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## **INDIVIDUALISM–COLLECTIVISM AND RELATED VALUE DIMENSIONS: A COMPARATIVE STUDY OF PAKISTANI AND POLISH STUDENTS**

### **ABSTRACT**

The study compared the cultural patterns in terms of collectivism-individualism dimension and related values namely, humanism, materialism, liberalism, family function/structure and religiosity between Polish and Pakistani young adults. Ninety Pakistani and Polish students drawn randomly were administered Singelis, et al Individualism-Collectivism Questionnaire and Emic Culture Values and Scripts Questionnaire (ECVSQ) developed by Boski. Findings show that Polish sample scored higher on horizontal scales of both individualism and collectivism dimensions indicating them to be more humanist and less religious than the Pakistani subjects are. The Pakistani students are more religious and have strong family ties. Pakistani profile appears to be evenly distributed across the four cultural patterns with collectivist responses more pronounced than the individualistic ones. The hypotheses confirmed the existence of significant mean differences between collectivism-individualism and values dimensions between Polish and Pakistani samples. The results confirm the assertion that all humans have both individualist and collectivist values and response tendencies, but the cultural milieu and situation in which they find themselves determine the tendencies they will emphasize. The same is the case with Polish and Pakistani societies that both have a mixture of four cultural patterns and are

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in transformation stage. However, this current situation may lead, in future, towards individualistic dimension.

## INTRODUCTION

The influence of culture on personality has come to the forefront in social sciences. The concept of culture is diffused and lacks explanatory power; however, it can be tied to specific “dimensions of culture” that mediate culture-personality relationships. There are number of cultural dimensions that have been recognized, but the dimension of Collectivism-Individualism (C-I) dominates current theoretical and measurement efforts. The C-I construct has been increasingly used worldwide to measure cultural differences in cross-cultural research (Triandis, 2001, 1990, 1993; Hofstede, 1980, 1991; Hui & Triandis, 1986; Bochner & Hesketh, 1994; a few names).

Understanding cultural behavior and attitude of individuals from other cultures is important in identifying appropriate human service systems. For example, differences in both personal and work-related values, self-concepts, interactions with family and community, all have been found to vary in different cultural groups. A thorough critical analysis of these factors could lead to understand human behavior for healthier interactions among different cultures. Especially in the context of recent rapid technological advancement that create a world into a "global village". As a result people living in different regions of world are closer to each other. This also places greater emphasis on people in the global village to understand each other's cultural, religious norms and values for the harmonious and friendly relations.

Pakistani society is a relatively collectivistic, people place great emphasis on social acceptance, conformity, group identity, smooth interpersonal relations, close and reciprocal obligations. It is interesting to indicate that the Polish society was also considered a collectivistic society at one time, but the sudden breakdown of socio-political system in Eastern and Central Europe resulted in dramatic changes in 1989. One could argue from a psychological perspective that looking at the changes in Eastern and Central Europe; one notices that the most salient characteristic is move away from collectivist form of societal organization and mentality toward individualist form (Rekowski, 1994).

In recent years the dimension of individualism-collectivism has been used as an explanatory variable in several research studies. Hofstede (1991) defined collectivism-individualism as: “individualism pertains to societies in which the ties between individuals are loose; every one is expected to look after himself or herself and his or her immediate family. Collectivism as its opposite pertains to societies in which people birth onwards is integrated into strong, cohesive in-groups, which throughout people’s life time continue to protect them; in exchange for unquestioning loyalty” (p. 51). According to Triandis (1994) individualism entails giving priority to personal goals over the goals of the in-group, whereas the collectivism entails giving priority to in-group goals over personal goals. Studies found that collectivism has been associated with the values of

cooperation, equality, honesty, self-sacrifice, politeness, and family security, whereas individualism has been associated with the values of competition, enjoyment, pleasure, and exciting life, a varied life, self-reliance, social recognition, freedom, equity, and broad-mindedness (Preston et al., 1993; Triandis et al., 1985; 1990).

Some attributes are emphasized in one culture more than they are stressed in other cultures, so that unique configurations of collectivism and individualism emerge. One of the more important distinctions between types of collectivism and individualism is their horizontal or vertical aspects of social relationships (Triandis, 1995). In *Horizontal Collectivism (H-C)* individual sees the self as an aspect of an in-group, all of whom are extremely similar to each other. Equality is the essence of this pattern. *Vertical Collectivism (V-C)* is a cultural pattern in which the individual sees the self as an aspect of an in-group, but the members of the in-group are different from each other, some having more status than others. Inequality is accepted in this pattern, and people do not see each other as the same. Serving and sacrificing for the in-group is an important aspect of this pattern. *Horizontal Individualism (H-I)* is a cultural pattern where an autonomous self is postulated, but the individual is more or less equal in status with others. *Vertical Individualism (V-I)* is a cultural pattern, in which an autonomous self is postulated, but individuals see each other as different, and inequality is expected. Competition is an important aspect of this pattern.

Briefly, horizontal collectivists merge with in-groups (family, tribe, co-workers, and nation) but do not feel subordinate to these in-groups. The horizontal do not use much hierarchy. The Israeli Kibbutz is an example of this type. Vertical collectivists, on the other hand, submit to the norms of their in-groups and even are willing to self-sacrifice for their in-group. The vertical uses hierarchy; the Indian village, with its emphasis on caste structure, is an example. The horizontal individualists do their own thing but do not necessarily compare themselves with others. They do not want to be distinguished. Sweden and Australia provide examples of this variety of individualism. The vertical individualists are especially concerned with comparison with others. They want to be 'the best', win in competitions and be distinguished. This variety is common in the United States and many other Western democracies. There are costs associated with each cultural pattern. The HI pattern can result in social isolation. The VI pattern can result in extreme stress. The HC pattern could absorb much of the individual's energy in social relationships, while the vertical collectivist pattern could result in authoritarian regimes.

One could argue that cultures are not pure; it is assumed that individuals exhibit each of these patterns at different times or in different situations. For example, before 1980s Polish society was considered as collectivistic society but due to changes in the socio-political system, the cultural pattern is also changing now (Rekowski, 1994). Recognizing that context has a strong effect on which orientation is tapped, it is proposed that culture differ in the emphasis and prevalence of the various orientations.

#### Values as a Way of Understanding Culture

The value preferences prevailing in a society are a key element, in its culture, and the value priorities of individuals represent central goals that relate to all aspects of

behaviour. Studies show that values are directly influenced by everyday experiences in changing ecological and socio-political contexts. Values are therefore, well-suited for examining the ongoing processes of cultural and individual change in response to historical and social changes. Many definitions of values suggest the main features on which most theorists agree (Schwartz & Bilsky, 1987):

1. Values serve as standards to guide the selection or evaluation of behaviour, people and events.
2. Values are ordered by importance relative to one another. The ordered set of values forms a system of value priorities. Cultures and individuals can be characterized by their systems of value priorities.

There are hundreds, of values on which societies and other cultural groups could be compared. Some values are relevant in all societies; other is known only in particular societies. Hence, a way must be found to organize cultural values into a limited number of dimensions on which to compare societies effectively. The present study focuses on five values namely; humanism, materialism, liberalism, religiosity and family function/structure; comparing the relative strength of these values in Pakistani and Polish society.

Of all the value dimensions, humanism seems to be important as well as closest to Hofstede's Femininity (Materialism to Masculinity). In feminine cultures, dominant values are caring for others and preservation; and warm relationships are important; sympathy is for the weak; the needy would be helped; welfare society ideal; stress is on equality, solidarity and quality of work life. (Hofstede, 1991). Materialist items are associated with business and money making, while the humanist end embraces a wider range of prosocial concern about social injustice and the well-being of individuals as well as groups

A series of studies has examined relations of the ten Schwartz value types with individual commitment to religion among Catholics, Muslims, Jews and several denominations of Protestants in 13 counties (Roccas & Schwartz, 1997). The same pattern of correlations emerged, with only minor variations, in all groups: religiosity correlated most positively with tradition values, and correlations for the other value types decreased progressively going around the value structure in both directions toward hedonism and stimulation values, which correlated most negatively.

The present study was aimed at exploring the cultural patterns and relative strength of values among Polish and Pakistani young adults. Second, much comparative research on cultural patterns and values of the two nationalities would promote better understanding of each other. It was hypothesized that: (a) there will be significant mean differences between Polish and Pakistani students on Individualism-collectivism Questionnaire; (b) On Individualism-collectivism Questionnaire, Pakistani students will scores higher on Collectivism dimension as compared to Polish students; (c) Polish students will get higher scores on Liberalism as compared to Pakistani students on Emic Culture Values and Scripts Questionnaire; (d) On Emic Culture Values and Scripts Questionnaire,

Pakistani students will scores higher on Religiosity and Family structure and function as compared to Polish students.

## METHODOLOGY

### Sample

A sample of 90 male and female young adults from Warsaw University, (Poland) and Sindh University (Pakistan) were randomly drawn. The mean age of the Polish and Pakistani students was 22.75 and 21.82 years respectively. Majority of the Polish subjects were Christians (66.66%) and they belonged to urban areas of Poland (86.66%), whereas Pakistani subjects were all Muslims (100%) and most of them belonged to urban areas of Pakistan (68.88%). Table 1 is designed to provide a fairly elaborate picture of the sample source and related information.

**Table 1**  
**Background Characteristics of Polish and Pakistani Students**

Background Characteristics	Polish N=45		Pakistani N=45	
	N	%	N	%
<b>Sample distribution</b>				
Male	20	44.44	20	44.44
Female	25	55.55	25	55.55
<b>Mean Age</b>	22.75		21.82	
<b>Childhood Residence</b>				
Rural	06	13.33	14	31.11
Urban	39	86.66	31	68.88
<b>Education</b>				
Graduate	23	51.11	21	46.66
Undergraduate	22	48.88	24	53.33
<b>Religion</b>				
Christianity	30	66.66	00	00.00
Islam	01	2.22	45	100.0
No-Religion	14	31.11	00	00.00

### Instruments

#### 1. Emic Culture Values and Scripts Questionnaire (ECVSQ)

The Emic Culture Values and Scripts Questionnaire (ECVSQ) was developed by Boski (1996). Some items were modified and a few added from the Personal Value Scales

(Scott, 1965). The questionnaire consists of five sub-scales that measure the values namely, humanism “I often offer people my selfless compassion and helpful hand”, materialism “I am happy with myself and with my life when I see my bank account grow”, liberalism “I am tolerant of people’s alternative life styles and sexual preferences”, family structure & function “I like to be within my family”, and religiosity “My faith and religious moral principles are the guidelines for me and I do my best to follow them”. Each sub-scale consists of 9 items. The responses were rated on 6-point Likert-type scale, ranging from “Strongly Agree” (Score-6) to “Strongly Disagree” (Score- 1).

## 2. Individualism-Collectivism Questionnaire (ICQ)

Individualism-Collectivism Questionnaire (ICQ) was developed by Singelis et. al. (1995); it consists of 32 items that measure the cultural patterns in terms of collectivism-individualism dimension. The ICQ consists of four sub-scales, i.e., Vertical Individualism (V-I) “Competition is the law of nature”, Horizontal Individualism (H-I) “I often do my own things”, Vertical Collectivism (V-C) “I usually sacrifice my self-interest for the benefit of the group” and Horizontal Collectivism (H-C) “If a co-worker gets a prize, I would feel proud”. Each sub-scale consists of 8 items. The responses were scored on 6-point Likert-type scale, ranging from “Strongly Agree” (Score-6) to “Strongly Disagree” (Score- 1).

### Procedure

The students were approached individually or in a small group of 2-3 in their leisure time; they were requested to go through the questionnaires and respond to each item of the questionnaires. First, the Polish students were approached for the study when the author was in Warsaw University, Warsaw, Poland. The data from Pakistani Students at the University of Sindh, (Jamshoro) later on.

## 3 RESULTS

Analysing the findings of the study on the basis of some basic statistical procedures is vital for the interpretation of the results. Table 2 presents means, S.D and t-tests for I-C dimension, for Polish and Pakistani students SPSS package was used.

