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## **Understanding Beginning Teacher Socialization: A Study of Single-Gender and Mixed-Gender Institution**

### **Abstract**

*In the view of current educational reforms in Pakistan, professional socialization of beginning teachers is being discussed from various perspectives. This study focuses on the question if there is a difference between effective socialization of beginning teachers working in mixed-gender staff institutions and those working in single-gender staff institutions, and if so, which group is socialized more effectively. For this purpose a detailed survey was conducted in which 295 beginning English teachers from 55 different institutions participated and communicated their self-perceptions. The result of independent samples t-test showed that teachers working in mixed-gender staff institutions scored less than teachers working in single-gender staff institutions with Mean difference = .17 and  $d = .53$ . The results of this investigation reveal an optimistic picture regarding the gender-mixing in teaching workforce in Pakistan. The conclusions from these results are helpful in understanding the gender perspectives in the socialization process of beginning teachers.*

**Keywords:** *Effective socialization, Mixed-gender staff, Single-gender staff, Beginning teachers, Organizational culture, Job satisfaction*

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## INTRODUCTION

Education and teaching in Pakistan are currently passing through a phase of reformation both in public and private sectors. Among these multidimensional reformative endeavors, teachers' professional development and socialization are one of the focused areas. However, it is a general criticism on these reforms that they do not focus on workplace teacher socialization practices and are limited only to off-the-job training workshops and refresher courses. This study has focused on the workplace and organizational socialization of beginning (English) teachers in the perspective of gender-based categorization of Pakistani institutions. It brings a comparison in the effective socialization between the single-gender staff and mixed-gender staff institutions. The issues of gender in higher education have been viewed from various perspectives, e.g. gender differences at workplace, gender differences between male and female teacher socialization, comparison between co-ed and single-sex institutions (e.g., Chapman, 2008; Christofides, Hoy & Yang, 2006; Droulet, 2007; Jacobs, 1996; Tahir & Qadir, 2009). Usually, the public sector institutions offer single-sex education and allow only single-gender staff to be the part of teaching workforce. However private sector offers both kinds of single-sex and co-education and also allows mixed-gender staff to work together.

Generally it is believed that women teachers do not feel free and easy to work with men teachers and thus are not effectively socialized in teaching profession when they have to work in mixed-gender staff environment.

This aspect of teacher socialization has gained very little attention in Pakistan, though the gender disparities are growing faster. Nevertheless, the perspectives are changing and women's role in education and teaching is being recognized as one of the key factors in educational development of Pakistani society (Bari, 2000). Women teachers, generally, are reluctant to join the mixed-gender staff institutions where they develop a weak self-perception and feel themselves insecure and less successful. This study compares the self-perceptions of the beginning teachers of single-gender staff institutions with those of mixed-gender staff institutions. It is hoped that the finding of this study would help in understanding the role of gender in teacher socialization at higher education level and would make a link with studies being conducted in the area of gender and teacher socialization in other cultures.

**LITERATURE REVIEW****Workplace Socialization of Beginning Teachers**

Teacher socialization is that branch of scholarship which mainly attempts to understand the process whereby the individual becomes an active part of the community of teachers (Danziger, 1971). The literature in the field of teacher socialization reveals that socialization is an ongoing process that continues throughout the entire period of one's career. The teachers continuously remain busy in adjusting themselves to the changing working conditions and incoming academic and administrative challenges. According to Harden and Crosby (2000), teachers' role is not only limited to delivering a lecture, rather they have to perform in many dimensions. However, Cherubini (2009) observes that most studies have focused on beginning teachers' socialization process as it is generally believed that early socialization experiences have long-term effects on teachers' thinking, practices and professional behaviors in the later stages of their career. Calderhead (1992) believes that beginning or prospective teachers pass through various stages of change which determine their behaviors even when they become seniors. Louis (1990) has discovered that in the course of organizational socialization the newcomers learn those organizational and professional behaviors which can facilitate their adjustment into new organizational culture and organizations.

Zeichner & Gore (1990) have revealed that the issue of organizational socialization has been discussed from various perspectives, for instance Van Maanen & Schein (1979) have discussed socialization tactics, Louis (1980) describes the new sense making and understandings of the new employees, Feldman (1981) presents the three stage model of newcomers' organizational socialization which later revisited by Wanous (1992), Reichers (1987) discusses various forms of symbolic interactionism, Nelson (1987) highlights the job stress newcomers usually face at the start of their career. Further, Atzori et al. (2008), Tahir & Qadir (2009) have discussed the gender differences at workplace socialization. Anakwe & Greenhaus (1999) define effective socialization as the criterion through which the success of the organization's socialization programs and the newcomer's adjustment through the entire socialization process is evaluated. In other words, it may be considered as the chief output of all the organizational and individual efforts employed to adjust newcomers in conformity with cultural norms

and required professional behaviors incorporated with inner commitment and job satisfaction. Smith (1989) believes that effective socialization helps the newcomers by enhancing their job satisfaction, making their job commitment stronger and lessening their concerns for leaving the profession. In other way, effective socialization may be interpreted as an informal psychological contract between the individual and the organization which complement each other's needs and objectives (Hunsaker, 1986; Kotter, 1973; Schein, 1982).

### **Gender Differences in Workplace Socialization: Pakistani Cultural Perspectives**

Many studies assume that within organizational working certain male and female behaviors exist which contribute to building self-perception of individuals (e.g., Gutek & Larwood, 1987; Tsui, Egan & O'Reilly, 1992). In Pakistani local culture, gender differences (gender discrimination) can be seen almost at every workplace setting and there is no exception to education field (King & Mason, 2001). In Pakistan, the educational institutions at college (and higher secondary school) level are divided into three kinds from the perspective of gender-specified teaching staff: 1) institutions with male teachers only; 2) institutions with female teachers only; 3) institutions with mixed-gender staff. The first two categories usually offer single-gender education (either for girls or boys only) whereas the last type of institutions offer both single-gender education (either girls or boys only) as well as co-education. Atzori et al. (2008) have found that in the workplace settings women express more interest in seeking advice from senior and experienced colleagues. Similarly, Tahir & Qadir (2009), in their study conducted in the local workplace settings, have found that female teachers are better socialized in teaching profession at higher secondary level than male teachers.

So far very scanty work is available to see the socialization difference between the beginning teachers of single-gender staff and mixed-gender staff institutions in Pakistan. This question is important and requires attention whether the beginning teachers who are working in single-gender staff institution are better socialized and more satisfied than the beginning teachers who are working in mixed-gender staff institution. Teachers' performance is highly influenced by the nature, size and gender type of workgroup with which they construct their identity and self-perception (Oldham & Hackman, 1981). Gender identity with workgroup imprints impression on teachers' social and professional behaviors and the way they perceive

their success and failures. The social and cultural values which Pakistani beginning teachers bring to their organizations are highly influenced by religious discourse which does not promote free relationship building of teachers in mixed-gender staff environment. This leads to a general perception that people working in single-gender staff environment can focus their job and responsibilities in a more effective way and show higher level of inner commitment to the same gender workgroup they belong to.

It is also believed that mixed-gender staff environment discourages female workers to promote and grow freely whereas male staff shifts its focus towards unnecessary unprofessional activities and thus ultimately both genders' performance is negatively affected. Moreover, many administrative and managerial issues require different settlements for different genders (e.g. different staffrooms/ common rooms, toilets, relax rooms, maternity leave, transport) and this increased burden on organizations ultimately requires unnecessary mutual adjustments between teachers and institutions. According to Tsui, Egan & O'Reilly (1992), it has been found that the employees who exploit gender as criterion for self-identification and make their self-perception based on gender differences are more successfully socialized into the organizational culture where the number of their gender is higher than that of other gender.

### **Rationale of the Study**

From the review of related literature, it appears that on the issue of gender differences in workplace socialization, a scanty literature is available in Pakistani local context. It is a general assumption that working in a mixed-gender staff or single-gender staff environment the beginning teachers have different kinds of socialization problems in their adjustment to newly joined organizations. This ultimately affects their socialization effectiveness. This study intends to know and understand the differences in the self-perception of beginning teachers working in mixed-gender staff environment and single-gender staff environment. Conclusively, gender is an important issue for teaching community in Pakistan which needs to be viewed and researched from various perspectives to settle down the perceptions and social beliefs.

The null hypothesis states:

- There is no difference between effective socialization of beginning teachers

working whether in mixed-gender staff or single-gender staff environment.

This hypothesis also tests if the teachers working in mixed-gender staff environment are more effectively socialized in their organizations than the beginning teachers who are working in single-gender staff environment.

## **METHODOLOGY**

### **Sample**

The study was limited to the same subject and grade teachers, the beginning English teachers with not more than four year teaching experience as regular faculty members in an affiliated institution (both public and private), for higher secondary education, with Federal board or Provincial board, Pakistan were described as the population for this study. For the selection of the sample to represent the population truly, the probability sampling method (more specifically the stratified sampling technique) was used. The respondents were then selected randomly from the following strata for a diverse representation of the population: sex (male & female), institution type (government & private; urban & rural; provincial board & federal board; co-education & uni-sex education, mixed-gender staff & single-gender staff); job nature (permanent/ regular & contract).

Data was collected from 55 colleges and higher secondary schools located in federal capital Islamabad and Punjab province. It was particularly taken into account that both male and female participants must be within reasonably comparable ratio. In this study, 145 (49.2%) of the total respondents were *male* and 150 (50.8%) were *female*, signifying a reasonably comparable ratio of almost 1:1. As the research focused on the beginning English teachers at higher secondary level, it was ensured that no respondent included in the sample had more than four years of teaching experience. Similarly, it was particularly taken into account that representations should have been made from different types of institutions, where the population under study was present.

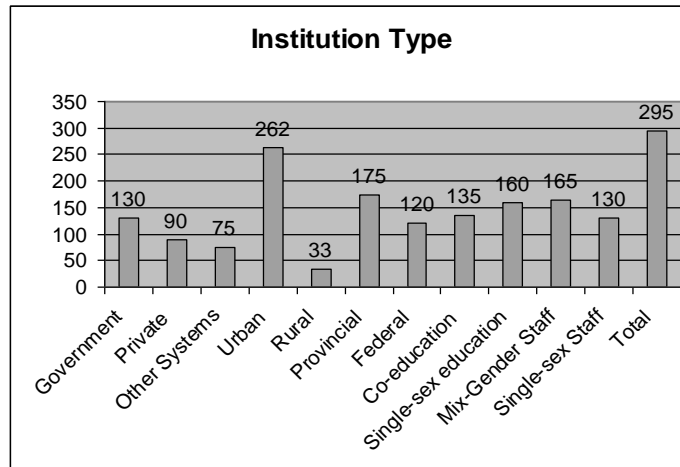


Figure 1. Representation of respondents from different types of institutions

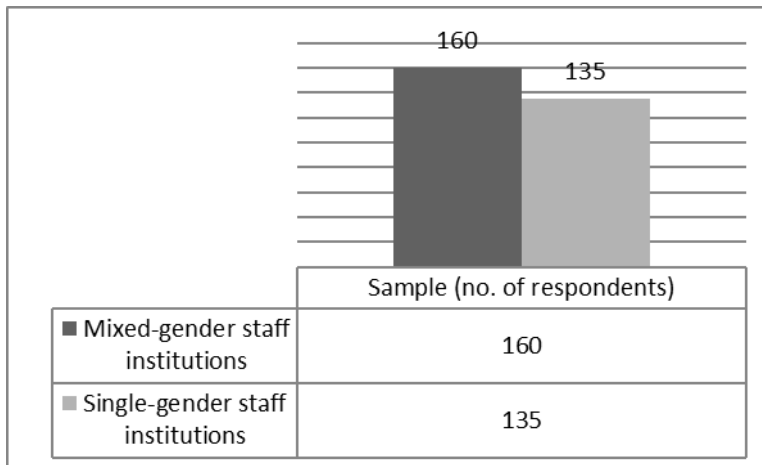


Figure 2. Representation of respondents from mixed-gender staff & single-gender staff institutions

For this study, the survey questionnaire was used as the data-gathering instrument. The questionnaire comprised two sections: *Section One* included the background and demographic information related to the respondent, *Section Two* included measurement scale for *effectiveness of socialization process*. The background profile contained socio-demographic characteristics of the respondents including age, gender, education, the number of years they had served in the organizations as well as their assigned job position, level of teaching and the institution type; single-gender staff institutions and mixed-

gender staff institutions were one of the types of the institutions. The survey properly explored the perceptions of beginning teachers on the effectiveness of their socialization process. The questions were structured using the Likert format. In this survey type, five choices were provided for every question or statement. The choices represented the degree of agreement or satisfaction each respondent had for the given question.

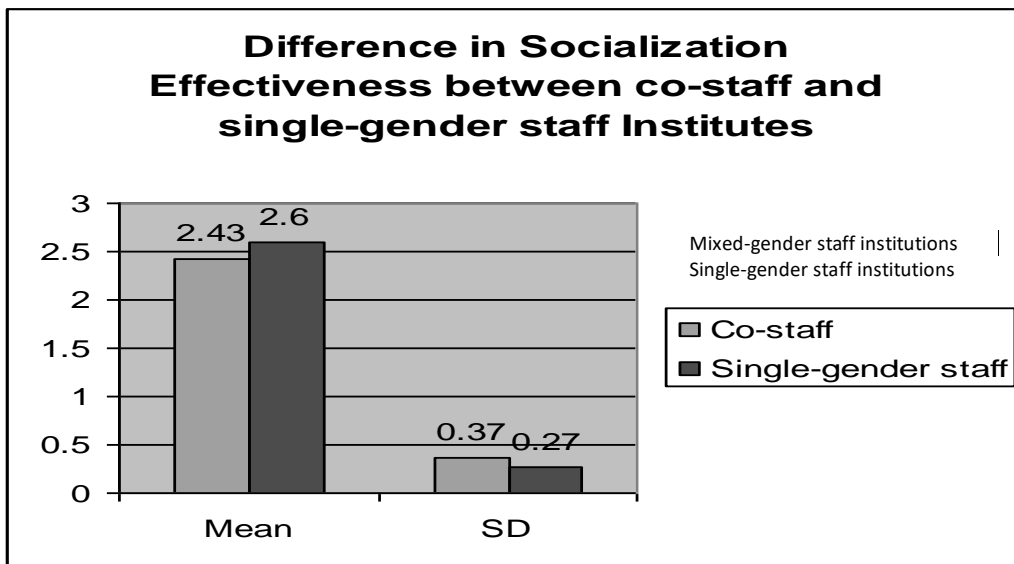
Based on the concept of organizational socialization of beginning teachers in school cultures, *the measurement scale for effective socialization* was devised after adapting from different valid scales being used for the purpose. Some questions were rephrased keeping the main content intact so that the scales might be adjusted to the local situations of Pakistani institutions where the study was conducted. A five-point Likert scale was used for measuring effective socialization ranging from strongly agree/ very pleasing to strongly disagree/ great problem. The 15 items (total 27 including sub-questions) were used for making composite effective socialization scale. Responses to the questions reflected the degree of effectiveness of socialization process. As the scale was prepared in reverse order, the lower their mean rated, the higher their effective socialization level rose and vice versa(See Appendix).

A final draft of the questionnaire was presented to a sample of 30 potential respondents for pilot study and their responses were evaluated. It was found that this yielded useful information. To assess whether the 27 items that were summed to create the composite effective socialization score formed a reliable scale, *Cronbach's alpha* was computed. The alpha for the 27 items (effective socialization) was .85, which indicated that the items formed a scale that had reasonable internal consistency. Overall the response rate of 74% remained encouraging. Out of 430 questionnaires which were distributed, 319 were returned from which 24 were rejected due to errors with them and thus finally 295 questionnaires were used for further analysis and study results.

## **RESULTS**

The study brings in interesting findings in respect of the differences between beginning English teachers of mixed-gender staff institutions (TMSI) and single-gender staff institutions (TSSI) in the effectiveness of their socialization process. For the purpose, the researchers found that this problem should have been solved

with an independent sample *t*-test because the grouping variable had only two values (teachers of mixed-gender staff and teachers of single-gender staff institutions), and the design was between groups (beginning teachers from two independent groups) and the dependent variable of *effective socialization (ES)* was normal or scale data.



**Figure 3.** Mean difference between teachers of mixed-gender staff and single-gender staff Institutions on effective socialization scale

The tables 1 & 2, below, show  $t(295) = 4.4, p = .00, d = .53$ , Mean difference = .17. Mixed-gender staff teachers (M = 2.43, SD = .37) scored less than Single-gender staff teachers (M = 2.60, SD = .27).

