 49.6% of stations have included user-generated contents 63 by including 50.9% videos, 14.3% audio, 82.3% images, and further contents which included press blogs and further contents whereas on the other hand, editorial guidelines to use on legality and privacy policies related to excepting content, not at the standard of editorials (Anders, 2011).

How The Internet Influenced Traditional Journalism

Across the world, everyone has drastically accepted the internet and its characteristics in many means. People are adopting it because it is catering to everyone from each society, from teens, youngling to professionals or non-professionals.

In a study on how the Internet Impacted Traditional Journalism in the context of China with the qualitative method was observed that the competition between legacy media and alternative media and the interference of internet has become an important journalistic tool, where the functions agenda setting goals and censorship of Chinese journalism could have been influenced by the progress of the internet, the study also investigates that online news media enjoy more in editorial attitude in China than their offline counterparts (Xu, 2015).

The impact of website campaigning on traditional news media and public information processing with content analysis approach used to identify the agenda-setting is the powerful tool to find the public opinion on any form, it works well when an agenda is set by any media tool for the targeted means, or for desired things, and it works well. If it is evolved with comparing on traditional news media agendas and on public opinion during the year 2000 presidential campaigns where the result was about that agenda setting influenced the flow of information through the desired way as it states that agenda setting evaluates and describes the powerful aspect of the mass media (Maier, 2010). All the news fit to post comparing news content on the web to newspaper television and radio perform content analysis in finding the difference between traditional (legacy media) and online or web journalism for the study. The study includes top stories of news websites and from traditional media like newspapers, TV, and radio. The founding that almost 60% of the chosen news had the same coverage as legacy or traditional media does; whereas some or rest of the analyzed news were highlighted in new terms means with hyperlinks, features, and blogs which are posted. This pattern was highlighting the role of agenda setting where the readers find more dominant national, international stories from a different perspective.

This study donates a baseline measure of choice and depth of coverage by news Websites at a time when the internet is developing as the primary information source. Longitudinal studies are needed to track changes that inexorably will occur as the evolution from legacy to digital media continues to change. The way the online media is serving now; is totally the opposite of legacy media where people are getting attracted to and for taking news from their own country or all around the world. The pattern of presenting news has changed where hyperlinking, coloring, texture, use of pictures have changed with the passage of time (Massey et al., 1999). interactivity online journalism and English language web newspaper in Asia. A method of content analysis was used to investigate interactivity, online journalism and

English language web newspaper in Asia where they offered a theoretical framework for the analysis of web newspapers, and they further tested the framework in the context of Asian journalism. The result indicated that most online newspapers did not rate highly on the remaining four dimensions of interactivity. corporate worldwide web pages serving the news media and other publics with 500 lists of companies sampling frame analyzed that corporate world wide web pages are used to services only news media which is a vast field or financial term including customer as the pages are corporate, their main purpose is to generate the revenue.

Photojournalism in the Digital Age

Visual communication is the exercise of using visual essentials to convey a message, stimulate change, or suggest emotion. It is one part communication design creates a message that educates, encourages, and engages and the other part graphic design interconnects that message so that it is clear and eye-catching. Rethinking photojournalism, the changing work practices and professionalism of photojournalists in the digital age analyzed the content of photos taken by a photojournalist in Finland by content analysis. It expressed that the core ideal of photojournalism has to be renegotiated because the time and era have changed drastically but truthfulness was considered subjective in photojournalism. After the beginning of this profession in journalism objectivity and ethics were become a core factor to engage masses in the short-term, masses think, and take photos of journalism as “credible”. As a photo equal to a thousand words. The area of journalism has been enlarged due to these new features, which survive the masses with autonomy, immediacy, and ethics and with objectivity and it varies many populations and digitalization with it. The Impact of Photographic Images in Print and Online Media for Political Campaign in Malaysia was investigated where the researcher found that the different styles of the presentation of online media are more advanced and fashionable to influence the masses but with the low 53 quality and in print media it is just as in persuasion strategy and for having different perceptions. Furthermore, the size of the photo in online media has no importance; the rule of photography as an instrument of persuasion in the news is the most powerful effective weapon (Padil et al., 2014).

Rise of Citizen Journalism

Citizen journalists have become steady contributors to online and mainstream news, providing information, interpretations, and some of today’s most iconic images, especially where professional journalists have limited

access or none at all. While some hail this opportunity to improve journalism, others fear that too much importance is placed on these personal accounts, dejection ethical standards and, ultimately, professional journalism.

The Rise of Citizen Journalism in Nigeria – A Case Study of Sahara Reporters were studied by Dare (2011) in Nigeria to investigate the rise of journalism there. In a study, some reporters were fueled by the interactive and investigated vacuum found in the traditional media in Nigeria. It was explored that the style of journalism has revitalized, empowered, and informed Nigerian citizenship, which has incited them in a modern era of citizenship awareness, greater political participation, and a greater demand for accountability. The new reporting style has altered the media landscape in Nigeria.

The importance and the influence of the internet in China have become a tool of change especially in the context of politics and economics. Moreover, the Chinese government vigorously promotes the technology of the internet (Xu, 2015; Oliveira et al., 2014). Assessing the relative performance of online marketing media with the exploratory and descriptive approach to measuring the performance and revenue have been generated due to the new online world where new campaigns serving different communications goals, awareness rating of traffic, engagements of social websites in an appropriate way. Furthermore, the results were found that with low cost and multiple tracking options the revenue is generated, and especially the result showed that the email marketing campaigns proved 55 themselves to be very effective and the most profitable one as well. Whereas on the other side the social network websites especially Facebook play a vital role when it is a matter of campaigns and goals and due to good campaigns and strategies, the engagement and the post reach directly go high position due to the traffic.

Optimizing Engagement in Online News

Prior work on user engagement with online media identified web page dwell time as a key metric reflecting the level of user engagement with online news articles (Oghina, 2013). Optimizing engagement in online news analyzed with the technique of content optimization for engagement in online media as this field has grown rapidly and people are taking an interest, where the internet helps to search clicking hits, boost post average and invariants. The result which was found was about the news boost a 108% lift in click-through rate compared to the random services scheme, and 20% increases when compared to an informed approach where all the engagement

are linked to the good articles and top stories which creates optimization in online journalism by which analytics for generating the revenue can be seen. Journalism has progressed and developed with new means and with new parameters and face of social media; social media has changed many features of journalism with the passage of time as 56 it is a long-established profession.

A significant influence has been seen in the rise of social media for the last ten years according to a study The development of journalism in the face of social media with a qualitative approach which investigates that the social media interaction has an impact on journalism professionals and especially on citizen journalists where they personally believe that interactivity with the masses and with audience impacted and altered the journalism with new means and values (Thomas, 2013). Credibility and trust of information in online environments: The use of cognitive heuristics has revealed the consideration of cognitive heuristics in decision making about accuracy and credibility reveals and raises a number of questions like reputation endorsement and consistency. The new and digitally networked communication environments are actually after the nation of the traditional perspective of trust, In addition, an agenda is needed to understand the better influence of cognitive heuristics. Cognitive heuristics have directly linked to credibility, which is enhanced to create hype and the purpose of exclusive terms. Credibility gets down in online environments with the advent of cognitive heuristics (Metzger, 2013).

Online consumer engagement: understanding the antecedents and outcomes explored with a quantitative approach that quality enjoyment, engagement influenced online consumers, as it is a multidimensional construct, which plays a vital role in mediation with both consumers and companies. Blogs can be defined as personal opinions and perceptions regarding any event or current affairs where they write and present it to masses with the online media tool and above all, they are motivated and appreciated by the feedback, which the bloggers receive whether negative or positive. Blogs are considered to express your perception and thoughts for any current affairs to support any party and many more links can be considered to show or to support.

Credibility in Digital Journalism

There is no life of journalism without neutrality; Credibility in journalism plays a vital or an integral role to make it compact and comprehensive in its nature. If a website is popular, or a news website is recognized, or a channel is getting TRP, there could be many reasons behind including click-bait and

sensationalism but it is a matter of quality in terms of credibility.

Online media has become a strong tool to raise and site the voice to the individual, as a platform online media reflects the constraints exerted by the wider general context across all media. Internet revolution revisited: a comparative study of online news with the help of survey method, the researcher discovered that nine websites, which are, based in Colombia, Greece, India, Italy, Australia, Japan, Norway, South Korea, and the United Kingdom. The result explored that online media reproduce the same things and people of traditional media. Foreign news reporting has fundamentally altered the range of sources in online media (Pedrozo, 2013).

Researchers studied new media use in Brazil where the new media has changed the patterns of communication, Leisure, interaction and provided a locus of identity development and group participation. “Emergence of new media during the 1990’s popularity of news media and digital culture become the center of debates; new media were not “cut their” anymore but instead, “here and amongst us” (Naldia, 2012).

According to Yang et al. (2016), social media use and online political participation among college students during the US Election 2012, with the survey method to study about social media use and online political participation among college students during the US elections. Many college students were surveyed to investigate psychological and behavioral aspects that predicted their participation in the election. The results showed that overall, social participation was a positive predictor of online political participation, but except it; the social trust did not influence directly to the participation. The two renowned social websites Facebook and Twitter was a positive predictor of online political participation, but not in an extensive way. Future studies should also examine the influence of other social, psychological, and behavioral factors on online consumption, blogging, political video consumption, and sharing.

Citizen Journalism

Lewis & Kaufhold (2009), in their article Thinking about Citizen Journalism: Perspectives on Participatory News Production at Community Newspapers, 29 small newspaper editors in Texas to see their gatekeeping control on citizen journalism, where the effect was found that each newspaper tended to take one of four tactics towards the idea of participatory news production. In contrast, to interview 7 editors who rejected citizen journalism primarily on practical grounds, they were those who permitted citizen

journalism, and further 9 editors approved of it mostly on practical's grounds (Chyi, 2009).

Local sites have long asserted that their digital audiences were especially valuable because they were locally targeted. Such talk misses just how sweeping the digital revolution has been. The internet has turned traditional advertising economics on its head: it is hard for any small digital audience to be valuable to advertisers, no matter how locally concentrated that audience is (Hindman, 2015).

International network of foreign news coverage old global hierarchies in a new online World Wide Web study about news perspective in the online world with the help of global hierarchies. As in the online world, things keep changing but mostly the basics or pillars of news and presentation style keep changing with the passage of time.

Taylor et al. (2008) studied for Australia regarding their news and presentation with the method of content analysis, which suggests that there is an inverse relationship between the objectivity of new stories on every new site, and comment as well. Resources of news were not found but regarding news value like promote was found. In a contents analysis, video or images were common, not audio. In the study basically, objectivity, advocacy, and commerciality were considered where the result found that objective news stories were quite low across five sites where some of the stories adopted the pyramid style that advocacy and commerciality were also quite low. A comparison was analyzed credibility of online newspapers with the help of the survey method the respondents and participants took the content of the online newspaper to be as same as a traditional printed newspaper. The evolution was considered high. Likewise was discovered that there was some misinformation with the sources and provided content but despite this fact people or respondents considered the web's believability to be high and credible.

The effect of online journalism on the freedom of the press, the case of Kuwait with the method of content, survey, and interviews to examine the importance of the online media cannot be denied which has reached its peak. The internet operators are reaching towards high and high where the internet has become a place of business too. The term corporate also has been indulged in online media, which has become the best place to advertise and generate revenue in new terms of marketing and sales and growth can be increased as online has become a tool or power to express your perception and thoughts

in the way you want through the internet. It is understood that the level of freedom of expression has gone up and high due to the usage of the internet or with new or alternative to journalism. As it has brought new practices and terms to 69 announce uniform or regarding freedom of expression not only for the developed countries but also for the suppressed countries too where people are raising their voices.

Similarly, according to research, online journalism helped and effects the local presses of Kuwait especially in the beginning when the internet was introduced different changes were seen, like the new phenomenon of the press was leading towards a high position. Kuwait online journalism became the source of updates and timely and was considered as the tool to express expression to journalists Kuwait online journalism provided the platform to increase the level of freedom especially in the local press which was controlled earlier before the internet and after the internet people switched and diverted themselves towards new enrichment “online media” (Dashti, 2008). On the other hand, citizen journalism was observed during the study concerning more unofficial and less credible sources as compared to online newspaper journalists who relied on official and proper sources.

Print vs Online Journalism

Print vs. online journalism are believability and accuracy affected by where readers find information with the qualitative approach to finding that all those readers who follow more news online consider their local paper to be less credible and believable as compared to those readers who read news content not too much online. The more results found the readers who read more than 15 minutes of news online each day were supposed to be accurate and credible than those who read less news online. This area should endure surveying readers of these small community newspapers. It could regulate if the Normangee Star is simply an outlier in terms of its integrity and correctness rating compared to the industry as a complete. It would be beneficial to include multiple political ideologies, income levels, and education levels with a greater number of defendants. The democratization of journalism exercises for a politically informed citizenry the dimensions of new media to involve citizens in public life case study the long period was analyzed to explore the impact of worldwide web or daily life or in public debates especially about current affairs. The result found that the World Wide Web has affected the masses. In many ways, including in political, technological, and the tool of journalism was the first way it has affected sharing the information about more and more events. Secondly, it has affected newsrooms that their change

in consideration of public knowledge is greater than any news media, and thirdly news terms, trends, features, and transformation have taken place in traditional news media to every aspect.

The impact of news media on traditional mainstream mass media with an experimental approach has exchanged many tools or formation of news in a new form but in Malaysia, the impact of the new media or conventional media has not created a challenge as in the US. In Malaysia, the impact is still manageable it was argued by the researcher that the attractive way internet would not replace newspapers as they have their layout and way of presenting news. On the other hand, there is a drop in circulation, the drop is also caught by the interactive way of news as compared to the conventional online version (Salman et al., 2011).

Salman et al. (2011) studied the impact of new media on traditional mainstream mass media in Malaysia with the help of case study the different impact of the new media on traditional media is still controllable, still have a tool of interaction, online media has adopted new contents and variations but the masses still want to get news from sources like a newspaper.

The hype of using social networking as a tool for learning in eLearning, social networking which is quite linked to online media has been a momentum of grabbing the attention of masses where not only the news is shared but a huge amount of entertainment is there with a lot of diversities, but some key points were explored by Koohang et al. (2010). with the help of case study that social networking has the absence of control and about the environment it was explored that it is informal were the concern of credibility id quite zero. Furthermore, the affiliates do not have a shared aim this is an environment with no rules and limits. (Ibrus, 2010). evolutionary dynamics of new media forms the case of the open mobile web with the conceptual framework technique to study the new dynamics of media forms with the convergence and the early development of a web with new changes, the result showed that the intersexual relation of the new firms with other media domains especially with the desktop web and the new trends and features have been shaped. Similarly, in online media “traffic” means a lot to any website for their revenue to generate more and more. Now mostly the traffic or “online rating” directly comes from the mobile web, not from the desktop. People are going to adopt and have adopted new ways to be enjoyed where the regenerated technology of “mobile” and its new features and applications are working in a good manner.

Niekamp (2010) analyzed in different states of US about 239 videos of the hurricane to judge the quality was seen and above all the masses are enjoying that stuff where citizen journalists are not concentrating on credibility and quality. It was also examined that non-journalist, who just concentrate on breaking news weather with low quality, covered the coverage of a hurricane.

CONCLUSION

The world has thoroughly adopted digital platforms for many purposes. From information to interpretation and from norms and values to modernization. Globally the platform has revolutionized and enriched new ways of learning for every person who is surviving in society. Traditional media, including television, radio, newspaper, and other similar sources are now shifting their focus towards new media technologies and practices While keeping their basic presence, they are transforming their content and creating their own new media space and content. Their content is now available on the internet with more integrative and social engagement features, which allows teenagers to access information, entertainment, and other relevant content (Abbasi, 2020). The role of mass media in Pakistani society is tri-dimensional that is informing the public, educating the unknowledgeable, and providing entertainment having both positive and negative impacts on society and ethics. At the same time, mass media has become an important sector of the economy (Khan et al., 2013).

This platform has altered the perception of the masses and the way of storytelling in a different way. There are thousands or millions of websites that are credibly playing their duties in terms of principles of journalism or media ethics. They are not only entertaining but also telling almost every side of the coin, which has become a need of every society after the emergence of technology.

This platform has been adopted by the world because of its roots and ways. It is almost interpreting the same things or imparting a variety of knowledge and information but in a different way where people are accepting it and have almost relied on it. Moreover, the transition is being observed of TV as it was observed for print across the globe.

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(MIS)USE OF RELIGIOUS IDEOLOGY FOR POWER POLITICS IN MOHAMMED HANIF’S A CASE OF EXPLODING MANGOES

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ABSTRACT

This research article aims to focus on Hanif’s narrative in the novel, A Case of Exploding Mangoes (2008) to analyze how the manipulation and politicization of religious ideology began in a totalitarian regime. Set in the time period of 1970s and onwards in the totalitarian regime in Pakistan, the research contends to analyze in depth through the micro-narratives in the novel that how the exploitation of religion as an ideology began under a dictatorial regime. As a way forward, it will also bring out the deradicalization efforts in order to resist against the totalitarian absolute power. Deradicalization of the radicalized, extremist and politicized ideological apparatuses to “prevent society from indoctrination” as well as to “enrich the knowledge of understanding comparisons” regarding what is right and what is wrong, or good vs. bad etc. (Rezan & Naupal, 2019, p.68) is one of the major aims of this research. Moreover, it intends to study in detail through Gramsci’s concept of Hegemony as well as Hannah Arendt’s political lens provided through The Origins of Totalitarianism (1973) that how and why the totalitarian regime uses terror, violence, extremism and power politics to establish its hegemonic rule. Arendt’s political philosophy on the totalitarian’s exploitation of people as well as social structures for its hegemonic rule and authority is an extensive study that will also be connected to Gramsci’s concept of Hegemony; in which he exposes the absolute power holders’ (mis)use of ideology in order to maintain their hegemonic rule. The use of terror and violence in a totalitarian regime is not only a means of power but it also leads towards the creation of social binaries like, power vs. powerlessness, dominance vs. subjugation, voice vs. voiceless etc. By employing

both Arendt's and Gramsci's concepts on the totalitarian evils the research will establish a critical backing of the arguments in the context of Zia's totalitarian evils as portrayed in Hanif's narrative.