**Table 2**

**Means, S.D and t-tests for Polish and Pakistani Students on Individualism-Collectivism Questionnaire**

Individualism-Collectivism Dimension	Polish Sample N=45		Pakistani Sample N=45		t	p
	Mean	S.D	Mean	S.D		
Horizontal Individualism	37.11	5.57	37.57	5.80	0.408	0.685
Vertical Individualism	29.33	5.41	35.75	5.00	5.674	0.000

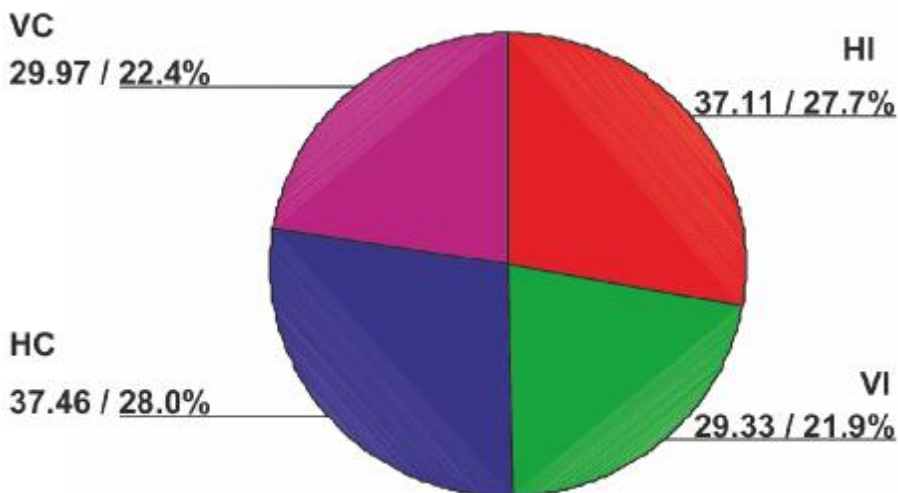
Horizontal Collectivism	37.46	4.76	39.31	4.27	1.912	0.062
Vertical Collectivism	29.97	6.08	38.40	4.97	7.554	0.000

The results indicate that horizontal individualism is non-significant when compared with Polish and Pakistani students. However, the mean differences between Polish and Pakistani societies on other three variables such as vertical individualism, horizontal collectivism and vertical collectivism are differing significantly.

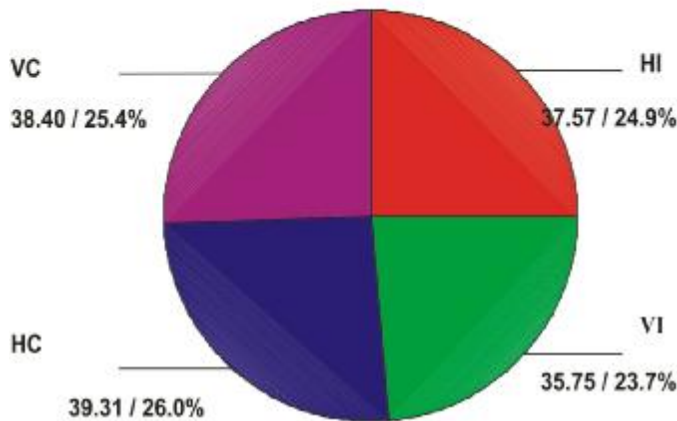
Table 2 shows that Pakistani students are more vertical individualists ( $M=35.75$ ), vertical collectivists ( $M=38.40$ ) and horizontal collectivists ( $M=39.31$ ) as compared to Polish students ( $M=29.33$ ,  $29.97$  &  $37.40$  respectively). Highly significant mean differences are found on vertical individualism ( $p<.000$ ) and on vertical collectivism ( $p<.000$ ) between Polish and Pakistani sample.

Figure 1 and 2 further elaborate that the Polish society prefers horizontal aspect of individualism-collectivism dimension. It may be seen that HC cultural pattern is their first choice and HI is preferred as second choice. Contrary to this Pakistani student prefers HC as first and VC second.

**Figure 1**  
**Horizontal & Vertical Individualism and Collectivism of Polish Students**



**Figure 2**  
**Horizontal & Vertical Individualism and Collectivism of Pakistani Students**



**Table 3**

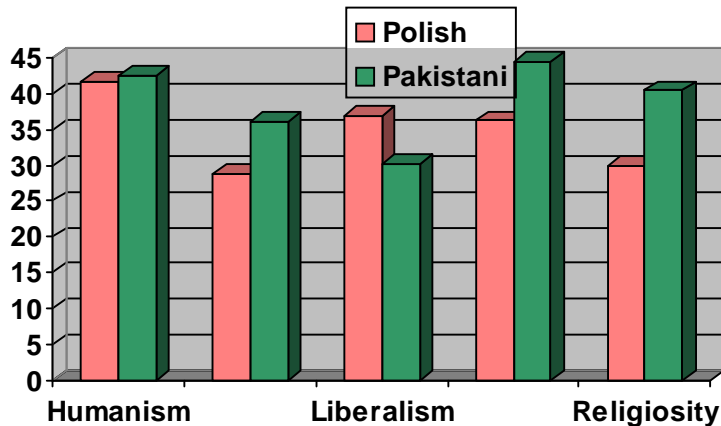
**Means, S.D and t-tests for Polish and Pakistani Students on Emic Culture Values & Scripts Questionnaire (ECVSQ)**

Values	Polish Sample N=45		Pakistani Sample N=45		t	P
	Mean	S.D	Mean	S.D		
Humanism	41.55	4.26	42.37	5.90	0.759	0.452
Materialism	28.86	7.83	36.06	7.93	4.568	0.000
Liberalism	36.97	6.28	30.06	6.59	4.923	0.000
Family structure/function	36.20	5.19	44.37	5.23	7.587	0.000
Religiosity	29.82	11.95	40.73	6.64	5.761	0.000

Table 3 shows that there are significant mean differences on the variables of ECVSQ, except humanism. Pakistani students have cohesive family structure/ function (M=44.37), are more religious (M=40.73), materialists (M=36.06), and less liberal (M=30.06). Whereas the Polish are more liberal (M=36.97) and; less materialists (M=28.86) and religious (M=29.82) as compared to Pakistani students (see Figure 3).

Figure 3

## Mean Scores of Polish and Pakistani Students on Value Dimensions



#### 4 DISCUSSION

The findings indicate (see Figure 1) that Polish subjects scored higher on horizontal aspect of Individualism and Collectivism (HC 28% & HI 27.7%) than the Pakistani subjects. They are more humanists, more liberal and less religious. The present findings support that humanism is a central value of Polish society (Boski, 1996). Triandis (1995) emphasizes that all humans have both individualist and collectivist values and response tendencies, but the situations in which they find themselves determine the tendencies they will emphasize. In case of Polish society, results indicate that Polish society has both cultural patterns because transformation process is on going. The past socialist government advocated a society based on the assumption that the ‘socialism’ is the highest for the organization and the highest social value of all. Society was ideally depicted as one harmonious whole; everyone was expected to take care for the state as a moral imperative. The state, in turn, was obliged to care for everyone. Over the past 15 years, the Polish state’s ability to provide services to its citizens has gradually deteriorated. At the same time ideas of individual responsibility for one’s own lot has gained popularity. Consequently, one notices that the most salient characteristic is the move away from collectivist forms of societal organization and mentality toward the individualist form (Reykowski, 1994).

It is very interesting to note (see Figure 2) that Pakistani profile appears to be evenly distributed (HI 24.9%, VI 23.7%, HC 26% & VC 25.4%) across the four cultural patterns with collectivist responses somewhat more profound to the individualistic ones, and have strong family relations, more religious and are less liberal, which confirm the hypothesis of the present study.

The results of the present study clearly support the assumption that differences exist in collectivism-individualism and value dimensions between Polish and Pakistani students. There are significant mean differences on VI ( $p < 0.000$ ), VC ( $p < 0.000$ ) and HC ( $p < 0.062$ ) between Polish and Pakistani students. Pakistani society appears to be more vertical and horizontal collectivists than the Polish society. The Pakistani society shows clear preference for strong family ties, and embeddedness with the primary in-group, and the people believe in hierarchy and willing to self-sacrifice consistent with some Indian studies (Verma & Triandis, 1998; Sinha & Sinha, 1990). It may be indicated that the Polish society also preferred collectivist dimension. The HC (28%) cultural pattern was their first choice and HI (27.7%) was as their second choice; whereas for Pakistani sample HC (26%) was first and VC (25.4%) second preferred cultural pattern.

The findings of the present study also support the assumption that Polish people are more liberal and less religious as compared to Pakistani sample. However, Pakistanis are more materialists and have more cohesive family bonds than the Polish people are. The results confirm the assertion that all humans have both individualist and collectivist values and response tendencies, but the situation which they find themselves determines the tendencies they will emphasize (Triandis, 1995). Apparently, in collectivistic cultures people express more collectivistic tendencies and in individualistic cultures they express more individualistic tendencies. The same is the case with Polish and Pakistani societies where are mixture of four cultural patterns; and are in transformation stage. In Pakistan, there is rapid urbanization and the access to information technology is affecting the individuals' values and response tendencies which may lead in future towards individualistic dimension.

## **5 CONCLUSION**

The main purpose of the present study was to explore and compare the cultural patterns and values of Polish and Pakistani young adults. It may be seen that Pakistani profile clearly shows the highest percentage of emphasis on the HC dimension, while the VC was the second most frequent response. Pakistani sample are more horizontal collectivists than the Polish are. However, the Polish sample also rated HC and HI dimensions. It may be concluded that despite some similarities, differences do exist in individualism-collectivism and value dimensions between Polish and Pakistani societies to a considerable extent.

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## REPRESENTATION OF WOMEN IN FAIRY TALES

### ABSTRACT

Gender being a social phenomenon is perpetually constructed in the society through various social institutions and as we perform it in everyday life (Butler, 1990). This process of naming, labeling, categorizing, and assigning attributes and roles starts very early in one's life. The construction of gender shapes and determines different sets of expectations, roles, and opportunities for males and females (Goddard and Patterson, 2000). Story telling is a popular practice in most of the societies. Children are exposed to stories at home and also in school in initial classes as a part of educational activities. Children love to listen to the stories and also enjoy reading colourful story books which take them to the world of fantasy and imagination. One can find a common pattern in most of the tales that consists of an issue, problem, question, challenge, dream or a desire, followed by a travel, involving challenges, adventures, calamities, and dangers. The problem is ultimately resolved by a saviour, who is usually kind, good looking, cooperative, skilful and brave. These stories successfully manage to imprint some serious messages on tender minds in a subtle manner by perpetuating some serious gendered stereotypes in an indirect manner. The stories promote some stereotypical physical and mental attributes of male and female. The young readers are made to believe that there is a link between beauty and goodness and evil is always linked with ugliness. The ideal girls/women in stories are supposed to be pretty, tall, fair in complexion, shy, meek, submissive, and compliant. These initial impressions about gender remain with them for a long time. This paper critically analyses the Grim's fairytales in terms of unequal gender treatment and focuses on their implications for the young learners.

**Key Words:** Gender, Fairy Tales, Stereotypes, Social Construction, Female attributes

### Introduction:

Language has been a subject of interest not only for linguists but also for anthropologists, biologists and culture-study specialists. During different periods of history, some fundamental questions have been raised regarding the nature and function of language.

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One school of thought believed that language was a 'neutral' phenomenon, a passive transmitter of ideas that reflected what happens in a society. Language was thus viewed as a tool whose sole purpose was to communicate ideas, emotions and information.

The significance of language in individual and societal lives is vital. It's one of the important cultural expressions and acts as an identity marker. With the passage of time socio-political aspects of language were brought to light by linguists, anthropologists, and social thinkers and now language is no more considered as just a linguistics phenomenon but a highly socio-political concept that is linked with power. It is no more viewed as merely a neutral and passive tool of communication but a powerful constituent of social reality. A number of linguists explored the direct relevance of various social factors to vocabulary, grammar and phonology. Some of these social factors included age, gender, social class, religion and education. Studies suggest the dominance of society over language.

