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**A GENRE ANALYSIS OF PAID OBITUARY ANNOUNCEMENTS IN  
SELECTED PAKISTANI ENGLISH NEWSPAPERS**

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## Abstrak

Pengumuman obituari berbayar dalam akhbar merupakan struktur generik berkonteks dengan fungsi agama dan komunikatif sosio budaya. Struktur generik ini mencerminkan perbezaan dalam kalangan penduduk dari pelbagai strata sosial untuk menonjolkan status sosial mereka. Analisis dalam sekitaran Pakistan ini dijalankan kerana kajian yang meneroka pengumuman obituari bagi mengenalpasti faktor sosio-budaya dan sosio-ekonomi tempatan yang mempengaruhi tujuan komunikasi mereka masih terbatas. Genre analisis ini dijalankan untuk mengenalpasti tujuan komunikatif, peranti stilistik, perwakilan gender, pilihan kandungan dan ciri bukan linguistik genre ini. Data diperolehi melalui huraian, kajian dan analisa mod wacana generic. Data kajian terdiri daripada 601 obituari berbayar terpilih daripada akhbar Bahasa Inggeris Pakistan; The Dawn dan The News International. Sejumlah 30 responden pelbagai latar belakang telah ditemubual. Rangkakerja AL-Ali pada tahun 2005 yang disesuaikan daripada model analisis peralihan Swales pada tahun 1990 digunakan sebagai prototipikal. Analisis peralihan dan penaakulan induktif membantu pemahaman struktur dan maklumat pengumuman obituari yang dikaji. Langkah prosedur yang melibatkan tiga fasa; pengenalan, pemahaman dan pengesahan telah diguna pakai. Dapatan menunjukkan terdapat persamaan dan ketidaksamaan genre yang sama yang dihasilkan diperingkat global. Dapatan juga memperlihatkan bahawa beban komunikasi pergerakan genre ini bergantung kepada konteks amalan masyarakat dan agama, dan niat peribadi wacana masyarakat. Hasil kajian ini dapat menjadi satu model abstrak yang menjadi panduan kepada penulis genre professional dan tidak professional di Pakistan. Ia juga membantu meningkat kesedaran kearah penggunaan bentuk linguistik yang bersesuaian dalam kalangan pengguna Bahasa Inggeris di Pakistan, selain menyediakan satu model teori kepada pengkaji dalam subjek yang sama pada masa depan.

**Kata kunci:** Obituari, Genre analisis, Analisis peralihan, Tujuan komunikatif, Masyarakat wacana

## Abstract

Newspaper paid obituary announcements are contextualized generic structures with religious and socio-cultural communicative functions. This generic structure reflects differences among people from various social strata to project their social status. The analysis in the Pakistani milieu was conducted due to a lack of studies which explore these announcements to determine local socio-cultural and socio-economic factors which influence their communicative intents. A genre analysis was conducted to determine the communicative purposes, stylistic devices, gender representation, content selection and non-linguistic features of this genre. Data were obtained by describing, investigating and analysing the discourse generic modes. The data comprises 601 printed paid obituaries selected from Pakistani English newspapers; The Dawn and The News International. A total of 30 respondents from various background were interviewed. A methodological framework of Al-Ali in 2005 which was an adapted form of Swales' in 1990 moves analysis model, is used as a prototypical. Moves analysis and inductive reasoning lead towards the structural and informational understanding of these announcements. Procedural steps involving trilateral phases: identification, comprehension and validation have been adopted. The findings show a blend of similarities and dissimilarities with the similarly produced genre globally. It was also found that the communicational load of the textual moves of this genre is dependent on the contextualized societal and religious practices, and personalized intentions of the discourse community. The findings of this study could serve as an abstract model of guidance for the professional and unprofessional writers of this genre in Pakistan. It also helps to create awareness towards using appropriate linguistic forms among practitioners of English in Pakistan, and provides a theoretical model for future researches dealing with a similar subject matter.

**Keywords:** Obituary, Genre analysis, Moves analysis, Communicative purposes, Discourse community

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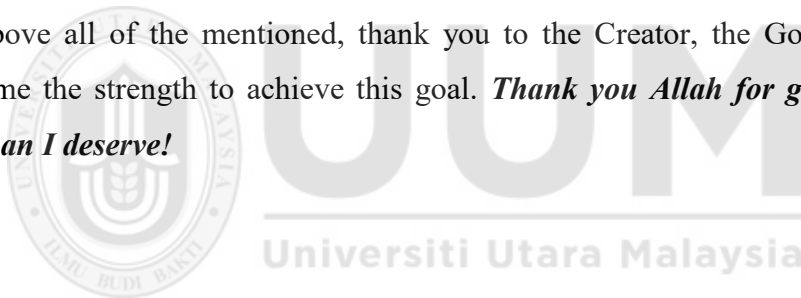
To my mother, her prayers always encompass me in the circle of unseen blessings.  
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## Abbreviations

Creating a Research Space Model	CARS
English for Specific Purposes	ESP
New Rhetoric Approach	NRA
Pakistani Newspaper Paid Obituary Announcements	PNPOAs
Systemic Functional Linguistics Approach	SFLA



# CHAPTER ONE

## INTRODUCTION

### 1.1 Introduction

The word genre has its source in the Latin *genus* which refers to "kind" or "sort" or "class" (Cohen, 1986, p. 203). Linguistically, the term refers to a conformist formulary communiqué. It is perceived that all arenas of intellect, academic or professional, have their own established genres and all standardized communicative practices are the outcomes of genre knowledge. Genres, according to Lüders, Prøitz and Rasmussen (2010, p. 947), cover the entire range of recognizable ways of communication. Similarly, Derrida and Ronell (1980, p. 65) point out that “there is no genre-less text; there is always a genre”.

Though researchers with different theoretical and pedagogical backgrounds have dissimilar opinions vis-à-vis the concept of genre, (details will follow in the theoretical part of the second chapter) yet one thing is obvious, that is, the subject is “no longer restricted to a specific set of researchers in any one field or in any particular section of the globe, but has grown to be of a much wider significance than what was envisaged at one time” (Bhatia, 1997, p. 629). Similarly, genres are no longer exclusively about the traditional and customary kinds of literary texts or other forms of art. Ansary and Babaii (2005, p. 272) declare genres as frameworks for analyzing forms and rhetorical functions of non-literary discourse too.

Currently, genres are intellectualized in broader standings. They are professed simply as about how people use language to accomplish their required tasks. Martin (1985, p.

250) says that “genres are how things get done, when language is used to accomplish them”. In this way they are communally acknowledged ways of written communication that help in understanding, constructing and reproducing our societal actualities. Hyland (2002, p. 116) recognizes them as such rhetorical actions that members of a society adopt to retort to perceived recurrent situations. As they emerge from the frequent recurrence of similar situations, their acceptance, opines Charney and Carlson (1995, p. 88), relieves their practitioners from devising new forms of communication for each recurrence of such a situation in a particular society. So, their content and structure becomes socially defined and accepted. The agreed conventions of these society driven and dependent patterns of discourse then, according to Berkenkotter and Huckin (1995, p. 21), reflect its users’ norms, epistemology, ideology and social ontology. This reflection, in return provides probabilities to conceptualize social surroundings and comprehend the way languages are employed to represent social and cultural practices of a particular society. As societies are composed of various communities, genres also help in understanding inter and intra-community assortment, homogeneity and heterogeneity.

Text organization in genres, depends upon what Swales (1990, p. 58) mentions as its “communicative purposes” and upon the social situation it pertains to. Result-oriented communications occur when individuals know the situations they face, the kinds of messages they want to convey and the kind of objectives they intend to achieve. In this way, for an effective communication to happen and in order to comprehend the form and motive of a communicational act, a proper understanding of genres is mandatory. This obligation made genre “one of the most important and influential concepts in language education” (Hyland, 2004, p. 5). Also, this is the reason why



“the word genre is on everyone’s lips, from researchers and scholars to curriculum planners and teachers” (Freedman & Medway, 1994, p. 1).

The current study deals with a well-established community based social genre, the obituary, which is widely used nowadays to convey purposeful messages to the general public in common and intended audience in particular. The research is geared towards identifying, investigating and explaining this genre’s fundamental characteristics like schematic features, structural elements and communicative purposes along with the socio-cultural and socio-economic factors that influence its contents. Besides, by contextualizing analysis of the genre of obituary in socio-cultural settings, the research aims at knowing how masses manage their death related discourses. The researcher assumes that people in a society do not just coincidentally behave in similar or dissimilar ways. They respond according to the expectations or patterns set by the society in general and by their community in particular. In this regard, their socio-economic statuses and prevailing socio-cultural factors as well as ethno-religious dynamics influence and shape the way they give orientations to their activities.

Being an instance of functional language, newspaper obituaries fall in the category of a media genre that has “the specific communicative function of informing the potential audience about deaths, and in some cases, funeral arrangements and other details” (Nwoye, 1992, p. 15). Newspaper obituaries are written, by certain individuals who are left-behinds of the deceased, with a certain cultural milieu for a certain purpose. Consequently, obituaries appear in a certain layout and reveal aspects of social and cultural contexts within which they are produced. At the same time

obituaries, in the words of Phillips (2007, p. 326), affirm values and legitimize the cultural practices of the time.

Newspaper obituaries contain a brief description of the life of the deceased and often include, along with other things, people's socio-cultural and religious attitudes towards death and pre and/or post burial rituals' schedules. It is supposed that in addition to the above mentioned elements, newspaper obituaries also have another social purpose to pursue, to serve as a medium through which families can demonstrate their social status in society. The demonstration of the social prestige or the personal qualities of the deceased and the survivors are carried out by different ways, *exempli gratia* mentioning the departed and the left-behinds with their professional titles, occupational backgrounds, social positions and other distinctions they enjoy in the community or society.

As newspaper obituary announcements are a kind of purposive communication, the present study revolves around Swales' (1990, p. 58) concise definition which states that a genre represents "a class of communicative events" with particular communicative purposes commonly recognized in the discourse community, which "shapes the schematic structure of the discourse and influences and constrains the choice of content and style". Following Swales' (1990, p. 83) reasoning that genre studies focus on "the (structure or form) organization of texts", the current study is based on the Swalesian genre analysis model (1990, p. 141) that suggests a systematic approach to analyze genres through determination of the various textual moves they contain. Exploring a genre by analyzing its textual moves means identifying the constituent structures embodying communicative functions that constitute and contribute in some ways to fulfill the overall purpose of a genre.

## 1.2 Background of the Study

After the advocacy of Miller (1984, p. 155) that genre studies need to be expanded, in addition to the existing approaches, a newer approach towards discourse studies emerges. It is related to the genre analysis of the professional, academic and scientific forms of discourses, named as “homely discourses” by Miller (1984, p. 155). Devitt (2004, p. 1-2) believes that Miller’s (1984) landmark article “Genre as Social Action” on genre theory played a pivotal role in shifting the concept of genre away from a study of “critic”s classifications to a rhetorical study of generic actions of everyday readers and writers”. Through this article, Miller (1984, p. 155) suggests that rhetoricians should move beyond thinking of genre as a typology of formalistic text features to thinking of genre as a situated “social action,” a transiently typified response to a recurrent rhetorical situation. She also called for paying serious regard to those “homely discourses” which fall under the category of everyday genres that neither enjoy wide public circulation nor are considered high profile but they often carry significant instrumental importance. Miller (1984, p. 155) argues that to consider homely discourses (like the letter of recommendation, the user manual, the progress report, the ransom note, the lecture, and the white paper, as well as the eulogy, the apologia, the inaugural, the public proceeding, and the sermon) as potential genres, is not to trivialize the study of genres; it is to take seriously the rhetoric in which we are immersed and the situations in which we find ourselves.

Brown (2005, p. 7) states, following Miller’s (1984) suggestion to broaden the scope of genre studies, many researchers came forward with their endeavors. These researchers described and analyzed different types of academic and non-academic genres to understand how such genres are used by the members of their particular

discourse communities. For example, Swales (1990) examined academic research articles with their supplementary texts that support them such as abstracts, grant proposals, and reprint requests in his book *Genre Analysis*. Bhatia (1993) came up with the analysis of academic job letters and dissertation introductions. Berkenkotter and Huckin (1995) dealt with various low-profile texts including peer review letters. Motta-Roth (1998) analyzed academic book reviews. Danahay (1996) looked into curricula vitae; Connor and Mauranen (1999), grant proposals; Faber (1996), conference abstracts; Hyland (2003) dissertation acknowledgements, and Precht (1998), letters of recommendation. Pursuing this line of research, the current study is an effort to expand this new trend in the field of genre analysis to the evaluation of newspaper obituary genre.

The contextual linkage of the current study is related to the Pakistani society. Death rituals of the Pakistani society are influenced by longstanding cultural traditions, customs, values and religious ties (Suhail, Jamil, and Oyeboode, 2011, p. 23). Individualized cultural and religious beliefs do reflect some differences in funeral arrangements, ceremonial gatherings and in expression of grief on the death of loved-ones, but the manners related to the management of death related events are practically unicolored among all communities of the Pakistani society. For example, two characteristics are common across the board in this regard. First, death is considered a sombre event. Second, kith and kin and the other people from the surroundings of the bereaved family or communities are informed about the death with details of the pre and/or post burial rituals.

Arrangements are made to notify relatives and friends about the death, time and place of the funeral, praying time, visitation and place of the burial. An immediate family

member, with consent of others in the family, breaks the death news. In the past, when relationships were limited, communities were small and the acquainted lived near one another, death announcements were made either by walking from home to home or by having a collective announcement using the mosque minaret's speaker. In case the deceased's intimate relatives were residing at faraway places, special arrangements were made additionally. Someone from the family, domestic servant or any other hired person was sent by using the available means of transportation to communicate the sad news so that the informed could attend the funeral prayer for the dead and attend his or her burial ceremony.

When modern modes of rapid communications like speed posts, telephones and computers became effective ways of staying in touch with each other, people started sending such news by post, by making personal phone calls or by texting e-mails to apprise the close family members and friends of the death and related rituals. As, relationships and intimacies expanded, newspaper obituaries appeared as another appropriate substitutional solution for the purpose. In this way, the news spread from the survivors to the deceased's kinship groups, friends, work and civic associates and the wider public in just a single day's publication. With the passage of time, this goal-oriented journalistic text became the regular feature of newspapers and now is recognized as a distinctive genre in field of the Pakistani print media.

Like their global counterparts, Pakistani newspapers also publish two kinds of obituary announcements: paid and unpaid. The unpaid obituaries appear in the form of news items and editorials and are normally written by the designated staffers of the newspapers. Unpaid obituaries chiefly celebrate lives of the distinguished elite of the bourgeois class of the society. The decision concerning who is qualified to get these

kinds of obituaries is made by the newspaper authorities. Generally, the people of big stature in the fields of politics, civil and military bureaucracy, education and social welfare become the subject matter of these unpaid obituaries. The second kind is of paid obituaries. People pay to the newspapers to get these obituaries published. The contents are provided by the left-behinds of the deceased. From the viewpoint of newspapers, paid obituaries are similar to classified ads and need to be printed as provided or advised by the payer. It is commonly believed that this paid form of necrology has democratized the newspaper obituaries because now anyone from the masses can get a place, if he or she affords. Pakistani newspapers' paid obituary announcements (PNPOAs, hereafter) are the subject matter of this study.

### **1.3 Statement of the Problem**

Previous research that deals with the genre of newspaper obituary announcements suffers from two noteworthy problems. First, being rooted in different academic disciplines: social sciences and applied linguistics, it lacks interdisciplinary reportage, shared theoretical, conceptual and methodological paradigms. Second, findings of these studies, being reliant on a singular source of the data (printed obituaries only), are less naturalistic in scope and do not provide contextual understanding of the genre. This insufficiency suggests the need for a multidimensional study that brings social, cultural and linguistic characteristics of this genre under one theoretical umbrella and derive its findings from natural data (printed obituaries) and from generated data (responses of the discourse community itself) simultaneously.

To illustrate, being produced with different perspectives, available research falls in two types: studies conducted from social perspectives and the researches

accomplished to identify linguistic features of the genre of obituary. With backgrounds of different domains of knowledge, the probers investigated the obituarial discourse as per their fields of intellect and subjects of inquiry. To start with the social scientists (Kastenbaum et al., 1976; Spilka et al., 1979; Kearl, 1986; Long, 1987; Halbur and Vandagriff, 1987; Maybury, 1995; Alali and Adjaye, 1998; Hume, 2000; Eid, 2002; Bonsu, 2002; Rodler et al., 2002; Ogletree et al., 2005; Fowler and Bielsa, 2007; Ergin, 2009; Kidd, 2011; and Ergin, 2012) who believe that obituary texts are like what Moses & Marelli (2004, p. 123) describe as windows providing views into cultures. They all studied newspaper obituary as a cultural and social product that reflects social realities and measured the prevailing societal norms, trends and changes in their particular societies. But, while doing so, these social scholars evaded grasping the extent of influence the prevailing socio-cultural and socio-economic factors had on the formation and appearance of the newspaper obituary. They bypassed the question of why members of their societies wanted this discourse to be realized in a particular way. Instead of assessing and describing the viewpoints of this genre's discourse community, these social scholars relied on their personal know-how and offered explanations and descriptions based on self-made inferences and predictions. The reason was that their findings were based on the published form of these announcements only. Additionally, as these researchers were with nonlinguistic backgrounds they did not treat newspaper obituary as a distinct discourse genre and thus did not focus on exploring its generic and linguistic features.

Conversely, when it comes to the researchers like Matiki (2001), Moses and Marelli (2004), McNeill (2004), Al-Ali (2005), Marzol (2006), Fernández, (2006), Askildson (2007), Wlodarski (2008), Aremu (2011), ElShiekh (2012), and Afful (2012), they

dealt with the genre of obituary from a different perspective. These researchers explored newspaper obituaries primarily from the linguistic point of view. While doing so, they overlooked the fact that social contexts and discourses go hand in hand and their characteristics are always society specific. The interest of these researchers revolved around explaining the way the genre of obituary is formed and what kind of communicative purposes it intends to convey. They acknowledged the obituary's schematic arrangements and the content it mostly carries. This identification, textual moves and their occurring patterns in obituaries, is a significant contribution of these researchers to the already available knowledge. But, it appears that the assessment of the social contexts related to the use of funerary language remained less-attended. They did not correlate obituary texts to their societies' socio-economic, socio-cultural and ethno-religious practices. All of these researchers, too, did not directly involve people of their societies in their studies to know why they opt for certain kinds of wording, style and format of these texts to declare deaths of their kith and kin. Like social scholars, they also based their findings on the apparent shape of this genre only and explained things based on their personal observations, pre-conceived ideas and by comparing their inferences with those of the other researchers. In short, they ignored the fact that the cognitive process where humans form their decisions cannot be observed and the logics behind human decisions can only be elicited through interacting with them.

Keeping in mind the aforesaid facts, the researcher perceives that a three dimensional lacuna exists in the previously conducted research viz. intellectual, theoretical and contextual. The intellectual gap exists in a way that the researchers of both the domains failed to link their findings with human behaviors, actions, responses and



contexts. The researcher believes that just mentioning or endorsing that the genre of obituary reflects societal norms is not enough. It is also important to know how obituary texts derive their significance from societal behaviors and contexts. The former aspect is largely studied but the latter aspect still needs attention. Being human beings we know that our lives are strongly influenced by the socio-cultural norms of the societies we inhabit. Also, we manage our affairs according to our socio-economic status and it is then reflected in every action of ours. The researcher believes that unbiased meanings of social discourses can be learned by peeking into the particular society's nooks and crannies. There exists no other way to know how the individuals of a particular society interpret their life situations and how they correlate their acts to the social, cultural, economic and religious contexts of their society.

Theoretically, the findings in hand are solely productive to comprehend the construct and content schema of the genre of obituary. No analysis proffered yet seems able to answer how the genre of obituary is directly or indirectly influenced by the socio-economic and socio-cultural factors and this is the question on which a research must turn. The current study aims at complementing the existing knowledge by bridging the gap with missing gossamers. By extending its theoretical boundaries and line of inquiry, it not only evaluates the genre's apparent shape but also explores and explains the actualities surrounding this genre by considering the viewpoint of its discourse community: the individuals who are directly involved in authoring and publishing it.

In addition to the above-mentioned theoretical and intellectual facets, the study also covers the contextual (territorial context) gap. The reviewed literature shows that the subject matter has not yet been explored by the researchers of South Asia in general

and by the researchers of Pakistan in particular. All existing research is related to the newspaper obituaries of European, American, African and Arab societies. The researcher believes that as researches are conducted in the social and cultural perspectives of particular societies, their findings cannot be termed as “one-size-fits-all”. The current study not only brings forth the characteristic features of the Pakistani newspaper obituaries but also probes into the relationship of the Pakistani people with their social settings. These social settings are said to shape human behaviors and beliefs that in turn give orientation to socio-cultural norms, socio-economic actualities and religious rituals. And, these then influence the linguistic and non-linguistic features of obituarial discourse.

#### **1.4 Objectives of the Study**

The current study pursues the following five specific objectives. These objectives give direction as well as purpose to the study.

1. To identify the discourse generic moves and their communicative purposes in PNPOAs.
2. To explore the stylistic devices used to portray loss in PNPOAs.
3. To examine how and why males and females are represented in certain ways in PNPOAs.
4. To investigate the influence of socio-economic status of the deceased and their survivors on the contents of PNPOAs.
5. To investigate the influence of the socio-economic status of the deceased and their survivors on the selection of non-linguistic features of PNPOAs.

### **1.5 Research Questions**

The current study answers the following questions which are designed in line with the above-mentioned objectives of the study.

1. What are the discourse generic moves in PNPOAs and what communicative purpose do they serve?
2. What are the stylistic devices that are used to portray loss in PNPOAs and how are they used?
3. How are males and females portrayed in PNPOAs and why are they represented in certain ways?
4. How does the socio-economic status of the deceased and their survivors influence the content of PNPOAs?
5. How and why are the non-linguistic features of PNPOAs influenced by the socio-economic status of the deceased and their survivors?

### **1.6 Rationale of the Study**

Post-death rituals are a universally practiced social phenomenon that has enjoyed longevity in terms of its existence and prevalence among human beings. As people, according to Suhail et al. (2011, p. 22), “differ in expression and intensity of their grief reactions to death”, societies manage their post death events according to their cultural and social norms and values. Irrespective of differences in the practice of death related rituals, newspaper obituaries are a commonly shared feature among almost all societies of the world and as per the observation of Marzol (2006, p. 67)

“exist in a wide range of cultures and languages”. In fact, in the words of Bytheway and Johnson (1996, p. 219), newspaper obituaries “are now recognized as a distinctive genre in literary journalism”. Likewise, obituary announcements are a regular segment of the Pakistani newspapers. Although newspaper obituary enjoys a status of an established journalistic text, yet this genre has remained unattended to in the domain of academic research. No considerable study on Pakistani newspaper obituary announcements has been conducted in the field of linguistics in particular and in the field of social sciences in general. The current study inherits its rationality from this lack of attention.

This situation demands an apt and in-depth investigation to explore, analyze and evaluate the characteristics of this Pakistani newspaper genre. The researcher believes that this study creates a literate culture by benefiting individuals, whether readers or writers of the genre of obituary. This is in conformity with the views of Chapman (1999, p. 480) who states that individualized literacy is not possible without creating a literate culture. Therefore, the rationale behind the current study is to develop a societal knowledge regarding the genre of newspaper obituary. It is theorized that as a discourse community, members of a society should have an appropriate knowledge about the genres they come across frequently. This know-how will help them understand what Hyland (2003, p. 26) mentions as how “target discourses look like”.

This rationale of the current study is consistent with the philosophy of Devitt (1993, p. 577) who believes that knowing a genre means appropriate acquaintance with its subject matter, usual layout and organization. Furthermore, Crossley (2007, p. 5) states that instructing genre knowledge allows learners to be more aware of the various intentions that are expected within genres and helps them avoid mistakes that

might come from not fulfilling the expectations of a genre. In addition to its societal-driven rationality, the current study also provides an informative picture of the Pakistani death and bereavement customs to the outer world. This will help members of other societies understand how the Pakistanis behave and deal with death-related situations and how their situational behaviors are influenced by their socio-economic backgrounds, social-cultural settings and religious beliefs.

### **1.7 Significance of the Study**

Significance or contribution of the current study is multi-dimensional. Primarily, it enriches and extends the base of existing genre knowledge by contributing new evidence to the database related to the genre of newspaper obituary announcements. For students studying English for journalistic purposes, the current study's output serves as a referential guide or a learning paradigm that will help them comprehend the basics of obituary genre via conveyable information, language appropriateness, construction of textual moves, their sequential occurrence and their communicational intents. This comprehension will help them in producing well organized, culturally and socially accepted obituarial discourse in their future professional settings. Similarly, the entire print media community is also a beneficiary of the findings of the current study. The current practitioners of print media writings may construct and reconstruct their lettering expertise in light of the actualities unearthed by the current study. The milieu of awareness created by this study will help them structure obituarial discourse as per society's culture and traditions.

For the language instructors who teach English for Specific Purposes, the current study provides deeper understanding of genre specific tutoring of non-academic or

professional discourses. They may develop or mold their pedagogical approaches in line with the findings, discussions, generalizations and suggestions of the current study. More importantly, the current study enhances community literacy by adding to the knowledge of the Pakistani populace that is the discourse community of this genre. The findings will help them understand the implicit and explicit meanings that run through these announcements. By having an understanding of the ways their fellow community members construct this genre, they will be in the position of producing and grasping these texts in a more comprehensive way.

Additionally, government organizations like the Ministries of Culture, Human Development and Religious Affairs and the Non-Government Organizations working on the issues of gender partialities and socio-economic issues may also benefit from the findings of the study. The conclusions of the research may help these entities measure emerging social trends, realities and perceptions related to gender inequalities and socio-economic disparities. Also, the current study serves as a foundation or a theoretical model for future researchers dealing with the subject matter similar to the current study's domain of investigation. These researchers may benefit from the findings, authentic references, facts and figures and necessary background information provided by the current study.

### **1.8 Scope of the Study**

The current study explores and explains what Hyland (2002, p. 113) mentions as relationship between language and its contextual applicability. To put it straightforwardly, the way individuals use language to report and interpret death related communicative events and situations, is the investigational domain of this

study. For the purpose, it explores the paid obituary announcements published in a year's time span starting from November 2011 onwards in two Pakistani English newspapers, namely *the Dawn* and *The News International*. The investigational jurisdiction of the current study gyrates around its research objectives and research questions. Theoretical underpinnings of the current study owe their allegiance to the concept of genre analysis promoted by Swales (1990). A methodological framework borrowed from Al-Ali (2005), an adapted form of the Swales' (1990) moves analysis model, is used to seek answers for the research questions. The researcher shows evasiveness to the aspects and/or to the issues that fall beyond the afore-mentioned investigational and theoretical boundaries of the current study.

