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## **Gender Representation in Indian and Pakistani Newspapers: The Case Study of *The Nation* and *The Hindu***

### ***Abstract***

*India and Pakistan are the republics where gender discernment in all arenas of life is seeming. Females' civil liberties are desecrated and oppressed. Besides, womankind does not have the power of speech as well as independent view. Persevering the social, political and cultural customs as well as male-controlled configuration of Indian and Pakistani civilization confines women's movement. Their contribution in paid occupation also dispossess them from their inborn belongings. The current research studied the portrayal of gender in the selected Indian and Pakistani newspapers, *The Nation* from Pakistan and *The Hindu* from India, respectively. In both countries women are having multiple types of issues. Therefore, this research was intended to analyze some of the relevant questions, results presented that the *Hindu* has given more coverage to hard news related to women whereas less coverage to soft news. *The Nation* presented more hard news whereas less soft news related to women. The study concludes with the resemblance that in selected press of both countries hard news is having more coverage than soft news.*

**Key words:** Newspapers, India, Pakistan, Media, Women, Issues, Portrayal

### **INTRODUCTION**

Both men and women play an important role in the smooth functioning of the societies, however their characters are not uniform all over the planet. In majority of the global cultures, predominantly in developing societies, domestic affairs are

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revolving around the women. Yet, the community and policy making are spinning around the males. Women and men have allotted with specific communal character in each nation. Research has revealed that sexual role is not in born however is deeply influenced by the social values. In emerging nations like India and Pakistan, social values reflect females as second-class inhabitants of the society (Teresa et al. 2005). It is general observation that countries cannot make extraordinary evolution in any arenas of life until their females are demoralized and victimized. Violence against women is considered as an issue of international attention. Half of the population is consisting on females in India and Pakistan. This population is playing a great role in the development of the society in both countries (Livne, 2015). They are serving in every field of life like education, economics, health, culture, agriculture, science, & law enforcement agencies, yet they are unable to enjoy their full rights due to patriarchal social structure. It has been documented that their oppression starts from home and has no end. Both, in India and Pakistan issues like rape, domestic violence, structural abuse, stove burning, honor killings, and acid attacks are common occurrence (Livne, 2015). In Urdu newspapers these issues are generally covered in the context of blaming the victim.

According to (Human Rights Watch, 2013), in Pakistan, fundamental rights have been given to female population and emphasizes on the participation of women in both states. In reality the laws that have been formulated, under the pressure of the international organization, are a not being practiced in the Pakistani as well as Indian society. In fact Indian and Pakistani women are still facing injustice, discrimination and intimidation of varying degree both at private and public sphere. It has been well documented that in both societies gender discrimination expressed itself in all arenas of public and private life. Females' civil liberties are violated and severely curtailed because of traditional norms, values and customs. In order to preserve age old social, political, cultural traditions and customs as well as male-controlled configuration of Indian and Pakistani societies, women's movement has been relentlessly restricted. Rigidity of modern patriarchy "assigns females to a position distinctly subordinate to males: constrained, dependent, exploited oppressed, physically and psychologically endangered (Miller 1993). It is a common observation that states cannot make extraordinary advancement in any arenas of life, in anticipation of their females are demoralized and victimized. For that reason, there is mandatory of authorizing women for elevating their position. Keeping in view, the importance of current position of women and their issues, present research study has been conducted. The South Asian constituency is the gender complex civilization in the globe. This is the area where men are larger in quantity than the women; gender ratio is 105.7 men to every 100 females. Females are half of the globe's residents, donating their struggles in every sphere of life but despite all the donations, they have frequently been under privileged of their true prestige and this picture is at its most horrible in emerging states. In these

circumstances, Singh & Singh (2005) described that in the states like Nepal, Pakistan, India and Bangladesh the state of women is not fortunate. In these republics sexual role unfairness is so inherent that it has turned into social demand and patriarchal beliefs are so strong. Scarceness, ill health, joblessness, violence and isolation prevail in all areas. Even basic human desires are not being delivered. In all these republics, females do not have adequate access to fitness and schooling opportunity.

A net of countless characteristics like financial, cultural and societal contribute towards yielding females an underneath position which clues to further deprivation and refinement. As well as these are the reasons that hampers the struggle for women development and liberation. There is a wide-ranging assortment in cultural, biological, spiritual, financial and radical features in the South Asian republics and these issues lead to transformation in the packages also strategies on the subject of rural background ladies. In India rural background females are deprived of schooling, they are prepared to effort more than they can manage with and a huge mainstream of them is penniless. However the amount of women arriving colleges and institution of higher education is on the growth and in several areas nearly all of the young peers are well-educated but in adult inhabitants of women, there are uncountable without education. If these females are given schooling with the purpose they can deliver, it would make them breathe much healthier. Indian and Pakistani females are surrounded in a web of dependence and relegation because of their small communal, financial and civil position in the civic society. The mainstream of females suffers from all systems of deficiency. With the intention of change females' situation and communal view of their lowliness, organizational variations need to be brought about in the communal and financial order that profile our communal world. Females are completely far away from the state constructions and policy making organizations that could familiarize such fundamental modifications. Ladies' presence in authority structures is serious to bring about practical variations in the growth of plans and packages that would lead to a shift in femininity relationships in the general public.

Currently, in order to sustain the existing state of affairs, traditional viciousness against females at the household and national levels is used as a device to ensure their obedience with sexual role and customs. This helps to stop any effort leading to the rebellion of the masculine order (Bano, 2013). Paradoxically all at once, a great deal of pretentious devotion has been paid to sexual role at the state level. India as well as Pakistan have finished several promises at domestic and global forums to confirm gender fairness at family. But, there is an extensive hole between promise and application in both republics. The encouragement of the state to interpret its promise to gender fairness into real reality is the key test faced by females in both states. Females are half of the financial labor force in Pakistan and India as well as playing a significant role in the civic society, with the majority breathing in the remote regions.

Sexual role differences in the both republics are very serious. Extremely embedded cultural boundaries stop Pakistani and Indian females from performing their dynamic role in the development of their societies. In both states women's access to opportunities is controlled, they are years behind in terms of their contribution in the communal, civil and financial matters. Restricted right of entry to employment prospects, controlled views about females' role along with their position in the political process are some of the vital challenges faced by females in both republics. Females have to face other challenges like overcoming the traditional hurdles, customs, miseries and misuse (Livne, 2015). Patriarchy and male dominance is dominated societal scheme in both the countries. It strictly specify and enforced gender division of roles. The ideology of female the homemaker and male the breadwinner is inculcated, among both males and females, through various processes of socialization through the early years and adulthood.

It has been documented that there is huge disparity among females and males in the field of occupations, like teaching, managing the finances/ capital, and right to use the health services. Better job prospects and less investment in woman's schooling is common exercise in both states. The situation of females in the household and in the culture is not considered reasonable in the system where females are distinguished. Media plays a vital role in the society, it is very important in the formation of opinion of public and no one can deny this powerful role. If we talk about the role of media in the coverage of gender and especially women, it is awfully stated that the mostly newspapers projecting the women as a second sex. In India and Pakistan women are facing multiple types of issues. Females' less chance to obtain land, possessions, schooling, proficiency and salaried job hamper their social and economic status. The present state of affairs can only be improved by emphasizing more focus on the issues related to females and conducting more research studies for developing strategies to tackle the condition in both countries.

The ways in which women issues are reported in mass media in both countries have been a matter of interest to many social scientists. The coverage of gender seems to be worldwide problem and this situation is no different in India and Pakistan as well. The papers are selected because of vast circulation and accessibility. Both newspapers are English language dailies in India and Pakistan. *The Hindu* is an English daily paper started its circulation in 1878 under the proprietorship of Kasturi & Sons Ltd. *The Hindu* has the 3<sup>rd</sup> biggest readership in India. In 1995 it was the first daily Hindustani newspaper to offer an online edition. Based on its repute as a widely read newspaper *The Hindu* was selected for analysis for the current study. *The Nation* is an English-language daily newspaper based in Lahore, Pakistan since 1986. *The Nation* has been one of the best ranked newspaper of English language with well-founded productive opinions and excellent news reporting. The newspaper is a part of

the *Nawa-e-Waqt* publication. The paper plays vital role in opinion making and enjoys status of vast circulation as well.

## LITERATURE REVIEW

Malamuth (1981) is of the opinion that men exposure to violence and rape scene, results in enhancing the violence against women and rape cases. While among females these tendencies are less than the males. Gallagher (1979) stated that generally mass media treatment of females can best be termed as contracted. Females are hardly represented as balanced or decisive. Basically, all mass media exhibit a dichotomous image of females based on theme which describes them as either effortlessly noble, virgin or wholly immoral, and call girl even custom or present (Adnan 1987). Putt (1997) described that sexual offences and domestic violence are the main violence's against women and the both are included under the same legislation. Bhavana (2012) explored that violence against women is the result of belief of male superiority. Social sanctions are also great cause of violence which leads to sexual abuse, psychological and physical violence. Bano (2013) stated that in Pakistan women have to face huge amount of difficulties in which of them one is violence. She stated that there are different kinds of violence against women and the causes of these violence's are socio-economic, culture and political system of Pakistan. This situation has an unfavorable impact on the coverage of news as far as women, and women-related issues are concerned. The media is seen as a "man's world" where women have a marginal role to play. Kunchenhoff (1975) stated that women primarily appear on T.V in a narrow social context of interpersonal relationship. According to Adnan (1987) women are negatively portrayed in mass media. Fernandez (1992) concludes that the media usually destabilize females' positions and act to reserve the principal beliefs of the general public. Copeland (1989) stated that men were framed a closer perspective than were women. Busby (1975) and Durkin (1985) noted that men are more ferocious and women are more often being portrayed as victims on TV set. Shazia (2005) has elaborated on the issue that both print and electronic media has been unable to give ample coverage to women related issues.

### Objectives of the study

The objective of this paper is to examine the nature of the females issues discussed in selected newspapers; the study has the following objectives.

1. To investigate the coverage of hard and soft news related to women issues in daily *The Nation* (Pakistan).
2. To investigate the coverage of hard and soft news related to women issues in daily *The Hindu* (India).

3. To investigate is there any difference in the coverage in presentation according to hard or soft stance related to women issues in selected newspapers.

### **Hypothesis 1**

It is hypothesized that, *The Hindu* (India) covers more hard news stories than soft news stories regarding portrayal of women in India due to its progressive approach.

### **Hypothesis 2**

*The Nation* (Pakistan) covers soft news stories than hard news stories regarding portrayal of women in Pakistan due to its conservative mindset.

The theoretical framework of this study is based on agenda setting and this theory is connected to the media and its establishments. The emphasis is on the administrative construction of newsrooms and actions in the mass media. According to Lang & Lang (1959) the media was said to be the image builder of the political figures and suggests the people or the individuals should think, know and feel about. A well-known scholar in media and communication research Cohen (1963) said that media might not get success in letting the people know that what to think about but it is very likely successful to tell the consumers of the media that what they should think about. While discussing the agenda setting at broader level there are three types of considerations related to the agenda setting concept as the media agenda, public agenda and finally the policy agenda.

Discussing about the media, public and the policy agenda, media agenda is the set of the topics deal with media sources including the electronic and print media, public agenda deals with the issues important for the public, addressed by the public and which are considered important by the public to deal with and the final is the policy agenda which is considered important by the policy makers (legislators) regarding certain issues. Here each agenda out of the given three agendas can be seen as the dependent variable in a fundamental equation where certain issues may be discussed like the “variables and processes that influence the media agenda, variables and processes that influence the public agenda and finally the variables and processes influence the policy” these three processes and concepts define agenda setting theory and research at broader level and are traditionally considered in different academic programs and there is a concept that these three agendas are interconnected (Kosicki, 1993 and Ali & Shahid, 2012). The study is aimed to link that how the selected media covered the women with special reference to media agenda and gender communication.

## RESEARCH METHODOLOGY

The researcher draws from the categories of hard and soft news, formed by Tuchman in 1973, in the selected newspapers. One of the first distinctions in the area of news was reported by the sociologist, Guy Tuchman, identified key concepts in the news production process and conceptualized the practice based on the perspectives of professions. She noted inter alia the distinction prevalent among professionals between “hard news and stories that interest humans” and between “soft” news which is interesting because it concerns the lives of people. “Hard” news primarily concerns issues including politics, economics, international relations, social welfare and systematic growths whereas “soft” news focuses primarily on anthropological concern stories, gossip, etc (Tuchman, 1973). Within the context of this study, news stories are categorized and coded according to the two broad categories: hard and soft news. Hard news refers to news that reflect on the needs of women in terms of education, health, economy, politics, agriculture, women rights, sports, government and religion, while soft news refers to news that reflect the needs of women with respect to domestic issues, entertainment, fashion, love stories, cookery, social events and others. All hard and soft news that appeared on both of the newspapers were coded. The hard news used in this study has the following categories:-

1. Political news about women’s political events
2. Agriculture news with relation to women
3. Women’s rights news and health news of women
4. Education news and economy news on financial activities of women
5. Sports, government news of women ministries and religion news about women

The soft news used in this study has the following categories:-

1. Domestic matter and love stories news affecting women
2. Miscellaneous stories, Cookery news
3. Fashion/beauty/cosmetics news
4. Entertainment, arts, music, films and other traditional activities
5. Social news about special occasions or ceremonies

## RESULTS & ANALYSIS

This study is based on the content analysis of the issues discussed in the two newspapers. Quantitative Research paradigm was used for the current research. It focuses on the strategy to count the *number* and *Frequency* of material phenomenon rather than to measure quality of the concerned issue phenomenon. For the current

research two dailies were selected, one from Pakistan (*The Nation*) and the other was from India (*The Hindu*). For the present study unit of analysis are the news items related to women which were published in selected newspapers of India and Pakistan. One and half year period of study from 1<sup>st</sup> of January 2012 to 1<sup>st</sup> of July 2013 was carefully chosen for this study and unit of analysis in this study was all the news stories appeared on front, inside and last page. The news stories as a whole served a contextual unit. In this study researcher made categories on women issue to analyze the coverage. The researcher draws the categories of news related to women. The results presented into tables according to hard news and soft news for both newspapers. The data were analyzed using simple percentage.

**Table No: 1** *Frequency of Soft and Hard News in Daily The Hindu (India)*

Sr. No	Hard News	Frequency	Soft News	Frequency
1	Politics news about women's political events	86	Domestic matter and love stories news of women	67
2	Agriculture news with relation to women	73	Miscellaneous stories, Cookery news	79
3	Women's rights news and health news of women	116	Fashion/beauty/cosmetics news	122
4	Education news and economy news on financial activities of women	107	Entertainment, arts, music, films and other traditional activities.	103
5	Sports, government news of women ministries and religion news about women	124	Social news about special occasions or ceremonies	81
<b>Total</b>		506 (52.81%)		452 (47.18%)
		<b>Grand Total: 958</b>		

In the above table it is observed that The Hindu gives the coverage, hard news related to women with 52.81% and soft news related to women with 47.18%.

**Table No: 2** *Frequency of Soft and Hard News in Daily The Nation (Pakistan)*

Sr. No	Hard News	Frequency	Soft News	Frequency
1	Politics news about women's political events	109	Domestic matter and love stories news of women	31
2	Agriculture news with relation to women	71	Miscellaneous stories, Cookery news	59
3	Women's rights news and health news of women	118	Fashion/beauty/cosmetics news	61
4	Education news and economy news on financial activities of women	85	Entertainment, arts, music, films and other traditional activities.	78
5	Sports, government news of women ministries and religion news about women	113	Social news about special occasions or ceremonies	46
<b>Total</b>		496(64.33%)		275(35.66%)
		<b>Grand Total:771</b>		

In this table it is observed that the coverage was given by The Nation to hard news related to women with 64.33% and soft news related to women with 35.66%.

## CONCLUSION

The study explores the portrayal of women issues by Indian and Pakistani Newspapers, *The Hindu* (India) and *The Nation* (Pakistan). Study explores how much women issues coverage is given to the selected newspapers. The researcher's first hypothesis, It's more likely to be that, The Hindu (India) covers more hard news stories than soft news stories regarding portrayal of women in India due to its progressive approach. The study proved that The Hindu gives the coverage, hard news related to women with 52.81% and soft news related to women with 47.18%. So, first hypothesis proved by the study. The second hypothesis, It's more likely to be that, The Nation (Pakistan) covers soft news stories than hard news stories regarding portrayal of women in Pakistan due to its conservative mindset. The study proved that the coverage was given by The Nation to hard news related to women with 64.33% and soft news related to women with 35.66%. There is big difference in the coverage of women related news. So according to our study the second hypothesis rejected. The mass media depiction of gender contains a multifaceted organism of encryptions, contracts and directions. They produce a variety of what civilizations are about.

Revealingly in quantitative studies, it is quiet the situation that the mass media drive with the power and give us two times more males bodies than females, notwithstanding soaps, despite females' magazines, joking series or new types of democratic news or community journalism. Gender is about femininity and masculinity. We recognize gender roles via media representations through our understood knowledge of codes and conventions and media have been and can again be a part of an imposing as well as authoritarian gender regime. However, presently it is needed to present the programs on unbiased basis because males are usually present in heroic roles with strong aptitude and magical personalities. Both of genders of the society could be taught unconsciously in a manner that they give due respects to each other and grant the rights to women without the matter of ego and discrimination. It is generally believed that the Media is the 4<sup>th</sup> pillar of the state, and within media newspapers can play an important role in eliminating the gender injustice and can specify as well as influence state policies to reduce gender inequities and gender biases. This study recommends that persuasive efforts need to be taken to consider the seriousness of the issues surrounding the reconstruction and representation of women and their issues by print media in both neighboring countries. It is also suggested that newspapers should not only give due coverage to women related issues but also an extra effort should be made to make the reporting of the news items more gender sensitive so that it may eventually influence the mindset of a layperson.