It was in 1929 when Sapir came up with a hypothesis which was to revolutionize the study of language. According to Sapir, quoted in Salzman (1993:153):

Human beings do not live in the objective world alone, nor alone in the world of social activity as ordinarily understood, but are very much at the mercy of the particular language which has become the medium of expression for their society... The fact of the matter is that the 'real world' is to a large extent unconsciously built upon the language habits of the group. No two languages are ever sufficiently similar to be considered as representing the same social reality. The worlds in which different societies live are distinct worlds, not merely the same world with different labels attached.

According to this hypothesis, we perceive outer world with the help of our language. This hypothesis helped re-determine the functions of language which was no longer considered a passive tool of communication but a highly social and political phenomenon. To further explore the role of language we need to study the role of social institutions in the construction of social reality. Social institutions include family, schools, religion, the media, etc. These institutions construct, validate and perpetuate certain stereotypes as a part of the construction of reality. All these institutions use language as an important tool in the construction of reality. Language is linked with issues of power and politics.

Gender is a social construct that is manufactured by various social institutions. It is actually performed in a society on regular basis (Butler, 1990). The society makes up gender by determining roles, expectations, and opportunities for males and females on the basis of sex (Goddard and Patterson, 2000). The process of manufacturing of gender starts even before the children go to schools. The family plays a vital role in shaping the self image and identity of boys and girls. The choices of toys are based on the basis of sex. The boys stereotypically choose the toys meant for the boys and girls (Martin et al.,(1995:1415). Fairy tales also play an important role in the gender construction process. Story telling is a common phenomenon in most of the societies. Children are

exposed to stories at home and in school in initial classes as a part of educational activities. Children love to listen to the stories and also enjoy reading colourful story books which take them to the world of fantasy and imagination and some serious messages are imprinted in on their tender minds in a subtle manner. These initial impressions about gender remain with them for a long time.

### **Method**

The sample for the research comprised 211 fairy tales contained in the book, *Grimm's Fairy Tales* (2000). The book was compiled by Jacob and Wilhelm Grimm. Its first volume, containing 86 stories, was published in 1812 followed by the second volume in 1814 that contained 70 stories. In the newer editions of the book certain stories were added, deleted, or modified. Most of the tales contained in the book have German or French origin. The book is considered to be the most famous collection of fairy tales. Some of these tales are used in a number of countries as part of their syllabi. The research study textually analyzes the fairy tales with reference to the representation of women in terms of themes, roles, expectations, relationships, language, and symbolism.

### **Findings and Discussions**

#### ***Common pattern in tales***

One can find a common pattern in most of the tales that consists of an issue, problem, question, challenge, dream or a desire, followed by a travel, involving challenges, adventures, calamities, and dangers. The problem is ultimately resolved by a saviour, who is usually kind, good looking, cooperative, skilful and brave. Going through these stories one may observe that women do not figure in a number of stories.

#### ***Exclusion of women***

The exclusion suggests that women were not relevant to the kinds of roles and themes presented in the stories. This exclusion is a reflection of female exclusion in real society. There are a number of tales, however, where women are presented and this chapter focuses on such tales with an attempt to analyze the politics of representation.

#### ***Concept of female beauty***

The fairy tales perpetuate certain gender stereotypes in an indirect manner. In most of the fairy tales the heroine of the tale is a beautiful girl who is sweet and innocent, e.g., *Little Red Ridinghood*, *Cinderella*, *Goldilocks*, *Rumpelstiltskin*, *Sleeping Beauty*, *Snow White*, and *Rapunzel*. The description of physical features of women makes them an unearthly creature. Here is the description of Snow White, “*skin as white as snow, lips as red as blood, and hair as black as ebony.*” (p. 330). She had a magic glass, and she used to stand before it, and look in it, and say,

“Looking- glass on the wall,  
Who s fairest of us all.”

And the looking-glass would answer,

“You are fairest them all.” ((Grim & Grim, 2000:330)

Rapunzel’s was “the most beautiful child in the world” (*Rapunzel*, p. 94). Her hair, in terms of colour and length, “shone like gold in the sun and it was so long that it reached from the top of the tower right down to the ground.” (p. 94). In *King Thrushbeard*, the king’s daughter was “beautiful beyond measure.” (p. 43) In *The Skilful Huntsman*, “...the King’s daughter was lying sleeping, and she was so beautiful that he [huntsman] stood still and, holding his breath, looked at her. (Grim & Grim, 2000:72).

In, *The Princess in Disguise*, “A king once had a wife with golden hair who was so beautiful that none on earth could be found equal to her.” (p.75). In *The Goose-Girl at the Well*, the *feminine* beauty is described from different perspectives. The physical description is so exaggerated that the female characters emerge as superhuman and out of this world.

...the youngest of them [daughters] was so beautiful that the whole world looked on her as a wonder. She was as white as snow, as rosy as apple-blossom, and her hair as radiant as sunbeams. When she cried, not tears feel from her eyes but pearls and jewels only.” (Grim & Grim, 2000:281)

### ***Correlation between beauty and goodness***

At a very young age children are made to believe that there is a correlation between beauty and goodness and that the heroine of a fairy tale could only be a pretty girl. Similarly ugliness is associated with evil, e.g., in *Cinderella*, Cinderella’s sisters are ugly and evil. In *Sweetheart Roland*, we come across this categorization in direct manner. “There was once a woman who was a witch, and she had two daughters, one ugly and wicked, one pretty and good.” (p. 187). In *The Three Little Men in the Wood*, the mother was jealous of her step daughter who was “pleasant and pretty, and her real daughter was ugly and hateful.”

The ugliness is considered as something unacceptable. In *Skilful Huntsman*, we come across the consequences of ugliness:

The wedding was fixed, and the maiden had already arrived; because of her great ugliness, however, she shut self in her room and allowed no one see her...(Grim & Grim, 2000:62)

### ***Correlation between ugly and evil***

Ugliness is not only considered as a social crime but at times it touches the boundaries of sin. In, *Brother and Sister*, the step mother’s own daughter was “as ugly as sin, and had

only one eye.” (Grim & Grim, 2000:297). The fairy tales show a clear division between males and females in terms of attributes. In *Sharing Joy and Sorrow*, the tailor’s wife is “good, industrious, and pious” (p. 18). In *King Thrusbeard*, the king’s daughter is beautiful but “proud and overbearing.” (p.43). In *Clever Gretel*, the female cook is glutton and liar who would eat while cooking. In, *The Maiden without Hands*, “The miller’s daughter was a modest and beautiful maiden, and lived in innocence and obedience to her parents.” ((Grim & Grim, 2000:206.). The attributes of the princess in *The Sleeping Beauty*, are summed up in one sentence, “She was so lovely, modest, sweet, and kind and clever, that no one who saw her could help loving her”. (Grim & Grim, 2000:97)

### ***Male characters associated with animals***

It is important to note that male characters in fairy tales are associated with animals. We come across animal characters including bears, wolves, frogs, rabbits, donkeys, and lions, etc. This suggests that male characters possess the attributes of animals in terms of strength, swiftness, domination etc.

Female characters are dubbed as weaklings, insecure, emotional, and at times troublesome creatures. In , *The Twelve Brothers*, red flag of warning is associated with the birth of a daughter:

If a little son is born I will put out a white flag, and then you may safely venture back again; but if it is a little daughter , I will put out a red flag, and then flee away as fast as possible as you can, and the dear God watch over you. (Grim & Grim, 2000:431)

### ***Men and varied professions***

It is interesting to note that a vast range of professions are mentioned in stories. Some of these professions include tailor, cook, farmer, shoe maker, robber, huntsman, locksmith, musician, surgeon, butcher, woodcutter, carpenter, forester, cook, turner, joiner, miller, baker, apprentice, fisherman, drummer, etc. Importantly all of these professions in tales belonged to the male characters in the stories. Women usually do not figure when there is a mention of professions. However there are some indoor professions that have been associated with women. There are references to spinning wheels and broom making (*The Elves*), and basket making (*King Thrushbeard*). There is also mention of female characters who are sorceresses and enchantress. We come across a woman who by profession is cook but this character is painted as a negative character. One woman can be seen as a beggar by profession.

In the tale, *Fair Katringle and Pif-Paf-Poltrie*, there is an interesting paragraph that not only mentions some of the professions of that time but also their relative significance.

Pif-paf-poltrie, what is thy trade? Art thou a tailor?" "Something better." "A shoe maker?" "Something better." "A joiner?" "Something better." "A smith?" "Something better." "A joiner?" "Something better." "Perhaps a broom-maker?" "Yes, that's what I am, is it not a fine trade?" (Grim & Grim, 2000:38).

### *Socially constructed gender roles*

As a part of the process of socialization roles are assigned and naturalized by the society. Women have been usually confined to domestic chores. Men, on the other hand, move in the public domain where they are in possession of economic resources to fund the domestic expenses. It is interesting to note that in *Hansel and Gretel*, the witch treats the brother and sister according to their gender:

Then she grasped Hansel with her withered hand, and led him into a little stable, and shut him up behind a grating; and call and scream as he might, it was no good. Then she went back to Gretel and shook her, crying, "Get up, lazy bones; fetch water, and cook something nice for your brother..." (Grim & Grim, 2000:105)

In *Old Rinkrank*, the princess ends up in a house where her role was automatically decided.

The princess had to cook his dinner, make his bed, and do all his work, and when he came home again he always brought with him a heap of gold and silver." (Grim & Grim, 2000:99)

The witch orders the sister to fetch water and cook nice food for her brother. These roles are assigned to the women in a society. In, *The Hut in the Forest*, a girl ends up in a strange environment in a hut in the forest where an old man lives with animals. The arrangements are immediately sorted out as the old man suggests, "Here you shall have shelter and food; go to the the fire, and cook us our supper." Similarly in *Snow White*, the dwarf tells Snow White, to accomplish the task expected of women.

If you will keep our house for us, and cook, and wash, and make the beds, and sew and knit, and keep everything tidy, and clean, you may stay with us, and you shall lack nothing. (Grim & Grim, 2000:332)

In *Mother Hulda*, a little girl is granted the permission to live in the house provided she does the assigned chores. She is told this in clear terms. "Come and live with me, and if you do the house-work well and orderly, things shall go well with you."

### *The undesirable role of step mothers*

In most of the fairy tales the tormentors happen to be females, e.g., *Goose Girl*, *The foundling bird*, and *One eye, two eyes, and three eyes*, we see a number of step mothers who are presented as evil characters ( *Cinderella*, *Brother and Sister*, *Mother Hulda*, *The True Bride*, *The Lambkin and the little fish*, *The Juniper tree*, *The Three Little Men in the Wood*, and *Hansel and Gretel*, etc.). We also see witches who are architects of evil designs (*Rapunzel*, *Mother Hulda*. In *The Twelve Brothers*, *Donkey Cabbages*, we come across a wicked mother in law. Fairy tales presents some female characters as evil and disloyal, e.g., in *The Little Farmer*, *Old Hildbrad*, and *The Three-Snake Leaves*. At an early age students get the message that women are the greatest enemies of women.

### *Women as wstithces*

Another representation of women is in the form of witches who are odious in looks and evil in character, e.g., *Hansel and Gretel*. Similarly wives in fairy tales, in general, are boring, vicious and timid, e.g., wife of giant in *Jack and Stalk bean*, is frightened of her husband who is a giant.

### *Asymmetrical gender roles*

The gender relationship shown in the fairy tales is unequal. Male characters appear to be strong, dominant, generous, and helpful whereas female characters are portrayed as weak, meek, and helpless. The following lines from *Donkey Cabbages*, reflect the unequal relationship:

The beautiful girl fell on her knees before him, and said, Ah, my beloved, forgive me for the evil I have done you; my mother drove me to it; it was done against my will, for I love you dearly. (Grim & Grim, 2000:256)

In some cases it is declared by the male character as a challenge to identify and marry a certain girl as in, *The Gifts of Little Folk*, the tailor claims that, “I shall be master, and marry my dear object (for so he called his sweet heart). (Grim & Grim, 2000: 155). It is important to note the use of the word of ‘object’ for a living human being.

Here is an excerpt from the conversation between a husband and wife. The husband wants to run a race with a hare. When his wife asks, “What can make you want to run a race with the hare?” The husband becomes furious and retorts:

“Hold your tongue woman,” said the hedgehog, “that is my affair. Don’t begin to discuss things with me.” What could the hedgehog’s wife do? She was forced to obey him, whether she liked it or not. (Grim & Grim, 2000:112).