### 1.9 Definition of the Terms

The explanations given with the following terms constitute the researcher's operational as well as the general definitions. They convey the ideas and concepts which the current study entails when it uses these terms.

**Academic Genres:** They are academic discourses - the genres associated with the literary environments or academic communities that students need to learn. According to Lee (2001, p. 59), in contrast to the non-academic genres which are usually written for a general audience, academic genres are targeted at university-level audiences.

**Bereavement Customs:** Microsoft Encarta Student Encyclopedia (2008) defines bereavement as "a state of loss resulting from the death of a loved-one". Bereavement Customs refer to the societal norms that are followed to manage the grief we feel, or the circumstance we fall in, when someone close to us dies. They are shaped by our cultural and religious attachments and can vary.

**Communicative Purpose:** It refers to the purpose the members of a specific discourse community wish to attain. The meanings emerge from Swales' (1990, p. 58) definition that says "a genre comprises a class of communicative events, the members of which share some set of communicative purposes. The purposes are recognized by the expert members of the parent discourse community, and thereby constitute the rationale for the genre".

**Discourse Community:** It refers to a group of people who have a particular pattern of speech and actions. Swales (1990, p. 25) defines it as "a community that has a broadly agreed upon set of common goals and has mechanisms of intercommunication among its members".

**Funeral Rituals:** Microsoft Encarta Student Encyclopedia (2008) refers to Funeral Rites and Customs as "observances connected with death and burial". In other words, these are formalities marking a person's death. These rituals are the traditional and symbolic means of expressing beliefs, thoughts and feelings about the death of someone. People take part in the funeral ceremonies of the deceased to provide support to mourners, to acknowledge the reality of death, to pay homage to the life of the departed, to express their grief in a way that is consistent with their cultural and religious values.

**Genres:** Genres refers to distinctive kinds of discourse in any form, verbal or written, with or without literary aspirations. According to Chapman (1999, p. 469), "genres are now being thought of as cultural resources on which writers draw in the process of writing for particular purposes and in specific situations."



**Genre Analysis:** The concept refers to “identifying the totality of the accepted linguistic conventions, practice, style, and restrictions in any given communicative event; it focuses on the schematic structure of discourse in any given community of professionals or otherwise” (Nodoushan, 2011, p. 64). The method of genre analysis adopted for this study is that promoted by Swales (1990). The method involves dividing scripts into various moves.

**Gender Discrimination:** Cambridge dictionary online (2016) refers to gender discrimination as “a situation in which someone is treated less well because of their sex, usually when a woman is treated less well than a man”. Chaudhry, Christopher and Krishnasamy, (2014, p. 30) elaborate the concept as “the negation and/or denial of the right of equality to a particular gender by the other in social, cultural and economic spheres of life”.

**Generic Move:** “A move can be thought as a part of a text, written or spoken, which achieves a particular purpose within the text. The move contributes in some way to fulfilling the overall purpose of the genre” (Henry and Roseberry, 2001, p. 154).

**Homely Discourses:** The concept refers to Carolyn Miller's historic article, “Genre as social action”. Miller (1984, p. 155) identified these discourses as everyday genres that neither enjoy wide public circulation nor are considered high profile but they often carry significant instrumental importance.

**Moves’ Analysis:** The approach refers to the move-based genre analysis model introduced by Swales in 1990 and is commonly known as Creating a Research Space (CARS) model.

**Non-Academic Genres:** These genres relate to texts usually intended for a general audience and are thus distinguished from texts in the parallel academic genres (Lee, 2001, p. 59).

**Obituary:** Kidd (2011, p. 4) defines obituary as a formal announcement of an individual's death that includes some personal or biographical information about the departed and some information about memorial or funeral arrangements. According to Marzol (2006, p. 67), "The obituary is a well-known type of contemporary written media text that exists in a wide range of cultures and languages". It can be paid or unpaid in form. The current study deals with its paid form. Also, the word obituary is occasionally substituted by the words necrology and funerary in the current study. Both of these substitutes are synonyms to the word obituary (Starck, 2004, p. 17).

**Religious Norms:** Religious norms are ethical principles based on the religious preaching and on the religiously established traditions. Every member of the society is supposed to respect these norms irrespective of his /her personal liking or disliking. Pakeeza and Chishti (2012, p. 1852) write that these norms direct individual and collective behavior of people in the everyday transactions of their lives

**Socio-cultural Values:** Socio-cultural values originate from the system of ethics practiced by the people of a particular society. These unwritten and non-visible guiding principles are based on the idea that society and its culture collectively shape human cognition. This developed cognition then, as per the viewpoint of Peplau, Veniegas, Taylor, and Debro (1999, p. 27), shapes the dogmas, morals, traditions and behavior pattern of people.

**Socio-economic Status:** Socioeconomic status is a universally assumed social standing of people in individual capacity or collectively as a class. Educational, financial and occupational references decide the extent of socioeconomic status certain people or communities enjoy. It is perceived that people with weak socioeconomic statuses suffer from inequities in accessing the resources due to less privilege, power and authority. For the functional purpose this definition is adapted from the APA's Socioeconomic Status Office publications (2011).

### **1.10 Chapterization of the Dissertation**

The study comprises of the following five chapters:

1. Introduction
2. Review of Literature
3. Methodology
4. Analysis, Findings and Interpretations
5. Discussions, Conclusions and Suggestions

Chapter one as a foreword to the study starts with the introductory information about genre in general and the genre of obituary in particular. Further, the chapter explicates the background, significance, objectives, rationale and scope of the study. It also mentions the study's research questions, important definitions and the research model of genre analysis to which the study owes its allegiance.

Chapter two hinges around the conceptual, theoretical and analytical framework of the study. It explains the nitty-gritties of genre analysis and the existing genre theories.

Also, as per the established genre definition, newspaper obituary is discussed in segments to authenticate its status as a genre. Previously conducted research, correlating to the investigational domains of the current study, is also reviewed here.

Chapter three is all about the methodological framework of the current study and covers all the related topics: research design, data accumulation and evaluation and the analysis process. Data sources and logics behind the study's dependency on them are also made clear here. Some visual material is also included in this chapter to supplement the written discourse.

Chapter four finds answers to the study's five research questions. Following the analytical framework findings are established through simultaneous evaluation of both the forms of data: natural (printed obituaries) and generated (responses gathered). The results are then presented in textual and visual forms.

Chapter five concludes the study as per its conceptualized theoretic scaffold. By comparing and contrasting the study's findings with those of the reviewed as previously published literature, the chapter presents rational and relational conclusions. Along with mention of the study's limitations and delimitations, the chapter also refers to its contributions and extends its practical and theoretical implications.

### **1.11 Chapter Summary**

Starting with the introduction, this chapter presents the key contents of the whole dissertation briefly. It is framed to set a stage for the pages following it to show how the various threads are woven together. The chapter moves from the general information providing background about the present research to the specific

information about the research domain. Then, moving towards its finale, where it culminates with the outline of the chapters, it provides a rationale for the study by establishing a need for the research within the current knowledge of the discipline concerned. Additionally, it provides informative insight with clearly constructed logical and explicit arguments, describing how this study will contribute to the knowledge in the field.



## **CHAPTER TWO**

### **REVIEW OF LITERATURE**

#### **2.1 Introduction**

This chapter contains two indiscernible parts. The first deals with the conceptual and theoretical layout of the current study while the second provides an inclusive review of the subject related literature. In the beginning, after narrating the contextual connections, the chapter deals with the adhered concepts of the current study. These include genre analysis, genre theories, the study's theoretical underpinnings and the adopted genre theory and definitions. Also, in accordance with the adopted genre definition, newspaper obituary is scrutinized in phases to establish its status as a genre. After appropriately explicating the importance and referential linkage of all the adhered concepts to the research domain, this section ends with the analytical framework proposed for the current study.

Next is a review of literature. This part narrates the previously conducted investigations related to the various aspects of obituarial discourse. As mentioned earlier, no study has dealt with the Pakistani newspaper paid obituaries yet. Therefore, this situation drives the researcher to conduct an all-inclusive revision of the similar literature produced in the other parts of the world. The logic behind this probe is to identify the features contained by the obituarial discourse of other societies' print media and then to relate their similarities and dissimilarities to the Pakistani press' obituaries for a comparative understanding. Extended efforts with all available resources are executed to access the previously conducted research. Starting from the old to the recent ones, around forty studies are cited in this chapter. These carefully

prepared summaries display a judicious overview of the theories and the findings of the studies discussed.

## **2.2 Research Context**

Before bracketing the current study to the boundaries of its conceptualized framework, the researcher considers it obligatory to explicate the contextual environment from where the study intends to elicit answers for its proposed research questions. Pakistan, the contextual landscape of the current study, according to Abbas (2011, p. 6), is the second largest country in the world with a predominantly Muslim populace and its population of more than one hundred and eighty million ranks sixth highest globally. As far as the gender division of Pakistani population is concerned, according to the United Nations' data, the ratio is tilted towards the male segment: 106 males to 100 females (<http://data.un.org/CountryProfile.aspx?crName=PAKISTAN>).

Pakistan is a patrilineal society with dominant patriarchal ideologies (Huda & Ali, 2015, p. 13). This is the patriarchy that according to Naz and Chaudhry (2011, p. 262) regulates structural and functional purposes of the Pakistani society. To put it simply, Pakistani society delaminates the functional roles of its male and female members based on the prevalent patriarchic beliefs. These functional roles that fall under the categories of "men's jobs" and "women's jobs" then, in return, work as an organizing principle for the society resulting in the demarcation of domestic sphere for women and external domain for men. Grünenfelder (2012, p. 2) opines that these demarcated restrictive roles have established the position of unquestioned societal norms and are now shaping the everyday lives of the Pakistani people.

The meanings of gender representation emerge from the classification that a society makes based on its individuals' different aspects of lives. These aspects of lives then, based on expectations and perceptions, define their gender roles. Ali et al. (2011, p. 2) describe these gender roles as institutionalized stereotypical conceptions that owe their allegiance to the social structure of Pakistan that provides a foundation for these socially obligatory roles. Being an Islamic state, the essence of Pakistani social structure is based on religious beliefs and it is "since the 1940s when Pakistan was created with religion as its *raison-d'être*" (Grünenfelder, 2013, p. 68). Consequently, Islamic themes influence the socio-cultural traditions, socio-economic settings and ethno-religious practices of the Pakistani society. Identification, recognition, representation, inter and intra relationships of both the genders are regulated by the ethics originating from or attached to Islamic themes. Based on the tradition of *purdah*, referred to as "gender segregation and female seclusion" by Grünenfelder (2012, p. 3) social interaction between males and females outside of their kinship relationships is discouraged. Women are expected to play the role of housewives who as per the observation of Naz and Chaudhry (2011, p. 162) take care of their households, husbands and children.

In spite of the typical traditional patriarchal mindset that men are superior to women, now Pakistani society is inching towards gender evenhandedness. Rahman (2012, p. 109) describes that during the last three decades, women in Pakistan have emerged with improved impressions throwing away their typical stereotypical image of oppressed housewives. Their impact on all professional fields like Medicine, Engineering, Information Technology, Economics, Media, Law, Politics and National Defense is quite obvious and they are currently not lagging behind their male



counterparts. Gallup Pakistan, a renowned research agency, revealed in a recently conducted survey that around fifty-one percent of the women of Pakistan believe that they are treated equal to men and enjoy the same rights (<http://e.the news.com.pk/3-8-2013/page10.asp#;>). It appears that by challenging the uncondusive environment conflicting with their ambitions, the Pakistani women are now excelling in all walks of life, yet they need further empowerment. Rahman (2012, p. 112) states that in order to gauge the real status of the Pakistani women, the need is to situate them within their multiple contexts and to accept and respect their identities and their struggle within the framework of the society's belief system. Rahman (2012, p. 112) concludes that if the Pakistani women are oppressed in some situations, they are privileged in many too.

The media landscape of Pakistan, according to a report of International Federation of Journalists (2015), consists of over 50 TV channels, 170 radio channels and more than 250 news publications, including both newspapers and periodicals. In addition, almost 80 million Pakistanis use the internet and equal numbers use mobile phones. The International Federation of Journalists' report (2015) further mentions that media content in Pakistan, related to the societal issues, is produced spectating through mannish lenses. The portrayal of females, in particular, largely remains patriarchal and even sometimes gender-insensitive. This picture is largely observable in the content of the Urdu-language media. The English-language media on the other hand is quite progressive in its outlook as being more gender-sensitive and positive portrayals of women and girls can be found in the English-language press. This media biasedness related to the issue of gender evenhandedness is also observed by Huda and Ali (2015, p. 18).

A middle class of seventy million people, constituting around the forty percent of its population ([http://dawn.com/2012/03/23/consumption\\_conundrum/](http://dawn.com/2012/03/23/consumption_conundrum/)), dominates the socio-economic fabric of the country. With per capita income of \$1,207 (<http://dawn.com/2011/05/06/per-capita-income-rises-to-1207-2/>), majority of the population reside in rural areas of the country. As per research of Hakim and Aziz (1998, p. 727), “Pakistani society is composed of four major ethnic and language groups: Balochi, Pathan, Sindhi and Punjabi living in four different provinces” (Punjab, Sindh, Khyber Pakhtunkhwa & Balochistan), federally administrated tribal areas and in the state capital Islamabad. Table 2.1 explains the religious representation of Pakistani nation.

Table 2.1  
*Pakistan's population by religion*

<b>Population</b>	<b>Percentage</b>
Muslims	96.28%
Hindus	1.60%
Christians	1.59%
Scheduled Casts	0.25%
Qadianis	0.22%
Others	0.07%

Source: Population Census Organization of Pakistan  
Reproduced from <http://www.census.gov.pk/Religion.htm>

Pakistan is a multilingual country with seven major (English, Urdu, Punjabi, Pashto, Sindhi, Siraiki and Balochi) and fifty-five regional languages (Rahman, 2006, p. 73). Urdu is the country's national language while English is its official language. Due to its large scale and somehow obligatory use in the fields of education, law,

government, science and technology, English enjoys a high status in Pakistan (Akram & Mahmood, 2007, p. 2). Mahboob (2009, p. 178) observes that the English language has been an integral part of Pakistani official, economic, educational, and social life since its creation in 1947. This use of English in Pakistan for such a long time has resulted in what Mahboob (2009, p. 180) mentions as “nativization and indigenization”.

In addition to the already accepted status and privilege in Pakistani society, the influence of the English language is increasing further. According to Akram & Mahmood (2007, p. 6), certain prevailing trends like extensive readership of English newspapers and magazines, the growing numbers of books published in English and early stage instructional impartation of English language in schools, are clear pointers towards the language’s cumulative dominance. Mahboob (2009, p. 179) also adds to this fact by opining that as the other major languages are to some extent tagged with certain ethnicities and demographics, there are no other politically neutral languages that can replace English. Also, according to him, economically, socially and politically dominant classes believe that English is essential for future development.

Socio-cultural features of Pakistani society are entrenched in the social structures, cultural norms, religious values and ethnic backgrounds of its heterogeneous population. This heterogeneity, Abdul Qadeer (2006, p. 4) writes, evolved from the intermingling of Aryans, Greeks, Arabs, Mongols and various tribes of Central Asia and Persia, who intermittently came as invaders and migrants but settled and assimilated in the local communities.

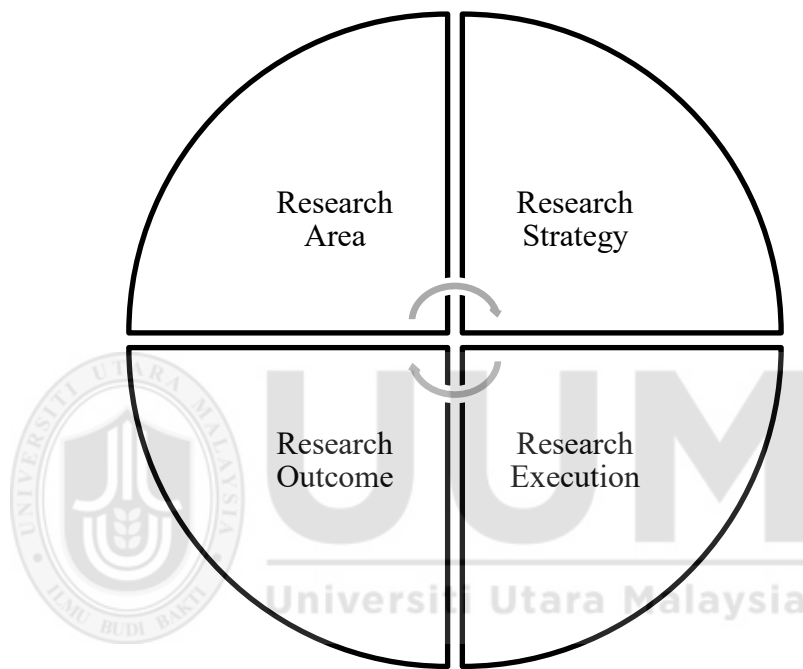
In spite of the ethno-religious diversities, harmonious *modus vivendi* exists between the communities, who populate the variegated cultural tapestry of Pakistan. As majority of the country's population is Muslim, "Pakistan's society and culture are suffused with Islamic themes, values, and symbols" (Abdul Qadeer, 2006, p. 4). Socio-cultural practices of all other religious communities are not only respected but also owned equally. This social harmony is the result of two main factors: Islamic preaching that stresses on equality among human beings and the guidelines set forth by the founder of the nation, Muhammad Ali Jinnah, commonly known as Quaid e Azam. Mr. Jinnah, according to Wolpert (1984, p. 339) used following words in his address to the nation:

You are free; you are free to go to your temples; you are free to go to your mosques or to any other place of worship in this state of Pakistan... you may belong to any religion or caste, or creed – that has nothing to do with the business of the state...we are starting in the days when there is no discrimination, no distinction between one community and another, no discrimination between one caste or creed and another. We are starting with this fundamental principle that we are all citizens and equal citizens of one state.

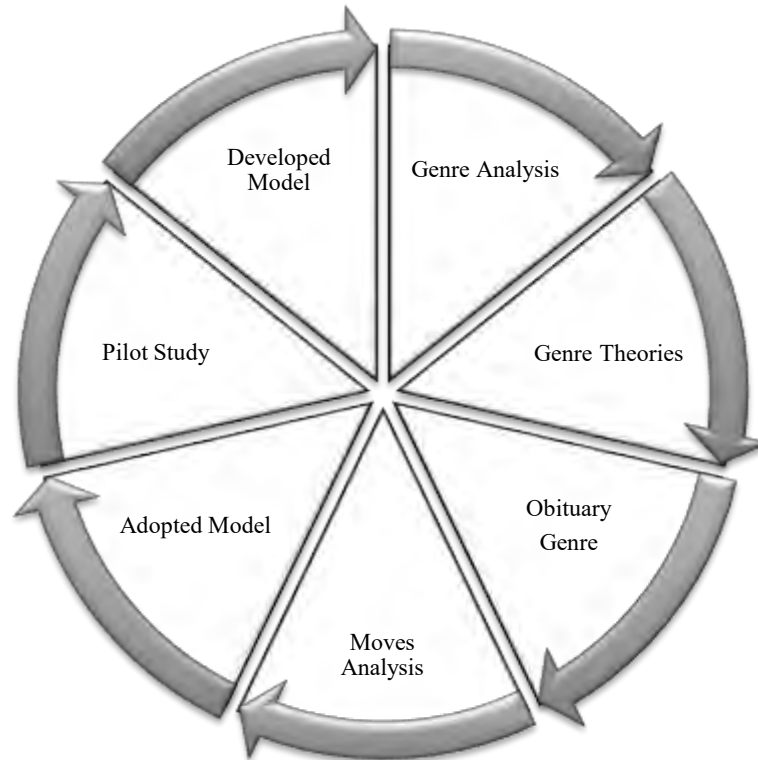
### **2.3 Conceptual Framework**

The conceptual framework explains the chain of theoretical reasoning with its logical progression envisaged by the researcher to structure the current study. This paradigmatic conceptualization reflects theoretical cohesion by tagging meanings to the relationship between the extant research, the theories that influence it, its theoretical underpinnings and its selected analytical model.

The following figures are meant to explain the *modus operandi* of the current study. Figure 2.1 presents the broader theoretic outline while Figure 2.2 explains the conceptual scaffold envisioned by the researcher. The sections succeeding these figures verbalize the mentioned totems as they contain the coherent ideas and philosophies that are related to the intertwined areas mentioned in the Figure 2.2.



*Figure 2.1* Broader theoretic outline of the current study



*Figure 2.2* Conceptual scaffold of the current study

### **2.3.1 Genre Analysis**

Nodoushan (2011, p. 64) opines that every communiqué, irrespective of its kind, should adopt or follow a formula that is familiar to and is commonly adopted by its users during a communication process. In order to define or identify an appropriate structure of any kind of communication, it is necessary to espouse a method for doing it and this is the task performed by genre analysis. It aims at “identifying the totality of the accepted linguistic conventions, practice, style, and restrictions in any given communicative event; it focuses on the schematic structure of discourse in any given community of professionals or otherwise” (Nodoushan, 2011, p. 64).

Describing the overall purpose of genre analysis, Henry and Roseberry (2001, p. 154) states that it aims to “identify the moves and strategies of a genre, the allowable order

of moves, and the key linguistic features”. Also, Crossley (2007) has the similar observations. The fundamental principle of genre analysis, according to Crossley (2007, p. 6), is that “specific moves and structures within a text can be isolated and examined to discover the structure of certain genres with reference to their allowable move order, move construction, and linguistic features”. Crossley (2007) further observes that an identifying ability of these key linguistic arrangements allows for a greater understanding of genres. Furthermore, this gained knowledge can be passed on to other learners in order to assist them in enhancing their understanding that eventually assimilates into the genre.

Shedding light on its importance, Bhatia (2002, p. 4) describes genre analysis as the multi-disciplinary activity that has remained a source of attraction not merely for linguists, discourse analysts, communication experts and rhetoricians but also for sociologists, cognitive scientists, translators, advertisers and plain English campaigners. According to him, the concept has recently gained a status of the multifaceted tool that prompts mottled angles on studying a genre.

Before moving ahead, it is pertinent here to take a look on various genre theories and adopt a definition around which the study gyrates. These genre theories and particularly the adopted concept of genre assist in outlining the theoretical boundaries for the present study.

### **2.3.2 Genre Theories**

Genre theories have a long history and the conception of genre that started with Aristotle as different classifications of literary kinds and oratory, after passing through different phases of identifications, is now considered as a formalistic classification of

text types (Devitt, 2000, p.697). In the field of applied linguistics, genres have been used in diverse contexts and researchers have identified three different theoretical approaches vis-à-vis genres: “the New Rhetoric Approach developed by the North American researchers, Systemic Functional Linguistics Approach by the Australian School and English for Specific Purposes or the Swalesian Approach,” (Cheng, 2008, p. 50; Johns, 2008, p. 237; Flowerdew, 2011, p. 516).

Consideration and emphasis on pedagogic practice and application of genres varies in three major identified schools of thought. The New Rhetoric Approach (NRA, hereafter), developed by composition researchers of North America, concentrates on genres from their sociological and conceptual perspectives (Flowerdew, 2011, p. 516; Zare-ee, 2009, p. 46). The NRA theorists, as per the observance of Devitt (2004, p. 50), show less interest in the rhetorical organization and the language features of genres. Flowerdew (2011, p. 517) writes that there is a belief among scholars of the NRA that genres cannot be taught and it is not advisable to deal with the linguistic patterning of genre as genres are highly variable and unpredictable.

The Systemic Functional Linguistics Approach (SFLA, hereafter), also called the Australian genre theory, takes genres primarily from linguistic perspectives (Flowerdew, 2011, p. 517) and its practitioners propagate that language structure of genres is integrally related to social function and context (Bawarshi & Reiff, 2010, p. 29). The scholars of SLFA dealt with the educational genres related to the fields of description, narration, exemplification, and argumentation in the contexts of Australian schools (Cheng, 2008, p. 50). Pedagogically, the SLFA emerged as a process-based teaching approach that by taking “genres at their word” makes



structural and linguistic features of genres, along with their social functions, visible to learners (Bawarshi & Reiff, 2010, p. 35, 36).

The English for Specific Purposes (ESP, hereafter) theory bridges rhetorical and linguistic traditions of genre (Bawarshi & Reiff, 2010, p. 41). The ESP genre theory deals with the linguistic features of genres and concentrates on their effects and communicative purposes. Hyland (2004, p. 11) writes that the ESP genre-based framework seeks to offer an explicit understanding of the construct and content of the targeted texts. Bawarshi & Reiff (2010, p. 42) consider the ESP theory as more applied in nature and acknowledge that the focus of ESP theorists on describing and determining linguistic effects of texts enables learners to create apposite genres in their professional or academic settings.

Regarding the application of these three genre theories in the learning environments, Millar (2011, p. 6) concludes that “opinions vary greatly”. Millar’s (2011) estimation is based on the keen surveillance of these theories and works of different investigators in the field of applied linguistics. Agreeing with Flowerdew (2011), Millar (2011) perceives that the proponents of the NRA believe that instruction of genres cannot be imparted through textual and linguistic means. The reason behind this logic, both Flowerdew (2011) and Millar (2011) opine, is the belief of the NRA theorists that as genres are changeable and context-dependent, it makes no sense to teach them outside of that particular complex and dynamic sociocultural contexts. Flowerdew (2011, p. 517) doesn’t agree with this viewpoint and writes that learners need to be provided with the genres-related input so that they can develop and test their hypotheses about what might be said by whom, to whom, when, where, why and in what manner in any given context.

In contrast to the NRA related pedagogical philosophy, the SFLA and the ESP theories aim at an explicit instruction of genres to the learners of English. Hyland (2002, p. 125) states that in these theories the coaching of vital genres is perceived as a way of serving learners to gain access to the ways of communications accrued as cultural capital in the specific communities. This awareness of relevant genres can prepare learners to act commendably in their diverse target milieus. Regardless of this border pedagogical consensus and the shared fundamental standpoint that linguistic features of genres are connected to social contexts and functions, observes Bawarshi and Reiff (2010, p. 42-43), both the approaches “differ in their applied target audience”.

The SFLA mostly targets economically and culturally disadvantaged school-aged Australian children while the ESP targets graduate-level linguistically disadvantaged non-native learners of English. According to Bawarshi and Reiff (2010, p. 43), this difference of target audience has important analytical and pedagogical implications on the genre instruction as it explains the way the SFLA and the ESP theories perceive and analyze target genres within their contexts. The SFLA deals with contexts on the macro level while the ESP put genres within micro-level defined contexts. Also, this difference of the target audience defines limits of the writing spheres for the genre practitioners that obviously are different for the school-aged and the graduate-level learners.