**Table 1**

*Group Statistics for Mixed-gender staff and Single-gender Staff Institutions*

	Mixed-gender staff or Single-gender staff	N	Mean	Std. Deviation	Std. Error Mean
ES	Mixed-gender staff	165	2.4333	.37209	.02897
	Single-gender staff	130	2.6057	.27321	.02396

**Table 2**

***Independent Samples Test for Mixed-gender staff and Single-gender Staff Institutions***

		t-test for Equality of Means						
		t	Df	Sig. (2- tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
						Lower	Upper	
<b>ES</b>	Equal variances assumed	4.426	293	.000	.17241	.03896	- .24908	- .09574

The results show that there is a statistically significant difference ( $p = .00.$ ) between the teachers of mixed-gender staff and single-gender staff institutions in effectiveness of socialization process. As for as the direction of difference is related, it can be seen that mixed-gender staff teachers scored less than single-gender staff teachers which indicate that beginning English teachers of mixed-gender staff institutions are more effectively socialized into their organizations and teaching profession than the teachers of single-gender staff institutions and that former are less dissatisfied than the latter in Pakistani colleges. The effect size defines the magnitude of difference between male and female English teachers on their effective socialization. The ' $d$ ' calculated is .53 which indicates a medium effect size of difference as interpreted.

**Table 3**

*Mean Differences between Mixed-gender and Single-gender Staff Institutions Teachers on Effective Socialization Scale*

<b>Domain</b>	<b>Institution Type</b>	<b>Mean</b>	<b>Std. Deviation</b>	<b>Mean Difference</b>	<b>p-value</b>
<i>Clear Objectives</i>	Mixed-gender staff	1.85	.718	.138	.000
	Single-gender staff	1.99	.688		
<i>Good Resources</i>	Mixed-gender staff	2.18	.956	.178	.002
	Single-gender staff	2.35	.979		

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<i>Authorities Care</i>	Mixed-gender staff	1.96	.840	.613	.000
	Single-gender staff	2.58	1.041		
<i>Belongingness</i>	Mixed-gender staff	2.19	.778	.043	.088
	Single-gender staff	2.23	.653		
<i>Growth</i>	Mixed-gender staff	2.07	.901	.450	.001
	Single-gender staff	2.52	1.094		
<i>Job Stress</i>	Mixed-gender staff	2.71	.975	.222	.036
	Single-gender staff	2.93	1.101		
<i>Role clarity &amp; adjustment</i>	Mixed-gender staff	2.53	1.151	.564	.000
	Single-gender staff	3.09	.751		
<i>Internal commitment</i>	Mixed-gender staff	2.61	1.034	.379	.004
	Single-gender staff	2.98	1.134		
<i>Adaptation</i>	Mixed-gender staff	2.48	1.034	.415	.000
	Single-gender staff	2.90	.834		
<i>Confidence</i>	Mixed-gender staff	2.01	.826	.372	.014
	Single-gender staff	2.38	.893		
<i>Sociability</i>	Mixed-gender staff	2.10	.801	.382	.049
	Single-gender staff	2.48	.809		
<i>Sense of achievement</i>	Mixed-gender staff	2.02	.804	.168	.003
	Single-gender staff	2.19	.738		
<i>Cultural adjustment</i>	Mixed-gender staff	2.11	.741	.076	.003
	Single-gender staff	2.18	.702		
<i>Job satisfaction</i>	Mixed-gender staff	2.13	.717	.096	.001
	Single-gender staff	2.22	.780		

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Finally, the results have not approved the null hypothesis of no differences in the socialization effectiveness between beginning teachers of mixed-gender staff and single-gender staff institutions. Likewise, it does not confirm the assumption that beginning teachers of mixed-gender staff institutions are not more effectively socialized in their organizations and teaching profession than teachers of single-gender staff institutions as the former group has scored less on the scale of effective socialization which indicates the higher level of job satisfaction and effective socialization.

## **DISCUSSION**

The purpose of the study was to investigate whether differences are discovered in effective socialization between the beginning teachers who are working in mixed-gender staff environment and those who are working in single-gender staff environment; and if so, quantify this differential. This quantification of differential would help understand the process of effective teacher socialization in Pakistani colleges, and find out the possible interpretations of this differential. The results have revealed that significant difference exist between effective socialization of teachers of mixed-gender staff institutions (TMSI) and teachers of single-gender staff institutions (TSSI). Similarly, the results appeared not in accurate consistency with the assumption that teachers are more satisfied and effectively socialized in single-gender staff environment, especially the female teachers.

The results indicate that TMSI are more clear about the organizational objectives than TSSI and similarly the former are less dissatisfied with the availability of resources in their organizations. Alike, TMSI feel they receive more care from the institutional authorities (e.g., principal, administrator) who listen to their problems. With regard to favorable working conditions (e.g., class size, classroom conditions, duties, workload), it is revealed that both the groups are not so satisfied but TSSI, here also, show more dissatisfaction. In the same way it is found that TMSI feel they are more comfortable with the new organizational roles (e.g., administration, management, monitoring) while the TSSI are found grumbling about this. So far as the personal relationship of beginning teachers with the principal is concerned, TMSI acclaim to have better relationship while TSSI are of not such a good opinion. Finally, a significant difference is revealed with regard to job satisfaction; accordingly TMSI were found more satisfied with their jobs whereas the level of job satisfaction of male teachers remains low. By and large, it has been discovered that teachers of

mixed-gender staff institutions make a distinction that they are more effectively socialized in the workplace culture and teaching profession.

The fact that beginning teachers working in mixed-gender staff institutions are more effectively socialized in their organization and are more satisfied with their job is associated with discussions on gender issues at workplace settings. In mixed-gender staff institutions, the teachers are in a healthy gender competitive environment which contributes to environmental decency and decorum. The teachers of mixed-gender staff institutions are normally more comfortable in discussing their organizational problems and finding their better solutions. Both the counterparts are dependent on each other and contribute to the fulfillment of many gender-specific requirements of organizations, particularly the institutions offering co-education. Tahir & Qadir (2009) have discussed the gender differences among beginning teachers' socialization and associated the differential with the weak (or at least different) perception of female teachers about their level of job satisfaction, cultural adjustment, authorities' concern, role clarity and overall socialization and professional development. However, in the mixed-gender staff institutions the female are in a better role to compare their inputs and outputs with their counterpart male teachers and they can share their future ambitions and professional development issues. Anyhow, this differential may be interpreted in the broader socio-politico-economic cultural contexts of the local community pregnant with many different perceptions about gender-mixing in society and workplace.

## **CONCLUSION**

This study concludes that a significant difference exists in professional socialization between the beginning teachers working in single-gender staff institution environment and mixed-gender staff institution environment. The results present an optimistic scope for mixed-gender working environment, particularly for teaching in Pakistan. The healthy competitive environment, equal access to opportunities and unbiased gender attitudes are making their space in educational institutions in the society. The findings of this study regarding effective socialization are also linked up with beginning teachers' job satisfaction, working outputs, professional growth, encouraging organizational culture and effectual role of senior fellow teachers in educational organizations, specifically at higher secondary or college level. This study paves the way for the future researchers to look at the phenomenon of effective socialization among

beginning teachers, with the variation of subjects, disciplines and new conceptual dimensions. The policy makers, administrators and seasoned educationist would benefit from the results of this study to understand the process of teacher socialization from gender-mixing perspective and deal such issues in their particular socio-cultural contexts. This study would also put in any governmental and non-governmental efforts to bridge the gap of gender disparity, and empowering the female teachers to actively participate in the process of their profession socialization.

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**APPENDIX**

**Effective Socialization Scale (Likert Format: strongly agree/ very pleasing to strongly disagree/ great problem)**

Sr.	Domain	Questions Asked (Response: agree/ very pleasing to strongly disagree/ great problem)
1	Clear objectives	“You understand well what your organization’s objectives are.”
2	Good resources	“You have good resources to successfully complete your job responsibilities.”
3	Authorities care	“Authorities (e.g., principal, HoD, Administrator) care about you as a person.”
4	Belongingness	“Your colleagues and seniors listen to your opinion.”
5	Growth	“You have the opportunity to learn and grow in this job.”
6	Job stress	“Your workload, in general.”
7	Role clarity & adjustment	“The types of duties assigned to you: Teaching Administration Hostel warden Head of the department Committee member Admission Student affairs Other”
8	Internal commitment	“Extra or Co-curricular duties: Arrange debates or speeches Drafting speeches Arrange sports events Write or edit newsletter/ magazine etc Perform as a compere/ host Other”
9	Conducive working conditions	“Your working conditions, in general (class size, classroom conditions, duties load etc.)”
10	Adaptation	“Participation in new roles other than teaching (e.g., organization, management, monitoring)”
11	Confidence	“You feel your classroom control/ management in general.”
12	Sociability	“You are in good relationship with your principal.”
13	Sense of achievement	“You feel yourself a successful teacher.”
14	Cultural adjustment	“You feel yourself adjusted in the culture of your institution, in general.”
15	Job satisfaction	“Overall, you are satisfied with your job.”



## **Methodological Considerations Regarding Biases against Indigenous Knowledge System: A Survey of Development Theory**

### **Abstract**

*Sustainable development is greatly dependent on the political will of the governments, mode of governance, capacities of a state and the abilities of its people. It also requires a legal environment under which communities are empowered to pursue programs and projects. Raising awareness for sustainable development is different in many respects because sustainability calls for a long-term perspective, integrity of human support systems, equity, democratic and decentralized participatory decision-making and wise use of resources. It requires inter-personal communication to create a demand and capacity for a healthy and supportive environment. It is a universally acknowledged fact that people are both the 'means' and an 'end' to development. Often, this simple truth gets obscured because we are used to talking in abstractions, in aggregates, in numbers. Human beings, fortunately too stubborn to lend themselves to become a mere abstraction, are conveniently forgotten. Quantitative Sciences especially Economics, in discussing the means of development, often talk about investments and capital. Physical capital has taken a center stage, to the exclusion of many other factors of production. Human capital is measured neither quantitatively nor qualitatively. Nor does it receive the attention it deserves. On the other hand, many societies, despite an abundance of financial capital, have been unable to develop. The experience of the OPEC nations is illustrative in this respect. Human capital human institutions and skills were missing in most of these nations, and without it their vast windfall gains could not be translated into real development. This paper is based upon an empirical research held in a village of District Sheikhpura. The emphasis of paper was to see*

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*the theoretical basis of development theory and to compare it with the Indigenous Population's Perception on Development. Objective of doing so was to remove the biases against the local perception and practices aiming development through increasing self-reliance and social empowerment due to which the dream of sustainable development could only be fulfilled in Pakistan. Data collection was done through the exploratory method while using main techniques of participant observation, in-depth interviews, focused group discussion and key informants.*

**Key Words:** *Conventional Development, Indigenous Knowledge System (IKS), Sustainable Livelihood, Participatory Development, Conflict Resolution,*

## **INTRODUCTION**

It is important to note that the term 'development' has been conceived differently by various 'development schools'. Since the debates on development with new perspectives have gained global attention, two schools in development debate have contributed considerably. Firstly, the 'modernization theory' and secondly 'dependency theory' but analysis of both tend towards a centralized view of development and interpret changes in the organization and activities of local populations as responses to externally-initiated change according to the observations of Norman Long.

He (1977) further explains that 'both approaches, it seems give sufficient attention to the ways in which local groups and processes can contribute and indeed modify the patterns of regional and national development. Hence, they tend to take too deterministic a view of socio-economic change and do not allow sufficiently for the interplay of local and national forces.' However a corrective to this view is provided by anthropological work on socio-economic change. Anthropologists have been particularly interested in the question of differential responses to change and have analyzed the emerging patterns of entrepreneurship at village level. This has been combined with an interest in developing actor-oriented models of behavior which identify the social strategies used by different individuals and households (Long, 1977). It is in these antecedents when Dube (1995) concludes that it is amazing that the notion of development was left so vaguely defined. Most of the indicators of

development — growth rate, GNP, and per capita income were purely economic criteria. Indicators of social and cultural development were not made explicit. On the basis of the above suppositions, there is a great need of the hour that concrete efforts should be made to revitalize our local knowledge and practices in order to come up with a sustainable model of development. Similarly instead of wasting our national resources, time and energy in chasing the foreign models at one point of time and evaluating the causes of the failure at the other, the effective revitalization of IKS can be time saving and cost effective mean to touch sustainability in development centered chores. It is encouraging to observe that, over the past ten years, there has been a dramatic increase of interest in the role that indigenous knowledge can play in promoting and adopting participatory approaches to seek sustainable development.

It may not be accidental that the growing interest in the potential contribution of indigenous knowledge to development is becoming manifest at a time when current development models have proven not too successful. Today, hundreds of millions of marginalized people all over the world are still being excluded from the mainstream of development. These people have not benefited from development efforts which have mostly been based on a top-down development model, with the maximization of productivity as its major target. The agricultural sector provides a prime example. The objective of the Green Revolution was to maximize yields through the introduction of new crops. These crops depended on the optimal availability of fertilizers and water to achieve high yields. From a production point of view, Green Revolution was a success, but its potential could only be fully realized in areas with good soil and a secure water supply, and by farmers with access to financial inputs. However, for people without good land, no adequate access to irrigation facilities and a lack of financial means, the results have been of little use.

## **LITERATURE REVIEW**

The national picture also worsens with the efforts made by the governments in their respective tenures and later on high jacked by the influential in the office or the influential rural supporters to whom Alavi (1976) calls “*Rasagirs*”. Working on these lines Chonchol (1976) focuses on the role of pressure groups and influential people in adoption of innovation especially through any project. He says that pressure groups or influential get their share on priority basis because they can afford to take risks and exploit others, because they know that while doing this

nobody would stop them and their links in government and bureaucracy would protect them. Roth (1976) in agreement with Chonchol also says that people who are neither big land lords nor politically influential, can easily be suppressed by influential people due to the lack of class solidarity among the poor. Issac (1971) in his study has also evaluated the relationship between wealth, power, political influential and improved agricultural innovations. He says that during the initial stages of adoption of agricultural innovation, persons in higher quartile of society in terms of wealth, power and influence are normally exceptionally innovative, while those in the lower quartiles are exceptionally conservative and persons in the high middle rank also tend to be conservative supporting the common idea of middle class conservativeness.

The recently developed notion of ‘participatory development’ in the world has in fact brought worth citing results in various fields especially agricultural sector. The government of Pakistan in the year 2001 launched a newly conceived developmental paradigm of “Devolution of Power” through the Local Government Ordinance (LGO) 2001 which was amended in the year following. Agricultural development was also envisioned at cross roads through this ordinance. Critics of developments have strongly expressed that this new concept was even a continuation of previously held “*Basic democracies*” (Ayub Khan’s period) in 1960s and “*Local bodies*” (General Zia’s era) in 1980s. The idea of Citizen Community Boards (CCBs) in LGO 2001 is another mean of benefiting the likeminded people who have opted to become vehicles of those who are after the whims of extension of their hold over country. Similar argument is made by Alavi (1976) who gives example of Pakistan. He says politically influential land lords manipulate the project into their favor, due to the power structure in Pakistan, which allows them to exploit, and they get share of small potential beneficiaries.

Burky says that the local power structure is inevitable in rural life because “individuals and political parties with ambitions in district, provincial or national politics seek alliances with the local faction leaders that secure for them support at the gross root level” (Burky, 1976). Having said the above, it is contended that how the notion of ‘participatory development’ is could be launched in a society witnessing conflicts, social exclusion of marginalized segments, caste disputes, land and familial hatreds. In fact common to all problems is what Prawl (1969) has mentioned about the planners, policy makers and the administrators as seeing

“farmers are ultra-conservative individuals, stepped in tradition, hemmed in by custom, lacking in motivation and incentive, captives of age-old methods, and lacking in ability to make decisions”. Alatas has emphasized the that anthropological studies have by now firmly established that farmers have been biasedly and wrongly characterized as lazy, conservative, bound up by traditions and superstitions. Such characterization has been and continues to be helpful only to planners and administrators because they are absolved from responsibilities for the project failures (Alatas, 1976).