The husband believes that he had a right to do whatever he likes and is not supposed to 'discuss' matters with his wife. This shows a typical mindset encouraged and conditioned by the patriarchal society.

### ***Female characters and the notion of sacrifice***

The female characters and the notion of sacrifice go together. We see mothers and sisters sacrificing their desires and needs for their kins. In *The Goose Girl*, we see such a mother whose daughter is about to part with her.

So when the hour of parting had come, the aged mother went to her bedroom, took a small knife and cut her finger with it until it bled then she held a white handkerchief to it into which she let three drops of blood fall, gave it to her daughter and said, "Dear child, preserve this carefully; it will be of service to you on your way." (Grim & Grim, 2000:66)

In *The Shroud* we see a typical lonely mother struggling in life patiently.

Then the mother gave her sorrow into God's keeping, and bore it quietly and patiently, and child came no more, but slept in its little bed beneath the earth." (Grim & Grim, 2000:373)

### ***The voiceless female characters***

In some fairy tales the female characters lose their voice or as a condition forbade to speak for a certain period of time. This voicelessness of female characters has a symbolic significance. A similar girl is found in *Our Lady's Child*, "Although she could not speak, she was so beautiful and charming..." In *The Six Swans*, the sister wants to rescue her brothers. She can do that on one condition, i.e., by losing her voice.

For six years you would be obliged never to speak or laugh, and make during that time six little shirts out of aster flowers. If you were to let fall a single word before the work was ended, all would be of no good. (Grim & Grim, 2000:426)

A similar condition is applied to the sister in *The Twelve Brothers*, who is striving to get her brothers released.

thou canst not release them but by being dumb for seven years: thou must neither speak nor laugh; and wert thou to speak one single word, and it wanted but one would perish because of that one word. ((Grim & Grim, 2000:434)

The condition for female characters to become 'voiceless' in order to survive could be a wishful thinking of a patriarchal society.

### ***The obligation of dowry***

While we read fairy tales we are constantly reminded of the problems faced by women in real life. One of these problems is the curse of dowry. Dowry is a popular practice in

Indo Pak when at the time of marriage girls are given gifts by her parents for the new home. The worst part of it is that the wish list of dowry items is given by the in-laws of the girl. In some cases it becomes so demanding that marriages cannot take place. In *Fair Katrinelje and Pif-Paf-Poltrie*, a central question is, “Fair Katrinelje, how much dowry has thou?”(p. 38). The parents make all efforts to make their daughter live comfortably after the marriage. One of the ways to do so is through dowry. In *The Goose Girl*:

...the aged Queen packed up for her many vessels and silver and gold, and trinkets also of gold and silver, and cups and jewels; in short, everything which appertained to a royal dowry, for she loved her child with all her heart. ((Grim & Grim, 2000: 66)

### *Childless mothers*

A recurring theme in some fairy tales is that king, has apparently got everything but doesn't have a child. A number of fairy tales starts with this issue. *Hans the Hedgehog*, begins with similar situation:

There once was a countryman who had money and land in plenty, but no matter how rich he was, one thing was still wanting to complete his happiness – he had no children. Often when he went into the town with the other peasants they mocked him and asked why he had no children. ((Grim & Grim, 2000:484)

One can realize the social pressure but the ultimate stress comes on wife who is considered responsible for not having a child. In another tale, *The Donkey*, we can feel the agony of a childless wife:

Once upon a time there lived a King and a queen, who were rich, and had everything they wanted except one thing: they had no children. The queen lamented over this day and night, and said, I am like a field on which nothing grows.’ (Grim & Grim, 2000 481)

### *The weakness of female characters*

Most of the beautiful good girls in the fairy tales suffer from ever poverty or magic spell or some other problem inflicted on them e.g., *Cinderella*, *Sleeping Beauty*, *Rapunzel*, *Snow White*, etc. An early impression about a normal female character children find in the fairy tales is that of helplessness. At times this weakness is associated with fragile physical structure as grandma in *Little Red Ridinghood*, but at other times the weakness is associated with simplicity and naivety, e.g., the character of Little Red Ridinghood.

### ***Stereotypical view of gender***

There are certain gender stereotypes which are perpetuated in fairy tales, e.g., in *Goldilocks and Three Bears*, the daddy bear's chair and bed are *too high*, and mummy bear's chair and bed are *too soft*. Similarly daddy bear's voice is *gruff* and mummy bear's voice is *sweet*. These stereotypes are based on the taken for granted knowledge categorizing human beings on the basis of sex.

### ***Male saviours***

The saviours in most of fairy tales appear to be male characters who are physically strong, good natured, helpful and smart. In *Sleeping Beauty*, a prince comes and breaks the magic. In *Golden Goose*, a boy named Billy helps the princess who forgot to smile. In *Cinderella*, a prince rescues Cinderella from the maltreatment of her step mother and marries her. In *Snow White and the Seven Dwarfs*, the saviour is also a prince. In *Jack and Beanstalk*, Jack who kills the giant and emerges as a savior is a male character. In *Red Ridinghood*, the male wood cutter comes and saves the girl and her grandma. In *Old Hildbrad*, the frog prince comes as a savior. In *The Foundling Bird*, the savior is a young prince. Similarly in *Jorinda and Joringel*, the savior is a male.

In most of these cases the saviour takes the girl as a trophy and marries with her. This happens in a number of fairy tales, including *The Skilful Huntsman*, *Cinderella*, *The Glass Coffin*, *Rapunzel*, and *The Sleeping Beauty*, etc.

### ***Females presented as naïve characters***

The females are presented as naïve characters whose only objective in life is to wait for their deliverers and marry them. In *The Three Little Men in the Wood*, the little men with magical powers try to reward a good girl by granting her three things:

...the first one said, "She shall grow prettier every day." The second said, each time she speaks a piece of gold shall fall from her mouth." The third said, "A king shall come and take her for his wife."

(Grim & Grim, 2000:287)

Look at the short speech of a female character, in *Glass Coffin*, who catches sight of the prince and spontaneously utters the following words:

My long-desired deliverer, kind heaven has guided you to me, and put an end to my sorrows. On the self-same day when they end, shall your happiness begin. You are the husband chosen for me by Heaven, and you shall pass your life in unbroken joy, loved by me, and rich to the overflowing in every earthly possession. (Grim & Grim, 2000:91)

***Male characters presented as deliverers***

The male character appears a heavenly figure who come for deliverance. It is this unequal relationship between male and female that defines the politics of power.

A similar situation can be seen in *The Water of Life*, where the arrival of the deliver is painted like this:

So his horse rode onward up the middle of it, and when he came to the door, it was opened and the Princess received him with joy, and said he was her deliverer, and lord of the kingdom, and their wedding was celebrated with great rejoicing. (Grim & Grim, 2000:166)

The female characters are viewed as characters with material needs only. In *One-Eye, Two-Eyes, and Three Eyes*, we can see how eating, drinking, and clothing are considered as the ultimate objectives of young girl's life:

So the knight lifted Two-eyes on to his horse, and took her home with him to his father's castle, and there he gave her beautiful clothes, and meat and drink to her heart's content, and as he loved her so much he married her, and the wedding was solemnized with great rejoicing. ((Grim & Grim, 2000:182)

***Imposed marriages***

The female characters are painted as weaklings whose marriages are usually arranged rather forced by their father who happens to be a King in most of the cases in tales, e.g., *The Frog Prince, King Thrush beard, The Robber Bridegroom, The Skilful Huntsman*. In a number of cases the king throws a challenge and offers his daughter as a prize. In *Old Rinkrank*, the king "...caused a glass mountain to be made, and said that whosoever could cross the other side of it without falling should have his daughter to wife." (Grim & Grim, 2000:99).

In *Golden Goose*, there was a king who had a daughter who was so serious that no one could make her laugh therefore "the King had given out that whoever should make her laugh should have her in marriage." (Grim & Grim, 2000:243)

In *The Donkey* the king gets concerned about the ailment of donkey and says:

"If I did but know would make thee content. Wilt thou have my pretty daughter to wife?" "Ah, yes," said the ass, 'I should indeed like her," and all at once he became quite merry and full of happiness, for that was exactly what he was wishing for. (Grim & Grim, 2000:483)

In most of the cases the daughters passively follow the orders but sometimes such unjust decrees are challenged. Challenging king's order is a crime and like any other crime it

does not go unpunished. In *The Skilful Huntsman*, an unjust decision is challenged followed by the pronounced punishment.

Now as it happened that he had a captain, who was one eyed and a hideous man, and he said that he had done it. Then the old man said that as he had accomplished this, he should marry his daughter. But the maiden said, “rather than marry him, dear father, I will go away into the world as far as my legs can carry me.” The king said that if she would not marry him she should take off her royal garments and wear peasant’s clothing, and go forth, and that she should go to a potter, and begin a trade in earthen vessels. (Grim & Grim, 2000:73)

### *Use of sexist language*

Besides the biased content and perspective the use of language is also sexist. Frequently the masculine pronoun is used for both the genders. In *The Jew Among Thorns*, “...If I ask a favour of any one *he* shall not be able to refuse it.” (p. 40). In *Jorinda and Joringel*, “If anyone came within one hundred paces of the castle *he* was obliged to stand still. (Grim & Grim, 2000:276).

### **Conclusion**

The analysis of fairy tales suggests a biased representation of women in the tales. A number of gendered stereotypes, e.g., physical description of women, unrealistic notion of beauty, fixed roles for males and females, discriminating expectations from males and females, forced marriages of girls, women as weaklings and males as saviours, women as naive and males as clever, correlation between beauty and goodness, the relationship of ugly and evil, women as step mother and witches, the voiceless female characters, the issues of dowry, childlessness, and use of sexist language. These fairy tales are collected and written by male writers whose world view was influenced by patriarchal thinking. The fairy tales reflected the politics of labeling and categorization where roles, expectations, and opportunities for males and females were decided on the basis of sex. The ideal girls/women in stories are supposed to be pretty, tall, fair in complexion, shy, meek, submissive, and compliant. These good females are tormented in the stories by other female characters, e.g., witches, step mothers, mothers in law who are greedy, vicious, sadist, callous, and cruel. The good male characters in fairy tales are supposed to be brave, good natured, cooperative, and smart. Generally they appear as prince charming and after saving the girls in plight marry them. Thus fairy tales, together with, other social institutions, contribute strongly in the process of manufacturing and perpetuating gendered stereotypes.

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## **SIGNIFICANCE OF PRINT MEDIA: A STUDY OF READING SKILLS AMONG SCHOOL STUDENTS**

### **ABSTRACT**

Regardless of the fact, Pakistan is a developing country that is in need of English language; the irony of situation is that, as the role of English is increasing, the standard of teaching and learning English is declining at the secondary level. There are two broad categories of schools at secondary level in Pakistan: English medium schools and Urdu medium. However, English is taught as a compulsory subject in all schools. The teaching and learning situation in English medium schools is considered comparatively better but in Urdu medium schools, it presents entirely an unhappy state. A single prescribed textbook is taught for the entire year with Urdu language as the medium of instruction. Despite the fact that reading of textbook is a starting point, the emphasis is immediately shifted to improving writing skills to such an extent that students should be able to pass the examination. However, listening and speaking skills are not practised at large. Moreover, motivation level of students is also very low. Although the textbook contains limited material and is translated into Urdu, still it is difficult for the students to understand. Besides, it is without colourful pictures and illustrations. The teachers follow the activities given at the end of each lesson as directed, so there is no room left for them to generate variety of other interesting activities. Consequently, reading skills are not developed and a language-learning programme remains unsuccessful. The present study is an attempt to highlight the effectiveness of reading material from print media related to newspapers and magazines that can be used for developing reading skills. The Quasi-experimental design was selected for the secondary level (9<sup>th</sup> class) in one of the Government High Schools, Rawalpindi. One experimental group, comprising of fifteen students, was selected from ninth class on the basis of random sampling. Two lessons were selected from the prescribed textbook. They were taught along with the supporting reading material selected from the print media for improving reading skills. After that, findings were presented on the basis of analysis of the tests: placement test and performance test.