### **2.3.3 Theoretical Underpinnings**

The current study inherits its theoretical background from the genre philosophy related to the ESP Theory. The reasoning lies in the theory’s established effectiveness and uniqueness. Cheng (2008, p. 52) observes that the ESP approach is more

frequently favored by the researchers interested in genre studies. Johns, Paltridge and Belcher, (2011, p. 1) write that the theory's characteristics like studying genres with their contexts of usage, identifying needs of the learners, and then applying the findings to the pedagogical practices, are what differentiate the ESP theory from other approaches. This viewpoint of Johns, Paltridge and Belcher, (2011) is in conformity with that of Belcher's (2004, p.166), who segregates the ESP approach from the NRA and the SFLA by stating that both of these approaches are more theory-driven and are less specific needs-based. Belcher (2004) illustrates that the pedagogical approach of the ESP theory places heavy demands on its practitioners to collect pragmatic data, create or adapt materials to meet specifically identified needs, and to cope with often unfamiliar subject matter and even language use. The ESP approach follows the interpretations of John Swales and considers genres as communicative events which help members of a discourse community achieve shared communicative purposes (Bawarshi & Reiff, 2010, p. 57).

Bawarshi and Reiff (2010, p. 58) further write that the intents of genre analysis within the ESP framework are chiefly to scrutinize the ends of a discourse community and then to view how the genre topographies embody and assist its members to achieve their communicative objectives. Therefore, as largely anticipated in the ESP framework, it is the communicative determination that gives upsurge to and provides the reasoning for a core edifice of genre as well as figures out its surface and deeper rhetorical pattern. Hence, these are the communicative purposes which offer a preliminary base for the genre analysis. Rhetorical moves and other textual or linguistic features follow the communicative purpose. The genre analyst in this way adopts context to text route to analyze rhetorical and structural symmetries of the

genre that are closely tied with the way communicative purpose is realized linguistically (Flowerdew, 2011, p. 517).

Flowerdew (2011, p. 526) further writes that ESP theory does not consider genres only from their grammar and discourse related features, it considers the social nature of genres too. The ESP theory followers believe that the social nature of genres correlates to the situations they represent or belong to. According to Dean (2008, p. 49), genres provide ideas to the discourse communities not only about how to act in particular situations but also provide clues to them regarding how to read certain situations. In this way, it becomes mandatory for the genre analyst to consider contextual situations while encompassing structure, style, content and the purpose of the genre to reach the authentic conclusions (Flowerdew 2011, p. 518). The current study is pursuing this line of research to find answers for its research questions.

#### **2.3.4 Swales' Concept of Genre**

For functional purposes, the current study adopts the understanding of genres professed by Swales (1990). Flowerdew (2000, p. 369) declares the Swalesian approach of genres as the best-known method for the analysis and teaching of professional and academic discourses. Instruction of the knowledge, related to the applied aspects of language, required by the learners to perform satisfactorily in numerous educational and professional settings is the notion that forms the foundation of the Swalesian concept of genre. Flowerdew (2000, p. 369) believes that being concentrative on the constituent parts of a genre, the Swalesian concept of genre helps learners in determining and comprehending the customary conventions of genres regarding their organizational structure and rhetorical features employed by the authors to attain their communicational goals. According to Swales:

A genre comprises a class of communicative events, the members of which share some set of communicative purposes. These purposes are recognized by the expert members of the parent discourse community and thereby constitute the rationale for the genre. This rationale shapes the schematic structure of the discourse and influences and constrains choice of content and style (1990, p. 58).

This concise and compact Swalesian definition broadens the landscape of genre. Since the publication of this definition and the genre-based model of Swales (1990), many educational discourses for professional and academic purposes have been constructed and analyzed following this concept (Flowerdew, 2000, p. 369; Paltridge, 2013, p. 348). This following of the Swalesian genre concept seems to be in total harmony with Miller's (1984, p. 155) aspiration that genre studies need to be expanded in order to accommodate further discourses. The definition made Miller's dream attainable.

Before moving to the next step forward, it is essential to understand the two important concepts prevalent in Swales' (1990) definition: Communicative Purpose and Discourse Community. These concepts provide scales to evaluate and measure the internal and external characteristics of a genre.

#### **2.3.4.1 Communicative Purpose**

Discourses, written or spoken, are meant for some kind of communication. Communication process cannot complete its circle without conveying a message to the receivers. This message is what we can interpret as a communicative purpose in the genre definition of Swales (1990). Accentuating its importance, Swales (1990) asserts that the distinction of different genres can be based on communicative purposes. Swales and Askehave (2001, p. 195) expound that in order to decide whether a particular discourse falls within the specific category or not, the important

and primary criterion that is used to judge, is the communicative goal or purpose of that discourse.

Bawarshi and Reiff, (2010, p. 45) elucidate the communicative purpose of Swales (1990) as “the use of language to communicate something to someone at some time in some context for some purpose”. This elucidation of Bawarshi and Reiff, (2010) means that according to Swales (1990) genres are not just conventional structures; they are constructed around the prime idea of performing some particular function or task. This is similar to Miller’s (1984, p. 151) observation that a rhetorically sound definition of genre ought to be based on the action it accomplishes rather than on the substance or kind of the discourse.

#### **2.3.4.2 Discourse Community**

Swales (1990, p. 25) refers to discourse community as a “community that has a broadly agreed upon set of common goals”. These are the common goals that provide basis on which these language users, named community by Swales, participate, identify or name certain text types. According to Johns (1997, p. 22-23), these mutually held and shared names for certain texts by language practitioners, provide a kind of shorthand for ascertaining the individualities of these texts and the situations in which they are produced. Also, this identification is important to the understanding of the prime purposes that texts serve within the communities of readers and writers. Taking a lead from Johns (1997), Millar (2011, p. 5) states that these discourse communities of readers and writers are able to classify various texts because they share certain knowledge. According to Millar:

They understand the communicative and social purposes of a text, they understand the social roles embodied in the text, they know the context in which the text is used, they know the type of content to be presented, and they know the formal text features that will occur (2011, p. 5).

## 2.4 Newspaper Obituary

The word “Obituary” comes from the Latin root “*Obitus*”. According to Larson (1996, p. 67) the word “*Obitus*”, as a genitive noun, has three standard meanings: “(1) departure or going to or approach; (2) going down or setting of heavenly bodies; (3) downfall, destruction, annihilation, death, decease, ruin.” A related adverb, “*Obiter*” means on the way, going to and passing along. The Romans frequently took fourth declension nouns (such as *obitus*) and turned them into adjective forms by adding the suffix “*arius*,” thus creating the term “Obituaries” with which the word “obituary”, a record of the death of a person or pertaining to death is most directly related.

The current newspaper obituary owes its adherence to the definition supplied by the Oxford English Dictionary (1992): “a record or announcement of a death or deaths, especially in a newspaper, usually comprising a brief biographical sketch of the deceased”. The word obituary’s meanings in another dictionary, the Microsoft Encarta (2008), are also almost similar to the Oxford’s (1992). Here it is recorded that the word obituary means the announcement of death: “an announcement, especially in a newspaper, of somebody’s death, often with a short biography”.

Previous studies indicate that the very first modern obituary that appeared in newspapers or periodicals, announcing an individual’s death and providing a biographical sketch, appeared in 1731 in a London-based publication called *The Gentleman’s Magazine* (Fowler, 2007, p. 4.; Bates et al., 2009, p. 6). With the

passage of time the form of obituary incorporated additional linguistic and non-linguistic features. Moremen (2004, p. 59) observes that the contemporary newspaper obituary announcements are much more than mere notices of death. They serve as cultural artifacts, signifying how members of a group recognize and respond to death, and as invitations to funerals and memorial services, providing an opportunity to grieve.

#### **2.4.1 Establishing Obituary as a Genre**

As mentioned earlier, the subject matter of the present study is newspaper obituary announcements. After defining the theoretical underpinnings, it seems obligatory in this section to check whether this text type falls or not in the jurisdiction of the genre concept of Swales that serves as the pivotal concept of the current study. For this purpose a thorough postmortem of Swales' (1990, p. 58) definition is required. In the following paragraphs the definition is chunked into smaller bits in order to authenticate its relatedness to the study's subject matter.

It is germane to start with the opening principle of Swales' concept that "a genre comprises a class of communicative events, the members of which share some set of communicative purposes". If we look into the contents of newspaper obituary announcements, this generic feature of the Swalesian definition appears to be the prevailing one in them. Eid (2002, p. 14) identifies them as "texts written by individuals within a certain cultural context for a certain purpose". Newspaper obituaries aim at conveying various facts and events related to the dead and the death. These include name, age, life history and address of the deceased, date and place of the death, date, time and location of burial, prayers and other religious rituals, minutiae about the survivors of the departed, etc. In this way, newspaper obituaries



contain and share many communicative purposes. For example, informing others that a death has occurred is a communicative purpose. Describing the personal and professional characteristics of the departed is a communicative purpose. Mentioning the names of the bereaved with their social status is a communicative purpose. All these communicative purposes fall in line with the viewpoint of Fernández (2007, p. 9) who considers newspaper obituaries as “goal-oriented” and “socially-oriented texts” conveying several purposeful messages through their contents.

The next part of the Swalesian definition mentions that “these purposes are recognized by the expert members of the parent discourse community and thereby constitute the rationale for the genre”. When we relate this fragment of the Swalesian definition to the newspaper obituary, we come to know that the message or purpose this kind of text contains is an expected and recognized one. The purpose of a newspaper obituary is an open secret now. Any daily newspaper reader could reasonably give a commonsensical explanation of what an obituary is about (Marzol, 2006, p. 68). Due to the mutually shared knowledge, everyone knows that newspaper obituary announcements are meant to convey death news to the acquainted as well as the general community. Expert members of the discourse community such as newspaper staffers, obituary editors and professional obituary writers unquestionably recognize the purpose of newspaper obituaries. As the current study is limited to the paid obituary announcements only, general masses who read, write and get these texts published form the related discourse community. The bereaved family members of the deceased who write and provide these announcements to the newspaper and the readers of these announcements understand the communicative purposes of these texts unmistakably. Behind this understanding, McNeill (2004, p. 152) identifies public

familiarity and acceptability as dictating factors. Fries (1990b, p. 540) believes that the understanding of readers and writers with the purpose of death notices is interconnected as “the reader knows similar texts which he can use as a norm, and the writer very often copies his text from others he has seen”.

Lastly, the concluding words in the definition of Swales narrate that: “this rationale shapes the schematic structure of the discourse and influences and constrains choice of content and style”. Here, the analytical comparison reflects a recognizable relatedness between the rationale and contents of a newspaper obituary and this connection falls in line with the above-mentioned final words of the Swalesian definition. The rationale behind getting a newspaper obituary published is to convey a death news and funeral related details in a socially accepted manner to a community that might be scattered or “geographically dispersed” (Mcneill, 2005, p. 190). Indubitably, this rationale is widely accepted by the society members. This societal acceptance then provides an approved template of content and style to the newspaper obituary. Alali (1993, p. 119) writes that newspaper obituary is a kind of open invitation to those people of society who wish to mourn the deceased and want to participate in his or her funeral rituals. The rationale here demands that information related to the deceased and the funeral related activities must be included in the contents of the invitation. Otherwise, it will not be possible for the society members to respond to this invitation and come to show their sympathies and participate in the rituals. In this way, rationale and content of a newspaper obituary becomes interdependent. Keeping this interdependence in mind, the content of newspaper obituaries is carefully authored and therefore it becomes what Mcneill (2004, p. 164) refers to as “a carefully controlled public discourse”.

## 2.5 Analytical Framework of the Study

The move-based genre analysis approach is the analytical framework applied by the researcher to the current study. This move-based approach shown in Table 2.2 originates from the “Creating a Research Space Model” (CARS, hereafter) of Swales (1990, p. 141). The model suggests a systematic approach of analyzing a genre via determination of the several moves of discourse units it contains. Writers use these moves as communicative elements to convey the purpose of the genre. Swales considers this purpose a constituting element behind the rationale for a genre as it is the purpose that “shapes the schematic structure of the discourse and influences and constraints choice of content and style” (1990, p. 58).

Table 2.2

*Creating a research space model*

Move: 1	Establishing a Territory	
	Step 1	Claiming centrality and/or
	Step 2	Making topic generalization(s) and/or
	Step 3	Reviewing items of previous research
Move: 2	Establishing a Niche	
	Step 1A	Counter-claiming or
	Step 1B	Indicating a gap or
	Step 1C	Question raising or
	Step 1D	Continuing a tradition
Move: 3	Occupying the Niche	
	Step 1A	Outlining purposes or
	Step 1B	Announcing present research
	Step 2	Announcing principal findings
	Step 3	Indicating structure of the paper

Adopted from Swales, 1990, p. 141

Dudely-Evans (1998, p. 5) summarizes the model as a framework in which researchers rationalize and highlight their personal contributions to the available or ongoing research in a particular field. According to him the process starts by establishing or finalizing a topic for the research and by summarizing the vital aspects of the previously conducted research. Identification of a gap in the existing research or a possible extension to the existing research is the next step that supports the basis of the researchers' assertions.

To put it simply, the CARS model of Swales (1990, p. 141) consists of three basic moves which are further divided into various steps. These steps, it seems, are created for achieving the intended communicative purposes of the main moves.

The first move - Establishing a territory within the focused field of research, is meant to introduce the general topic of the research. This move with three following steps helps the researcher in attracting the targeted research community. This function is achieved through one or more of the three steps attached with this move. To grab attention of the discourse community, the work presented should be important and vital to its interest. This purpose can be achieved through step one, claiming centrality, as it is meant to give the submitted research work its due importance and centrality in the target area. The most important thing that the researcher should keep in his/her mind is that the proposed topic and review of previously conducted research must be situated in the same field. These issues can be managed by following the second and/or third steps i.e. making topic generalization(s) and/or reviewing items of previous research.

The second move - Establishing a niche, refers to the reason(s) or rationale for the undertaken study. This move is realized by pointing out a gap in the available

research or showing some needs that were not addressed previously, or that were not well studied in the literature reviewed in the third step of first move and are in need of further investigation. The researcher can perform these functions by adopting any of the four steps attached with this move viz. counter-claiming, indicating a gap, question-raising, or continuing a tradition.

The third and the last move - Occupying the niche is meant for producing the research that would cover the gap identified in the second move. One or more of the three available steps could be followed to achieve this target viz. outlining purposes, announcing present research, announcing principle findings and/or by indicating research article structure.

Several researchers have based their studies on this CARS model of Swales (1990) and have analyzed the rhetorical structures of different genres. Zhang (2011, p. 24) comments that “originally proposed for teaching academic and research writings, Swales” model has stimulated research on English use of a variety of genres”. Some of the latest studies conducted, following the framework Swales (1990), include, among others: Al-Ali’s (2005) study dealing with the obituary genre of Jordanian newspapers, Ji-yu’s study (2007) related to genre analysis of business English correspondence, Gomaa and Abdelmalek’s (2010) evaluation of Egyptian Arabic written wedding invitation genre, Kuhi’s study (2008) analyzing the move structure of textbook prefaces, and Jalilifar’s (2011) genre analysis of enquiry letters.

### **2.5.1 The Adopted Analytical Model**

The move analysis model of Al-Ali (2005), an adapted form of the CARS model of Swales (1990), is adopted to analyze PNPOAs. The motive behind this adoption is the relevancy of this model to the subject matter of the current study. Askildson (2007, p.

95) declares this model as a more interpretive form of the Swalesian model (1990) of genre analysis. Al-Ali (2005) looked into a corpus of 200 Jordanian death notices/obituaries and identified nine component moves. Al-Ali (2005, p. 6) classified Jordanian obituaries into two categories: the first kind as normal death notice, usually entitled „obituary“ and the second type as a „martyr’s wedding“, celebrating the death of a martyr. Al-Ali (2005, p. 8) considered the second kind of obituary as an unusual type of death announcement as the concept it entails is different from its native concept of simple declaration of a death. Al-Ali (2005, p. 9) considered Jordanian societal norms and conventions behind the emergence of this strange and innovative type of announcement and linked the emergence of this kind of obituary to the Israeli occupation of Palestine. Askildson (2007, p. 95) opines that after identifying these two distinct categories, Al-Ali (2005) assigned a series of common functions to these obituaries based on the various formal components within their texts.

After its publication, Al-Ali’s study (2005) received large scale recognition by the researchers of the contemporary era. Many researchers (Horowitz and Sorensen, 2007; Askildson, 2007; Ergin, 2009, 2012; and Al-Khatib and Salem, 2011) quoted the study in their works because of the reliability of its findings. Askildson (2007) based his research on Al-Ali’s (2005) move structure model to identify the discoursal and generic features of U.S. army obituaries. Askildson (2007, p. 95) identified five distinct generic moves among the six clauses that construct the texts of individual press-release issued by the U.S. army declaring the deaths of U.S. soldiers in Iraq.

As the functional component moves identified by Al-Ali (2005) in the genre of obituary are used as analytical examples, it is relevant to discuss them in detail in this section of the study before going ahead. Table 2.3 and Table 2.4 display the textual

moves identified by Al-Ali (2005, p. 12) in the two types of death announcements: normal death notice (obituary) and Martyr's wedding.

Table 2.3

*Identified component moves of a normal death notice*

<b>Sequence</b>	<b>Narrative</b>
Move: 1	Opening
Move: 2	Heading (obituary)
Move: 3	Announcing the occasion
Move: 4	Identifying the deceased
Move: 5	Specifying surviving relatives
Move: 6	Situating circumstances of death
Move: 7	Outlining funeral and burial arrangements
Move: 8	Outlining arrangements for receiving condolences
Move: 9	Closing

Adopted from Al-Ali, 2005, p. 12

Table 2.4

*Identified component moves of a Martyr's wedding announcement*

<b>Sequence</b>	<b>Narrative</b>
Move: 1	Opening
Move: 2	Heading (martyr's wedding)
Move: 3	Celebrating the occasion
Move: 4	Identifying the deceased
Move: 5	Specifying surviving relatives
Move: 6	Situating circumstances of death (martyrdom)
Move: 7	Outlining funeral and burial arrangements
Move: 8	Outlining arrangements for receiving congratulations
Move: 9	Closing

Adopted from Al-Ali, 2005, p. 12

Contents of the given tables reveal that the functional component moves identified by Al-Ali (2005) in these two differently named obituaries are almost similar to each other with an exception to the third move. The third move has different

communicative purposes to achieve. It announces the death in a normal death notice but celebrates the death in the martyr's wedding. The difference of the third move directly influences and molds the appearance and meanings of the second and the sixth moves. The communicative purposes of these moves remain the same but the descriptive words change. The second move identified as heading comes under the title of obituary in normal death notice while it becomes martyr's wedding in the second kind of genre. Similarly, the sixth move explaining the circumstances leading towards death gets slight change as it explains the circumstances of martyrdom. Interestingly, the communicative messages of both moves stay the same.

In order to get a clear understanding of the component moves identified by Al-Ali (2005) in Jordanian obituaries, it is essential to have a mini postmortem of these identified moves one by one.

#### **2.5.1.1 Opening**

The first component move in both kinds of death announcements is named opening. Al-Ali (2005, p. 12) identifies this move as a pre-heading component. It contains two direct quotations from the Holy Qur'an, declared as the "formulaic verses" by Al-Ali (2005, p. 11). Both the kinds begin with the first verse of the holy Quran *bismillaa hirrahmaa nirrahiim* (In the name of Allah, Most Gracious, Most Merciful). The choice of the second verse is related to the kind of announcement. Obituary announcing normal death carries different verse from the obituary celebrating the death of a martyr. According to Al-Ali (2005, p. 12-13) the martyr's wedding announcement contains either of these two verses serving promotional as well as motivational functions for the departed martyr and the left-behinds. These verses



convey the promise of a great reward to the Muslims who die serving the cause of Allah.

1- *Walaa taquuluu liman yuqtalu fee sabiili allaahi amwaatun bal ahyaaun walaakin laa tasy'uruun* (Qur'an 2:154).

And do not say of those who are slain in Allah's way: ' They are dead.' Nay they are alive, but you perceive (it) not.

2- *Walaa tahsabannal lazeena qutiloo fee sabeelillaahi amwaata; bal ahyaaa'un 'inda rabbihim yurzaqoon. Fariheena bimaaa aataa humul laahu min fadlihee* (Qur'an 3:169-170).

Think not of those who are slain in Allah's way as dead. Nay, they live, finding their sustenance in the presence of their Lord; they rejoice in the bounty provided by Allah.

Contrary to the announcement of the martyr's wedding, obituary announcing the normal death contains the following verse from Quran:

*Yaaa ayyatuhan nafsul mutma 'innah. Irji'eee ilaa rabbiki raadiyatam mardiyyah. Fadkhulee fee 'ibaadee. Wadkhulee jannatee* (Qur'an 89: 27-30).

O (thou) soul, in (complete) rest and satisfaction! Come back thou to thy Lord.

Well pleased (thyself), and well-pleasing unto Him. Yea, enter thou My heaven.

### **2.5.1.2 Heading**

Heading is identified as the second component move in the Jordanian death notices/obituaries. This move appears in a different font size with bold appearance

and as a separate line. Al-Ali (2005, p. 13) declared it as an obligatory element. The choice of words for this move is directly related to the kind of death announcement. The phrases *urs shaheed* (martyr's wedding) or *naiy shaheed* (martyr's obituary) are used for the announcement mentioning the death of a martyr. As for as normal death announcement is concerned, the word *naiy* (obituary) is usually used. The phrase *naiy rajul fadil* (obituary of a virtuous man) is used for the older people and the phrase *zahrah tathbal* (a shriveling flower) is used to mention the death of a young man.

#### **2.5.1.3 Announcing the Occasion**

The third textual move is used for the announcement of the occasion. Al-Ali (2005, p. 13) relates this move to the person who announces the event of death. This individual who announces the death can be from the deceased's tribe, community or can be an official representative. This move is published in a big and bold font size and is considered a kind of invitation to the community to attend the burial program. Al-Ali (2005, p. 14) opines that as "this move echoes a promotional input in order to create a kind of motivation on the part of the potential audience", words of these moves, in both kinds of announcements, are carefully chosen showing relevancy to the occasion.

#### **2.5.1.4 Identifying the Deceased**

The fourth move, obligatory in nature, according to Al-Ali (2005, p. 14) provides identification of the dead. To put it simply, the full name of the deceased with his/her title is mentioned in this part of the announcement. This move occupies a separate line and information is published in bold fonts. The move gets almost similar treatment in both kinds of announcements: normal death notice and the martyr's wedding.

### **2.5.1.5 Specifying Surviving Relatives**

The fifth move, specifying surviving relatives, mentions the names of the deceased's surviving family members. According to Al-Ali (2005, p. 14), in order to show or reflect the social status and prestige of the deceased and the remaining kith and kin, their names are mentioned with their full academic and professional titles. This mentioning is more common in the announcements of normal deaths while in the case of martyr's wedding, the names of the close survivors of the departed are not mentioned. Al-Ali (2005, p. 14) attributed this behavior "to the socio-cultural belief that the martyr is survived by the tribe and the entire community to which he belongs".

### **2.5.1.6 Situating Circumstances of Death**

The sixth move, situating circumstances of death, is identified as an obligatory move by Al-Ali (2005, p. 15). This move is intended at informing the readers of the death notice/obituary about date, place, death cause, and age of the deceased. Some variations are observed regarding mentioning of this information but the move is always there. Date, place, and age are frequently mentioned in one way or the other in these death announcements but the cause of death is mentioned in only a few announcements. Al-Ali (2005, p. 15) made an interesting observation about the presence of this data in the announcements celebrating the martyr's death. It is noted that the death date might be neglected in the martyr's wedding but the cause and the place of death is always mentioned as it is the cause that makes a person a martyr. Al-Ali mentions (2005, p. 6) that according to the Islamic beliefs, martyr is a warrior who

dies in a jihad (holy war) or while protecting his property or while defending his family or his blood.

#### **2.5.1.7 Outlining Funeral and Burial Arrangements**

The seventh identified move outlines funeral and burial arrangements. Date, time, places of prayer and burial are mentioned here. Al-Ali (2005, p. 17) observes that this information is intended for the persons who want to participate in the funeral prayers and burial activities. It seems to be an obligatory move due to its large scale presence in the normal death announcements. Funeral rituals are observed according to the particular community's religious beliefs. According to Al-Ali (2005, p. 17) public participation is considered a blessing to the departed as the participants offer funeral prayers and ask for Allah's forgiveness for the deceased. Compared to an ordinary death, Al-Ali (2005, p. 17) mentions that "funeral and burial of a martyr are treated differently". Obituaries celebrating a martyr's death normally do not carry this move, as according to the Islamic principles, martyrs are seldom offered funeral prayers. Martyrs are buried immediately in the clothes they were wearing at the time of their death. Furthermore, their bodies are also not washed and wrapped in white cotton covering as is done in the case of a person who dies in normal circumstances. The philosophy behind this different treatment is the Islamic concept that martyrs are not really dead. Quran says "think not of those who are killed in the way of Allah as dead. Nay, they are alive, with their lord, and they have provision" (Qur'an 3:169).

#### **2.5.1.8 Outlining Arrangements for Receiving Condolences**

The eighth move, mentioned by Al-Ali (2005, p. 18), extends invitation to the people regarding receiving condolences. Explicit information about the timings and the

places is provided in this component move of the announcement. Normally these places are homes of the male and female survivors of the deceased. These places may also be different from homes such as places used for public gatherings. Acquaintances can come to offer condolences during the time mentioned on the given places. Due to the move's regular recurrence, Al-Ali (2005, p. 18) declares it as an obligatory element.

### 2.5.1.9 Closing

The ninth or the last component move, according to Al-Ali (2005, p. 19), concludes the death notice/obituary with a direct quote from the holy Quran. Al-Ali (2005, p. 11) declares it as a "formulaic closing". The normal death notice typically ends with a call for Allah's blessings or with the verse number 156 from Surah Al-Baqarah: *innalilahi wa inna ilayhirajiun* (We are from God and to Him we shall return).

The announcements that celebrate the martyrs' deaths seldom use the above-mentioned holy verse. Instead Al-Ali (2005, p. 19) reports various invocations as closing phrases. Such as:

- I. *taqabbala llahu shuhada ana labrar.*

May Allah reckon them as honored martyrs

- II. *almajdu walkhuluud lishuhadaina labrar.*

Glory and immortality to our noble martyrs

- III. *wa innahu lajihaadun Hatta nnasr.*

It is a jihad (holy war) until victory

The current study adopted the aforementioned and discussed model of Al-Ali (2005) for its initial stage of investigation, the pilot study. Jordan, the context of Al-Ali's (2005) study, is predominantly an Islamic society like Pakistan and both societies share many commonalities in death rituals which emerge from the common religious backgrounds. Yet, being an insider of the Pakistani society, the researcher expects some differences, based on socio-cultural values and traditions, in details of death rituals and in the construction of obituary texts. Moreover, the researcher also assumes that being written in different socio-cultural perspective, the textual moves in Pakistani newspaper obituaries may vary from their Jordanian counterparts in the sequence of occurrence, choice of words and even in numbers. Following the results of the pilot investigation, the current study comes up with its own model for the main study. This novel model gives originality to the current study and perhaps is a valuable contribution to the existing literature.