Keywords: *Politics of Religion, (mis)Use of Ideology, Totalitarianism, Deradicalization, Counter-fiction.*

INTRODUCTION

Politicization, as defined by Michael Zürn (2019), means, “transporting an issue or an institution into the sphere of politics – making previously unpolitical matters political” (pp. 977-978). Religion thus, is rendered political by the totalitarian regime to not only exert its power through the (mis)use of such an ideology but also, to control the masses and legitimize the rule. Deradicalization on the other hand, defines Angel Rabasa et al. (2010) is “the process of abandoning an extremist worldview and concluding that it is not acceptable to use violence to effect social change” (p.1). The deradicalization will be studied through understanding Hanif’s narrative as a counter-fiction which defines Alaresi is “a constant fight against the centrifuge forces” through “a literary production without shackles” (qtd.in Videla, 2019). The literary narrative that is not shackled exposes the evils of the ruling elites as a way of deradicalization. Such a fiction employs literary devices like satire, irony, dark humor etc. to ridicule the “radical evil” (Rensmann, p.107) of the totalitarian regime and give voice to the voiceless through its characters in order to resist against the hegemonic rule. It also raises awareness among the oppressed masses by “re-educate[ing] ... [and] neutraliz[ing]” the extremism and politicization in the society (Rezan & Naupal, 2019, p.67). Hence, the deradicalization that is done through counter-fiction studies the narrative as counter-narrative to stress on how violence and terror in a totalitarian regime leads to an impediment in the growth of society. The use of satire to ridicule as well as expose the brutality of the totalitarian regime will further unmask how religion as an ideology began to be manipulated, leading to the oppression of the masses. The research will study through the characters like, the First Lady or the other marginalized voices like, the unnamed General Secretary of ‘All Pakistan Sweepers Movement’ in the novel, how Hanif as a part of deradicalization process shows that “social, political, and economic transformation will only occur slowly and in a pluralistic environment” by resisting against the totalitarian hegemony of the dictators (Rabasa et al., p.2).

Mohammed Hanif is known for his writings that provide “valuable insights into the complex cultural milieu of present-day Pakistan” (Bilal, p.115). Hanif

gives pertinent “social and political commentaries, interspersed with witty repartee” (Bilal, p.115) that are deep “contextualization and representation of Pakistan provid[ing] a remarkable insight into how it has come to be the nation that it is today” (Qureshi, p.186). The past and the present are infused together to bring to light the power structures and power politics that affected as well as continue to exploit the condition of the country. In this regard, *A Case of Exploding Mangoes* (2008) is an important writing of Hanif that is set in a particular time period and exposes “certain institutions” and their (mis)use of ideologies (Bilal, p.115). Being a novel belonging to the genre of Historical Fiction, it intermingles the facts with the fiction to “falsify reality” that has been preached by the totalitarians but instead, to “open people’s eyes and ears ... with [real] reality” it exposes the evils of the dominant dictatorial reality (Citton, 2012). The politics and evils of the totalitarian regime of Zia are derived from the real time period and regime (Bilal, p.122). However, Hanif fictionalizes the situation through the characters and the plot which is “all made up” (Bilal, p.122). It is done to satirize and ridicule the oppressive totalitarian regime as well as to demystify the totalitarian ruler’s character to expose how he manipulates ideologies and institutional support in order to maintain his hegemonic rule. The character of the totalitarian dictator named General Zia in the novel then, becomes a means to expose the tyranny of any totalitarian ruler and his regime that oppresses the people, abuses power and manipulates ideologies for political gains. Satire is an important means of counter-fiction that produces the counter-narrative through unveiling the reality of the tyrannical rulers in a subtle way. In this regard, Rosenheim (1983) is of the view that in a satirical narrative it is important to build the narration keeping in mind the real historical and social realities. He says:

The dupes or victims of punitive satire are not mere fictions. They, or the objects which they represent, must be, or have been, plainly existent in the world of reality; they must, that is, possess genuine historic identity. The reader must be capable of pointing to the world of reality, past or present, and identifying the individual or group, institution, custom, belief, or idea which is under attack by the satirist. (p. 318).

Hanif’s novel thereby, is a satire on the totalitarian regime of Zia in the 1980s and mixes the real with the imagined hence, blurring the line of fact or fiction. This infusion of reality and fiction not only reveals the reality of oppression in a totalitarian regime. However, it also makes the narrative a

counter-fiction that is “an ... answer to the oppressive society” by unmasking its politics and repression (Kropiunigg, 2013, p. 100). As Hanif says in an interview to Natalie Sullivan that, “There’s a long history in Pakistan of making fun of stuff ... because we live in such troubled times. ... It comes out of despair. It comes out of a kind of oppression that people know they are trying to live with, but they can’t. [The books] are a way for people to relate to that” (Hanif, 2014). Hence, the literary narrative that counters the hegemony of the totalitarian rulers and unveils the (mis)use of religion and religious ideologies also becomes a way of deradicalization against the prevailing politicization and extremism under a totalitarian rule.

(Mis)Use of Religious Ideology for Totalitarian Authority

Mohammed Hanif’s novel is a satirical as well as a historical fiction that critiques the totalitarian regime of General Zia and deconstructs the prevalent power structures that have fragmented the Pakistani society into social binaries of power vs. powerless, domination vs. subjugation etc. Saleem (2015) asserts that, “Hanif uses satire to construct his narratives and eventually to contrast the voice of the marginalized against the hegemonic and stereotypical discursive practices of Pakistan” (p. 202). Satire is one of the most important devices used by Hanif to expose how politics and religion join hands in a totalitarian regime to maintain the hegemony of the dictator. Northrop Frye in *Anatomy of Criticism: Four Essays* (1957) maintains that one of the main aims of satire is, “breaking up the lumber of stereotypes, fossilized beliefs, superstitious terrors, crank theories, pedantic dogmatisms, oppressive fashions, and all other things that impede the free movement ... of society” (p.233). In this regard, Hanif’s novel is a relevant narrative that heavily employs satire to unmask the politics of the totalitarian regime that has impeded the growth of the society. The novel is not written in a linear narrative but is structured in an episodic way employing mini narratives that expose through the individual experiences and sufferings the evils of Zia’s totalitarian rule that affects the individuals, institutions, ideologies and society at large. Furthermore, Hanif uses satire to delineate Zia’s character in the novel by exposing his self-created piety. At one instance in the novel, Hanif satirizes the totalitarian ruler’s abilities to rule the State and form his hegemony through an innocuous episode. He writes that one day General Zia personally requested the Saudi Prince Naif’s personal royal doctor, Dr. Sarwari to examine his worsening health conditions. Hanif portrays a scene in which Zia is bent with his face on the table and is standing trousers-less while the doctor is examining him. There at that ridiculously humorous

moment, Hanif writes that, Zia's eyes were fixed on the national and the army flags placed right in front of his table while he was reflecting on his political motives. Hanif (2008) goes on to write:

He [Zia] looked at the army flag. Underneath the crossed swords was the famous slogan that the Founder of the nation had given this country as its birthday present and motto: 'Faith, Unity, Discipline.' Suddenly the slogan seemed not only banal and meaningless to him but too secular, non-committal, almost heretical. Faith, which faith? Unity? Discipline? Do soldiers need that slogan? (p.54)

The totalitarian dictators' reflections at a crucial time when he is being examined thoroughly and that too, on quashing the homogeneity and unity of the nation through replacing the motto given to the whole nation by the Founder that stresses on uniting by erasing any divides, differences and discriminations. Zia's questions and critique to expunge the Founder's the quasi-non-committal motto exposes the brewing "political evil[s]" (Villa, p.2) in a totalitarian regime. Zia's questioning the motto and calling it "heretical" (Hanif, p.54) further unmasks his own political motives that are even standing against the nation's Founder. Hanif (2008) further maintains:

[...] It also dawned on him that when the Founder came up with this slogan, he had civilians in mind, not the armed forces. This slogan, he told himself, had to go. His mind raced, searching for words that would reflect the true nature of his soldiers' mission. Allah had to be there. Jihad, very important. He knew it would please his friend Bill Casey. He couldn't decide on a third word but he knew it would come. (p.54)

The motto that Zia himself thinks of, in order to replace Jinnah's version of homogenous and an all-encompassing slogan is not only rooted in his own ideological manipulations that gives birth to a nexus between politics and misconstrued religion to restructure the social stratification. However, it also shows how the totalitarians are gradually gaining dominance over the common masses and their ideologies through replacing a plural motto with religious elements that represent the instrumentalized and manipulated form of religion. Such religious ideas are only supposed to serve the totalitarians to maintain hegemony by demolishing the plurality from the society. Moreover, it also paves way for religious extremism which defines Astrid Botticher

(2017) is “an ideological position ... that seeks to conquer [the] center through fear” as well as by employing “dogmatism ... [which is] intolerant” of diversity in practices and beliefs of the society (p.74). Zia’s reflections on replacing Jinnah’s motto in the novel further also shows how the totalitarian ruler is thinking more about pleasing and serving the foreign agents like Bill Casey, the CIA agent in the novel, in order to gain their support for his political purposes that center on an absolute gain of power even at the expense of exterminating the homogeneity of the State. Hanif continues to satirize in order to demystify Zia’s character as well as to expose his self-created piety and pseudo-religiosity which is nothing more than a means of religious manipulation and ideological politics to control the masses and propagate his rule. He writes in the novel that Dr. Sarwari tells Zia that his innards are being eaten by worms (p.55). The worms are thus killing his insides. These worms are a metaphorical representation of the “political evil[s]” (Villa, p.1) brewing inside a totalitarian ruler that explodes his regime by exposing the “exploitation of religious passion for their [totalitarians’] own [political] benefit” (Shah et al., 2016, p.264). Hence, it reveals that the totalitarian ruler misuses ideologies that lead to the “radicalization” of the society and strengthens his absolute authority (Shah et al., 2016, pp.264,266). Hanif paints the picture towards the end of the novel, when Zia is about to die in a plane explosion, as, “Tapeworms are eating through General Zia’s heart now. ... he can feel his innards being torn apart. He inhales the cold air-conditioned air in an attempt to hold on to life” (Hanif, p.179); however, nothing can stop the impending disaster. Hence, like the explosion of his innards and the explosion of the plane, the totalitarian ruler and his tyrannical regime is all exploded leaving behind the “evil as polic[ies]” (Villa, p.2) that will continue to haunt the country till date. Like the flesh that scatters all over the place when the plane explodes as writes Hanif that, “the flesh; all kinds of flesh: brown melting into white, ligaments, cartilages, flesh ripped from bones, parched flesh, charred flesh; body parts strewn around like discarded dishes at a cannibals’ feast” (Hanif, p.179). Similarly, the totalitarian regimes misconstrued religious as well as other national or political ideologies continue to spread, mar, and rot the people of the State and the institutions.

Totalitarianism, writes Villa in “The Development of Arendt’s Political Thought” (2000), is a ““novel form of government” ... one built entirely on terror and ideological fiction and devoted to a destructive perpetual motion” (qtd. Arendt, p.2). This radically new regime that comes to power through terror, violence and “propaganda” which is “the most important, instrument

of totalitarianism for dealing with the nontotalitarian world” (Arendt, p.344) finds its strength in politicizing the ideologies and institutions to establish its hegemony. Hence, Villa (2000) quoting Arendt maintains that the manipulation of religion to extremist form is one of the “appeal[s] of totalitarianism” as well as the “basis of its mass appeal” (p.2). The masses are oppressed through politicizing religion which means, using religious extremism as an indoctrination to snub the freedom and gain power through inculcating religion in politics for totalitarians’ personal and political vendettas. This political evil of totalitarian regime that Hannah Arendt talks about is shown throughout Hanif’s *A Case of Exploding Mangoes* (2008) which keeps its focus on the politics of the totalitarian Zia to unmask his personal and political motives in manipulating religion in his regime. As part of deradicalization, Hanif’s counter fiction propagates “anti-systemic narratives whose aim (or effect) consists in giving a glimpse of another possible world, in order to detach us from the false evidence ... which blind[s] us” (Citton, 2012). The other world is the real reality that the author intends to expose in order to unveil the totalitarian evils. Hanif through Zia’s decision to abolish all the names of God except Allah from the “national memory” (Hanif, p.25) further reveals the power politics of the totalitarian regime that takes the strength from “homogeneity” by “denying the space of freedom” for plurality (Arendt, 1973, p.340).

The totalitarian ruler’s decision to eliminate all the names of God except the name Allah is deeply related to the identity politics that is played through Zia’s parochial and extremist religious views. As Kingston (2019) writes that the extremists “in trying to make religion ... the basis of national identity are promoting an agenda of intolerance that defies the pluralist realities” (p.2) that prevail throughout the society. Hanif exposes that the totalitarian ruler’s act of abolishing all the names of God from everywhere in the country is deeply rooted in Othering the religious minorities. As Zia iterates that only Allah is Muslim and Muslims hence, are the only Pakistanis (Hanif, p.23). The religious identity is intermingled with national identity and the extremist approach of religion is taken to exclude and other all the Other-s in the nation. Zia asserts that except the name of Allah all the other names to remember God are “a Western concern, an easy way to confuse who is the creator and who the destroyer” (pp.23-24). He believes any other name of calling Allah is either, Christian, Jew, or Hindu’s way of addressing God. Hence, it is non-Muslim and should be eliminated because there is no space for those who aren’t Muslims. Achille Mbembe (2003) states, “Violence and sovereignty ... claim a divine foundation: peoplehood itself is forged by the worship of

one deity, and national identity is imagined as an identity against the Other, other deities” (p.27). This is clearly the case with totalitarian’s regime in the novel who Other-ed all the minorities on the basis of religious politics for his sovereignty and absolute control.

Hanif (2008) further writes that, “all God’s names were slowly deleted from the national memory as if a wind had swept the land and blown them away” (Hanif, p.25). He goes on to assert that “Innocuous intimate names” were all wiped out and through this, he highlights how single indoctrination of an ideology prevailed in the State in order to gain the absolute totalitarian power. Hanif goes on to explain that, “Persian Khuda which had always been handy for ghazal poets” as well as the name “Rab, which poor people invoked in their hour of distress; Maula, which Sufis shouted in their sessions. Allah had given Himself ninety-nine names. His people had improvised many more. But all these names slowly started to disappear” as a result of the totalitarian ruler’s strict orders (Hanif, p.25). Zia’s restriction on even pronouncing any other name of God except Allah reveals the heightened tyranny of a totalitarian regime in which religion was not only used as a political weapon to hunt down the non-conformists. In fact, it was also manipulated to be used as an ideology that was supposed to strangle the diversity by prevailing homogeneity that denied religious or national freedom to the people. In *On Violence* (1970) Arendt asserts that in a totalitarian regime “the extreme form of violence is One against All” (p.42). This is depicted through Zia’s absolute power and tyranny with which he alone stands against all the masses, abolishing the diversity, through the use of violence. The fascist ruler under the cover of spreading the true religious beliefs by replacing God with Allah erases all the diversity in beliefs and practices. Hence, in real reality he is strangulating the syncretism in the society. Saleem (2015) further writes that, “this [aforementioned politicized religious] practice would only result in the rise of religious extremism and would ultimately lead to social and ethnic divide” (p.110). The totalitarian dictator’s politicization of religion into an extremist and misconstrued form of religion that not only erases the plurality and syncretic traditions from the country but under such an ideology the dictatorial regime also establishes its hegemony and terror by socially, religiously, as well as nationally dividing the people. Hanif further narrates in the novel the incident when Zia once took an advice from the Romanian dictator named Ceausescu on establishing the hegemony in the regime. Ceausescu advised that, “The key is that they [the masses] should either love you or fear you; your decline starts the day they become indifferent to you” (Hanif,

p.137). Ceausescu's tyrannical rule which he established through absolute subservience of his people was termed as "a national nightmare" (Hoagl, 1989). Zia following Ceausescu's hegemonic ideology made sure that he is feared more than loved or forced to love more than feared for which he always took abode in politicizing the religious discourse and ideology to make people his subjects through making use of an ideology that is held sacred by the people. Hence, maintain his power as a tyrant. "In the name of God, God was exiled from the land and replaced by the one and only Allah who, General Zia convinced himself, spoke only through him" (Hanif, p.25). Arendt (1973) writes, "the totalitarian movements asserted their "superiority" in that they carried a *Weltanschauung* by which they would take possession of man as a whole" (p.336). This superiority and '*Weltanschauung*' is depicted through Zia's fascism in his regime when he abolishes all the diversity and stresses on accepting a single ideology through pronouncing only one name of God. Moreover, by propagating among the masses that the God he is talking about operates through him alone, the totalitarian ruler himself becomes the Sovereign on Earth and takes religion to manipulate as well as to establish his hegemony. As one of his officers says in the novel, "A country that thinks it was created by God has finally found what it deserves: a blabbering idiot who thinks he has been chosen by Allah to clear his name" (Hanif, p.24). Zia's manipulated religion to not only maintain his dominance by (mis)guiding the people into believing that he was chosen by God but also subjugates the people through rendering them powerless.