## Literature Review

Reading is receptive in nature but active when functions because it is an ability to derive meaning from a written text that begins from recognition of single word to a whole book and which is the outcome of communication between the reader and the writer through written words. Davison & Dowson (1998:98) defines that “through reading, we are able to interpret, comprehend and respond critically to the ideas of others.”

The mass media are divided in two broad categories: electronic media and print media. Though the role of electronic media is increasing, the role of print media is persistent since long. Print media have been serving many important responsibilities in all fields of learning especially in education for the last five hundred years. They are providing abundant reading material in the form of newspapers and magazines. A wide variety of English newspapers is also available in the world today. Also, they provide current reading material. In this way, they expand educational opportunities and foster literacy to a significant extent, which ultimately improve knowledge of the target language. Moreover, they also improve language skills in general and reading skills in particular.

In Pakistani situation, teaching of grammar is the main objective yet students’ knowledge about English grammar is very limited. The rate of failure remains very high and pass percentage is generally below 50%. Students’ expectations are also very low; consequently, due to fear of failure, many students leave their school without completing their scholastic education. “Most developing countries today are concerned about the low quality of their secondary education which is marked by the high percentage of failures, repeaters and drop-outs.” (Singhal, et al 1995:178) A successful reading programme demands that first of all we should consider the needs of the students for the sake of developing their reading skills.

### **i. Purpose of Print Media Coincides With Purpose of Reading Skills**

Cunnings Worth (1984:5) writes, “Our teaching must have its base a consideration of what our students need to learn, that is, what they will do with English on completing their course. This involves the teacher in looking beyond the confines of the classroom into the outside world...” If we look into the outside world, we find that readers develop their reading skills in order to get enjoyment and information from written texts.

On the other hand, the main objectives of print media are also to inform and entertain the readers e.g. news reports about current affairs, articles and columns provide information, whereas funny stories, riddles, jokes, comic strips, cartoons and sports news provide entertainment. Now, considering the common objectives of reading and the print media, it is quite useful to bring interesting and informative reading material of newspapers and magazines in an EFL classroom. Sports magazines, children magazines and sports pages of newspapers are even better for getting entertaining and informative reading material for the students at secondary level. Hence students will find good opportunities to learn how to read inside the classrooms using print media materials.

## ii. Impact of Print Media on Students' Reading Skills

Print media develop curiosity and love for reading amongst the students of secondary level. Newspapers and magazines are useful not only for the purpose to satisfy the needs of the readers but also to keep their interest intact in reading. Thus, due to the overwhelming impact of print media, readers become more informative and mature as print media create reading culture, broaden the horizon of mind and lead us to achieve the true objectives of teaching reading i.e. to read the texts available in real life. Dominick (1993:80) comments, "As more books went into print, more people were encouraged to learn how to read. As literacy grew, more people turned to education, and universities expanded." Moreover, students are less motivated to read their course books and this situation brings many challenges for English language teachers to train students how to read. Therefore, print media can be an effective source of motivation because they mostly depict real life situation. Wharton & Race (1999:45) further substantiate that "successful reading of texts from the world outside the classroom is very motivating, and exposure to such sources can provide language development opportunities on conscious and unconscious levels..."

Supporting reading materials can be selected from newspapers and magazines according to the needs of the course books, the demands of reading lessons and the role of interest. Text books alone are considered insufficient for organizing successful developmental reading programme. Therefore, plenty of supporting reading material from print media can be used to achieve the true objectives of teaching reading skills. As the reading of magazines and newspapers goes on, the reading skills, reading comprehension abilities and vocabulary are developed that can also make learners independent readers with the passage of time. In this way, two main objectives will be achieved. Firstly, students will be able to read unfamiliar authentic texts that are not written only for teaching purposes. Secondly, the reading abilities, which are developed through print media, can also be used for reading of textbooks of higher classes as well. "In fact, the critical thinking and reading strategies that you develop for reading newspapers can be applied to all of your college reading materials" (Skidell & Becker 1996:186). Secondly, print media provide supporting reading material because a reading lesson is different from a language lesson. The main concern in a language lesson is to teach language structures and grammar whereas in a reading lesson, the main interest of a teacher is to help students improve their reading skills and as a result language itself is also improved. On the other hand, the prescribed textbook contains exercises only useful for language lesson as grammar is mostly taught at secondary level. "Giving a lesson based on a text is not the same thing as giving a reading lesson: most of the skills practised are probably not reading skills at all" (Nuttall 1982:20). Therefore, magazines and newspapers can be an effective source of reading material in order to achieve the true objectives of reading lesson when reading will be carried out for getting information and entertainment. This will pave the way towards developing reading skills.

Furthermore, print media create interest among readers. The factor of interest becomes very important because reading skills can be improved if students take interest in reading. That is why interest is the starting point of a successful reading programme. On the other hand, a textbook alone is insufficient to create interest among students for reading as it consists of fixed and monotonous reading material. Due to this reason, students are less interested to read their textbook. However, the reading material of magazines and newspapers can fill the gap to overcome this problem because they contain a lot of interesting and entertaining reading material. Magazines are particularly useful for getting interesting reading material. Dubin & Olshtain (1981:36) opine, "Popular magazine writers use various devices: clever titles to catch your attention; short paragraphs to hold your attention..." Therefore, with the help of newspapers and magazines, the interests of students towards wide reading can be expanded.

Similarly, being a rich source of enjoyment, print media can remove boredom and monotony from the classroom. Such an enjoyment raises interest and brings motivation among students. Dechant (1970:95) writes, "Recommend the sports page, magazines, or even the comics to children who do not read." Subsequently, they get sufficient training to use variety of reading skills. In this way students can utilize reading as a source of input.

Reading is both a matter of quality and of quantity. Students need to learn the skills of target language reading, and they also need exposure to a rich variety of written texts. Such exposure will contribute to general language improvement as well as fostering reading competence itself. (Wharton & Race 1999:45)

Furthermore, a single textbook provides limited reading material because it is mainly designed keeping in view the academic needs of the learners. On the other hand, availability of wide variety of reading material and various presentations of print media make the job quite easy to select appropriate reading material. In addition to it, print media presents editions with colourful pictures. Also, the excitement of pictures and aptness of illustrations raise interest and motivation among students towards reading. These pictures are lavishly presented in newspapers and magazines to fascinate the human eyes so that readers may take interest to read further. Adams & Stratton (1963:331) mention, "Magazines make extensive use of pictures, and some pictorial magazines tell their stories almost entirely with photos." These magazines with the coloured additions can be very effective to captivate the students and as a result they will take interest in reading. On the contrary, the textbooks at secondary level (class 9<sup>th</sup>) do not contain any colourful picture or illustration. Thus, print media can provide pictures as a source of visual aid along with the textbook for developing reading skills.

Research studies also indicate that reading comprehension is developed through pictures and illustrations. Likewise, synonyms and antonyms can be taught through pictures. In addition, through discussing the pictures, children can develop their prediction and anticipation skills in order to disclose the stories behind these pictures. Grellet (1981:67) suggests, "Give four photographs— corresponding to four different moments in the

passage— to four groups and ask them to reord them and invent a story illustrated by the pictures.”

### **Statement of the Problem**

Reading skills are not developed among students at secondary level (in Urdu medium school) because they are given limited reading material from the prescribed textbook for the entire year. For the purpose of investigating this problem, the researchers formulated the following hypothesis:

Print Media can be used for developing reading skills among students at secondary level.

### **Objectives of the Research**

The objectives of the present research are: -

- To determine the effectiveness of supporting reading material from print media for developing reading skills.
- To develop students' motivation and interest in reading skills while using print media.
- To analyse whether print media is helpful in improving reading skills among students at secondary level or not.

### **Gaining Access to the Research Venue**

The researchers did Quasi-experimental study in one of the Government Schools, Rawalpindi. Since the students of 9<sup>th</sup> class were not going to appear in the final examination from the board and there was less pressure upon them, they were selected for the research. On their first visit to the school, the researchers explained the purpose of conducting research at secondary level to the Headmaster of the school in order to get approval. At the beginning, the Headmaster showed some reservations about this study but the researchers assured him that the study would help the students improve reading skills. The researchers also informed that they would teach some lessons from the textbook with the help of supporting reading material selected from print media for improving reading skills. Eventually, the headmaster very kindly permitted to do the research work. The teachers were very cooperative and the students also showed great interest in the activities.

### **Delimitation of the Study**

The study was delimited to secondary level (9<sup>th</sup> class) in one of the Government Schools, Rawalpindi. One classroom at secondary level (9<sup>th</sup> class) was taken as population that consisted of 15 students. Gay (1996:112) says, “The population is the group of interest to the researcher, the group to which she or he would like the results of the study to be generalizable.” Fifteen students were selected as a sample for the study from class (9<sup>th</sup> B)

through random sampling. Bell (1999:126) opines, “A random sample will give each of the individuals concerned an equal chance of being selected.” Separate slips of paper were prepared, students’ names and their roll numbers were written on them, which were then placed in a plastic bin. It was shaken beforehand and the desired number of slips was picked up from the bin. In this way, 15 students were selected. The selection of 15 subjects was determined in accordance with Gay’s view: “Experimental studies with tight experimental control, however, may be valid with as few as 15 subjects per group.” (Gay 1996:124)

### **Research Design of the Study**

The Quasi-experimental design was selected for the secondary level (9<sup>th</sup> class) in the Government High School, Rawalpindi. One Quasi-experimental group, consisted of fifteen students, was selected from ninth class on the basis of random sampling. Two lessons were selected from the prescribed textbook, which were taught along with the supporting reading material selected from print media for improving reading skills. Placement tests were taken before, and achievement tests were taken after reading the selected lessons. Then, the performance of students was compared and findings were drawn. The experimental teaching continued approximately for seven weeks and the researchers took one period of 45 minutes daily. This means that the researchers taught the students for 31 hours and 30 minutes approximately.

### **Data Collection**

The data were collected in the light of Quasi-experimental research study. The placement test and achievement test were used in order to measure the role of print media for improving reading skills amongst the students at secondary level in Urdu medium schools in Pakistan.

### **Data Analysis**

The tests results were analysed in detail with the help of statistical tables. The performance of students has been shown in percentage. The pie charts have been used to show the average performance of students. With the help of data analysis, the researchers have tried to find out the effectiveness of reading material through newspapers and magazines for developing reading skills among students at secondary level. In this way, the analysis helped the researchers to generalize the findings of the research study.

### **The Performance of Students in Placement and Achievement Tests**

The performance of students in placement and achievement tests in both the selected lessons is analyzed separately. The analysis reveals the effectiveness of exploiting print

media for developing reading skills among students at secondary level in Urdu medium schools in Pakistan.

**Marks Obtained by Students in Lesson No.1**

**TABLE 1**

S.NO	NAME CODES	TOTAL MARKS	MARKS OBTAINED			
			PLACEMENT TEST		ACHIEVEMENT TEST	
			MARKS	%	MARKS	%
1	B-401	25	5	20%	18	72%
2	B-402	25	2	8%	13	52%
3	B-403	25	9	36%	21	84%
4	B-404	25	4	16%	17	68%
5	B-405	25	0	0%	16	64%
6	B-406	25	0	0%	11	44%
7	B-407	25	4	16%	16	64%
8	B-408	25	4	16%	11	44%
9	B-409	25	1	4%	7	28%
10	B-410	25	2	8%	19	76%
11	B-411	25	0	0%	12	48%
12	B-412	25	1	4%	18	72%
13	B-413	25	4	16%	17	68%
14	B-414	25	4	16%	11	44%
15	B-415	25	4	16%	11	44%
Sum of Marks Obtained by All Students			44	11.80 %	218	58.13%

All students showed good result in the achievement test as compared to the placement test.