## **2.6 Previous Research**

According to Starck (2004, p. 35), newspaper obituarial discourse "has been a topic of considerable research since 1970s". Substantial research has been conducted globally to explore the multidimensional features of the genre of obituary. Matiki (2001, p. 29-30) observed that "the main focus in these studies has generally been on attempts to characterize obituaries as a distinct form of discourse and also to gain insight into a system of cultural beliefs underlying the content of obituaries".

Despite the fact that considerable research has been conducted worldwide, the researcher faced a great challenge in finding relevant research in the perspectives of Pakistani society that is the contextual canvas of the current study. While probing into

the available literature related to the obituarial discourse, the researcher noted that most of the available research dealing with the genre of obituary is conducted in the perspectives of different societies from West, North America, Arab world and Africa. Due to the non-availability of research dealing with Pakistani newspaper obituary announcements, the researcher was left with no other choice but to model the current research on the framework set forth by a researcher of another society, Al-Ali (2005). The proximity of the subject matter between the two studies is the deciding factor behind this decision.

### **2.6.1 Reviewed Studies**

Important and well-known studies dealing with the genre of obituary, conducted in different time spans and in different geographical locations of varied cultures, have been reviewed and cited in this section. The purpose is to provide a gist of the available research related to the current study's subject matter. Presented in six subsections, these studies are categorized under the headings of prevalent themes and the aspects these subsections deal with. The first five subdivisions directly correspond to the study's five research questions. The sixth subset contains descriptions of some studies that apparently fall out of the jurisdiction of the study's research questions but the researcher believes that these works influence and inform the research in some ways. It is hoped that the possible outcomes of the current study may trace their roots in the findings of the studies mentioned here.

#### **2.6.1.1 Generic Features, Moves' Analysis and Communicative Purposes**

The research that falls under these subjects of inquiry mainly deals with the genre of obituary with reference to its generic features, discourse generic moves it contains and

the communicative functions these moves intend to perform. The researchers of these studies not only elucidated but also divided the genre of obituary based on its generic constructions and occurring textual moves. Also, the studies are conducted in inter-cultural and intra-cultural perspectives to find out similarities and dissimilarities in this multicultural discourse. Comparisons of the findings with those of the other studies dealing with other aspects of obituarial discourse are also made by some of the researchers.

The first study quoted here is of Moses and Marelli conducted in 2004. Moses and Marelli (2004) probed into the genre of obituary and found that two kinds of obituaries appear in newspapers: paid obituaries (provided by the family) and unpaid obituaries (authored by the newspaper staff). The researchers evaluated the structures of both kinds of this journalistic genre and found that it contains all features that a genre must have. Analysis of the selected necrology texts and their communicative purposes revealed aspects of stability and predictability in the structure of the unpaid obituaries, while variations were found in the formation of paid obituaries. The paid obituaries vary in contents and communicative intentions presumably because these features are dependent on the choices made by the family of the deceased.

In the same year, Mcneill (2004) mentioned the genre of obituary as a carefully controlled public discourse and revealed that the social acceptability dictates its text and communicative purposes. Mcneill (2004) focused on newspaper obituaries published in Canada and found homogeneity in their contents and communicative functions. She noted that though no exemplary templates were provided by the newspapers, yet all the published death notices shared the similar obligatory or



mandatory generic features and serve similar communicative function throughout Canada.

In the next year, Al-Ali (2005), by using the Swalesian genre move analysis model, investigated the manifestations and generic structures of the Jordanian newspaper obituary announcements. Al-Ali (2005) wanted to observe the diverse and common generic structures of this genre, its various textual moves and the communicative purposes families wanted to convey through the contents of these moves. Al-Ali (2002) probed into the form schema and the content schema of Jordanian newspaper obituaries and categorized them into two types; one communicating a normal death, whereas the other celebrating an unusual death, termed as martyr's wedding. Al-Ali (2002) identified nine recurrent componential moves with distinct communicative purposes in these obituary announcements and anticipated socio-cultural norms, practices and beliefs behind their construction. Also, Al-Ali (2005) compared his findings with the study of Fries (1990a) and stated that Jordanian obituaries communicated the information more elaborately than the German and the English death notices.

Marzol conducted two studies to investigate the communicative functionalities of the two vital parts of obituary genre: the heading and the concluding part. Marzol (2006a) studied the British and Spanish newspapers' headlines of obituary announcements with a twofold purpose: to define the Spanish and English obituary headings' functionality and generic properties and to explore social actors' representation. Findings showed structural consistency across the observed newspapers' obituary headlines making them genre-specific in their linguistic identification. Homogeneity, formulaic nature, and brevity were the determining factors behind the efficacious

communicative functionality of obituary headings. Regarding the social representation of the subjects of these obituaries, it was noted that professional occupation was chosen to reveal their identity in the headlines of both languages. Marzol's (2006b) dealt with the concluding part of the newspaper obituary announcements and death notices referred to "Family Stage". The models of Bhatia (1993; 2004), Hasan (1985), Martin (1985; 1992) and Swales (1990) were applied. The research findings identified „Family Stage“ as a regular, highly formulaic, genre-specific and multipurpose-driven element/textual move in the genre of obituary.

In 2007, Askildson analyzed US Department of Defense's death announcements using the model developed by Al-Ali (2005) and identified five distinct generic moves among the six clauses which constituted the individual press release texts. Askildson (2007) observed that these press releases were not simply announcements of death, but were textual representatives of a complex and coordinated series of integrating functions. In addition to their main communicative purpose, these funerary announcements were intended to deemphasize war related deaths and dehumanization of the dead individuals.

Next, in 2012 Afful conducted a genre analysis of the Ghanaian newspaper obituary announcements to explore their schematic structures, linguistic features and communicative purposes. Following Swales' (1990) rhetorical approach to genre analysis, the researcher identified seven textual moves in Ghanaian obituaries serving various communicative functions. Afful (2012) opined that the schematic structure of this genre along with the lexico-grammatical features and communicative functions of its discourse moves reflect the socio-cultural norms and values of the Ghanaians.

To conclude, findings of these studies of Moses and Marelli (2004), McNeill (2004), Al-Ali (2005), Marzol (2006), Askildson (2007), and Afful (2012) establish immediacy of relationship with the subject matter of the current study in general and with the first research question of the study in particular. The term “Paid Obituaries” in the current study’s topic has allegiance to the division of obituary genre made by Moses and Marelli (2004). Furthermore, the studies of Al-Ali (2005), Askildson (2007) and Afful (2012) use the same analytical model (Swales’ move analysis model: 1990), the researcher has chosen for the current study.

In addition to this general commonality, Al-Ali’s (2005) study provides foundational guidelines to the current study’s theoretical and analytical approach. It is in fact Al-Ali’s (2005) developed moves model (an adapted form of Swales: 1990), that is initially applied to the pilot study of the current research. The other primarily focused areas in all of these studies like recurrent generic features (componential and schematic patterns), occurrence of discourse moves and identification of communicative messages also correlate to the current study’s area of investigation.

Lastly, it is worth noting that findings of all these mentioned studies are based on a singular form of data: printed obituary announcements or death notices only. Most of the explanations extended were based either on the researchers’ inferences or on their personal observations as societies’ informants. In contrast, the current study expands the scope of its investigation by taking into account the viewpoint of the participants in the process of publication of obituarial discourse. This authenticates its findings more as compared to the studies in the same areas of research as covered by the mentioned studies.

### **2.6.1.2 Use of Stylistic Devices**

Stylistics as a subject studies and interprets language in texts (Saadia, Shahar Bano & Tabassum, 2015, p.1539). Analyzing texts stylistically means what Simpson (2004, p. 3) has mentioned as exploring creativity in the use of language. Liu (2010, p. 662) describes it as an attempt to find the artistic principles behind the author's choice of particular language or in other words how authors of a particular text generate its contents to convey their intentional meanings uniquely. The textual importance of stylistics lies in the functionality of the linguistic choices, commonly referred to as devices, used by the authors. The distinctive style of authors not only prompts the mind of a reader to pause at specific situational reference but also to reflect profoundly on that stylistically enhanced observed textual reference. Observable textual descriptiveness helps readers comprehend employed stylistic devices with their socially and culturally established meanings. These meanings, of course, emerge from the pragmatic setting of the language within a text. The understanding of these meanings by readers, in return, serves as an emphatic endorsement of the author's functional style responding to the situational demand of the stylistic device. In this way, the language employed by the author and the situational context become closely linked phenomena. To understand this, opines Yeibo (2011, p. 200), a reader must analyze the text by considering linguistic elements and contextual evidence simultaneously.

Stylistically enriched writing functions as a strategy that is adopted by the writers purposefully to create the desired reader-oriented effect and to achieve particular communicative results. This strategy affects content, and then content and context as obligatory features of a construct schema of the text complement the author's

intentions of creating certain effects on the mind of a reader. In this way features and communicative functions of stylistics are interconnected. Primarily, stylistically enhanced language aims at combining reality with emotive expression to enhance the communicative intent of the text. This is actually the communicational motive that provides a base to a writer to make stylistics akin to the linguistic choices according to the specific functions the writer intends to accomplish which is, of course, closely linked to the purpose of the text (Zheng, 2014, p. 124).

When we talk about stylistics in reference to the genre of obituary, the term „obituary“ itself strikes the mind of a reader as a stylistically enhanced expression. Linguistically, it is to give news of death but interestingly the formation of the term itself is marinated with the ingredients of a stylistic feature namely euphemism. Herat (2014, p. 117) observes in this regard that the term „obituary“ is based on a euphemistic term for death: the Latin word „obitus“ meaning departure. So, starting from the heading, the content schema of a newspaper obituary appears to be deriving its expressive characteristics from emotive prose. Writers of obituary depict reality covered in the layers of emotional language that is stylistically enhanced with certain devices.

An analysis of the existing research on the obituaries shows that researchers of different societies and time periods have concentrated on exploring the usage and role of different stylistic devices employed by the writers of obituary announcements to portray the loss of death. For example, in 2001 Matiki studied the linguistic pragmatic rules used in Malawian newspaper obituaries from linguistic/ sociolinguistic perspectives and found various stylistic devices, metaphors and symbolism as vital features of these announcements. Matiki (2001) narrated that African, religious, and

Western traditions are behind the use of such devices in Malawian obituaries. Also, Matiki (2001) observed a unique communicative feature of Malawian obituary announcements. He observed that in contrast with the obituary announcements of other countries that were mainly addressed to the intended readers, Malawian obituary announcements were customarily addressed to the departed souls. According to Matiki (2001) this feature of Malawian obituary announcements held similarity to the Icelandic obituaries.

In 2006, Fernández conducted a study to explore the usage of stylistic devices and euphemistic language that substitute the concept of death and dying in the Victorian obituary announcements and death notices. Findings of Fernández's (2006) study revealed an excessive use of poetic and religious metaphors to deal with the taboo of death and to form the euphemistic alternates to mention the reality of death and dying. Also, stylistic devices like metonymies, generic terms, hyperboles and lexical resources were used for the purpose.

The similar subject matter was taken up by Phillips in 2007. Phillips (2007) theorized that with the passage of time the use of death affirming-language has been replaced by the use of death-resistant language in American obituary announcements. This replaced language, according to Phillips (2007), due to its linguistic expressions and stylistic devices has changed the way deaths were reported. The research findings affirmed the hypotheses as proportional decline of death-affirming language was evident. Phillips (2007) noted that instead of mentioning the real account of the biophysical process of death, elements of resistance and self-actualization were increasingly stressed in these announcements. Traditional informational features were

substituted by the features that emphasized the deceased's individual biography, accomplishments, personality, struggle for life, and received medical treatments.

Wlodarski (2008) evaluated semantic and pragmatic axiological features used in the captions of newspaper obituaries. The research findings highlighted some prevalent ways of possible appraisal within the obituary headers and described it as pragmatic evaluation that possibly be based on the existing culturally and/or socially motivated meanings. These implied meanings were evoked by numerous stylistic devices. Also, these meanings were found dependent on the inferences drawn from the considered text. Wlodarski (2008) opined that through the use of cerebral ideas, a residual approach towards values and value judgments, replicated in natural language and in its textual appearance, could be adopted.

Aremu's research (2011) revolved around the socio-pragmatic usage of language in the texts of Nigerian newspaper obituary announcements and revealed that they were characterized by stylistic features, euphemisms, lexical borrowings, hedges, metaphors, code-mixing, code switching and idioms. Aremu (2011) noted the use of socio-cultural meta-language and politeness principles by the authors of these announcements. Aremu (2011) observed that the addressees of these announcements easily interpret these philosophies since they share the same socio-cultural and linguistic backgrounds with the authors.

ElShiekh (2012) explored likenesses, differences and diversities of linguistic expressions and stylistic devices used in the Muslim and Christian obituary announcements in the perspectives of Egyptian and Jordanian societies. The research findings revealed obvious difference in style and writing of Egyptian and Jordanian

newspaper obituary announcements. Frequent and reasonably different usage of deontic and epistemic expressions along with Biblical and Koranic verses was observed. In contrast to the Egyptian obituary announcements, the Jordanian obituary announcements were found more liberal in the selection and usage of deontic and epistemic expressions. ElShiekh (2012) guesstimated prevailing behavioral differences in both societies as a possible cause behind these linguistic differences.

The findings of Ergin's (2012) study showed an obvious burgeoning tendency towards the use of stylistic devices, religious expressions and references in Turkish death announcements. Ergin (2012) observed that with the passage of time the elements of secularity are losing their long occupied existences in the texts of Turkish obituaries. Furthermore, the use of emotional textual strategies in the construction of obituaries was also visible. Ergin (2012) linked these emergent changes to the large-scale transformation Turkish society is going through.

Findings of the studies summarized in this section (Matiki: 2001, Fernández: 2006, Phillips: 2007, Wlodarski: 2008, Aremu: 2011, ElShiekh: 2012, Ergin: 2012) show that these researchers painstakingly investigated the use of various stylistic devices and linguistic tools used by the authors of obituary announcements. All these researchers believe that these devices and tools are used to create certain intended impressions on the readers of these texts such as mitigation of the grief of death and enhancement of the image of the deceased and/or his/her family.

The observations made by the researchers show that the prevailing cultural, social and religious norms and their occupancy level influence the choice of language and control the proportion of language effects in the genre of obituary. Lastly, findings of



these studies are largely based on the analysis of the printed newspaper obituary announcements. And, the area of research covered by these studies corresponds to the domain of the third research question of this study.

#### **2.6.1.3 Portrayal of Genders**

The analysis of the available studies pertaining to newspaper obituary announcements shows that the issue of gender portrayal or gender representation in these announcements has always been a subject of wide interest amongst the researchers investigating obituarial discourse. Researchers like Kastenbaum et al. (1976), Spilka et al. (1979), Kears (1986), Halbur and Vandagriff (1987), Maybury (1995), Eid (2002), Rodler et al. (2002), Ogletree et al. (2005) have attempted to ascertain the representation of males and females under the assumption that gender based partialities continue after death. To verify this supposition, these researchers have probed into the newspaper obituaries of their relevant cultures and societies to explore: (a) how the members of a society value their male and female fellow beings in the post death scenario and, (b) whether newspaper obituaries are authored and printed in an impartial manner with respect to genders.

The first prominent research that dealt with the issue of post-death gender portrayal was conducted by Kastenbaum, Peyton, and Kastenbaum in 1976. Kastenbaum et al. (1976) probed into the newspaper obituaries to examine the issue of possible gender partiality in American society. Analysis of a calendar month's data revealed that men received greater public recognition after death as they received four times more obituaries as compared to their female counterparts. Furthermore, male obituaries

were lengthier and were ten times more likely to be supplemented with a photograph. Correspondingly, women's obituaries were few and short written.

Following the footsteps of Kastenbaum et al. (1976), Spilka, Lacey, and Gelb researched the subject of post-death gender portrayal in 1979 and termed their research as an extension to the study of Kastenbaum et al. (1976). Spilka et al. scrutinized newspaper obituaries and death notices published during one year's time span. Initially, findings showed a certain propensity of men's over representation but this tendency disappeared over the time. Furthermore, the comparison showed that the obituaries of males were longer than the obituaries of females but when the occupation related texts were eradicated, the length of the obituaries shrank to the same size for both genders. The initial findings related to extra pictorial representation of men were also diminished over time. The overall findings of the study were a feeble confirmation of the findings of Kastenbaum et al. (1976).

In 1986 Kears conducted a critical analysis of the studies of Kastenbaum et al. (1976) and Spilka et al. (1979) Kears's appraisal of newspaper obituaries recorded some slight variations but the general findings were similar to the studies selected for analysis. The method of using newspaper obituaries as a measuring index of societal discrimination, used by Kastenbaum et al. (1976) and Spilka et al. (1979) was validated and recommended by the researcher in spite of some opacity observed in their studies.

Halbur and Vandagriff (1987) challenged the previously observed gender-based societal responses towards death. They called the findings into question and opined that due to its limited approach and scope, the previous research to ascertain the

indicators of such responses had remained unproductive in depicting the real picture. To verify the suspected findings and to access the factual reality, Halbur and Vandagriff (1987) conducted a longitudinal study of 1923 death notices. The results did not support the magnitude of the previously observed gender differences and discrimination. Halbur and Vandagriff (1987) perceived that the earlier researchers have unintentionally portrayed a partial view of societal responses towards deaths of men and women. Halbur and Vandagriff (1987) suggested new studies to keep the record straight and advised the future researchers to consider the complex nature of the issue while investigating the subject.

Next, in 1995 Maybury researched newspaper obituaries to observe how deaths of men and women are reported and portrayed. Findings based on the observation of informational elements like gender, age and occupation showed that compared to men, women received fewer and shorter obituaries. Longer obituaries dedicated to some females were also noted but Maybury (1995) observed the prominence and famousness of their male relatives as a reason behind this rare lengthy discourse. Affirming newspaper obituaries as a measuring scale for life achievements, Maybury (1995) opined that even after the demise, endeavors and achievements of women were neglected and undervalued.

The probe to understand gender representation in newspaper obituary announcements that started in the last quarter of the 20th century sustained in the 21st century also. Following the patterns set by the earlier researchers, Eid (2002) researched the issue in cross-cultural perspectives. To observe inter-cultural and intra-cultural vicissitudes, Eid (2002) studied 4,400 obituary announcements taken from Egyptian, Iranian and American newspapers. Inter-cultural comparison showed the elements of gender

inequality tilting in favor of men. Women's obituary announcements not only got less space in the newspapers but also significant variability was found in their identification as they were recognized with reference to their familial relationships and social roles instead of their occupational status or professional titles. Eid (2002) opined that societal practices and socio-political influences shape the conventions of obituary texts.

In 2002, Rodler, Kirchler, and Hölzl investigated the changes in gender stereotypes of leaders in their obituary announcements. The researchers wanted to explore the way male and female leaders were professed during the last decades. The research findings showed substantial changes in the contents of female images over the past decades. On the other hand, male stereotypes were marked by consistency. The overall assessment of Rodler et al. (2002) was that the traditionally prevailing concept that compared to females, leadership positions were male dominated, seemed to be changing. The researchers identified several supporting factors like growing presence of women mostly in middle level leadership positions, decreasing trend of gender discrimination regarding job offerings, and the apparent convergence of gender portrayals behind this change.

Ogletree, Figueroa and Pena (2005) also researched the genre of obituary to investigate the assumption that compared to women's obituaries men's obituaries will be higher in number and longer in length. Ogletree et al. (2005) also theorized the existence of differences in career descriptions and presence of photographs. These suppositions were in accordance with the trends explored by Kastenbaum et al. (1976) and Spilka et al. (1979). Interestingly, findings did not show noteworthy gender disparities about the numbers and lengths of obituaries of both genders. This was in

contrast to the early findings of Kastenbaum et al. (1976) and Spilka et al. (1979). Regarding professional or career description, men's obituary announcements were found to be lengthier. Concerning photographs, they were more likely to be published in men's obituary announcements compared to those of women's but the observed difference between the deceased's actual age and the projected pictured age was considerably obvious in women's photographs than those of men's.

The overall impression given by the findings of these researchers: Kastenbaum et al. (1976), Spilka et al. (1979), Kears (1986), Halbur and Vandagriff (1987), Maybury (1995), Eid (2002), Rodler et al. (2002), Ogletree et al. (2005) is that gender biases follow women in a way or the other even beyond the grave. Some researchers like Halbur and Vandagriff (1987) and Ogletree et al. (2005) do not confirm the gravity and differ from their fellow researchers but majority is in conformity that compared to their male counterparts, females are underrepresented in the obituarial discourses.

The findings of these studies confirm that as compared to the male obituaries, female obituaries show the following trends: (a) limited in numbers, (b) brevity of contents, (c) less or no-recognition of their accomplishments and, (d) little pictorial representation. Minor changes, taking place gradually, in the enhanced recognition of women after death have been witnessed but according to the researchers like Maybury (1995) and Eid (2002) even this recognition has emerged as a result of women's associations to the famous men of their familial or social circles.

Similar to the studies mentioned in the previous section, the results of these studies are also based on merely the printed obituary announcements. The researchers depict the actuality as it appears but they do not indulge in identifying the logic behind these

visible differences. No direct responses from the involved genders' representatives are sought. The possible reasons discussed by these researchers are based on the general prevailing perceptions of the time and on their preconceived ideas. The researcher believes that basing judgment about this issue on mere printed announcements is not prudent. Need is to have a deeper look by involving the both segments' opinions regarding the issue and by considering the social, cultural and religious values of the society involved.

#### **2.6.1.4 Socio-economic and Socio-cultural Influences**

The existing research reflects a large scale interest of researchers in identification and analysis of the influences of socio-economic factors and socio-cultural elements on the genre of newspaper obituary announcements. These influences are not only considered in broader contexts as overall societal characteristics but also analyzed at micro levels of familial structures. The prime purpose of the research falling in this category is to explore the ways obituary announcements depict and reflect the socio-economic features and socio-cultural values of a particular society in general and its inhabitants in particular.

In 1987, Long probed into the nature and descriptiveness of American newspaper obituary announcements with a hypothesis that their contents could be influenced by the occurring cultural and social changes. The research findings authenticated the assumption and revealed that the emerging changes in the socio-economic and socio-cultural fabric of American society had influenced the content and style of obituarial discourse. Long (1987) noted that that with the passage of time old personalized types of obituary announcements had become formal and impersonal.

Funerary notices of Ghanaian newspapers were evaluated by Alali and Adjaye in 1998 to understand the Ghanaian society's collective feelings and attitudes towards death. The researchers explored the meanings and explanations assigned to the reality of death and dying by the Ghanaians. The research findings revealed the following prevalent thematic expressions about death and dying in the Ghanaian obituarial discourse: (a) death is typified as taciturn and constant aching experience, (b) the departed is labeled as adored and dedicated, (c) specification of the survivors' imminent re-arranged roles and the social relationships they face, (d) the depiction of deceased's elaborated image and personality, (e) the deceased's next of kin's presence and immediacy can be inferred. Alali and Adjaye (1998) perceived that the roots of all these thematic expressions stem from the socio-economic statuses of the deceased and the left-behinds and from the socio-cultural norms of the Ghanaian society.

In 2000, Hume examined American newspaper obituary announcements and revealed that their componential features not only offer information about the socio-economic status of the deceased but also reveal the changing socio-cultural values of American society. She noted that obituarial discourse of American newspapers creates record of an individual's life, links this record of life and death to the generational or familial memory and then links it to the American collective memory. Hume (2000) described newspaper obituaries as a unique window providing insights into varying American culture as the way Americans valued the individual American life at different times could be judged through this genre's contents. Hume (2000) concluded that newspaper obituaries serve as a rare link between the average citizen and the society.

Bonsu (2002) theorized that Ghanaian newspaper obituary announcements are used to craft new and sophisticated images of the deceased in order to enhance the societal

status and identities of the departed and the bereaved families. The findings revealed that a person's identity does not cease to evolve even after his/her death and can be constructed or enhanced by using death ritual substances like obituaries. And, socio-economic statuses of the departed and the mourners dictate the extent of these makeovers. Bonsu (2002) found similarities between Ghanaian newspaper obituary announcements and persuasive advertisements and opined that like the affirmative product-oriented information that persuades people to become its customers, positive portrayal of the dead in their obituaries leads to readers' positive thinking towards them. Bonsu (2002) observed that Ghanaians keep this fact in mind and author obituary content consciously to stimulate constructive public feelings and attitudes towards their deceased and themselves.

Fowler and Bielsa (2007) systematically analyzed the contents and the subjects of the newspaper obituary announcements of Western societies and revealed that most of the people represented in these obituary announcements were having their familial attachments with the privileged, influential and socially and economically dominant segments of western societies. These findings were contrary to the popular belief that newspaper obituaries have become democratized in nature as findings of this study affirmed that obituary announcements still reflect influence of the dominant elite.

In the same year, Fernández's (2007) observed the use of certain praising and consolatory textual features by the obituary writers to enhance the social status of the departed. Fernández (2007) observed that the deceased's social and monetary status normally defined the proportion and the way of his or her linguistic elaboration in the Victorian obituary announcements and death notices.



Ergin (2009) researched the Turkish obituarial discourse in socio-economic, religio-politico and ethno-cultural perspectives. Ergin (2009) revealed that the Turkish death notices mainly commemorate the lives of the powerful and the privileged people. Also, the findings revealed that ethnic and religious minorities of Turkish society (mainly Christians and Jews) are overly represented in these death notices as compared to their actual percentage in the national population. The researcher opined that the sound socio-economic background of these minorities is the possible reason behind this over representation.

Kidd (2011) explored the ways in which prevalent American obituary formats and their contents are influenced by the socio-economic factors and socio-cultural norms of American society. According to Kidd (2011) obituary contents revealed the way people pronounce, honor and say farewell to their fellow individuals. The research findings revealed that being cultural and linguistic artifacts, obituaries serve sundry purposes and contribute towards the fulfillment of both personal and public needs for social cohesion, cultural coherence and closure concerning death. Kidd (2011) opined that newspaper obituary announcements perform various societal functions like preserving history, social values, and rituals of a particular society. Also, they promote community related ideologies and identities, provide personal inspiration and psychological comfort to the bereaved. The findings of Kidd (2011) were in total conformity with the observations made by Hume (2000).