Failure on the part of the planners and policy makers has rightly been highlighted by Thiesenhusen, Esman, Du Bois Cora and Frans Doorman. Thiesenhusen says “reaching to the poor has turned out to be a much more complex task than was earlier visualized” (Thiesenhusen: 1978). Esman discusses that planners and administrators here are on an unfamiliar ground. There is no previous experience to guide them in their operations (Esman: 1980). Often, they are therefore unable both to anticipate socio-cultural hurdles, which arise during the plan implementation phase, and to try to overcome them. Cora highlights the human factors in development process “since human factors in the rural development process have not traditionally been accorded the due importance, knowledge in these matters has not developed to the required degree” (Du Bois Cora: 1959). The contention is also affirmed by another scholar Roth (1976) who says that for an innovation, “it is must that the innovator should have cultural knowledge of the community in which he is going to introduce the innovation.” Two other important contributions have been made by Mendonsa (1980) and Currens (1976). As per Mendonsa’s evaluation, innovations are accepted in any area or domain, if these are according to the values of the target population. Similarly Currens is of the view that “while introducing any innovation the government and the officials are very important and the decisions of Government in this regard are of prime importance in the sense that if the same are against the needs or interests of masses then during the process of introduction, the innovation would face difficulties.”

Many case studies and research projects have shown that there are no simple technical Western solutions that can be easily diffused and adopted by people on the margins. New insights reveal that development interventions have failed to push people to participate because of the absence of instruments and mechanisms that enable them to use their own knowledge. Recent research has given valuable insights into how people use their own locally generated knowledge to change and

to improve, for example, natural resource management. Greater efforts therefore should be undertaken to strengthen the capacity of local people to develop their own knowledge base and to develop methodologies to promote activities aimed at the interface of scientific disciplines and indigenous knowledge. Garber and Jenden (1993) state that “Development projects are about delivering resources, not about anthropological analysis; they have to deliver resource to exist. Although some agencies and organization conduct initial ‘feasibility’ studies with the help of anthropologist, the ultimate goal remains the delivery of resources. Hence, most staff on a development program is recruited on the basis of relevant technical expertise, related to one resource or another. Anthropologists, when they are employed in ongoing development programs are most usually expatriates, and rarely do they participate directly in the delivery system. Rather, they are observers of the delivery process and, as observers, acquire their own particular understanding of what’s goes on. Because of their unique interests, anthropologists tend to be distinct from anyone else involved in the delivery”. Seddon (1993) also comments that “all too often development projects designed and implemented by international aid agencies lack that crucial appreciation and understanding of the dynamics of local economy and society that derives from what I call ‘anthropological approach’. Such an approach involves a detailed analysis of the complexities of local level structures and their operation based on an adequate body of empirical material collected with due consideration for these complexities. It involves recognition that economic or sociological models cannot simply be translated from one context to another and applied without local research if they are not to do considerable damage to local processes.”

### **Native Perspective on Properties of IKS**

Having stated about importance of IKS and Development, the paper would now present the local briefings of rural people regarding how they perceived IKS as a conduit of development especially in agricultural domain.

### **IKS is a Carrier of Sustainable Livelihoods**

The major understanding of the people about current day’s agriculture was that though it promised high output in form of agricultural yield but it required the innovator and adopters to make sure that high inputs are also contributed. People in a historical perspective compared that before the advent of mechanized agriculture,

the mode of agriculture was largely at subsistence level. Whereas the new technologies implied in the agricultural sector has considerably increased the rural poverty because of the complex cycle of chemical technology regarding cropping patterns and expensive agricultural machinery have endangered the subsistence of poor farming families. According to IFAD (2006) “the Sustainable Livelihood Approach (SLA) is a way to improve understanding of the livelihoods of poor people. It draws on the main factors that affect poor people’s livelihoods and the typical relationships between these factors. It can be used in planning new development activities and in assessing the contribution that existing activities have made to sustaining livelihoods”.

People question that if the use of mechanized agriculture was to be promoted there must have been a clearly articulated methodology (tested and retested by the government) to remove the negative impact of high reliance on the modern technology. The promise of high economic gains through modern agriculture was not fulfilled rather the recipients were even robbed of what they were having in original through their traditional methods. These conditions made scholars to reconsider their development models and paradigms to see the possible leakages and weaknesses. In this respect, the locally evolved IKS could raise the Sustainability of Livelihoods in rural areas, as Ashley and Carney (1999) are of the view that:

*The SLA does not claim to be a new development paradigm or even a new approach to development.... meaning a set of principles, backed up with a set of tools; the plural (approaches) is used deliberately to indicate that there is no single way forward that might conflict with other development approaches.*

This view further supports that IKS methodology needs to be considered in detail with respect to the response after being quit for so many years. Moreover, it signifies the importance of research to update the traditional methods according to current social and economic compulsions. These knowledge systems may appear simple to outsiders but they represent mechanisms to ensure minimal livelihoods for local people. IKS often are elaborate, and they are adapted to local cultural and environmental conditions (Warren, 1987).

### **IKS can fight Rural Poverty**

People compare modern methods with their traditional farming and opine that their traditional methods were compatible. The reasons in support of this view are like; no

hazards to soil fertility level, low level of pest attacking crops, low rate of disease attack, local practices being village centered, cost effective and raising rates of social participation as supported by DFID: *Rural poverty has been accepted as both a major cause and result of degraded soils, vegetation, forests, water and natural habitats. The importance of environment-poverty links for the natural resource, health and vulnerability dimensions of the livelihoods of the poor is evident in empirical research* (DFID, 2001).

In addition, Pinstруп (*et al.*, 1997) and Scherr, (1999) have also found that:

*Rapid deforestation and biodiversity losses are depriving people of valuable forest resources, such as fuel wood, food and medicine. Soil degradation is a major threat to the livelihoods of 1 billion people, mostly the poor who are more likely to live in degraded or fragile areas.*

On the other hand, for rural people quitting IKS was not matter of just leaving behind a system of agricultural practices and adopting new ones rather it was more than that. Though, people also acknowledge their misunderstandings during adoption of modern farming as they thought that new farming practices and technologies would bring prosperity and material comfort in their lives. Unfortunately, this promise was never fulfilled. This shift of farming practices (from traditional to modern) produced a drastic change and antipathy in the lives of the farming community by destroying their cultural integrity and pushing them into a competition of material goods.

### **IKS is a based on Participatory and Integrated Development**

IKS as agreed by all scholastic contributions is a locally evolved system in which the indigenous people used to develop their own local model to ensure their subsistence. The early communities were also told to be interrelated because of their common survival challenges. Agriculture is a labor intensive profession therefore it was a far idea for rural people to sit idly and doing nothing for their livelihoods and contributing to their neighborhoods. IKS was based on the locally resources and functioned independently through social participation without outer dependence that successfully raised local empowerment. The current day's 'human development approach' seems to understand the importance of development by the people themselves. Mose *et al.*, (1995) state that 'in recent years there has been a

convergence of ideas about the importance of people's participation in rural development and participatory development.' FAO (2000) also acknowledges that:

*A range of participatory methods and tools has been developed to help rural people to diagnose problems, gather information, explore options, and commit themselves to action, often collective action.*

It was shared by the people that each time government proclaims to promote the participatory development in the rural areas; the rural people are always ousted from the process. It is so because local powerful people and others with their vested interest take most of lead in whole development exercise due to which real beneficiaries are left behind and remain unattended.

### **IKS concentrated on Participatory Planning**

All developmental initiatives under traditional knowledge system of practices were planned and executed locally that consumed local human and natural resources. People referred to their social consensus as the base of their community level interventions regarding their agriculture as well as their social lives. The view of people was because of their interdependence over their neighbors through a chain of relations based on emotions, sentiments and mutual help. Being a small scale community, people mostly related themselves with other residents of village in their needs. According to a local view, IKS is not only based on participatory approach rather it also promoted and required people to be united in a web of social and cultural relationships to ensure people's mutual survival. Mose (et al., 1995) are of the view that

“Decentralized and participatory planning, involves two interdependent processes: firstly, understanding local knowledge of farming systems, and people's interests and priorities for natural resources development; and secondly, the development of people's skills and confidence together with new institutional arrangements to support these, as the basis for continued participation in natural resource improvements beyond the life of the project”.

### **IKS raises Group Solidarity and Strengths**

Rural people insist to envisage IKS as a complete cultural recipe of survival. Their stance over it held that their traditional life patterns and farming practices were

actually rooted in their culture. As ‘culture is learned and passed onto the next generations’ similarly the indigenous knowledge was received from elders. It was put into practice by the intermediary generation and after sometime it was handed over to the upcoming generation after an update. The cultural recipe of people thus enhanced group solidarity. The people used to present and demonstrate their unity in social ceremonies and other socio-religious events and occasions. The caste bond and extended families were also a great source of social unity. This group solidarity was people’s social strength on one hand and an effective mean of social control on the other. This idea is supported by Conrad (1995) who cited Rieder; Horwitz and Laberge that ‘close social ties constitute not only the cornerstone of all social reaction but also a choice that should be favored in developing control policies and measures’ (Conrad, 1995). Traditional Knowledge System and its practices have its own uniqueness (though not well documented) but it is the community’s knowledge basing on the continuous experimentation of the inhabitants with their surrounding natural and environmental realms. In this respect UNESCO states:

*The dominance of the western knowledge system has largely led to a prevailing situation in which indigenous knowledge is ignored and neglected.... over many centuries, human beings have been producing knowledge and strategies enabling them to survive in a balanced relation with their natural and social environment.*

### **IKS is bearer of Bottom-Up Approach**

Unlike the government owned project themes and implementation plans, IKS is something that is generated locally and administered by the local people with Bottom-Up approach. An interesting plea shared by respondents was that “*We do have something unique with us; it is therefore you have come to us and trying to find it out.*” It is basically the methodological error and weakness of the implementation plan that whenever the government tries to imply ‘People Centered Approach’ in the process of rural development it is usually high jacked by the development agencies and so-called intelligentsia. Chambers (1990) stated that: *As we enter the 1990s, the dominant paradigm of development expressed by normal professionals and implemented through normal bureaucracy is still top-down and center-outwards.*

Moreover it is also confirmed by Waters-Bayer (1987):

“Attitudes generated by the top-down transfer of technology (TOT)

paradigm have precluded learning indigenous knowledge of farmers. Reasons for non-adoption of innovations resulting from the conventional TOT paradigm have been attributed to outsider's stereotypes of small-scale farmers (e.g., ignorance, laziness, conservatism) or an inadequate delivery system (e.g., poor extension service, lack of credit facilities) but seldom to the characteristics of the innovations themselves”.

Probably the best thing about IKS is that it is the intellectual property of the local people in which they are its owners and practitioners. They with the passage of time update it without relying on any external source. It is beneficial because people use their own resources and devise methods of their use without harming or threatening the natural habitat. Rajasekaran (1993) cites Haverkort (1991), that: Indigenous knowledge is the actual knowledge of a given population that reflects the experiences based on traditions and includes more recent experiences with modern technologies. Moreover,

*“These people are well informed about their own situations, their resources, what works and doesn't work, and how one change impacts other parts of their system”* (Butler and Waud, 1990).

Rural folks compared that there are two types of thinking predominant in the world over centuries. Firstly, the ideologies in which humans occupy the central place, secondly, the exploitative view (as in capitalistic thinking) which is overwhelming at the cost of humans. People were of the standpoint that mechanization of agriculture is capitalistic in its approach. It has nothing to do with the humans and the human feelings of sacrifice and reciprocity. It is only about material benefits, comforts and gains through the profit-loss margin. They reported that IKS was based on people centered approach therefore the concept of sacrifice, reciprocity and other related items were dominant in during pre-modernization as compared to today's world. Similarly, they said that whenever people from cities with new ideas approached them (like it happened in the past developmental experiences in the village), villagers were given the impression of these ‘development advocating people’ as well experienced and educated who could only solve all problems. But the words and promises of the ‘development champions’ got never fulfilled. Reijntjes et al., (1992) have also observed and written in favor of the argument given above by suggesting that:

“Certain inherent limitations in IKS have strengthened the attitudes of outsiders that IKS are ‘primitive’, ‘unproductive’ and ‘irrelevant’: (1) IKS are of oral in nature; (2) IKS are not formally recorded and documented; (3) Each individual possesses only a part of the community's IKS; (4) IKS may be implicit within local people's practices, actions, and reactions, rather than a conscious resource”

Rajasekaran (1993) has rightly observed which can be quoted in reference to study area's previous experiences with development experts in three of the main developmental projects launched in the village:

1. Agricultural Researchers do not investigate the impact of the technologies they develop. They feel their responsibility ends once the technologies are released to the extension system;
2. Agricultural Extension personnel perceive that dissemination of technologies to farmers is their only responsibility. Once the technologies are disseminated to the farmers, they are completely satisfied with their jobs; and
3. Even some enthusiastic extension workers who have tried to bring feedback from the farmers are not encouraged either by extension administrators or researchers.

### **IKS promotes Self Reliance and Cost Effectiveness**

As matter of fact, IKS is typical of any particular culture, environment and geographical area therefore IKS always evolve techniques and ideas that are based locally and could be regenerated through employing the local resources. In this regard, Warren and Rajasekaran (1993) state that:

*“There is much to be learned from the IK systems of local people. If we are to move towards interactive technology development from the conventional transfer of technology approach, it is feasible, efficient, and cost-effective to learn from the village-level experts”.*

They further emphasize that:

*“Validating farmers' experiments creates an environment of respect for local people and village-level extension workers thus leading to their increased participation and*

*empowerment”.*

Main emphasis of the argument given by people was that IKS based technologies were locally based and evolved while consuming local resources therefore these were much cost effective and affordable as compared to the expensive and unsustainable technologies and techniques that are imported from the cities and even abroad.

### **Strategy of Recycling of Resources especially Natural Resources**

Reijntjes et al, (1992) provide evidence in the favor of the argument by stating: *Livestock form an important component of this agro-forestry system - particularly poultry, but also sheep freely grazing or fenced in sheds and fed with forage gathered from the vegetation. The animals have an important role in nutrient recycling. Also fish ponds are common and the fish are fed with animal and human wastes.*

They further quote Michon (et al. 1983) who are of the view that:

*“Natural processes of cycling water and organic matter are maintained; dead leaves and twigs are left to decompose, keeping a continual litter layer and humus through which nutrients are recycled. These forms of recycling are sufficient to maintain soil fertility without the use of chemical fertilizers”.*

### **IKS is based on Utility not Leisure**

IK is an integrated system that was developed and continually refined by the forefathers as a parameter of survival rather than just a past time. The necessity and the cultural worth are therefore established through the people’s attitude under which they resist their unique life style to modify. Like any other thing, people use to develop their affiliations with their knowledge based system. There are many scholars who through their research works have supported the current version on the utility of IKS. Pretty and Sandbrook (1991) state that: *Indigenous knowledge systems are tuned to the needs of local people and the quality and quantity of available resources.*

The people pertain to various cultural norms, social roles, or physical conditions. Their efficiency lies in the capacity to adapt to changing circumstances. According to Norgaard (1984):

*“Only very rarely, however, is traditional knowledge treated as knowledge per se in the mainstream of the agricultural and development and environmental management literature, as knowledge that contributes to our understanding of agricultural production and the maintenance and use of environmental systems”.*

### **IKS is not Stagnant rather it is updated continuously**

IKS is something which was originated by the indigenous people while keeping their survival issues in mind. Culture and IKS are both changing and not stagnant in their very nature. It is therefore IKS as a basic survival mechanism updated itself with the passage of time so that it may remain in use as a remedy to cope with the challenges posed by the nature over time. World Bank (2006) in this respect accepts this very aspect of IKS by stating: *Significant contributions to global knowledge have*

*“originated from indigenous people. Indigenous knowledge is developed and adapted continuously to gradually changing environments and passed down from generation to generation and closely interwoven with people’s cultural values”.*

The argument under reference is backed by the finding of Warren and Rajasekaran (1993) who are of the view that:

“IK is a valuable national resource: its systems are dynamic, never static, and are continually influenced by internal creativity and experimentation as well as by contact with external systems. IK helps to assure that the end users of specific agricultural development projects are involved in developing technologies appropriate to their needs”.

Indigenous knowledge is dynamic, changing through indigenous mechanisms of creativity and innovativeness as well as through contact with other local and international knowledge systems (Warren, 1991, a&b).