**Marks obtained by Students in Lesson No.2**

**TABLE 2**

S.NO	NAME CODES	TOTAL MARKS	MARKS OBTAINED			
			PLACEMENT TEST		ACHIEVEMENT TEST	
			MARKS	%	MARKS	%
1	B-401	25	3	12%	17	68%
2	B-402	25	1	4%	12	48%
3	B-403	25	8	32%	20	80%
4	B-404	25	5	20%	20	80%
5	B-405	25	6	24%	14	56%
6	B-406	25	3	12%	11	44%
7	B-407	25	2	8%	18	72%
8	B-408	25	3	12%	15	60%
9	B-409	25	4	16%	15	60%
10	B-410	25	6	24%	17	68%
11	B-411	25	1	4%	14	56%
12	B-412	25	2	8%	19	76%
13	B-413	25	9	36%	20	80%
14	B-414	25	4	16%	14	56%
15	B-415	25	2	8%	12	48%
Sum of Marks Obtained by All Students			59	15.73%	238	63.47%

The performance of students remained very low in the placement test. However, they obtained good marks in the achievement test.

### **Comparative Analysis of Tests' Result**

15 students were selected, however, the analysis of the performance of first 10 students is submitted below separately in the form of percentage after arranging their names in alphabetical order. The result of the achievement tests indicates that the student name code B-401 improved his reading skills. He scored 20% marks in the first placement test and 12% marks in the second placement test but in the achievement tests, he got good marks by scoring 72% and 68% marks respectively. The student name code B-402 scored 8% and 4% marks in the placement tests respectively. He also demonstrated an average performance in the achievement tests after getting 52% and 48% marks respectively. The student name code B-403 showed an outstanding performance in the achievement tests. He scored 84% and 80% marks respectively, although he also got considerable marks in the placement tests. In the first placement test, he got 36% and in the second placement test, he obtained 32% marks. The student name code B-404 showed an excellent performance in the achievement tests by scoring 68% and 80% marks respectively. However, he also obtained 16% marks in the first placement test and 20% marks in the second placement test. The student name code B-405 showed better performance. In the first achievement test, he achieved 64% marks but in the second achievement test, he got comparatively less marks as he scored 56% marks. On the other hand, he failed to get any marks in the first placement test though he got 24% marks in the second placement test. Though the student name code B-406 could not get any marks in the first placement test, he scored 12% marks in the second placement test. On the other hand, he showed ordinary performance in the achievement tests as he scored 44% marks each in the achievement tests. The higher percentage in the achievement tests highlights the improvement made by the student name code B-407. He got 64% marks in the first achievement test and 72% marks in the second achievement test. On the other hand, he scored just 16% and 8% marks in the placement tests respectively. The student name code B-408 showed normal performance in his first achievement test and achieved only 44% marks. But in the second achievement test, he showed good result by scoring 60% marks. It is a considerable improvement if we compare it to his performance in the placement tests because he scored only 16% and 12% marks respectively. The student name code B-409 got only 4% marks in the first placement test, but in the second placement test he got 16% marks which are obviously better than the first one. The result indicates that his reading skills were not developed satisfactorily at the beginning. He scored only 28% marks in the first achievement test. However, with the passage of time, his reading skills were improved as he scored 60% marks in the second achievement test. The student name code B-410 got only 8% marks in the first placement test but in the achievement test, he performed quite well and scored 76% marks. He also got 68% marks in the second achievement test, though he succeeded to get 24% marks in the second placement test as well.

### Summary of Tests' Result

**TABLE 3**

S.N O	NAME CODE	LESSON NO.1				LESSON NO.2			
		PLACEMENT TEST		ACHIEVEMEN T TEST		PLACEMEN T TEST		ACHIEVEMEN T TEST	
		MARKS	%	MARK S	%	MAR KS	%	MARK S	%
1	B-401	5/25	20%	18/25	72%	3/25	12%	17/25	68%
2	B-402	2/25	8%	13/25	52%	1/25	4%	12/25	48%
3	B-403	9/25	36%	21/25	84%	8/25	32%	20/25	80%
4	B-404	4/25	16%	17/25	68%	5/25	20%	20/25	80%
5	B-405	0/25	0%	16/25	64%	6/25	24%	14/25	56%
6	B-406	0/25	0%	11/25	44%	3/25	12%	11/25	44%
7	B-407	4/25	16%	16/25	64%	2/25	8%	18/25	72%
8	B-408	4/25	16%	11/25	44%	3/25	12%	15/25	60%
9	B-409	1/25	4%	7/25	28%	4/25	16%	15/25	60%
10	B-410	2/25	8%	19/25	76%	6/25	24%	17/25	68%
11	B-411	0/25	0%	12/25	48%	1/25	4%	14/25	56%
12	B-412	1/25	4%	18/25	72%	2/25	8%	19/25	76%
13	B-413	4/25	16%	17/25	68%	9/25	36%	20/25	80%
14	B-414	4/25	16%	11/25	44%	4/25	16%	14/25	56%
15	B-415	4/25	16%	11/25	44%	2/25	8%	12/25	48%
Sum of Marks Obtained by All Students		44	11.80 %	218	58.13 %	59	15.7 3%	238	63.47%

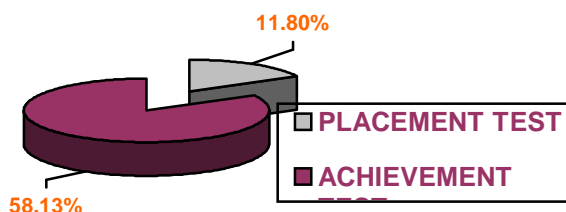
The summary of tests' result indicates that all students showed better performance in achievement tests as compared to the placement tests.

### Comparison of Students' Average Performance in Tests

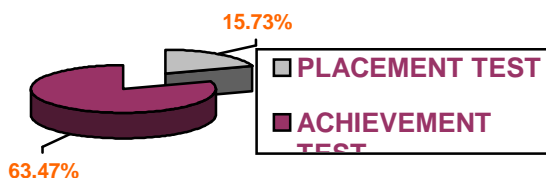
#### Formula for Average Percentage in one Test

$$\left[ \left\{ \frac{\text{Sum of total marks scored by all students in a test}}{\text{Total number of students}} \div \text{Total marks of a test} \right\} \times 100 \right]$$

#### (a) Lesson No.1



#### (b) Lesson No.2



The average performance of students indicates that they got low marks and scored only 11.80% and 15.73% marks in placement tests of Lesson No.1 and Lesson No.2 respectively. On the other hand, they showed good result in achievement tests of both the lessons by scoring 58.13% and 63.47% marks respectively.

### Conclusion

The present research study provided an excellent opportunity for getting an interesting and a useful teaching and learning experience. It confirms that variety of reading material along with colourful pictures is very effective for developing reading skills. All educationists and researchers are unanimous about the effective role of print media for improving reading skills and the same is proven in this study as well. Moreover, the data

during the analysis reflected that teachers and students recognized the significance of print media for improving reading skills. Especially, when students were given selected texts from print media, they showed great interest and willingness to participate in reading activities. The performance of students in achievement tests reveals that newspapers and magazines are quite useful means of getting supplementary reading material for improving reading skills. EFL learners entering Urdu medium schools at secondary level need to develop their reading skills because after leaving secondary school, either they have to join colleges or begin practical work in life. In both the cases, they need competency in reading English texts. Therefore, a successful reading programme is essential for improving reading skills. On the other hand, reading consists of variety of skills like skimming, scanning, prediction and anticipation. These skills become the tools of human brain to understand written texts. "Reading on the secondary level makes specific demands upon the reader. He must be skilled in locating information...having located the material and decided on the approach, he needs many comprehension skills to enable him to master the meaning" (Strang & Bracken 1957:112). We use different reading skills e.g. we scan an advertisement in case of finding a company's name, but in case of getting main information of a news report, we skim through its headline and lead paragraph. Thus, developing reading skills is a key to make learners competent readers. As a result, a love for reading can be developed among them that can instil reading habits and eventually students can get pleasure and enjoyment from reading. Further research may be carried out for comparative analysis of reading materials presented by print media in the light of readability criteria mentioned by Nuttall (1982:25-26) i.e. assessing the students level, proportion of new vocabulary.

### **Findings**

Print media related to newspapers and magazines provide variety of interesting reading material that creates opportunities to develop reading skills. Sports magazines, children magazines and sports pages of newspapers are particularly very effective source for selecting easy, attractive and enjoyable reading material.

Fixed limited reading material of prescribed textbook is one of the main causes of reading deficiencies, and it is also difficult for students to understand. Learners are not exposed to English language apart from the textbook material in the classrooms at large. Textbook does not contain reading material for extensive reading. Reading activities are very limited and many pages of textbook are also left unread. AV aids and pictures are not used. Students do not find any source of enjoyment in reading. Time period is very limited for developing reading skills.

### **Recommendations**

- Variety of interesting and entertaining reading material should be selected from newspapers and magazines. And, these topics should be added in the textbook to provide supporting reading material and pictures.

- Reading texts like advertisements, team records and train schedule should be selected for improving scanning skills.
- Longer texts like news reports about popular sports should be selected for improving skimming skills.
- Headline lines from newspapers and magazines can be effective source of improving anticipation skills.
- Reading material for both extensive and intensive reading can encourage learners to develop their reading skills.
- While selecting reading material, the background knowledge and previous experience of learners should be considered. However, over-familiar topics should not be included in the textbook.

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## **CULTURAL ARCHETYPES IN WILLIAM'S CAT ON A HOT TIN ROOF**

### **ABSTRACT**

Tennessee Williams in his plays explores the place one has; not just in the social, but also in the familial circles. As such, this lends his work as aspect of universality that enables readers to empathize with his characters, regardless of their socio-cultural background. This study aims to analyze the character types that Williams has presented in his play 'Cat on a Hot Tin Roof' by utilizing the theoretical framework of Archetypal Analysis to ascertain if Williams' characters have any universal applicability within and beyond the age and culture of 1950s Southern America. The research is an analytical study as it deals with the concepts, symbols, and interpretation of the selected text; as such, it is primarily subjective in nature, with psychoanalytical undertones. The research concludes with the idea that the family dynamics in this play are of the sort that almost every audience member in virtually every time or space can easily relate to and conceive of; because every family has their own version of each of these characters and the conflicts that can arise within them.

### **1. Introduction**

The study examines the portrayal of archetypal characters in Tennessee Williams play 'Cat on a Hot Tin Roof' with reference to the role each family plays in terms of the family dynamic as depicted in the play. The topic of Family Issues is of universal interest because everyone can relate to them. They are a way to probe into the social psyche and explore the culture of a nation. To that end, the premise of the study is that a family, its members, and related concepts appeal to people all over the world, as aspects of the family unit are archetypal; positioned outside time and place.

Archetypal criticism was chosen for the purpose of analysis as this branch of criticism accounts for a universality in literature by pointing to recurring patterns and images that appear so deeply embedded in the human mind and culture that they strike a responsive chord in everyone. Also called Myth Criticism, it has roots in anthropological and psychological studies. It came into prominence in the late 19th and early 20th centuries through the work of Sir James Frazer who was a Cambridge anthropologist. Frazer examined primitive rituals that indicated similar patterns of behavior and belief among diverse and widely separated cultures in his book 'The Golden Bough: A Study in Magic and Religion' (1922).

It was with the work of Leslie Feidler that archetypes were linked with literary works themselves, rather than with universal patterns. He was concerned with defining unique cultural patterns within literature. In his seminal works 'An End to Innocence: Essays on Culture and Politics' (1955) and 'Love and Death in the American Novel' (1962), Fielder made extensive use of archetypal criticism to isolate patterns within literature of a given culture or author.

## 2. Jungian Theory of Archetypal Criticism

Archetypal criticism was given birth to by Carl Jung, who theorized that humankind has a "collective unconscious", a kind of universal psyche, which is manifested in dreams and myths and which harbors themes and images that we all inherit. His theories led to the creation of Literary Archetypes through which man shares knowledge, experiences and images with the entire human race. When these images are utilized in literature, as symbols for example, they call up programmed feelings and responses. Archetypal criticism argues that archetypes determine the form and function. Some common examples of archetypes include water, sun, moon, colors, circles, the Great Mother, Wise Old Man, etc. In terms of archetypal criticism, the color *white* might be associated with innocence or could signify death or the supernatural. (Felluga, 2008)

Jung divided all his archetypal images into two major areas, the Primordial, which are archetypal images ingrained in our understanding even before we are born; and the Universal: those archetypes that can be found all over the world and throughout history. The terms and concepts defined below make up only a small part of the ones described by Jung, as they have been limited to the needs of the study. Archetypes fall into two major categories: characters, situations/symbols. Some of the most common archetypes in each category are:

### 2.1 Characters

- The Hero - The courageous figure, the one who is always running in and saving the day.
- The Outcast - The outcast is just that. He or she has been cast out of society or has left it on a voluntary basis. The outcast figure can oftentimes also be considered as a Christ figure.
- The Scapegoat - The scapegoat figure is the one who is blamed for everything, regardless of whether he or she is actually at fault.
- The Star-crossed Lovers - This is the young couple joined by love but unexpectedly parted by fate.
- The Shrew - This is that nagging, bothersome wife always battering her husband with verbal abuse.