Like the researcher, Long (1987), Alali and Adjaye (1998), Hume (2000), Bonsu (2002), Fowler and Bielsa (2007), Fernández's (2007), Ergin (2009) and Kidd (2011) study and analyze the influence of societal factors (socio-economic and socio-cultural) on the obituarial discourse of their particular societies. They all converge on

two points: (a) content of obituarial discourse is directly or indirectly influenced by the socio-economic status of the departed and/or the left-behinds; (b) newspaper obituary is an indispensable descriptive data collection tool that can be used to analyze the socio-economic and socio-cultural characteristics of a particular community, society or a geographical region.

Again, the shortcoming of all these studies is the use of singular form of data, printed obituaries only. The researchers' judgments regarding the influences of these powerful external factors (socio-economic and socio-cultural) are based on their faculty of observation. There is no doubt that socio-economic factors (financial status, educational levels and occupational positions) enhance the social standings of human beings in their particular communities and societies but the need is to know how far these factors decide and dictate the social behaviors of individuals and their communicational interaction with their fellow human beings. In the researcher's viewpoint, this influencing level can only be gauged by eliciting the opinion from the people who are directly involved in the construction and publication of this discourse. Contrary to the predecessors, the researcher conducted interviews of the persons concerned to elicit their standpoint on the issue.

#### **2.6.1.5 Non-Linguistic Features**

Paucity of research, dealing with the non-linguistic features of the newspaper obituary announcements, is observed while reviewing the previously conducted studies. Some of the researches do deal with the pictorial representation of the dead as an optional feature but other non-linguistic features like text styles, font sizes and colors, use of

religious signs, over-all lay out sizes, printing positions and frequencies were left unattended.

While scrutinizing the existing research, the researcher comes across with just one study that considers these non-linguistic features worth noting. It is of Nwoye (1992), who probes into Nigerian newspaper obituary announcements under assumption that along with the explicit communicative message (declaration of a death), these announcements do contain implicit messages. The research findings confirm Nwoye's (1992) supposition. These are non-linguist features, concludes Nwoye (1992), which are used to pass on hidden messages and to achieve certain goals like showing off the familial statuses and impressing the fellow communities. Nwoye (1992) opines that the non-linguistic features of these announcements such as their layout size, print position, presence of photographs and their publishing frequency in more than one newspaper covertly hints upon the socio-economic status of the departed and the left-behinds.

The mentioned study's observations are based on just Nwoye's (1992) inferences. But for the current study, the researcher authenticates these hints by considering the responses of the families who get these announcements published in newspapers. The purpose is to know whether these non-linguistic features are included and emphasized purposefully or they are just meant for mere beautification of these announcements. And lastly, due to the scarcity of research in this particular domain, the researcher believes that this study is a valuable contribution to the existing literature related to the identification and analysis of non-linguistic features of obituarial discourse.

#### **2.6.1.6 Content Identification and Cross-Cultural Comparisons**

The researches belonging to this category identify and define obligatory and optional elements of the genre of obituary. In addition, they also do cross-cultural comparisons of obituarial discourses. This identification and comparison removes the fog of fuzziness and absurdity gyrating around the various kinds of obituarial discourses and give it structural clarity. Although these studies do not correlate directly to the current study's research questions but they influence the thematic base of the study as the core concepts in these studies provide answers to many of the questions that arise while exploring the different research areas of obituarial discourse. This implicit relationship cannot be overlooked. So, the researcher finds it mandatory to discuss the findings of these studies for supplementing the results of the current study.

Fries pioneered the research of this kind with his two landmark studies which appeared in 1990. In the first study (1990a), Fries researched the two hundred years' history of English death notices starting from 1785 onwards to figure out the characteristics of the English death notices. Findings of the research termed English death notices as a stereotypically written discourse and identified social conventions behind this traditionality. Regarding contents of the English death notices, date, place, age, circumstances, name, relation, origin, and occupation were identified as normal formational ingredients. Fries (1990a) noted some slight variations in contents and language but declared them a normal process.

The second study of Fries (1990b) compared English and German newspapers' death notices to identify their obligatory and optional elements and to define their structures. The results showed a combination of similarities and vice versa in these

cross-cultural discourses. Major similarities noted were: position of sender and receiver, conventionalized language and rareness of photographs. The observed dissimilarities were mainly related to the graphic management, length of texts, use of death-related vocabulary and size. The name of the deceased with his or her death declaration was found as the sole obligatory element. All other informational elements were noted as optional features because of the variations in their presence. Fries (1990b) declared regional, social and cultural norms as decisive factors behind these varied results.

In 1993, Alali examined the Nigerian newspaper obituary announcements and in-memoriam advertisements to determine the dimensions of the content used to cope with the grief of death. Findings of the research revealed ten main dimensions of the content used: (a) pictorial representation of the departed, (b) immediacy in death announcement, (c) description of funeral program, (d) direct contact and communication with the departed soul, (e) belief in personal immortality of the soul, (f) powerful role of religion, (g) resemblance in the selection of words, (h) recognition of the life's temporal nature, (i) bereavement as an ongoing process, and (j) the deceased being perceived as resting in peace. Alali (1993) opined that the cultural behaviors and beliefs regulate the selection and dimensions of this content.

Stark (2004) scrutinized Australian newspaper obituaries to identify their characteristic features and to compare them with the existing practices of obituary writing in the United Kingdom and the United States. The features explored in Australian obituaries were: (a) egalitarianism in subject selection, (b) excessiveness in sentimental and subjective reflection, (c) vagueness in details regarding death, (d) age description of the deceased and, (e) less representation of women. Stark (2004) noted

lack of maturity in the form of Australian newspaper obituaries and observed that compared to their American and British counterparts, Australian obituaries were marked by the characteristics of incompleteness, assertive inaccuracy, compositional erraticism and editorial inadequacy.

Next the research of Mcneill (2005) focused the Canadian death notices to explore the way these community notices or public declarations incorporate and create individual and collective identities for the writers, the departed, and their communities. The research findings showed ostensive variances in style and contents of different newspapers but found that the texts of these announcements were authored imitating analogous generic models. Mcneill (2005) named these models as institutionalized forms that define a national customary way of writing about death and related subjects. Mcneill (2005) opined that social endorsement, formulaic languages and institutionalized elements are the factors that influence the shape and pattern of Canadian death notices.

In 2005, Fowler explored newspaper obituaries with reference to their social determinants, denotation and types. Due to their varied structures and contents, Fowler (2005) classified them as: (a) traditional positive obituaries, (b) negative or defamatory obituaries, (c) tragic obituaries, (d) ironic obituaries, and (e) untraditional yet positive obituaries. Fowler (2005) described newspaper obituary as a repository for collective memory and categorized it as a semi-ritualized nexus of ethical, political and professional worlds that, irrespective of its kind, aims at providing the final ruling about the departed personalities. Fowler (2005) further observed that newspaper obituary is a kind of cultural canonization that illuminates the presence of divergence within the societal norms of cultural fabrication.

Also, Al-Khatib and Saleem (2011) examined and compared structure and content of Jordanian and British newspaper obituary announcements by considering their obligatory and optional features. The results showed visible structural, linguistic and functional differences. Compared to the British newspaper obituary announcements, the Jordanian newspaper obituary announcements were lengthier in size and rich in content. Similarities in the use of euphemistic expressions in the announcements of both cultures were found. Al-Khatib and Saleem (2011) observed that the major social functions of the obituary announcements of both societies were entirely based on the shared cultural norms and social values among the people of these particular societies.

In a nut shell, the main focus of Fries (1990a, 1990b), Alali (1993), Stark (2004), Mcneill (2005), Fowler (2005), and Al-Khatib & Saleem (2011) was to explore the rudimentary elements related to the structure and contents of the obituarial discourse. In addition to the intra-cultural perspectives, the researchers like Fries (1990b), Stark (2004) and Al-Khatib & Saleem (2011) also explored these features in inter-cultural perspectives. Fries (1990b), Alali (1993), Mcneill (2005) and Al-Khatib & Saleem (2011) observed that shared cultural norms and social values of a particular society were the decisive factors in defining the structural boundaries and textual inputs of obituary announcements and death notices.

Most of these studies converge on a point that these announcements from all cultures adopt a formulaic structure with obligatory and optional elements. Furthermore, it is noted that irrespective of variances in style and content, texts of these announcements were written following similar generic models. The observations made by the researchers seem to be trustable and considerable as they fall in line with the sociolinguistic concept that use of a particular language in a particular culture is an

inter-related relationship. Interestingly, these studies also derived their conclusions from the printed form of the obituarial discourse only.

## **2.7 An Overview of the Discussed Studies**

The summarized studies show that the genre of obituary has been studied intensively and extensively by numerous researchers since 1970s. Over this span of time, different facets and dimensions of newspaper obituary announcements have been explored. It is worth noting that these researchers remained confined to the evaluation of the printed form of these announcements and they did not use any other kind of data. Also, with exception to the three studies of Al-Ali (2005), Askildson (2007) and Afful (2012) that are conducted with linguistic perspectives, all other researches were conducted by the scholars of social sciences.

Starting with the studies of 1970s, it is found that the researchers' main focus is on the social aspects of obituarial discourse. It is mainly the disparities related to the gender representation in obituary announcements that hold the sway in these works. Most of these works take the lead from the research of Kastenbaum et al. (1976) and remain confined to gender related issues. „What is going on“ is thoroughly explored but „why it is happening so“ aspect of the phenomenon seems to be ignored.

The studies of 1980s show that the social aspects of obituary announcements are still under discussion but their scope is widened. The trend set by Kears (1986) remains the focal and guiding principle for the studies of this era. In 1987 Halbur and Vandagriff redirect and broaden the compass of obituary studies. Their research and the studies following it include structural aspects in the investigational area of research related to newspaper obituaries. The studies of 1980s can be regarded as



precursors of the upcoming research that is geared towards establishing newspaper obituary as a distinguished genre having all the defining characteristics. Moreover, these studies also trace the formulaic structures in these announcements.

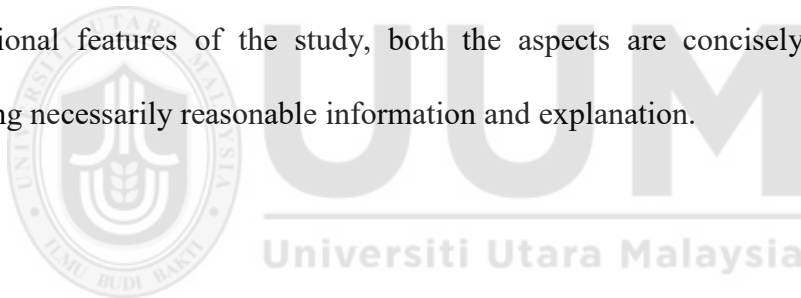
The studies of 1990s and beyond are overshadowed by Fries (1990) who comes up with two landmark studies, bringing structural and content analysis into the research landscape of obituarial discourse. Most of the researchers of this time follow the trend set by Fries and deal with structural components, layout and content of newspaper obituaries and death notices. These studies can be termed as an important step towards defining of the characteristics of newspaper obituary as an established genre. Though some studies of the 1990s explore the social aspects of these announcements, fundamentally they remain aligned to the key trend related to structural analysis. Also, the study of Nwoye (1992) that highlights the non-linguistic features of obituarial discourse belongs to this era.

The research conducted after the advent of the 21st century can be distinguished from the previously conducted studies. Now, the scope of obituary research is widened with the inclusion of linguistic analysis and socio-economic factors. Though the research still shows influence of the studies of previous decades in terms of structural and componential analysis but its canvas is wider and extended as it includes content analysis and investigation of linguistic features. The researchers like Al-Ali (2005), Askildson (2007) and Afful (2012) conduct genre analysis of the newspaper obituary announcements of their particular societies. Some studies also deal with the explicit and implicit communicative purposes of this genre. Another emerging interest of the researchers of this time is to trace, outline and discuss the stylistic features of the obituarial discourse.

These uncovered aspects of newspaper obituary announcements by the predecessors help the researcher execute the current research in line with the stated research objectives and the research questions. Remaining within the adopted theoretical underpinnings, the researcher traces the genesis of this study in this previously conducted research. The researcher believes that the current study is a valuable contribution and addition to this existing literature on the genre of obituary.

## **2.8 Chapter Summary**

The chapter deals with the two fundamental requirements of the study: theoretical framework and the review of the related literature. Taking into account their importance, as the following chapters get their essence and strength from these foundational features of the study, both the aspects are concisely dealt with by providing necessarily reasonable information and explanation.



## **CHAPTER THREE**

### **METHODOLOGY**

#### **3.1 Introduction**

This chapter presents the methodological framework chosen by the researcher to answer the current study's research questions. The chapter deals with the essential aspects related to the research design, data accumulation, data evaluation, and analysis method involved to reach an authentic and meaningful conclusion. To conform to the authenticity and reliability standards, and to bring the current study in line with the other research conducted, the researcher has given references from the other research scholars' theories and philosophies.

A research design is sketched in the form of a hierarchy figure to sequence the outline of the research procedures. This sketch explains the link between different steps adopted to deduce findings, elicit generalization and finally give suggestions. A table has also been produced to explain the links between various analytical aspects, viz. research domains, inquiry nature, theorized analytical approaches and required data sources.

A brief description of the newspapers, chosen for data collection, is also presented. Justification for selecting these particular newspapers has also been given in terms of circulation, authenticity and repute these dailies enjoy. The criteria for selection and method of data interpretation have been mentioned as well. Also, this chapter displays images of the selected newspapers and samples of paid obituary announcements published in them. A pilot study is also referred to in this chapter with an intention of evaluating the adopted procedures and the analytical model.

Furthermore, the steps taken to establish and maintain the reliability of adopted measures and validity of the produced results are also stated. These steps are adopted to give authenticity, cogency and reliability to the research outcomes. The researcher believes that future researchers, replicating the procedures and findings of the current study, will have a valid and authentic source in hand.

### **3.2 Research Design**

Krippendorff (2004, p. 81-82) refers to research design as a network of steps adopted by a researcher to execute a research. According to Berg (2001, p. 28) the design stage of a research requires a series of important decisions from the researcher. Literally, it is the design's logic that knits the procedural steps into the fabric of a coherent research design. Mostly, this logic concerns two qualities: (1) the efficiency of the procedural steps, and (2) the evenhandedness of data processing. In short, the design's logic enables researchers to describe how their research is conducted. Besides this, a researcher's descriptive account of the design stage must be complete enough to serve as a set of guidelines to independent raters, fellow researchers, critics and readers. In addition, the adopted research design should be replicable, not merely understandable. The current study's research design is envisioned in conformity with all the above-mentioned opinions. It consists of a series of inter-connected and intra-connected steps which are carefully adopted to reach authentic conclusions. Figure 3.1 is meant to narrate a broader outline of the research design of the current study.

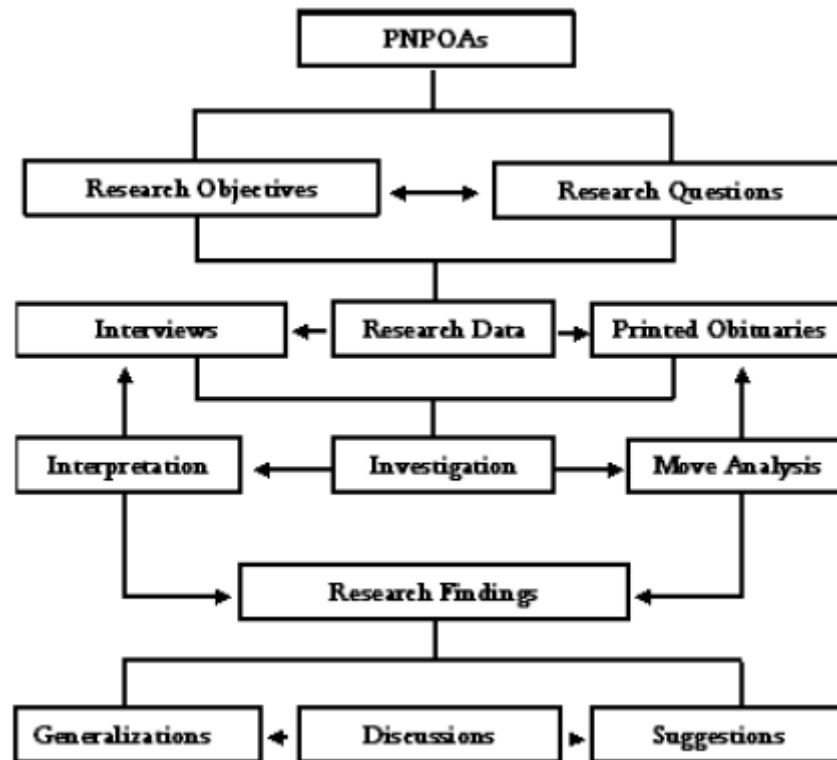


Figure 3.1 Outline of the research design

The current study is a qualitative research designed to explore the genre of newspaper obituaries along with the socio-cultural functions it performs and the socio-economic influences that affects its formation. Qualitative research, according to Berg (2001, p. 6-7), examines social settings along with their inhabiting individuals to pursue answers for the raised questions in a proper way. Researchers using qualitative research approaches mainly observe the way humans arrange and manage themselves in various social settings and explore and explain the manners they make sense of their environs through shared societal responses, behaviors, practices and ceremonies. In simple words qualitative research is a systematic way to discover and understand the way social actualities develop, function, and influence persons and the societies they belong to.

Zhang and Wildemuth, (2009, p. 308) state that qualitative research is mainly inductive and it goes beyond the mere quantification of facts and probes the investigational area by examining meanings, themes and patterns. These arrays can be manifest or latent. Berg (2001, p. 7) observes that qualitative measures offer ways to access immeasurable facts related to the real people a researcher observes and talks to or to the people who are represented by their subjective depictions like letters, photographs, newspaper accounts, diaries, and so on. In short, executing a research following qualitative practices results in sharing understandings and perceptions of people and to explore how they structure the fabric of their social deeds and give meaning to the events of their day-to-day routine.

The nature of the current study is descriptive, explanatory as well as exploratory. Its descriptive aim is observing, describing and documenting the prevailing status of the genre of obituary with its socio-cultural functions. The study describes the exact nature of the situation as it exists and while doing so it does not intend to involve in changing or modifying the situation under investigation. It is exploratory in the sense that it aims to discover and shed light on the unknown as, to the best knowledge of the researcher, no previous research exists that deal with Pakistani newspaper obituaries. Shared meanings, knowledge and understanding that form the basis of societal actions constitute the milieu of the current study and being a member of the society, the contextual know-how facilitates the researcher to explain the facts in a novel way.

Foundations of the study are constructed on the philosophy of genre analysis promulgated by the ESP theory. Dudley-Evans and John (1998, p. 89) mention that the overall aim of genre analysis in ESP theory is to identify “the moves, a unit that relates both to the writer’s purpose and to the content that s/he wishes to

communicate”. It is a move that, according to Crossley (2007, p. 5), “allows for a specific function within a text to be met and almost always signals the content of a particular discourse within a genre”. Paid newspaper obituaries, like other established genres, are authored following sequential patterns and contain certain moves which govern their overall textual structure. The way information is ordered in these paid obituaries guide the writers and informs the readers about the structure and the communicative purposes of this genre. This structural and informational understanding of the Pakistani newspapers’ paid obituary announcements formulates the subject matter of the present study.

### **3.3 Analytical Framework**

The analytical framework chosen for the current study is that of Swales (1990) as adapted by Al-Ali (2005). This analytical process is based on the idea that the construction of a particular genre can be explored and described via analyzing the textual moves it contains. Biber, Connor and Upton (2007, p. 38) observes that in this analytical framework “move types and their component steps are identified by the functional and semantic purposes that they have”. Staying within the jurisdiction of this analytical framework, all the aspects of the Pakistani obituaries raised through the research questions are addressed by taking leads from the chosen data sources: printed obituaries and telephonic interviews.

Table 3.1 provides a glimpse of the way different investigative elements of the current study are interconnected. The subjects mentioned in the first column of research domain are related to the research questions. The second column shows the way these research domains are covered. The third and the fourth columns narrate the

relationship between the analytical approach and the data source(s) chosen for each research question.

Table 3.1  
*Analytical conceptualization*

Research domain	Inquiry nature	Analytical approach	Data source(s)
Generic moves	Identification & interpretation	Explanatory	Printed obituaries
Stylistic devices	Identification & interpretation	Explanatory	Printed obituaries
Gender portrayal	Comparative examination & description	Exploratory	Printed obituaries & Interviews
Content selection	Contextual investigation & description	Exploratory	Printed obituaries & Interviews
Non-linguistic features	Contextual investigation & description	Exploratory	Printed obituaries & Interviews

### 3.3.1 Moves Analysis

Move analysis model of Al-Ali (2005), an adapted form of the CARS model of Swales (1990), is a prototypical pattern adopted for the current study. Ding (2007, p. 370) opines that “move analysis is a helpful tool in genre studies since moves are semantic and functional units of texts, which can be identified because of their communicative purposes and linguistic boundaries”. In the recent past, numerous studies have adopted the move analysis approach to explore and describe the edifice of different genres. For example, in 2005 Al-Ali investigated the generic moves of the Jordanian newspaper obituaries. Ji-yu (2007) studied textual moves of business



English correspondence. Kuhi (2008) analyzed the move structure of textbook prefaces. In 2010 Gomaa and Abdelmalek evaluated the generic moves of the written wedding invitations in Egyptian Arabic. Jalilifar (2011) conducted a move analysis of enquiry letters. Afful (2012) carried out move analysis of Ghanaian newspaper obituaries.

The underlying concept of the move analysis approach is that generic moves are perceptible by comprehending the communicative purpose that the writer of the text intends to accomplish through them. This move identification can be based on one sentence, on some sentences or in some cases may be on a complete paragraph. Concerning the physique of a textual move and its autonomous identification, various researchers have almost similar viewpoints. Henry & Roseberry (2001, p. 154) opine that “a move can be thought of as a part of a text, written or spoken, which achieves a particular purpose within the text. The move contributes in some way to fulfilling the overall purpose of the genre”. Similarly, Ji-yu (2007, p. 43) mentions that “a move is assigned a label only when it fulfills a function, collaborative efforts of the moves help to accomplish the goal of the overall discourse”. In the words of Biber et al. (2007, p. 15) “a move refers to a section of a text that performs a specific communicative function. Each move not only has its own communicational intent but also contributes to the overall communicative purposes of the genre”. Biber et al. (2007, p. 24) further state that the “moves may contain multiple elements that together, or in some combination, realize the move”. Swales (1990) referred these elements as “steps”. Biber et al. (2007, p. 24) believe that these elements or the moves’ steps mainly function to attain the communicative purpose of the textual move to which they belong.

Before moving ahead to the next section, it is relevant to mention here that the investigational jurisdiction of the current study does not limit itself merely to the documentation of the obituary's textual moves. Moving a step further, it involved analysis of these textual moves' formational settings along with the socio-cultural and socio-economic circumstances that influence their constituting elements. The researcher believes that obituary texts are not simply a product of randomly selected words that are aligned as per the language's grammatical requirement. Authors' intentions and/or the readers' acceptability play a vital role in the way these announcements are produced. Contents of these announcements are carefully chosen and supplemented with various stylistic and eye-catching features based on the societal demands and/or the left-behinds' implicit and/or explicit intents. The researcher not only aims to understand and explain the kind of wording and features authors use to project their departing loved-ones but also wants to recognize why they opt for them or feel compelled to opt for them. This enquiry mode of the researcher comes under the broadly intellectualized understanding of the genre analysis that involves identification, investigation and explanation of a genre's all formational characteristics, viz. schematic features, structural elements and communicative purposes along with the socio-cultural and socio-economic factors that influence them. This expanded philosophy of the genre analysis is discussed at length in the introductory chapter of this thesis and examples reflecting the way it is applied on the data are provided in the Appendix 1 and Appendix 2 of the current study.

### **3.4 The Data**

Berg (2001, p. 9) believes that situations, objects and events managed by individuals in their social settings do not possess meanings in themselves. Meanings are conferred

on these elements by and through human interaction and investigation. Also, the meanings given to these elements are not just accidental or isolated. Socio-cultural experiences and understandings attached to them actually define their meanings. To ascertain these determining factors and the level of their influence, researchers observe the representing social behaviors that appear in the form of assessable realities. These depictions then serve as their research data .

Data according to Griffiee (2012, p. 128) is the lifeblood of a research. It is the data that connects theory to practice and makes a research empirical. To achieve its objectives and to answer the declared research questions, the current study depends on two forms of data. The first form is what Ritchie and Lewis (2003, p. 45) terms as “naturally occurring data” and the second is the generated data. Naturally occurring data exist in the form of physical evidence (published obituaries) and is readily available. Generated data (recorded interviews) on the other hand exists in the raw form and is recorded, transcribed, adjusted and edited before its analysis.

#### **3.4.1 Data Collection**

Data collection refers to the process of gathering required material and/or information for evaluation and for drawing conclusions. Data sampling, as per the viewpoint of Patton (2002, p. 245), depends upon the purpose and rationale of the research and is structured around the research context. In a qualitative research such as the current study, data samples according to Zhang and Wildemuth (2009, p. 309) consist of purposively selected material that responds to the research questions under investigation. In this way, data collection for qualitative research is a criterion based selection of the sample units: participants and/or texts. This kind of selection, opines

Ritchie and Lewis (2003, p. 79-80), should be objective, unbiased and open to an independent scrutiny. The researcher understands that this suggestion of Ritchie and Lewis (2003) means that, while collecting the required data, the researcher must;

- 1- Ensure that in the collected data all vital aspects relevant to the subject matter are covered.
- 2- Ensure that diversity is maintained in the collected data in order to probe the facts and realities from all angles.

Considering these points from the perspective of the current study means that all paid obituaries of the selected newspapers are, in fact, not necessarily of a similar representative nature. Construct and content schema of these printed obituaries are dependent on the authors and/or on the persons bearing the publishing cost. To put it simply, all paid obituaries do not come up with required characteristics to examine varied investigational angles of the five research questions of the study. So, collecting data with indicators of relevancy and diversity in the construct and content schema of these announcements becomes obligatory for the researcher. Keeping this concern in mind, the above-mentioned rules of maintaining relevancy and diversity are observed while collecting representative data for the study. It is ensured that the collected data reflect the paid obituary's generic features, gender representation and portrayal, stylistic devices and non-linguistic features. This marination of relevancy and diversity in the procedures of data collection and then in its analysis helps the researcher to have deeper insights and glean authentic deductions.

As far as the mass of the data sample in qualitative research is concerned, Patton (2002, p. 244) observes that there exist no definite rules. Sample size, Patton (2002) opines, depends on the nature of the probe, on the purpose of the study and on the

availability of the resources. According to Patton (2002, p. 244), decisive factors in this regard are “what’s at stake, what will be useful, what will have credibility, and what can be done with available time and resources”.