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## **Let It Go: Representation of Early 21<sup>st</sup> Century Feminist Approach**

### ***Abstract***

*Media has played a significant role in revolutionizing women's lives over a period of time. It has made the audiences to focus on the wants and needs of females through various modes of communication, including cinema. Feminist theorists like Mary Wollstonecraft, Elaine Showalter and many more, in this regard, have been trying to provide women with respect and recognition, which all human beings must possess, through their writings. They highlighted the importance of various gender roles performed by women in relation to males in patriarchal society. Their writings have made the female community to rethink about their 'self' from a radical perspective. Moreover, this has made women to have realization and acceptance of their abilities and intellect, challenging the set male norms regarding positioning of women. The present study aims to bring the role of modern feminists to let go male chauvinistic approach regarding positioning of women and explain the perceptive of early twenty-first feminists in highlighting the aspects of women's personality beyond the walls set by the male gender. This study brings forth these aspects of development of modern feminist approach in the 21<sup>st</sup> century through the content analysis of the script of the Oscar Winning Walt Disney animated film, Frozen, released on 19<sup>th</sup> November 2013 worldwide and the analysis of the title sound track, Let it Go, which reveals the desires and perspectives of 21<sup>st</sup> century feminist tradition in broader spectrum. The study reveals that Jennifer Lee, the writer of the story, brings in Elsa and Anna as role models for women. It reaffirms the fact that women have their own criteria for measuring the sense of being perfect in the twenty-first century.*

**Keywords:** *Feminism; Gynocriticism; Women and Gender; Women's writings; Media*

### **INTRODUCTION**

The title of the current study, *Let it Go*, has been extracted from the soundtrack of the Walt Disney animated movie, *Frozen* directed by Chris Buck and Jennifer Lee. It is a

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3D computer animated musical fairy-tale motion picture, released by Walt Disney Pictures. It has been inspired from the enchanted Hans Christian Andersen's *The Snow Queen*. The story of *The Snow Queen* underwent many changes and finally the screenplay was written by Jennifer Lee, with the title, *Frozen*. It was an animated melodramatic movie, therefore, Kristen Bell, Idina Menzel, Jonathan Groff, Josh Gad, Santino Fontana and Christopher Beck had to give voice to the characters to enhance the sensational aura of the story. The directors of the movie hired Kristen Anderson Lopez and Robert Lopez to write and compose a song for the movie, which is very popular now-a-days. It is the highest grossing animated film of all times, which has been awarded two Academy Awards for preeminent animated picture and paramount original sound track, *Let it go*. It has also been the victor of two critic's choice awards for the song and the features as well. The rapid growth of the popularity of the film among the viewer's especially among the female viewers allowed me to find out the answer to the following questions posed in this study.

## LITERATURE REVIEW

The study is of great significance because it aims to recognize the reasons of popularity of the movie and critic's opinion. It has been currently released and has been the highest grossing animated movie of all times and has accumulated \$1.3 billion world-wide at the box office in a year. This movie has earned appreciation in terms of the features, themes and the lyrics of the movie. It is a story of two Sisters, *Anna* and *Elsa*, who were the princesses of Arendelle. Elsa, the princess of Arendelle was bestowed with cryo-kinetic clout which made her to produce ice, frost and snow at her will. One night, Princess Elsa accidentally injures her sister Princess Anna by freezing only a portion of her hair. The parents become so frightened that they take them to the Troll king who erases the Anna's memory about her sister's magic. Elsa becomes so frightened that she isolates herself because of the fear of harming her sister. When the girls are in their teenage, their parents die in a ship wreck caused by the storm. When Elsa comes to an age, the kingdom prepares for her coronation as Queen of Arendelle. In the ceremony, numbers of guests are invited including the Duke of Weselton, who seeks to exploit Arendelle for profit. On that day, Anna, the younger sister who is cute young and full of fantasized ideals about love meets Prince Hans of the Southern Isles and decides to marry him. On the other hand, Elsa worries that the world may not be ready to accept her ability. Elsa refuses to grant her permission to marry Prince Hans. The argument between the two sisters culminates in the exposure of her ability. Elsa becomes frightened and flees towards the mountains. She becomes fierce and casts off the restraints and builds a solitary ice palace. During her journey towards the mountains, she sings a song titled, *Let it Go* which is marked as the anthem of the early 21<sup>st</sup> century feminists.

Shotwell (2013) argued that initially the song was written and sung to cater children and would create good inspirational vibes. It contains anthemic powers and highlights a vision. The Song serves the transitional purpose in the story, when Elsa, the Snow Queen is ready to embrace which she was gifted with. The happiness comes from within her and she uplifts her confidence dashing away all the fears from the society. She understands her objective in life that she will be more alive and happier if she embraces the features which are part of her. He also argued that the original version of the song and lyrics were more power and intensifying that it touches the heart of the listeners and viewers (“Let it Go”, 2013). The Oscar Winning song ‘*Let it Go*’ remained as the No.1 soundtrack for nine weeks on the US music chart. It made “Frozen” the highest grossing animated movie feeling the mind of the people with unprecedented obsession. Kermode (2014) argued about the lyrics of the song that, “It is a glimpse of the future, a vessel for secret knowledge...*Let it Go* is a bravura piece of the musical story telling: The nervous minor chords of the first verse, jumping to an emphatic major key with the line “Well now they know”; the frantic, pulse-quickenning syncopation of the bridge; the explosive leap of the chorus, mirrored in the animation’s rapid ascent; and the final imperious shrug of “The cold never bothered me anyway”. It’s uncommonly fast for a powerful ballad, 100-137 beats per minute”(“Why Frozen’s Let it Go is more than a Disney hit—it’s an adolescent aperitif”).

Anna leaves in the snow storm to bring Elsa back leaving Prince Hans in-charge of the kingdom of Arendelle. Anna meets an iceman, Kristoff and his reindeer, Sven and asks her to guide her to the North Mountain. On the journey, they encounter Olaf, Anna’s childhood snowman who tells her that he was Elsa magical creation and guides them to her palace. Elsa refuses to come back and Prince Hans calls her rage by taking Duke’s men to arrest her. Her rage and fear accidently strikes Anna’s heart and she starts to freeze to death. Kristoff and Olaf seek for help from the Troll. Troll tells him that unless it is thawed by an ‘act of true love’, she will be frozen forever. Believing this they take her to Prince Hans and begs her for a true kiss, there and then she finds the real truth about Hans. He refuses and confesses him to seize control of Arendelle’s throne and leaves her in the room to die. On the other hand, Elsa is arrested by Hans for killing Anna and put her in treason. Elsa escapes from the prison and heads out into the blizzard on the fjord. She is unable to control her power and it froze all Arendelle. Olaf comes to Anna and tells her that Kristoff was in love with her. He tells him that “there are people worth melting for” (Lee, 2014). Hans confronts Elsa telling her to be responsible for the death of her sister Anna. The storm ceases suddenly when Elsa is in despair giving a chance to Anna and Kristoff to find each other. However, Anna seeing Hans about to kill Elsa with the sword throws herself between the two as she just freezes blocking Hans attack. As Elsa grieves on her being frozen, Anna begins to defrost since her decision to sacrifice for her sister

was a true act of love. Elsa realizing love to be the controlling power thaws the kingdom and helps Olaf survive in summers. Hans is deported to Southern Isles to face punishment for the crimes against the royal family. Elsa cuts off all trade with Weselton. Anna and Kristoff stay together. The two sisters reconcile and decide never to shut the gates of the castle again. The Fairy tale story focused on the characterization of female characters which has well been appreciated by a large number of audiences. One major breakthrough was the composition of the song, *Let It Go* by songwriters Lopez and Anderson-Lopez, which forced the production team to re-conceptualize and rewrite Elsa as a far more complex, vulnerable, and sympathetic character (Lowman, 2013). In *The Daily Telegraph's* words, instead of the villain envisioned by the producers, the songwriters saw Elsa as “a scared girl struggling to control and come to terms with her gift” (Lucinda, 2014).

Lee (2014) recalled: “Bobby and Kristen said they were walking in Prospect Park and they just started talking about what it would feel like (to be Elsa). Forget villain. Just what it would feel like and this concept of letting out who she is[,] that she's kept to herself for so long[,] and she's alone and free, but then the sadness of the fact [*sic*] that the last moment is she's alone. It's not a perfect thing, but it's powerful” (August & Mckenna, 2014). Del Vecho explained that “Let It Go” changed Elsa into a person “ruled by fear and Anna was ruled by her own love of other people and her own drive,” which in turn caused Lee to “rewrite the first act and then that rippled through the entire movie. So that was when we really found the movie and who these characters were” (Achillies, 2014). Another major breakthrough was developing the plot twist that Prince Hans would be revealed as the film's true villain only near the end (Achillies, 2014). Hans was not even in the earliest drafts, then at first was not a villain, and after becoming one, was revealed to be evil much earlier in the plot. Del Vecho said, “We realized [what] was most important [was] if we were going to make the ending so surprising[,] you had to believe at one point that Hans was the answer ... [when] he's not the answer, it's Kristoff .... [I]f you can get the audience to leap ahead and think they have figured it out [,] you can surprise them by turning it the other way” (Achillies, 2014). Lee acknowledged that Hans was written as “sociopathic” and “twisted” throughout the final version (August & Mckenna, 2014). For example, Hans mirrors the behavior of the other characters: “He mirrors [Anna] and he's goofy with her ... [T]he Duke [of Weselton] is a jerk, so he's a jerk back. And with Elsa he's a hero” (August & Mckenna, 2014). It was difficult to lay the foundation for Anna's belated turn to Kristoff without also making Hans' betrayal of Anna too predictable, in that the audience had to “feel ... her feeling something but not quite understanding it ... Because the minute it is [understood,] it deflated” (August & Mckenna, 2014). At one point, Anna openly flirted with Kristoff upon first meeting him, but that was changed after studio chairman Alan F. Horn pointed out that it would confuse and annoy viewers since Anna was already engaged to Hans

(Branes, 2014). Lee had to work through the issue of how to write Anna's personality, in that some of her colleagues felt Anna should be more dysfunctional and co-dependent, like Vanellope von Schweetz in *Wreck-It Ralph* (Laporte, 2014). Lee disagreed with that position, but it took her almost a year to figure out how to convincingly articulate “this is what Anna’s journey is. No more than that. No less than that” (August & Mckenna, 2014).

In the end, Lee successfully argued Anna's journey should be presented as a simple coming-of-age story, “where she goes from having a naive view of life and love—because she’s lonely—to the most sophisticated and mature view of love, where she’s capable of the ultimate love, which is sacrifice”(Laporte, 2014). Lee also had to let go of some ideas that she liked, such as a scene portraying Anna and Elsa's relationship as teenagers, which did not work because they needed to maintain the separation between Anna and Elsa (Laporte, 2014). To construct Anna and Elsa's relationship as sisters, Lee found inspiration in her own relationship with her older sister. Lee said her older sister was “a big inspiration for Elsa,” called her “my Elsa” in an op-ed in the *Los Angeles Times*, and walked the red carpet with her at the 86th Academy Awards (Lee, 2014). Lee explained, “[h]aving to ... lose each other and then rediscover each other as adults that was a big part of my life” (August & Mckenna, 2014). This thing also reflected the presence of autobiographical element in this story. The production team also turned Olaf from Elsa's obnoxious sidekick into Anna's comically innocent sidekick. Lee's initial response to the original “mean” version of Olaf had been, “Kill the f-ing snowman,” and she found Olaf by far “the hardest character to deal with” (August & Mckenna, 2014). Elsa was observed as a female role model and most viewers found association with that character. Elsa has been described initially as a weak submissive and fragile girl who is unable to understand her powers and later develops the wisdom of handling her powers.

### **Research Question**

Following research questions were formulated for the present study:

1. What is the significance of the dramatized fairy tale, *Frozen* written by Jennifer Lee?
2. What are different aspects of the 21<sup>st</sup> century feminist approach revealed in the story of *Frozen*?

### **Objectives**

The objectives of the study are:

1. To recognize the abilities of women.
2. To analyze the plot of the story of the Movie, *Frozen*.
3. To highlight the radical perspective of 21<sup>st</sup> century feminists.

4. To cherish the elements of self-discovery and conscious building of women globally through media.

## **METHODOLOGY**

Gynocriticism is one of the feminist theories established by Elaine Showalter. Elaine Showalter established this theory to explain the development of sub-cultures in our society. In this theory, she classifies three phases of women's writing. The first phase is known as 'Feminine Phase' which focused on imitation of male form of writings by the female writers. The second Phase is the 'Feminist phase' which focuses on women's rejection of the male standards and values for women's writings. They criticized the fixed gender roles of women in the society and showed disgust for negative stereotypes. The third phase is, Female phase, women writers started to focus on the theme of self-discovery and self-actualization and tried to produce a literature of their own. They aimed at improving the perception of women about themselves and the abilities they are gifted with. It was a more conscious raising journey dealing with distinctly feminine subject matter, shift in the gender roles and development program for women. This phase enables women to perceive and embrace their abilities, talents and values. It aims at the enlightenment of women in the early 21<sup>st</sup> century. This approach allows research to be conducted from the aspect of gyno-criticism.

## **DISCUSSION & ANALYSIS**

Through the content analysis of the plot and characters of the screen play, the researcher tends to analyze the features of contemporary feminism using gynocriticism. It allows the readers to understand women's writing from women's perspective. This allows the researcher to perform content analysis of the screen play "Frozen". The story moves around the lives of two sisters, Elsa and Anna. This analysis brings out the art of the author, Jennifer Lee who accomplishes the task of bringing the lives of women into discussion. The movie lacks a hero which is usually of a male gender who finally takes the story to its climax and rescues the heroine but in this story, we do not find a male hero. Elsa and Anna go into the process of self-actualization and self-discovery about themselves and the concept of love. Elsa isolates herself in the room because of the fear of hurting her sister. She does not realize that it is love that forces her to close the doors for her sister to come near her. She is frightened by the power she is gifted with and finds it difficult to embrace them. Elsa has been characterized as strong character that is wise and confident but because of rage she is unable to control her power. She is gifted with the ability to cast snow and ice. Elsa is a character marked with intelligence and courage. The portrayal of her character is done as a strong woman who is unable to embrace her powers because of the fear of the people. She is frightened by the sheer response of

the society towards her ability. She is suffocated and her suffocation and frustration turns into a rage. She punishes herself by keeping her in isolation. In the modern society, we find women having extraordinary abilities but the pressures from the patriarchal society do not allow her to embrace them. Showalter (2003) argues that they are unable to recognize their powers, which are transformational and revolutionary. Elsa tends to reflect the urge of modern women of self-recognition by the society. Elsa's problem and rage is what brings in self-realization. The way of her perception re-shapes her life. She accidentally freezes her sister's heart and is ready to give in herself in treason. Elsa has a free soul. She is not ready to live in the shackles of the society. Her song has gained so much popularity in the early 21<sup>st</sup> century that it has become the anthem of the female gender.

Kermode (2014) quotes the film's director Jennifer Lee that "the minute we heard the song the first time, I knew that I had to rewrite the story of *'The Snow Queen'*, The Snow Queen was a traditional villain but the lyric completely re-shaped the plot of the story" (Why Frozen's "Let it Go", 2014). The writer of the song, Anderson Lopez said, "I was really excited to write an anthem that said, "Screw fear and shame, be yourself, be powerful" (Kermode, 2014). Robert Lopez also states that, "Whenever, he hears his daughter singing this song, it seems as if someone is calling for help and one day she will fight for her power and of better things (Kermode, 2014). Some critics viewed the song *'Let it Go'* as an irony because as long as she does not realize the damage, her excitement is gleefully ignorant. It is believed that the song, *Let it Go* provides freedom and liberty to young women (Kermode, 2014). Dana Stevens, movie critic argued, "Familiar sense of deflation every time that pulse-racing song culminates in a vision of female self- actualization" (Kermode, 2014).

Wayne Willis (2014) argued that the theme song of the movie can be seen as a strong mantra for adult people to live happier and healthier lives. In the human life there comes a time when we have to let go all the things that has been the cause of all grieves and wounds and you will feel comfortable with the acceptance of living with it (p.358). The writer of the song, Anderson Lopez, continuously makes use of the refrain "Let it Go". This refrain basically reflects upon the behavior of modern women. In the first stanza of the ballad, the authors of the song, Robert Lopez and Kristen Anderson Lopez, highlights the pain and frustration of a woman who has been blessed with power to perform but is being suffocated by the restraints of the society. The authors portray the conversion of that suffocation into a rage through an imagery of the wind and storm. As she says in the song,

The wind is howling like this swirling storm inside  
Couldn't keep it in;  
Heaven knows I've tried (Lines 5-7)

She herself says that she tried hard to stop that fury against the pain but cannot further keep it in her heart. The authors basically encompass the pain and helplessness of the woman in the era. They want to make a realization that the process of self-actualization has begun and the poets say,

Don't let them in,  
 don't let them see  
 Be the good girl you always have to be  
 Conceal, don't feel,  
 don't let them know  
 Well now they know (Lines 8-13)

In the second stanza, the poets are much clear that Elsa is woman who is kind but highly frustrated and even though she wants to hide herself and stop to bother her-self but she can't help herself. She is a traditional woman from inside who would be a good girl if she remains in and does not disclose her talent but her conscious does not allow her to embrace such restraints and wants to let go whatever people would think of her. She does not bother about the cold attitude which she will receive from the people. As she says,

Let it go, let it go  
 Can't hold it back anymore (Lines 14-15)

The poets make use of this refrain in order to reflect upon the intensity and determination for women in the 21<sup>st</sup> century. The same idea persists in the next three stanzas and in the sixth stanza, the poet puts the inner desires of the modern woman.

It's time to see what I can do  
 To test the limits and break through  
 No right, no wrong, no rules for me,  
 I'm free!(Lines 26-29)

The song is in simple diction and is pregnant with the inner desires and aims of the modern women. The poets use Elsa, the Snow Queen as mouth piece to say that now this is the time to show your hidden talent without any fear and break through the restraints which this patriarchal society lays on the women and she motivates women to use all means to bring their talents in-front of the world. The real freedom of a woman comes from within her own self. The women will have to change the way they perceive themselves. They have to modify their thinking. And then she says,

My power flurries through the air into the ground  
My soul is spiraling in frozen fractals all around  
And one thought crystallizes like an icy blast  
I'm never going back, the past is in the past (Lines 37-40)

The poets show the reaffirmation of Elsa's determination of exposing her powers and as she believes that her powers are getting stronger and stronger because of the idea of subjugation. She will never go back because time has changed and she has entered into a phase of self-discovery which is beautiful and comforting. Now she is ready to embrace what she has without tears in her eyes and be firm and strong. She will let go all the pains and grieves and will rise like the sun after the long night. It is a new day for her and "Perfect girl is gone". The poets tend to criticize the set norms of the society which keeps her in subjugation. And believes that Just like Elsa the women have realized about their identity and she is ready to bear the 'cold' behavior of society. As it said in the last stanza of the poem,

Let it go, let it go  
And I'll rise like the break of dawn  
Let it go, let it go  
That perfect girl is gone  
Here I stand  
In the light of day  
Let the storm rage on (Lines 41-47)

The writer stresses upon the freedom of women through characterization Elsa. Elsa is embodiment of women in 21<sup>st</sup> century who is confident, wise, conscious, authoritative and well aware of her abilities. She is not mean or hostile to human values and feelings yet she is provoked to do so. She keeps herself on the forum of self-actualization. She is the hero of her life. Her traditional role as a woman has changed from weak, hostile and domestic worker to strong, competent and majestic contributor to human relations. Some critics believe that the screenplay lacks the role of a true hero. The role basically has been modified because of the shift in the gender role. Elsa is both villain and hero of the story. Both Elsa and Anna perform the role of the hero but it does not have any male character who may serve as a rescuer. In the end of the story, Elsa finds the solution to her rage that is true act of love can bring life to normal and beautification of human relations. Anna seems to be an innocent and immature female character that is totally fantasized by the idea of love in the beginning of the story and decides to marry Prince Hans at their first meeting. But the same power of love brings her closer to her sister and frees them from their problems. Anna also goes through the process of self-actualization through the circumstances

and speech of the character of the snowman, Olaf on the analysis of the true situation. She gets hurt by her own sister's rage but she does not stop herself from rescuing her. She understands the meaning of true love when she listens to her heart and tries to save Elsa from Prince Hans attack. She becomes wise in not just saving her relation but her kingdom of Arendelle as well.