Stressing on the power politics that relies on the (mis)use of ideologies Antonio Gramsci asserts that, "Power ... resides in ideology" (qtd. in Daldal, 2014, p.149). He saw "ideology among the masses as largely serving the interests of the ruling class" (Kertzer, 1979, p.324). The ideology hence, is an important instrument in the hands of the totalitarian rulers which is manipulated to oppress the masses and establish the hegemonic rule. Gramsci's concept of hegemony is linked to the power politics and the ideological manipulation whereby he asserts that, hegemony is "an order in which a certain way of life and thought is dominant, in which one concept of reality is diffused throughout society in all its institutional manifestation" (qtd. in Woolcock, 1985, p.204). This particular thought that dominates the masses, establishes the hegemony of the ruling elites and strengthens their rule. Analyzed in the context of Hanif's narrative, this hegemony and ideological manipulation is evident through the character named, General Zia in the novel who establishes his power through not only politicizing the religious ideology but also by

giving birth to the “power relations in terms of binary oppositions such as, the leaders and the led, the rulers and the ruled etc” (qtd. Gramsci, 2014, p.149). ‘The led’ and ‘the ruled’ are rendered powerless by the power holders like, Zia which becomes evident when one of the characters named, Ali Shigri, a junior officer, is held accountable by the tyrant for being considered a threat to his life. He is severely tortured for days in the dungeon. Powerless in the face of the totalitarian’s absolute power he suffers in agony. As a voice of the voiceless who are made the subjects in a totalitarian regime and controlled through violence, Shigri unveils the hegemony of the totalitarian which is maintained through oppressing the masses. He tells his prison mate that, when “You want freedom ... they[will] give you chicken korma” (Hanif, p.83). The demand for freedom is compensated through an everyday need which vivifies that the totalitarian regimes exploit the masses not only ideologically but also through oppressing them socially as well as economically.

Hence, the totalitarians are able to maintain their hegemonic rule by depriving the masses to see and comprehend the reality. Arendt asserts in this regard that, totalitarianism employs “Ideologies-isms which ... can explain everything and every occurrence ... in political life. Only with the wisdom of hindsight can we discover in them certain elements which have made them so ... useful for totalitarian rule” (Arendt, 1973, p.468). Hence, as Arendt maintains that, totalitarian rule finds its strength in ideologies that are used by the totalitarian rulers for establishing their position. This also gets evident in the novel when Hanif writes that the totalitarian ruler, General Zia comes to power through force overnight and later, gathers all the totalitarian members around “finding legal cover for the coup” (Hanif, p.25). Hence, he uses the power of religion which is misconstrued by the totalitarian ruler and is way too oppressive, as it denies space to any religious or ethnic minorities as well as the pluralistic practices in order to establish his hegemony through extremist intolerance. The religion thus is politicized for his political motives in order to let the masses believe that Allah chose him to rule the people (Hanif, p.24). At the first meeting called in by Zia, the totalitarian ruler, told his members, “should we not start the meeting with a recitation from the Quran?” (Hanif, p.23) At this the members “shifted in their seats, not knowing how to deal with this. They were all Muslims and they all knew that the Chief had a religious bent ... But a meeting was a meeting and mixing religion with business of running the country was a concept not comprehensible to them” (Hanif, p.23). The totalitarian ruler’s sudden and unexpected decision to intermingle religion and politics came as a surprise to the official members

in his regime. In order to legitimize his rule and authority, he took the refuge in religion which the generals thought was not a thoughtful verdict (Hanif, p.25). Although Hanif does not seem to be explicitly exposing the religious extremism that the totalitarian ruler used in his regime however his critique of Zia's religious manipulation reveals the politicization of religion for the power politics that paved way for religious extremism.

Mohammed Hanif gives minute details of the totalitarian Zia's life to describe his character as a totalitarian ruler who politicizes religion for his motives and to exert his authority. For the violence that he commits, the hegemony that he maintains and the terror that he disseminates, religion becomes a tool of politics with which he strengthens his power and position. Hanif through Zia's personal life and routine leads towards his political views and intentions. As Margaret Conovan in "Politics as Culture: Hannah Arendt and the Public Realm" (1985) quoting Hannah Arendt writes that "in modern times the boundaries between private and public had become distorted, and that within the all-pervasive realm of 'society' many things which ought properly to be private had been made public, while others that ought to be public had been taken over by private interests" because the private and the public realms in the modern times under the totalitarian regimes have both become political in nature (p.618). Therefore, it is through the political conducts in private realm that the political vendettas to be carried out through exploitation of the public realm are better understood. For instance, Hanif writes that for Zia reading Quran was like reading "his daily horoscope" (Hanif, p.21). This personal conduct of Zia defines his political life. He read out of context verses' translations to justify his fascist decisions. Hanif writes, "moments before ordering his [Zia's] troops to carry out Operation Fairplay that removed Prime Minister ... and [installed] him [Zia] as the head of the country, he had opened the Quran and found He it is who hath made you regents in the earth" (Hanif, p.21). He further writes, "General Zia sometimes liked to seek divine opinion ... he picked up another volume of the Quran from the shelf ..., closed his eyes, opened the book at random and moved his finger on the pages in front of him with his eyes shut" (Hanif, p.20). For him religion was an instrument to justify his tyrannical actions as well as to control the masses. He maintained his hegemony in the country by entangling his politicized and misconstrued form of religion, that was not only prone towards extremism but also asserted tenaciously in the political affairs of the State, with the true syncretic religious beliefs and values that nurtured plurality (Khan et al., 2020, pp.116-118). His (mis)use of the Holy Book

for justifying his tyrannical actions is an exemplary way of understanding his conduct of religion in the public realm. Arendt writes in *On Violence* (1971) that, "power ... is an instrument of rule, while rule, we are told, owes its existence to "the instinct of domination"" (p.36). Hence power followed by domination comes from ideological control which along with Arendt, Althusser (2008) also asserts that, "no [ruling] class can hold State power over a long period without at the same time exercising its hegemony over and in the State Ideological Apparatuses" (p.81). Hence, the manipulation of ideology especially the religious ideology in the totalitarian regime becomes an important source of power and domination. By presenting himself as a pious and a righteous man to the masses, Zia instilled his fear in people and justified his tyrannical rule as a man chosen by God to be his representative (Hanif, p.24). Zia's use of religious ideology to exercise his hegemonic rule is similar to the religious extremists' manipulation or politicization of religion to serve for their personal and political benefits (Khan et al., 2020, p.116).

In the novel, Hanif (2008) in his subtle expression once again exposes the politics of religion in a totalitarian regime by showing that the religion is manipulated to work the way the totalitarian ruler desires. He writes that at one instance Zia got late for his prayers "He looked at his watch and realized that if he started changing into his uniform he would be late for his prayers. Not that it mattered, because the imam would wait for him to turn up before starting his prayer" (Hanif, p.21). The regime where the imam calls to prayer according to the totalitarian ruler's will is a deeply oppressed and tyrannical regime that fears the totalitarian ruler more than any other entity. Hence, as Arendt quoting Sartre writes in her book *On Violence* (1971) that a totalitarian by such control "feels himself more of a man when he is imposing himself and making others the instruments of his will" (p.36). The religion in the aforementioned incident thus becomes a tool to exert his will and is politicized to cater to the totalitarian ruler's desires. Hannah Arendt (1973) asserts that, "It is in the very nature of totalitarian regimes to demand unlimited power. Such power can only be secured if literally all men, without a single exception, are reliably dominated in every aspect of their life" (p.456). Arendt's views are equated in the novel through General Akhtar's character, who like all the other people, who are dominated under the totalitarian rule, is completely a subject of Zia's power. Hanif (2008) writes that even when Zia came to offer prayers "General Akhtar, stood on his left, his movements a fraction of a second slower than General Zia's, as if, even when prostrating himself before Allah, General Akhtar wanted his cue to come from his boss" (p.22). Totalitarian

ruler is the ultimate power and authority. At one hand, Hanif exposes the sovereignty of a totalitarian ruler who exploits the individuals through his ultimate power. On the other hand, General Akhtar's attention towards his master instead of being involved with Allah while praying unmasks the terror that the totalitarian ruler demands from his subjects. Thus it also unveils the politics of religion whereby, religion is only a means to show piety when in fact underneath the pretense of being religious, the reality is political subjugation which is demanded even while praying and kneeling before Allah. Arendt (1973) posits that, "Wherever totalitarianism possesses absolute control, it replaces propaganda with indoctrination and uses violence ... to[not only] frighten people ... [but also] to realize constantly its ideological doctrines and its practical lies" (p.341).

The terror, violence and indoctrination hence, exerted by the totalitarian ruler also becomes evident through the case of blind Zainab that centers the narrative of the novel. Blind Zainab who was physically assaulted by the people who she can't recognize is a metaphorical representation of the blinded masses who are oppressed through indoctrination of extremist and radicalized form of religion and cannot recognize the tyranny of their rulers. Moreover as Achille Mbembe (2003) maintains, "sovereignty ... is not the struggle for autonomy but the generalized instrumentalization of human existence and the material destruction of human ... populations" (p.14). The way Blind Zainab is exploited, represents the exploitation of the masses in a totalitarian regime where the laws are manipulated under the cover of reviving lost true religious values and laws. The misinterpreted form of religion is used to oppress the case of Zainab who demands justice for the exploitation done to her. General Zia, writes Hanif, when realized that the case of blind Zainab has got international highlight, he "shouted at the Information Minister: "What are you waiting for? Put out a press release and tell them all this fuss about that blind woman is Jewish propaganda. And next time we go to America invite Sulzberger (the publisher of the news) for lunch. Take a large Persian carpet for him"(p.85). The totalitarian ruler who wears a mask of being pious, religious and chosen by Allah to provide justice to its people is in fact, a tyrant who manipulates situation through using religion. By telling the people that blind Zainab's case is a Jewish propaganda, he tries to suppress the voice of the powerless Zainab who is being denied the justice for the crime committed against her. In fact, his act of suppression also exposes the general conduct of a totalitarian regime that marginalizes the voiceless and the powerless to assert its power. Hanif mocks the religious

and judicial systems of the State in a totalitarian regime when he writes that, Zia gets into contact with “a ninety-year-old Qadi” and discusses the case of Zainab with him (p.86). The Qadi tells him that, “The law doesn’t differentiate between those who can see and those who can’t ... So the victim, blind or not, is entitled to the same scrutiny” (pp.86-87). Hanif satirizes the situation by revealing that the Qadi’s advices are ridiculous as well as suppressive. He writes that the Qadi asserts that if blind Zainab is raped it is her own fault and if she can’t produce witnesses she is to be stoned to death (Hanif, p.86). Saleem (2015) writes, “Instead of recognizing the loop holes in the judicial system, they [the totalitarians] insist on the misuse and exploitation through the wrong interpretation and implementation of the [religious] principles” (p.225). Hence, Zia decides to turn these misinterpreted laws and principles into a speech which The First Lady will deliver “at the annual charity bazaar” to instill the terror of the tyrant and his tyranny.

The First Lady’s character however, is a means of deradicalization who not only opposes the tyrant ruler at home but also in the public realm to expose his misconstrued use of religion and to bring a sense of rationality in an otherwise propagandized situation. Deradicalization which is “a re-understanding ... in a critical and integrated manner” (Rezan & Naupal, 2019, p.60) is portrayed through the character of the First Lady when Zia asks the First Lady to make a speech that will “establish a legal precedent” to punish Zainab for demanding justice for a crime that was committed because of her own fault. The First Lady “interrupted him” inquiring “But how is this woman supposed to prove” her innocence? (Hanif, p.87) For the First Lady the totalitarian ruler’s manipulation of law and blaming the victim is an irrational attempt of controlling and exerting fear in the masses which is critically questioned by her. Her inquisitive voice is Hanif’s way of exposing the “radical evil” in the totalitarian regime (Rensmann, 2014, p.108). Moreover, as Alaresi defining the counter fiction, which is a means of deradicalization, writes that the characters in such a narrative don’t “follow the function of perpetuating the status quo, allowing that those in power, stay in power, dictating the cultural norms that tell us what’s accepted, what can be said, and ultimately, what can be thought” (qtd. in Videla, 2019). This resistance is chiefly shown by Hanif’s character The First Lady and later, by the General Secretary to some extent who do not take the dictations of the totalitarian dictator. Instead, their narrative is Hanif’s way of countering the radical evil as well as deradicalizing the minds through “reeducat[ing] and ... reorient[ing]” (Rezan & Naupal, 2019, p.67). Blind Zainab is, however, first put “behind iron bars of the cell” (Hanif, p.103)

and later, at the totalitarian ruler's orders is shifted to a dungeon before she is stoned to death. On being informed that Zainab has been proven guilty for the crime that has been committed against her, she iterates, "Stoning? ... Like they do to the Devil in Mecca during Haj? They have been doing it to him for centuries and they haven't been able to kill him. How are they going to kill a healthy woman like me?" (Hanif, p.103) In *The Origins of Totalitarianism* (1973) Hannah Arendt asserts that, "What totalitarian ideologies ... aim at is not [just] the transformation of the outside world or the revolutionizing transmutation of society, but the transformation of human nature itself" (p.458). Human nature hence is transformed through instilling fear using the indoctrination of misconstrued and politicized ideologies. Hanif uses satire to call the good as bad and vice-versa thus he exposes how the totalitarian ruler who is hailed as "Mard-e-Momin, Mard-e-Haq" (p.92) makes the innocent masses believe that their nature is impious. Hence, like the Devil they are also condemned to hell and punishment. Zainab although has accepted her fate and is powerless in front of the tyrannical rule of an absolute sovereign however, deep down she hopes that the totalitarians won't be able to kill her spirit for justice, virtue and innocence. Blind Zainab's demand for justice, which caught the attention of international and national human rights forums, posed a threat as well as fear to the totalitarian's tyranny. In the novel, one of the jailer comes to Zainab to inform her that "Zainab, your picture has been published in a newspaper ... Your picture was printed in America. Apparently the orders have come from the very top to take you to a place where you can't give interviews" (p.104).

As for Zainab she didn't know it was an interview because she had only told the truth to those people about "what had happened" to her (Hanif, p.104). However, the support and call for 'Justice for Zainab' put the hegemony of the totalitarian ruler at stake by exposing his misconstrued use of ideologies to control the masses and keep them blinded. Hence, he resorted to violence to put his fear and terror among the people when he orders that Zainab will be stoned to death and puts her in a blinding dark dungeon for torture, on speaking against the totalitarian regime. Hannah Arendt (1973) writes, "the totalitarian regimes, so long as they are in power, and the totalitarian leaders, so long as they are alive, "command and rest upon mass support" up to the end" (p.306). Hence, as soon as the masses start becoming a threat, they exert their control through silencing, exerting power through violence and propagating the politicized ideologies that favor their rule. Arendt (1973) further maintains, "The destruction of a man's rights, the killing of

the juridical person in him, is a prerequisite for dominating him entirely. And this applies not only to special categories such as criminals, political opponents ... but to every inhabitant of a totalitarian state” (p.451). This is seen through the oppression of the common masses in the novel. Arendt goes on to state that, “Free consent is as much an obstacle to total domination as free opposition. The arbitrary arrest which chooses among innocent people destroys the validity of free consent, just as torture ... destroys the possibility of opposition” (p.451). Hanif’s novel is an eloquent representation of the totalitarian regime’s evils and vivifies through the satirical narrative as well as characters how “dominating ... every inhabitant” (Arendt, 1973, p.451) of the state by psychologically and ideologically manipulating the minds to ward off free will is the aim of such a state. Not only Blind Zainab’s case reveals the politics of the religion through unveiling the power politics behind the manipulation and misconstruction of laws and religious ideologies but it also shows as Althusser (2008) asserts that, “there is no ideology except by the subject and for subjects” (p.84). Hence, the manipulated and misconstrued religious ideology in the above instances shows the totalitarian’s power to distort the ideology as well as laws in its favor. The ideology thus makes the masses striving to get justice the subjects of the rulers.