### **IKS is as scientific as any other System**

Local peoples’ knowledge is also based on ideologies developed by them in relation to their particular natural resources and physical realities. Moreover, like any other complex science or branch of organized information system, IKS does have its own local terminologies. People of any particular area develop their understanding in a scientific *“Cause and Effect relationship”*. All that needed is to understand the IK in

its own particular cultural settings. Reijntjes et al, (1992) also provide a feature of IKS as scientific as any other system: *In their small plots, often less than 0.1 ha, Javanese peasants mix a large number of different plant species. Within one village, up to 250 different species of diverse biological types may be grown: annual herbs, perennial herbaceous plants, climbing vines, creeping plants, shrubs and trees ranging from 10 to 35 m in height.*

### **Can IKS be a Solution?**

This was a question that remained alarming most often during the time when the research chore was in swing. The views were so diverse due to which the research was oft time confused. We must acknowledge the positive role of respondents in village who helped us in solving this genuine riddle that kept on knocking the back stage of our minds. Also keeping in view the statements of Garry Jacobs et al (1997) in mind, we feel revitalization of IKS as need of the hour in order to have a 'Sustainable Development Model' (SDM) in Pakistan. We contend that more intensive and carefully conducted researches are need of the hour to validate the traditional perceptions on development as well as making the traditional practices according to the new world standards and prerequisites. The 'Indigenous Model of Development' (IDM) was conceived on basis of the respondents' views that largely attempts to incorporate the development perception from a utilitarian point of view.

IMD defines social change as primarily source of concern regarding the level of people's expectation and aspirations. Currently no model serves the same purpose in Pakistani Punjab. An urge to improve quality of life and infra structure, local model of development is best suited to people's expectations if we keep in mind the flexible nature of IMD. As stated, IMD is governed by the local people who devise the parameters of the activity therefore it is also reflective of the local people's priorities. It wholly recognizes the importance of people's willingness to participate and refer to undertake the development activities according to the way people define the patterns for change. So it is basically a group of organized activities that are related to the community members therefore being a process thoroughly central and focused on the people brings people closer for a collective action where the people know that their views and contribution would be honored.

Change and needs perceived by the people themselves through participatory development approach would result in a more meaningful fashion and being

receptive of change. IMD also offers people with something they can relate themselves as a product of their ancestors rather than to bring something alien to their life, cultural institutions and societal norms. IMD is exclusively evolved from people of the community therefore the participation of the members also validates its status of approval from the people. It entirely consumes local resources due to which a sense of independence is echoed among the people. In addition, it sets the goals and directions of development process with an emphasis on the participation and through the real representative of the populations. Meanwhile, the experts, development agencies, government can play an intermediary role while giving the real beneficiaries a pivotal role. Unlike today's development themes and exercises IMD is a continuous process where the innovators, executing agency, monitors, and evaluators are the community members themselves therefore they have a strong sense of ownership among them. IK recognizes development as a complex whole instead of just relying on enhancing the economic scores. This local model believes and makes sure that all ethical, social, cultural and environmental facets of development are properly accommodated and given due importance. IK is a set of practices that not only contributes in the economic domain but also are connected to the rest of the other social institutions which are also connected to economic domain. The respondents replied that though the crop did not bring the amount of grains (as that of modern and commercial agriculture practices) but it also embrace minimal production issues for which a subsistence level farmer could even think of investing more financial resources. Similarly, the traditional life mode was less formal and complicated due to which the life was easy and was the one where people had time to sit with the elders and learn from them and also had the opportunity to strengthen their friendship ties.

IMD advocates the reliance on the internal resources (human and natural) if the development has to be sought on sustainable basis. It is so because reliance on foreign resources may not ensure complete self reliance. It is basically why IMD devises technologies and ideas that are rooted in the local culture. By nature IK is unique to the place where it is evolved therefore it is very natural that IKS and its methodology along with its central theme would also be rooted in the local culture. Similarly, Indigenous methods suggested for sustainable development are also dependent upon the consumption of local resources from within the society which is importantly the feature of sustainability. IMD refers to the reality that if the development of the rural areas and populations has to be achieved then the same

must be administered planned, monitored and evaluated by people themselves. The role of local people must be as planners, managers and administrators rather than just to be called recipients. The external forces and actors like government, policy makers, and development agencies may facilitate them as neutral observers helping these local communities through positive and unbiased criticism. The Local Knowledge Paradigm (LKP) believes that innovations and innovative ideas may originate from any corner of the society therefore a social environment be created where anyone who has an opinion about a particular item of the society may share it openly without the fear of social ridicule. Unlike the people who believe that IKS is only depending on the older traditions and resistant to the new ideas.

Unlike the Western Traditional Development Paradigm (TDP) during decades of 1950s and 1960s, IMD also encourages that the change process be supervised by the local leader called “*Wadda*” (Elder). The external and bureaucratic agents of change of multifunctional village workers must be replaced by the traditional leaders who were source of inspiration for the rural communities. The traditional leadership concept was embedded in a person who led the community in the light of the traditional wisdom that largely featured the cultural fashions unlike the alternate British *Numberdari* system that was merely erected to collect the revenue from the farming communities and to increase and promote the colonial hegemonic control over the rural masses. A traditional leader won social acceptance and obedience because of the vision, ability to guide the people and character to convince people for a collective action. Having discussed the argument regarding the effectiveness of the IKS, the work of Warren (1992) seems relevant when he comments that:

“Indigenous knowledge, particularly in the African context, has long been ignored and maligned by outsiders. Today, however, a growing number of African governments and international development agencies are recognizing that local-level knowledge and organizations provide the foundation for participatory approaches to development that are both cost-effective and sustainable”.

The statement made by Warren is validated in Pakistani Punjab’s context where it is still ignored and taken as something being the last resort that only suits laggards and conservative sections of rural society. The picture conveys the message that getting hold of technology is something that is translated into the modern life style and somebody in the mainstream of the development. On the other hand, traditional

methods and their use is termed as outdated especially when people are found to be saying that my “*father used to do this and say this*” or “*my mother used to do this or say that*”. It is only during this gradual process that IK has been recognized as an effective methodology for prosperity even in current day’s scenario. One of respondents commented that IK related practices were developed in entire harmony with the nature and its conditions whereas the current day’s commercial and market oriented agriculture and other related practices are based on the notion of exploiting the natural resources from a profit making point of view. Similarly, Warren (1992), Slikkerveer (1989) and Jackson (1987) also acknowledge the long biased attitude toward the IKS by stating:

*“The role of nineteenth century colonialism and social science in ignoring and sometimes maligning indigenous knowledge has been well documented”*(Warren 1989; Slikkerveer 1989; Jackson 1987).

Having analyzed the conventional developmental approaches and the practical experience of the developmental efforts in the village signifies the importance of IKS to be revitalized so that it may start operating as a development alternative for the people otherwise the assumption of continued reliance on foreign development models and aid may seem true.

### **Revitalizing IKS: Some Methodological Considerations**

Rural development and mass uplift of the rural population occupies a ventral place in all efforts for modernization and development in predominantly agricultural and rural countries like Pakistan. Ever since the inception of Pakistan, the policy makers and planners have devoted considerable attention and resources to mobilize the rural people for the task of development and modernization, to create an awareness and urge for change and improvement, to foster a spirit of cooperation, to remove the antipathy and distrust of public functionaries, and to prepare them for accepting and adopting new ideas, methods and techniques in the fields of agriculture, health, and education. The research is of the view that past programs and approaches to rural development efforts in Pakistan were basically inspired from the Western models. These were mental constructs of certain Western writers in field of comparative politics and development administration that had been implemented to suit political exigencies of the past bureaucratic regimes in Pakistan. For instance, a major bias lied in these approaches was that the rural population is completely ignorant,

traditional in outlook, devoid of any urge for improvement or development, and incapable of perceiving and articulating its developmental needs. The entire reliance was therefore on external stimuli and bureaucratic structures.

The external and enlightened agent of change was assigned the pivotal role in the process of rural development. The scholars also put their conviction that human development is a process which is different from merely increase in economic growth. It is widely evident from the diverse nature of studies that high rate of economic growth is not an indicator of human development in the societies especially in the developing countries. Garry Jacobs et al (1997) therefore contend the need of a comprehensive and human centered approach which could only ensure the human development process possibly seeming to bring results. That is to say that after the trial of numerous development approaches in Pakistan, the end result was that benefits were enjoyed by the people in the higher quartile of the society or the people with great social influence while leaving the poor stratum of the society behind. It is largely because the population in the lower and lower middle class of society were doubtful of the people advocating for the development for the people and their communities. In such scenario, revival of IK could act easy to get accessed and comprehended and further rooted in indigenous culture with which people could relate themselves too. Though, it was noticed that people usually do not understand when one says 'revival of IKS'. This is because of the ignorance of people from cultural heritage due to influx of Western ideas and technologies. People often feared that once IK is revitalized, then they would have to abandon their current life styles therefore they did not pay attention towards the latent benefits of IKS. But the aged people are well aware of utilities and therefore they were in position to rectify status of IK as an alternative for development in community. So far as IK is concerned, it is by nature a democratic way of administering developmental efforts with least formal legalities. It effectively involves community members because of reason that it consumes mostly the local resources for which local community members are supposed to contribute for remedial measures therefore it is naturally a process that encourages and is dependent on involvement of people. In this regard, Garry Jacobs et al (1997) further comment that:

*“A theory of development needs to begin not with goals and policies to promote development, but with knowledge of the essential nature and characteristics of development itself, for development is not a set of policies or programs or results. It is a process. This process has been taking place in societies since time*

*immemorial*".

### **Ethnocentrism towards Rural People**

Anwar Siddiqui (1979) is of the view that past developmental approaches to rural development in Pakistan were based on the conceptualization of social scientists and writers in the field of social change and development administration who developed their theories and approaches essentially from their own experiences in the West. Some lip service has been paid to study and analysis of the modernization process in the developing countries and to relate their theories with the socio-cultural environment of these countries. But essentially the experiences and achievements of the modern West provided them a framework on the basis of which goals and objectives of modernization were set up for the developing countries, and strategies and programs for achieving these objectives are formulated. A keen perusal of the points made in the lines above can safely lead to the conclusion that local populations of underdeveloped countries are graded with a bias towards communities. There is a kind of effort made by the proponents of Western world who argue that development is only possible with meaningful adoption of practices suggested by the Western developmental models.

### **Strategies for Rural Development**

Major emphasis was given to external stimuli for social change and modernization. J.A. Ponsioen (1968) for example claims that development is not a spontaneous process, and it takes place under the persistent and conscious interference with societies by the development agencies. Prominent among writers was Professor Ralph Braibanti (1966), who wrote extensively on the role of bureaucracy in Pakistan. He argues that in the social context of Pakistan, bureaucracy occupies an inordinately strong position relative to other political organs; and that it is inevitable, even desirable. Milton J. Esman (1963) also acknowledged the dominant power position of the bureaucracy in developing areas. Bernard E. Brown (1962) also advocated the strengthening of executive branch for the task of achieving development and suggests the provision of built in check and balances for the control of bureaucracy eliminating any need for external political controls. Eisenstadt (1964) referred to the attempts of the political elite and bureaucracy to direct and control all social developments of the country. Unlike the power holder in the village while following the national lines tend to be power hungry and keep on

establishing their relations with power institutions and its players in order to enhance their social status and inevitable role within their area of social influence. The general public is found to be repelling the government officials as exploiters and vampires. S. C. Dube (1967) has rightly observed that:

*“Historically in Indo-Pakistan subcontinent, bureaucracy has been an instrument of political suppression and control and exploitation. Police, magistracy, revenue and irrigation department have been symbols of political control and economic exploitation of the rural masses’.*

It is therefore the development agencies and agents of change are found generally to be complaining the distrust and non-listening attitude from rural people. This mistrust only be overcome with the help of having an organization or a governmental move in which IKS is revitalized. The revitalization process will be ideal when these people will be given primary importance and their fears would be addressed in ways that suit the cultural and social norms of rural communities. Concept of “agents of change” holds a central place in literature on social change and modernization. The agent is perceived as an art of the bureaucratic structures established for development. He is an innovator or carrier of innovative ideas. He may be an expert, a social worker. But his function is to gain acceptance and confidence of the people to persuade them to accept new ideas, methods, and techniques to involve them in the process of change. Nieuwenhuijze (1969) referred to this emphasis on a bureaucratic change agent and the assumption of a subject object dichotomy between agent on one hand and society, community or group on the other. Conventionally, role of change has been and still is assigned to the change agents. Problems with this class is that they are even external to the environment only educated in the urban environments fail to understand the technicalities of social change process. The new set of behaviors that they encounter in the rural areas are often therefore termed to be fatalist and resistant to change. This would be said that this analysis of change agencies is particular of low in vision and professional approach in dealing with the people of rural areas. The change agents are expected to innovate and carry on innovative ideas and methods to rural people to persuade them about wisdom and usefulness of these ideas and methods to involve them in process of change and to introduce change irrespective of the level and quality of this involvement.

In the literature one can also find that economic development was graded as the

supreme of all. The political and social institutions' roles and functions were under rated and went without recognition of the policy makers. Braibanti(1966) believes that popular participation in the political process in the developing countries becomes a "less effective vehicle for the attainment of a just society". He qualifies popular participation with the quality of such participation providing rationale for such concept as "guided democracy" evolved in many developing countries like Pakistan. Similarly, Eisenstadt (1964) also draws attention to need for participation and involvement of the rural population in the process of development that is often ignored in the entire developmental effort conducted in Pakistan. Bureaucratically controlled pseudo participative groups and institutions are also established. All these efforts however result in either negative participation or passive participation and indifference. Arther H. Niehoff (1966) in his work discusses that "*without initial participation by the recipients change cannot take place*". He cautions against the passive participation since the recipients will make little efforts to continue the projects when the change agent leave.

Since the development needs of rural people were to be gauged by the so called enlightened bureaucrats, the goals and objectives were to be defined by them, political participation and political control of the development process was viewed as detrimental to the process of change the obvious recourse was to establish new bureaucratic structures for rural development. The existing instrument of local government was disregarded, made ineffective and in some cases completely demolished. Different types of village aid, and community development organizations were set up. Under the Basic Democracies system of Ayub Khan, Local Government System of Ziaul Haq and Devolution Plan of Musharaf government, an attempt was made to reshape the local government institutions for the purposes of rural development and mass involvement in that process but the complete domination and control of these institutions by the bureaucracy at district, provincial and national levels, local power holders that were the result of British colonial era did not bring the desired response.

While seeing the result of development efforts in Pakistan and the currently recently experimented 'City Government System' through 'Devolution of Power' whose conceptual framework was theoretically unsound. It did not take into account the history lessons, the cultural scenario and the socio-political environment of Pakistan. The underlying assumptions of all these conceptual frameworks take only a

perfunctory view of the society. The crux of developmental approach described in lines above help conclude that these models could only be feasible in the environments and geographical settings where these were developed and tested for the potential result. The researchers found after survey of literature that following were the weaknesses of these development paradigms:

**Manipulation of Public Offices**

It has been an unlucky tradition in Pakistan that governments tend to manipulate public offices into their vested interests due to which these offices and office bearers become instruments in the hands of power holders. During this whole process, actual aim, purpose and the target population is totally vanished. Lucian Pye (1963) also argues that: *The greatest problem in nation building is how to relate the administrative and authoritative structures of government to political forces within the transitional societies.*

Similarly Henry Frank Goodnow (year unknown) from his experience in Pakistan and on the basis of his study of the civil Services in Pakistan concludes that:

*“The higher bureaucracy exerts such predominant influence as to make the climate unfavorable for the development of democratic institutions”.*

**Low Capacity for Innovation and Change**

The development agents and agencies by their very nature are totally unaware of the process of innovation that suits rural areas. The same behavioral response is interpreted as conservatism by these technical staff. Dube (1967) therefore contends that:

*“The bureaucracy resists innovations in its structural arrangement, and that, in several respects the hard core of the bureaucratic culture has been unyielding and has offered great resistance to innovation”*(Dube:1967).

The development planners and executers have a legitimate and useful role to play in the process of development. Its basic function is to implement and facilitate. Unfortunately, it was seen in the developmental projects of village, project officials became a party in the whole process due to which many neutral participants and potential beneficiaries tend to remain indifferent in the whole process. The very nature of development process and its implementation has to be dealt with very

much responsible code of conduct because it interplays with historical, social, cultural, moral values. A person or a development agency ignorant of these factors cannot perform this role effectively rather they later on become a source of putting fuel to the element of violence in rural society.