## CONCLUSION

After critically analyzing the plot of the screen play, I have brought out the features of early 21<sup>st</sup> century feminist ideals about women. Firstly, Women are determined to enter in the new phase in this era. They have firmly decided to bring change by themselves in their lives. They are not going to wait for any godot and will work for their own self. Secondly, they have decided not to conceal themselves behind the walls of their own 'kingdoms' and let everyone know what capabilities do they hold and they are keen in making space for themselves in the world. Thirdly, this study asserts the modification of the gender roles performed by women. Through the analysis of the plot, it is asserted that Jennifer Lee, the writer of the story, brings in a role models for women in the form of the character, Elsa and Anna. Elsa, the Snow Queen, is sharp, talented and responsible whereas, Anna is a sweet, kind and generous. The writer has brought forth various aspects of a female personality through these characters. This study emphasizes on the fact that the new woman is not idealized and she is not deceptive about her 'self'. She has acquired the magic that lies in their individual subjectivities. It also revives the idea of 'sisterhood' during the second wave feminism. That is, women working together to benefit each other reflecting upon the relationship between Anna and Elsa. Fourthly, it relinquishes the ideals about the traditional women. It has shattered the ideals of a good girl or the 'perfect girl' according to the society. It reaffirms the fact that women have their own criteria for measuring the sense of being perfect in the twenty-first century. They are not ready to live in the shackles of the society that are biased against women. The roles of the women have been revised from inferiority to superiority, immature to mature and wise, weak to strong and suppressed to authoritative. The plot of the movie reveals all the above mentioned features which are highly transformational and revolutionary and are touching the heart of millions around the world through cinematic media. A similar kind of study can also be conducted in future to see the effects of the movie on Pakistani audience, especially Pakistani women.

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## **Women Imagery in Folk Wedding Songs: An Ethnographic Study of Rajput Folksongs**

### ***Abstract***

*Folksongs play an important role in the social construction of identity as well as cultural promotion of particular areas. As an oral tradition, folksongs are unlimited in their forms and subject-matters that ranging from simple to complex. The objectives of this ethnographic research are to investigate analysis and interpret Rajput women folk wedding songs as explicated by Rajput women themselves in their cultural context. The research conducted in a village, Wahando, near Gujranwala (Punjab, Pakistan) where many Rajputs families live. The research methods used is in-depth interviews through which eight women are interviewed and twenty folk wedding songs collected from them. Most of the songs collected from a mirassan (a professional singer) locally known as Dadi who sings folk wedding songs, other songs narrated by women of the family and written by the researchers. However, men perspectives about folksongs limit the study. The men images in the folksongs presented, interpreted and understood by women singers through conducted interviews. This research article concludes that folksongs reflect the sentiments and expectations of the bride towards her parents and in laws, which she otherwise unable to utter. It is also significant to mention that the research also informs that folksongs play a key role in reinforcing the stereotypical roles of women and men in subtle ways. Further, these folksongs provide a platform and a space for women (including bride) from where they can verbally express feelings and emotions vis-à-vis to their kinship.*

**Keywords:** *Women, Folksongs, Rajput, Wedding, Birth songs*

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## INTRODUCTION

Folk music and songs play an important role in the social construction of identity as well as cultural promotion of particular areas. Folksongs are intricately music from specific rural localities has the potential to represent the lives, grievances and celebrations of people living in the respective areas. As an oral tradition, folksongs are unlimited in form and subject-matter tied to the cultural expression of specific areas. Folksongs rang from very simple to relatively complex and are passed on from generation to other representing traditional variations of the area over the time. Folk songs encompass under the large umbrella of folklore. It is one of the genres of folklore. Dundes (1966) states folklore includes myths, legends, folktales, jokes, proverbs, riddles, chants, charms, blessings, curses, oaths, insults, retorts, taunts, teases, toasts, tongue-twisters. It also includes folk costume, folk dance, folk drama (and mime), folk art, folk belief (or superstition), folk medicine, folk instrumental music (e.g., fiddle tunes), folksongs (e.g., lullabies, ballads), folk speech (e.g., slang), folk metaphors (e.g., to paint the town red), and names (e.g., nicknames and place names)<sup>1</sup>.

The Concise Oxford Dictionary of Literary Terms defines” Folk song, a song of unknown authorship that has been passed on, preserved, and adapted (often in several versions) in an oral tradition before later being written down or recorded. Folk songs usually have an easily remembered melody and a simple poetic form such as the quatrain. The most prominent categories are the narrative ballad and the lyric love-song, but the term also covers lullabies, carols, and various songs to accompany working, dancing, and drinking. Folk songs are one of the verbal forms of folklore and sung by common people during work or social activities. One of the most important characteristics of these songs is that they are part of oral culture. The melodies and the texts are learned by imitation and participation rather than from written sources such as books. Additionally, folksongs have been an important part of the Rajput culture especially at weddings. Wedding, among the Rajput culture is an important traditional custom and an event of family get together. It is also considered as a major landmark in the life of every individual specially women. Whether a woman is getting married or women are invited on the occasion, wedding is supposed to be very special event for them. Since, it provides ample opportunity to meet each other and spend time together. This event also offers women a space where they can have fun and entertainment, in addition to through songs express themselves.

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<sup>1</sup>Online resource :Folklore Studies - What is Folklore - University of Missouri.mht)

## LITERATURE REVIEW

Literature review evidences that there are multiple ways through which researchers have defined folk wedding songs, and the images which they produce. Primdahi (1993) defines that the wedding songs that are sung at each ceremony are general songs named as *mangala*, meaning auspicious. It may be proper to call these songs as songs of women because these songs are primarily sung by women folk, women either of the house or neighborhood or invited relations. Narayan (1986) explains that friendship and folklore locate marriage/wedding as termination of the past, and preparation for the future in collective experience. She discusses that although women's songs are collectively performed, their meanings are never fixed and uniform but rather complex, diverse, and often vague. Each song presents a set of images or thematic elements which provide collective symbolic forms and individual interpretations due to individual's own unique experiences, memories, and aesthetic pleasures that cause songs to remain differently in the hearts and minds with different emotional experiences for them. She also mentions that women of all ages sing *suhag* because wedding comes as a transition period of a girl on her way to become a woman.

Yagi (2008) studies an Indian village and illustrates interconnection of the women with wedding songs *mangal gīt* (auspicious songs). These women's songs and erotic dances of fertility and reproduction connote auspiciousness and the locals believe that auspiciousness contributes to the prosperity and fertility of their family and lineage, whereas evil spirits are inauspicious and bring misfortune or disaster to them. The singing of *gālī* (abuse songs) and symbolic erotic dances are performed primarily by married women who are called *sagunihiya* (fortunate woman with husband). They take a leading part in the rites performed by women. Women's auspiciousness lies with their *sakti*. Although the difference is that married women's *sakti*, i.e., the capability of bringing fertility and prosperity to the family and lineage' is considered positive, whereas unmarried girls' *śaktiis* considered dangerous because it often brings danger to society due to their sexuality. Jacobson (1975) discusses the women songs including wedding songs of a village in Central India in *Nimkhera* (UP). According to her the songs are sung to elaborate significant events in the life cycle: births, engagements, weddings and funerals.

Tiary (1978) in his Indian village study, talks about the gloomy folk wedding songs where marriage is accustomed specifically with the painful separation from family and friends that a woman undergoes when she marries and moves to the household and village of her husband. Gold (1997) in her research study in Rajhistani village, describes songs which are sung by women to express the expectations and desires of women 'in women's stories which tend to show husbands as "yes-men" carrying out

female commands' and men in a husband and wife relationship. Rosenhouse (2001) in her comparative study of wedding songs of the Middle Eastern countries compares women wedding songs of the Christian, Muslim and Jewish communities found little differences which were largely with communal-religious factors rather than strictly structural or linguistic ones, i.e. to sociolinguistic issues. Jordan and de Caro (1986) talk about another song genre and compare it in Greece and Ireland. This genre is commonly the property of women--the ritual laments sung in a number of cultures. In Ireland and Greece, such laments are associated with death as they may be in India, though there "tuneful weeping" is much more associated with marriage, or, more specifically, with the painful separation from family and friends that a woman undergoes when she marries and moves to the household and village of her husband. Wedding laments are also sung in Finland, and were sung traditionally in China. In the Ingrian region of Finland, laments sung by the bride or her mother are a major part of wedding ceremonies.

In China, the bride traditionally sang laments for several days and nights before the marriage, especially expressive of nostalgic toward her mother whom she had to leave. Narayan's (1986a) study of *Kangra* village (India) on Rajput women analyzes folk songs sung by women in their socio-cultural context. She infers that these songs are not only sung for entertainment purposes, but reveal a socio-cultural context of patriarchal community in which these women live. These women express themselves by singing these songs on marriage ceremonies. These songs describe the separation of a daughter from her maternal home, and her departure to her in-laws where she will live after marriage. The songs depict her pain of separation from her parents, siblings and expectations from her husband. The lyrics of the songs provide opportunity for the women to express their emotions, anxieties, feelings and expectations which otherwise they cannot express. So through folksongs especially the wedding folk songs Dumount (1970) and Naryan (1986a) highlighted that in Rajput family relations, their hierarchical status can be understood while observing the domination of males over female, especially in case of kinship and marriage where one can observe status of bride-receivers (groom family) as superior and bride-donors (girl family) as inferior in status. So, the past researches highlight how folksongs have been a way of expression, a tool to share the patriarchal customs and practices and to console hearts. The present study fills the gap by studying the women imagery in Folk Wedding Song from Pakistan. It analyzes thematically how Rajput women's images are represented in their songs.

## **RESEARCH METHODOLOGY**

The study was conducted in a village *Wahando*, in District Gujranwala (Punjab). The village is 45 minutes' drive from the main city of Gujranwala. Besides, Rajputs other

ethnic groups like *Arain*, Kashmiri migrants and Christian (a small minority) also live there. Rajputs living in *Wahando* migrated from India (Ambala) soon after partition of subcontinent in 1947. Rajput living in *Wahando* traces their genealogy from the *khashtery* clan of Rajputs. According to Encyclopedia Britannica, Rajput word is derived from Sanskrit *raja-putra*,” son of the King” and constitutes a member of the patrilineal clans living in Pakistan. They became prominent from the late 6<sup>th</sup> century CE and continued to dominate many regions of central and northern India until the 20<sup>th</sup> century. Most of the Rajputs residing there use the surname as *Ranas* and are large and medium landlords. The harvest rice, wheat, vegetables, and fodder for animals. Trading through shop keeping and stock markets is done by *Arain* (a clan grouping in Punjab) people. Kashmiri migrants and Christian do the minor and temporary manual jobs in the field of these Rajput land lord. The Rajputs living in village are religiously conservative. There have been many *madrassas* in the area and outskirts of *Wahando* where small children are sent for Islamic teachings. Girls preferably stay at home after age of ten years and if they wanted to study, they are encouraged to study privately while staying at home. If some families allow their daughters to attend school, they have to observe Purdah and family men will accompany them for school. As in normal life, women are discouraged to go outside unless they have some very important task to do. If they outside, women strictly observe purdah which may be in a form of *Burqa* or big shawl covering their face and body. They have to accompany a family man/boy while moving outside of their homes.

The research paradigm used for the present study was qualitative and in-depth interviews are conducted from the Rajput women. Few women who know about folksong, refused to sing or narrate for us. They were of the strong opinion that singing songs or even narrating them is not desirable in Islam. Therefore, they have forgotten singing songs as it is highly discouraged within the community. It was a common but firm belief that Rajput women belong to a noble social class so they should not sing songs as this activity belongs to lower class women like *mirassan*. Her voice should not go outside of their homes and no stranger men should be able to listen to Rajput women voice that will lesser her family honor. Therefore women who narrated songs were sacred of their family men and did not sing and allowed us to record the folksongs in their voice. Due to strict purdah observation of women, they did not agree for pictures as well. Therefore, only *Dadi Sugro* who is professional singer (*mirassan*) had no objection on her picture and folksong recording. Even while looking for the song collection, we found very few women who can sing or narrate folk songs to us. We took interviews as we need to interpret these folksongs in their culture context and more precisely in women’ own voices and understandings. Otherwise the main essence of interpretation of the folksongs would have been irrelevant. Questionnaire was constructed for professional and non- professional

women folksong singers. Questionnaire included the questions which were asked the meanings, context and significance of the particular song in their culture. On average, interviews lasted for 2-3 hours. Eight (8) women were interviewed and twenty (20) folk wedding songs were collected. The interviews were conducted in Urdu. However, few women conversed in Urdu and *Haryanvi* language (an Indo-Aryan language. It is native to the regions of Haryana, Delhi and some part of Rajasthan and Punjab of India/Pakistan). For more understanding, we took key informant with us so that she may help us in some words of Haryanvi language for translation of folk songs and as well as interviews. Women who know or can sing folk wedding songs are the participants of the research study. Most of the songs are collected from a *mirassan* (professional singer) *Dadi Sugro* who sings folk wedding songs on weddings in Rajput families. Other songs are narrated by women of the family and written. Men perspectives about folksongs are excluded from the study as after preliminarily investigation, we were told that there is no man in the village who may sing a folksong. Therefore, this research study lacks men's perception of folksongs and interpretation of the folksongs. The men images present in folksongs are interpreted on the understanding of women singers by conducted interviews.

Though wedding songs are important part of the wedding celebrations in the past, it was informed by the local women that folksongs have lost their popularity against CDs songs. People prefer wedding songs on composite disc (CDs) instead of live folksongs. They narrated some reasons for change. Firstly, Rajput men of the family do not like their women signing on the weddings as they consider it below their family honor and un-Islamic act. There have been many madrassas in the area where Islamic teachings are taught to girls and boys. Secondly, as singing songs was supposedly discouraged by men of the family, majority of women and girls do not know their own folksongs as they are not sung for many years. Thirdly, as compared to CDs songs, folk wedding songs lack contemporary musical catchy style so majority of people prepare CDs songs. There is no doubt that composite discs (CDs) and other musical instruments have somewhat replaced the women live singing in the various events of weddings; however, still few families in which some elder women or through *mirassan* (professional singer) sing their traditional songs for a specific ceremony like *Sehra Bandi*, *Butna* and *Henna*. Nevertheless, it is done in women only gatherings and men are not allowed to enter in these women spaces.

Wedding in Rajputs is endogamous within the caste and exogamous to the clan. Marriage outside Rajput clan is not desirable at all and as one of the residents informed me that it did not and cannot happen here, even not by error. In a patriarchal society like one understudy, birth of the girl is not celebrated, therefore wedding brings celebrations to that invisible girl into limelight and she gets the attention which she never had in her whole life. As un-married woman, she was never allowed to

wear gold jewelry and expensive dresses. Now she may have gold jewelry and costly dresses for her use. She will have a large dowry which is considered a symbol of reputation and prestige for Rajput families. Dowry may be a primary means of calculating *izzat* (prestige) where one can define and represent their position as 'big' or small'. Besides giving dowry to their daughter, her parents also give many gifts in the form of clothes and jewelry to the groom relatives. The asymmetrical flow of gifts shows the lower social status of bride (girl) family and support patriarchy within the community. As far as the role of the women in the family is concerned, they are expected to be the stereotypical and submissive. Relationship of daughter-in-law with her affine is expected to be polite and respectful. Complaints, grievances and conflicts arise as a result of a girl's changing family status from natal to conjugal family. With the onset of wedding days, she is dreaming of her new home as well as bearing the pain of leaving her parents. She may be apprehensive about her new home and relatives (in laws and her husband). All of the feelings she is supposed to not express or share with anyone as it may not be considered good on her part specially the romantic feelings regarding her husband as it is culturally disapproved. If she does so, she is considered a shameless lady who don't has respect for her parents and family honor.

In this situation where one is not allowed to express her emotions, fears and nervousness for new relationships, folksongs provide a channel for verbal expression, which is sanctioned by the family as well as society. The apprehensions and other anxiety related sentiments that are reflected in the songs arise due to various reasons. The general reason that can be understood in this context is her altered role in her natal and affine home. In simple words, a young girl's status in her conjugal family contrasts with her status in her natal family. There are two important relationships between woman and her female relatives are important yet estranged. Much as these songs are sung for entertainment, they also play a significant role in socializing the bride and groom into their new status as husband and wife. Besides, these songs also inform the bride about the circumstances she may encounter in her married life. Most of the songs that were collected address women, or women address them to rest of the family. Therefore, these songs make the impression that the success or failure of marriage depends on the behaviors and attitudes of the woman towards her in-laws family.

Folksongs also make it possible to let us understand the organization of maleness and femaleness in relation to a particular society. From an artistic point of view, the lyric of the songs are the most interesting. They reflect the bride's life in its entirety: her touching farewells to loved ones as she departs for the wedding ceremony or her husband's home, intuitions about the future, relationships between the mother-in-law and daughter-in-law, and the innermost thoughts and emotions of the would-be bride.

Jassal (2012) expresses that songs, being the representatives of people's oral traditions, illuminate the social construction of gender through which overarching caste and gender ideologies are transmitted and reproduced.