Similarly, at another occasion Ali Shigri, the junior officer, in the novel is put in the dungeon and tortured to death for he is considered a threat to the totalitarian ruler’s regime. Hence, it once again brings to light the tyranny of a totalitarian state that can employ terror, violence and absolute power to mar the freedom of an individual subject. Moreover, all this becomes all the more possible through the misuse and misinterpretation of religion that is politicized for maintaining power and control. One of the important incidents in the novel is when Ali Shigri is put in a blinding dark dungeon and he makes acquaintance with an unnamed person. The unnamed individual who is victim of the tyrant’s (mis)use of power is Hanif’s way of generalizing the violence exerted against not only any specific individual but against any of the subjugated subjects. The unnamed General Secretary tells Shigri that he is the General Secretary of “All Pakistan Sweepers Union” (p.82) and has been imprisoned for raising voice as well as creating awareness among the people of his union to stand against the atrocities of the totalitarian regime. The General Secretary is a voice from the margins that resists against the oppressive hegemony of Zia and is a means of deradicalization employed in Hanif’s counter-fiction “in order to scramble, block or re-route the systemic reproduction of our reality” (Citton, 2012). The General Secretary tells Shigri. “Every member of the

Pakistan Sweepers' Union believes in political struggle" (Hanif, p.82). This political struggle that gives power to the powerless becomes a threat to the hegemony of the totalitarian ruler. He further states, "They [totalitarian rulers] tried to infiltrate it [the protest] with mullahs like they have done with every single trade union. They even tried to hijack Cleanliness Week with their slogan: Cleanliness is half the faith" (Hanif, p.83). The General Secretary tells Shigri that the totalitarian ruler tried to suppress their voice and their political struggle of freedom against "his coup d'etat [which] was a historic setback for the workers' struggles against the nationalist bourgeoisie" (Hanif, p.82) through infiltrating the struggle with the extremist religious ideologies. These ideologies as Nayar (2008) also points out are, "often ... [misconstrued] religious doctrines and theology... deployed to justify ... unfair social structures" (p.142). She goes on to assert that in order to keep the masses at their regressive condition and to stop them from the political struggles the totalitarian regimes use misconstrued and malformed ideologies to refrain the voiceless as well as socially marginalized people from becoming aware of the real totalitarian realities.

Moreover, Sara Suleri also notes that the religious maneuvering in the totalitarian regime affected the nation. She writes in *Meatless Days* (1989) that, "We dimly knew we were about to witness Islam's departure from the land of Pakistan. The men would take it to the streets and make it vociferate, but the great romance between religion and the populace, the embrace that engendered Pakistan, was done" (p.15). Suleri (1989) not only posits that religion as an ideology was misconstrued and used as a tool to maintain political and social hegemony. However, she also witnessed that the totalitarian dictator was misusing religion by instrumentalizing it to strengthen his regime by psychologically and ideologically controlling the minds of the people. The manipulated/politicized ideologies that Othered the minorities were (mis)created only to favor the political motives of a totalitarian dictator. This mis(use) of ideology, that benefits the political elites of the regime underneath, was a matter of protest for the Hindus and Christian sweepers, in the novel, who in fact, represent the injustices against the marginalized minorities. The totalitarian ruler, in the first place, put the General Secretary of this union in the dungeons and later, with all his might enforced the radically religious people in the systems to break and suppress them. This instance is Hanif's sharp critique on the involvement of an extremist and politicized form of religion in every institution of the country that makes the people the subjects of the totalitarian regime.

The General Secretary further tells Shigri that, “All the sweepers are either Hindus or Christians. And you people thought you could send in your hired mullahs and break our union” (Hnaif, p.83).

The General Secretary of janitors exposes the power politics of the totalitarian ruler that is threatened by the unity of ordinary and common people. Gramsci asserts that, “man is not ruled by force alone, but also by ideas. The foundation of a ruling class is equivalent to the creation of a *Weltanschauung*,” (qtd. in Bates, 2007, p.351) through which a single ideology is preached to control the masses. Thus, they tried to infiltrate the institutions by politicizing the situation through the power provided by radical religious ideology which the totalitarian uses to suppress, break and silence the marginalized voices. By telling Shigri that they are Hindus and Christians, the General Secretary further brings to light the Othering of the minorities. He unmasks the totalitarian regime that uses religious extremists and their extremist beliefs as indoctrination to eradicate the united resistance against the totalitarian rule. The General Secretary’s “constant fight against the centrifuge forces” (Videla, 2019) in order to expose their evils is a consistent means of deradicalization that attempts to “prevent society from indoctrination” (Rezan & Naupal, 2019, p.68) by unveiling the oppression of the totalitarianism. Shigri at first expresses a concern saying, “The image of bearded ones trying to infiltrate the ranks of the nation’s sweeping community. OK, not a very bright idea ... but do you really believe Zia and his generals are sitting there worrying about how to break the power of the janitors?” (p.83) Shigri’s question shows how the totalitarian ruler has the support of the masses that are not really prepared to believe that any such politicization happens. However, the General Secretary tells him that any threat, as major as planning to kill Zia or as minor as the marginalized masses getting together to protest against his regime are a threat to the totalitarian ruler whose entire support lies on suppression of the people and getting their blind support (Hanif 88-89). As Gramsci asserts, “the State functions so as to create “conformist” citizen who internalize the most restrictive aspects ... and accept them as their natural “duties” without having any resentment” (qtd. in Daldal, 2014, p.242). Therefore, the totalitarians rush to abolish such a threat either by exerting violence and terror through physical means or by indoctrinating the misconstrued form of ideologies to control the minds of the individuals making them the conformists of the totalitarian’s rule. The General Secretary continues to tell Shigri that “there is no difference between a sweeper and a soldier ... These are both forms of exploitative labor that

the military-industrial complex thrives on” (p.89). Hanif’s critique here is not only on the totalitarian regime that propagandizes the underlings that has been discussed above through various incidents in the novel. However, it also depends on the capitalist owners who support the totalitarian rule by oppressing the masses. Therefore, the soldier and the sweeper are alike for the General Secretary because both represent the voiceless and powerless strata of society who become the subjects of the ideologies propagated by the fascist governments through manipulated radicalized religion. The totalitarian regimes are “scared of even the poorest of the poor who clean ... [the] gutters” (Hanif, p. 89). This is because the regime is created totally on the blinded mass support as Arendt (1971) asserts that, in a totalitarian regime “It is the people’s support that lends power to the institutions ... All political institutions are manifestations and materializations of power; they petrify and decay as soon as the living power of the people ceases to uphold them” (p.140). The gain of the masses’ support by keeping them blinded of the real realities is the primary aim of the totalitarian regime. However, once the masses start revolting against their conditions and oppression it becomes a threat to the tyrannical power of the regime built entirely on the “practical lies” (Arendt, 1973, p.351) and subjugation of the people. Hence, the tyrants then retort to violence and extremist ideologies in order to control the masses and put them back in suppression.

CONCLUSION

Hence, the research as an original contribution has done an in-depth analysis of the politicization of religion using Hanif’s narrative from, *A Case in Exploding Mangoes*. It is deduced that the power politics, which is the political act of maintaining hegemonic rule, is held by the totalitarian dictator through manipulating the religious ideology in order to legitimize its unlawful rise to attain sovereign authority. Religion hence, is politicized into an extremist form to let the masses blindly subjugate by believing that the totalitarian ruler is the only sovereign chosen by God. Thus, the blinded people unable to see the religion being discredited accept the hegemonic rule and the sovereignty of the totalitarian dictator by subjecting to even his unlawful claim to authority. This research has focused mainly on the politicization of religion and its exploitative effects on the masses both socially as well as ideologically. However, the economical, psychological etc. effects that occur due to the politicization of religion and the tyranny of the totalitarian dictatorship that causes an impediment in the growth of society can be taken up either by the researchers who encounter in the future.

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“DARK CURSE”, “DARK LOOM”, “MARKETPLACE” AND “BAZARS”: ON TRANSLATING FAIZ AHMAD FAIZ

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and Nazir Ahmed Malik

ABSTRACT

Faiz Ahmed Faiz, a combatant against feudalism and the designer of Marxist movement in Pakistan, was one of the most famous revolutionary poets of the Urdu language. According to Basil Hatim and Ian Mason (1997, p. 218), ideology is a set of beliefs and ideas which are finally presented in the form of language, and translation is an instance of language use, and the agent of this ideological act is the translator. Therefore, the objective of the study is to dissect the influence of Daud Kamal and Victor Kiernan’s respective perspectival positions as reflected in their English translations of Faiz’s famous love-poem, Following Teun A. van Dijk’s (1998) model of Critical Discourse Analysis, which interprets ideology in cognitive terms, the descriptive/comparative research design is employed for investigating how the translators’ individual perspectives have been at work in their translation of the poem. To conclude, the comparison is meant to discover evidences about the interference and imposition of ideology on and in representation of the poem into English.

Keywords: Translation, Ideology, Perspectival Position, Translator, Discourse.

INTRODUCTION

By focusing on Kamal and Kiernan’s respective translations of Faiz’s famous poem, *محبّت مرے محبوب نہ مانگ* this study attempts to examine, in depth, the role of translator’s perspectival position/ideology in translation and the extent to which such a position can guide the translator’s style and choice of lexical items which shape the readers’ worldviews. The aim has not been to discuss their appropriateness to the original or point out their failures in linguistic or technical terms, rather it is to find out how both translations have been influenced by the translators’ ideological/perspectival position which results in rewriting the text but not with sinister motives as

is usually the case with a translation which carries the imprints of ideology. For in both the translations, it is really very hard to trace or justify whether the ideological variances detected between the source text and the target text are the result of translators' unconscious ideological interpretation or of their premeditated ideological intervention. The leading question is how a translator's ideology is reflected in the process of translation, even if articulated subconsciously.

Faiz born in Sialkot on 13 February 1911, was a renowned Marxist poet, "but what differentiated him from this often joyless and doctrinaire crowd was his profound humanism, steeped as it was in the rich tradition of the subcontinent's culture, literature and spiritual continuum" (Hassan, 2006, p. 4). According to Alamgir Hashmi (1991) Faiz has long been "a darling of both Marxist and liberal critics and translators" (p 58). But Hassan has enunciated that translating Faiz has been a problematic task because some of the translations don't make justice to the original verse. Hassan recalled his conversation with Faiz in which he had expressed the inadequacy of the English translations of his verses and he had said in a genial style, *Bhai tum kar do na* (p. xv-xvi). It is pertinent to mention that Faiz himself desired the translation of his poetry into English and he was of the opinion that "translations are of great benefit" because they are crucial in transmitting a culture to out of its borders (Hassan, 2006, p. 48). Faiz (as cited in Hassan, 2006) while commenting on the translations of his verses made by Kamal, asserts that the process of translating poetry, even when restrained to a cognate language with idiomatic affinities with the original works, "is a challenging task" (p. xv), but such a task as Hassan argues "is obviously far more formidable when the_ languages involved are far removed from each other in cultural background, rhythmic and formal patterns, and the vocabulary of symbol and allusion as Urdu and English" (2006, p. 3). Hassan (2006) has also acknowledged the fact that "translating poetry is the most difficult thing in the world" and he therefore agrees "with those who say that no such translation can even begin to do justice to the original" (p. xvi).

Kiernan (4 September 1913–17 February 2009) was a British Marxist historian and a member of the 'Communist Party Historians Group', a subdivision of the Communist Party of Great Britain (CPGB), which formed a highly influential cluster of British Marxist historians, who continued studying historical events from the perspective of common people rather than leaders from 1946 to 1956. Kiernan made immense contribution to the British Marxist historiography that transformed the understanding of social history.

He started the process of translating Faiz's poems in 1945 and published *Poems by Faiz* in 1958. Kamal, born in Abbottabad, in 1935, was one of Pakistan's most significant poets writing in English. According to Muneeza Shamsie (1997), Kamal "believed that poetry should be multi-layered" and he developed his own distinct style as a poet because of vibrant use of vibrant images in his poetry (p. 82). The same use of state-of-the-art images with multiplicity of meaning is what a central feature of his translation of the poem. His translations of Faiz's poems have been republished in Khalid Hassan's (2006) edited work, *O City of Lights: Faiz Ahmed Faiz: Selected Poetry and Biographical Notes*.

While outlining the factors involving translation, André Lefevere (1992, p. 1-2) has contended that it is important to know who makes the translation, why and with what aim in mind. He is also of the view that as translation is a channel through which foreign effects certainly pave the way to the native culture, contest it, and even contribute to disrupting it, thinking that translation is not a creative process, is certainly an immense mistake because: "A translation is not a copy of a painting in which the copier is willing to follow the lines, the proportions, the shapes, the attitudes of the original he imitates. A translation is entirely different: a good translator does not work under such constraints" (p. 12). He further says that "translations are not made in a vacuum. Translators function in a given culture at a given time. The way they understand themselves and their culture is one of the factors that may influence the way in which they translate" (p. 14). Susan Bassnett and Lefevere (1992) have positively stated that translation is "a rewriting of an original text" and such rewritings, whatever their purpose, reveal a certain ideology and a poetics which result in manipulating the target text in a given society: "Rewriting is manipulation, undertaken in the service of power, and in its positive aspect can help in the evolution of a literature and a society" (p. xi). Accordingly, translations do carry the ideological imprints of their translators and therefore to render an imported work of literature adequate to the receptor culture, translators will definitely adjust it to the poetics of that culture.

According to Sara Al-Mohannadi (2008, p. 529) at the beginning of the nineteenth century, Antoine Destutt de Tracy, a French scholar presented the notion, 'ide'ologie' denoting to "the science of ideas" and 'idea-logy' referring to the way we speak, think or argue. But Teun A. van Dijk's (1998) version of Critical Discourse Analysis has complicated and problematized the concept as he gives more importance to the cognitive facet of ideology

and holds that ideologies are the foundations of the societal representations which are shared by the members of a certain group and this makes ideology social as well as cognitive. He proposes that ideologies have a 'schema-like' nature that involves "a number of characteristic categories appearing in a specific order... easier to tell, understand and memorize" (p. 271). For Dijk (1998) ideology has a schematic construction that systematizes the worldviews of a specific group which has strict membership criteria – as to who does (not) belong to it and what type of relationship does its members have with each other in terms of their collective efforts. Additionally, such a group has a fixed notion towards its overall activities and objectives and this is what makes their norms and values as good or bad for them (pp. 69-70). The ongoing Dijk's (1998) classification, constructs a model of ideology, involving the cognitive micro-level (the individual), the macro-level (society) and the discourse through which such an ideology is sustained and perpetuated. He, therefore asserts that "if we want to know what ideologies actually look like, how they work, and how they are created, changed and reproduced, we need to look closely at their discursive manifestations" (p. 6). Norman Fairclough (1995) while hinting at the role of language in promoting a certain ideology remarks: "Language as a form of social practice attempts to unpack the ideological underpinnings of discourse that have become so naturalized overtime that we begin to treat them as common, acceptable and natural future of discourse" (p. 20).

In view of that, the investigation of ideology in a text may not be possible without examining its relation to discourse. Al-Mohannadi (2008) has maintained that discourse is actually "a textual manifestation of the speaker's ideology" (p. 530). She further proclaims that if a society holds the view that a certain race of people or color is dominating and superior, then its discourses will inescapably reflect the racially prejudiced ideology that has a tendency to view the others as inferiors, stupid or even servants and irrational creatures: "Discourse is the major vehicle of ideology and it often represents the ideology of the powerful against the powerless. One of the crucial social practices influenced by ideologies is language use and discourse, which in turn also influences how to acquire, learn or change ideologies" (p. 530). In this regard, as translations are also an instance of language-use, these might be taken as discursive manifestations of ideologically-laden opinions, expressed through the perspectival positions of the translators.

Regarding the relationship between translation and discourse, we have adopted Hatim and Mason's (1997) account of discourse as: "Modes of

speaking and writing which involve social groups in adopting a particular attitude towards areas of socio-cultural activity” (p. 120). The word, “attitude” in the ongoing description is what central to my analysis of the translations, as it brings to light the decisive role played by discourse in demonstrating the translators’ personal and cultural identity. Moreover, in their discussion related to the relationship between discourse and ideology, Hatim and Mason (1997) have also pointed out the fact that ideological background is better articulated in language, both at the grammatical syntactic level and lexical semantic level. So, the text-translators or text-producers’ selection of words and structures are not always above suspicion, because in translation, this seems to be an intentional act that exposes their culture, history and socio-political thoughts: “there is a deterministic connection between the ideology—or ‘world-view’—of a text producer and the actual linguistic structure of the resulting text” (p. 120). In this sense, translations as they facilitate cultural exchange by transporting cultural discourses, can also function as an instrument to rework the target text: “Discourse and ideology run both ways. In the general context of discourse and ideology, ideologies influence what we say and how we say it, but also vice versa: we acquire and change ideologies through reading and listening to large amounts of text and talk” (Al-Mohannadi, 2008, p. 531). Thus, ideology and discourse as a combined framework may be exploited to making a translator’s perspectival position/ideology evident in the translation process.

Having made these points, it is appropriate to mention here that it is Kiernan and Kamal’s interest in romanticism/imagism and Marxism respectively that enables the researchers in primarily detecting how ideological inspirations have been instrumental in regulating their different choices of lexical items. Faiz (as cited in Hassan, 2006) has recognized the poetic genius of Kamal who with the employment of “interpretive” and “imaginative” technique, has been successful in handling the language barrier between Urdu and English, as he added “an effective poetic dimension of his own creativity” to the translations (p. 3). Hashmi (1991) has also praised Kiernan’s translations of Faiz’s verses for their being closer to the original (p. 58). For instance, being an imagist poet and conscious of his position vis-a`-vis the Pakistani culture, Kamal’s translation of the selected poem, reflects his romantic attitude and his love for the use of profound/mysterious images. So, by rereading his translation in a more detached and analytical mood, we would investigate how his English version of the poem is more inclined to maintaining the romantic/imagist tradition intact. In reading Kiernan’s, it is to explore how his political stance/

Marxist view characterizes or differentiates his translation of the same poem arguably distinct from that of Kamal. Hence, the aim is not to undermine one or promote the other but to point to out how the translators made changes in the original on the basis of their ideological perspectives.