In addition to the above-mentioned suggestions, the philosophies of convenience sampling and symbolic representation were also espoused by the researcher during the data collection process. “Convenience Sampling”, in the views of Ritchie and Lewis (2003, p. 81-83) means, selection of the data units according to the ease of access while “symbolic representation” refers to the choice of data depending on the representative and symbolic features of relevancy to the research domain. Both of these modes are declared as the most commonly adopted forms of qualitative data sampling by Ritchie and Lewis (2003, p. 81).

The next two subsections provide detailed information about the nature of the data, along with its sources that the researcher analyzed to arrive at logical conclusions as per the requirement of the research objectives and questions of the current study.

#### **3.4.1.1 Published Obituaries**

601 Paid obituary announcements printed during a year’s time span, starting from November 2011 onwards, form the major data source of the current study. Table 3.2 lists the collected obituary announcements based on the months of their publication in both the selected newspapers.

Table 3.2

*Collected obituary announcements with monthly publishing details*

<b>Months</b>	<b>Month &amp; Year</b>	<b>Number</b>	<b>Percentage</b>
1	November 2011	45	7.49%
2	December 2011	60	9.98%
3	January 2012	79	13.15%
4	February 2012	61	10.15%
5	March 2012	57	9.48%
6	April 2012	36	5.99%
7	May 2012	47	7.82%
8	June 2012	39	6.49%
9	July 2012	32	5.32%
10	August 2012	39	6.49%
11	September 2012	56	9.32%
12	October 2012	50	8.32%
<b>Total</b>		<b>601</b>	<b>100%</b>

These obituaries are extracted from Internet editions of two selected English newspapers, the *Dawn* and *The News International*. Two reasons prompted the researcher to choose these newspapers: both the dailies’ wide scale popularity among the people of Pakistan and their established “high circulation” (Malik & Iqbal, 2010, p. 46). Details about these newspapers are provided in the coming subsections. The choice of Internet editions is made because:

- I. The researcher currently lives outside Pakistan for employment purposes and it was impossible for him to access and amass the print versions of the newspapers on a regular basis.
- II. Internet editions of both the newspapers are uploaded daily in digital formats by the relevant media groups. These online newspapers are the virtual images of the

print editions with a similar look and feel. Aligned with the traditional layout of their paper printed counterparts, they contain all news items, photographs, opinion columns and advertisements. To put it simply, they are print editions in digital forms. The difference between these ditto copies (printed versions and e-papers) lies only in the way they are handled by the readers. The former as hard copies are held in hands while the latter as soft copies are read on computer screens. Further details, along with the front page images, of these e-papers are provided in the next sub-sections.

Identification and selection of the desired data, that is, paid obituaries requires a careful analysis of the obituarial discourse published in both the selected newspapers. The sole selection criterion made by the researcher was the communicative purpose of this discourse: announcing death and/or burial details and/or details of funeral ceremonies. The researcher anticipated that such announcements may also appear under headings other than the obituary. In such case of fuzziness, the contents served the selection standard. Hence, the stratagem of “Relevance Sampling” mentioned by Krippendorff (2004, p. 119) was followed to collect the required samples. This way of sampling excludes the textual units that do not contain relevant and/or required information. This sampling strategy is also suggested by Patton (2002). Patton (2002, p. 5) suggests that in case the required data belongs to existing texts, the choice of the content must be justified by what the researcher intends to know.

The images in Figures 3.2 and 3.3 are reproduced to demonstrate the general format and published appearance of paid obituaries in both the selected newspapers.

# OBITUARY

Our beloved

## **Murtaza Razvi**

Magazine Editor Dawn Karachi

passed away in tragic circumstances yesterday. His Namaz-e-Janaza will take place today at Defence Imambargah, Phase 4, DHA, Karachi after Juma prayers.

---

**Sherazade Samiuddin (wife)**

**Syed Ali Raza Razvi (brother)**

**Address:**

94/1, 7th Street, Khayaban-e-Rahat  
DHA-VI, Karachi.

Figure 3.2 Obituary announcement from the *Dawn*



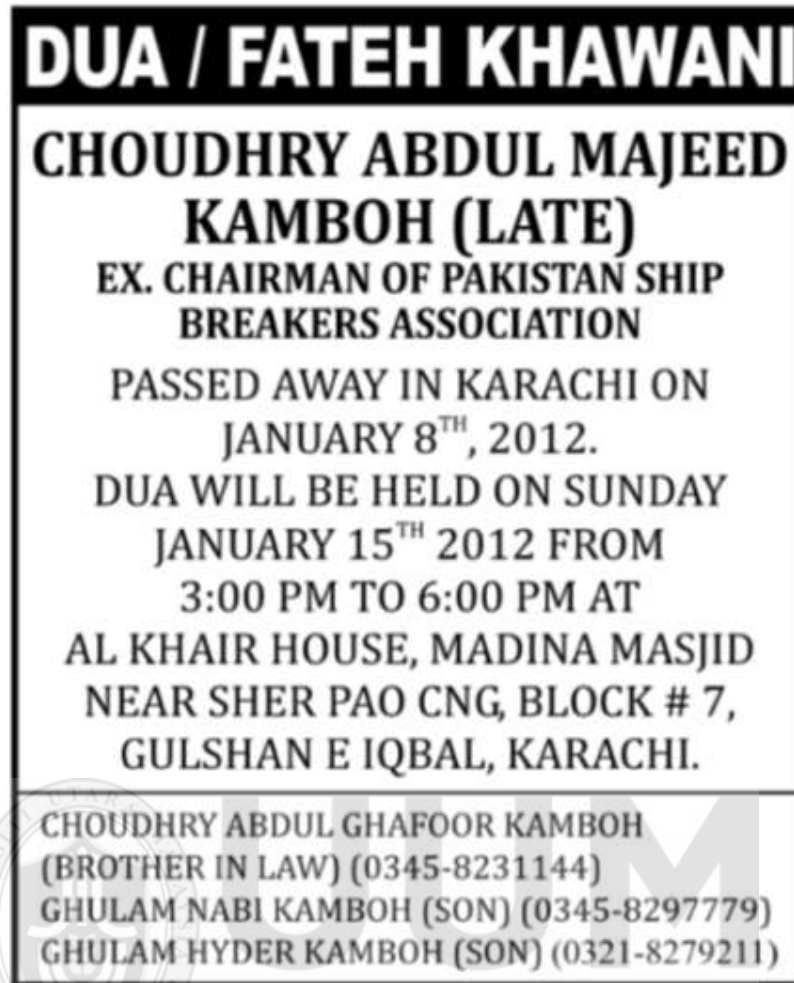


Figure 3.3 Obituary announcement from the *News International*

#### 3.4.1.2 The *Dawn*

The *Dawn* and Pakistan were both founded by Mr. Muhammad Ali Jinnah: the former in 1941 and the latter in 1947 (Jan et al., 2013, p. 120). Currently, the newspaper is published and circulated simultaneously from Karachi (Sindh), Lahore (Punjab), and from the capital city Islamabad. Malik and Iqbal, (2010, p. 47) authenticate that the *Dawn* “has a week-day circulation of over 138,000 copies and a total readership base in excess of 759,000”.

The *Dawn*, according to Jan et al. (2013, p. 120), is the most widely circulated English daily of Pakistan and has a nation-wide influence. It is supposed that the newspaper, from its early days, has been playing a major role in reflecting and depicting the events that constitute the nation's history. Throughout its history, the Dawn with its resolute commitment, has created and maintained professional values and built institutions essential to the evolution of a free national press.

The *Dawn* has emerged as the most authoritative national newspaper that is respected for its uncompromising accuracy and unbiased track record. The *Dawn*, opine Raza and Akbar (2012, p. 2), targets "those segments of the society which are highly educated and decision makers". Being considered as a reliable informational source, the *Dawn's* Internet edition (<http://epaper.dawn.com>) is accessed by an average of 75,000 visitors every 24 hours around the world (<http://archives.dawn.com/fixed/group/publicat.htm#1>). These numbers reflect that the newspaper is considered an authentic source of news and is popular among the readers of varying tastes.

In addition to the everyday news items, the newspaper also publishes the best and the most seen and valued advertisements. Due to its nationwide influence and large scale readership, *Dawn* is perceived as the leading advertising medium in the country and its extensive circulation that already has an extended readership, as per the observation of Khan and Safdar (2010, p. 330), "is increasing day by day". Figure 3.4 reflects the digitally formatted front page specimen of the *Dawn* e-paper.



### 3.4.1.3 *The News International*

*The News International* was launched by the Jang Group of publications in 1991 (Khan et al., 2014, p. 66). According to Raza et al. (2012, p. 3), *The News International* has a circulation of 140,000 copies per day. Adnan et al. (2015, p. 48) authenticate that *The News International* is Pakistan's second largest circulated English daily and its circulation is duly certified by the Pakistan Audit Bureau of Circulation. The newspaper is published in three cities in Pakistan: Karachi, Lahore, and Rawalpindi/Islamabad. An overseas edition is also published in the United Kingdom. In a relatively short time span, *The News International* has captured a significant share of the Pakistani English newspaper market and now, according to Raza et al. (2012, p. 3), it is enjoying a wide-scale readership in the country. It contains in-depth focus reports and updates its readers with the events happening locally and internationally. Every day, in addition to its main news section, there are various special interest in-paper magazines catering to its varied readership.

According to the Superbrands Organization, an independent arbiter on branding in Pakistan, *The News International's* website is Pakistan's first newspaper website and has been appreciated by Her Majesty Queen Elizabeth II of United Kingdom in 1997. *The News International's* Internet edition ([www.thenews.com.pk](http://www.thenews.com.pk)) is Pakistan's first e-newspaper launched in 1996 and is today one of the most popular Pakistani newspaper websites. It is regularly visited by readers from across the world with almost half a million page views a day (<http://superbrands.com.pk/company-profiles/The%20News.pdf>). Due to its large scale circulation and readership, the newspaper also enjoys a status of the most effective source of advertisements. Figure 3.5 is meant to reflect the front page specimen of *The News International* e-paper.





Figure 3.5 Front page of *The News International* e-paper of November 8, 2012

### 3.4.2 Interviews

Patton (2002, p. 341) states that human behaviors like feelings, thoughts and intentions are impossible to observe and quantify in direct and in obvious ways.

Researchers, themselves, cannot tag the way individuals organize their life events and

social surroundings. The meanings humans attach to their socio-cultural events and the socio-economic influences that affect those meanings and occasions cannot be observed. For this purpose, researchers have to interact with people to read their mindset and to ask and/or confirm certain reasons. Accordingly, purposeful qualitative communications with representatives of the discourse community were arranged by the researcher. It is pertinent to mention here that paid obituary is a community based genre and the folks who read, write or get it published form its discourse community. Literally, it is a discourse of the people, produced by the people for their fellow people. Open-ended interview questions, aligned with the study's objectives and questions, were formed. During the formational process, content of the questions was discussed with the research supervisors and modifications and suggestions were considered based on their suggestions.

Patton (2002, p. 341) states that qualitative interviewing aims at finding out what is in and on someone else's mind and begins with the assumption that the perspective of the respondents is meaningful. Considering this, to supplement the information retrieved from the published obituaries, predetermined questions were asked from the left-behinds to explore the socio-cultural, socio-linguistic and socio-economic aspects which are mentioned in the research questions. A standardized open-ended interview pattern was adopted. This kind of interview, according to Patton (2002, p. 341), consists of a set of carefully worded questions that are arranged with the purpose of taking each interviewee through the same order and asking everyone the same questions with essentially the same words. Patton (2002, p. 346) suggests this kind of interview because it makes data analysis easier by locating each interviewee's answer

to the same question rapidly and by organizing questions and answers that match each other.

Geographical distance between the interviewer and the interviewees obliged the researcher to conduct these proposed interviews telephonically. Also, due to the varied and diverse geographic locations of the respondents, it was the only viable method to reach them. Berg (2001, p. 82) authenticates these reasons for conducting telephonic interviews and terms them as an effective way of gathering data. The other option was to record these interviews online, using some internet-based platforms like Skype, but it was dropped due to availability limitations and time management issues on the part of the respondents and due to potential technicality related complications and additional hardware formalities. Subsequently, the telephonic process was preferred to harvest the required data and the researcher conducted and recorded thirty interviews using the call recording option in his mobile phone. Ritchie and Lewis (2003, p. 84) consider this number an ideal quantity for a qualitative study and declared it a general rule of thumb. Ritchie and Lewis (2003) believe that managing data in terms of quality of sampling and analysis becomes quite difficult in case it exceeds this limit. These interviews were approximately 25 to 40 minutes in length and the recordings were discarded once their analysis was done and the findings were written.

Berg (2001, p. 83) mentions that steps like establishing legitimacy and convincing the potential interviewee must be adopted before going ahead to conduct telephonic conversations. So, before being requested to provide their viewpoints, the participants were given a clear briefing by the researcher of all the aspects this study intended to cover. This act of the researcher is in line with the advice of Patton (2002, p. 341)

who declares that it is a researcher's responsibility to provide respondents a framework within which they can respond comfortably, accurately and honestly to the questions asked.

Furthermore, it is relevant to mention here that the researcher conducted these telephonic interviews in English as well as in Urdu as per the convenience of the interviewees. The choice of Urdu language is given under the assumption that some of the interviewees might not be able to express their thoughts as explicitly as they want to because of their limited ability to communicate properly in English. In this case, the interviews were conducted in Urdu and then translated into English to bring it in conformity to the language of the current study. These translations were done accurately and in an unbiased way. Tables 3.3, 3.4 and 3.5 present details about the interviewees and the interview questions in English and Urdu.

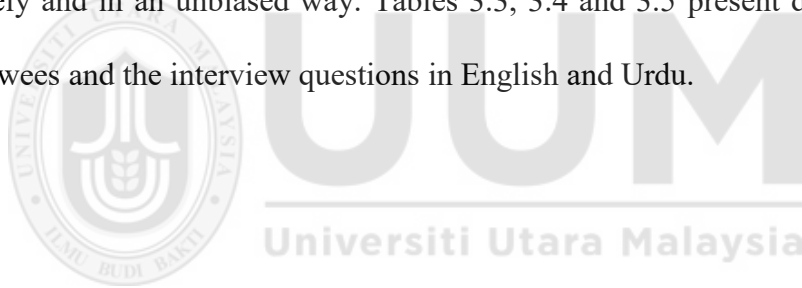




Table 3.3

*Details about the interviewees*

<b>Study participants</b>	<b>Age group</b>	<b>Interview language</b>	<b>Relationship to the departed</b>	<b>Gender of the departed</b>	<b>Interview Duration</b>
Participant 1	40s	English	Son	Female	31 minutes
Participant 2	50s	English	Husband	Female	37 minutes
Participant 3	40s	English	Son	Male	32 minutes
Participant 4	40s	Urdu	Brother	Male	24 minutes
Participant 5	40s	English	Son	Female	30 minutes
Participant 6	40s	Urdu	Son	Male	26 minutes
Participant 7	30s	English	Son	Male	35 minutes
Participant 8	40s	English	Son	Male	32 minutes
Participant 9	40s	Urdu	Brother	Male	25 minutes
Participant 10	60s	English	Husband	Female	40 minutes
Participant 11	30s	English	Son	Male	35 minutes
Participant 12	40s	Urdu	Husband	Female	28 minutes
Participant 13	40s	English	Son	Male	36 minutes
Participant 14	40s	English	Brother	Male	35 minutes
Participant 15	40s	English	Son	Male	35 minutes
Participant 16	40s	English	Son	Female	34 minutes
Participant 17	40s	Urdu	Son	Male	27 minutes
Participant 18	60s	Urdu	Husband	Female	31 minutes
Participant 19	50s	English	Son	Male	38 minutes
Participant 20	30s	English	Son	Female	36 minutes
Participant 21	40s	English	Son	Male	35 minutes
Participant 22	40s	Urdu	Son	Male	28 minutes
Participant 23	40s	English	Son	Male	37 minutes
Participant 24	50s	Urdu	Husband	Female	28 minutes
Participant 25	40s	Urdu	Brother	Male	28 minutes
Participant 26	40s	Urdu	Brother	Male	27 minutes
Participant 27	40s	Urdu	Son	Male	29 minutes
Participant 28	40s	Urdu	Bother	Male	27 minutes
Participant 29	40s	Urdu	Son	Female	26 minutes
Participant 30	30s	Urdu	Brother	Male	28 minutes

Table 3.4

*Interview questions in English*

---

**Research aspects and questions**

---

**Part 1: Gender portrayal**

- 1 How do you perceive the term “gender equality”?
- 2 How do you find the representation and portrayal of the male and female deceased in Pakistani newspaper obituary announcements?
- 3 What type of differences do you find between the obituaries of male and female deceased in Pakistani newspapers?
- 4 Why do these differences exist? Can you explain the possible reasons, you perceive, behind the differences?

**Part 2: Socio-economic status and content**

- 1 How do you view your family’s social standing? Do you believe that it influences your daily life events and decisions?
- 2 How far the socio-economic status of your family was decisive in choosing the content of the obituary/obituaries you got published?
- 3 What socio-economic factors, do you think, influence the content of Pakistani newspaper obituary announcements?
- 4 In what way do you believe the socio-economic background of the departed and/or his/her left-behinds influence the content of Pakistani newspaper obituary announcements?
- 5 Why, in your viewpoint, does socio-economic status of the departed and/or his/her left-behinds influence the content of Pakistani newspaper obituary announcements?

**Part 3: Socio-economic status and non-linguistic features**

- 1 How do you visualize the overall format and features of a newspaper obituary announcement?
  - 2 How do you understand the existence of non-linguistic features in Pakistani newspaper obituary announcements?
  - 3 In your opinion, in what ways does the existence of non-linguistic features in a newspaper obituary announcement correlate to the socio-economic statuses of the departed and/or his/her survivors?
  - 4 What are the non-linguistic features that are affected by the socio-economic status of the deceased and his/her family?
  - 5 How and why do the non-linguistic features of a newspaper obituary announcement get influenced by the socio-economic background of the departed and/or his/her left-behinds?
-

### Interview Questions in Urdu

جسہ اول صیفی وئی گئی | ہں اوات

- جسہ ڈھون - سواجی اور دعئی مچشت اور ہاد

- جس سے سونے سوا جی اور دعائی چھٹ اور غریب ای بُہیات

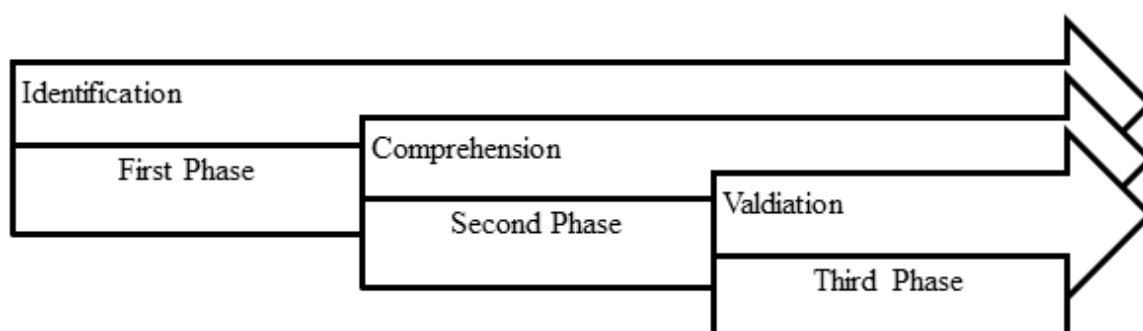
- 109

### 3.5 Data Analysis

Griffiee (2012, p. 129-30) states that data does not speak for itself; it does not make sense by itself until analyzed and interpreted. The data analysis phase in qualitative research, remarks Ritchie and Lewis (2003, p. 202), revolves around identification of the main themes, ideas and categories. These emerging characteristics can be latent or manifest. In addition to the exploration of the natural data, qualitative analysis also analyzes expressions of the study subjects, which form the generated data, to reflect how they view their social surroundings and name their community activities (Zhang and Wildemuth, 2009, p. 309).

Two different kinds of sample units constitute the data for the current study: published obituaries and interviews. Analysis of both these forms of data requires careful examination based on the contextual and/or perspective relevancy. Though both the data sources are meant to complement each other's findings yet their nature demands different tactics of investigation. Consequently, Move Analysis was applied to understand the required aspects of the printed obituaries while inductive reasoning was used to extract connotations from the interview responses. Inductive reasoning, according to Gray (2013, p. 18) is a research procedure that is applied by researchers to generalize specific observations in order to establish patterns, consistencies and meanings. In this way, the data analysis stage remains contingent to the study's theoretical and conceptual boundary and the process is accomplished while staying within limits of the qualitative analysis framework.

To start with the examination of published obituaries, Figure 3.6 reflects the analysis process consisting of the trilateral phases: identification, comprehension and validation.



*Figure 3.6 Trilateral phases of analysis*

The first phase involved identification of the content and construct schema of these announcements. The textual moves that reflect the writer-reader communication construct the generic structure of these public announcements. Following the viewpoint of Swales (1990) and Al-Ali (2005), the researcher applied the concept of moves and steps to the phrases, clauses or paragraphs that carry a particular communicative function. Besides this process of application, the researcher concentrated on the contents, stylistic devices and the non-linguistic features employed by the authors of these announcements to enhance the communicative effectiveness. As a result, all stylistic devices and non-linguistic features were tagged and extracted for further discussions and interpretations.

After this tagging of stylistic features and nonlinguistic features, each textual move and step was identified and labeled as per the model developed after the pilot study. This model is based on Al-Ali's (2005) identified moves and serves as an analytical prototype for the current study. It is pertinent to mention here that the researcher's way of generating and comparing findings with formerly developed models and/or with previously conducted related research is supported by Zhang and Wildemuth (2009, p. 310-11). In this case, Zhang and Wildemuth (2009) believe that the adopted model for the purpose of comparison can be modified during the course of analysis

based on the changes that emerge. In the post comparison stage, as a first step of analysis, the emerged findings were comparatively analogized with the selected model of Al-Ali (2005). After that, staying within the theoretical and conceptual framework of the current study, nativized explanations based on the Pakistani societal context and its time-honored traditions were provided to the modified model. These locally contextual explanations are suggested and approved by Ritchie and Lewis (2003, p. 255).

The complete process of defining textual moves, identifying communicative intents, locating stylistic devices and non-linguistic features involves cerebral judgment that is based on proper linguistic knowledge. Decision-making, at this stage, required multiple readings and close observations of the selected obituaries. The researcher at this stage adopted the role of an informant reader for the purpose. Once the textual moves and their stylistic and non-linguistic features were demarcated, the phase began with the researcher determining their usability intents and/or expected outputs. The process of determination here required, what Ritchie and Lewis (2003, p. 254) mentions, the use of “commonsense assumptions”. Ritchie and Lewis (2003) state that the recognition of the communicational purposes can emerge simply from the data analyzed and/or from comparison of the findings with those of the others who have carried out their research in the same or a similar type of the area. This kind of comparative analysis, as per the views of Ritchie and Lewis (2003, p. 255), means borrowing concepts or explanations from fellow researchers to see how well their explanations fit the researcher’s findings.

During the analytical process the researcher comprehended that paid obituaries of the selected Pakistani newspapers were clearly written texts that contained simply

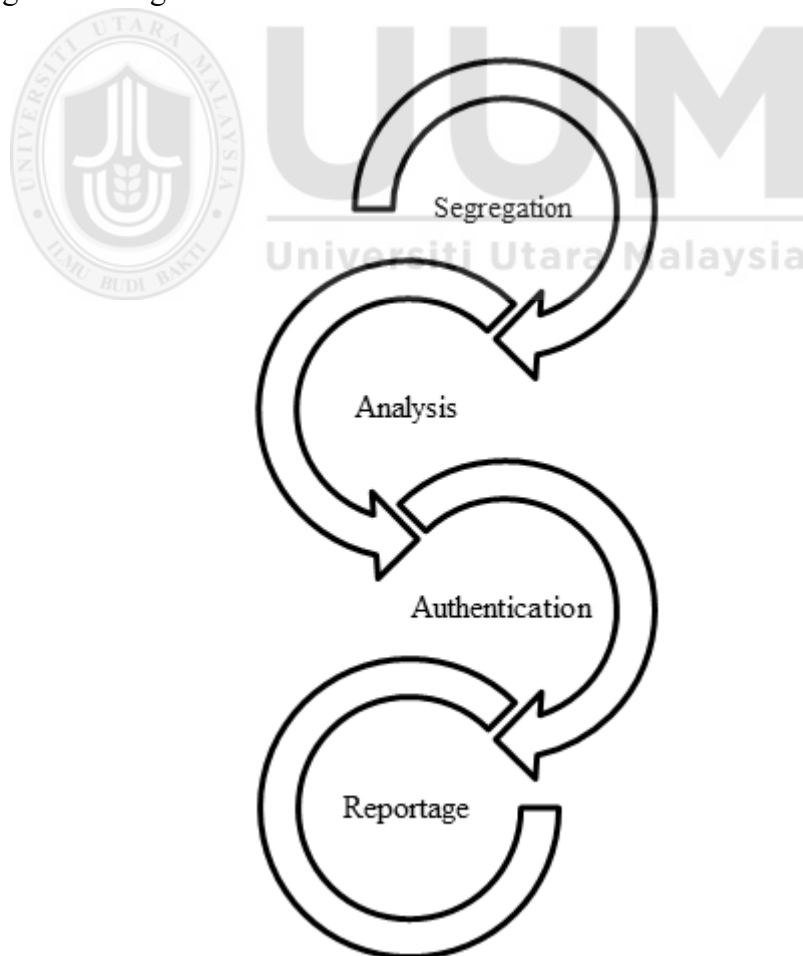
structured textual moves. The stylistic and non-linguistic features of these announcements were also fairly clear to tag. This discourse simplicity resulted in straightforward inferences of the apparent communicative aims of the authors of these announcements. Some textual moves appeared to have veiled communicative purposes attached to them but in such cases prevailing socio-cultural customs of the Pakistani society helped the researcher in guessing and interpreting these underlying intents. In the third phase, the recognized rhetorical schema was shared with two independent judges as a next step to validate the conclusions or, in other words, to check whether they make the same decisions and come up with a similar identification. Figure 3.6 reflects an example of the way textual moves of the selected obituaries were tagged. Further examples are produced in Appendix 1.