## **SUMMARY AND CONCLUSION**

It is customary in Pakistan that with advent of new idea in any field there raises a group of people blaming the old methods and putting all burdens of bad governance and low performance to the previously practiced methods and ideas. It is necessary to understand that every model has its own limitations and benefits. It is must that policy makers and practitioners unfold their biases toward these important factors and mutually agree on feasible approaches that promise comprehensive development in the country. The paper has presented the views of village people as well as scholastic views in favor to advocate the convictions in order to highlight effectiveness of IKS as a development alternative for country. IKS is low-cost in financial terms and promoter of involving local populations with no potential aims to raise conflicts in rural life. The research successfully presents the case to discuss IKS as something that evolved from native soil and carries historical affiliations of people with it. The only need is to clearly assess the needs of community where a specific project is going to be launched and to well anticipate the long term effects of schemes. Unfortunately, the research segment is undervalued in the country especially in rural areas due to which heavily funded programs are launched with taking into considerations the technical aspects while ignoring other social, economic, cultural, environmental, ecological, geographical, and political factors.

The Indigenous Model of Development (IMD) and other related perceptions of agriculture clearly indicated that IKS is something born out of the centuries old relationship of populations with their environment, soil and land. The farmers understand the utility of adopting specific locally evolved methods to fix their issues in agricultural sector. The beauty of IKS is that it gives rise to methods that are developed locally and consume locally available resources. It is therefore the solutions are also local due to which overemphasis on finances is reduced to a considerable extent. As emphasized by scholars cited above also highlights that Community Knowledge or indigenous knowledge as scientific as some other discipline. Therefore pleas in favor of IKS as sustainable solution for development of rural areas go stronger. It is because people still relate themselves to their

prosperous traditional practices and customs. It is equally viable that IKS can still be used for promoting participation in developmental process of rural areas because of its democratic nature. It is intended to point out the incomprehensiveness of western approach of development that underscores the importance of internal stimuli as vehicle for rural development. As against the imposition of new and cumbersome bureaucratic structures for the tack of rural development, we argue for strengthening the IKS institutions at the administrative level for sustainable rural development. The new strategy for rural development in Pakistan must therefore be comprehensive and based on the needs and aspirations of the rural people. It must recognize the importance of indigenous stimuli for modernization and development. It should assign a key role to the progress of political participation in creating an inner urge for development in raising levels of expectation if the rural people in developing indigenous leadership for articulating these interests and in providing popularly controlled IKS institutions for realizing their aspiration.

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## **Internet Use Habits: Testing Putnam's Model of Time Displacement & Social Capital Among Pakistani Youth**

### **Abstract**

*This research study tests the Robert Putnam's Time Displacement Hypothesis regarding the social capital, in which he relates the too much use of media with the decrease of social capital of users especially the children and youth in terms of their interpersonal communication with family, friends and colleagues, physical activities, games, exercise and social events etc. The survey of 500 young people studying in the various colleges and universities of the twin cities of Rawalpindi/Islamabad explored the internet using pattern of youth and how the internet use affects their social capital. This study shows that Pakistani youth uses the internet mostly for Information, Education, Music/Film/Video and E-Mail purposes. However, the youth was not significantly using the internet for Online Games, Chatting, Social Networking Sites and Online Newspapers. Furthermore, the study did not support the Time Displacement Hypothesis of Robert Putnam (1995). The regression model did not show any positive relationship between the use of internet and its effect on life patterns and erosion of social capital of youth.*

**Key Words:** Social capital, Internet, Youth, Time Displacement

### **INTRODUCTION**

With the increase of the desire of knowing other places, cultures and people, the new communication technologies became the most important tool to gratify the needs of the people. Among such technologies is the most important technology of the age and that is Internet. Internet is the gateway to connect with the rest of the world as and when desired. It is used for many purposes like, education, entertainment,

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earnings, information and online traditional media etc. The fact that nowadays, the new generation spends most of their time using internet postulates the bad physical and social affects. This study examines the internet usage pattern of youth and its effects on their physical activities, interpersonal communication, and relationship with family, society and loneliness. Putnam (1995) referred these affects as the displacement effects of new media and this particular study also visits the Robert Putnam Time Displacement Hypothesis.

Internet has brought a change in communications like never before and has made the world a global village as was foreseen by Marshal McLuhan many decades ago. According to Davison (1959), the development of new media has been made possible by convergence of traditional system with advanced computer technology i.e. Internet. Initially, the world welcomed the Internet into their homes, believing that it would provide with access to beneficial information. However, it was soon realized that, instead of using Internet for education, the children and young people were wasting many

Putnam (1995b) summarised his research findings that watching television is negatively related to the social capital. Similarly, Robinson (1981) says that more time spent with TV means less time spent with listening to radio and other activities. Now, with variety of uses of Internet like e-mail, surfing the web, social networking sites, chatting, entertainment, online television, reading online newspapers and listening radio online, the Internet has revolutionized our lives. So, it is a high time that it should be investigated as to what affect internet is casting on our lives and what activities will be replaced by the increasing time now being spent on Internet.

### **Salient Features of Internet**

Some of the features, for which the internet is being used worldwide are as under:

- Sending and receiving e-mails
- Entertainment, Online traditional media (TV, Newspaper and Radio).
- Financial and business dealing, along with online banking, Credit card dealing, Online shopping and money exchange
- Download software, music and news etc.

- Access to information, like Encyclopaedia, Maps of the world, and weather
- Results and other details of colleges/universities/schools
- Chatting (voice, write and camera)
- Education
- Discussion forums

There have been some concerns about the negative impact of Internet on its users, especially concerning the displacement effect in areas like interaction with family and friends, physical activities and psychological well-being, such as loneliness. Many people think that the Internet has a positive impact on its users, however, many others are concerned about its negative influence (Turrow, 1999). Therefore, it is important to know that how the use of Internet will be influencing its users especially youth in terms of physical, social and psychological development.

The number of young people who are using Internet is growing very fast every year. The Pew Internet & American Life Project reported that 45 percent of all American children who were under 18 years of age were online (Pew Research Center, 2000a). This statistics show that almost all the schools in America now have Internet access regardless of the level, region, or financial condition and the situation in Pakistan is not too much varying. Kollock (1999) and Mathwick (2002) found that online participation implies engaging in activities that require time and effort. Although, we all realize the importance of studying the affect of Internet on our youth's lives, but it is also fact that very little research has been found in literature about internet's displacement affect on social capital of youth in Pakistan. Furthermore, the relationship of internet with feeling of loneliness amongst the youth is also questionable. This particular study investigates such research questions.

### **Social Capital**

'Social Capital' means the trust among people in social life networks, which helps them to move together for mutual benefits. So, it refers to social connections. Making interpersonal communication or having a cup of tea with someone refers to social capital. The more we communicate and meet with people results more trust and ultimately more social capital (Newton, 1997; Putnam, 1993a, 1993b). Similarly, social relationships facilitate coordination and communication and thus

help in collective action (Putnam, 1995a). Social Capital comprises two factors i.e. social trust and civic engagement (Putnam, 1995b, p. 665).

### **Rationale & Significance of study:**

This research is important in understanding the latest internet use patterns and their effects on youth in regards to losing social capitals so far, there hasn't been substantial research conducted on displacement affects of Internet on youth in Pakistan, therefore this research will be a milestone for future researchers. Furthermore, since the internet based modern media especially the social media are seeping in the life of almost every internet user, it hence becomes necessary to keep a check on the usage patterns of these new media by users, through detailed study which must be conducted almost every year in order to maintain a timely record of media users activities and different trends and preferences in use of media especially by youth. This study will be beneficial to recommend the media policy makers to come up with changes in policies to avoid our youth from bad effects of media and to preserve our own culture. Furthermore, with the help of this study, policy makers would be able to come up with solutions which can help stop the cultural deterioration at a mass level.

### **Objectives of study:**

This study has the following objectives:

- To elaborate the various types and purposes of Internet use by youth.
- To explore the affects of internet on youth especially relating to interpersonal communication and relationship with the social capital.
- To bring to light the affect of internet on the educational achievements of youth.
- To investigate the relationship between youth's Internet use and their involvement in physical activities and social relations.

### **Research Questions:**

Following Research Questions were formulated to study the problem in depth.

- the effect of What is the internet usage pattern of Pakistani youth?
- What is internet on social capital of Pakistani youth?

- Does Internet use displace the face to face communication of youth with their family members and friends?
- Is there any relationship between use of Internet by youth and loneliness?

**LITERATURE REVIEW**

An impressive body of literature tells that adapting a new technology revolves around the personal choice and need of an individual. People who want to know more usually look for better and advance communication technologies. Internet is now very important element of majority people of the world. With more ease and availability of this technology everywhere, usage of internet by children has also increased manifold (Steyer & Clinton, 2003).

A study of American teenagers revealed that majority of users were using internet for research and homework. The study also found that male respondents were using internet more for games and music while females were mostly using it for information about educational institutions. Furthermore, the respondents also considered this technology as most favorite when they instantly require information and news (La Ferle, Edwards and Lee, 2000). Another study by Yeora Kim (2003) in the University of Georgia investigated the children's Internet use and its effects on their daily lives. The survey of 297 children examined the relationship of Internet use with social interaction, physical activities, and also loneliness. However, the study did not found internet's displacement effect on children's daily activities. But, it was found that children who spend more time with Internet were spending more time on physical activities, and were having more social relationships.

Internet could also decrease social capital in the way that it prevents its users from having interpersonal communication by taking too much time and giving less time for other activities. Putnam (1995a) says that "television was only driving force in decline of social capital in America because watching TV reduced time for participation in outside activities". Putnam (1995b) further elaborated that people who grew up without TV got engaged in more civic events than the people grown with TV and thus TV was negatively associated with social capital. Now, as the usage of Internet is increasing day by day, the same problem of losing social capital or displacing physical activities is being related to internet.

### **Internet Use and Social Capital**

Nie (2001) research indicates that the user of Internet were having less interpersonal communication. While, other researchers found that online communications is positively related with social trust and social participation (Best & Dautrich, 2003). Resnick (2002) relates time spent with Internet with diminishing of social capital. Izenberg & Lieberman (1998) also related the time spent by children with internet to the displacement of important activities and physical development. Similarly, Coffey and Stipp (1997) also blamed that with increase of time spent with internet will diminish other activities because of the less free time.

### **Displacement of Social Involvements and Relationships**

Many studies say that new communication technologies take people away from face to face communication and result in isolation (Carlson, Chan, Chan, Kurato, Soong, & Yang, 1999). Nie and Erbring (2000) found that as people spend more time on Internet, they lose contact with social environment. On the other hand, Hampton & Wellman (1999) say that new communication gadgets maintain relationships with people through a virtual community on Internet. Similarly, a study conducted by UCLA (2001) indicate that 80% people using internet found e-mail as helpful to connect with people. Furthermore, Wellman (2001) study support the idea that Internet enhance relationships with friends, family and society. According to Rook (1984) loneliness is always an aversive experience that arises when a person feels rejected by others and/or lacks appropriate social partners for activities that provide a sense of social integration. This study also hypothesizes that heavy usage of internet will have higher levels of loneliness among its users.

### **Time displacement theory:**

Time displacement theory first presented by Robert Putnam (1995a, 1995b) presents the idea that new activities like Internet and television may replace older activities. So, media are held responsible for decline of interpersonal communication, social relationship and personal care. For example, Internet users may spend too much time online leaving less time for reading, writing, exercise, face interaction, etc. Internet is not the first technology held responsible of time displacement. Earlier, TV had shifted time of people from listening to radio, visiting cinema houses, and talking with family etc.

In accordance with the present study, Time Displacement theory applies when internet users start ignoring their old activities like interpersonal communication and thus losing social capital. Social capital is foundation for trust in a society (Putnam, 1993). It contains the concept of social trust, civic engagement, and social relationship. In his book 'Bowling alone,' Putnam argued that television was the prime suspect in declining American social ties as he worried about the decreasing number of bowling leagues, and now same concern is being attributed to the internet.

Time displacement postulates that with the introduction of online media i.e. internet and internet based media like social media into a user's schedule of activities, there will be reduction in the time spent on other activities. In other words, when a new media activity is introduced into our lives, corresponding reduction in time invested in other activities is expected (Moy, Scheufele, & Holbert, 1999).

**Hypotheses of study:**

The Hypotheses of the study after review of literature and theoretical framework have been formulated as under:

**Hypothesis 1:** Exposure to Internet by the Youth leads to Information, Education and Entertainment.

**Hypothesis 2:** Exposure to internet by the youth would not greatly affect them towards social capital.

**Hypothesis 3:** Exposure to internet by the youth would not greatly affect their life pattern.

**METHODOLOGY****Research design**

In this study, a survey was conducted to obtain quantitative data about internet use habits of youth studying in various colleges and universities of twin cities of Rawalpindi/Islamabad. The close ended questionnaire on Likert Scale was used to get the required information. The population of study was university and college students of twin cities of Rawalpindi/Islamabad from Intermediate to PhD level. Since, study focuses on internet using patterns of youth of Pakistan and 'Youth' can

be defined as a time of life between childhood and adulthood. Definitions of specific range of age that constitutes youth vary from one place to another. Keeping in view the demographics of students studying in colleges and universities of twin cities obtained after successful completion of pilot study, the youth in present study was defined as people from 17 to 30 years of age, which was the population of study.

### **Sampling:**

Keeping in view the financial and time constraints, a sample of 500 young male and female students studying in various colleges and universities of Rawalpindi and Islamabad twin cities was selected for filling the questionnaire. In first stage, out of the list of all public and private colleges and universities functioning in Rawalpindi and Islamabad, 10 institutions were randomly selected. In second stage, classes in progress during the visit of the researcher to institutions were randomly selected to get the questionnaires filled from students with the help of the teachers taking the classes at that time. The survey for present study has been conducted with help of a self-administered questionnaire. The data collection period was from February 2013 to June 2013. Of the 510 questionnaires, 500 questionnaires were successfully completed for a response rate of almost 98%. Ten questionnaires were not properly filled by respondents and, therefore, were abolished. The data collected with the help of survey questionnaire was analyzed in order to investigate the responses of respondents on major variables of study and to answer Research Questions and substantiate the Hypotheses, by using appropriate descriptive and inferential statistics with the help of the Statistical Package for Social Scientists (SPSS).

### **Characteristics of the sample**

As shown in Table 1, majority of the respondents was Male (54.8 percent) while Female respondents were 45.2 percent. When we refer the Table for Marital Status of respondents, it shows that the greater number of respondents were Un-Married (77.6 percent).

*Table 1: Characteristics of the Sample*

<b>Variables</b>	<b>Frequency</b>	<b>Percentage</b>
<b>Gender</b>		
Male	274	54.8
Female	226	45.2
<b>Marital Status</b>		
Married	112	22.4
Un-Married	388	77.6
<b>Educational Level</b>		
Intermediate	122	24.4
Bachelor	211	42.2
Masters	133	26.6
MS/MPhil	23	4.6
PhD	11	2.2
<b>Type of Institution</b>		
Government	227	45.4
Semi-Government	110	22.0
Private	163	32.6
<b>Religion</b>		
Muslim	466	93.2
Non-Muslim	34	6.8
<b>Residential Area</b>		
Urban	384	76.8
Rural	116	23.2
<b>Mean Age in Years = 22.97</b>		
<b>Mean Family Income (Monthly) = 30,000 to 35,000</b>		

As regards the Educational Level, majority of the respondents was students at Bachelor level (42.2 percent). Similarly, majority of the students was studying in Government Institutions (45.4 percent). Moreover, the greater numbers of respondents were Muslims (93.2 percent) and were residing in Urban Areas (76.8 percent). Furthermore, the Mean Age in years of the respondents was 22.97 percent, while mean Monthly Family Income was 30000 to 35000.

### **Multiple regression analysis of ‘exposure to internet’**

The Table 2 presents the results of multiple regression, where the presumed predictors, namely, Using Internet for Information, Using Internet for Education, Using Internet for Music/Film/Video, Using Internet for Online Games, Using Internet for E-mails, Using Internet for Chatting, Using Internet for Social Networking Sites (SNS) and Using Internet for Online Newspapers were regressed against the criterion variable i.e. ‘Exposure to Internet’.