## RESULTS & ANALYSIS

The present study's result is based on the thematic analysis. Once the data on folksongs was collected, the next step was the translation of the collected songs. We took help from key informant who knew the language well. She translated some of the words which we could not understand, she also help us while we conducted interviews. After that classification was done and folksongs were categorized into major themes. Themes were constructed on the basis of the folksongs meanings and content as told by local women singers. It is important to mention here that most of the folk songs which were sung on weddings have overlapped meanings. For example one song may talk about the relationships with kinship along with abuse and satire. When this kind of situation occurred, then the categorization was done on the basis of dominant idea narrated in the song. Only some specialized songs like *Sehra* songs were slightly different in their content from rest of the ordinary folk wedding songs. Keeping songs contents in consideration, the following themes were made after collection of the folksongs;

1. Blessings and Praise Moments for the Bridegroom
2. Inert -Personal Familial Relationships
3. Abuse and Satire in Songs
4. Existence /Support/ Protest for Extended Family System
5. Plight of the Bride

### **Theme 1: Blessings and Praise Moments for the Bridegroom**

In the Rajput community, like any other Pakistani patriarchal community, birth of a male child brings all the happiness in the family. A boy becomes darling of all his maternal and paternal relatives. Right from the day he was born in the family, her mother and sister start dreaming about his marriage. The attachment of his mother and sisters to his marriage, and especially his *Sehra* ceremony, is very much awaited moment in their lives. The marriage of a son brings happiness as well pride for the family. The lyrics of the *Sehra* songs have good wishes and prayers for the groom who is going to enter into new life. As birth of a boy is the moment of joy for the parents, similarly wedding of their boy is the ultimate joy they can enjoy. While singing the *Sehra* songs, the singer congratulates every near and dear relative of the groom, and asks them to give lots of gold and other expensive belongings of them to poor people on this joyful occasion. In this song for example,

Congratulations! On this blessed moment of *Sehra*

*mubarik ho sehre ki gharee ...*

*mubarik ho sehre ki gharee*

*Aaj tera aba lotawe undan sona*

*Amman lotaween here ki kale mote ki laree*

Today, your father is so happy that he will bestow countless money  
Your mother is so happy that she will bestow countless money (on this occasion)

This *Sehra* song depicts the happiness of parents as well as other relatives on the occasion. In the lyrics of the song, every relative male and female is invited to give some money as a *wale /bukhsheesh* (money given to poor people as charity) to the professional singer. The amount of the money hypothetically determines the happiness of the relative on this occasion. Through songs, groom's maternal, paternal uncles and aunties are invited to share their happiness as well blessings for the groom. These songs are sung by female women relatives or *mirassan* at the departure of the *Barat*.

## **Theme 2: Inert -Personal Familial Relationships**

Family life has a very central part in the Pakistani society and among most of the ethnic groups living in Pakistan. The familiar network, politics and family ties are very much part of all the folksongs. The folk wedding songs reflect the nature and traits of the family relationship. The songs are sung both by the groom and bride family's family. The wedding songs sung by the girl's family express and evoke sentiments of sadness, departure from parents home, whereas wedding songs sung by the boy's family provoke a festive climate and happy feelings of celebration and possess humorous, even with suggestive lyrics. Almost all of the songs that are collected talk about family relationships with reference to bride, groom and baby boy. Some of the wedding songs reveal that the adolescent girls are never docile, submissive, or passive and rather bold, daring, and fearless. In real life, however, girls have hardly any say in their marriages. The songs mostly express girl's feelings which they otherwise cannot say aloud. As I studied the songs, I found out two types of interpersonal relationships. One is consanguineous (natal) relationship and other one is affine relationship. Consanguineous relations referred in the songs consist of father-daughter, mother-son, brother-sister, uncle-nephew, aunts-nieces, Uncle-niece. Affinal relations talk about comprise of husband and wife, mother in law and daughter-in-law, *jeth* (husband's elder brother) and *jethani* (husband's elder brother's wife), *devar* (husband's younger brother), *nanad* (sister-in-law or husband's sister). In couple of songs, relations with mother-in-law and sister in law (*nanad*) are

discussed repeatedly making them most important and controlling in the future life of the bride.

## **A: Consanguineous (natal) Relationships**

### **I. Father--Daughter (*Baap--Beti*)**

The relationship between a daughter and her father is somewhat different from other relationships. Their relationship starts as estranged at birth, but gets emotionally strong till the departure at the wedding day. Father, who becomes unhappy and does not celebrate the birth of a daughter in his family, loves his daughter very much and his daughter respects him. However, daughter takes liberty of his love and becomes sweet heart of his father. Off course, her liberty is limited in the real life as compared to the folk songs. It was observed that there is no informality and distance exists between a father and a daughter when she is young or at marriageable age. However, folksongs supposedly express sentiments of love and care between father and daughter are very much noticeable. Songs might have fantasized the young girl' affectionate relationship with her father and expressed her desire to be loved and pampered by her father. Marriage is an important occasion in family life especially for girls. Therefore, the dowry given to girl also determines the honor and status of the bride' family. Thus Rajput people tend to give large dowry to their daughters for their prestige and honor of the family. Bride also knows this tradition so she wanted to have large dowry of her choice. For example, in this song

*Meree ronaq jhonaq ladoo khele guriyaan  
Baba easaa baar dhondio jis kee kothee khotla ho...  
Tankhawa panjsoo ho  
Gharee time wali ho*

My young beloved daughter who is wearing lot of jewelry is playing with a doll  
O father look for a match for me  
Who has very large house  
Who has salary 500 rupees!!  
Has a wrist watch which shows time!!!

After listening to the songs, it appears that daughter is more close to her father than her mother. Her father, though an authoritative figure in the house, spoils her with his love and care but the element of respect remains between them. Her father calls her *laado* (pampered daughter). She takes liberty of the leniency of her father's love for her, and demands too many expensive things from him for her wedding. In one song the girl makes demands from her father regarding her future husband. She wants a rich husband who has a big house and handsome earnings; she longs for a happy and economically sound life.

This song also reveals that women economically depend on men for monetary items. In other songs it may be noticed that women ask for many monetary items from the men relatives whom they think are only providers. The songs also inform the stereotypical role of a girl in Rajput culture that getting married and having a financially good husband is the destination for a girl. Before marriage, she is dependent on her father and brothers who support her financially and socially. After leaving her natal home, she may be dependent on her husband. Taking refuge of the folksong, the girl says all these demands to her father which in real life she, because of *sharam* (*shame*), respect and social norms, cannot speak to her father directly. It is not considered to be decent for a girl to talk to her father about her marriage prospect and related issues.

### 11. Brother-Sister (*Bhai-Bahen*)

In the joint family system, the brother-sister relationship is ranked second only to the mother-son relationship. Sister is proud of him and shows an extravagant hospitality when he visits her on festive occasions. In this song

*Joore ki lut khoolo...*  
*Ahe behno, bayoun piyareyan...*  
*Joore ki lut kholoo*

Untie your hair dear one  
 Sister's and brother's beloved  
 Loosen your hair

The lyrics of the above mentioned song reveal the love of sister and brother as she is referred as brother's darling in the song. Traditionally, a sister is sent from her in-laws to her parents' home with her brother only. Coontz (2000) writes that the relationship between brother and sister is such that 'Brothers and sisters do not need to explain things to each other, because they understand each other. The sister does everything for a brother a wife would do, except have physical contact.' Brothers like their sisters more than their brothers because their sisters are in no way challenges to their authority and power. For example, in one song on *butna* ritual, while untying bride's hair for applying perfumed oil on it, friends of the bride address her as 'Beloved of the brother, let us put oil in your hair'. Brother is expected to protect and support the whole life of his sister, and visits her with gifts during festival seasons and also ushers her to her natal home (*Mayka*).

### III. Maternal Uncle (*Mamu*)

Another emotional aspect of brother-sister relationship is that in all children's marriages, first ceremony starts with the welcoming of her brothers as she herself, as a ritual, goes to invite her brothers. Although the traditional relationship between the child and the mother's brother and his wife (*mama and mami*) is one of informal affection, it has special significance. Respect and emotional love for the sister's son (*bhanja*) is greatly emphasized in the Rajput way of life. On the birth of his sister's child, he and his wife are asked to spend lots of money on deserving people as a good will gesture on this happy occasion. One song (mentioned below) narrates that *mamu* will buy rocker for the child and *mamee* (*mamu*' wife) will rock him slowly with love.

Buy a crib

*Le le palna mool...*

*Yo.palna tere mame ne gherwaya...*

*Yo.palna tere mame ne gherwaya...*

*Aahe mamee jhoole de gee palna mool*

This crib is brought by your *mame* (maternal uncle)

Your *mamee* (maternal aunt) will rock your crib slowly....

The responsibility that *mamu* and his wife begin on the birth of the child remains significant throughout the life of the child. For example, on marriage of niece (*bhanji*), he performs a ceremony *putrautarna* before she becomes a bride. It is a ceremony on the wedding day morning when the bride -to be takes a bath before dressing up as a bride. His maternal uncle gives her a substantial amount of money as a wedding gift. After taking that gift, she starts preparation for herself as a bride. Same is with his nephew on his marriage. On his *Sehra Bandi* day, his *mamu* performs the *Sehra Bandi* ritual. He ties *Sehra* (a decorated turban) to his nephew head and gives money to *mirassanas* and other servants of the house to avoid evil eye. These expectations of money are emotional as well as economical from the maternal side of the bride and groom.

### IV Paternal Uncle (*Chacha*)

The relationship between a parental uncle, nephews and nieces entails affection and care on the part of the uncle, and respect and obedience on the part of his brother's children. Traditionally, an uncle is like the father. It is culturally sanctioned that female cousins (paternal uncle's daughters) are considered like own sisters and the marriage with female paternal cousins are prohibited in the family. The reason they told is that sister cousin also share the same blood as he so marriage with her is

unthinkable. This shows the relationship between paternal uncles with his nephews is like father and son. The nature of relationship that is based on the expectations of nephew from his uncle dominates the folksong' lyrics such as;

*Mubarik he sehre kee gharee*  
*Mubarik he sehre kee gharee*  
*Tera chaacha lootayan undhan sona*  
*Teree chachee lotayen herey kee kali – motee kee laree*  
*Lo... Mubarik ho sehre kee gharee*

Congratulations on this blessed moment  
 Congratulations on this blessed moment  
 Your uncle may give countless money  
 Your paternal aunt (chachee) will give diamond flower and pearls  
 Congratulations.... on this blessed moment!!!

Both of the relatives are expected to give away lots of money on the joyful occasion of marriage. *Chacha* is also treated like *mamu*; however, the expectation attached to *chacha* is not like that of *mamu*. He does not have the same obligations as *mamu* has, who takes important part in marriage ceremony for his sister's children. This relationship may also change on property issues and sometimes, tension may create between paternal uncles and nephews.

### **B: Affinal Relationships**

Since a girl remains in her affine home after marriage, her inter-personal relations are the subject matter of a great body of songs. The most discussed and repeated in almost every songs are discussed below.

#### **I. Husband-Wife**

The relationship between wife and husband generally expected to be formal in nature. In Rajput community under research, the husband-wife relationship is not an informal one. It was observed that they are not supposed to show their love for each other publicly in the joint family system, wife usually remains busy in household chores, taking care of children elders and other relatives of the family. Men mostly spend their time outside their home which is considered to be a woman domain. Most of the Rajput families have *Deras* outside their home where men only meeting for family/ Biradari (kinship group) disputes are discussed and social gatherings take place. Women are not allowed to go there. Old men usually do not come to home and live in their *Deras*.

However, married men do come to home and live with his family. Culturally, men are expected to spend their time separately from women of the family including their wives. They are supposed to be aloof and distant from the women .it is culturally approved that men should remain detached with their women (wife) otherwise they are considered *less than a man*. That man is not only mocked but socially ridiculed by the community. So even a man doesn't like this kind of attitude towards her wife, he has to do it because of social pressure of the community. This personality of Rajput man reflects in many songs, especially in relationship with his wife. In most of the patriarchal societies, women and supposed to be subservient to all men of the family. However, this behavior becomes more demanding as when she becomes wife and daughter in law. Her role as a wife and daughter in law expected to be docile and submissive.

Even, a newly married couple is not supposed to talk directly when in-laws are around. The new bride knows this situation before time. One reason may be that she has noticed it in her home, too, with his brother and sister-in-law. So she is apprehensive and conscious about her coming days with in-laws. The songs represent the feelings of the bride who wants to be close to her husband who usually does not give her full time. The wish to be alone with her husband is very apparent in the songs. As one of the folksong express this feeling

*Mean niya reehoon gee banre*  
*Mean niya reehoon gee banre*  
*Jhajj adelaanj abara liyoon banree*  
*Teree maan laree gee banree*  
*Qanchi se jeeb kater duyoo gee banree*

I want to live on upper story house  
 Your mother will fight with me my prince, I will cut her tongue with scissors my prince

The biggest fear which a bride has is the parting of her husband to some other place because of economic reason which is also expressed though songs. Estranged from her husband who is away or going to be away for occupational reasons for long time, the Rajput woman sings and expresses her anguish and intense longing for her husband. Fear of being abandoned by their husbands always remains in the back of mind of these women. As their husbands go somewhere, they feel helpless, vulnerable and at the mercy of their in-laws who are not at good terms with them. In most of the husband- addressed songs, the bride asks for more jewelry, attention and expresses a fear that as he going away he might not abandoned her. She wants attention from her husband by asking him many monetary items for herself.

## II. Mother-in-Law

The relationship of mother in law and daughter in law is problematic in most of the folk literature of wedding songs. In most of the songs that are collected, the bride is sure that her husband will have a separate house for her. Jacobson (1975) researching in central India, also mentions that women's songs express social distance between a woman and her husband's kin (p.46). In one song, it is revealed that she is anticipating the fight with her in laws and she warns her husband that she will not remain silent and will cut their tongue (acute aggression) if they fight. She will also react in an aggressive way which is very essential for her survival there. This folksong expresses the same feeling as;

I want to live alone my prince

*Mean niya reehoon gee banre*

*Mean niya reehoon gee banre*

*Jhajj adelaan jabar aliyoon banree*

*Teree maan laree gee banree*

*Qanchi se jeeb kater duyoo gee banree*

I want to live alone my prince

I want to live on upper story house

Your mother will fight with me ...my prince

I will cut her tongue with scissors ... my prince

Jassal (2012) mentions that through these oral traditions the social construction of gender takes place which depict mother in law as such which is always cruel, quarrelsome and trouble maker. The folksongs not only construct gender ideologies but also transmit and reproduce them. The conventional nature of the conflict between daughter-in-law and mother-in-law place the responsibility of successful marriage on women. The conventional portrayal of mother-in-law in literature and folk proverbs depicts her image as one of the major causes of unhappy life of her daughter-in-law. Therefore, through songs and folk proverbs, her image is exaggerated making the bride already biased about her role and character in her future family life. This type of conflict is succinctly explained by Gluckman (1965, p.59-60) by saying that the success and happiness of a marriage does not depend so much upon the couple but also upon his parents and other relatives that they may live with.

## II. Sister in Law (Nanad)

Karve (1996) in the same way mentions one type of enmity between a woman and her husband's sisters. It is surprising that a woman who waits for many years for her

brother's marriage so impatiently becomes cruel to her sister-in-law after a couple of days and tries to ridicule her off and on. Hivale (1946, p.193) indicates the rivalry between wife and her husband's sister is found to be so great that the bride tends to regard her as her co-wife. (As the songs picture, even though a *nanad* (husband's sister) has no specific authority in her own hands, she may try to control her brother's wife with her domineering mother and remains in constant tussle against her brother's wife. This situation is not much different in Rajput community. The unmarried *nanad* may not be as controlling sometimes as compared to a married or divorced/widow sister-in-law. In this situation, sisters feel that their brothers are obliged to support them and their children. They may even accuse the daughter-in-law of ill-treating and discriminating against their children (Gluckman, 1965, p.70-72). Therefore, majority of songs depict a relationship between them based on mutual conflict and jealousy. For example, in this folk song;

*Nanandia mange heroon jaree*  
*Ae... jevaroon mein mera tika bharee...*  
*Wo bhi nanandia ko de doo*  
*Nandee ke veera jago.....*  
*Nanandia tika leti nahein*  
*Nanandia mange heroon jaree*

Sister in law is asking for diamond jewelry  
 My tikka is the heaviest among all my jewelry  
 But ... she doesn't want to take it  
 Wake up .....Brother of my sister in law  
 She is only insisting on diamond jewelry of mine

It is a tradition in Rajput that on the birth of her nephew, sister in law expects a expensive gift from her brother's wife. As the nature of relationship between two ladies remains conflicting, so the sister in law (*nanad*) usually tries to ask for the gift of her choice. She knows traditionally that that at this joyful event, her brother's wife has to give her whatever she demands. So at time, sister in law (*nanad*) wants to upset her brother's wife by asking an expensive gift which was given to her brother' wife by her parents. This particular song narrates that story as the brother's wife offering her *nanad* various jewelry items earrings, bangles etc. as a gift but she (*nanad*) is insisting on the gift which is given to her brother' wife by her parents. So there is a tussle going on from both sides that shows the nature of relationship between them.

## **II. Husband's Elder & Younger Brother**

In real life situation, the relationship of a bride to her husband's elder brother (*jeth*) is of respect and is highly tabooed. The bride is supposed to respect and avoid talking

informally to him. As relationship of any sort is strictly prohibited between bride and her *jeth*, therefore the mockery is made for fun, just to embarrass both relatives. Some songs also reflect the possible tussle that might exist between jeth's wife and the new bride. Jeth's wife can be angry or jealous with her as she is expressing her romantic feelings for her husband. This shows that life in in-laws house is not easy. She has to make her space there, and the stereotypical hostile situation of in-laws is depicted through the song. In the strange and hostile husband's home, *devar* in Rajput culture, as told by the respondents, is a brotherly figure and supports her sister-in-law in domestic fights. Sometimes, he becomes the sister-in-law's closest ally, and he gives her sympathy and friendship. In folk wedding songs, the relationship is friendly and open. Bride likes him as he resembles in many ways to his brother (bride's husband) so she takes latitude of friendliness with him. In one songs, the bride is comparing her *devar* with her husband whom she loves. While comparing her husband, she outclasses *devar* in every dressing sense. She flirts with *dever* and say that she got confused by the dressing of her dever who dressed up like her husband. Because of this confusion, she mistakenly woke up her *dever*. Thus she ridicules and seduce him and in the end, she declares that there is no comparison between him and her husband.

### **Theme 3: Abuse and Satire in Folk wedding songs**

Humorous-satirical wedding songs often include fun for the groom or bride, and further, the groom and his groomsmen, brothers, friends and relatives. These songs are also related to various wedding rituals; melodically, they are similar to other songs in the wedding songs and are lyrical in nature. Singing satire songs on wedding have many explanations. These kinds of songs are locally called *gali* songs in India-Pakistan continental context. They have a deeper social meaning. These *gālīs* relate to social relationships. *Gālī* song texts are classified into two types. One type insults the bridegroom and his relatives while the other has a sexual meaning. For example, in one song it was obvious that the girl is calling her husband's brother's son as having a loose character because he tries to flirt with her.