<b>SOYEM</b>	<i>Generic Move: 1 Heading</i>
Our dearest <b>ABDUL HAI</b> <b>S/O HASAN ALI IRANI</b>	<i>Generic Move: 2 Describing the deceased</i>
passed away on Friday 3rd of August 2012.	<i>Generic Move: 3 Announcing the Death</i>
Quran Khawani will be held on Sunday 5th of August 2012 at 9:00 pm, BARA IMAM BARGAH, KHARADAR	<i>Generic Move: 4 Funeral Details (pre/post burial rituals)</i>
<b>MOURNERS:</b> Abdul Khalique (Brother) Afsar Khanum (Sister) Mohammed Ibrahim (Brother) Abdul Nabi (Brother) Mrs. Aqeela Hai (Wife) Children and Grand Children	<i>Generic Move: 5 Description of the Survivors</i>

Figure 3.7 Moves analysis sample

The analysis of the telephonic interviews gyrated around authentication of the observed features related to the communicative purposes of the contents, projection of the subjects, presence of the non-linguistic features and to the overall format of the Pakistani newspaper obituaries. The main emphasis during this analysis was on eliciting and understanding perceptions of the interviewees about these mentioned characteristics of the Pakistani obituaries. In addition, this analysis also intended to grasp how and why the discourse community decided to attach certain meanings to their death related socio-cultural events and how and why these given meanings were influenced by their socio-economic statuses either implicitly or explicitly.

Figure 3.8 outlines the three fundamental steps adopted by the researcher before reporting the findings of the interview data.



*Figure 3.8* Procedural steps to report interview data findings



First, thematic segregation was done to categorize the transcribed data as per the research domains. This categorization is described by Fereday and Muir-Cochrane (2006, p. 82) as a kind of pattern recognition within the data that afterwards leads to the analysis of emerging themes. Second, the separated themes were analyzed for the main thoughts that were meant to summarize and capture the essence of the interviewees' views. At this stage, the secretcies of meanings attached with the language used in these texts or with their published appearance were grasped via the careful analysis of the recorded audio transcripts and their transcribed form. Logics that emerged thorough investigation of this synthesized data were what Ritchie and Lewis (2003, p. 253) pronounced as explicit details given by the respondents themselves, or were implicit details inferred by the researcher from what the interviewees had expressed. While stating the results efforts were made by the researcher to maintain a balance between the description of the findings that emerged and the interpretations made to supplement the findings. The researcher's intentions behind the maintenance of this balance originated from the dictum of Paton (2002, p. 503) who mentioned that a good analysis "provides sufficient description to allow the reader to understand the basis for an interpretation, and sufficient interpretation to allow the reader to understand the description".

Third, a cross analysis was conducted to determine validity and reliability. During the process, access to the recorded audio interviews and their transcribed versions was provided to the raters so that they could review and determine the authenticity of the process and the outcomes. Reflective and open conversations were held between the raters and the researcher. Appropriateness of the emerged findings and the

reflectiveness of the elicited core ideas to the data were acknowledged and the raters had no changes to recommend.

### **3.6 Validity and Reliability**

The accurateness, trustworthiness, and believability of a qualitative study depend upon its validity and reliability (Simon, 2011, p. 1). Lombard, Snyder-Duch and Bracken (2002, p. 600) write that reliability is a necessary criterion for the validity of any study. Without reliability, all results and conclusions of the research project may be considered doubtful or even worthless. The current study derives its validity and reliability standards from the definitions propagated by Neuendorf (2002). According to Neuendorf (2002, p. 112), reliability relates to the ability of the adopted analytical procedure to yield similar results on recurrent trials and validity relates to the measuring procedure's intended, and only the intended concept. The researcher ensured that the study's adopted measuring procedures yielded similar results and represented the envisioned concepts. The researcher maintains that the findings of the current research not only meet the standards of accuracy but also be of replicable nature. This principle of the researcher is in absolute conformity with the philosophy of Krippendorff (2004). Krippendorff (2004, p. 18) enunciates that the researchers working at different time periods and perhaps under different circumstances should get the same results when they apply the same analytical techniques to the similar form of data.

To establish and maintain the reliability and validity standards of the current study's procedural steps, the researcher used all of his cognitive competence while collecting, analyzing and interpreting data. This was maintained throughout the study following

Krippendorff's (2004, p. 173) guidance that researchers should justify their analytical procedures not only in their final form but at each step taken during their research. Furthermore, for independent verification of the operational procedures and the analytical steps, two colleagues, lecturers in the subject of Applied Linguistics, with relevant linguistic and socio-cultural backgrounds assisted the researcher as raters. The details related to these raters and the letters sent to them asking for their assistance are produced in Appendix 5 of the thesis. Table 3.6 summarizes the validity and reliability related characteristics of the current study with their context-specificities from the observational perspectives of these raters.

Table 3.6

*Validity and reliability related features of the current study*

<b>Feature</b>	<b>Context-specificity</b>	<b>Observational Perspective</b>
Credibility	Truthfulness	Truth-value of the findings.
Transferability	Applicability	Application in similar settings/contexts.
Dependability	Trustworthiness	Replication nature of the research.
Confirmability	Neutrality	Possibility of corroboration.

The independent reviewers authenticated the presence of these mentioned characteristics of the current study by checking and reviewing the researcher adopted procedures on a parallel basis. The criteria to measure reliability and validity of the data, data collection methods, analytical process, findings and reporting were developed early in the process to confirm that there exists agreement on the research outcomes. In addition, clarity and consistency of the observations and interpretations were checked and maintained by the researcher and the raters throughout the research. In the case of disagreement, inconsistencies were resolved through further discussion and subsequent reanalysis of the disagreed aspect. This way of maintaining inter-

judge agreement is generally perceived as the standard measure of research quality (Kolbe & Burnett, 1991, p. 248).

### **3.7 Pilot Study**

De Vaus (1993, p. 54) states that instead of taking a direct risk the researchers should first do a pilot test. Acting upon this piece of advice from De Vaus (1993), the researcher executed a pilot study. It was a kind of a preliminary study that Baker (1994: 182-183) referred to as the “pre-testing or trying out of a particular research instrument”. This miniature version of the current study was meant to;

- I. Check the relevance, reliability and validity of Al-Ali’s (2005) moves analysis model for its usefulness as an analytical archetypal.
- II. Make needed alterations in the data evaluation process, if required so, to analyze the data of the main study more efficiently.

The researcher anticipated that this first step of practical application of Al-Ali’s (2005) move analysis model on the selected data of the Pakistani newspaper obituaries would help in improving the eminence and efficiency of the main study. For the purpose, thirty paid obituary announcements, published in October 2011, were selected from the *Dawn* and *The News International* on random basis. Selection benchmarks for the pilot data and its analysis process remained similar to that of the main study. The selected paid obituaries were then analyzed according to the moves analysis model of Al-Ali (2005). The both forms of obituaries, identified by Al-Ali (2005), normal death notice and the Martyr’s wedding were considered while analyzing the pilot data. All kinds of modifications and/or improvements suggested by this preliminary research were considered binding on the main study.

The prima facie evidence negated the existence of the Martyr's wedding, Al-Ali (2005) mentioned as a kind of obituary celebrating the death of a Martyr, in the Pakistani newspapers. From the pilot data, it became evident that not a single paid obituary announcement published in the selected newspapers carried the characteristics similar to the "Martyr's wedding" (Al-Ali, 2005). Consequently, the application of Al-Ali's (2005) moves analysis model dealing with this kind of obituary on the pilot data was dropped during this early stage of the current study. The pilot data was then tested against Al-Ali's (2005) identified moves of the normal death notice. Table 3.7 narrates the emerged findings.

Table 3.7

*Application of Al-Ali's (2005) identified moves on the pilot data*

<b>Identified moves by Al-Ali (2005) Normal Death Notice</b>		<b>Occurrences in the pilot data</b>
Move: 1	Opening	X
Move: 2	Heading (obituary)	30 Times
Move: 3	Announcing the occasion	30 Times
Move: 4	Identifying the deceased	30 Times
Move: 5	Specifying surviving relatives	30 Times
Move: 6	Situating circumstances of death	X
Move: 7	Outlining funeral and burial arrangements	30 Times
Move: 8	Outlining arrangements for receiving condolences	X
Move: 9	Closing	X

The emerged findings demonstrated visible differences. Four out of the nine moves identified by Al-Ali (2005) were non-existent in the obituary announcements of the pilot data. Further comparative analysis showed that the identified moves of Al-Ali (2005) and the moves in the obituary announcements of the pilot data also differed in the sequence of their occurrences. Table 3.8 explains this difference.

Table 3.8  
*Comparison of the occurrences of moves*

<b>Al-Ali's (2005) model</b>	<b>Findings of the pilot study</b>
Move: 2	Move: 1
Move: 4	Move: 2
Move: 3	Move: 3
Move: 7	Move: 4
Move: 5	Move: 5

The findings of the pilot study suggested the existence of the five component moves in the Paid obituaries of the selected Pakistani English newspapers. These appeared to be in difference with the selected prototypical not only in their numbers but also in their sequence of occurrence. Following these identified differences, the findings of the pilot study offered refinement to the selected analytical model. Table 3.9 shows the number of moves and their occurrence in the units of pilot data.

Table 3.9  
*Moves and their sequence of occurrence in the pilot data units*

<b>Sequence</b>	<b>Narrative</b>
Move:1	Heading
Move: 2	Description of deceased
Move: 3	Announcing the death
Move: 4	Funeral/Burial/other post burial rituals“ details
Move: 5	Description of survivors.

This pilot test provided the researcher new-fangled ideas. The above summarized outcomes will be discussed on a parallel basis in the next chapter while illustrating the realization of these component moves in the large-scale data.

### 3.8 Chapter Summary

This chapter explains the analytical agenda of the current study. It encompasses the aspects which supplement the overall research design viz. data sources, data collection criteria and the data analysis procedures. A section of the chapter explains the ways adopted by the researcher to deal with the issues related to the reliability and validity of the current study. The chapter also mentions the execution of a pilot study that is meant to trace out the weaknesses and strengths of the adopted procedures and the analytical model and their implications on the main study. While explaining all these aspects of the study the foremost concern of the researcher remained not to stray off into irrelevance. In short, balance is maintained between keeping the chapter short, whilst including all of the pertinent information.



## **CHAPTER FOUR**

### **DATA ANALYSIS AND FINDINGS**

#### **4.1 Introduction**

Staying in proximity of the research objectives, this chapter aims at providing answers for the research questions raised in the first chapter of this dissertation. By means of analytical and logical reasoning, evidence based findings are determined through examination and interpretation of the printed obituaries and the recorded interviews. As the current study gyrates around five research questions, the chapter is divided into the five sections accordingly. Each section relies on findings that emerged from the analysis of the data collected to answer that particular research question. These findings are then given in the form of explanatory and descriptive texts as well as in the form of visual descriptions. This reportage of results in turn informs conclusions.

Descriptive specifics are based on the actualities that appeared from investigation of the data and from the researcher's theoretical understanding of the subject-matter under study. This understanding comes from the multiple readings of the Pakistani newspaper obituary announcements, from the literature reviewed, from the commonsensical perceptions and from the society's shared cultural and religious values, theoretical orientations and from the researcher's personal experiences.

And lastly, being an amalgamation of the findings and the interpretations, the chapter also provides a base for the extended discussions, conclusions and the recommendations that appear in the succeeding chapter of the thesis.



## 4.2 Discourse Generic Moves and their Communicative Purposes

The inquiry nature of the first research question of the current study revolves around the two inter-connected features of the Pakistani newspaper obituaries: discourse generic moves these announcements contain and the communicative purposes these moves serve. To identify the discourse generic moves and to reconnoiter their communicative purposes, 601 paid obituary announcements are analyzed. All these announcements are extracted from the chosen newspapers, the *Dawn* and *The News International*, published during a year's time span starting from November 2011 onwards. Details regarding these collected obituaries are provided in a table in the data collection section of the previous chapter.

### 4.2.1 Data Analysis

The data is analyzed in trilateral phases. The first phase involved identification of the discourse generic moves. Then, comes the comprehension stage of the communicative purposes of each generic move. And, the third is the validation of deductions made from both the steps by two independent raters having relevant linguistic and socio-cultural knowledge. To identify the discourse generic moves of the PNPOAs, multiple readings and observations of the selected paid obituaries are done. The exercise is meant to assert obituary announcements' various textual units as discrete moves and/or steps. The notion of textual moves and steps is applied to a phrase, clause or paragraph that carries an individualized communicative purpose. Once labelled as mentioned above, each of the textual move and/or step is identified and categorized accordingly based on the social, cultural and religious contexts. These contextual parameters help the researcher in inferring the starting and ending points of the identified textual moves and/or their supplementing steps.

After identification of the discourse generic moves, their communicative purposes are documented. Shared socio-cultural and religious background, contextual know-how and the developed theoretic reasoning abets the researcher in performing this task. Identification of the communicational purposes of the labelled textual moves emerges from the understanding and the thorough observation of the analyzed obituaries and/or from the comparison between the researcher's findings and the pilot test results of the current study. Conceptual understanding is also borrowed, at this stage, from the study of Al-Ali (2005) to see how well Al-Ali's (2005) descriptions and/or explanations fit or supports the researcher's findings.

Finally, the recognized discourse generic moves and their perceived communicative intents are then shared with the independent raters, having familiarity with the linguistic, societal and religious background of the Pakistani society, to validate the conclusions. The purpose of this exercise is to check whether these raters make the same decisions and come up with the similar identification made by the researcher or not. Two colleagues of Pakistani origin, Lecturers in English with more than ten years' experience of language teaching, volunteered their help for this authentication. The findings get unanimous validation as consensus appears between the viewpoints of the researcher and the raters.

#### **4.2.2 Findings**

Findings that emerge from analysis of the data and after validation of the results suggest a presence of five discourse generic moves, with four optional steps, in the Pakistani obituary announcements. This identification is of slightly enhanced nature in comparison to the model that emerged after the pilot test. Though both the investigations, the pilot study and the main study, identify the presence of five generic

moves in the Pakistani obituaries yet the occurrence of four optional steps did not emerge at the stage of pilot testing. The researcher believes that this happens due to the analysis of relatively limited units of data. As the main study involved analysis of a large mass of data, new facets of the textual moves emerged resulting in some of the moves being supplemented with the optional steps. The following tables are produced to present results of both the studies: the pilot and the main. Table 4.1 displays the identified moves of the pilot study while Table 4.2 presents the modified model, that is, with addition of the optional steps adopted by authors of the Pakistani newspaper obituaries. In both the tables, discourse generic moves are mentioned as per their sequential occurrence.

Table 4.1

*Identified textual moves of the Pakistani obituaries with sequential occurrence – Pilot study*

Sequence	Narrative
Move: 1	Heading
Move: 2	Description of deceased
Move: 3	Announcing the death
Move: 4	Funeral/Burial/Other post burial rituals“ details
Move: 5	Description of survivors

Table 4.2

*Identified textual moves and steps of the Pakistani obituaries with sequential occurrence – Main study*

Sequence	Narrative
Move: 1	Heading
Move: 2	Description of deceased Step A: Pictorial representation of the deceased (optional) Step B: Professional description of the deceased and/or the announcer/s(optional)
Move: 3	Announcing the death Step A: Narrating circumstances of the death (optional)
Move: 4	Funeral/Burial/Other post burial rituals“ details
Move: 5	Description of survivors Step A: Mentioning of the professional references of the survivors (optional)

#### 4.2.2.1 First Move – Heading

Heading is identified as the first componential textual move of the Pakistani newspaper obituary announcements. Being an “opening category of the schema” (van Dijk, 1985, p. 86), this textual move appears to be obligatory as its presence is observed in all the analyzed obituaries. With different font size and boldness, it is clearly identifiable. In all the analyzed obituaries, it is written and published as a separate line from the rest of the text. Either explicitly or implicitly, this generic move performs an explanatory communicative function based on the notion of its relevance to the Pakistani death rituals. Though the presence of multiple types of expressions, used as headings, is observed yet based on their contextual reference and interpretation all of them perform a similar communicative function: declaration of death and invitation to pre and/or post burial rituals. The researcher perceives that as these headings are self-informative, their communicative purpose dictates choice of the words and the phrases to be employed. Shared socio-cultural traditions and religious beliefs therefore help the discourse community of the genre in decoding these varied headings. Table 4.3 demonstrates versatility of the words and the phrases used as headings by authors of the Pakistani newspaper obituaries.

Table 4.3

*Headings of the selected obituaries and the percentage of occurrence*

<b>Heading</b>	<b>Occurrence</b>	<b>Percentage</b>
Obituary	292	48.5%
Soyem	132	22%
Inna Lillahi Wa Inna Ilayhi Raji“un	75	12.5%
Quran Khawani	34	5.6%
Qul	24	4%
Dua e Mughfrit	22	3.7%
Namaz e Janaza	13	2.2%
Condolences	9	1.5%
Total	601	100%

## **I. Obituary**

This traditional title, used in the 48.5 percent of the Pakistani newspaper obituaries, demonstrates a straightforward communicative purpose of the authors that this announcement is meant to pass on death news. Members of the genre's discourse community form a clear idea about the intent of an announcement that contains the word obituary as its caption. It is relevant to mention here that as per findings of the current study majority of the Pakistani newspaper death announcements appeared under this heading.

## **II. Soyem**

The word *Soyem*, used as a header in 22 percent of the Pakistani newspaper obituary announcements, belongs to Urdu language and means „third“ in English language. In the perspectives of the death related events, the word refers to the third day gathering that is held to pray for the soul of the deceased and to end the mourning period of the grieved family. *Soyem* is an established death ritual in Pakistan. On the day, holy Quran is recited and supplications are made to the God Almighty by the people who attend this rite. Relatives and/or close family friends of the deceased arrange different kind of food for the attenders who come to show their sympathies to the grieved family. It is widely believed in Pakistan that this third day ritual helps in normalizing the life of the grieved family. The researcher believes that the left-behinds choose the word as a header to attain three communicative purposes, viz. to announce the death, to intimate people about the funeral details and to extend the third day ceremony invitation.

### III. Inna Lillahi wa inna ilayhi Raji'un

A verse from the holy Quran, “*Inna Lillahi wa inna ilayhi Raji'un*” is used as a header in the 12.5 percent of the Pakistani newspaper obituary announcements. Meanings of the verse in the English language are that “truly, to Allah we belong and truly, to Him we shall return”. Muslims are advised by the God Almighty in the holy Quran and by the Prophet Muhammad (Peace be upon him) to recite these words whenever they suffer from any kind of loss in their life. Since, death of a fellow human being is considered as the biggest loss, on listening to this sad news the first response Muslims show is the utterance of this verse. Consequently, when this verse is seen as an announcement heading the ultimate message that is perceived by the readers is that someone is declaring death news of his or her loved-one.

### IV. Quran Khawani

*Quran Khawani* means recitation of the holy Quran in Urdu. This heading appears for 34 times, that is around 5.6 percent of the total announcements, as a header of the Pakistani newspaper obituary announcements. Left-behinds of the deceased arrange such gatherings, after the funeral, where people congregate and recite the holy Quran. There is no time specification or limitation for such kind of gatherings. Following socio-cultural traditions, families normally call on such gatherings on the 3<sup>rd</sup> and/or 10th and/or the 40th day of the death of their beloved. Family members, relatives, friends of the departed and the people from their community gather and recite Quran for the departed soul. Special supplications are made to the God Almighty at the end of the gatherings. The usage of *Quran Khawani* as header of a death announcement serves the communicative purpose clearly as people know that the event this header refers to is a particular kind of post death ritual.

## V. Qul

Another frequently used heading for the Pakistani newspaper obituary announcements is the word *QUL*. *QUL* is an Arabic word that means “say” in English. The word actually refers to the four Surahs (parts) of the holy Quran that begin with the word *QUL*. One of these four *QULs*, Surah Ikhlas is recited frequently on the third day ritual, previously referred as *Soyem*. The researcher believes that due to this connection both the heading and the ritual, *Soyem* and *QUL*, are used synonymously in the Pakistani society. *Soyem* is the day of ritual and *QULs* are the parts from the holy Quran recited on the day. So, culturally this title transmits the meanings that someone has died and people are invited to recite *QULs* for his/her departed soul on the third day gathering of *Soyem*.

## VI. Dua e Mughfrit

The term *Dua e Mughfrit* is a combination of two words: *Dua* and *Mughfrit*. *Dua* means praying to Allah while *Mughfrit* means begging for His Almighty’s mercy for the departed soul. According to the Islamic preaching, when a Muslim dies, the fellow Muslims must offer prayers to the God requesting His Almighty’s forgiveness for the dead. *Dua e Mughfrit* is offered frequently by the left-behinds for their departed relatives. In this way, the title *Dua e Mughfrit* refers to the prayers held at the funeral event and/or on all other pre and/or post burial rituals. It is also a kind of request by the grieved to the general readers of the announcement to offer prayers for their loved-one. Shared religious and socio-cultural background of the Pakistani people makes the communicative purpose of this header very straightforward.

## **VII. Namaz e Janaza**

The Urdu language words *Namaz e Janaza* corresponds to Funeral prayer in English language. As funeral prayers are meant only for the departed souls, the use of these words, *Namaz e Janaza*, as header of such announcement means an indirect declaration of death. In Islam, the offering of this prayer is a must on the death of a Muslim. Immediately after the death, family of the deceased announces the time and venue of this prayer. Performing this funeral prayer is an obligatory act for the whole Muslim community. Though mandatory, yet its offering is not a compulsion for every Muslim. Even performed by few, it is accepted religiously. However, in case of non-compliance, the entire community will be considered guilt-ridden for this dissidence.

## **VIII. Condolences**

Condolences are tendered and accepted with the purpose of lessening the emotional state of melancholy. Though the communicative purpose is clearly served yet a death announcement under this heading means that it is not sponsored by the immediate left-behind(s) of the dead. Relatives, family friends or the work organizations of the deceased generally print these announcements to achieve two main purposes: announcement of death and to show sympathy to the bereaved family. This practice is based on the cultural norms and on the religious traditions that focuses on comforting each other during bereavement to lessen the feeling of loss.

### **4.2.2.2 Second Move - Description of deceased**

The second textual move of the Pakistani newspaper obituaries is used to describe the deceased. In contrast to the pilot test's findings that identify this move as a singular unit, the results of the main study reveal the presence of two optional steps that



complement the communicative purpose of this move. In this way, the researcher believes that the move is a combination of optional as well as obligatory information. Obligatory information is related to the name of the deceased and his or her relationship to the author of the announcement. It appears that name of the departed is reported in bold font and as a separate line. Optional information pertains to the inclusion of the deceased's photograph and mentioning of his or her educational and/or professional qualifications and societal standing.

Analysis reveals that the names of the departed, especially males, appear in full, given and family names with the academic or professional title if the deceased held any, in the Pakistani newspaper obituaries. Absence of the departed females' names is noted in some obituaries. It is observed that in some announcements, instead of providing their personalized descriptions, females are mentioned in reference to their familial relationships, viz. the "Mother of Mr..." or the "Wife of Mr..."

As far as the mentioning of the societal position and/or the qualifications of the deceased is concerned, if the departed has spent time in high profile government jobs or on political positions, it is always mentioned. Similarly the owners of big businesses also get such mentioning in their death announcements. But, not necessarily every announcement comes with such information. Regarding the presence of photographs, it is worth mentioning here that the deceased's pictorial representation is not a common feature of the Pakistani newspaper obituaries. The researcher finds a few obituaries that contain photographs of the departed. Being an insider of the Pakistani society, the researcher believes that this exclusion is due to the obedience of religious beliefs. Most of the Muslims believe that getting photographed unnecessarily is forbidden in Islam.

#### **4.2.2.3 Third Move - Announcing the death**

The third textual move of Pakistani newspaper obituaries is of expressive nature and is used to announce the death. Using explicit and jargon-free vocabulary, author breaks the news of his/her loved-one's death. Analysis of the selected data reveals that this generic move contains obligatory as well as optional information. The obligatory information is conveyed through the basic textual move and is related to the day and the date of the death. To extend optional information, witnessed occasionally, authors use to add an additional step. This step is meant to communicate the circumstances of the death. Such information mainly contains details regarding the cause and the place of the death. Age of the deceased at the time of death is also added occasionally in case death is considered untimely by the survivors.

The researcher believes that generally people of Pakistan do not like to mention the circumstances that lead to death, especially the cause of death and the death occurring place. The reason behind this exclusion is to avoid the mentioning of unpleasant circumstances, if involved so, related to the occurrence of the death. For example, if the death is occurred due to a chronic disease and/or in a hospital, survivors will prefer to hide the information. Analysis reveals that this optional information, age of the departed, cause and place of the death, is passed on to the readers only if there are some unusual actualities involved. The examples include very young age of the departed, tragic deaths in road accidents and plane crashes, heroic deaths of the cops and soldiers, occurrence of deaths in foreign lands.

#### 4.2.2.4 Fourth Move - Funeral/Burial/Other rituals' details

This second last textual move of the Pakistani newspaper obituary announcements is meant to communicate details about the pre and/or post burial rituals arranged by the deceased's family. This textual move extends an open invitation to those who want to mourn the departed soul. The readers are informed about the funeral plans and/or about the pre/post burial rituals along with the time and place so that they can, if they wish so, participate in these rituals arranged by the left-behinds of the dead. Religious obligations as well as socio-cultural practices provide foundational base for these rituals and they are meant, in a way or the other, to supplicate for the God Almighty's forgiveness for the departed soul. Also, these pre and/or post burial rituals serve the purpose of soothing the pain of physical separation of the near and dear-ones. On such occasions, condolences are received by the bereaved and in return gratitude is conveyed for the care and the support the grievors extended to the survivors in the aftermath of death.

In Islam, the most important collectivized ritual action, among these different pre and/or post burial ceremonies is the obligatory offering of funeral prayer called *Namaz e Janaza*. Immediately after the death, the dead body is prepared for burial following the religiously recommended steps like washing the dead body, drying and wrapping the dead body in a white shroud, called *Kafan* in the Urdu language. After this, the dead body is taken to the announced place, not necessarily but normally the nearby mosque, and the funeral prayer is offered. After the funeral prayer the dead body is moved to the nearby graveyard for burial. Even though the attendance by everyone is non-obligatory in *Namaz e Janaza* and in burial activity, yet the people attend these activities enormously. Pakistani people believe that presence at such

occasions bind them spiritually and provide them a chance to imagine the grief of their own approaching ends. After the dead body is buried, people offer *Dua e Mughfrit* for the departed soul.

The next rite is the gathering of second and/or third day following the burial, called *Qul* and/or *Soyem*, for the purpose of *Quran Khawani* (recitation of the holy Quran). *Dua e Mughfrit* (Supplications of forgiveness) is offered at the end of these rituals. These ritual gatherings are hosted by the survivors at their homes, in the nearby mosques or at other places depending upon the expected attendance of the griever. Following socio-cultural traditions and religious obligations, these ritual gatherings are arranged separately for the female and the male attenders. Food, based on the monetary status of the deceased and/or left-behind is served to the visitors at the end of these gatherings.

Analysis of the data reveals that while the presence of this textual move is obligatory in the Pakistani newspaper obituary announcements yet the information communicated through it is of elective nature as it varies depending upon the choice of the bereaved family. Majority of the announcements convey information regarding all pre and/or post burial rituals and request the presence of griever at all the occasions. In contrast to this, some announcements extend invitation to attend the post burial events like *Qul* and/or *Soyem*, only. However, this tendency of selective invitation is mainly found in the obituaries written for the females.