METHODOLOGY

The data for the purpose of comparative study consists of the two English translations made by Kiernan and Kamal of Faiz's *مجھ سے پہلی سی محبت*, a poem laden with political and love themes. Each translation of the poem has different lexical choices and grammatical structures and therefore the two versions of a single poem are compared and contrasted in terms of resemblances and differences from each other. This research is based on a textual data, comprising many illustrations from the source text and its two translations. In line with this, the complete poem is analyzed; then some lines which are supposed to be ideologically-sensitive, are studied and investigated in light of Dijk's (1998, 2001) critical model of discourse analysis (henceforth CDA) with the theories relating to translation as rewriting of the text by Lefevere (1992) and translation and discourse by Hatim and Mason (1997) in the background. As the research is oriented to explore how the translators' perspectives/ideological positioning is surfaced in the translation, the theory of rewriting is very much congenial to our comparison of the source text with the original text. The socio-cultural and ideological aspects of the translations of the poem have been analyzed in light of Dijk's (2001) perspective which asserts that CDA is a type of discourse that primarily studies the way social power abuse, inequality and dominance "are enacted, reproduced, and resisted by text and talk in the social and political context. With such dissident research, critical discourse analysts take explicit position, and thus want to understand, expose, and ultimately resist social inequality" (p. 352). As a whole, Dijk's approach to CDA is more concerned with investigating the psychological aspects of discourse that is why it is a fitting framework for this study. In what follows, we would see how the translations of a single poem have been verbalized by Kamal and Kiernan's respective ideologies, namely Imagism/Romanticism and Marxism.

ANALYSIS AND DISCUSSION

The ideological dimensions in a translated work can be determined at the lexical as well as grammatical levels. The lexical choice or avoidance of a certain word/phrase and the use of passive structure in order to outdo the agency, are the factors that can be determined at grammatical levels. Hence,

ideology of the translator plays a significant role in importing the text of a foreign land to his own culture. In other words, translator’s ideology is what dictates the process of translation itself. In view of Rimmon-Kenan, (2002), the perspectival position of the translator cannot be separated from his work, as the former directs and shapes the latter. No matters the text is in spoken form or written form, the more important aspect in this regard is who speaks whom or who writes for whom. The purpose of writing a text is also of great importance in determining a translator’s perspectival position (p. 3). Significantly, Hassan (2006) has suggested that revolutions eventually sprout from ideas and few poets have stimulated revolution with such consistency and passions as Faiz (p. 33). According to Kiernan (1971) Faiz belonged to a generation that observed poverty, at close range, with its dirt and sores, and learned its problems in economic and social terms and therefore it was he who introduced Marx to his culture (p. 40). We argue that Kiernan’s translation of the poem keeps this Marxist spirit alive, but he also tries to infuse the rhyme in his translation of the unrhymed but metered original. As indicated above, both the translators have adopted distinct translation methods to transfer Faiz’s given message articulated in the poem.

The opening three lines –

مجھ سے پہلی سی محبت مرے محبوب نہ مانگ
میں نے سمجھا تھا کہ تُو ہے تو درخشاں ہے حیات
تیرا غم ہے تو غم دہر کا جھگڑا کیا ہے

–have been rendered by Kamal as follows:

Do not ask me for that past love
When I thought you alone illumined this world
And because of you
The grieves of this world did not matter. (164)

And Kiernan imports the same lines into English, making the musicality and the rhythm of the original verse in intact:

Love, do not ask me for that love again.
Once I thought life, because you lived, a prize-
The time’s pain nothing, you alone were pain; (65)

As it has been pointed out by Prabhat K. Singh (1998) that Kiernan’s translation of Faiz, is largely formalistic and prosaic in nature, the same spirit echoes in his translation when unlike Kamal, he uses regular punctuation

marks in between the lines. Kamal's beginning with "Do not ask" makes the addressee invisible but Kiernan makes that prominent by entitling him/her as "Love". But there is an authoritative tone mixed with a touch of annoyance in both translators' "Do not ask me" without any emotional empathy present in the original verse. In order to suggest distinct semantic signification, both use quite different grammatical structures for rendering the second and third line of the poem. For example, while Kamal's "you" in "you alone illumined this world" makes the agent visible by using verb "illumined" for the Urdu word, *درخشاں* Kiernan's – "Once I thought life, because you lived, a prize" renders the same word, *درخشاں* as "prize" in noun sense. Like Kamal, instead of using the word, "this world" for *حیات*, Kiernan chooses "life" to make it more formal and specific. Kiernan's – "The time's pain nothing, you alone were pain" may be taken as hinting at the psychological agony that the poet was suffering from, for being so much engrossed in personal afflictions and not paying heed to the "time's pain" which may make him aware of the sorrows of other people around him, but Kamal's execution of the same as – "And because of you, the griefs of this world did not matter" is silent on any such matter and this is enough to index how important to the translators the visibility of their perspectival position is: "Certainly there fall between the source and the target the shadows of language, of the translator's creative self and of his style" (Singh, 1998, p. 177).

For the subsequent lines –

تیری صورت سے ہے عالم میں بہاروں کو ثبات
تیری آنکھوں کے سوا دنیا میں رکھا کیا ہے

Kiernan's translation reads as:

Your beauty kept earth's spring times from decay
My universe held only your bright eyes- (65)

And Kamal's reads:

I imagined
Your beauty gave permanence to the colours of spring
And your eyes were the only stars in the universe (164)

One can notice how Kamal imaginatively translates the couplet by personifying the beloved's "beauty" which is depicted as bestowing "permanence to the colours of spring" and his/her "eyes" are sketched as "the only stars in the universe". The innovative images such as "stars in the universe" and "colours of spring" are enough to display Kamal's love for nature and its appreciation. Compared to Kiernan's collocations such

as “earth’s spring times” and “bright eyes-”, Kamal’s images are far better in expressing the emotional affinity present in the original. It was Kamal’s faith in himself and his ‘verbal skill and imaginative suppleness’ that enabled him to establish a ‘mystical union’ with the ‘tempo’ of the original artist. The difference between Kamal’s translation and Kiernan’s is so sharp that even an ordinary reader of the verse can notice it. Kamal’s lines are somewhat imaginative while Kiernan’s version is profoundly lyrical. There is generalization in Kamal’s description of the beloved’s eyes, whereas there is a compelling exclusivity and a sense of supremacy in Kiernan’s – “My universe held only your bright eyes”, signposting his formalistic cadence. Singh (1998) maintains that “every translation acquires its own individuality because the subtle process of transcreation gets inadvertently, but inseparably, infused into the exercise of translation” (p. 177).

The perspectival position of the translators continues dictating their execution of the poem, as the following lines –

تو جو مل جائے تو تقدیر نگوں ہو جائے۔
یوں نہ تھا، میں نے فقط چاہا تھا یوں ہو جائے

– have been rendered by Kamal as:

I thought,
If I could only make you mine
Destiny would, forever, be in my hands.
Of course, it was never like this.
This was just a hope, a dream. (164)

And Kiernan’s decoding of the same verse goes as:

If I won you, fate would be at my feet.
It was not true, all this, but only wishing; (65)

Strikingly, there is doubt and shakiness in Kamal’s – “If I could only make you” but there is an earnest inner faith in Kiernan’s – “If I won you”. Kamal’s – “Destiny would, forever, be in my hands” and “it was never like this” precisely correspond to the quality and passion of experience in the source work and this is an indication of his forceful poetic vitality. Unlike Kamal who with the use of the words such as “a hope, a dream”, makes poet’s nostalgic feelings more prominent, Kiernan rather suggests that poet’s departure from the previous worldview is based on firm conviction, as he translates the Urdu phrase, یوں نہ تھا as “It was not true”. Kiernan’s translation, by showing control over the melodic notations of Faiz’s words

and making the auditory perceptions fully in consonance with the source text, hints at the poet's new approach towards his poetic philosophy, for, "It was not true" is enough to suggest that the poet has realized that struggle for revolution is far better than the fulfillment of personal pleasures. While Kamal's translation is unquestionably far superior and more resounding in respect of verbal flavor and emotional compactness, Kiernan's assigning the original verse an adequate poetic diction by maintaining Marxist fidelity to the source text, is also not out of place, as this made him able to survive the literary taste of the vast multitude of Faiz's readers. All these illustrations of comparative evaluation designate that both Kiernan and Kamal as translators of Faiz's poem have been able to maintain the degree of approximation with the essential rhythm of the original verses by selecting the right and rare words/expression in the receiving language.

Kiernan and Kamal while translating the following couplet of the poem from their respective perspectival positions, struggle to achieve the musicality and rhythm and effects as conveyed by the twice repeated lines in the original:

اور بھی دکھ ہیں زمانے میں محبت کے سوا،
راحتیں اور بھی ہیں وصل کی راحت کے سوا

Kiernan has made two different translations of the couplet noted above, first as:

Our world knows other torments than of love,
And other happiness than a fond embrace. (65)

And second as:

This world knows other torments than of love,
And other happiness than a fond embrace. (67)

Whereas Kamal renders the same without any variance, as follows:

Now I know
There are afflictions
Which have nothing to do with desire,
Raptures
Which have nothing to do with love. (164)

Kiernan's addition of pronouns such as "our" and "this" may be taken as representing the class-consciousness at collective level, asserting the need of collective struggle for Marxist revolution because "world" which is a rather loose translation of the word, زمانے has been personified with an added pronoun "this" upon the original and this underscores class division in the society. Similarly, translating دکھ as "torments" in plural form again expresses

diverse sort of sufferings that humanity is facing because of a stratified society. Kamal has translated the same couplet by adopting the process of omission, for example *زمانے* which has been rendered as “world” in Kieran’s, has been omitted and the Urdu collocation, *راحت کی وصل* has been substituted only with “love” and the word, *محبت* with “desire”. This shows that Kamal using poetic license strips off the original couplet with much freedom. Also, his translation makes “afflictions” and “raptures” quite a personal subject to the poet, as he adds “Now I know” unlike Kiernan who, by imparting Marxist zeal and zealous in the translation, generalizes the receivers of the “torments” with the addition of “Our world knows” and “This world knows” upon the original. Faiz says as Majeed (2005) preserves it: “I use the word, in a general way, for the great social changes, that we all feel the necessity of... These great changes require the development of our highest feelings, and... can be transferred from one man to another by means of poetry” (p. 211). Kiernan has been able to preserve the same message of social change in the transfer process of the poem: “Factors such as politeness, power and ideology have a role to play in the choices we make ranging from the smallest to the largest unit of linguistic expression” (Hatim and Mason, 1997, p. 111).

Additionally, Kamal’s – “There are afflictions” quite mysteriously renders the “afflictions” as very personal to the poet, while Kiernan being a Marxist and having sympathy with Faiz’s Marxist worldview, uses the phrase “Our world knows” and “this world knows” suggesting the miseries that masses are facing due to the inequitable distribution of the resources. Lefevere (1992) proclaims that “on every level of the translation process, it can be shown that if linguistic consideration enters into conflict with considerations of an ideological nature, the latter tends to win out” (p. 51). Being an imagist and romantic poet, Kamal has rendered the sense of *دکھ* (afflictions) as evident from his phrase, “Now I know” as some mysterious self-afflictions of the poet, which might not be experienced by others as such. We argue that Kieran’s translation stands closer to the Marxist philosophy of Faiz and Kamal’s one makes the romantic aspect of the poem more visible. So, translation, simply because of its existence, has always been ideological.

The succeeding lines –

آن گنت صدیوں کے تاریک بہیمانہ طلسم،
ریشم و اطلس و کمخواب میں بنوائے ہوئے
جا بجا بکتے ہوئے کوچہ و بازار میں جسم
خاک میں لتھڑے ہوئے خون میں نہلانے ہوئے

–have been translated by Kamal as:

On the dark loom of centuries
Woven into silk, damask, and goldcloth
Is the oppressive enigma of our lives.
Everywhere - in the alleys and bazars -
Human flesh is being sold -
Throbbing between layers of dust - bathed in blood. (164)

And Kiernan renders the same lines as:

Dark curse of countless ages, savagery (65)
Inwoven with silk and satin and gold lace,
Men's bodies sold in street and marketplace,
Bodies that caked grime fouls and thick blood smears, (67)

Translating the Urdu phrase, *ان گنت صدیوں کے تاریک بہیمانہ طلسم* as – “Dark curse of countless ages” signals how Kiernan intensifies human oppression by adjectivizing “curse” with “dark” but Kamal’s translation of the same as – “On the dark loom of centuries” despite having innovative/ abstract image such as “dark loom of centuries” fails to suggest human subjugation with the same rigorous. Also, Kamal’s addition of – “the oppressive enigma of our lives” upon the original, has impliedly made the centuries-lurking “dark loom” as somehow enigmatic. But Kiernan’s choice of lexical items such as “savagery” and “curse” explicitly advocates that the history of human civilization is a history of savagery, glorified with interlacing of gold and silk and this implies the presence of surplus commodities produced by consuming the laborers’ flesh. On the same lines, Kiernan’s – “Men’s bodies sold in street and marketplace” is more compact and precise in conveying the miseries of humans than Kamal’s – “in the alleys and bazars - Human flesh is being sold”. Unlike Kiernan, Kamal uses “everywhere” for the Urdu collocation *جا جا*, but with little success. Equally, the selling of humans, an oblique reference to human trafficking for slavery, has been rendered quite differently by both translators, as the expressions of “men’s bodies” and “human flesh” signify: “Personal and group opinions, that is, attitudes and ideologies, of participants are a prominent contextual constraint, and hence a major source of lexical variation” (Dijk, 1998, p. 205).

Besides, Kiernan’s translation of *کوچہ و بازار* as “street and marketplace” where men’s bodies are being sold, is a direct hint to the capitalist monopoly due to which humanity has been divided into haves and have-nots. Unlike Kamal’s use of “alleys and bazars” for *کوچہ و بازار* in plural form, Kiernan’s

“marketplace” in singular form, more precisely targets the usurping nature of the capitalist market. The images of men’s bodies covered with dust and some bathed in the blood, reminds the readers the after effects of war. According to Muneeza Shamsie (1997), Kamal was fond of using “brief visual images which often had inner meaning” (p. 82). In this respect, Kamal’s description of human flesh as – “throbbing between layers of dust” and “bathed in blood” by invoking creative images, manifestly marks the role of his perspectival position in the translation of the poem. But Kiernan’s – “Bodies that caked grime fouls and thick blood smears” is far better in terms of intensifying human miseries. No doubt, that Kamal’s translation is more lyrical and near to the original in terms of depicting the images used in the verse, but being a Marxist, Kiernan has never failed to support revolutionary agenda in the process of translation. Investigated from the perspective of Kiernan’s Marxist philosophy and Kamal’s imagism, the perspectival positions of the translators have been instrumental in dictating their lexical and grammatical structures in the translation of the poem. Dijk (1998) has claimed that usually the opinions get codified and conventionalized in the lexicon: “Lexical analysis is therefore the most obvious (and still fruitful) component in ideological discourse analysis” (p. 205).

The original lines –

جسم نکلے ہوئے امراض کے تتوروں سے
پیپ بہتی ہوئی گلتے ہوئے ناسوروں سے
لوٹ جاتی ہے ادھر کو بھی نظر کیا کیجے،
اب بھی دلکش ہے ترا حسن، مگر کیا کیجے

– have been translated by Kamal as:

The furnace of poverty and disease disgorges body after
body -

Pus oozing out of decaying flesh.

How can I look the other way?

Your beauty is still a river of gems (164)

And Kiernan’s reads:

Flesh issuing from the cauldrons of disease

With festered sores dripping corruption-these

Sights haunt me too; and will not be shut out;

Not be shut out, though your looks ravish still. (67)

We see that Kamal has been able to offer a more faithful translation of the relative compound Urdu phrases such as, امراض کے تتوروں، پیپ بہتی ہوئی and امراض کے تتوروں سے گلتے ہوئے ناسوروں have been deciphered as “pus oozing out”, “the furnace of

poverty and disease” and “decaying flesh” respectively. But Kiernan’s “the cauldrons of disease” for امراض کے تتوروں, “festered sores” for پپ بہتی ہوئی and conversion of ہونے ناسوروں as “dripping corruption” clearly depict how he aims at intensifying human oppression, also evidenced from his lexical choice such as “cauldron” and “corruption” while translating the Urdu words, امراض and ناسوروں respectively. Kamal seems to be engrossed in exploiting his poetic talent in the translation as he very poetically renders the Urdu phrase, جسم نکلے ہوئے as “disgorges body after body” and “a river of gems” for the word, دلکش. But in Kiernan’s – “though your looks ravish still” the same Urdu noun, دلکش has been substituted with English verb “ravish” and the word, حسن which has been translated as “beauty” by Kamal, has been decoded as “looks” in plural form. Both Kamal and Kiernan quite differently render the expressions related to the Beloved. While Kamal’s visual image, “a river of gems” makes the beloved more prominent in the poem, Kiernan’s use of “looks” with the intervening mediation of “the caldron” and “corruption” upon the original, results in bringing to limelight the economic disparity rampant in a graded society. The same difference of their attitude towards the poem’s translation is traceable in Kamal’s use of figurative question maxim, while translating the Urdu line, لوٹ جاتی ہے ادھر کو بھی نظر کیا کیجے as – “How can I look the other way?” and Kiernan’s addition of third person plural pronoun, “these” in – “these sights haunt me too”. For, the pronoun by referring to the “the cauldrons of disease” and “corruption” renders poet’s attitude towards his beloved’s ravishing beauty less important by supporting his conviction of embarking on a journey devoted to combatting the prevalent anguishes and sorrows of humanity due to economic dependency.