*Mere jethkalarkabarapapi*  
*Waa to mara seen kahachachee*  
*Maen tikka le aya mere chachee*  
*Zara la kadekhade mere chachee*  
*Mere jethkalarkabaraapaapi*

My jeth's son is very wicked (loose character)  
 He hints me naughtily and says  
 I brought a tika for you my chachee  
 Just wear it for a while

My jeth's son is very naughty

In another song, she calls her mother-in-law and sisters-in-law overweight and ugly women. So both of these songs, in a subtle way, convey the sexual and ridiculing messages, but in a comic way, so that people may entertain themselves and enjoy the moments.

#### **Theme 4: Existence /Support/ Protest for Joint Family System**

The family structure pictured in the Rajput songs is patrilineal and joint family system. Where in there has been a little change in the joint family structure as some families are separated in way that they shifted to the next door home from their parent home. However, the same trend is still followed in the community as most of the household were joint family homes where three generations live together. They might have separate kitchen but they share a big courtyard (*Sehan*) jointly. As our data reveals that in the song mentioned below, the wife is ridiculing her mother and sister in law as her husband is going away from home and leaving her with his relatives. This song expresses woman's overt negative feelings of a wife who does not like to live her in-laws;

*La gia santare ka per rhumara jia legnee noo*

*Chore gia sandheesi bobo humare sang larnee noo*

You planted an orange tree for my pleasure

But you left your overweight and ugly sister who fights with me

Supporting institution of arranged marriage and involving paternal and maternal relatives in the wedding ceremony shows how much these relationships are important and necessary for a couple who is going to be married. In almost every song, all the paternal and maternal relatives are invited to participate in the wedding rituals and spend bundle of money to show their love for the soon-to-be-married couple. The new couple also gets the subtle messages through songs that many people are pleased with their marriage and keep them under pressure as they have to live together for the rest of their lives. Her expression of the feeling of anger, helplessness and desire to live with her husband is prominent in some of the songs. She thinks that she is left alone with her in-laws where she is unaided and helpless.

**Theme 5: Plight of the Bride**

Under the authority of a father-in-law, the male head of household, it becomes hard for the wife to persuade her husband to stay with her. Generally the husband due to economic or other daily life necessities works far from the home. Even living in the same house is unlikely that wife can influence her husband and make choices for themselves. Usually wife in songs try to hold her husband back by seducing him. In some of the Rajput folksongs, the lyrics of the songs depict the fear of separation of a wife / bride that her husband may leave her for other woman or will go away from home for work or job. These songs represent the covert yet bold expression of her emotion to a normative way of life where husband leaves his wife for many months for buying earnings and goes away. It is not considered to be a normal routine for women as they are not supposed to mention or protest this in their routine life. It is considered shameful for a wife if she questions his departure. Conversely, folksongs give her that space sanctioned by society and voice to express her lonesomeness. Even before leaving her parents, she is skeptical about her this feeling. She thinks that one day her husband will also leave him for his work and will go to some distant place. She will have to stay with her in-laws in difficult circumstances.

As one of the folksongs collected presents the same sentiments of a newly married girl who is asking her husband who was not with her;

*Raja kahaangae the mare khulla para  
gharbaar*

*Raat Raja kahaangae the mere khulla  
para gharbaar*

*Doobkiyonna mar gae the mare  
yareenumernadaan*

*Gore wahangae the tharakantegharya  
saree raat*

*Gore wahangae the tharakantegharya  
saree raat*

My king where you went last night my  
whole house remained open

My king where you went last night my  
whole house remained open

You should be ashamed of your  
behavior as I am so young (and you  
left me alone at night!)

My dear I went to gold smith for  
renovating your earrings

My dear I went to gold smith for  
renovating your earrings

In couple of songs specially addressed to husband, the some fruits and other symbol are used. When interpreted, explain the sentiments of the wife that her courtyard tree is having fruit but she didn't. Roy (1975, p.95) and Trawick (1990, p.105-106) decipher that juicy ripe fruit and the craving to enjoy it mixed with a longing for an absent husband. It also conveys her sexual intimacy feelings in subtle way. The other meaning can be deciphered as the complaint that she cannot enjoy eating alone permeates this song. The main theme conveys her loneliness and separation from her husband.

## CONCLUSION

Songs are integral to people's lives, therefore they describe about caste, kinship and marriage, work cultures, gender, power, sexuality, family life, patriarchy, and the forms of agency in the cultural context from where they belong to. Folk songs forces and reinforce ideologies and roles within the community from one generation to another. In this way they maintain the social order in the community who practice it and acknowledge it. Similarly, Gluckman (1963) rationalizes these verbal tones (songs) of everyday behavior found in many "rituals of rebellion that allow social unity and the dominant ideology otherwise to prevail in everyday life. Similarly, the expression of women through the songs is one of the reactions to the power structure; songs are the platform that helps women to voice themselves. Folk Wedding songs serve many purposes. They entertain people and challenges the patriarchal order of the family in which women remain docile and submissive, both physically and emotionally. However, they make possible for a woman to express her romantic and sexual feelings even for her husband loudly. Moreover, through songs, she articulates her sentiments and use humor and funny ways. Through songs she can talk about her fears, insecurities and oppressive sentiments as the same songs suggest how dominant ideologies are not merely accommodated, and reinforced but also resisted and interrogated. Folk wedding songs in many ways agree to the dominant ideologies of gender and kinship, however, they also express their resistance to these ideologies into their everyday lives. This type of resistance is misunderstood by many western feminists who think that women of the underdeveloped countries are docile and don't protests against patriarchy (Mohanty, 1988). On the basis on data obtained and then analyzed, it can be concluded that these women protest their oppression but in their own cultural context that suits them. In this case, women through their agency of song are protesting and making satire on the relationships which they otherwise cannot. Patriarchal relationships like husband, father, brother, father and mother in law are challenged, mocked and ridiculed in their own way. Therefore singing folk wedding songs women not only express their thoughts and emotions to others but also establish an agency to convey their message of protest according to their own cultural paradigm.

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## **Teacher Quality, Pakistan's Educational Policy, and Teacher Mentoring: What Are We Missing? A Teacher Educator's Perspective**

### ***Abstract***

*With the recent policy developments initiated by the government of Pakistan, the issue of teacher quality has gained much more attention than ever before. In this paper, it is argued that teacher quality should be of concern for policy makers and teacher educators at both pre-service and in-service levels. By analyzing the policy actions stated in Educational Policy of Pakistan 2009 with respect to teacher education, the paper discusses three major issues – lack of differentiation between in-service and pre-service teacher education, teacher preparation neglect, and defining and assessing teacher quality. Also taking on an andragogical approach to teacher development and initiation of formal mentoring are suggested as solutions to both professional development of teachers and improvement in teacher quality.*

**Keywords:** *Pakistan, education policy, teacher quality, in-service, pre-service, mentoring, professional development, andragogical approach*

### **INTRODUCTION**

With the recent policy developments initiated by the government of Pakistan, improvement in teacher quality has gained much more attention than ever before. The research on pre-service and in-service teaching (e.g., Brouwer & Korthagen, 2005; Darling-Hammond, 2000, 2009; Ministry of Education, 2009b; Feiman-Nemser, 2001, 2012a; Lortie, 1975/2002, Zeichner, 2010), suggests disconnect between what is taught to pre-service teachers during teacher preparation and what happens in schools. Research also indicates two different but interrelated explanations of this disconnect and unattained teacher quality. The first explanation suggests that Teacher Education (TE) does not prepare prospective teachers in reform-minded and innovative ways of teaching to improve students' achievement. The term *reform-minded* here refers to teachers who understand the importance of reforms and are ready to change their teaching according to the need of the reforms in question. The second explanation is focused on school settings and researchers suggest that

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beginning teachers adopt traditional teaching practices that promote rote memorization when they become a part of a school teaching force. Schools are breeding places for traditional as well as reform-minded teaching. I argue that even if TE prepares quality teachers, the contexts in which teachers work might restrict them from using their learning. Thus, it becomes important to professionally develop in-service teachers who can create a work environment that nurtures teaching practices to foster conceptual understanding rather than rote memorization. Such environments in turn will provide opportunities for prospective teachers to apply and practice reform-minded teaching. Therefore, teacher quality should be a concern for policy makers and teacher educators at both pre-service and in-service levels. This position paper analyses policy actions stated in the Educational Policy of Pakistan 2009 with respect to TE and suggests *mentoring* as a probable solution for improving teacher quality at both levels (cf. Naseem, 2014; Moir, Barlin, Gless, & Miles, 2009). Using pragmatic analysis approach, the paper answers the following question; in what ways the policy actions address teacher quality at pre-service and in-service levels? The issue discussed in this paper is significant because the Education Policy of Pakistan (Ministry of Education, 2009b) places greater emphasis on improving TE and has set the stage for the introduction of reforms to improve the teacher quality as well (e.g., National Professional Standards for Teacher Preparation in Pakistan [NPST, 2009]).

To substantiate prospective teachers' learning and to improve teacher quality subsequently, we need to think outside the box. In this paper, I present two major steps that can help improve both in-service and pre-service teacher quality. First, the policy-makers need to recognize in-service and pre-service as two distinct stages of teachers' learning and must address issues related to each of these stages separately in the official policy documents. Along with the said differentiation, use of clear and affirmative language that represents teachers as information creators rather than deficient in information would be an important step toward change. In its current state, the language used in policy documents positions teachers as recipients of knowledge; just like students in the classroom who can be lectured to with new knowledge and can be asked to replicate the knowledge in their classrooms. It would be helpful to position teachers as professionals who have knowledge and who create new knowledge. This step might provide the basis for implementation and sustainability of reform-minded ways of teaching. Using principles of adult learning (Knowles, 1990) as a framework, this paper suggests change in the approach of professional development (PD) to teacher-centered. Second, keeping in mind the significance of mentoring as a two-way PD (Feiman-Nemser, 2003), I also propose the initiation of formal mentoring for prospective teachers as one of the ways to improve both in-service and pre-service teacher quality.

## RESULTS & ANALYSIS

### **Policy Actions to Improve Teacher Quality**

The tenth five-year plan (2010-2015) is titled, "Investing in People." Two major objectives directly related to education focus on achieving universal primary enrolment. The plan itself does not mention any aspect of teacher development that directly relates to teacher quality. In its major objectives, however, the tenth five-year plan also stresses bringing about "marked improvement in the education imparted" (Planning Commission of Pakistan, 2010). One of the key elements of these policies has been improvement of TE (others being adult literacy, universal primary education, reduction of dropouts, improving quality and access of education, equity, etc.). However, in comparison to the previous education policies, the Education Policy of Pakistan 2009 has dedicated a section in Chapter Six, titled "Raising the Quality of Education" (pp. 42-50) in seventy-one page long document. The specific section which captures the issue related to teacher quality is detailed on two pages (Chapter 6, Section 6, pp. 42-43). On the one hand, the Educational Policy (Ministry of Education, 2009b) clearly recognizes that TE needs to be improved for achieving desired student achievement. On the other hand, the small portion dedicated to the issue tells a different tale. There are twenty-two policy actions given in the policy that directly target teacher education- both pre-service and in-service. These policy actions in their current form provide a very rosy picture of the government intentions to enhance TE. However, if we look closely and critically, three major issues are seen (discussed below), which can have long lasting impact on teacher quality improvement.

### **Lack of differentiation between pre-service and in-service teacher education**

Pre-service and in-service teacher education caters to two different cadres of teachers. These teachers are at different stages of development and usually have a different set of practices and ways to approach students. More importantly, teachers at these two levels have a different understanding of teaching and learning. This difference suggests a need for a different set of PD and guidance at each stage. It is unfortunate that the difference in the developmental stages of the two groups of teachers is not recognized in the Education Policy of Pakistan 2009. This shows a lack of understanding about teacher development on the part of policy makers. There is a need to consider the two populations of teachers separately and policy actions should be suggested accordingly. The Policy document discusses policy actions for both pre-service and in-service teachers under one Section 6.1 (pp. 42-43). Out of twenty-two policy actions, only five (Policy Actions 7, 8, 11, 12, & 17) explicitly relate with in-service TE. The focus of these five policy actions is mainly pedagogy, content knowledge, mathematics and science teaching, language skills, and assessment practices. The Policy Action Four states, "A separate cadre of specialized teacher

trainer shall be developed” (Ministry of Education, 2009b, p.43). The Punjab government hired district teacher educators (DTEs), who have Master’s degree in a particular subject, who then are trained to mentor primary school teachers. The DTEs observe classroom teaching of primary teachers and a collective meeting (called PD Day- Professional Development Day) is organized in one of the schools. DTEs then share their observations and provide guidance to teachers to improve the area pointed out by DTEs. DTEs are expected to be skilled activity-based teachers. Based on my own observations of two PD-Days, most of the DTEs use traditional lecture-based method, with minimum to no participation from participants. The focus is mainly on *content* rather than *pedagogy*. This again points out toward a content-focus approach over a methodological approach by DTEs in general.

With respect to PDs in general, Ball and Cohen (1999) see that strong PD prompts teachers to "reconsider their current practices and to examine others, as well as to learn more about the subjects and students they teach" (p. 3). Ball and Cohen also emphasize on involving teachers in their own learning rather telling them what to do. However, Ball and Cohen also argue that most of the PDs neglect expertise teachers bring to PD workshops. Similar scenario is prevalent in Pakistani context as well, where teachers are treated as recipients of knowledge. Research on teacher development (e.g., Hangreaves & Fullan, 1992) strongly suggests that PD is most likely to fail in achieving its desired goals if teachers are considered *deficient*. i.e., it is presumed that teachers know nothing about teaching and learning; their prior teaching experiences are not taken into account, and they are not involved in their own PD. There is a need to use language that makes PD more teacher-centered just as student-centered curriculum is emphasized. For instance, policy action #6 suggests that “all teachers shall have opportunities for professional development through a program organized on a three-year cycle” (p. 43). Teachers who are observed to be effective Teachers and are willing to learn and try out innovative teaching strategies can be a part of this cycle. It would be naïve to assume that all teachers teaching in public sectors are inefficient or are not effective teachers. Teachers whose students understand subject ideas conceptually and are able to apply those ideas in different scenarios, are effective teachers regardless of what teaching strategy they use. Fourteen policy actions can be listed under general category. These policy actions are related to equal opportunities to all teachers for PD, recruitment, teacher absenteeism, accountability, allocation of teachers in different areas, salaries, social status of teachers, training need assessment, and public-private partnerships for teacher PD.

### **Teacher preparation neglect**

Three policy actions (No. 1, 2, & 3) cover the pre-service TE. The focus of these policy actions is on initiation of four-year B.Ed. (honors), standardization of accreditation procedures, and adjusting TE curriculum to meet the needs of

curriculum taught in schools. The pre-service TE seems to be a minor focus in the Policy, 2009. Moreover, the initiation of four-year B.Ed, standardization, accreditation, national standards, etc., seem promising, but the question then arises is – are the faculty of education prepared to teach for improving quality of education imparted to prospective teachers to achieve any of the initiatives? Such questions open a plethora of issues, beyond the scope of this paper, but point out to a related issue of implementation gap. Neglecting teacher preparation and use of vague language has resulted in the neglect of teacher educators' preparation to teach the courses to four-year B.Ed students. The policy makers need to recognize that as “the most significant action is required in improving the pedagogical approaches teachers employ” (Ministry of Education, 2009b, p.42) in schools; similar action is required to improve teaching approaches used by teacher educators in B.Ed. programs. Based on my own observation of teaching in a B.Ed. program, teacher educators use B.Ed curriculum guides provided by USAID and Higher Education Commission as textbooks. They rarely understand the nuances of those curriculum guide books. The pedagogical courses are taught with prescribed books and exams are based on reproduction of the material. It is suggested that the policy makers should consider teacher preparation as a separate unit and address it separately in policy with special emphasis on PD of teacher educators for maximizing implementation of the reforms.

### **Defining and assessing teacher quality**

To complement the Education Policy of Pakistan (Ministry of Education, 2009b), several reforms have been introduced related to teacher PD and improving quality of teaching, such as NPST and the Road Map by the Punjab government in 2009. The lack of consistency in defining measures for teacher quality in the three documents adds to the dilemma of assessing the teacher quality. It is worth mentioning that teacher qualifications and professional qualifications have been subsequently improved, if teacher quality is defined in terms of teacher qualification and training. For example, according to the ASER National Report (2013), majority of teachers in government schools have masters' degree and B.Ed or M.Ed (for details see ASER National Report, 2013, p.16). The Educational Policy (Ministry of Education, 2009b) considers improvement in teaching resources and pedagogical approaches as improvement in teacher quality. Hiring and preparation of DTEs is a step toward improving pedagogical approaches. With no regular follow-up related to implementation of new teaching approaches is uncertain. This uncertainty is echoed in the Report on Quality Assurance of Teacher Training Programs (2007). The Road Map document provides an interesting approach to assess teacher quality. According to the Road Map, teacher quality which will be assessed merely on teacher presence, presence and use of teacher guides given by the government, and DTEs' visits. This criteria is also met, but this criteria does not reflect the true essence of teacher quality as described by the Education Policy of Pakistan (Ministry of Education, 2009b) that

focuses on resources and teaching approaches. If for a while we consider teacher quality to have improved based on qualification, resources, and teaching approaches, the question then is why are Pakistani students performing low as compared to their counterparts around the world? Why the PDs offered did not produce fruitful outcomes? The answer may lie in the focus of the PDs offered.