*Table 2: Multiple Regression of Exposure to Internet on Using Internet for Various Purposes*

<b>Multiple R: .610</b>					
<b>R Square: .372</b>					
<b>Standard Error: .714</b>					
<b>F Value: 36.416 p=.000</b>					
	<b>Df</b>	<b>Sum of Squares</b>	<b>Mean Squares</b>		
<b>Regression</b>	8	148.415	18.552		
<b>Residual</b>	491	250.135	.509		
<b>Variables</b>	<b>B</b>	<b>SE B</b>	<b>Beta</b>	<b>T</b>	<b>Sig.</b>
Using Internet for Information	.283	.059	.254	4.824	.000
Using Internet for Education	.154	.058	.140	2.651	.008
Using Internet for Music/Film/Video	.181	.037	.210	4.849	.000
Using Internet for Online Games	.012	.033	.015	.367	.714
Using Internet for E-Mails	.089	.041	.105	2.167	.031
Using Internet for Chatting	.041	.038	.052	1.069	.286
Using Internet for SNS	.051	.036	.063	1.428	.154
Using Internet for online newspapers	-.001	.034	-.002	-.044	.965

**Note:Dependent Variable:** Exposure to Internet

**Unstandardized Coefficients Equation:** Exposure to Internet = .990 + (.283 x Using Internet for Information) + (.154 x Using Internet for Education) + (.181 x Using Internet for Music/Film/Video) + (.012 x Using Internet for Online Games) + (.089 x Using Internet for E-Mails) + (.041 x Using Internet for Chatting) + (.051 x Using Internet for SNS) + (-.001 x Using Internet for Online N-Papers)

The computed values of F (36.416) and Sig. (.000) of the ANOVA as shown in Multiple Regression results of Table 2 indicate that the regression model is fit and

overall statistically significant. Moreover, 61% of the variability ( $R^2=.372$ ) in 'Exposure to Internet' was overall explained by the predictors.

As evident from Table 2, there was a significant positive relationship between the criterion variable 'Exposure to Internet' and the predictors; i.e. 'Using Internet for Information' ( $b=.254$  and  $p=.000$ ); 'Using Internet for Education' ( $b=.140$  and  $p=.008$ ), 'Using Internet for Music/Film/Video' ( $b=.210$  and  $p=.000$ ) and 'Using Internet for E-Mails' ( $b=.105$  and  $p=.031$ ). However, the relationship between the criterion variable 'Exposure to Internet' and the predictors 'Using Internet for Online Games' ( $b=.015$  and  $p=.714$ ), 'Using Internet for Chatting' ( $b=.052$  and  $p=.286$ ), 'Using Internet for SNS' ( $b=.063$  and  $p=.154$ ) and 'Using Internet for Online Newspapers' ( $b= -.002$  and  $p=.965$ ) was not found significant. A comparison of Beta scores indicated that the relationship between 'Exposure to Internet' (criterion variable) and 'Using Internet for Information' (predictor variable) ( $\beta=.254$ ) was stronger than other predictor variables. The result infers that the College and University students were using Internet more for Information, Education, Music/Film/Video and E-Mails purposes.

Thus **Hypothesis 1 (Exposure to Internet by Youth leads to Information, Education and Entertainment)** was supported. However, the youth was not using the internet for Online Newspapers.

**Research Question 1:** What is the internet using pattern of Pakistani youth?

As evident from Table 2, the youth was mostly using Internet for Information, Education, Music/Film/Video and E-Mails. However, they were not using too much Internet for Online Games, Chatting, Social Networking Sites and Online Newspapers.

### **Exposure to internet and its effects on social capital**

The Table 3 presents the results of multiple regression, where the presumed predictors, namely, 'Talk face to face with Parents daily', 'Talk face to face with Brothers & Sisters daily', 'Use of Modern Media has affected Interaction with Family Members', 'Use of Modern Media has decreased Physical Interaction with Friends', 'Use of Modern Media has decreased Physical Interaction with Neighbours' and 'Use of Modern Media has decreased Physical Interaction with Relatives' were regressed against the criterion variable i.e. 'Exposure to Internet'.

*Table 3: Multiple Regression of Exposure to Internet and its effects on Social Capital of Youth*

<b>Multiple R: .190</b>					
<b>R Square: .036</b>					
<b>Standard Error: .883</b>					
<b>F Value: 3.080 p=.006</b>					
	<b>df</b>	<b>Sum of Squares</b>	<b>Mean Squares</b>		
<b>Regression</b>	6	18.400	2.400		
<b>Residual</b>	493	384.150	.779		
<b>Variables</b>	<b>B</b>	<b>SE B</b>	<b>Beta</b>	<b>T</b>	<b>Sig.</b>
Talk face to face with Parents daily	-.030	.049	-.031	-.599	.549
Talk face to face with Brothers and Sisters daily	.035	.047	.039	.749	.454
Use of Modern Media has affected Interaction with Family Members	-.059	.046	-.064	-1.279	.201
Use of Modern Media has decreased Physical Interaction with Friends	.062	.052	.069	1.202	.230
Use of Modern Media has decreased Physical Interaction with Neighbors	.092	.053	.104	1.751	.081
Use of Modern Media has decreased Physical Interaction with Relatives	.062	.056	.067	1.099	.272

**Note: Dependent Variable:** Exposure to Internet

**Unstandardized Coefficients Equation:** Exposure to Internet = 3.810 + (.-030 x Talk face to face with Parents daily) + (.035 x Talk face to face with Brothers and Sisters daily) + (-.059 x Use of Modern Media has effected Interaction with Family Members) + (.062 x Use of Modern Media has decreased Physical Interaction with Friends) + (.092 x Use of Modern Media has decreased Physical Interaction with Neighbors) + (.062 x Use of Modern Media has decreased Physical Interaction with Relatives)

The computed values of F (3.080) and Sig. (.006) of the ANOVA as shown in Multiple Regression results of Table 3 indicate that the regression model is fit and overall statistically significant. Moreover, 19% of the variability ( $R^2=.036$ ) in 'Exposure to Internet' was overall explained by the predictors.

As evident from Table 3, there was not found any significant positive relationship between the criterion variable 'Exposure to Internet' and the predictors; i.e. 'Talk

face to face with Parents daily' ( $b=-.031$  and  $p=.549$ ); 'Talk face to face with Brothers & Sisters daily' ( $b=.039$  and  $p=.454$ ), 'Use of Modern Media has affected Interaction with Family Members' ( $b=-.064$  and  $p=.201$ ), 'Use of Modern Media has decreased Physical Interaction with Friends' ( $b=.069$  and  $p=.230$ ), 'Use of Modern Media has decreased Physical Interaction with Neighbours' ( $b=.104$  and  $p=.081$ ) and 'Use of Modern Media has decreased Physical Interaction with Relatives' ( $b=.067$  and  $p=.272$ ). The result infers that the use of the modern media especially the Internet based media does not have any significant effect on the Social Capital of the College and University students in Pakistan, thus supporting the second Hypothesis of the study, i.e, the use of Internet and Internet based media is not affecting the Social Capital of the Youth in Pakistan. As evident from Table 3, there was not found any significant affect of exposure to internet on the social capital of Pakistani Youth, along with it from above mentioned table it can also be concluded, that there was not found any displacement effect of exposure to internet on face-to-face interaction of Pakistani Youth with their family members and friends.

#### **Exposure to Internet and its effects on youth's life pattern**

The Table 4 presents the results of multiple regression, where the presumed predictors, namely, 'Use of Modern Media has badly affected Educational Achievements', 'Use of Modern Media has badly affected Physical & Mental Health', 'Use of Modern Media has resulted Eating Disorders', 'Use of Modern Media has badly affected habit of Exercise/Games' and 'Use of Modern Media has created feeling of Loneliness' were regressed against the criterion variable i.e. 'Exposure to Internet'.

The computed values of  $F (5.370)$  and  $Sig. (.000)$  of the ANOVA as shown in Multiple Regression results of Table 4 indicate that the regression model is fit and overall statistically significant. Moreover, 23% of the variability ( $R^2=.052$ ) in 'Exposure to Internet' was overall explained by the predictors. Table 4, has also indicated that there was a positive significant relationship between the criterion variable "Exposure to Internet" and the predictor 'Use of Modern Media has badly affected habit of Exercise/Games' ( $b=.171$  and  $p=.003$ ). However, the relationship between the criterion variable 'Exposure to Internet' and the predictors; i.e. 'Use of Modern Media has badly affected Educational Achievements' ( $b=-.093$  and  $p=.083$ ); 'Use of Modern Media has badly affected Physical & Mental Health', ( $b=.006$  and  $p=.915$ ), 'Use of Modern Media has resulted Eating Disorders' ( $b=.080$  and  $p=.151$ ),

and ‘Use of Modern Media has created feeling of Loneliness’ ( $b=.044$  and  $p=.421$ ) was not found significant.

**Table 4:** Multiple Regression of Exposure to Internet and its effects on Youth’s Life Pattern

Multiple R: .227 R Square: .052 Standard Error: .875 F Value: 5.370 $p=.000$		df	Sum of Squares	Mean Squares		
Regression		5	20.547	4.109		
Residual		494	378.003	.765		
Variables	B	SE B	Beta	T	Sig.	
Use of Modern Media has badly affected Educational Achievements	-.083	.048	-.093	-1.737	.083	
Use of Modern Media has badly affected Physical & Mental Health	.005	.047	.006	.107	.915	
Use of Modern Media has resulted Eating Disorders	.072	.050	.080	1.437	.151	
Use of Modern Media has badly affected habit of Exercise/Games	.141	.047	.171	3.036	.003	
Use of Modern Media has created feeling of Loneliness	.036	.045	.044	.805	.421	

**Note: Dependent Variable:** Exposure to Internet

**Unstandardized Coefficients Equation:** Exposure to Internet = 3.803 + (-.083 x Use of Modern Media has badly affected Educational Achievements) + (.005 x Use of Modern Media has badly affected Physical & Mental Health) + (.072 x Use of Modern Media has resulted Eating Disorders) + (.141 x Use of Modern Media has badly affected habit of Exercise/Games) + (.036 x Use of Modern Media has created feeling of Loneliness)

A comparison of Beta scores indicated that relationship between ‘Exposure to Internet’ (criterion variable) and ‘Use of Modern Media has badly affected habit of Exercise/Games’ (predictor variable) ( $\beta = .171$ ) was stronger than other predictor variables. The result infers that the college and university students think that the use

of the modern media especially the Internet based media affected their habit of exercise/games, however, it did not have any significant effect on other life patterns and daily routines of youth. Thus Hypothesis 3 was supported except for Exercise/Games, which shows that the use of Internet did not affect the life patterns and daily routines of youth in Pakistan. Nevertheless, the internet use had greatly affected the habit of exercise/games of youth in Pakistan. As evident from Table 4, the multiple regression analysis did not predict the feeling of loneliness among the Pakistani youth due to the exposure of internet.

## **DISCUSSION**

The purpose of this study was to examine youth's Internet use and how Internet usage influences their social capital and daily lives like physical activities, social involvement, social relations, and loneliness. So, the study sought to determine if there was a possible displacement effect for daily activities and an impact on youth's physical and social dimensions.

As evident from Table 2, there was a significant positive relationship between the 'Exposure to Internet' and 'Using Internet for Information' ( $b=.254$  and  $p=.000$ ); 'Using Internet for Education' ( $b=.140$  and  $p=.008$ ), 'Using Internet for Music/Film/Video' ( $b=.210$  and  $p=.000$ ) and 'Using Internet for E-Mails' ( $b=.105$  and  $p=.031$ ). However, the relationship between 'Exposure to Internet' and 'Using Internet for Online Games' ( $b=.015$  and  $p=.714$ ), 'Using Internet for Chatting' ( $b=.052$  and  $p=.286$ ), 'Using Internet for SNS' ( $b=.063$  and  $p=.154$ ) and 'Using Internet for Online Newspapers' ( $b= -.002$  and  $p=.965$ ) was not found significant. The results infer that the College and University students were using Internet more for Information, Education, Music/Film/Video and E-Mails purposes. However, the trend of reading Online Newspapers was not found among the Pakistani youth.

Furthermore, Table 3, does not show any significant positive relationship between the 'Exposure to Internet' and the predictors; i.e. 'Talk face to face with Parents daily' ( $b=-.031$  and  $p=.549$ ); 'Talk face to face with Brothers & Sisters daily' ( $b=.039$  and  $p=.454$ ), 'Use of Modern Media has affected Interaction with Family Members' ( $b=-.064$  and  $p=.201$ ), 'Use of Modern Media has decreased Physical Interaction with Friends' ( $b=.069$  and  $p=.230$ ), 'Use of Modern Media has decreased Physical Interaction with Neighbours' ( $b=.104$  and  $p=.081$ ) and 'Use of Modern Media has decreased Physical Interaction with Relatives' ( $b=.067$  and  $p=.272$ ). So,

the results infer that the use of the modern media especially the Internet based media does not have any significant effect on Social Capital of youth in Pakistan.

Similarly, Table 4 elaborates the positive significant relationship between the 'Exposure to Internet' and the predictor 'Use of Modern Media has badly affected habit of Exercise/Games' ( $b=.171$  and  $p=.003$ ). However, the relationship between 'Exposure to Internet' and the predictors; i.e. 'Use of Modern Media has badly affected Educational Achievements' ( $b=-.093$  and  $p=.083$ ); 'Use of Modern Media has badly affected Physical & Mental Health', ( $b=.006$  and  $p=.915$ ), 'Use of Modern Media has resulted Eating Disorders' ( $b=.080$  and  $p=.151$ ), and 'Use of Modern Media has created feeling of Loneliness' ( $b=.044$  and  $p=.421$ ) was not found significant. The results infer that college and university students think that the use of modern media especially the Internet based media has affected their habit of exercise/games, however, it did not have any significant effect on other life patterns and daily routines of youth.

So, this study did not support the Putnam's (1995a; 1995b) Time Displacement Hypothesis regarding the use of media and erosion of social capital. Overall, the findings of this research study suggest that time spent using internet does not erode the daily life activities and interpersonal communication of youth with family, friends and society. So, the net-generation surrounded by various media especially the internet based modern media are not necessarily giving up other activities that are also important for their intellectual, physical, social and psychological development and wellbeing.

A contribution of this study is to bring to light the displacement effects of Internet on Pakistani youth. For future studies, this study strongly suggests that types of Internet use should be examined to test the displacement effect of new media. Online activities, particularly online game playing, chat rooms are important in investigating the displacement of social relations. In fact, chat rooms are mainly for communication and relationships with people. People talk to each other and are making friends. Sometimes online relationships lead to offline relationships. Some people have more serious relationships online, where they can get understanding and support. Thus, examining the impact of the specific types of Internet use on users' daily activities will provide better understanding about impact of Internet. Furthermore, addiction of internet must be studied to explore its displacement effect and affect on youth's health.

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## **Women Body Exposure as an Entertainment in Pakistani Films: A Synoptic Survey of Cinemas in Rawalpindi**

### **Abstract**

*The paper presents a critical debate over the issue of projecting women body in the entertainment world. Media, a strong mode of promoting the element of change, not only project the distinct spheres of women body within a dominant culture but also represent it to intra-cultures. However, gender projection and the way of how one's body is allowed to be projected through media is not the recent burning issue in film studies but it opens distinct queries and controversies to be clarified and explained. Representation of women body and its exploitation is a harsh reality of modern setup in which women's body being used as an object to entertain and attract the attention of costumers. This study is based on first hand data and discusses the projection of women through cinemas in Rawalpindi, Pakistan. The Muslim country, where the norms and social values do not confirm the existing subjugation and exploitation of women's body, the prevailing standards of cinemas only focus on their profit maximization. With the help of qualitative tools, the research was conducted in a cluster of five different cinemas of Rawalpindi. The researchers interviewed the cinema authorities, viewers and visitors and also conducted the Focus Group Discussions by adding in the quality through Participant Observation. The modes of advertisement was closely observed and studied and In-depth Interviews from*

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*Painters, technicians and other advertisement staff were also conducted. The conclusion of paper presents critical debate and analysis of this research and opens up new discussion discourses for future researches.*

**Keywords:** *women's body, exploitation, entertainment, culture, cinema, billboards, posters,*

## INTRODUCTION

Media is a cultural force, which not only reflects the social reality, but also modifies it according to the demand of the age. The contents of the media serve as a model and source for identification and gratification for certain psychological needs. Cinema is purely entertainment medium and generally non-governmental institution. As a result a viewer with a pre-conceived notion of entertainment by the images on the screen enters a dark cinema where he can find his or her fantasy fulfilled; and later exercised. In cinemas of Pakistan, woman is being used as a piece of creating attraction. The objection of female gender in film billboards is mostly done with a smile on heroine's face, as compared to the aggressive expression on hero's face. That is the advertisers want to create a required impact on the viewer which could encourage them to come and see the film for which the billboard displayed, as Woodside and Motes (1981) stated "advertisers use the images to create a specific mood or feeling among consumers that may motivate them to respond."