Importantly, Kiernan’s accumulation to the original such as – “and will not be shut out” and then using declarative statement, – “Not, be shut out”, is a deliberate act on the part of the translator who not only wants to take the poet’s commitment to the revolution much beyond any doubt but also wishes to emphatically point out the sights’ that ceaselessly continue haunting his vision, even though his beloved’s “looks still ravish” to him. The suggestibility which is conveyed by the word, “haunts” is missing in Kamal’s – “How can I look the other way?” and also, Kiernan’s – “Not, be shut out” categorically undermines any possibility of doubt in poet’s assurance to the cause of Marxist revolution because he is convinced that the “sights” of human afflictions demand an uncompromising allegiance from him. This is an instance of intervention by the translator’s perspectival position in the text. Indeed, Faiz was a social reformer and he exploited his poetic talent for

the great social change, as for him “A poet writes today for the Evolution... otherwise, by and large, he writes nonsense” (Majeed, 2005, p. 211). We argue that Kieran’s perspectival position has been blessing in disguise, as it enabled him to successfully convey Faiz’s same evolutionary message to the targeted reading community.

While Kamal’s innovative and enlivened use of images, gave Faiz’s poem a rhythmic and romantic countenance, Kiernan’s use of addition and omission strategies made the poem look like a revolutionary poem. Hence, the translators’ individual perspectives have played a very meaningful role in the poem’s interpretation for non-Urdu readers and the prominent aspect of their translated/rewritten text is transparency, an indication of fluent translation behind which, of course, lingers on their ideological/manipulative agencies. For, as mentioned earlier, Kamal’s translations have been admired by Faiz and that of Kiernan’s by Hashmi (1991). Notwithstanding, their words give dynamic echoes of the original verse with perspectival positions being the leading/decisive players in their choice of lexical items in the receiving language. As translators they have not failed to seize upon the original meaning of the poem but due to the visibility of their respective philosophies in the translations, they have succeeded in parts.

CONCLUSION

It can be concluded that any translation is ideological since the selection of a source text and the translated text are both determined by the self-motives and objectives of a translator. It has been pointed how the perspectival positions of both translators have variously been represented in their translation of the poem. But as the translators have not been vastly different from the poet’s philosophy – Kiernan shares the Marxist side of Faiz and Kamal shares his romantic and imagist traits; one cannot say that the translators have manipulated negatively upon the source text. It can be inferred that the perspectival position of the translators has been at work in the translation process and their cognitive process being limited to their socio-cultural backgrounds is what determines their strategies like addition, deletion, and the use of distinct grammatical structures in the translation of the poem. After comparative investigation and commentary of/on the translations of the poem, it has been found that the renderings conveyed the translators’ ideological positioning, while at the same time being near to the source text. Hence, we come to the conclusion that what both the translators have produced or were forced by their working philosophies to create, in effect, reinforces their perspectival position in translating the poem.

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SOCIOLOGICAL AND POLITICAL PERSPECTIVE OF PALESTINE-ISRAEL ISSUE IN THE LIGHT OF INTERNATIONAL LAW

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ABSTRACT

Palestine issue has become one of the most controversial and polarizing issue of the modern day international political world. The modern day Israel-Palestine conflict is neither based on thousand year's old historical or biblical conflict between the two states, nor is it a historically deep rooted religious struggle between the Judaism and Islam. The dispute is on the territorial claims, complex modern sociological and political issue regarding sovereignty of nation state entity. This paper will thoroughly examine the background of Palestine issue, role of UN (United Nations) on the Palestine issue, meditation under USA, existence of the state of Israel, nonexistence of the state of Palestine, suggestions to solve the dispute and the current situation of the conflict in the light of President Donald Trump's recent take on Jerusalem and the International and constitutional legal debates on Jerusalem and its effect on the world politics and diplomatic relations.

Keywords: *Palestine, Conflict, Occupation, Israel, International Law, Arab League, United Nations, Organization of Islamic Countries, United States, Mediation*

INTRODUCTION

Palestinian Background

Owing to the vastness of the background of the Palestine-Israel issue, as far as the Palestinian background is concerned the restoration of the Kingdom was done by Sultan Saladin during the third crusade in 1192. Then Jerusalem was taken over by the Ottoman Empire in 1517 and it remained so under the charge of Ottoman Empire till 1917.

Jews Background (The Rise of a Jews State and the Conflicts between the Jews and Palestinians)

The rise of the Jews with respect to the Palestinian issue goes back to 1799 when Napoleon offered Jews, Palestine as a homeland. In 1882 a major

incident happened in this regard which was the establishment of Rishon Le Zion (A major Zionist Settlement) in Palestine. Another important incident in this regard was the Der Judenstaat publishment by Theodor Herzl in 1896 which demanded the creation of a Jewish state. These incidents led to the creation of the first ever Zionist Congress in 1897 in Switzerland and thus the first Zionist organization was formed. In 1907, Zionist leader Chaim Weizmann visited Palestine for the first time. This was the time when the conflict started to take its roots and Palestinian people started opposing the Zionist colonization, a Palestinian writer Najib Nassar published Al-Karmel newspaper opposing the Jewish colonization in Palestine in 1908. In 1905, a Zionist British cabinet member Herbert Samuel wrote “The Future of Palestine” a secret Memorandum calling his cabinet colleagues to support the settlement of the Jews in Palestine (Asirvatham, 1954).

Zionism

Zionism is basically a movement for (originally) the re-settlement and re-establishment of the Jewish nation and (now) the development and protection of a Jewish nation in a territory what is now Israel. The term “Zionism” was first coined in 1885 and Theodor Herzl was the initiator of this term and movement.

Objective of the Research

Sole objective of the research is to provide the readers a true understanding of this contemporary Global Sociological and Political Issue to help in deciding picking up a narrative in the Palestine Israel conflict, and to provide suggestions for a peaceful solution of this issue.

RESEARCH METHODOLOGY

Mainly exploratory and analytical methodology is followed during the research; a genuine effort is made to include all the relevant date from the relevant books available in the library of University of Punjab, articles from national Newspapers and journals have also been consulted in this regard. Internet has also been of great help during the research to access the different sources and materials related to the topic and also it helped in understanding the views of people of different perspectives and backgrounds to analyze the issue.

WORLD WAR TREATIES

Sykes Picot Agreement

This pact was officially known as the Asia Minor Agreement. It was a secret treaty between the UK and France which sited to divide the Ottoman

Empire into British and French control in 1916.

Anglo Arab Agreement

In this treaty the British and France promised the Arab population an offer of independence if they fight against the Ottoman Empire. As a result in 1916, the head of the Arab nationalist, Sharif Hussein initiated the great Arab revolt against the Ottoman rule.

The Balfour Declaration

On 2nd November 1917, the British cabinet approved a statement, allowing the Jewish settlement in Palestine in the middle of WW1. It is considered the origin of the Arab-Israeli conflict.

King Crane Commission

It was the first US interference into the politics of the Post-Ottoman Middle East. It was suggested by the President Woodrow Wilson. It was an attempt to resolve the issues between British and France. Henry Churchill King and Charles R. Crane were the US commissioners and their findings were ignored by the peace negotiators.

Mandate System

League of Nations ordered the division of the Ottoman Empire into two parts and called this division as mandate. These parts were administered by the British and France, under the league's supervision. Iraq and Palestine were awarded to Britain and Syria and Lebanon were given under the administration of France. Britain made two entities of Palestine in 1921. With one naming Emirate of Transjordan (later simply 'Jordan') and the other was located in the western half of Palestine. In this part Palestinian Arabs and Zionist Jews started fighting for the land control under the British mandate.

INCREASE OF THE ZIONIST IMMIGRATION

When the Nazis gained power in Germany and started killing the Jews. The German and their collaborators killed 6 million Jews approximately. A mass Jews immigration started towards the Palestine. During the period of 1933 to 1936 most number of Jews immigrated to the Palestine than in any other part of the world. Figures show that 154300 Jews migrated to Palestine legally and with them thousands entered illegally. The number increased immensely as the proportion of Jews in Palestine in 1931 was 17% to 30% by 1935 (Brown, Fourest, & Hovdenak, 2018).

ARABS REVOLT IN PALESTINE (AGAINST BRITISH MANDATE)

In 1936, Arabs began revolting against the British mandate which lasted till the outbreak of the Second World War. During this period new Palestinian political parties were formed like Arab Higher Committee, which was headed by the Mufti AL Hajj Amin Al-Husseini. But this major resistance wasn't very successful as British government continued to issue permits to several thousand new immigrants.

WWII JEWISH RESISTANCE TO BRITISH MANDATE

At the start of Second World War both Palestinians and Zionists regarded the British mandate as British Imperialism and an enemy of freedom. Jewish started attacking British troops, police and supply depots and by 1944, they started bombing the British installations.

Haganah

Haganah was a Jewish paramilitary force established in 1920, with the prime task to defend the Jewish settlement and its size was approximately 21000. It became the core of Israel defense force (IDF) in the pre-independence period. On the other hand, Arab revolt was about to protect the British mandate in Palestine and post WWII they started anti-British mandate.

British took the matter of Palestine to UN

British was unable to compensate its conflicting obligations to both Arabs and Jews, so it took the matter to UN in 1947. A special committee was set up by UN in this regard named (UNSCOP). Its sole purpose was to have a view on the situation and submit the proposals to solve the issue by unbiased investigation. The commission proposed two suggestions; one was a federal state plan and the other one was partition plan, the later got passed by vote.

ROLE OF UN IN PALESTINE ISRAEL ISSUE

The partition plan by UN was passed by votes and on 29th November 1947, the UN General Assembly partitioned the Western Palestine into two states. One for the Palestinian Arabs and the other to the Jews (Brown et al., 2018). Jerusalem becomes an international enclave under UN trusteeship. The Palestinians and the surrounding Arabs rejected the partition.

ISRAEL'S DECLARATION OF ITS INDEPENDENCE

On 14th May 1948, at 4 O'clock afternoon in the Art Museum of Tel Aviv in front of the leaders of Yishuv, David Ben Gurion read the Declaration of Independent state and proclaimed the establishment of the Jewish state in Palestine to be called Medinat Israel – the State of Israel.

ARAB ISRAEL WARS

1948 War

Right after Israel declared its independence it was attacked by five Arab countries (Egypt, Syria, Iraq, Lebanon and Jordan) which led to the first Arab Israel war in 1948. The war resulted into the defeat of the Arabs by the hands of Israel and Israel ended up capturing all the land which UN designated to the Palestine. Cease fire agreement ended up the fighting but the Arabs refused to sign the peace treaty. No Arab country recognized the Israeli state and around 750000 Palestinian refugees fled to the Arab states.

1956 War

In 1956, Egypt nationalized the Suez Canal; Israel, Britain and France attacked the Egypt and captured the Sinai Peninsula and the canal. US opposed the attack and by combining efforts with UN, US forced a cease fire and withdrawal from Sinai (Rowley & Taylor, 2006).

The Six Day War

The famous Six Day War was fought between the Israel and the neighboring states of Arab (known at that time as United Arab Republic), Jordan and Syria. The results were disastrous for the Palestinians and the Arabs. Israel won the war swiftly and decisively and took the control of Gaza Strip and the Sinai Peninsula from Egypt. Israel also annexed Jerusalem and the Golan Heights. The war resulted in heavy Arab loss (Gasiorowski, 2014).

Yom Kippur War 1973

The fourth war between Israel and the Arabs started on 6th October 1973. The attack was a surprise by Egypt and Syria as most of the Israeli soldiers were away from their posts observing the Yom Kippur. The Arabs equipped with up to date Soviet weaponry moved swiftly by making impressive advances and in few days the Palestine was fully mobilized. On 25th October the cease fire was forced by the UN.

Palestine Liberation Organization (PLO)

PLO has been the national movement of the Palestine people it has operated as an umbrella organization for six Palestinian groups most prominently Yasir Arafat's Fatah group and in its early years it was heavily influenced by the Egypt. It was established in 1964. In 1969, Yasir Arafat was elected as Chairman of PLO. In 1970-71, PLO was barred from Jordan, and it moved to Lebanon from there. On 28th October 1974, the Arab League recognized the

PLO as the legitimate representative of the Palestinian people. In March 1978, Israel invaded Lebanon in response to the PLO attack. On 13th September 1993, Oslo Peace Accord was signed between Israel and PLO. Subsequently, on the 4th May 1994 Cairo Agreement was signed between Israel and PLO.

HAMAS

Hamas is a Palestinian Militant Islamist group. It was established during the first Intifada 1987. The sole purpose and manifesto of Hamas is the destruction of Israel. It is named as a terrorist organization by Israel, the US, Canada and Japan. On 16th April 1993, Hamas completed the first suicide bombing attack within Israel. On 27th March 2002, a suicide attack killed 30 Israeli civilians and due to these continued attacks Hamas has been designated as a terrorist organization. On 22nd March 2004, Hamas founder Sheikh Ahmed Yassin was killed by an airstrike initiated by the Israeli army. On 26th January 2006, Hamas won the Palestinian Parliamentary elections. In June 2007 Hamas took over Gaza.

Peace Process between Israel and Palestine

It has been divided the peace process between Israel and Palestine in two parts.

PEACE PROCESS IN THE LATE 20TH CENTURY

UN Resolution

“Termination of all claims or states of belligerency”

UN Resolution 242

UN resolution included the Palestinian people with the involvement of General Assembly and PLO. It stated the Right of self-determination without any pressure of external interference and right to national sovereignty and independence. It also stated the right to return to their homes and property.

Madrid (1991-93)

This peace process involved USA, Israel and Arab countries. Its initiative was to direct bilateral and multilateral talks between Israel and its neighbors and these talks continued in Washington. Key people in this peace process were George H W Bush, Bill Clinton, Yitzhak Rabin and Yasir Arafat.

Oslo Accord (1993)

This peace process involved USA, Israel and Palestine. The agreement in this meeting was titled as “Declaration of Principles on Interim Self-

Government Arrangements” for the Palestine in the West Bank and Gaza strip.

“We who have fought against you, the Palestinians, we say to you today, in a loud and a clear voice, enough of blood and tears ... enough!” -Yitzhak Rabin

PEACE PROCESS IN 21ST CENTURY

Camp David 2000 Summit

This summit included key people like Yasir Arafat, Ehud Barack and Bill Clinton and was held in Camp David, USA. It stated that the West Bank including only parts of East Jerusalem and the entire Gaza Strip belongs to Palestine. Temple Mount, Jerusalem neighborhoods and Jordan Valley belongs to Israel. The proposal was rejected by the Yasir Arafat and Clinton asked Yasir Arafat to make a counter proposal by the Palestinian government.

Beirut Summit 2002

It was held in Beirut, Lebanon and it was presided over by the Arab leaders it stated that the details of every peace process must directly be disclosed to the people of both countries. The Palestinian Authority must put an end to the terror (Harari, 1962).

The Road Map for Peace

This process was called road map for peace and negotiators in this were European Union, UN, USA and Russia. The process stated that both Israel and Palestine must take independent actions and both authorities must act seriously in this regard.

The Palestinian Authority must undertake visible efforts on the ground to arrest disrupt and restrain individuals and groups conducting and planning violent attacks on the Israelis anywhere (UN News Service, 2020).

Palestinian Israeli talks in 2007 and 2009

This plan is also called the Arab Peace Initiative. It included the key people like Mahmoud Abbas, Ehud Olmert and Benjamin Netanyahu. Olmert proposed to exchange at least 6.3% of Palestinian land in exchange for 5.8% of Israeli land. He also stated that Israel will support the future Palestinian state but in response the Palestinian state will also have to show positive and effective gestures to accept several principles. He demanded to recognize the Israel as a nation state of the Jewish people. He also demanded the demilitarization of Palestine along with additional security guarantees.

Jerusalem will remain the united capital of Israel and Palestinian step back from their claim to a right of return (Rowley & Taylor, 2006).

Direct Talks 2010

These talks were initiated by Barack Obama and Hillary Clinton. The main purposes of these talks were framing an official end to the conflict by a two state solution for the Jewish and Palestinian people. Visible efforts to be made to avoid any forceful interventions and halt to any land claims.

2013-14 Talks

This settlement included that acceptance of 1967 borders and building up of the West Bank and East Jerusalem. The issue of the ratio of land is an issue if dispute as Palestine demands 1:1 ratio and Israel offering less. Hamas and the Palestinian government in Gaza rejected the plan stating that Mahmoud Abbas has no legitimacy to negotiate in the name of Palestine people.

Is the occupation of Palestinian land by the Israel legal or not?

“Before I built a wall I’d ask to know

What I was walling in or walling out,

And to whom I was like to give offence.”

Robert Frost, Mending Wall

In order to provide proper justification to this question history must be revisited. First discuss about the establishment of Israel, and how the state of Israel is under the radar of illegality under international law as a “state”. There are some who claims that Israel as a state has all the legality covered but there are few reasons trying to prove that the establishment of Israel is on illegal terms. These reasons are.

- (1) Israel is not able to have all the clauses of being considered as a state.
- (2) Declaration of a state by intervention into another people territory is something totally against the international law and,
- (3) Israel’s dismissive actions against the right of self-determination (Shindler, 2009). To summarize my claims Israel’s actions of not allowing right of self-determination to the Palestinian people in their territory and occupation of Palestine is totally against the international law, Israel is not capable to have components of state and the occupation is against the UN charter Article 2(4) that means intervening in other peoples’ land and building a state in other peoples’ land is by no means acceptable as per stated in international law (Criddle & Fox-Decent, 2016).