### **Taking Andragogical Approach into Consideration**

Ali (2006) summarized both conventional and cognitive reasons of policy failure in Pakistan. One of his arguments pertinent to this paper is related to the ways in which humans learn. Ali (2006) stated, "It is argued that because policy provisions intend to bring change in individuals' practices, it is important for policy makers to know how individuals' learn and change their behavior" (p. 4). He then related his argument to the "cognitive constraints of human learning and sense-making" (p.4), and suggested that policies that considers both conventional and cognitive constraints in implementing their actions have a better chance to achieve their desired outcomes. Considering Ali's argument about cognitive constraints, then improved teacher qualifications (ASER National Report, 2013) may not be *the* solution for teaching and learning but rather its teachers' understanding of how students learn and their teaching practices. Although this is not the focus of this paper, but it is worth mentioning that besides cognitive constraints regarding how teachers learn, it is also teachers' beliefs about teaching and learning. Taking into consideration individuals' learning styles Knowles (1990 as cited in Kearsley, 2010) in his theory of andragogy gave four principles of adult learning. The principles are;

1. Adults need to be involved in the planning and evaluation of their instruction.
2. Experience (including mistakes) provides the basis for learning activities.
3. Adults are most interested in learning subjects that have immediate relevance to their job or personal life.
4. Adult learning is problem-centered rather than content-oriented.  
(Kearsley, 2010)

Knowles (1990) argued that the andragogical model of learning differs from traditional learning model with respect to how content is being taught and the role of the teacher or teacher educator. In the former model, the teacher or PD organizers decide the content and skill they want to be transmitted, arrange them into logical sequence, and select best ways of transmitting it to learners. Whereas in the andragogical model, the teacher, whose role is to facilitate and who acts as a change agent, thinks about and structures procedures that involve learners. The andragogical approach which is constructive in nature creates environment that is not only

conducive to learning but also shows respect for adult learners' experiences that they bring in with them in PD. The Education Policy of Pakistan (Ministry of Education, 2009b) emphasizes on improving teaching through PD of teachers but ignores the ways in which adult learning happens. The Ministry of Education (2009a) clearly stated that, "The pedagogical skills taught are also designed to foster rote learning, unquestioning, acceptance of textual materials and passive preparation for the tests" (p.8). As a teacher educator, I think the problem lies in ways we approach PD of teachers. The PD as argued by Hangreaves & Fullan (1992) neither involves teachers nor challenges teachers' prior beliefs to bring change in their practices. Most of the PD workshops organized are content-focused, offer quick fixes for teaching problems (Feiman-Nemser, 2012a), and participant teachers are considered as blank slates and/or ones who are recipients of knowledge rather than creators, thus ignoring the vast personal and professional knowledge they bring with them to workshops. Such an approach that is content focused, does not involve teachers, and more importantly disregards the very core of adult learning cannot be expected to achieve the expected outcomes of PD.

### **Mentoring: A Probable Solution**

One way to improve the quality of teacher training is to adapt ways to support both pre-service and in-service teacher development. Mentoring as a process should work both ways. On the one hand, mentoring provides learning opportunities to pre-service teachers and, on the other hand, veteran teachers who serve as mentors also professionally develop while they guide their mentees. Veteran teachers are teachers who are experienced teachers, i.e., they have been teaching for five or more years. The interconnectedness of mentoring with veteran teachers' PD as well as student teachers is intriguing. Feiman-Nemser (2003) stated, "Mentoring can be a powerful professional development experience for veteran teachers" (p. 1037). Hiring public school teachers as mentors can not only benefit student teachers, but sharing new information about teaching and learning can develop veteran teachers professionally. With respect to lack of monetary resources in Pakistan, I also found mentoring as a cost effective approach to teacher development. More importantly, by initiating mentoring, teacher preparation would then be a shared activity between TE programs and schools. I see well organized mentoring as one of the significant features of TE to help teacher educators, in collaboration with veteran teachers, to develop most, if not all, pedagogical skills as identified in the national teacher education standards for "quality" teaching.

### **Initiating Formal Mentoring**

Mentoring is not a new concept in teacher preparation and teacher development in Pakistan. Ali (1996) conducted case studies of six veteran teachers (both males and females, from public and private schools) enrolled in a master's degree program at a

Pakistani university, to understand the construction of identity amongst novice mentors. Likewise, another large scale study conducted by Andrabi, Khan, Khan, and Naseer (2012) in the province of Punjab, to investigate the effectiveness of in-service teacher training to improve the pedagogical skills of teachers, found a positive effect of mentoring on students' performance. While one appreciates the steps taken by the government to improve the quality of teaching by initiating mentoring as one of the ways to help teachers improve their pedagogical skills; the element of concern here is the underlying idea of mentors being responsible for telling teachers their weaknesses and "training" them rather than involving teachers in discussions around their weaknesses and finding possible solutions. This idea to some extent promotes the "promise to quick fix for [teachers'] deficits" (Clark, 1992, p. 79), rather than doing something that can be sustained over a period of time by teachers. Both studies (Ali, 1996; Andrabi, Khan, Khan, & Naseer, 2012) underscore the value of mentoring for professionally supporting in-service teachers to improve their teaching. There is, however, also a need to support student teachers during practicum, because those experiences will most likely affect the way they will teach and, if they become a mentor for in-service teachers, they will have the model of their own experience to follow. To achieve this goal, I propose that educational policy makers should consider making mentoring formal.

### **Systematic Hiring and PD of Mentors**

Just making teacher mentoring formal in policy is not enough. The initiation of mentoring should be followed by systematic hiring and PD of teacher mentors. Systematic hiring of teacher mentors should begin with detailed descriptions of responsibilities and skills expected from the hired mentors. Guidelines can be taken from vast research on mentoring done around the world. Specifying skills will be helpful for veteran teachers to understand their role as mentors and confine everyone to apply for becoming a mentor. The applicants (veteran teachers) should be interviewed to understand their teaching and learning experiences along with their students' performance, because how the selected mentors conceive of themselves as mentors has the potential to influence future mentors. Naseem (2014) in her work with novice<sup>2</sup> teacher mentors found that the ways in which teacher mentors defined their role as mentors, shaped the ways in which they approached their student teacher. For instance, a female veteran science teacher, Julia, defined her role as a mentor to be a "friend" (Naseem, 2014). Being a "friend" involved sharing her teaching materials, editing her student teacher's lesson plans, and being emotionally supportive to her student teacher. To some extent, the novice mentor, Julia, was acting as a "local guide" (Feiman-Nemser, 2001, p. 1032), who tends to move back,

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<sup>2</sup> *Novice* refers to mentors who mentored student teachers for the first or the second time.

when they think the student teacher is confident enough to work alone. If Julia had support from the TE program she was working with, she would have been able to see beyond her role as a “friend” with her student teacher. Therefore, teacher educators should collaborate with the hired veteran school teachers to collect, analyze, and assess data as a way to start a process of self-reflection in teachers and also to strengthen research culture in TE in Pakistan, as noted by Huma (2013b). Collaboration can bring teacher preparation closer to the realities and needs of different teaching contexts (Naseem, 2013). Because it might be a new experience for both school teachers and teacher educators, this will also provide opportunities to both parties to develop a shared language and an understanding of each other's practices.

Shared language among the two stakeholders is important for the dissemination of professional knowledge regarding teaching (Stigler & Hiebert, 2004) and learning; whereas an understanding of each others' practices provides opportunity to student teachers to make connections between what they study in their TE courses and the actual teaching (Zeichner, 2002), hence, bridging the gap between theory and practice. *PD of mentors*. The literature about mentoring emphasizes a “carefully chunked and sequenced” (Moir, Barlin, Gless, & Miles, 2009, p. 53) approach to make it more appropriate according to the needs of the mentoring process and the new teachers. For PD of Pakistani teachers, the focus should be on helping teachers enhance their ability to think about and beyond teaching to analyze, reflect, and deconstruct their own teaching (Ottesen, 2007; Stanulis, 1994), and to support them to become independent thinkers rather than coming to PD looking for quick fixes. Feiman-Nemser (2012b) warns that without proper training of mentors - mentoring can have negative effect on student teachers' learning. Teacher educators and professional developers should use the PD opportunity to identify competent prospective teacher mentors regarding curriculum, instruction, and assessment. Once identified, those teachers can help in sharing their expertise with other teachers.

### **Taking prior experiences into consideration**

A recent doctoral research study conducted by Huma (2013a) concluded that based on TE faculty members' prior experiences and the strengths of using and understanding innovative teaching strategies, their teaching varied even after having relevant PD. With reference to taking into account prior experiences of teacher mentors, the theory of andragogy contends that adults are interested in PD, if it relates to their job or personal experiences. The study conducted by Naseem (2014) also concluded that teacher mentors' prior experiences of what works and what does not work inform their decisions as mentors. Studies (e.g. Angelle, 2002; Boreen et al., 2000; Cherian, 2007; Yendol-Hoppey, 2007) showed that novices feel more confident to teach in real classroom settings if teacher mentors show trust in their teaching and

support them to adapt to the new environment. It will not be wrong to contend that prospective teacher mentors' teaching and learning experiences will inform and filter their understanding of mentoring practices. If not challenged with alternatives, just providing them PD might not make a difference.

### **Mentor teacher's preferred style of teaching**

Another significant aspect to be taken into account is teacher mentors' preferred approach to teaching and learning. For instance, Naseem (2014) found that the way mentors learned themselves as students were their preferred approach to teaching as well. For instance, one of mentors herself learned by engaging in hands-on activities and labs, and she firmly believed that hands-on and labs was the way to teach students. She was very apt with the method and offered a lot of feedback when her student teacher did hands-on activities or labs. These findings have three implications for PD. First, having knowledge about mentors' learning style, professional developers can offer them knowledge related to mentoring using similar approach. Second, professional developers can help mentors to become apt at using their strengths in more productive ways to help their student teachers. And third, professional developers can involve mentors in their own professional development. The last implication is based on research conducted by Hargreaves & Fullan (1992) and more recently by DelleBovi (2013). These researchers have reported teachers to feel confident and most likely to sustain the learned practices if they are involved. The theory of andragogy also suggests involving adults in planning as well as evaluation. Furthermore, experienced-based PD as suggested by Knowles (1990) can provide opportunities to teacher mentors to make mistakes related to teaching-learning process and learn from them.

The policy actions talk about "training," "on-site component," and "separate cadre of specialized teachers." All these components of policy, no matter how vague they sound, can be catered to by considering mentoring. First, mentoring is a part of on-site component; second, selecting and professionally developing veteran teachers as mentors place them in the "special cadre of teachers." Third, with respect to TE curriculum, teacher mentors can play a crucial role by working closely and collaboratively with teacher educators. As veteran school teachers, mentors will know the school curriculum well and teacher educators will know the TE curriculum. Both stakeholders can help each other by sharing their curriculum goals and findings common grounds to support student teachers learn student-centered and cross-curricular approaches to teach. The collaborative nature of mentoring is significant because Naseem (2013) in her paper points out three major disconnects between TE and schools namely "ignorance about each other's practices," "lack of shared language," and "lack of supportive organizational structures" (pp. 40-41). I believe that creating collaborative spaces or "third spaces" (Zeichner, 2010) can provide

room where both stakeholders can discuss their differences and to be on the same page when it comes to preparation of new teachers. Here it also important to mention that although teacher educators emphasize on student-centered teaching, unfortunately teacher educators do not practice what they preach (Harrison, Dymoke, & Pell, 2006; Segall, 2001). Teacher educators should also use student-centered teaching approach to model for their student teachers. Crutcher & Naseem (2015) in their literature review present four effective mentoring practices - critical reflection and feedback, modeling, collaboration, and knowledge about the needs of novice teachers. These practices can be used as “core practices” (Naseem & Crutcher, 2016) for PD of teacher mentors. These practices can offer problem-centered approach rather than subject content-centered PD. For instance, how to provide effective feedback to students in classroom or to student teachers or what does an effective feedback look like?

### **Some Challenges**

Although the initiation of mentoring program sounds promising to improve quality of teacher training, it is not without challenges. Here are some challenges that might slow down the process of initiating formal mentoring program: Teachers in general, favor rote memorization and encourage learn-to-test habits. It would be really hard to select teachers from the current cadre of teachers who think otherwise, especially from the public sector schools. Teachers usually come to PD workshops to find solutions. It is important to mention the deficit model approach, because the majority teachers in public schools believe (and professional developers, too) that they do not have the knowledge required to improve their students' learning and their own teaching. Bringing them on board as a part of the solution might require a paradigm shift among teachers.

It has been documented that general attitudes of veteran teachers towards student teachers also need to be addressed to make student teachers feel welcomed and respected by veteran teachers. It is also interesting to note that while reporting the key issues of TE in Pakistan, the authors of the NPST completely overlooked the experiences student teachers have during their practicum<sup>3</sup>, which is a compulsory component of TE degrees. Even though the practicum period ranges only for 6-8 weeks, these experiences not only significantly shape the teaching practices of Pakistani student teachers but most likely inform their attitudes and behavior as they continue to teach. Interestingly enough, teacher educators are considered solely responsible for new teacher preparation (Rahman, Jumani, Akhter, Chisthi, & Ajmal, 2011) and the role of schools during the practicum seems not to be a part of teacher

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<sup>3</sup> The practicum serves the same purpose as student teaching, although the time allotted is lesser than the time here in the US.

preparation. Therefore, the only support available to student teachers to help them in their process of learning to teach is from the TE faculty and their peers. The support cannot be extended to schools because of the lack of collaborations between schools and universities, which is very similar to issues described by Zeichner, Darling-Hammond, & Grossman with reference to TE program and schools. Sustaining a culture of collaboration and sharing among teachers within a school, with teachers from other schools, and teacher educators will be another challenge. Because there is little to no monetary support available, there is also a need to develop and sustain a culture of volunteerism, rather than commercialism.

## CONCLUSION

This paper points out that the previous education reforms and the new ones have failed to achieve their goals of improving teacher quality because the policy makers have failed to understand the fundamental problem. i.e., considering teacher quality as one of the major issues and separating in-service from pre-service TE. Also the paper suggests taking an andragogical approach to teachers' PD in order to improve teacher quality. The change proposed in this paper begins with the change in the policy. The new Educational policy must consider quality as a significant issue along with distinguishing in-service from pre-service both in language and the policy actions. The policy document should clearly address each component separately thus providing separate and clear guidelines for both levels. This change can and will trickle down to individual level, when each veteran teacher will consider him/herself responsible for their PDAs well as for the development of people who join the profession of teaching. Although at times it seems difficult and even unrealistic to start something new amidst the socio-economic crises Pakistan is going through, I believe in the strength of Pakistani teachers and their strong desire for learning, improvement, and PD. Mentoring promotes PD. It seems reasonable to suggest that it is essential for teachers not only for their personal development but also for the provision of better learning opportunities for student teachers.

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## **Effectiveness of Teachers' Transactional Leadership Style on Students' Academic Achievement**

### ***Abstract***

*The purpose of the present study was to found out the effectiveness of teachers' transactional leadership styles on students' academic achievement. The objectives of the study were: to evaluate public and private sector college teachers' transactional leadership style and to explore gender wise differences in public and private sector college teachers' views about their leadership styles. The population of the study was teachers teaching secondary classes and students of 12<sup>th</sup> grade from public and private colleges registered and affiliated with Federal Board of Intermediate and Secondary Education Islamabad. Total 6 null hypotheses were developed. Data was analyzed and the major findings which were inferred from the data analysis observed no significant difference of opinion of public and private sector college teachers about transactional leadership style and no gender difference was observed about teachers' transactional leadership style.*

**Keywords:** *Academic achievement, Leadership, Teacher leadership style, Transactional leadership, Academic achievement.*

### **INTRODUCTION**

There is a question that teacher is a leader? No doubt this word 'Leader/Leadership' is relevant with political or business environment but as we knew that our Holy Prophet Muhammad (p.b.u.h) was created as a teacher. He used to teach his followers not as a teacher but as a guide and as leaders to lead them and solve their problems in all spheres of their lives. Basically this was the starting of the concept of teacher leadership. Our literature supports this concept like describing the history and importance of teacher leadership, James Pounder (2006) said that this concept has developed over time in three different stages. In the words of Silva (2000), the first stage confined teacher leadership within the formal organizational hierarchy and merely placed the concept close to the teaching function. Therefore, in this wave, the department head was the archetypical teacher leader. This was a control model with

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teacher leaders managing teachers who were viewed as mere implementers of the formers' decisions (Frymier, 1987). Darling-Hammond (1998) and Shulman (1987) explained that the second stage of teacher leadership placed more emphasis on the instructional dimension of the teaching function but even then at that time it was vested teacher leadership in formally created organizational positions such as team leader and curriculum developer. The third stage of teacher leadership is the current view of teacher leadership which integrates the notions of teaching and leadership. According to the literature this stage is a process rather than a positional concept and recognizes that teachers, in the process of carrying out their duties, should be given the opportunity to express their leadership capabilities. Silve (2000) described that no doubt there are various attempts that have been made to articulate the elements of third stage of teacher leadership like the ability of the teacher leader to navigate the structures of schools, nurture relationships, model professional growth, encourage change, and challenge the status quo (p. 22). Because of such tasks and importance of teacher leadership, literature described a number of scholars who have noted the leadership theories are applicable to instruction (Baba & Ace, 1989; Cheng, 1994; Harvey, Royal, & Stout, 2003; Kuchinke; Pounder, 2003; Walumbwa, Wu, & Ojode, 2004). Both instruction and organizational leadership consist of complex interactions comprised of communication, control, and coordination of activities (Barnard, 1938; Kuchinke).

Kenneth Leithwood (1994 to 2009) held a chain of researches on different aspects of teacher leadership, dimensions and its effectiveness from 1994 to 2009 and found that teacher leader can play an important and effective role in students' progress, personality building, career selection and academic achievement. There is a question that teachers' leadership is an effective tool to achieve educational targets or not? Evidences from literature explain us that teaching is a tool to achieve specific educational goal and targets because quality of education depends upon the teachers and their teaching style. In answering this question that does leadership style effects on students' achievement? Maxwell (1998) gave answer in his book, *The 21 Irrefutable Laws of Leadership* describes leadership as having historical constancy regardless of cultural change, elaborated that, "Leadership is leadership, no matter where you go or what you do, times change. technology marches forward ,cultures vary from place to place .But the true principles of leadership are constant – whether you're looking at the citizens of ancient Greece, the Hebrews in the Old Testament, the armies of the last two hundred years, the rulers of modern Europe, the pastors in local churches, or the business people of today's global economy. Leadership principles stand the test of time. They are irrefutable and have the impact on their followers" (p. xx). In a research Afe (2001) pointed out that teachers have been shown to have an important influence on students' academic achievement and they also play a crucial role in educational attainment because the teacher is ultimately

responsible for translating policy into action and principles based on practice during interaction with the students. There are different teacher leadership styles but according to the requirement and need of instructional process the transactional style of leadership is best of them. It was first described by Max Weber in 1947 and then by Bernard Bass in 1981. Bass (1998:121) in defining this style explained that it is largely based on exchanges between a leader and group members, such as using rewards and punishment to control behavior. Bass (1998:121) again stated that each of them enters the transaction because of the expectation to fulfill self-interests and their leader is supposed to maintain the status quo by satisfying the needs of the subordinates. According to this leadership style the leader defines needs, assigns task, gives rewards to followers for good performance, or punishment for mistakes (Ubben et al. 2001:14-15).