The advertising modes of cinema create nudity and it makes difficult for public to bare it as writer Khan (2008) stated that "the public has demand of the concerned authorities to take action and remove all such posters and hoardings displayed in different nooks and corners of the city showing obscene movie scenes. They said that it is an unethical practice and government should rescue the people from this persistent agony. Such posters could easily be seen by the passers-by on walks of *Mureer Chowk*, one of the busiest *Chowk of Benazir Bhutto Road*. These types of posters are used to promote the movie and to attract the audiences, but this unethical practice comes under Pictures Motion Act, which is punishable offence".

The representations of female figure in films and on cinema boards are crude and formulaic, which help inflame an overwhelming male-oriented 'public' viewing. The motivation behind these fleshy and sensuous images is the belief that these film

actresses belonged to the red light area and, thus, are available and subject to male desires. The representation of women belonging to the public sphere is common property and need to codify women as safe guards for national culture is only limited to respectable women. It is strange that no significant protest has been recorded on the representation of these women images even by fundamentalist groups, since it does not seem to equate to disfigure of women's dignity (Batool, 2004).

In Pakistani cinema there is conscious gender construction through film, posters and many other modes of cinemas wherein female body parts are constructed and reconstructed. In this world of cinema, woman images and presentation on cinema billboards, posters, film songs and film titles played the role of silent language which creates a specific environment. This silent environment creates specific meaning which attached woman and her body with sexuality. These pornographic body images create stereotypical images of woman in the mind of viewer and on the large scale it affects whole society. The objectification of a woman reduced to mere objects of 'sex symbols' for male gratification.

## **METHODOLOGY**

This research was conducted by applying qualitative research techniques such as participant observation, in-depth interviews and focus group discussions. Two different types of detailed structured questionnaires were formulated, one for the cinema administration and cinema artists and other for cinema viewers in order to get the relevant data. Some detailed interviews were also conducted from cinema artists to probe out in-depth information. The research was based on multi-sampling technique in order to encompass the diversity of given universe. Five cinemas from Rawalpindi city (Shabistan Cinema Murree Road, Moti-Mahel Cinema Tipu Road, Shaheen Auditorium Rawal Road Chaklala, Cirose Cinema Haider Road Saddar and Cinipax Jinnah Park Kacheri Road) were taken by applying cluster sampling technique. Fifty cinema viewers were selected (ten respondents from each cinema) by applying convenient sampling while snow-ball sampling technique was also used for the relevant information from cinema administration and cinema artists.

## **THEORETICAL FRAMEWORK**

The great media person, Michelangelo (2008), defines the cinema as "cinema today should be tied to the truth rather than logic, the rhythm of life is not made up of one

steady beat; it is, instead, a rhythm that is sometimes fast, sometimes slow. There are times when it appears almost static, I think that through these pauses, through these attempt to adhere to a definite reality, spiritual, internal and even moral; there springs forth today is more and more coming to be known as modern cinema, that is, a cinema which is not so much concerned with externals as it is with these forces that moves us to act in a certain way and not in another's". Cinema has vital role in many ways, so it becomes imperative to debate and understand it in context of cultural norms and values of a society. Cinemas have to take in consideration different aspects of society to mediate its ideas. Khan (2003) in her article 'Elusive Decoding: Billboard advertising in Peshawar (Pakistan)' has very explicitly stated that media of any kind, especially billboards has to take the cultural, ethical, literacy levels and gender perceptions of people in consideration to mediate their ideas. However, billboards advertising in Peshawar particularly needs to pay attention to cultural realities and thus portray message more substantially by using relatively simplistic ideas and language used by the majority. Therefore, this does not apply only in the case of Peshawar, but has to be realized in all societies where literacy levels are low, cultural values dominate and gender roles are stereotypically accepted.

Jaffri (2004) argued that film creates personified symbols for more mundane situation that are relevant for both the day dream fantasies of the world and everyday life. The power of film visual and emotional impact can be measured by extend of fashion propagated by it and its followers. The aspects of standards of physical attraction for women are presented in exaggerated form by the film medium. In simple words the viewer leaves the cinema empty but their minds ruling with the images of perfect women and thus viewing women as only in terms of her appearance not the brains.

Srivastava (2004) quoted about female subordination in media that fire seems to have worked on following premise. Subordinations are inscribed on the female body, and there are no pre-given natural sexual differences; there are marked bodily differences, but neither is it immutable, nor biologically pre-ordained. One needs to see through the privilege accorded within two binary nomenclatures: reason over passion and male over female. These pairs are marked as sex bodies of men and women, where mind and reason are associated with men and masculinity, and body and passion are associated with women and feminists.

Objectification of women is reduced to mere objects of 'sex symbols' and as a result they back fire at the reality level of society. There is no doubt that films are icons in our everyday entertainment world, and with that architects of images and idealism which become images of desire and making woman an object of desire. As Usher (1995) said, "Advertisers are selling more than products; they are selling a particular image of woman". Female essence is directly damaged by the projection of female body through media sources and it creates a worst impact on female psychic that they think of themselves as a mere piece of object. Carla Rice (1995) expressed that a women's value is determined by the attractiveness of her body; her identity becomes closely connected with how she looks. This causes the culture to view women's body as objects which in turn, cause women to see themselves as objects.

The views expressed by Batool (2004) that beautiful, glamorous, sensuous female forms to the viewer in dazzling and usually arousing postures are deliberately presented by films and cinemas. One take visual delight seeing these overpowering sensuous figures painted on a very large scale and one takes a great visual delight to that which alternatively appealing to many unspoken desires of the passers-by in the midst of the busy daily routines. The heightened sexuality of female suggests possibilities to the male gaze; to look and identify those lascivious figures with the average women walking on the street. The female forms are designed to produce strong visual gratification for male desires and reduce these women to fetishist scopophilia."

Similar point of view was adopted by Seema Pervaiz (1982) and she discussed media role as it tries to put too much emphasis on the description of women's jewelry, her beauty, clothes and physical appearance. The expressions presented in media make us to believe that she does not have enough inner qualities to stand without the crutches of such super imposed decoration. A healthy human approach in projecting a character should be that you accept a person and make human contact with her or him, because of the personality characteristics; but the image of women projected through the media generally lacks good human qualities, what we find is, a cluster of attractive physical features.

In Pakistani cinema, sexual and nude images of women are used as advertising source. These sexual and nude sights of women are often explained by the term "pornography". The word pornography is derived from the ancient Greek *porne* and *graphos* which mean 'writing about whores'. Pornography has been considered as a

form of erotic and sexual explicit representation. Feminism has defined pornography as a practice of subordination and sexual inequality (Kuper & Kuper, 1996:648). UNESCO symposium on 'Women in Cinema' adopted the resolution that "we, the participants and the observers at the symposium, denounce the existing images of women all over the world to carefully examine and analyze these images and to realize that they are literally living in a world of man-made images which do not resemble a real women, or deal fairly with the realities of women's experience."

Feminist film theorist greatly worked on such aspects of women life in cinema world. Laura Mulvey (1993) declared that in patriarchal society, pleasure in looking has been split between active male and passive female. The cinematic codes of popular films are obsessively subordinated to the neurotic needs of male ego. According to Bhasin (1988) the gender differences have not been created by nature. Nature produces males and females; society turns them into men and women, feminine and masculine. In films, it has reached to such an extent that it opens the door of violence, harassment and many more turmoil for them. Film theorist and many more writers have paid attention to this aspect in different ways. The impact of big screen and conditions in which the entertainment provided is discussed by Mulvey (1993) as the film is really being shown under certain conditions which give the spectators an illusion of looking in and a private world.

It means that there are various aspects related to the cinema business; it is not only a place where films have to screen but it is another way to exploit woman body and use her body as a commodity. Within this framework this study aimed to explore how woman is being objectified in the world of cinema and how her body is presented as sex symbol existing solely to please men folk. This study aimed to explore that in Pakistani cinema the status of woman and her body either set on the basis of performance or beauty of her body? In above mentioned theoretical discussion, it was explored that how woman body parts are exploited by the cinema world and how her body's sensitivity is used as a publicity icon? How manmade world turns the market of pornographic films and their advertisements towards female only to male satisfaction?

## **RESULTS AND DISCUSSION**

The present study aimed to explore how women's body used to create a sense of visual pleasure. Her body and her beauty is used to construct specific mood, feeling

and desire among viewers as the position occupied by the male character are active and powerful; while woman is the object of desire for the male characters. In Pakistani cinema, the standards of beauty being imposed and exposed on women body parts are not only exploited by visual means but cinema also exploits her body verbally. Female sensitivity has now become an earning source of Pakistani cinema in which nudity and vulgarity stand side by side. The cinema used her body and figure as attractive advertising source which is thought to be necessary for selling their movies. Female figure in cinema posters and billboards, her sexual sensitivity in titles of the film and her sexual intensions in movie songs; all this was presented for visual and mental gratification of male. Ignorance towards the quality need and demand leads our industry towards decline. Katz, et al. (2005), the writer of the Film Encyclopedia, has defined exploitation as the films made with little or no attention to quality or artistic merit but with an eye to a quick profit, usually via high-pressure of sales and promotion techniques, emphasizing some sensational aspect of the product.

### **Women Body Projection on Cinema Boards and Posters**

The secret of success of any film lies in the fact that how film maker advertised for it. Films are advertised through different modes like flexes, cinema boards and posters. Mostly cinema boards are displayed outside the cinema and posters inside, where special corners are selected for this purpose. Cinema boards are arranged by the cinema administration with the help of their own hired painters. Every cinema has its own painter(s) who work only for them. They are professional painters and have formal education of this art. For making each board, they got thousand rupees from cinema owners. Commonly four boards are used to cover the advertisement of one film. Painters have to follow the complete instructions of cinema authorities and they even cannot use color combinations by their own choice.

Posters are provided by film makers to the cinema administration with the help of hired distributors; mostly centralized in Lahore. The responsibility of film distributor is to provide posters to each cinema where the subject film is going to be screened. Both cinema boards and poster have semi to nude exposure of woman with a difference that in boards, the nude parts of woman body are usually covered by the painters by applying light colors, shades and crossed lines. Whereas, the posters have vulgar scenes and nude body parts, greatly exposed by distributors. This consciousness effort of 'hiding and exposing' is due to the reason that boards

are displayed outside the cinema and there is chance of public reaction/aggression. As the posters are displayed inside the cinema which is a private premises, therefore, it is effectively used for the display of selective parts of woman body, especially the chest and the buttocks. These corners are heavily visited by male and urge them for seeing the film.

As the research area had a lingual diversity, the films screened in the sample cinemas were in different ethnic languages. The posters of Punjabi films had 95% vulgarity/nudity, as compared to Urdu with only 03%. Pashto films also had indecency, but in Rawalpindi these films are rarely screened due to language barriers. However during the research, a Pashto film was noticed to be screened just because of its advertising by vulgar and nude images of women body.

To expose woman and her body's sensitivity was considered to be necessary for running the cinema business and it was considered as business trick to make a film successful at box office. The cinema administration argued that actresses never object on this type of exposure as they are not concerned with the image; but the money. It was argued that it is the choice of female actresses to be portrayed in this manner whereas we are only concerned with our profit. It was the common view of 73% respondents that without the consent of female actresses, it would have not been possible to present them in such an insulting way.

**Table 1:** Views Regarding the Bare Body Exposures

<b>Sr.</b>	<b>Categories</b>	<b>Frequency</b>	<b>Percentage</b>
1.	Woman undressed body is necessary in cinema	17	34
2.	Woman undressed body is not necessary in cinema	33	66
	<b>Total</b>	<b>50</b>	<b>100</b>

(Source: Empirical Findings)

The viewers were of the opinion that nudity and exploitation of female body is openly reflected in films and everyone is well aware of this fact. They were of the view that Pakistani films lack real stuff to attract the masses so they have no other option except to use such tricks. Most of the general public was of the view that

female exposures are not the necessary element of cinemas; they should focus on the quality of films that are going to be screened at cinema house. In fact, cinema authorities having a view that if films have their real stuff then this element is no more needed in film world.

### **Attitude of People towards Exposed Images**

The ratio of male population that comes to cinema to watch movie is much higher as compared to female. About 76% males and only 24% females come to cinema houses. Males do not like to come with their families to cinema as they think that cinema environment is not female friendly. Cinema owners were of the view that people really want nude representation and the concept of good story is no more required. Therefore, Producer of the film, making produce makes what people want to see. People have no interest in cast especially in male cast. There is great variation in target population of different cinemas. Some selective cinemas of Rawalpindi (Moti-Mehel and Shabistan) are only focused on male population and for this they used female body to attract their audiences. Even people having low education level; intentionally come to watch English movies, with a prior knowledge that there is vulgarity in that particular film.

People come to cinema but before buying ticket they thoroughly observed the advertising materials for that film. The posters loaded with pornographic images attract the male audience. It was noticed during this research that people spend at least 15 to 20 minutes in reviewing the posters and boards. Even if they already knew the exact timing of screening the film, they came approximately half an hour earlier. For visual satisfaction of male viewers, special photo sets are displayed inside the cinema. These photo sets consisted of nude images which were selected from film's hot clips. Sometimes photo sets have those pornographic images which actually are not part of the film. 79% of the respondents have reported that during interval of the film, special songs were played just to stop the audience from leaving the cinema house. The vulgar and sexual visualization in these songs was perceived to be a strong tool for catching the viewers. Nude images even those which are not the part of an original film, are also added in content of a film without any legal and ethical consent and consideration. One of the respondents during research told that 'Pakistani films have nothing but nudity and this is what the concerned parties are trying to impose. In Pakistan there are very little opportunities of entertainment and

in this situation public considers cinema houses as a cheap and reasonable source of leisure. Concerned authorities have to review the whole content of Pakistani films’.

Cinema viewers see the nude images with great pleasure and amusement. The manager of *Moti-Mehel* cinema was of the view that ‘public do not accept that this culture of nudity is established by us but upheld and maintained just because of them. It is public that support cinema owners by their regular visits towards cinemas and this is the only element that encouraged the cinema authorities’. They even pass comments while seeing that and if they get chance they write down seductive comments on posters and billboards. For writing down comments, the sensitive parts of woman body are the desired place by the majority. The comments which usually found at nude posters are: *wah-kia-cheez-hai??*, *chaa-gai-hai*, *aashiq-aap-key*, *kiya-qyamat-cheez-hai*, *bohat-kapre-pehne-hue-hain* etc. The mobile numbers and even names of the writers of these comments were also observed at nude parts of female actresses. It was discerned that all comments were related to female figure and beauty.

The difference in target population directly affected the environment of cinema as it was noticed in *Cinipex* and *Ciros* cinema that people really want to remove such images which are negatively exploiting or affecting the woman body. In these cinemas mostly English and Indian films were screened. Film may have vulgarity but in these cinemas the way of advertising was really different with less focused on woman body.

### **Attitude of Cinema Owners**

It was admitted by the cinema owners that they want to maximize their profit with as less investment as possible. Therefore, cinema houses lack basic facilities and required infrastructure to watch movies. Out of five, four cinemas were running on lease for different durations by different people. Cinema owners had no concern with the condition of cinema but more concerned with lease money as the cinema parties openly refused to take the responsibility of maintaining a cinema’s infrastructure with holding the view that they only take this cinema for limited period and due to the decline of Pakistani film industry, it is hard to get high returns on their investment. The parties who leased in cinema for a specific time were only concerned for earning more and more profit. Out of five, three cinemas had worst infrastructure conditions. Cinema parties never took any interest to improve the

physical conditions or maintain the existing infrastructure. The reason for this indifference was reported by cinema management that the target population usually belonged to lower economic class, having low ratio of literacy, they have no concern with the condition and even they never complained for that. One of the cinema owner said that ‘audience have no concerns about the facilities in cinema, even they are not conscious about the quality of film’. He stated that the general public cannot afford high cost of ticket and in such a low price; it is not possible to improve the infrastructure of cinemas. None of the Cinema management raised their concern or objection on nude representation of woman body in films. They stated that in Pakistani films, there is no script and attraction for the masses, so in this situation cinema has to follow substandard stuff and techniques to run it. They agreed that it is the need of the hour to exploit female body. One of the management persons reported that ‘there are two options in front of film makers; either to improve the quality of their film or to use female body to attract the masses. The second one is easy and profitable and this is exactly what film makers deliberately adopt’. It was also observed that specific terms are used for publicity and to attract the audience by assuring them that film has something very spicy. One of the managers working at *Moti-Mehel* cinema told that: in cinema culture the term ‘*double nazare, double maze*’ are commonly used which means that by buying the ticket for a single film you can additionally enjoy the nude exposures of female body from other films. The songs having stuff like visual and verbal nudity were also used to increase viewership of a particular cinema. A large number of sample population endorsed this notion that some particular cinema had a special repute for showing such songs. Cinema parties and cinema owners both tried to get more money and for that they used nudity as a source of attraction. Cinema owners of the sample cinemas were not concerned with the type and content of the films. They were occasional visitors of their own cinemas with more concern about the lease money.