International acceptances to the Montevideo Convention and it states that a well-defined territory is of compulsion in order to be recognized as a state. Israel does not possess any certain land although 181(11) resolution has determined the borders but a major party Arab League doesn't recognize that(Gasiorowski, 2014). Therefore the definite boarders of Israel are not determined and according to the Montevideo Convention Israel doesn't have an important ingredient to be recognized as a state and thus can't legalize any military of political actions. Israel's actions as a "State" are ignoring the doctrine and law because of the use of Force according to the UN charter article 2(4), and the UN Security Council resolutions 242 and 338 and UN General Assembly decision 181(11) due to the violations of Palestinian's internationally given territory.

To sum up the actions of Israel are not justified as legal in respect to International Law. As mentioned above Israel doesn't have all the basic ingredients to be recognized as a State. Israel's intervention in some other peoples' territory and removal of the right of self-determination; all comes under the violation of International law and human rights laws. Basing on these arguments in my opinion occupation of Palestinian land by Israel is by no means legal.

THE WAY FORWARD

All the relevant parties associated or linked somehow with this issue including the Palestinian Authority, recognize the right of Israel to protect itself from any external terrorist attacks, however Israel also needs to understand that "terrorism" has not been defined internationally as a crime against the humanity and should not blame and punish Palestinian common people for this. However, all major organizations like UN General Assembly, World Bank, European Union, Amnesty International, Human Rights Watch and others have criticized the Barrier for violating the human rights of Palestinians, without adequate justification as the actions of Israel building Barriers in the occupied territories violates both International laws and International humanitarian laws. Israel has not given any adequate justification on security grounds for the construction of these barriers and these are affecting the Palestinians in every way.

THE INTERNATIONAL AND CONSTITUTIONAL LEGAL DEBATES JERUSALEM AND INTERNATIONAL LAW

Introduction

On 6th December 2017, the Office of the Press Secretary, White House

issued the text of the speech of the US President Trump in which he said:

“We finally acknowledge the obvious: that Jerusalem is Israel’s capital. This is nothing more, or less, than recognition of reality. It is also the right thing to do. It’s something that has to be done.” (Landler, 2017).

Building his stance on legal reasoning by referring to the Jerusalem Embassy Act, 1995 (a US law), he declared the recognition of Jerusalem as the capital of Israel. Besides challenging the established international legal order, the announcement reversed 70 years of bipartisan foreign policy of the US. No doubt, it was imminently agitated at the United Nations Security Council, where on 8th December, 2017, Nikki Haley, the US Permanent Representative to the United Nations tried to confound the policy by stating that ‘the United States had not taken a position on boundaries or borders, which would still be decided by Israel and the Palestinians’. There is good reason to understand the legalese of the matter as the problem is as legal as political and is likely to affect foreign policies of many countries including Pakistan (Ben-Naftali, Gross, & Michaeli, 2010).

Jerusalem-Historical Outline

Henry Cattán (1906-1992), a noted Palestinian jurist provided a very useful outline of Jerusalem, which is conceptual and as well as comprehensive, he stated:

“Founded by the Canaanites around 1800 B.C., captured by David eight centuries later, destroyed by the Babylonians in 587 B.C., Jerusalem was then successively occupied by the Persians, the Greeks, the Romans (both pagan and Christian), the Arabs and the Turks. It is unique among the cities of the world because of its association with the three monotheistic religions, which have their Holy Places within its precincts (Frantzman, Glueckstadt, & Kark, 2011). As a result, it is of profound religious and spiritual significance to a billion Christians, seven hundred million Muslims and fourteen million Jews. All three ruled the city at one time or another: the Jews for almost five centuries in biblical times, the Christians for over four hundred years in the fourth to the seventh and the twelfth centuries, and the Muslims (Arabs and Turks) for twelve centuries from 638 until 1917 continuously, with the exception of the period when the city was the capital of the Latin Kingdom of Jerusalem.”

The historical outline, for the purpose of the international law, shows that:

1. The Muslims populated the city from 638 to 1917;

2. The city is historically important and religiously unique due to Holy Places that attract the Christians, the Muslims and the Jews alike. The uniqueness of the city was preserved through different legal mechanisms.

ANALYSIS

The intertwined nature of issue of Jerusalem with the Arab-Israel conflict required nuanced analysis. The following is the array of issues:

The State of Palestine

In the era of modern nation states, the starting point about the creation of state of Palestine is the end of Turkish/Ottoman Empire. Legally, it has its origins in Article 22 of the Covenant of the League of Nations that read:

“Certain communities formerly belonging to the Turkish Empire have reached a stage of development where their existence as independent nations can be provisionally recognized subject to the rendering of administrative advice and assistance by a Mandatory until such time as they are able to stand alone. The wishes of these communities must be a principal consideration to the selection of the Mandatory.” (The Avalon Project, 2008).

Resultantly, five new states came into being namely Iraq, Syria, Lebanon, Palestine, and Transjordan. From the viewpoint of the international law, the state of Palestine is a product of history and customary international law and only its provisional recognition was captured through Article 22 of the Covenant of the League of Nations, which quintessentially was an international legal treaty. At that time, there was no separate question of Jerusalem before the international community. The later international law developments included the criteria of statehood comprising defined territory, permanent population, government and capacity to conduct international relations as provided by the Convention of Montevideo Convention on the Rights and Duties of the States, 1933; Palestine met the criteria of international law (Habib, 2007).

The Three Legal Entities

Israel, in the era of modern nation states, owed its origins to Balfour Declaration of 1917, which was no more than a public statement favoring establishment of a ‘national home’ for the Jewish people in Palestine. From the point of view of international law, the Declaration by the Britain had no legal value; no rights could be created on the basis of the Declaration. Later, Britain was entrusted the role of a Mandatory Power under Article 22 of the Covenant of the League of Nations, which fact again did not empower

the Mandatory Power to confer rights to create a state within an established state of Palestine. From the point of view of international law, the questions of creation of state of Israel and internationalization of city of Jerusalem emerged after the Second World War. After the Second World War, the United Nations Organization was established through its Charter in 1945 and succeeded the obligations of the League of Nations. One of the succeeded obligations was with respect to the continuation of mandates, in which, inter alia, the question of Britain's Mandatory Power in relation to Palestine also came before the United Nations.

The legal story begins hereafter insomuch as a special session of the United Nations General Assembly was requested by the Britain, on the nudging of the United States to facilitate the immigration of Jews to Palestine. Important point worth noting is that the special session was held on 28th April, 1947 and authorized the constitution of United Nations Special Committee on Palestine (UNSCOP). The UNSCOP prepared a Report, in which a Plan of Partition with Economic Union (POP) was proposed. The UNSCOP's Plan of Partition with Economic Union (POP) was later on endorsed and annexed with the General Assembly's Resolution 181. The POP was clearly not a legally binding treaty, but its endorsement by the UNGA provided it some degree of legality. The relevant salient features of the POP, for our discussion, are: (a) It ended the mandate of the Britain on Palestine; (b) It provided for independence of three legal entities: (1) The Arab State; (2) The Jewish State; and (3) The Special International Regime for the City of Jerusalem. The indication of the Special International Regime for the City of Jerusalem in Para 3 of the Part I (A) of the POP as annexed to UNGA Resolution 181 clearly shows that Jerusalem did get different treatment. The different and unique treatment was further qualified by declaring Jerusalem as *corpus separatum* in the same document. The scholars on the subject style the development as the internationalization of Jerusalem. Thereafter, in 1948, parts of Jerusalem were occupied by Jordan and Israel, but the special and unique internationalization of Jerusalem was kept intact by UNGA Resolutions 194 and 303 (Salavert, 2008).

Occupation by Israel

The Six-Days Arab-Israel War of 1967 altered the legal landscape of the Arab-Israel conflict. The whole territory occupied by Israel was treated by international lawyers occupied territory in war. They thus applied the Fourth Geneva Convention applicable to the Protection of Civilian Persons in Time of War, 1949 to Israel and specifically relied on Article 49(6) of the Convention that states:

“The occupying power shall not deport or transfer parts of its own civilian population into the territory it occupies” (Amnesty International, 2019).

The addition of application of international humanitarian law regime to the UN sanctioned three legal entities Plan of Partition, however, did not change the legal status of Jerusalem, which was guarded by the international community carefully. The latest testament to this careful diplomatic and balanced approach of the international community was the UNSC Resolution 2234 of 2016. The UNSC Resolution 2234 reaffirmed as many as 10 UNSC Resolutions since 1967 (UNSC Resolutions 242(1967), 338 (1973), 446 (1979), 452 (1979), 465 (1980), 476 (1980), 478 (1980), 1397 (2002), 1515 (2003), and 1850 (2008) and, inter alia, stated that the UNSC:

- A. Reaffirms that the establishment by Israel of settlements in the Palestinian territory occupied since 1967, including East Jerusalem, has no legal validity and constitutes a flagrant violation under international law and a major obstacle to the achievement of the two-State solution and a just, lasting and comprehensive peace;
- B. Underlines that it will not recognize any changes to the 4th June 1967 lines, including with regard to Jerusalem, other than those agreed by the parties through negotiations;

Jerusalem, therefore, warranted separate treatment and the international law on the point based on the international consent channelized through the UN system could not be arbitrarily set aside, more so because the US had consented to its development (Shaw, 2016).

The Municipal Law versus the International Law

The municipal law of the US is at best ambiguous on the issue of powers to make foreign policy; within the four corners of the US Constitution, the primacy of the office of the President in foreign policy making against the role of the Congress has been subject of much debate. More often than not, ambivalence occupies this debate. In this context, the Jerusalem Embassy Act, 1995 invocation to justify abandonment of the international law does not hold any substance. Notwithstanding this opaqueness in the US legal system, the question is that can a state invoke its municipal law to abrogate its international legal obligations emanating out of its consent proffered at international fora? Academically, the UNGA and UNSC resolutions where plenipotentiaries of the US gave their express consent be treated as having legal value at par with an international legal instrument of the nature of an

international treaty; if that be the case, Article 27 of the Vienna Convention on the Law of Treaties, 1969 provides that the internal law cannot be invoked to justify failure to perform a treaty.

CONCLUSION

The stance of the US has put the international legal order at peril; the idealism of the yesteryears is giving way to realpolitik, which is both immoral and amoral. The net and imminent results of the actions of the US are likely to roll back all that was achieved legally by Israel as the determining factor will be force and not the law. Unfortunately, the language of extremism is force and not the law, therefore, the only conclusion is that extremism begets extremism.

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OCCUPATIONAL HEALTH OF WOMEN: ANALYZING PHYSICAL AND PSYCHOLOGICAL IMPACTS ON THEIR HEALTH

Dr. Rukhsana, Dr. Shagufta Nasreen, and Dr. Shazia Sharafat

ABSTRACT

Occupational health endorsed with the promotion and satisfactory level of physical; mental and social security of men and women at workplace. This paper specifically focusing on women occupational health which are involved in agricultural work, it is observed that women working environment in farms is unsafe, have double burden to look up orchids and farms and their primary responsibilities to look after household economy. The main purpose of the study to highlight the health issues both physical and psychological impact of women working in agriculture sector. Women working in agriculture selected through purposive sampling, 200 women were interviewed as a sample of the study. The study finds out that women faced various physical problems like musculoskeletal, throat sore, backache, breathing problem, allergy, skin diseases including reproductive health issues. It is suggested that empowered women agricultural workers build their capacity for safe and decent working conditions in order to deal with occupational diseases.

Keywords: *Occupational Health, Physical Hazards, Psychological Impact, Working Environment, Occupational Diseases, Sexual Harassment*

INTRODUCTION

Workplace has various ranges from home based offices to offices in buildings or can be factories and industries where people work for their employers in order to earn. However, industrialized economies' workplaces are considered an important social space rather home. In addition there are many debates on safety and security at workplaces, as developing nations have massive complaints as their labour force working in hazardous factories due to worst infrastructure which causes illness and injuries. In this regard, this paper is emphasizing on workplace environment, security and planning of health policies to secure employees. The study highlighted the issue related to occupational health of women in agricultural areas of Karachi,

Pakistan. The paper examined exposure to occupational health among women in agriculture sector. The topic is chosen after observing that women faced unsafe, violent and poor working atmosphere which increased hazard risk and affecting women's workers health. It is observed that majority of females are engaged in agricultural field works, but also witnessed gender division of labour while allocating tasks at farms.

The area of topic considered for research after acknowledging a report published by International Labour Organization (ILO) in 2010, where number of occupational diseases were observed in agricultural economy which damage bodily organs including infectious disease; respiratory diseases; multiple skin problems; musculoskeletal disorders; hair fall problems; breathing issues and cancer. The medical research investigated the major causes behind these occupational diseases in farms i.e. hazardous chemicals; pesticides, and fertilizers which are extremely precarious for human lives. However; these problems are on rise in developing nations because agriculture is the mainstay of such economies. There are multiple issues highlighted at international level in a way to overcome such problems, for providing safe and healthy workplace for farmers and peasants through bringing developmental strategies for the agricultural sector.

Women are considered main component of the development, as their contribution mainly neglected in agriculture and domestic responsibilities child, however; there are few women data available statistically who are working in the mainstream economy including in trade and wage employment. It seems like women have two jobs around the home and outside home everywhere in the world. Despite the fact, women work in private spheres never recognized because it is considered unpaid work. In south Asian region, large number of women involved with agriculture and related activities without compensation or less paid worker (ADB, 2015). Women face a number of environmental hazards by nature of their work and increased the possibility of injuries and diseases high environmental temperature summer or winter in both seasons, different types of infections etc. It is further seen that commonly women provide care to the farm animals and sometimes they become the reason of infections. In fact, in agricultural activities women have to work for without rest and they have to spend more time due to economic pressures. The multiple roles of women within home and field are contributing to depression among rural women involved in agricultural activities (Delworth et al., 1988; Gallagher & Delworth, 1993; Garkovich et al., 1995).

The researcher notified the similar problems in district Malir, Karachi, Pakistan. It is witnessed that women are working in hazardous conditions as women are not allowed to wear sleepers or shoes in the farms, during spray of pesticides no masks provided by the landowner, and they were not aware about any prevention measures and don't consider it hazardous for their health while work in agriculture land. The paper further discussed the in depth information and observation of field work and the state of women in detail.

Objectives

1. To highlight the health problems of women in agricultural labour.
2. To find out the psychological issues of women working in agriculture.
3. To explore the psychological impacts on women work tasks.

Research Questions

1. Does the workplace safe for women in agricultural sector? This point is very critical issue of this study as it is being known as family occupation, so is there any type of incident of sexual harassment in agricultural field experienced by women or not; and evaluating that is there any law available in Pakistan or not for women who faced harassment?
2. The study also exploring the occupation health impacts on women in farms, as in fields there are no such preventive measures taken to avoid germs and chemicals which could have adverse effects on women physical health.

LITERATURE REVIEW

According to the Economic Survey of Pakistan, 43.7 percent of labour engaged in the agriculture sector. As agriculture is the mainstay of the economy, it is playing potential role and considered productive in growth of the economy (Pakistan Economic Survey, 2017-18). Globally, agriculture is the second largest source of employment in the world. Agriculture is the field where women work and employed more in many developing countries, a most important share of agricultural workers are women, especially in Africa and Asia (Tricia et. al., 2020). After green revolution, agribusiness likewise includes a wide scope of various sorts of apparatus, creatures, plants and items, working in both indoor and outside conditions under broadly fluctuating geographic and climatic conditions. In several developing communities labour-intensive farming is more common while in developed countries agricultural enterprises are highly mechanized and work on large scale (Ayesha & Raza, 2018; ILO, 1998).

According to Food and Agricultural Organization (FAO, 2011), women constitute about eight percent of population in the agricultural labour force in the world, 20% in Latin America while 50% in the East and remaining found in Southeastern Asia and Sub-Saharan Africa. In East and Southeast Asia, women are substantially contributing as worker in agriculture sector, which is higher than the average in sub-Saharan Africa. (ILO, 2017; FAO, 2002 & 2011).

It is also observed that with the passage of time technology and modification in working ways through transformation has reduced and limited the human capital in agricultural activities. Due the reason employment is shifted to industries and manufacturing units. According to LFSP in agricultural unit reduced to 38.5% in 2017-2018 (male 30.4% and women 67.2%) from 42.3 in 2014-2015, (male 33.1% and women 72.7%) then employment shifted to other sectors as Industry consuming about 22.6 percent; the growing service sector increased to 35.1 percent because the sector has capacity to provide unskilled; semi-skilled or highly skilled jobs (LFSP, 2018).

However, further strengthening of agricultural sector would yield raw material and generate more consumption of human resource. This not only helps to generate employment but could be proven fruitful in creating foreign exchange in the country. In this regard, we need to invest in value addition sector, as to furnish product locally and make them ready for exports. Whereas, natural calamities for example droughts and floods are also declining agricultural capacities so, there must be environmental protection policies in the region to avoid such incidence of natural disasters.