The transactional leaders are found to be quite effective in guiding efficiency decisions which are aimed at cutting costs and improving productivity. The transactional leaders tend to be highly directive and action oriented and their relationship with the followers tends to be transitory and not based on emotional bonds. The theory assumes that subordinates can be motivated by simple rewards like students in our daily routine life. The only 'transaction' between the leader and the followers is the money which the followers receive for their compliance and effort or just good gesture for students from their teacher. In describing the effectiveness of transactional leadership Bass (1985a) suggested that transactional leadership has great effects on associates' satisfaction and other outcomes. In this style relationship in which individual's needs are met if their performance conforms to their leader. The transactional process, in which the leader clarifies what the associates need to do for a reward, is nevertheless viewed here as an essential component of the full range of effective leadership.

Conger (1999) elaborated the transactional leadership is as a traditional concept and as an instrumental approach to organizational leadership that is associated with task orientation. According to the previous literature the main characteristics of a transactional leader are, use reward and punishments to gain compliance with their followers, they are extrinsic motivators that bring minimal compliance with followers, they accept goals, structure, and the culture of the existing organization and tend to be directive and action-oriented. According to Hackman and Johnson (2004), transactional leaders rely heavily on rewards to motivate followers and prevent poor performance using negative feedback. In explaining the transactional leadership Burn (1978) says that a leader is given power to perform certain tasks and reward or punish for the team's performance. Transactional leadership occurs when there is an exchange between people which can be economic, political or psychological in nature. The relationship between the leader and the follower is

purely based on bargaining and it does not go beyond this. In his research Ubben (2001) gave the findings that this kind of exchange inhibits subordinates' commitment because it is a matter of performing duties as directed and whatever the job are given the employee has to fulfill these duties. Balunywa (2000) explained the activities related to leadership of an educational institution such as morale building, remuneration, coercion pursue effective performance and productivity of that institution he further says that teachers' effective leadership not only boosts up the morale of individual students to get their study targets but can also takes the overall productivity of an educational institution to its peak. In defining the dimensions of transactional leadership style, Bass (1990a) defined transactional Leadership as: (a) contingent reward: contracts exchange of rewards for effort, promises rewards for good performance, recognizes accomplishments, (b) management-by-exception (active): watches and searches for deviations from rules and standards, takes corrective action (c) management-by-exception (passive): intervenes only if standards are not met.

Burns (1978), in describing political transactional leaders said that they motivated associates by exchanging rewards for services rendered like to exchanging one thing for another: jobs for votes, or subsidies for campaign contributions. Such transactions comprise the bulk of the relationships. For occurring the transactional leadership Jung and Avolio (2000) described that it occurs, when the leader and his or her followers agree to what the followers need to do to get rewards, with little effort to change follower personal values or to develop a sense of follower trust and commitment to the leader. Transactional leadership involves motivating and directing followers primarily through appealing to their own self-interest. The power of transactional leaders comes from their formal authority and responsibility in the organization. The main goal of the follower is to obey the instructions of the leader. About the concept of transactional leadership style there are some assumptions like, employees are motivated by reward and punishment, subordinates have to obey the orders of the superior and subordinates are not self-motivated but they have to be closely monitored and controlled to get the work done from them.

The leader believes in motivating through a system of rewards and punishment. If a subordinate does what is desired, a reward will follow, and if he does not go as per the wishes of the leader, a punishment will follow. Here, the exchange between leader and follower takes place to achieve routine performance goals. According to the Burns' model it has four dimensions; According to contingent reward, a transactional leader clarifies expectations and offers recognition when the targeted or required goals are achieved. And clarifying objectives, achieving targets and providing recognition once when goals achieved, this results in individuals and groups achieving expected levels of performance, basically it,

- Provides others with assistance in exchange for their efforts.
- Discusses in specific terms that is responsible for achieving performance targets.
- Makes clear what one can expect to receive when performance goals are achieved
- Expresses satisfaction when others meet expectations.

According to this dimension a leader specifies the standards for compliance, when the performance is not according to that standard he may take some action like, to punish or fine etc. This style of leadership implies closely monitoring for deviances, mistakes, and errors and then taking corrective action as quickly as possible when they occur. Transactional leaders actively monitor the work of their subordinates, watch for deviations from rules and standards and taking corrective action to prevent mistakes. Sometimes it becomes passive and reactive, in which a leader does not take any action or any respond to situations and problems systematically. They avoid specifying agreements, clarifying expectations, and providing goals and standards to be achieved by followers. Passive Management by Exception: Transactional leaders intervene only when standards are not met or when the performance is not as per the expectations. They may even use punishment as a response to unacceptable performance.

According to transactional leadership always works how to achieve or attain the designated outcomes of an organization, country or students' achievement in a proper and positive way. Performance beyond expectations concept gave two meanings, get others to do more than they expected to do, heighten others' desire to succeed, increase others' willingness to try harder, it means requirement for extra efforts and the second concept is that leader is effective in meeting others' job-related needs, effective in representing their group to higher authority, effective in meeting organizational requirements, effective in leading his followers and leader found such ways by them they satisfy his employees and achieve targets in a peaceful and satisfactory ways. According to Ajao (2001), over time pupils' academic performance in both internal and external examinations had been used to determine excellence in teachers and teaching. For example the principle of an educational institution observes what the teachers want from work and tries to provide them with what they want depending on their performance. He/she exchanges rewards and promises of rewards for their efforts and responds to their immediate self-interest. Otherwise, he/she uses threats or punishment for their mistakes. This style is most often used by the managers. It focuses on the basic management process of controlling, organizing, and short-term planning. The famous examples of leaders who have used transactional technique include McCarthy and de Gaulle. According to the literature teachers' transactional leadership increase the level of maturity of students. In which students can be elevated from concern for personal security to concerns for

recognition, achievement, and self-actualization. A shift from self-preservation to preservation of the group or even its promotion or good results or academic achievements may enhance the potential of group/school, college or university and individual with respect to performance and development. Walumbwa (2004), determined that the teacher who employ transformational leadership in their classrooms are perceived as effective teachers and students are willing to exert extra effort for such teachers and are satisfied, students should report increases in traditional learning outcomes when they perceive from their instructors as transformational.

Walumbwa (2004) studied the full range leadership framework (the effect of transformational and transactional leadership on followers' outcomes) and its effect on three instructional outcomes in a university setting. In describing the effectiveness of transactional leadership Bass (1985a) suggested that transactional leadership has great effects on associates' Satisfaction and other's/student's outcomes. In this style relationship in which individuals' needs are met if their performance measures up to their contracts with their leader. Transactional teacher leaders also consider that what his/her students' need and desire, and then clarifying how those needs and desires will be satisfied if the associate expends the effort required by the task. Such motivation to perform will provide a sense of direction and help to energize others. The transactional process, in which the teacher clarifies what the students' need to do for a reward, is nevertheless viewed here as an essential component of the full range of effective leadership.

### **Objectives of the study**

The current research study was designed to achieve following objectives:

- To evaluate public and private sector college teachers' transactional leadership style,
- To explore gender wise differences in public and private sector college teachers' views about their transactional leadership styles. For achieving these objectives three null hypotheses were developed:

### **Hypothesis**

- H :01. There is no significant difference in opinions of public and private sector college teachers about transactional leadership style:
- H :02. There is no significant difference of opinions of public and private sector college teachers about the dimensions of transactional leadership style the contingent reward, heightened to attain designated outcomes, performance beyond expectations and about contingent reward:
- H :03. There is no significant difference of opinions of public and private sector

college teachers about the dimensions of transactional leadership style about the management by exception ,about heightened to attain designated outcomes and about performance beyond expectations:

## METHODOLOGY

The participants of the study were students and teachers teaching 12th grade from public and private colleges registered and affiliated with Federal Board of Intermediate and Secondary Education Islamabad. In order to draw valid conclusions from research, reliable and valid tools must be used for measuring the variables, so in this study the standardized test was used, as the main aim of the study was to compare the effects of teachers' transformational leadership styles on academic achievement of students. For this the instrument Multifactor Leadership Questionnaires (MLQ 5x-short) 3rd edition developed by Bruce J. Avolio and Bernard M. Bass (1994) was used. The test material and the basic philosophy underline this instrument is attention that has been given to charisma and inspirational leadership in prior literature (Antonakis, Avolio & Sivasubramaniam, 2003; Bass & Avolio, 1994). The purpose of this is, to review the validity of a broader and fuller range of leadership styles using the most commonly employed measure of transformational leadership. The questionnaire consists of two parts: the Self Rating Form, where leader/teacher rate themselves as leaders, and the Rater Form, where follower/student rates their leaders/teachers. Both parts of the above mentioned instrument were in English and not translated in Urdu because of easy and understandable language for students and teachers alike (used after taking permission from experts). Total 22 male and 20 female colleges, affiliated with Federal Board of Intermediate and Secondary Education Islamabad, were selected through cluster sampling technique. Then total 600 teachers teaching grade 12 students and 605 students studying in grade 12 were selected at the same ratio of male and female respondents from public and private sectors.

## RESULT & ANALYSIS

**Table 1:** Mean Difference of Teachers' Views about Transactional Leadership Style of Public and Private Sector

Sector	N	Mean	SD	t-value	df	p-value
Public	249	48.28	7.588	- 1.832	597	0.067
Private	350	49.31	6.095			

\*Significant t-value at 0.05

Table 1 shows mean difference on the scores of transactional leadership style between public and private sector. The mean of public sector was 48.28 and private

was 49.31. This mean difference i.e. 1.03 is statistically not significant as P is greater than 0.05. So our null hypothesis that there is no significant difference of opinions of public and private college teachers about transactional leadership is accepted.

**Table 2:** *Mean Difference of Teachers' Views about Contingent Rewards*

Sector	N	Mean	SD	t-value	df	p-value
Public	409	6.32	1.868	- 0.713	598	0.476
Private	191	6.43	1.445			

\*Significant t-value at 0.05

Table 2 shows mean difference on the scores of Contingent Rewards between public and private sector. The mean of public sector was 6.32 and private sector was 6.43. This mean difference i.e. 0.11 is statistically not significant as P is greater than 0.05. So our null hypothesis that there is no significant difference of opinions of public and private college teachers about Contingent Rewards is accepted.

**Table 3:** *Mean Difference of Teachers' Opinion about Teachers' Management by Exceptions*

Sector	N	Mean	SD	t-value	df	p-value
Public	409	28.71	4.330	- 0.237	598	0.813
Private	191	28.80	3.851			

\*Significant t-value at 0.05

Table 3 shows mean difference on the scores of Management by Exception between public and private sector teachers. The mean of public sector was 28.71 and private sector was 28.80. This mean difference i.e. 0.09 is statistically not significant as P is greater than 0.05. So our null hypothesis that there is no significant difference of opinions of public and private college teachers about Management by Exception is accepted.

**Table 4:** *Mean Difference of Teachers' Opinion about Heightened to Attain Designated Outcomes*

Sector	N	Mean	SD	t-value	df	p-value
Public	409	4.42	1.223	- 1.384	598	0.167
Private	191	4.57	1.207			

\*Significant t-value at 0.05

Table 4 shows mean difference on the scores of heightened to attain designated outcomes between public and private sector teachers. The mean of public sector was 4.42 and private sector was 4.57. This mean difference i.e. 0.15 is statistically not significant as P is greater than 0.05. So our null hypothesis that there is no significant difference of opinions of public and private college teachers about heightened to attain designated outcomes is accepted.

**Table 5:** *Mean Difference of Teachers' Views about Performance beyond Expectations*

Sector	N	Mean	SD	t-value	df	p-value
Public	409	9.30	2.591	- 0.419	598	0.676
Private	191	9.39	2.277			
*Significant					t-value at 0.05	

Table 5 shows mean difference on the scores of performance beyond expectations between public and private sector. The mean of public sector was 9.30 and private sector was 9.39. This mean difference i.e. 0.09 is statistically not significant as P is greater than 0.05. So our null hypothesis that there is no significant difference of opinions of public and private college teachers about performance beyond expectations is accepted.

It was concluded that teachers from public and private sector gave same value to the teachers' transactional leadership style. This is the clear picture of our education system that teachers, whether they are from public sector or from private sector don't have any awareness and training about transactional leadership styles. Without any knowledge about leadership style they habitually or traditionally used to follow some of its dimension like contingent reward. Teachers in all levels give response to their students in the form of gestures, any word, or any valuable thing like a gift etc and only following this they enhance their students' academic achievement. The outcomes pertaining to current research are according to the findings of Jiao, Richards & Zhang (2010) the results based upon similar findings regarding these researches. These results are also in the lines as Riaz & Haider (2010) pointed out in a research concerning transactional leadership was found significantly related to job success and found highly related with career satisfaction. It was concluded that teachers from public and private sector were equal in their opinion about transformational and transactional leadership style with some exceptions like transformational leadership style, idealized influence the dimension of transformational leadership style and management by exception the dimension of transactional leadership style. These findings of the present research study are same as were in the research studies of Eagly & Johnson (1990) and Adewunmi (2000), but

in contrast with the findings of Markhan (1982). The findings of the present study are same as in the studies conducted by Lockheed & Harris (1984); Sadker, Sadker & Bauchner, (1984); Massey & Christensen (1990); Rodriguez (2002); Einarsson & Granström (2002) that described that female teachers have more transformational leadership qualities than the male teachers. The results are also same levels as the results of Rodriguez (2002). Based on the study, the author would like to suggest following recommendations.

1. College teachers can be made aware about the concept and importance of leadership through professional development training.
2. College teachers of both public and private sector need training in leadership skills.
3. There is a need to aware about idealized influence of teachers through training how to promote students' interest in learning.
4. College teachers may be provided training in how to inspire students through the attraction of their personality and through this inspiration motivate students for learning.
5. It is suggested that college teachers need training about the importance of team work in achieving individual and organizational goals

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## **The Mediating Role of Social Support on the Relationship Between Perceived Locus of Control, Quality of Life and Depression Among Male and Female Migraine Patients**

### ***Abstract***

*The aim of conducting the present study was to investigate the relationship between locus of control, quality of life and depression among migraine patients. The sample of N=100 (males/females) migraine patients, age ranging between 25-50 were taken from Benazir Bhutto Hospital and District Head Quarter Hospital located in Rawalpindi. In order to measure locus of control, quality of life, depression and social support, the Urdu version of The Multidimensional Health Locus of Control Scale (MHLC), The Quality Of Life Scale (WHOQOL), The Beck's Depression Inventory (BDI) and The Multidimensional Scale of Perceived Social Support (MSPSS) were used. After the data collection the data was analyzed by SPSS version 21. The findings of this study revealed that a negative relationship exists between social support and depression. Results also showed that there is a positive relationship between quality of life and social support. Similarly it revealed that a positive relationship exists between internal locus of control and social support. The findings of this study also elaborated that gender plays a moderating role between social support, locus of control, quality of life and depression among male and female migraine patients. Furthermore, the results of this study explored that social support plays a mediating role between locus of control, quality of life and depression across male and female migraine patients. This study will be helpful for psychologists and other health professional in planning interventions in the management of migraine related disabilities.*

**Keywords:** *Social Support, Locus of Control, Depression, Quality of Life and Migraine Patients.*

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## INTRODUCTION

Migraine is rated at 19th position among all the diseases that cause disability according to the World Health Organization and is the 12th leading cause of years lived with disability among individuals of all ages worldwide (Koehler & Weil, 2001). It is a strange disease which characterizes extreme headaches, feelings of heaviness, forehead over fullness, mostly present at one side of head, occurs in form of attacks. Other common symptoms include vomiting, nausea, dizziness, loose motions, sensitivity to light and sound. It is common form of headache which is prevalent about 10-12% in general population (Dtripathi, 2003). The attack can occur for at least 15 days a month, the frequency and severity of headaches can increase from months to years and from mild to severe migraine (Lipton et al., 2008). Migraine is experienced by both males and females commonly between the age 25 to 39. Two main types of migraine are "migraine with aura" and "migraine without aura" (Ferrari, 1998). All over the world prevalence rate of migraine in general population is about 1.4 to 2.2 % (Stovner et al., 2013). Migraine a common problem is affecting many people of under developed countries. In Pakistan often migraine patients remain undiagnosed because diagnostic tools of migraine are not frequently used (Noushad et al., 2013). At community level some studies have been conducted (Bokhari et al., 2008). The prevalence of chronic migraine is around 3 to 4% and 0.5 to 7.3% of adults in the western countries (Wiendels et al., 2006). In the Asia pacific region the prevalence of chronic migraine is about 1.0 to 3.9%. It is the most frequently occurring type of migraine (Natoli et al., 2010).

Studies have revealed that higher levels of external locus of control are related with higher levels of depression, many researchers have found that a relationship exists between depression and locus of control (Hooke & Page, 2002). Moreover, migraine headache pain patients who have higher external locus of control are more likely to experience greater decreased functioning, impairment and increased occurrence of maladaptive coping behaviors as compared to patients with high internal locus of control (Coughlin, Badura, Fleischer & Guck, 2000). There are widespread gender differences in depression; women tend to seek greater help for depression than men (Wilhelm et al., 2002). Studies have also shown that males tend to score more on internal locus of control and females score more on external locus of control (Ghasemzadeh, 2011). However, this trend has not been consistently proven in the literature. On the other hand, studies have demonstrated that males tend to show more external locus of control whereas females tend to have more internal locus of control (Andreoletti, Zebrowitz & Lachman, 2001). Role of social support in individuals is cross sectional in nature about whether people with physical and mental health problems are likely to develop or maintain low functioning social support system and whether social support serve s a risk factor for both physical and mental health

problems (Gottlieb & Bergen, 2010). In many studies low social support have been associated with depression (Forgeron et al., 2010). Further, studies have also shown that generally women have varied and larger social support and networks than men (Paskulin & Vianna, 2007). Previous studies have found supportive social environment especially family and friend's acceptance is also significantly related with quality of life. Isolation, rejection or alienation can threaten ones quality of life (Ichikawa & Natpratan, 2006). Researchers believe that low social support can lead to medical as well as mental health problems such as depression by affecting the quality of life of an individual (Gabbe et al., 2012). Furthermore, studies on gender have revealed that men usually score more in quality of life domain as compared to women in some studies though these findings lack empirical evidence (Chandra et al., 2009).