### **Covering of Female Body by the Painters**

Due to slump in Pakistani film industry, the leading line is trying to make their films hit by adding nudity in it. Posters provided by cinema to a painter were composed of vulgar scenes related to female actresses. One of the painters was of the view that ‘cinema parties do not allow us to hide and cover anything without their permission. Instead, the painters try to use soft colors on nude parts of the body. After an effort by the city police to control advertisement of nude images of female body, especially at outside the cinema houses, cinema parties heavily bribed them not to

disturb their businesses. One of the respondent told that ‘for placing nude posters and boards outside the cinema, a large amount of money has to be paid first to the authorities and all this business is done with the cooperation of both parties; police and cinema’. A painter had reported during research that the large game is played and they (cinema people) get full support by the police in holding up nude posters outside the cinema.’ It was also reported during the research that religious parties often complaint to police against such social evils but no strong measures have ever been taken by the police officials because all is done with their full consent. 66% People are of the view that behind this business of vulgarity, there is big game of money played between police and cinema authorities and sometime religious parties also get into this to take favorable profit. Nude exposure of female body is common trend to catch the target population. In this condition painters tried to cover nude parts of female body but there are many restrictions on them by cinema management. A respondent who is working at *Shabistan* cinema as a painter told that ‘the authority to expose or not, is not in the hand of a painter. It is cinema parties who can control this element. Sometimes they forced us to expose and we are bound, having no other option because this is the only source of our income.’ He was also of the view that the painters are bound to do what they are directed by the cinema people because they are the people who pay them for their work. If exposed part is extreme reflection of a female body part, then only cinema authorities decide for covering it with any suitable color and shade. Because these images are displayed outside the cinema and there is a chance that police authorities of city impose fine to them if any religious community make complain against them.



**Plate 1: Poster provided by the Distributor**  
**Film: *Pyase Bada n*(thirsty body)**

**Plate 2: Poster painted by cinema painter**  
**Film: *Pyase Bada n*(thirsty body)**

For covering exposed part of female body, painters make different designs as matching with their dress or do different color shades on their body. In making of single image, a painter is completely guided and in final stage before holding up the image, cinema parties monitor different elements such as color combinations, expression modes and even the size and the way how he (painter) expose the specific parts of body. Painters are of the view that in creating nudity there is only profit of cinema management. They have no interest of any type in it. The painter reported that the payment for a billboard is around one thousand rupees, whereas, these billboards are attracting hundred and thousands of film viewers to the cinema houses. These billboards, according to them, greatly help cinema owners to earn huge profits. In painting a single image on the board, the painter served his 7 to 8 hours; and this process depends on several steps such as washing the board, drawing, outlining the image and facial cuts, coloring and final touch. For this piece of art, the cinema parties paid him only thousand rupees. This amount is paid not against per image but for each board this price is fixed, no matter if painter has to paint multiple images on single board.

### **Cinema Parties Misguide the Cinema Viewers**

Due to the influence of cable and internet, the number of cinema visitors has drastically reduced; this is the common reported statement of both of viewers and cinema authorities. So in this condition cinema parties show old films with changing their names and add one or two songs that have nude and vulgar dances and exploiting female body representation. These songs are called extra songs. When cinema has no new film to release then they screen old movies with changing old title. In that case film story and cast remain same but film advertises in this way that nobody can judge that it is an old film. One of the concerned persons in *Ciros* cinema told that 'Due to the low quality of infrastructure in cinemas, cinema authorities do not get the permission to screened Indian films. Cinema is full-time business and if cinema owners only screened Pakistani films they have to adopt the fake sources like screening old film with new title.' Exposed body representation is mainly extracted from images that are picked out from extra songs. One of the painter at *Shabistan* cinema reported that huge amount is paid to the censor board and sometime to the police official of the concerned area. At the mid of the film, during the mid-break, the extra songs are screened by cinema authorities that are performed and done by professional dancers who are working as professional dancers (*tawaiifs*) in the city area. One of the cinema owner told that they try to add

these extra songs when the content of the film seem to be very weak and they felt the fear that audience may leave the cinema hall without watching the movie. He further told that this 'extra songs' strategy is not the new one and is very much known by the people who often visit the cinema houses. Cinema owners claimed that they only deliver what people like or want to watch. Different sources of advertisements were also used by cinema owners not only to promote the film that going to be screened but also to advertise these extra songs.

### **Dominance of Nonprofessionals**

It was observed during research that cinema authorities are more concerned to earn money instead of their reputation. It was reported by a painter that in past, producers and directors tried to give their best. They made movies that have strong content to attract the audience to cinema houses and were equally watchable for males and females; and even families. What made them different was their content that made them a good family movie. In past, cinema houses were not only a source of income for the owners but also their passion. He further said that, now cinemas became only the way to get profit and the persons who even have no idea about film making, purposefully involved in this work just because they have lot of money. In these circumstances, dominance of unprofessional persons has created negative impact on cinema culture. One of the respondents was of the view that 'film making is an art and one needs a strong inner affiliation to this industry. The current leading parties involved in this work have no minimal affiliation to the cinema and film culture. They are not educated and as a result they only want to maximize their profit'. It was also reported by a respondent that uneducated and unprofessional investors are focused on nudity as they think it as a shortcut to earn huge money by a single film. When cinema parties are going to purchase any new film for screening, these unprofessional people often deal with cinema parties and add their shares in it. This type of persons deliberately hide their actual names and introduced themselves by their fake names like *Ijaz-machli-wala*, *Keera-pehelwan*, (nick names) etc. One of the concerned persons working at *Shabistan* cinema told that 'unprofessional investors used cinema as their side-business and they are mainly focused on their main business. Most of them have their business of meat and cloth in *Raja Bazar* and some of them sell old and used products in the *landa* market'. They often change the name of film especially of English films to create attraction and for this they again used the element of nudity and vulgarity by exposing women's body.

During the research the cinema parties screened English film ‘Vampires’ with changing its title by ‘*Dracula kiso haagraaf*<sup>5</sup>’. The change of title is only for creating sensation; otherwise the story did not change at all. The main purpose of unprofessional people behind this culture of nudity in cinemas is to get the maximum benefits which make them again able to invest in next coming film.

### **Catchy Film Names**

Titles of a great majority of films is focused on exposing women body or related to nudity with an aim to attract a certain segment of audience to watch the specific films. In general practice worldwide, the title of a film is to reflect the story of a film. This difference in giving titles to the films is self reflective of the standard of a film. When the titles of the Pakistani films were keenly observed and analyzed, we came to know that the titles indicate that a woman is not a human being like a man but a piece of attraction or a sex object. Majority of the titles of the films were related to womenfolk, in which a woman was describe in a very vulgar terminology or as a very horrible creature which has no other emotion but only sexual desires. Some of the movies had good titles but they were little in number. Mostly Punjabi films had vulgar titles as compared to Urdu films. Following review of the film names revealed interesting situation where translation of English film names into Punjabi were extremely absurd and illogical.

*Teen Wehshi Kuriyan* (three wild girls), *Shareef Gujjar Ayaash Haseena* (decent Gujjar lusty woman), *Khofnak Bijliya n*(thundering woman), *Haseena Top 10* (beauty top 10), *3 Atom Bomb Jawaniya* (3 hot beauties like atom bombs), *Ghundi Ran* (criminal woman), *Hawis*(lust), *Payasa Badan* (thirsty body), *Haseena Goli Mar* (beautiful killer), *Billo 302* (commonly used female calling name; Murderer Billo), *Gunah Ki Raniyan* (queens of sins) and *Bali Nakhre Wali* (Attitude full Bali).

In all these titles, woman was described as the creature that has not a single decent quality to be publicized. Woman was represented as something very horrible which had only extreme sexual desire. It was assumed that masses want to see sexual sights and film makers choose such names only to get attention of the people and to attract them towards cinema. Working authorities of different cinemas were of the view that ‘there is no negative intention of cinema management behind such catchy names. These titles are selected by film makers and that they are bound to screen the

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<sup>5</sup> Wedding night of Dracula

film with already selected titles'. But painters reported that cinema management forced them to enlarge the font size of such film titles and bold them with dark and bright colors. Women and her body used to attract the male audience with holding the view that male audience really want such exposures. Film viewers shared their views that if cinemas have strong content to be screened, they will never be attracted by such negative catchy names. It was stressed by the respondents during the research that such names are not a public demand at large, except by some frustrated and angry young men, which are assumed as regular cinema visitors.

### **Representation of Woman in Movie Songs**

The body parts of woman not only exposed through posters of the film but also exposed through songs which are an integral part of Pakistani film. In songs, women body is expressed as a sex object and phrases are full of nude terminology for her body parts. It is important to mention that words/terminologies used in songs are not used in everyday communication. Normally Urdu terminology is in practice instead of Punjabi words which are considered to be more decent and civilized. But in songs, pure Punjabi words like '*pat*' (Thai), '*tund*' (belly), etc are used to construct phrases. One of the reasons to include such words is that film industry is dominated by Punjabis and the circle of viewers as well. It would not be out of place to mention that such a situation is not a true representation of the Punjabi culture. The expressions presented in songs are not by any means those of Pakistani women. One of the respondents was of the view that 'the film makers should reconsider the portrayal of women in films as our Pakistani woman especially a rural woman is totally different from what is being presented'. According to him, the rural woman is shy and introvert to the extent that she cannot express her innocent emotions. But in our films, Punjabi woman express their sexual feelings with no hesitation which is contrary to the reality'. The film songs sung by the females are mostly written by male poets. These songs abuse woman verbally and exploit her body sexually.

It was reported by the respondents that in the past Pakistani film songs had classical poetry and literary taste which used to touch the hearts of listeners. Now these songs have nothing except to give a negative impact. The purpose of presenting the woman image with negative terminology is nothing but to attract the public. For this purpose they used the specific terms from Punjabi language to represent the specific parts of female body like *bulyian* (lips), *gallan* (cheeks) *pinda* (body) and *balda-badan* (hot body). The woman was presented like a creature that had no other emotions than sex

and as a woman always ready to expose her beauty. The way to represent the female figure in movie songs was abusive in a sense that they only create sensation and most of the time cross the cultural limits. A respondent said during the research that 'it is understood that in songs some sort of romance is presented that most of the time based on some imagination of either male actor or female actress. Songs are expressions of their feelings and emotions. But to depict that all, film makers should keep in mind the existing cultural norms. Most of the songs have no relevance to the real story of that film and it seems that they have been added to create vulgarity by film makers.

It was reported by a cinema manager that in film songs, the woman is presented as a sex symbol and there is no sense of any artistic activity or creativity. To express romance in a beautiful manner is the way of expressing the artistic sense of an artist. But in Pakistani films there is no expression of art but it has become a great source of sexual entertainment for the viewers. Some stanzas picked from different Pakistani songs are narrated hereunder:

- *Khulyian ijaaztan ne seane nal lag we  
Garam badan wich honn ik legi agg we*<sup>6</sup>
- *kurti da palla aik pasoo main chukya  
ang ang wicho mahiya pyar tera lukya*<sup>7</sup>
- *chitte din tak de wainga je sath Gujra  
tere hiq tek a rangi sari rat mujra*<sup>8</sup>

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<sup>6</sup>This stanza was taken from the film "*Shareef Gujjar*". Poetry of this song was written by Altaf Bajwa and sung by Naseebo Laal. In this stanza woman said that my body is too hot so you have open permission to come near to my chest.

<sup>7</sup>This stanza was taken from the film "*Shareef Gujjar*" The singer is NaseeboLaal and poet was Masood Butt. The director of this film was Mr. Masood Butt. In this stanza a woman said to male that when she opens her shirt from one side it is only his love which reflects from her body.

<sup>8</sup>This stanza was taken from the song of the film "*Shareef Gujjar*" Poetry was written by Altaf Bajwa and singer of this song was Naseebo Laal. In this stanza a woman said to man that if he accompanied her till morning, she will perform *MUJRA* (dance) the whole night for him.

The songs presented in films had nude exposures of female body. About 82% of respondents are of the view that film songs have greater element of vulgarity as compared to whole film. A painter working in a cinema told that cinema owners mostly focused on the songs and they are instructed by them to paint some of images taken from those songs. It was also observed that cinema parties make a large size of photo sets of selected images from songs which are displayed inside the cinema building. Various photo sets are pasted on the inner wall of cinema houses. One of the respondents told that 'cinema owners are not allowed to paste such nude images at outside the cinema. To advertise their film they consciously select film songs and sometimes they picked up a stanza that posse some type of vulgar element and used it as a publicity stance for their film. Cinema authorities keep their view that 'if by depicting such female exposure, female essence going to be damaged, then why female do perform in these songs and why female singers sing such songs. Not a single female actress has ever complained against this element because they know very well that this is what we call film culture.' They are of the view that film songs demand such exposure and this is the necessary part of the film in the present age. But film viewers had very opposite view that nudity is not something which is essential element in film songs. It is only promoted by film makers and cinema parties to maximize their profit. About 82% of respondents were of the view that 'in Pakistani films, there is no script and content which give them support. People do not prefer to watch these films and as a result they do not want to visit the cinema houses.

### **Selective Female Body Parts Used as Business Trick**

During field work it was observed that nakedness and vulgarity was created not only in films but also in different sources adopted for advertising these films. Cinema people were of the view that nudity is a necessary part of their business. Almost whole body of woman is displayed with nudity but there are some selective parts of female body which were exposed very frequently with extreme vulgarity. Usually woman was exposed by her chest line. Almost in all the posters chest line of female body is exposed with heavy chest, with an elicit objective to attract film viewers. This practice is in vague since many decades and has laid down a criterion for the figure of a heroine.



Plate: 3 Poster of a film “Foja Sikh”

Cinema people show chest line in all the painted image of a female. Painters are always instructed to paint such portrayals as such illustrations are considered a piece of attraction. It is considered as a piece of attraction. About 76% of respondents were of the view that female chest line exposed with heavy chest just to attract the opposite sex as mostly male viewers come to cinema to watch the movies and because of this, cinema people used the *tarka* (attraction) of female body with nudity to attract the other sex. Female bumps and thighs were also used for nudity to attract the cinema viewers. During dance, the female body was exposed through acrobatic movements with an objective to expose her to the possible extent. The respondents confirmed the generally prevailing notion that this nudity is a need of Pakistani cinema and in exposing selective parts of female body there is nothing bad in it; this is only a business trick. This is way to attract the target population by inflicting curiosity. Female nudity is considered as a last and least source of the income and profit of cinema people.

Table 2: People Views about Who Is Responsible For Obscene Representation of Women’s Body

Sr.	Categories	Frequency	Percentage
1.	Cinema owners support Obscenity	10	20
2.	Cinema parties support Obscenity	15	30
3.	Painters are responsible for Obscenity	08	16
4.	Cinema viewers responsible for Obscenity	17	34
	<b>Total</b>	<b>50</b>	<b>100</b>

(Source: Empirical Findings)

## CONCLUSION

The research had tried to look at basic structure of cinema's mode of advertisements. This research documented the dynamics of the dichotomy between cultural practices and its projection through cinema with reference to female gender construction. With this research it was tried to find out the reasons that why only female body is exposed through the film industry and cinemas of Pakistan. In Pakistani media cinema culture is the larger medium of entertainment but unfortunately it is not corresponding with cultural norms and values. The cinema is dominated by an impression that the film must have material for sexual consumption and obscenity. Ironically, this situation can only be altered by female actresses and they are not ready to make sacrifice. From the most benign to the most painful, bodily modifications mean that the body is to be approached like an object to be molded according to the current fashion and the passage of time. It was found that in our film industry, men are obsessed by the performance and women by appearance. There was great mechanistic demand of woman body exposure in our cinemas as cinema owners and film makers think it essential for making successful business. As far as people are concerned, in spite of a desire to remove the element of vulgarity, they are patronizing this trend by watching such movies and visiting the cinema. Cinema related persons were of the view that if the element of nudity and vulgarity is eliminated from the films, they may have to face great loss as people are only attracted towards cinema for this factor. In almost all the posters and billboards female image and beauty was expressed by its bodily postures and movements.

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