Occupational Health of Women

Occupational health attributed with the promotion and satisfactory level of physical; mental and social security of men and women at workplace. It is also mentioned in ILO rules that both the genders should have regular checkups for TB, typhoid, hepatitis, malaria, and other disease in a way to provide regular immunisations of such diseases to the affected persons. In addition, it is necessary to deliver environmental sanitation to the employees which includes smooth water supply, proper food, toilet, clean and tidy atmosphere, space and lightning, proper ventilation and prevention from all kind of hazards faced by employees including men and women. However, this paper specifically focusing on women occupational health which are involved in agricultural work, it is observed that women working environment in farms is unsafe, have double burden to look up orchids and farms and their primary

responsibilities to look after household economy. According to the ILO, 2011 estimates, about 2/3rd of daily working hours served by women in paid and unpaid work within household and outside home and the work is invisible and unrecognized. The ILO explored that the agriculture sector is one of the most hazardous to health globally. There are many risks associated to health in agriculture sector such as wide-ranging use of chemical and organic products, difficult working positions and lengthy hours, use of hazardous agricultural tools and machinery and exposure to varying degree of weather as well (ILO, 2011).

Agricultural activities affected women's health especially reproductive health and resulting into increased morbidity and mortality. Many indicators show that agriculture and related activities or pesticides are harmful for human body and immune system. Health become as a serious restraint to agricultural production in future for both gender and particularly women. In modern crop production introduced pesticides and fertilizers as an essential part, while pesticides are being sprayed Women in the field continue to work in the field and as a result, women may face numerous reproductive health issues.

These women working in fields are faced with various health hazards related to back bone, nutrition, skin allergies and problems of reproductive health. Specifically, pregnant and breast feeding women have to face the dangerous after-effects of spraying pesticides. Pakistani women working in agriculture and fishing have reported skin allergies and diseases (FAO, 2015; CDC, 2017).

Women working in agriculture or related field are exposed to unsafe environment like high temperature in winter or summer in both, which reasons serious health issues. They work without shoes and did not care their feet, many women have wound and nail falling problems. Mostly agricultural areas are very far from residential areas and women and men work together; they go early in the morning, come back after many hours but they do not have basic necessities even bathroom is not available over there and they use open area. Safety and hygiene situation is very inappropriate for women because men easily use open area as toilet but women suffer n this condition.

The environment incorporates both physical and communal environment and women face a number of environmental hazards due to the nature of their work. Dangerous in the geophysical environment increased the possibility of injuries and diseases high environmental temperature summer or winter in both seasons, different types of infections etc. Commonly women care for

animals and animals have been recognized as cause of injury or infection. Social cultural factors that the main reason for injuries including cultural norms regarding the division of labour in agricultural activities long hours of work without rest and increased hours of exposure to potential injury producing agents due to economic pressures. The multiple roles of women within home and field are contributing to depression in rural and farm women (Delworth et al., 1988; Gallagher & Delworth, 1993; Garkovich et al., 1995).

Agenda 21 stated clearly for sustainable agricultural development, smaller dependency on pesticides through a variety of steps which would reduce exposures, including enhanced reliance on integrated pest management. In agricultural production women are exposed to pesticides as well as differential patterns of pesticide use between women and men, and unique health impacts on women's health. In women increase information about uses of pesticides, increases understanding of impacts on their health. Pesticides affected not only women's health but also effect on children through feeding. Other family members are impacted by illnesses due to pesticide exposure because women are also often the ones responsible for cooking and caring them (Sustainable Development Agenda 21).

Physical Health

Agricultural women worker has a higher level of occupational dangers. In Malaysia, an estimated 30,000 women sprayers of pesticide and on an average of 262 days per year frequently highly toxic like parquat. Although women do not directly apply the pesticides but they work without any safety and kept their children in a toxic atmosphere. Most of women agricultural worker do not know what type of chemicals dangerous for their own health and children. Farmer particularly women agricultural worker's access to information is much require (Caterbow & Hausmann, 2016).

The work-related incidents are extremely high in Pakistan since a huge number of labourers are normally faced to dangers at work place. Unfortunately data is not available on working incidents or diseases, for the reason that majority cases are not reported to the labour department and the legislation on occupational health and safety is not good in Pakistan. Workers, especially women and children, are at risk because they usually work informally and do not have access to basic health and safety protection as they do not know with occupational health laws (Tariq, 2001).

The use of pesticides and artificial fertilizers to increase agricultural profits is on the rise, with companies making these products telling farmers

that they are less harmful to the environment and human health. During the cotton-picking season, several female workers contracted a variety of diseases and deaths were reported in the southern Punjab and Sindh provinces due to pesticide harming. The general health of agricultural workers has worst regardless made high progress in medicine during the last two decades; pesticides additionally debilitate the invulnerable framework, making labourers more defenceless to illnesses like cancer, gastrointestinal contaminations and tuberculosis. (Tariq, 2001).

Abbas (2015) noted occupational injuries are very higher in agriculture sector including forestry and fishing as compared to industrial field. He further highlighted the facts that male workers at higher risk of occupational injuries than female workers, but the actual numbers of female workers is much higher than reported cases in Pakistan (Abbas, 2015).

Dr. Dalvie find out the facts during the study in South Africa, those women working and living on farms consequently absorbed a lot of pesticides, leading to high levels of cholinesterase while they have also found neurological symptoms, asthma and skin symptoms (Dalvie, 2010).

Dey et al (2013) found similar evidence in their study conducted in India in 2013, Most of the farmers were suffering from chronic diseases and the factors of spraying pesticides include excessive sweating, excessive sweating, dry / sore throat, blurred vision, dry / throat, blurred vision, and nausea were prominent among the farmers.

Harley (2009) observed Women affected by pesticides at work or at home take longer to get pregnant without a connection to pesticides. , Women who worked in agriculture or lived near 200 feet from farm in their home took significantly longer to get pregnant than those who had not used these pesticides (Harley, 2009).

Rother and Chitra explore that sometimes farmers did not use pesticides directly, but they came and start work in field within 24 hours. Mostly they did not care personal protection like gloves, mask and other protective things. They affected and felt burning or itching in eyes, too much sweating, dizziness, sore throat muscles weakness and muscles cramps (Chitra, 2006; Rother, 2008).

Economic Evidence published a report on Health at work, 2016 disclosed that the workplace and work execution contribute considerably to the circumstances also either on the grounds that the condition is deteriorating or

the work situation endure longer and the reason faced work related issues like wounds or issues of muscles, nerves, ligaments, joints, ligament, and spinal plates, etc. (Economic Evidence Report 2016).

Psychological Health

According to The World Trade Organization, in all over the world best quality products will be available without interruptions if provide healthier, harmless and environmental friendly workplaces (Anwar et al., 2013). Women have higher psychosocial risk where there are male fellows, clients or male supervisors (EU, 2008). They higher levels of harassment, annoying sexual attention, harassment and sexual violence and humiliating behaviour as well.

Harassment and sexually inappropriate behaviour at work instant effects on women's work and psychological health. In general, the result of harassment affected women physical and mental conditions including: lack of motivation, decrease self-esteem, lack of confidence, anxiety, depression and other physical and psychological disorders may also contribute to the increase of musculoskeletal problems. Women, who work in agriculture, hotels, restaurants and transport, as well as in the manufacturing sector, may be more affected for these categories (EU, 2016).

In both developing and industrialized countries, agriculture is one of the three most efficient sectors of human activity alongside mining and construction. In the agriculture sector women's work as farmer and wage worker is therefore not without some serious health repercussions (ILO, 2000). Harassment and sexual violence is common among agricultural workers either developing or developed countries it's all over the world. Thousands of women agricultural workers face these situation and bear in regular basis but they did not raise their voice. Male and female work together in the field because much agricultural work done outside in the field. The risk factor of harassment more increases for women because mostly supervisor are male (Henry & Adams, 2018).

Mental health foundation discovered association with psychosocial work stressors and common mental health problems, demand high performance at work, less or no participation in decision making, much efforts and low rewards mostly resulted in stress and psychological health problems (Mental Health Foundation, 2015).

The EU reported mental health issues, especially stress and depression

leading cause of absenteeism and early retirement. Mental Health Foundation (2007), observed that due to the role and status of women in contemporary society unprotected to different components that may expand the general danger of poor psychological wellness. Due to the growing number of women in the workforce, more attention needs to be paid to risk factors that affect the health and safety of women workers. Occupational safety and health protection policies have targeted “high-risk” sectors such as industry, agriculture and construction; however, these policies have had little effect on the female working population as a whole (MEF, 2007).

METHODOLOGY

The current study is an exploratory type based on descriptive research and total 200 women related to agro-activities were interviewed, with application of purposive sampling, the area was selected inhabitant with the population of same profession. Pertinent information for the current study has been gathered from essential and auxiliary sources.

The optional information was gathered from both distributed and unpublished sources. The data were collected and obtained from census books, journals, reports, official records. The required primary information was collected for the study from women labourers working in the agriculture sector. Since the majority of the women labourers were illiterate, it was decided to elicit the requisite information through interview method. For this purpose, a well-planned structured interview schedule was made.

RESULTS AND DISCUSSION

Safe and healthy work place is very important and necessary for the workers in every field of work because more or less they spend half of the time on work place and it is called occupational health. In rural areas, usually first aid treatment is used at home after occupational injuries or diseases because access to adequate medical care is more difficult than in urban areas.

As previously mentioned, employment in Pakistan is dominated by rural workers, as most people engaged in agriculture as their main occupation. A study on household found that rural areas have higher annual injury rate as compared to urban area (Mock et al., 2005).

ILO noticed that in rural areas health care unites are not completely prepared when contrasted with metropolitan regions, since urban communities are liked for resources distribution in most of the cases. Usually, health care system neglected in rural areas due to development gapes of infrastructure among

rustic and metropolitan territories (ILO, 1999). Women’s role in agriculture is not new, as women have been working alongside men for centuries. As Pakistan is an agricultural country and its population is mostly connected to agricultural and majority of women connected with agricultural activities in Pakistan. They perform all work in the fields except using pesticides because it considers male work in Pakistan.

Table 1: Distribution of respondents according to spraying of pesticides

Who sprayed pesticides	Frequency	Percentage
Male spray pesticides	200	100%
Women spray pesticides	0	0
Total	200	100%
Start work spraying of pesticides		
After one day	122	61%
After two days	66	33%
Same day	12	6%
Total	200	100%

According to the data, 100% respondents are men who spray pesticides, as women are not allowed to do this type of work, besides most of the women also considered this to be a man’s work. Women’s health is seriously affected as it involves mostly stoop labor like picking vegetables and fruits, thinning, digging, and weeding, which requires working in the same position for long periods. All of the respondents said that only men sprayed pesticides on the crops in the fields and the women did not used pesticides. The primary data shows 61% respondents start work after one day they started spraying pesticides, 33% after two days and 06% on the first day of work. Women do not spray pesticides but they start working on the same day, one or two days after the spraying. Respondents said that they started to work during the spraying for money while some stated that they could not refuse to work as they did not have the right to choose. Although many studies show that if women did not use pesticides but they work in the field very soon after sprayed, they effected. Most of women or other workers do not use protective method after spray and these dangerous chemicals infected their health.

Table 2: Self-protection during or after pesticide spraying

Yes	165	82.5 %
No	35	17.5%
Total	200	100%

Method of protection		
Use gloves	0	0
Mask / properly covering face & hands	165	100%
Shoes and socks	0	0
Total	165	100%

Data shows that of the 82% respondents, women covered their faces with scarfs while the men covered their noses with a small piece of cloth. This is the only type of protection during or after pesticides spraying for both the genders. Although it's very harmful for health but they do not know how they protect themselves and how detrimental it is for their health. There are 17.5% respondents did not take any kind of precaution during or after pesticides spraying. Pesticide spraying without any protection is very harm full for the health for both male and female, but the women more effected more than men especially during pregnancy.

Table 3: Pesticide/ fertilizer effects on health

Yes	145	72.5%
No	55	27.5%
Total	200	100%
If yes than types of effects		
Headache	62	42.7%
Disorder during menstrual periods	10	6.8%
Complication in pregnancy /miscarriages	08	5.5%
Skin diseases / allergy	46	31.7%
Breathing problems	19	13.10%
Total	145	100%

The above table shows that 72.5% respondents affected by pesticides and fertilizer, while 27.5% respondents did not affected. According to the primary data 42.7% respondents got headaches, 6.8% had disorder during their menstrual periods, 1.7% had skin diseases, 13.10% had breathing problems while 5.5% faced complication during pregnancy, which sometimes its resulted in a miscarriage. A majority 65% of the respondents have negative effects on their health from farm work. About 44.6% complained of backaches, 16.9% had headache while 11.5% suffered from eye infections.

Women's health is seriously affected as it involves mostly stoop labor like picking vegetables and fruits, thinning, digging, and weeding, which requires working in specific pose and for extended periods. All of the respondents said

that only men sprayed pesticides on the crops in the fields and the women start working after one or two days. In fact, pesticide affects the health of both men and women and many national and international research results have proved this. The current study focuses on women and on the bases of its data 42.7% women had headaches, 6.8% had disorder during their menstrual periods, 1.7% had skin diseases, 13.10% had breathing problems while 5.5% faced complication during pregnancy. Today in all modern agricultural farms more and more pesticides, chemical and fertilizes are being used to increase production which are dangerous for humans. It's not only the effects on external body but also the harm done to the reproductive health of human.

These women work in fields faced various health issues related to back bone, nutrition, skin allergies and problems of reproductive health. Specifically, pregnant and breast feeding women have to face the dangerous after-effects of spraying pesticides. This fact is also highlighted in the 2013, study of Choudhury et al in India, this openness to pesticides can cause a number of medical issues related to health like diabetes, hypertension, ophthalmic disorders and chronic asthma (Choudhury et al., 2013).

In 2016, Alexandra and Hausmann disclosed in report 'Women and Chemicals the impact of hazardous chemicals on women' that female is more vulnerable to pesticides than men. They assimilate pesticides through their skin more effectively than men and long period usages of pesticides can build the risk of reproductive disorders, damaging immune system and numerous pesticides associated with breast cancer (Alexandra & Hausmann, 2016).

Women work consider less physically and mentally. It is unbeatable that women are over burden due to domestic and organizational work either paid or unpaid. Occupational health not only work place physical hazards but also includes mental health. Women affected mentally more than physical diseases. Harassment and sexual violence are a serious and widespread issue in work place, more affected women performance and ability. Agriculture consider women field, safe work place and they work without any restrictions. But they are face harassment although they did not accept because still it is a stigma and assumed women accountable for this.

A constructive step has been taken recently to protect the health of agricultural and fishery workers, as the Registrar's Office registered the first agricultural and fishery workers trade union "Sindh Agriculture and Fishing Workers Union" in Karachi, Pakistan (ILO, 2015).

Table 4: Distribution of respondents according to if they faced harassment at the work place

Face Harassment at Work Place	Frequency	Percentage
Yes	64	32%
No	136	68%
Total	200	100
Did you tell anyone		
Family	16	25%
Police	0	0%
Supervisor	22	34.4%
Friend	26	40.6%
Total	64	100%
Why you did not inform anyone		
Fear	36	26.4%
Influential person	17	12.5%
Reputation	34	25%
Fear of family	49	36.1%
Total	136	100%

Collected primary data shows that 68% respondents said they did not face harassment at work place, while only 32% respondents said they faced harassment. Mostly girls and women do not complain they are harassed at work place. They suffer severe situation continuously to their male colleagues or supervisor. If any women courage and complained, other female colleagues, relatives, neighbors even though family members blamed themselves. According to 36.1% respondents do not tell their families because they feared that the families may blame them for it, 26.4% did not tell because they were afraid, while 25% did not tell anyone because it reflects on their character and if anyone finds out about it, they criticize their behavior. Mostly people blame the women even when they are innocent while no one blames the men even if they are guilty. Women especially the girls rarely complained of sexual harassment at workplace to their families because they were afraid it may result; in a pressure to leaving their jobs.

The issue of occupational protection for both men and women who work in different sectors faced work related accidents but women faced physical and mental diseases including harassment or sexual harassment. It is fact that men faced more accidents at work place as compare to women but it is also a truth that women face harassment that more dangerous and painful than physical

hazards. According to mental health foundation (2015), above three hundred diseases based on mental and psychological in all over the world (MHF, 2015). Health problems in female are common stress, depression, anxiety and musculoskeletal disorder. Women have a higher psychosocial risk, unwanted sexual consideration, threats, embarrassing behavior and sexual harassment, while men faced higher level of physical violence at work place. Harassment and sexual violence at work place direct and immediate effects on women such as depression, anger, loss of self- confidence. Physical illness and mental disorders increased occupational accidents (EU-OSHA, 2016).

CONCLUSION

Occupational health and safety for women agricultural laborers need to responds. They have many physical and psychological health problems. They work in the field without any protective clothes, shoes and optical. Women have different types of diseases such as headache, musculoskeletal, throat sore, backache, breathing problem, allergy, skin diseases and reproductive health issues, including psychological and social problems depression, anxiety, harassment, sexual harassment etc. When analysis of the causes of workplace stress, harassment and sexual harassment are often excluded from job stressors list in traditional working sectors, for women sexual harassment is a stressor in the work place and lead psychological and physical health issues. Women are unable to work for fear of sexual harassment and violence, and they are compelled to work with men.

RECOMMENDATIONS

- Empowered women agricultural workers and build their capacity for safe and decent working conditions, and to deal with occupational diseases.
- Organize occupational victims especially women and enable them to be able to represent themselves in decision-making processes that include their rights and welfare.
- To make sure to implementing work place harassment laws in agriculture sector.

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