According to many studies locus of control beliefs affect coping with the problem. For example an individual with strong internal locus of control may perceive a stressful situation in his personal control. A person with internal locus of control is more likely to cope with stresses and may feel more socially intact in society (Peacock & Wong, 1996). Findings of the recent studies reveal that quality of life is directly related with internal locus of control in health domain. Furthermore, it has been suggested that people having internal locus would cope better with health related problems, have better quality of life and less psychological problems (Theofilou, 2011). Many studies on migraine have indicated that there is a strong relationship between co-morbid depression and poor quality of life. Beside the migraine related disabilities, depressive symptoms appeared to decrease quality of life of migraine patients (Rothrock et al., 2007). M

Migraine is a disease characterized as recurring, painful and severe headache affecting the one side of head (Lipton et al., 2008). Recent studies have revealed that there is considerable impairment in quality of life of all migraine patients. It was also maintained that depression plays an important role in severity of migraine patients (Boes & Capobianco, 2005). These symptoms limit the capacity to perform complete household chores, to perform professionally and limit social relations (Rutberg, & Ohrling, 2012). Considering the assumptions quoted in the researches the present research will study the locus of control of migraine patients. This study will also help to find out the rate of depression among migraine patients. The study was conducted in Rawalpindi city of Pakistan. In addition, the aim of this research is to study the migraine related disabilities and to explore the impact of social support on them.

### **Objectives:**

1. To find out the relationship between social support, locus of control, quality of life and depression among migraine patients.

2. To study the mediating role of social support between locus of control, social support, quality of life and depression across migraine patients.
3. To study the moderating role of gender between social support, locus of control, quality of life and depression among migraine patients.

### **Hypotheses**

1. Quality of life is positively related with internal locus of control and social support.
2. Quality of life is negatively related with depression.
3. Internal locus of control is positively related with social support.
4. Internal locus of control is negatively related with depression.
5. Social support is negatively related with depression.

### **RESEARCH METHODOLOGY**

It is a co relational study, based on survey research designed to find out the moderating role of social support on the relationship between perceived locus of control, quality of life and depression among male and female migraine patients. The sample of this study consisted of (N=100) migraine patients who were selected from the outpatient department (OPD) of Benazir Bhutto Hospital (BBH) and District Headquarter (DHQ) Hospital form Rawalpindi, Pakistan. Only those patients were selected as migraine patients who fulfilled the diagnostic criteria of migraine headaches according to International Headache Society (IHS, 2013). In this study purposive sampling technique was used for data collection. Only those patients were selected as migraine patients who fulfilled the diagnostic criteria of migraine headaches according to International Headache Society (IHS, 2013). Informed consent was obtained from the participants before assessment.

The Multidimensional Health Locus of Control (MHLC) scale was developed in 1976 by Ken Wallston and his colleagues. This scale is designed to measure an individual's beliefs about a person's health which are reflected by the actions of a person in contrast to fate, chance or luck and if LOC is internal i.e., dependent on individual's own action or external LOC i.e., reliant on actions of others. The MHLC scale consist of three forms A, B and C, each containing three subscales (Internal, chance and powerful others) of six items. The sum of the values marked for every item on the subscale is the score on each subscale where 1= "strongly disagree and 6 = "strongly agree". Before summing no items need to be reversed. Each of the subscale is independent of one another. In MHLC there is no such thing as total score. The alpha reliabilities of six item subscales are about .79. The WHOQOL scale was developed with fifteen international centers by the WHOQOL group (Orley & Kuyken, 1994;

Szabo, 1996; WHOQOL Group 1994a, 1994b, 1995). It was designed to assess an individual's facet related to quality of life that would be applied cross culturally. It is a self-report questionnaire. The short version of WHOQOL have been used in this study. The WHOQOL- BREF has a total of 26 items. It contains four domains i.e., physical, psychological, social relationships and environment domain. Participants respond on a 5 point Likert scale where 1 = not at all and 5 = completely. Higher score on scale reflects higher quality of life. Raw scored are converted into transformed scores. The scores of all domains are reported between 4 - 20 and for each mean score are multiplied by 4 according to the user manual. The Pearson's reliability for WHOQOL- BREF is excellent and its subscales range between 0.84 - 0.95. The validity of this scale ranges between 0.45 - 0.75. The Beck Depression Inventory (BDI) was developed by Aaron T Beck in 1996. BDI measures specific symptoms that are consistent with description of depression (Beck, A.T., Steer, R.A., & Brown, G, 1996). It assesses 21 depression symptoms from which 15 cover emotions, 4 are of behavioral changes and 6 covers somatic symptoms. Each response is reported on a scale of 0-3. For scoring 0 to 9 indicates no depression, 10 to 18 indicate mild depression, 19 to 29 indicates moderate depression and 30 to 63 indicates severe depression. Studies have maintained that BDI is found to be highly reliable test and has good validity. The Cronbach alpha reliability of BDI is .93.

The Multidimensional Scale of Perceived Social Support (MPSS) scale was designed to assess social support (Zimet, Dahlem, Zimet, & Farley, 1988). This scale measures social support subjectively from three sources i.e., Family, Friends and Significant Other. MSPSS scale consists of 12 items. This instrument uses a 5 point Likert scale where 1 shows "low support" and 7 shows "high social support". MSPSS was translated in many languages such as Spanish, Chinese, French, Italian and Urdu. An Urdu version of MSPSS is used in this study. For this scale no established population norms are there. Low score on this scale indicates low social support and high score indicates high social support. According to many studies this scale shows good test retest, internal reliability and good validity. The Cronbach alpha reliability of MSPSS ranges between .87-91. The study was conducted on the sample of 100 migraine patients diagnosed by medical physicians in hospital. Data was collected from Benazir Bhutto Hospital (BBH) and District Head Quarters (DHQ) from Rawalpindi city. The research protocols were administered individually to the migraine patients by the researcher herself. The research protocol include Demographic sheet, Multidimensional Health Locus of Control (MHLC), The World Health Organization Quality Of Life (WHOQOL), The Beck Depression Inventory (BDI) and The Multidimensional Scale of Perceived Social Support (MSPSS). Consent was taken from the participants before filling the questionnaires.

## RESULTS & ANALYSIS

The present study is designed to study the moderating role of social support on the relationship between perceived locus of control, quality of life and depression among migraine patients. Various statistical procedures were used to analyze the data. The psychometric properties of scale was established by computing item total correlation, inter subscale correlation and Cronbach's alpha. The method of Pearson correlation was employed to determine associations between variables in this study. Independent sample t test was used to find differences between male and female migraine patients. Regression analysis was used to find out moderation and predictive role of age between social support and depression among migraine patients.

**Table1:** *Correlation Matrix between QOL, LOC, SSS, BDI and its Subscales. (N=100)*

	No of items	A	M	SD	1	2	3	4	5	6	7	8	9	10	11	
QOL	26	.88	73.9	14.2	-	.748**	.892**	.730**	.883**	.148	.351**	-.270**	-.070	.736**	-	
PHY	7	.54	18.7	3.77		-	.561**	.351**	.516**	.015	.196	-.121	-.190	.617**	-.707**	
PSY	6	.71	17.4	4.52			-	.599**	.704**	.166	.346**	-.242*	-.074	.658**	-.544**	
SOC	3	.63	9.27	2.56				-	.597**	.197	.304**	-.273**	.107	.527**	-.627**	
ENV	8	.69	22.9	4.72					-	.128	.306**	-.260**	-.026	.600**	-.578**	
LOC	18	.36	71.3	7.79						-	.462**	.143	.413**	.118	-.582**	
INLOC	6	.96	22.4	10.8							-	-.691**	-.255*	.436**	-.198*	
CLOC	6	.91	21.1	7.54								-	.108	-.368**	.380**	
OLOC	6	.86	27.8	4.92									-	-.143	.270**	
SSS	12	.93	46.9	14.7										-	-.050	
BDI	21	.90	30.3	11.9											-	
																-.794**

**Note:**1. QOL=Quality of Life Scale, 2.PHY=Physical Health, 3.PSY= Psychological, 4. SOC= Social Relationships, 5.ENV= Environment, 6.LOC=Locus of Control Scale, 7. INLOC= Internal Locus of Control, 8.CLOC= Chance Locus of Control, 9.OLOC= Others Locus of Control, 10.SSS=Social Support Scale, BDI= Beck Depression Inventory.

Pearson's correlation was computed in this table in order to assess the relationships between variables. The quality of life scale  $\alpha = .88$  was found to be a highly reliable scale. The Cronbach's alpha reliability of locus of control scale is  $\alpha = .36$ . The alpha reliability of subscales internal locus of control of 6 items, chance locus of control of 6 items and powerful others locus of control is  $\alpha = .96$ ,  $\alpha = .91$  and  $\alpha = .86$  respectively which indicated that it is highly reliable scale. The social support scale was found to

be highly reliable with  $\alpha = .93$ . The Cronbach's alpha reliability of beck depression inventory is  $\alpha = .90$ , which indicated that it is a highly reliable inventory. There is positive correlation between quality of life and internal locus of control  $r = .351^{**}$ ,  $p < .001$ . The table 2 also shows that correlation between quality of life and social support is  $r = .736^{**}$ ,  $p < .001$  which indicates strong positive correlation between them. The correlation between quality of life and depression is significant and are negatively correlated  $r = -.707$ ,  $p < .001$ . The correlation between social relationships and internal locus of control is positive  $r = .304^{**}$ ,  $p < .005$ . The correlation analysis also indicated that of control and social support are positively correlated  $r = .436^{**}$ ,  $p < .001$ . There is a negative correlation between internal locus of internal locus control and depression  $r = -.380^{**}$ ,  $p < .001$ . The correlation analysis also displayed that social support is negatively correlated with depression  $r = -.794^{**}$ ,  $p < .001$

**Table 2:** *The mediating role of social support among locus of control, depression and quality of life across male and female migraine patients (N=100).*

Variables	Social Support			Internal Locus Of Control			External Locus Of Control			Quality of Life		
	B	SE	$\beta$	B	SE	$\beta$	B	SE	$\beta$	B	SE	B
Male Migraine Patients												
BDI	-.96	.098	-.78***	-.200	.149	-.222	.011	.019	.111	-.553	.143	-.499***
SS				.265	.120	.365**	-.004	.015	-.057	.297	.118	.332**
IOC										-.009	.122	-.007
EOC										1.848	.963	.160**
Female Migraine Patients												
BDI	-1.03	.12	-.83***	.116	.221	.153	-.002	.026	-.028	-.077	.171	-.074
SS				.225	.178	.370	.008	.021	.110	.675	.141	.802***
IOC										-.098	.133	-.070
EOC										-1.60	1.135	-.132

The mediating role of social support among locus of control, depression and quality of life across male and female migraine patients. This independent model fit the data effectively,  $\chi^2(2) = 4.81$ ,  $p < .09$ ,  $\chi^2/df = 2.41$ , CFI = .98, NFI = .97, IFI = .98.

Mediation analysis was computed in this table to find out the mediating role for social support among locus of control, depression and quality of life across male and female migraine patients. The result of this table revealed that depression was negatively significant predictor for social support ( $\beta = -.78, p < .01$ ) and quality of life ( $\beta = -.49, p < .01$ ) in male migraine patients. The results also displayed that social support was positive significant predictor for internal locus of control ( $\beta = .36, p < .01$ ) and quality of life ( $\beta = .33, p < .01$ ) in male migraine patients. The results further revealed that external locus of control was positively significant predictor for quality of life ( $\beta = -.16, p < .01$ ) in male migraine patients. The result of this table revealed that depression was negatively significant predictor for social support ( $\beta = -.83, p < .01$ ) in female migraine patients. The results also displayed that social support was positive significant predictor for quality of life ( $\beta = .80, p < .01$ ) in female migraine patients.

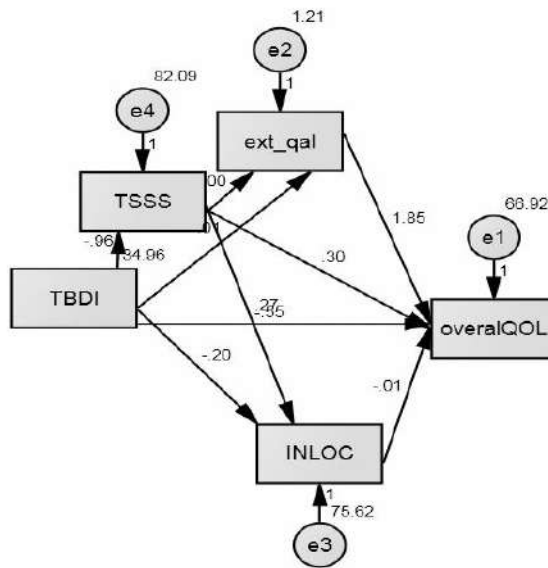


Figure 1

This Figure shows the mediation model by using Amos (Version 23.0) for illustrating the mediating role of social support among locus of control, depression and quality of life across male migraine patients.

Figure 1 shows that depression and quality of life are negatively related in male migraine patients. The results also displayed that social support was positive significant predictor for internal locus of control and quality of life are positively

related in male migraine patients. The figure also shows that social support plays a mediating role between locus of control, depression and quality of life across male migraine patients.

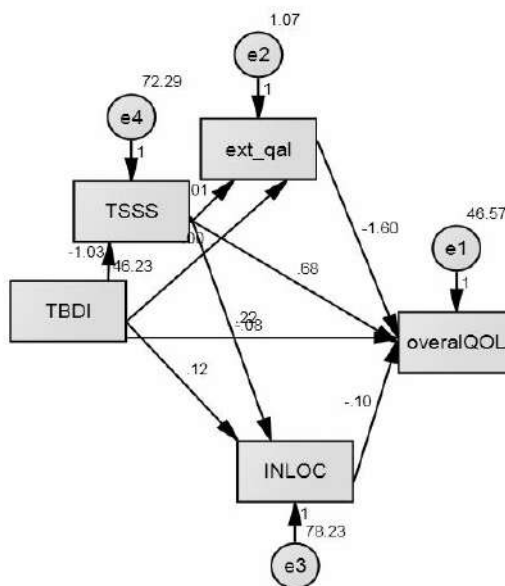


Figure 2

The above Figure shows the mediation model by using Amos (Version 23.0) for illustrating the mediating role of social support among locus of control, depression and quality of life across female migraine patients. The figure 2 shows that depression was negatively significant predictor for social support in female migraine patients. The results also displayed that social support was positive significant predictor for quality of life in female migraine patients.

The present study was designed to probe the relationship between social support, locus of control, quality of life and depression among migraine patients. Second, it aims to study the mediating role of social support between locus of control, quality of life and depression among migraine patients. Another purpose of this study was to explore the moderating role of gender between all variables. The current data suggests that quality of life is significantly and positively related to internal locus of control (Table 1). The results in correlation analysis confirmed this hypothesis and demonstrated that patient's with high internal locus of control will have better quality of life. These results are in line with the previous studies which indicated the patient's

cognition about their ability to control headache and the belief that factors influencing headache are within their control that is internal locus of control may have improved quality of life and less headache related disabilities. Moreover people with internal locus of control who believed that factors that influence their headache were within their control were able to manage their headache (Lipton et al., 2001). It is claimed in this study (Table 1) that quality of life is positively related to the social support. Many studies have maintained that with pain disorders, deficits in social relation has been related with poor quality of life (Imhof et al., 2013). Further, this study suggested that quality of life is negatively related to depression. This result is consistent with the findings of a study which indicated that depression has negative impact on the headache management and quality of life of patient, it do not occur in a vacuum (Rothrock, Lopez, & Zweilfer, 2007).

It is also evident in the present study (Table 1) that internal locus of control is positively related to social support. It is in line with the previous studies which maintained that individuals with high control on their health condition may be more optimistic about abilities to attain control, to underestimate the risk in stressful situations and to overestimate their invulnerability (Hornby, & Seligman, 1991). The current study (Table 1) claims that internal locus of control is negatively related to depression. Many researches about depression with cognitive perspective and behavioral perspective that emphasized on people's control beliefs and depression claimed that locus of control and depression are associated (Hoeksema, Susan, Larson, & Grayson, 1999). This study also suggests that (Table 1) a negative relation exists between social support and depression. In many studies low social support have been associated with depression (Bettge et al., 2008). Furthermore, the current data (Table 2) suggested that social support plays a mediating role between locus of control, quality of life and depression across migraine patients. Which is consisted with the findings of a study which revealed that individuals with internal locus of control may be more optimistic about their ability to attain control on their health condition and stressful life situations (Hornby, Garry, & Seligman, 1991).

Social support plays a positive role in individual's health and quality of life (Brummett et al., 2005). Studies have found different impacts of social support on risk for depression. Low social support has been associated with depression in many studies (Denny et al., 2004; Lewinshon, Gotlib et al., 1997; Mcdonal et al., 2010). This study reveals that (Table 2) gender plays a moderating role between depression and social support among migraine patients. Male migraine patients scored less on social support variable than female migraine patients. Prior studies have reported that in general women tend to have more close friends throughout the life cycle than men. Furthermore, women get more help in return and women also tend to provide more emotion support to both men and women. Although, there is still discrepancies found

in gender differences in social support (Kessler, Leod, & Wethington, 1985). Prior studies also reported that women tend to devote more of themselves in life of the family members and friends as compared to men (Rambod & Rafaii, 2010). It is also apparent in this study that gender plays a moderating role between depression and quality of life among migraine patients. Male migraine patients reported better quality of life than female migraine patients. Previous studies reported that men usually score more in quality of life domain as compared to women in some studies. Though these findings lack empirical evidence (Chandra et al., 2009). The current data suggested that gender plays a moderating role between locus of control and social support among migraine patients. Previous studies have demonstrated that males tend to show more internal locus of control whereas females tend to have external locus of control. (Andreoletti, Zebrowitz & Lachman, 2001).

## **CONCLUSION**

Summarizing the findings of this research, it may be concluded that migraine patients who were found to be internally controlled felt themselves as socially supported while those who had external locus of control felt that their life is not in their personal control and also felt alienated from the social environment. The quality of life of migraine patients was also found to be impaired. Migraine headache pain may undermine individual's wellbeing and may disrupt their quality of life. The disability caused by migraine also highlights the need to manage the distressing condition. Findings of this research may also be helpful in management of migraine related disabilities. It is also important to consider that migraine patients also have certain psychological issues and psychological co-morbidities such as depression, treating psychological issues will be efficacious in reducing migraine related disabilities and impaired quality of life.

The major limitation of this study was that the number of male migraine patients because less female migraine patients were registered at the hospital during the study period. Therefore the results of this study may be more applicable to the male migraine patients. This study was also limited by time and methodology. In this study there was not also enough data to draw strong explanations of results. In addition the findings of this study warrant further investigation in future. Furthermore, studies are recommended to study other factors associated with migraine disability such as anxiety, coping, and socio-economic status of patients.

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