- The Shadow - The most basic potential for patterning is the Shadow Archetype. This is the potential of experiencing the unconscious side of our unique personalities.
- The Anima Or Animus - The second most prevalent potential patterning is that of the Soul (Anima is the male name for soul; Animus is the female name for soul). Here we meet our inner opposite. Males meet their Anima, females their Animus.
- The Child - The Child Archetype is a pattern related to the hope and promise for new beginnings. It promises that Paradise can be regained.
- The Family - Besides the Mother, there are other familial archetypes. The Father, who is often symbolized by a guide or an authority figure. There is also the archetypal family, which represents the idea of blood relationship and ties that run deeper than those based on conscious reasons do.

## **2.2 Situations**

- The Task - A situation in which a character, or group of characters, is driven to complete some duty of monstrous proportion.
- The Quest - Here, the character(s) are searching for something, whether consciously or unconsciously. Their actions, thoughts, and feelings center around the goal for completing this quest.

The general belief is that literature, and therefore drama, should hold up a mirror to real life. As such, the analysis of drama, particularly with regards to archetypal approach, should also examine the social and cultural background and the cultural scene of the writer's time and space.

“The stage reflects life, it doesn't invent it.....the change of codes, morals, manners that we found now shocking in the theater could not be there and world not be tolerated if it were not already a pervading thing in the world. The theater is made up of all of us. Everything we are and do and think and believe gets into the theater. It is the mirror of life.”  
(Crothers, 1967 p. 133)

Each successive theorist in Archetypal Theory has reinforced the claim that archetypes functions as symbolic patterns in any literature and that the pattern is understandable to all readers because there is an element of universality to all societies and cultures of the world.

## **3. The South in America**

As ‘Cat on a Hot Tin Roof’ is set in the Mississippi Delta, the Southern background is integral to the analysis of the play, as the tensions in the play emerge out of the cultural environment of the antebellum South. The values and attitudes epitomized by of some of

the characters are linked to the geographical and cultural background of the 1950's American South.

The culture of the South has its origins in British colonists of the 17th century. Later on, in the 18th century, the Scottish and Irish settlers arrived in the region. According to an 1860 census, "three-quarters of white Southerners had surnames that were Scottish, Irish or Welsh in origin" (Encyclopaedia Britannica Online, 2010).

Southern culture has been and remains generally more socially conservative than that of the rest of the country. This may be because of the central role of agriculture in the antebellum economy; society remained divided into classes on the basis of land ownership. In addition, churches often became the primary community institution. Wilbur Cash, himself a Southerner by birth, in his book 'The Mind of the South' uses historical, economic, social, and even environmental arguments to support the concept of his native region as 'a nation within a nation.' He presents the myth of the plantation as an integral part of understanding the Southern patterns of thought and behaviour (Campbell, 1997).

As "an independent social unit, a self-contained and largely self-sufficient world of its own" the plantation serves to represent the determination to preserve the old order and an instinctive rejection of any form of progress, automatically associated with the threatening North (Campbell, 1997).

Historians of the southern colonies initially became interested in family structures in the 1970s as part of their more general turn in the direction of social history. The first social histories of the southern colonies were in part responses studies that cast Puritan villages as archetypal early American communities (Kierner, n.d).

Southern Literature is now perceived as a subgenre of American literature. It differs only in terms of the fact that it explores the social issues and reveals the cultural character of the American South. It is from this literature that the antebellum stereotypes such as the contented slave, the demure Southern belle, the chivalrous gentleman, or the righteous Christian preacher have been popularized.

In terms of modern drama, these cultural stereotypes attain the status of archetypes because they are presented in a more realistic manner. This genre of writing is seen in the works of Southern writers such as William Faulkner, Flannery O'Connor, Tennessee Williams, Harper Lee, to name just a few.

#### **4. Analysis**

Tennessee Williams' family tragedy of greed, loyalty, and mendacity, 'Cat on a Hot Tin Roof' (1955) explores the conflicts between parents and children, between husbands and wives, and between jealous siblings. Some of the other themes found in the play deal with the issues of homosexuality, greed, southern culture, the effects of alcoholism etc.

'Cat on a Hot Tin Roof' presents the story of the Pollitt family and the struggles and rivalries between its various members for ownership the twenty-eight thousand acre

plantation. The play opens a birthday celebration being planned for Big Daddy. Though the story in actuality revolves around the characters of Margaret (Maggie) who is also referred to as the Cat in the play, and her efforts to engineer a reconciliation with her husband who is an alcoholic suffering from guilt and depression. Their story is paralleled by that of the elder son, Goober and his wife Mae, and their efforts to gain the ownership of the plantation.

The story offers many plot lines, which leaves the reader wondering if the play is about the marital troubles between Maggie and Brick, or the possibly homosexual relationship that Brick and Skipper may or may not have had, or is the play about a family's machinations to gain an inheritance.

Big Daddy's character dominates the play. As the head of the family, his words are listened to and paid attention to by all the characters in the play. Being that the south was essentially a patriarchal society Big Daddy is seen as a figure of power, authority, and traditional masculinity. Being that the American Dream was alive, Big Daddy's claims rest on the fact that he is worth "close on ten million in cash an' blue chip stocks, outside, mind you, of twenty-eight thousand acres of the richest land this side of the valley Nile!"

In theory, the traditionally family was a hierarchical unit, in which the father was invested with patriarchal authority. He alone sat in an armed chair, his symbolic throne, while other household members sat on benches or stools. Legally, the father was the primary parent. Fathers, not mothers, received custody of children after divorce or separation. His control over inheritance kept his grown sons dependent upon him for years, while they waited for the landed property they needed to establish an independent household.

Big Daddy "was the biggest cotton planter in the Delta", a statement that leads the readers to believe that the Pollitt family is quite wealthy. However, he did not inherit this wealth. We learn from various references in the play, like the travelling salesman suitcase and hat that belonged to Big Daddy's father, that they belonged to the class that would have been referred to as the *nouveau riche* [the newly rich] in Southern culture. A not inconceivable fact, as the south had been initially populated by immigrant workers and farmers, and their successive generations could have gained in land, money, and prominence.

Big Daddy, we learn, is being forced to confront two ugly realities. The fact that he may be dying of cancer – an idea that he vehemently denounces till the end of the play; and the question of who will gain his property; something that he refuses to comment on or even give up his hold on. As he says to Brick, "You git a piece of land, by hook or crook, an' things start growin' on it, things accumulate on it, and the first thing you know it's completely out of hand!". For Big Daddy, his fortune and power become his greatest liability.

Though the personal preference may be for Brick to inherit the property, Big Daddy also feels that his younger son is not competent enough for the responsibility, while the elder

son he feels is weak – in masculine terms and expresses a strong dislike for Mae and their children. As Big Daddy explains to Brick:

A little while back when I thought my number was up - before I found out it was just this - spastic - colon, I thought about you. Should I or should I not, if the jig was up, give you this place when I go - since I hate Gooper an' Mae an' know that they hate me, and since all five same little monkeys are little Mae's an' Gooper's. - And I thought, No! - Then I thought, Yes! - I couldn't make up my mind. I hate Gooper and his five same little monkeys and that bitch Mae! Why should I turn over twenty-eight thousand acres of the richest land this side of the valley Nile to not my kind? - But why in hell, on the other hand, Brick - should I subsidize a goddamn fool on the bottle? - Liked or not liked, well, maybe even - *loved!* - Why should I do that? - Subsidize worthless behavior? Rot? Corruption?

In the course of the play, we learn that Big Daddy has suspected for three years that the pain in his gut may be cancer. In the morning preceding the play's action, the day of his sixty-fifth birthday, he has visited the Ochsner Clinic for a biopsy. Mae and Gooper have conspired to withhold the true diagnosis from him until after his birthday party, so for a brief moment Big Daddy believes that he suffers from nothing more than a spastic colon. He tells Brick that:

Ignorance - of mortality - is a comfort. A man don't have that comfort, he's the only living thing that conceives of death, that knows what it is. The others go without knowing which is the way that anything living should go, go without knowing, without any knowledge of it, and yet a pig squeals, but a man sometimes, he can keep a tight mouth about it. Sometimes he - [*there is a deep, smoldering ferocity in the old man.*] - can keep a tight mouth about it.

Big Daddy displays many of the stereotypical characteristics found in the men of a traditional patriarchal society. He does not like his authority being questioned. He believes that a man has to bear the burdens of pain and disappointments in his work, relationships, and life stoically. He like all fathers displays a certain favoritism towards his younger son, as he is more physically male than the elder one. He attempts to be a man who does not shirk from his responsibilities or the consequences of his action.

Much of the character traits that Big Mama displays are typical of a southern wife. She is depicted as a “gaudy woman” who wears jewels all the time to show her status, like a typical woman of the 1950's. She ostensibly appears to have all that she wants – in terms of wealth, status and a home of her own. Yet Big Mama's character is in reality an object of pity and dogged femininity. She is shown as being fanatically loyal to her husband, even in the face of Big Daddy's ridicule, she continues to show her faith and support in his love.

Big Daddy constantly abuses Big Mama, even telling her directly that he finds her repulsive. He even blames her of betrayal saying that "Ain't that so, Ida? Didn't you have an idea I was dying of cancer and now you could take control of this place and everything on it?" Big Daddy's indifference towards his wife, shown by his lack of concern when she runs sobbing from the room, is again typical of the marriages made in the 1950's south. The question can be raised at this point that if Big Daddy's hatred for Big Mama was so strong; why had he married her in the first place or why the marriage still endures.

One reason for this could be the social and cultural background of the play. Coming from practically no social status, perhaps theirs was a marriage of convenience. Added to this was the fact that divorce was not considered acceptable at that time.

Big Mama is a woman who places all of her hopes for the future of her family in Brick. When Gooper presents his dummy trust, Big Mama refuses him, saying "CRAP", just as Big Daddy would. Instead, she begs Brick to have a child who will continue Big Daddy's legacy, leading Maggie to announce her pregnancy prematurely.

During the 1950s, women were conditioned to find their worth in marriage and creating a sound family structure. Women were to marry, and no matter how miserable they were treated, they were to please their husbands. In the case of Maggie and Brick, he reminds her they are simply living together and married only by name. She seems to be in constant torture because she cannot experience intimacy (physical or emotional) with the man in which she has vowed the rest of her life to.

The ideal 1950s wife was a woman who was pregnant within her first year of marriage. The marriage has produced no children, therefore she is an outcast to society; her status of woman and wife is called into question and abused by other female characters, especially Mae, who is hostile towards Maggie as she is also a threat to Mae and Gooper's plans for the ownership of the plantation.

In a desperate effort to explain to Brick, her husband, the material situation in which they find themselves, Maggie refers to the family's

Constant little remarks and innuendos about the fact that you and I have not produced any children, are totally childless and therefore totally useless! - Of course it's comical but it's also disgusting since it's so obvious what they're up to! ... They're up to cutting you out of your father's estate

Maggie assumes the role of a strong, determined and aggressive individual. She—more than anyone—is aware of what she has become. She says,

Don't you think I know that ... That I've gone through this - hideous! - transformation, become hard! Frantic! ... That's what you've been observing in me lately. How could y' help but observe it? That's all right. I'm not thin-skinned anymore

WHY! - Am I so catty? - Cause I'm consumed with envy an' eaten up with longing?... I feel all the time like a cat on a hot tin roof.

At the end, she succeeds admirably in manipulating her husband, Brick, who is shown as a man nearly broken under the pressure of life and his own mental trauma. He is dependent of alcohol and the elusive “click” he longs for is the metaphorical escape from the reality he finds himself in.

Brick, we are told, is estranged from his wife at the beginning of the play. Their marriage has degenerated into a sham that Maggie tries her best to remove in the course of the play. As the action continues, we learn that it is the suspicious circumstances behind the death of Brick’s best friend, Skipper, which is the root cause for their marital problems. Yet that is only one aspect of the story. We learn as the play goes on that Brick uses alcohol to block out his affections for Skipper, to avoid his father, and to ignore Maggie.

Ironically it also Brick who serves as the catalyst for the action of the play. Brick does desire his father’s affection, and his attempt to find common ground between them leads to the plays most climactic scene – where Brick inadvertently reveals the truth of Big Daddy’s illness.

The relationship between father and younger son, as depicted through the characters of Brick and Big Daddy fits the concept of the traditional male in Southern society. Big Daddy’s actions are reminiscent of a father’s dominance on his family and the refusal to accept any challenges to his authority. Like his repeated orders to Brick

No, I won’t excuse you.

You set there and listen till I tell you this conversation is over

Don’t you move from that chair

Do what I tell you! I’m the boss here now!

Brick on the other hand, is the classic younger son who is shown as irresponsible and a degenerate – e.g. his alcoholism, reticence within the family, lack of participation in the birthday party, the rebellion of going into professional football rather than learning the trade of a plantation owner. Yet he is also the favoured son – for both Big Daddy and Big Mama.

Big Mama, for example at the start of the play consistently asks, “Where’s Brick? Where’s my son” even though Gooper is standing right in front of her. She further tells Brick that Big Daddy dotes on him and that only he could continue the family legacy. She says,

Oh, Brick, son of Big Daddy! Big Daddy does so love you! Y'know what would be his fondest dream come true? If before he passed on, if Big Daddy has to pass on, you gave him a child of yours, a grandson as much like his son as his son is like Big Daddy!

The classic struggle between a father's expectations and a son's desires is also a theme found in this play too. This too fits in with the traditional depiction of a nuclear family. The climactic conversation between Father and Son is also in true Southern fashion. They both avoid talking about the subject directly; both offer no possible solution to the dilemma – perhaps because the answer each offers is not acceptable to the other.

Big Daddy: I've lived with mendacity! – why can't you live with it?  
Hell, you got to live with it, there's nothing else to live with except mendacity, is there?

Brick: Yes, sir. Yes, sir there is something else that you can live with!

Big Daddy: What?

Brick: This! – Liquor...

Big Daddy: That's not living, that's dodging away from life.

Brick: I want to dodge away from it.

Big Daddy: Then why don't you kill yourself, man?

Brick: I like to Drink ...

Big Daddy: Oh, God, I can't talk to you ...

The play concludes with Brick being caught in a trap the Maggie has laid. She announces that she is pregnant with Brick's child. This news gives the hope of continued happiness to Big Mama and Big Daddy. Brick finds himself caught between two extremes – he can either expose Maggie's lie, or destroy whatever understanding he has created with his father; or he can remain silent and ensure that the lie becomes a truth.

Gooper, Brick's older brother, is a man who tries to copy the style and mannerisms of his father in hopes of impressing him. His wish to be viewed as the better son is doomed from the beginning because he recognizes that Big Daddy has always favored Brick, and he hopes to take advantage of Brick's alcoholism to stake his own claim on the plantation.

Gooper and Brick's relationship demonstrates a treacherous family dynamic. The siblings' rivalry contributes to the dramatic action. We learn in the course of the play that Mae and Gooper had come to the plantation with their five "no-neck" children, ostensibly for Big Daddy's birthday party, but in reality, it was gain control of the plantation.

They are the ones who convince the doctor not to tell the truth about Big Daddy's illness. The reason for the delay becomes clear when Gooper informs Big Mama of the truth and presents her with a dummy trust, which he demands that she have Big Daddy sign. The couple's plan is to gain control of the plantation, by any means. Yet, this plan was foiled by Big Mama, who says

You jest won't let me do this in a nice way, will yah? . . . I am asking for a square deal, and I expect to get one. But if I don't get one, if there's any peculiar shenanigans going on around here behind my back, or before me, well, I'm not a corporation lawyer for nothing, I know how to protect my own interests

Gooper, in a bid to win his father's approval if not affection, has tried to do what he felt was wanted by his father. From becoming a lawyer, to marrying and having a number of children to continue the Pollitt family name. Yet the fact remains that his jealousy and basic greed for his father's money, position, and power lead him to spread rumors about his brother's sexual orientation and to constantly point out the lacks he perceives in Brick's character and life. These make it convenient to cast Gooper as the antagonist in the story, ably seconded by his wife.

Mae's character presents a strong contrast to that of Maggie. Though she fits into the mould of a typical southern wife and mother, her "avarice" and "greed" makes her an unlikable character in the play. Her role in prompting her husband's plans, and even masterminding some of them, makes her as culpable as Gooper in developing the dysfunctional family dynamic that the Pollitt family represents. For example, the birthday party and the various 'entertainments' put up by their children is an apparent bid to snare Big Daddy's wealth for themselves.

Mae's methods are much more unscrupulous than the ones that Maggie utilizes, though their aims are similar – to gain the ownership of the plantation for their respective husbands. This similarity is pointed out in the course of a conversation between Big Daddy and Brick who both realize that "there is something similar about them.... Especially in the look in their eyes" and that they are both like a "couple of nervous cats on a hot tin roof".

Yet Mae's behaviour inspires no sympathy from the readers. Her constant digs at Maggie's inability to have children, her "sneakin' and spyin'" on them only make her appear malicious and immoral. Though the expectation may have been that as women, Mae and Maggie may have joined forces, or at least been sympathetic towards each other, it is clearly not so. Instead, we see her trying to twist the facts in order to gain sympathy from others.

## **6. Conclusion**

Williams' personal experiences with his family had given him ample sources of inspiration for his characters. For example, his mother's need for and manner of living as a genteel Southern lady is expressed in the values and actions of Big Mamma and Mae. His father was always distant from his sons and Tennessee may have modeled the relationship between Big Daddy and Brick on this pattern. He was also not very close to his brother, Dakin, who was an attorney like Gooper in the play. Additionally Tennessee Williams own experience with homosexuality had left him feeling alienated and lonely, an emotion that is shared by many of the characters.

Family composition was far more elastic than in later American families. Family size and composition also varied according to the household's economic needs. Many children left their parents homes before puberty to work as servants or apprentices in other households. (Mintz, 2007). The family that makes up the core of the cast members is structured as a typical 'nuclear family' – comprising of a Father, Mother and two children – in this case sons. The analysis of the characters serves to establish their personalities and how they fit into the cultural context as depicted in the play. It is the flashes of realism in the play that leads to the creation of archetypal figures; that function as universal symbols not just in their own cultural and historical context, but also outside of it.

Many of the character types that Jung mentions are found in the play as well. For example The Hero (Brick), The Outcast (Skipper, Maggie), The Scapegoat (Big Mama), The Star-crossed lovers (Brick and Maggie), The Shrew (Maggie, Mae), The Child (Maggie's unborn child as the hope for the future). In the course of the play, the Male characters meet their Anima. That is they reveal their emotional needs, like Big Daddy's from his Father, Gooper and Brick's from Big Daddy. The females in the play reveal their Animus in their voracious desire for material assets, something traditionally attributed to the men. Even the names used for the characters – Big Daddy, Big Mama, Brother Man, Sister Woman – are reminiscent of the *Everyman* terminology that makes it not only easy but also imperative for the readers to associate themselves with the characters.

There is something unchanging, something quickly identifiable about a Father, a Mother, The Degenerate Younger Son, the disputes about Money, the quest for Ownership and the resultant Sibling Rivalry which indicates a further substantiation of C. G. Jung's theory of the collective unconscious and its archetypal patterns. Such character types and the easy acceptance the readers feel towards them regardless of the cultural context, leads to the conclusion that there is something universal in the comprehension of a type by the artist and by his audience.

Though at times it may seem that some of the situations in the play and the subsequent actions of the characters are exaggerated, we also cannot fail to recognize the element of truth in the conflicts of the play. Especially as pertaining to how families can be torn apart by disputes over property rights at the death of a patriarch and the universally recognizable emotions of Betrayal, Greed, Rivalry, Survival, Life etc.

We can identify with a character in a literary work because we already have somewhere deep in our unconsciousness a vague image of that character. Thus, we gain a more comprehensive understanding of all human nature by understanding the motivations and systems of thought in any archetypal character. Williams may have exploited the family dynamics for his own purposes, but the extreme relationships in this family have their own seminal value, and almost every audience member in virtually every time, can relate to or conceive of these archetypal characters because every family has its own sense of tragedy.

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## **BOOK REVIEW**

### **GENDER, CONFLICT, AND PEACEKEEPING**

**DYAN MAZURANA, ANGELA RAVEN-ROBERTS, AND JANE PARPART.**

**LANHAM and NEW YORK: ROWMAN & LITTLEFIELD PUBLISHERS,  
INC. 2005. 304PP.**

**By**

**Chineze J. Onyejekwe, *PhD***

With regards to the causes and consequences of armed conflict, peacekeeping and post-conflict reconstruction *Gender, Conflict, and Peacekeeping* focuses on the ways that gender is a central factor in shaping international policies.

Gender relations shape the ways in which women engage in, are affected by, and seek to resolve conflict. This includes ‘the ideology and practice of gender mainstreaming in peace support and peacekeeping operations within the United Nations as well as the constraints that underpin the lack of progress in this process’ (Raven-Roberts, pp. 43-44).

The UN remains the creator and nurturer of ideas and concepts that have permeated international policy discourse seen, in its role toward an opening up of peacekeeping processes.

The contributors’ broad approach gives a detailed explanation of the forces behind the establishment of peacekeeping and intervention at the international level, and the role of gender in these processes.

In this regard, strategic responses to peace negotiations and decisions about post-conflict governance and development priorities sometimes undermine women’s rights or erode gains made in gender relations during conflict.

Furthermore, the tendency to see women primarily as *victims* of violence, particularly sexual violence is another core point highlighted in this book. This tendency often obscures the many other roles they play in provoking and pursuing conflict or building peace. As the contributors point out, women may be combatants or they may provide

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services to combatants. In all, women are more negatively affected by physical harm and loss of property that accompany war and conflict situations.

This book is divided into four sections. By covering all aspects of violence - sexual abuse and trauma, prevention, intervention, peacekeeping operations, judicial issues and more - section I links development to human security.

Section II traces a process that reflects international policy/international laws such as that aimed at ending violence against women during conflict (Valerie Oosterveld, chapter 3).

Section III focuses on the progress and challenges facing peacekeeping operations, for example, in Africa. Heidi Hudson analyzes the intervention of sub-regional African organizations in the realm of peacekeeping, and the implications of incorporating women into these missions (chapter 5).

Section IV highlights the absence of gender in post-conflict peace operations, for example, in Haiti, Bosnia and East Timor (Tracy Fitzsimmons, chapter 9).

The contributors' ability to give the historical backdrop of these developments is commendable. There is indept analysis based on a wealth of written and published reports and scholarly materials that include personal experience and observations, field work, interviews and case studies.

The observation is that this book is a major contribution to the issues related to women's well-being. For example, it is difficult to overcome the debilitating health condition that does not allow an individual to move past a traumatic event of war and conflict situation.

This includes progress in recovery and returning to a more normal life - a condition referred to as 'Post Traumatic Stress Disorder (PTSD)'. The fact remains that women who face such life-threatening or traumatic situation (s) may have difficulties overcoming their effects, such as sexual violence (pp.4-8).

In an era of war and conflict, terror, violence, abuse, and trauma, the overall priority of this book is on the security of people, especially women's welfare, safety and well-being. However, the marks of a good book include the use of easy to understand language, avoiding overdetailed descriptions, making short sentences and being concise.

These qualities seem to be lacking in this book. For example, the use of many long sentences will tend to confuse a layman/woman seeking to understand the issues raised. Hence, while this book may be of help to activists and policymakers, I would hesitate to recommend it to readers, especially those in the academic profession – teachers.

## Notes To Contributors

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