#### **4.2.2.5 Fifth Move - Description of survivors**

This generic move indicates end of the announcement. The analysis reveals this move as obligatory holding a static and enduring place in the structure of the Pakistani

newspaper obituary announcements. Structurally, the move starts with a sub-heading of “Grievers” or “Mourners” and contains name(s) of the left-behinds of the departed. These names appear with the mentioning of their relationship to the departed. The move portrays the reality that death just ends a life, not the relationships that are here to stay forever. The communicative purpose of this textual move is quite candid: telling readers about the survivors of the departed. These people are considered closest to the deceased who loved and cared the departed till his/her last breaths. The researcher believes that the mentioning of these names also fulfils socio-cultural needs of the society that are linked to the ritualized activities. This means that the wishing persons can contact the right persons from the family concerned to show their sympathies and benevolences.

The analytical stage reveals an interesting feature of this textual move. It is noted that in some announcements, names of the left-behinds are printed with their acquired titles, viz. academic and/or professional. This trend is particularly obvious in the announcements where the survivors hold high educational qualifications and/or occupy significant positions in the society. Also, if anyone from the survivors dwells in a foreign land, the name of that foreign country is mentioned next to the name of that particular individual. It is relevant to mention here that this kind of additional information is not an obligatory requirement of the discourse generic move. Authors take this additional step with having a particular intent in their mind. The researcher perceives that this kind of mentioning implicitly communicate the socio-economic status and the well-established familial circle of the departed and/or the survivors. It means that the left-behinds portray their aspirational individualities to the readers of their announcement through this additional step.

### **4.3 Use of Stylistic Devices**

The second research question of the study gyrates around identification of the stylistic devices used in the Pakistani newspaper obituary announcements and then to infer the reasons behind the intended use of these stylistic devices. The corpus of this research question samples 601 paid obituary announcements excerpted from the selected newspapers published during the selected time span. The analysis of this gleaned data helps the researcher in concluding the factors that are related to what and why aspects of this linguistic engineering of the Pakistani authors of this genre.

#### **4.3.1 Data Analysis**

Conceptual understanding and identificational criteria, regarding the presence of stylistic devices in obituarial discourses, is derived from the related research objective, research question and from the previously reviewed literature. This derivation helps the researcher in determining the considerable stylistic features of the funerary texts. Stylistic elements are then observed and extracted while pawing through the texts of the selected Pakistani newspaper obituary announcements in their entirety. Inferences are made, based on the personal linguistic know-how, situational understanding of the text's occurrence, shared socio-cultural and religious background and by considering the possible intended effect of the communication.

The analytical process involves in depth readings and re-readings of the selected obituary announcements. All the cognitively recognizable stylistic devices that are determined and marked in these announcements following inductive reasoning are then shared with the independent raters having the linguistic background and familiarity with the current study's research domain. This is done to confirm that the

recognized stylistic elements of the Pakistani newspaper obituary announcements are accurate, relevant and meaningful. In this way, before reporting the findings in an authentic and explicable manner, their trustworthiness was scrutinized, in consultations with the independent judges, via the well-recognized research principles of “credibility, dependability, conformability, transferability and authenticity” (Pandey & Patnaik, 2014, p. 5746).

#### 4.3.2 Findings

Analysis of the selected Pakistani newspaper obituary announcement reveals that the usage of various stylistic devices is quite rife in them. The researcher perceives that, in order to sway their readers, the authors of these announcements practice the rule of linguistic avoidance to ameliorate the reality of death and dying without making direct references to them. The results project that the elements of sentimentality and objectivity coexist in the textual arrangements of Pakistani funerary announcements. Emotionally laden words and phrases are prudently chosen and employed to memorialize the departing souls and to console their left-behinds. Table 4.4 exhibits the dominant stylistic devices employed in the Pakistani newspaper obituary announcements.

Table 4.4

*Commonly used stylistic devices in the selected obituaries*

<b>Number</b>	<b>Stylistic device</b>
I	Euphemisms
II	Transliteration
III	Hyperboles
IV	Personification
V	Similes and Metaphors

#### 4.3.2.1 Euphemisms

The use of euphemistic substitutes to the straightforward expressions mentioning death and dying is abundant in the Pakistani newspaper obituary announcements. The researcher perceives that these moderate alternatives are deliberately employed by authors of the Pakistani necrologies to evade and replace the uncomfortable expressions of death. By considering death as the Allah Almighty's will consolatory effects are created to express the irreparable loss, by using emotive language, to alleviate the feelings of the mourners. The analysis revealed that, in general, ostracism exists for the word "died" in PNPOAs. The terminologies "passed away", "departed", "left", "expired" and "demise of" are used instead. In most cases, the adverb "peacefully" supplements these substitutes. Following are some of the examples observed:

- a) Our beloved mother w/o xxxxx *passed away peacefully* on xxxxx.
- b) Mr. xxxxx *expired* on xxxxx.
- c) My beloved xxxxx *left* for his heavenly abode on xxxxx.
- d) Our beloved Mr. xxxxx has *passed on* and is in a peaceful resting place.
- e) Our beloved mother, friend and mentor Mrs. xxxxx *departed* from this world on xxxxx.
- f) We regret to announce the sad *demise of* xxxxx, who *departed peacefully* on xxxxx.

Further to these mentioned unpretentious replacements, a comprehensive analysis of the Pakistani newspaper obituary announcements reveals that the authors of these funerary texts sporadically employ exceedingly emotive and euphemistic language.



The researcher perceives that this emotional heaviness is used knowingly to express the personal sentiments towards the deceased and in order to manipulate, influence and to arouse emotions of the readers. The following excerpts are reproduced from texts of the analyzed announcements to exemplify the way extremely euphemistic language is employed to bypass the up-front mentioning of death.

- a) “We bow our heads before Almighty Allah’s will, even though our hearts brim with pain, because our beacon of joy, our strength and source of happiness has faded away on xxxxx.”
- b) Our dearest xxxxx passed into Allah’s eternal care, with the same dignity and infinite courage she lived, on xxxxx.
- c) The great soul left us on xxxxx with great memories to cherish. Though his void can never be filled, his charm, aura and love will always be felt by us.

The above-mentioned examples reflect that the euphemistic coating of the hard reality of death with emotionally loaded words softens the hard effect of what the authors actually wish to communicate. Also, this linguistic strategy reflects the human insubstantiality in accepting the reality of the permanent departure of their loved-ones from this world.

#### **4.3.2.2 Transliteration**

Lexical borrowing from Arabic, Urdu and Persian language via transliteration is a visible feature of the Pakistani newspaper obituary announcements. Being an insider of the Pakistani society and speech community, the researcher perceives that this is a need-based, religiously and culturally motivated loaning that helps the authors in conveying the intended meaning makings effectively. Analysis reveals that,

sometimes while composing, authors of the Pakistani newspaper obituary announcements alternate between the languages, English, Arabic, Persian and Urdu, in textual moves and this in return results in code switching while reading. Table 4.5 summarizes the commonly transliterated loanwords and/or phrases:

Table 4.5

*Commonly used transliterated words in the selected obituaries*

Transliterated form	Original form	Source language
Inna Lillahi wa inna ilayhi Raji'un	إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ *	Arabic
Namaz e Janaza	نَمَازِ جَنَازَہ	Arabic/Urdu
Soyem	سویم	Urdu
Qul	لَمْ	Arabic
Quran Khawani	لَرَا * خَوَی	Arabic/Persian
Dua e Mughfrit	گُذَرِیْ غُفْرَہ د	Arabic
Eesal e Sawab	طِبْل ثَاۃ	Arabic
Surah e Fateha	سُورَہ فَتَحَہ	Arabic
Ameen	آمِیْن	Arabic
Masjid	مَسْجِد	Arabic
Imam Bargah	آیْمَن بَرگاہ	Persian
In Sha Allah	اِنْ شَآءَ اللّٰہ	Arabic
Majlis	مَاجِلس	Arabic/Persian
Namaz	نَمَاز	Urdu
Zohr	ظَرْ	Arabic
Asr	اَسْر	Arabic
Maghrib	مَغْرِبَہ	Arabic

#### I. Inna Lillahi wa inna ilayhi Raji'un (إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ)

This phrase of the Arabic language is a verse from the holy Quran. In The English language the phrase means that: "Surely we belong to Allah and to Him shall we return". The verse is recited by Muslims whenever they suffer from hard times or

sudden tragedies in their life. As an individual's death is considered a prime loss, Muslims from all over the world on knowing the news of a death, irrespective of the speech community they belong, instantly recite this verse. Analysis of the selected Pakistani newspaper obituary announcements reveal that the verse is quite frequently used as a heading of the Pakistani death announcements substituting the header obituary. Also, in some cases, its presence is observed in the third textual move that is used to communicate the death news. The following two examples demonstrate the way this verse is used in the third textual move of the announcements.

- a) It is informed with extreme grief and sorrow that xxxxx passed away on xxxxx by the will of Almighty Allah. *Inna Lillahi wa inna ilayhi Raji'un.* بِلِلّٰهِ وَإِلَيْهِ رَاجِعٌ \*  
 رَاجِعٌ \*
- b) With deep sorrow we announce the demise of our beloved xxxxx wife of xxxxx on xxxxx. *Inna Lillahi wa inna ilayhi Raji'un.* \* بِلِلّٰهِ وَإِلَيْهِ رَاجِعٌ \*  
 رَاجِعٌ \*

## II. Namaz e Janaza (وَأَزْجَازِ)

The phrase is a combination of two words of different languages. The word *Namaz* is from Urdu language and means “prayer”. *Janaza* is an Arabic word with the meaning of “funeral” in English. Collectively, these words are used for the obligatory funeral prayer that is offered by the Muslims for the departed soul. The following two examples are taken from the analyzed data to depict the way both the borrowed words are employed in the textual arrangement of the Pakistani newspaper obituary announcements.

- a) Her *Namaz e Janaza* will be offered on xxxxx at xxxxx.
- b) His *Namaz e Janaza* will be held at xxxxx on xxxxx.

It is pertinent to mention here that in addition to this described usage, the words are also used as a header of the death announcements.

### III. Soyem (سویمن)

The word *Soyem* originates from the Urdu language and corresponds to the word “third” in English language. In cultural and religious perspectives it refers to the ritual gathering that is held on the third day of the death of an individual. Analysis of the Pakistani newspaper obituary announcements shows the usage of this word as a heading of the Pakistani death announcement and as a reference to the third day ritual gathering. Followings excerpts exemplify the word’s usage as a reference to the ritual.

- a) *Soyem* will be held at xxxxx on Friday at our residence at xxxxx.
- b) We would appreciate your attendance at his *Soyem* on xxxxx at xxxxx.

### IV. Qul (قُل)

The Arabic word “قُل” transliterated and used as *QUL* in the Pakistani death announcements means “say” in the English language. The word derives its allegiance from the four chapters of the holy Quran that begin with the word *QUL*. Collectively, these four chapters of the holy Quran are referred as *QULs*. These *QULs* are the most read Quaranic verses during the gathering of death rituals in Pakistan. Analysis of the data reflects that the word is employed in two capacities: as a heading of the death announcement and as a reference to the ritual organized, on the second or third day of the demise of someone, to read *QULs* for the departed soul. Examples of its usage as a reference to the ritual day are as following:

- a) Her *QULs* will be held on xxxxx at xxxxx.

b) *QUL* will be held on xxxxx at his residence from xxxxx to xxxxx.

#### V. Quran Khawani (قرآی خی آی)

These transliterated words originate from the Arabic and the Persian languages. The word “*قُرْآن*” belongs to the Arabic language and means the holy book QURAN while the word “*خِ آی*” is from the Persian language and means “reading”. Together they mean recitation of the holy Quran and culturally refer to the gathering called by the survivors to recite the holy Quran for the departed soul. The words “another optional use is as a caption of the Pakistani newspaper death announcements. Following cultural traditions, left-behinds of departed extend invitations to the people of their community to gather at a certain time to recite the holy Quran and to pray to Allah for the forgiveness of their loved-one. There is no time limit involved on holding such gatherings. Traditionally they are arranged on the 2<sup>nd</sup>, 3<sup>rd</sup>, 10<sup>th</sup> and/or the 40<sup>th</sup> day of the death. The following examples show the manner people are informed about such ritual events.

a) *Quran Khawani* and Dua will be held between xxxxx and xxxxx on xxxxx.

b) *Quran Khawani* will be held at xxxxx followed by xxxxx at xxxxx.

#### VI. Dua e Mughfrit (دُعائے مغفرت)

Borrowed from the Arabic language *Dua e Mughfrit* (دُعائے مغفرت) means begging for the God Almighty's mercy for the departed soul. Following religious preaching, Muslims on the death of a fellow Muslim offer prayers to the God requesting His Almighty's clemency for the deceased. Analysis of the selected newspaper obituaries reveal that left-behinds of the departed often use these words to request and/or to invite the readers of their announcements for the specifically arranged gatherings for

*Dua e Mughfrit*. It is noted that occasionally just the word *Dua* (دُعا) is also used, as a short form, to convey the similar meanings. The researcher observes that these words are also used as a header of the Pakistani death announcements substituting the word obituary. The following examples show the way these words are used as a reference to the specific gatherings.

- a) ***Dua e Mughfrit*** for our beloved xxxxx will be held for ladies and gents on xxxxx from xxxxx till xxxxx at xxxxx.
- b) ***Dua*** for the departed soul will be held between xxxxx and xxxxx on xxxxx at xxxxx.
- c) May we request all who knew her to recite the Sura Fateha and offer ***Dua e Mughfrit*** that the departed soul rest in eternal peace.
- d) A ***Dua*** will be held for him on xxxxx at xxxxx between xxxxx and xxxxx.

## VII. Eesal e Sawab (إعصال شىء اب)

The term *Eesal e Sawab* (إعصال شىء اب) is transliterated from the Arabic language and means “transferring of reward” to the departed soul. Left-behinds of the deceased believes that ultimate beneficiaries of all the prayers offered in the post death rituals (*Qul*, *Soyem*, *Quran Khawani*, *Dua e Mughfrit*) are the souls of their departed loved-ones. Primarily all post death rituals are observed with a purpose of *Eesal e Sawab* to the dead. This is how these borrowed words appear in the Pakistani newspaper obituary announcements:

- a) The *Soyem* will be held on xxxxx from xxxxx to xxxxx at his residence at xxxxx. Participation for ***Eesal e Sawab*** is requested.

- b) *Quran Khawani* for ***Eesal e Sawab*** will be held on xxxxx between xxxxx and xxxxx at xxxxx.

### VIII. Surah e Fateha (سورة الفاتحة)

These transliterated words of the Arabic language refer to the first part of the holy Quran. The word *Surah* (سورة) means “part” while the word *Fateha* (فاتحة) stands for “the opening”. *Surah e Fateha* is the opening part of the holy Quran and is frequently recited in the post death rituals. Traditionally, its recitation is followed by the recitation of *Surah e Ikhlas* (سورة الاخلاص) (for three times. Collectively, this ritual practice is called offering *Fateha* for the departed soul. The following examples reflect the way these words are used in the texts of the Pakistani newspaper obituary announcements:

- a) Please offer ***Fateha*** for his soul and pray that Allah (SWT) forgive him and grant him the best place in heaven.
- b) We request you to please recite ***Surah e Fateha*** for his departed soul.
- c) Please recite ***Surah e Fateha*** and three times ***Surah e Ikhlas*** for his ***Eesal e Sawab***.

### IX. Ameen (آمين)

This borrowed word from the Arabic language is used to end a prayer (كَلِمَة) and conveys the sense of strong agreement with the contents of the prayer. Its usage as a concluding word shows Muslims’ ultimate faith and trust in the blessings of the God Almighty. When the word *Ameen* (آمين) is uttered at the end of a prayer, it is believed by the people that the God Almighty will surely be accepting their requests of mercy.

In the Pakistani death announcements the word appears as the following:

- a) May his soul rest in eternal peace. *Ameen!*
- b) May Allah rest his soul in peace. *Ameen!*

#### X. Masjid (مسجد) / Imam Bargah (آلہم بلرگا)

Both the words, *Masjid* (مسجد) and *Imam Bargah* (آلہم بلرگا) are synonymous concerning the meanings they convey but the donor languages are different. These words stand for the “Mosque”, a worshipping place where Muslims pray to Allah Almighty. The word *Masjid* is from the Arabic while *Imam Bargah* belongs to the Persian language. In addition to the five regular prayers a day, Mosques are also used to offer funeral prayers (*Namaz e Janaza*) for the departed. Analysis of the selected newspaper obituary announcements reveals that the words are used to communicate the place where the funeral prayers and/or post burial ritual gatherings are arranged for the departed by their left-behinds. The following excerpts demonstrate the usage of these words in the obituary texts.

- a) The *Namaz e Janaza* will be held on xxxxx, at ***Bilal Masjid*** after xxxxx.
- b) *Quran Khawani* will be held on xxxxx at ***Bara Imam Bargah***, xxxxx.
- c) Funeral after xxxxx at ***Defense Imam Bargah*** on xxxxx.
- d) *Quran Khawani* will be held on xxxxx from 4PM till 5:30PM at ***Mubarak Masjid*** near xxxxx.

#### XI. In Sha Allah (ای ش)

The phrase *In Sha Allah* is a transliterated version of the Arabic words “إِنْ شَاءَ اللَّهُ” that means “if Allah Almighty wills so”. Muslims are religiously advised to utter these words when they plan or commit to do something in the future. The logic behind this advice is very simple; we the human beings have no control on the future happenings.



The only thing that we can do is just the planning or the commitment. The things materialize by the approval of the God Almighty. It is an open secret that “Man proposes, God disposes”. Examples related to the usage of this phrase in the Pakistani obituary announcements are as under:

- a) The *Qul* ceremony would “***In Sha Allah***” be held on the xxxxx of xxxxx before xxxxx and xxxxx.
- b) *Namaz e Janaza* will “***In Sha Allah***” be held after xxxxx at *Rahmania Masjid* near xxxxx.

## XII. Majlis (مجلس)

Borrowed from the Arabic language, the word *Majlis* (مجلس) means gathering or sitting of a large number of people together for a particular purpose. Analysis of the selected obituaries reveals that the word *Majlis* is used occasionally to mention a post death ritual that involves *Quaran Khawani* and/or recitation of *Quls*. Also, sometimes a religious leader is invited as a guest speaker to elaborate the fact of death and dying in light of the religious teachings. Followings are the examples, showing the usage of the word, taken from the selected Pakistani death announcements.

- a) ***Majlis*** for his *Eesal e Sawab* will be held for ladies and gents at xxxxx on xxxxx.
- b) *Quran Khawani* will be held at 5PM followed by ***Majlis*** at 6PM in Defence *Imam Bargah* at xxxxx.

## XIII. Namaz (نماز) / Zohr (ظهر) / Asr (عصر) / Maghrib (مغرب)

These transliterated words originate from the Arabic language and are the names of three (out of five) obligatory prayers, Muslims offer at the three different timings of a

day. *Namaz e Zohar* (نَمازِ ظَہَر) is offered at the noon. *Namaz e Asr* (نَمازِ اَصر) and *Namaz e Maghrib* (نَمازِ مغرب) are performed at the mid-evening and at the sunset respectively. Analysis of the data reveals that left-behinds of the departed mostly use the timings of these prayers to hold pre and/or post burial rituals. Examples are as under:

- a) *Soyem* for gents today, xxxxx after ***Namaz e Asr***”at xxxxx and for ladies at xxxxx from 4PM to 5PM.
- b) *Namaz e Janaza* will be held after ***Zohar*** prayers at *Masjid e Yasrab*, xxxxx today.
- c) The *Soyem* will be held on xxxxx between ***Asr*** and ***Maghrib***.

#### 4.3.2.3 Hyperboles

The presence of hyperbolic linguistic expressions that exaggerate the death stories is also observed in the Pakistani newspaper obituary announcements. While analyzing the data, the researcher notes that the authors of some death announcements employed hyperbolic words, phrases and sentences to involve their readers in the process of bereavement by evoking their sentiments in favor of the departed. The researcher believes that the usage of hyperbolic language is purely meant to make the departed personalities alive in minds of the readers in a reinforced way. And for the purpose, following eulogistic stratagem, positively loaded words are chosen and employed to familiarize readers with the private and/or unfamiliar lives lived by the departed in a pre-decided way. The following three excerpts reproduced from the analyzed obituaries are typical examples of the hyperbolically enhanced language that is used by the authors of the Pakistani death announcements.

- a) Mr. xxxxx passed away peacefully surrounded by his loved-ones yesterday evening after a full life. A loving husband, father, grandfather and friend, he was a decent and kind hearted human being who was always extremely happy to hear of the success of others. A successful entrepreneur he set up a modern farm “Emkey Seeds” (Which developed Pakistan’s first hybrid rice seed) and introduced Chinese heavy machinery to WAPDA and Railways. Financed the software company “Techlogics” and set up “Emkay School” in Mianwali.
- b) The ultimately passing of our beloved will weigh heavy on our hearts. She was a remarkable woman, who taught and touched many. Mrs. xxxxx taught me everything we know and we are eternally grateful to have learned from her and to have known her. May Allah bless her soul and watch over her family which she has left behind. Bless you Mrs. xxxxx. We will all miss you.
- c) He was a husband, father, grandfather, great grandfather and a dedicated exponent of Pakistan’s culture. He will be remembered with love and gratitude for fulfilling each of his roles with passion, commitment, fortitude and above all, for his integrity and compassion.

These three above-mentioned examples altogether display unquestionably hyperbolically particularized funerary texts written by the authors with intended purposes. Though authenticity of the contents is inaccessible, yet characteristics of the departed are expounded using such laudatory words that readers are left with no other obvious choice than to trust in what is stated by the survivors. Being an insider of the Pakistani society, the researcher believes that these exaggerative demonstrations are nothing more than an attempt to depict and/or enhance the socio-economic worth of the deceased and of his/her left-behinds.

#### 4.3.2.4 Personification

Though death is unavoidable, yet dying is perceived as a petrifying process in the mind of humans. And, this perception is not limited to any community and society. It is a universal propensity. Analysis of the selected newspaper obituary announcements reveal that the Pakistanis generally avoid painting a scary picture of death and the process of dying in the death announcements of their loved-ones. Instead, authors of these necrologies personify the hard truth of death by associating the concept of comfort and relief to the experience of physical death. The following excerpts reproduced from the different analyzed death announcements provide a glimpse of how this painful reality is personified by the survivors of the departed.

- a) With profound grief we inform all friends and relatives of xxxxx that ***she has left this world to join her parents in heaven.***
- b) Our beloved xxxxx has ***successfully completed his worldly journey and returned to his creator*** on xxxxx.
- c) It is with great love and affection that ***we say goodbye to our beloved mother xxxxx who has left for her heavenly abode.***
- d) She suffered from no known ailment but without any trace of woe or pain, ***left us for her eternal abode at her appointed time.***
- e) Mr. xxxxx was ***called by the Allah Almighty (S.W.T) to his eternal abode.***

These examples demonstrate that the image of death painted in the Pakistani newspaper obituaries negates the conception of pain and separation attached to it. Instead, a picture emerges that death is a fact of life and the process of dying is transitory in nature that leads the departing souls towards comfort, reverie, and

jubilant. This construction of death in Pakistani funerary texts is based on religious belief and revolves around the three basic concepts of Islam: returning to the creator, the God Almighty, resurrection with the previously departed loved-ones and that the death is a gateway to the permanent heavenly abode.

#### 4.3.2.5 Similes and Metaphors

Both the Similes and metaphors are frequently used stylistic devices by the global authors of the funerary literature. Death announcements of the Pakistani society are of no exception. Analysis of the data reveals their presence in some of the analyzed Pakistani newspaper obituary announcements. The researcher believes that the authors of Pakistani obituarial discourse employ these stylistic devices, similes and metaphors of prodigious attraction, to boost the overall sentimentality of their memorial writing and/or to embellish expositions of the demise of their loved-ones. The following excerpts are reproduced here to exemplify how similes and metaphors are used in the contents of the Pakistani obituaries.

- a) You are not dead; you just flew to your eternal abode heaven. Here on earth you are alive and all around *like a whiff of perfume* in the hearts of all those who loved and adored you.
- b) Your passing away was *like tears of blood* from an anguished heart to me but I finally let my tears out to dry.
- c) You are our *rock star*! Our *angel in heaven*.
- d) If *tears could build a stairway* and *memories were a lane*, we would walk right up to heaven and bring you back again.

e) Old soldiers *never die*, they just *fade away*. Old soldiers *never die*, they just *end their day*. The world will never forget him, to him we say well done.

The phrases “you are alive and all around like a whiff of perfume” and “Your passing away was like tears of blood from an anguished heart” create special emotional effects in minds of the readers and leave an everlasting image of the close relationship that once existed between the departed and the obituary writer. Metaphoric comparison of the departed with a rock star and angel and then of the tears with stairway and memories with a lane construct imaginative depiction in minds of the readers. As a whole these lines depict and oblige the readers to grasp the depth of love the left-behinds hold about their departed loved-ones.

#### **4.4 Portrayal of Genders**

How are males and females portrayed in PNPOAs and why are they represented in a certain way is the third research question of the current study. The question aims at identifying the way authors of the Pakistani newspaper obituary announcements recognize and depict departed males and females in these announcements. Taking a step further, the question also intends to understand the logics behind these specific depictions. Due to the dual nature of the enquiry, two types of data sets, printed obituary announcements and interviews of the selected announcers, are used to reach at the authentic conclusions. Natural data consists of the 601 printed obituary announcements extracted from the selected newspapers while the generated data, qualitative open ended interviews, involves 30 left-behinds of the departed. These randomly selected interviewees remained involved in the authoring and/or printing process of the death announcements of their departed loved-ones. The sole purpose of

these interviews is to substantiate the findings that emerge from the analysis of the printed obituaries and to understand the societal logics behind the emerging facts.

#### **4.4.1 Data Analysis**

To harvest trustworthy conclusions regarding this domain of the research, the data is analyzed quantitatively and qualitatively. Quantitatively measured facts are printing frequencies of both the genders' obituaries in the newspapers and the pictorial representation of the departed of both the genders in their death announcements. The evidence that appeared after this quantification and after the observation of the overall portrayal both the genders receive in terms of content and detail in this memorial genre is then conversed qualitatively. The responses that are gathered through qualitative interviews are transcribed and qualitative summarized for the purpose of analysis. It is pertinent to mention here that the inclusion of the qualitative interrogation of the generated data is meant to explore the hitherto neglected dimension of the previously conducted research. The procedures that are adopted to analyze the data and to reach at the conclusions went through the strenuous scrutiny by the independent reviewers in order to assure the reliability and validity of the current study.

The quantitative and qualitative aspect of this investigation helps the researcher in two ways. Firstly, it provides the exact numerical quantification to the researcher and secondly, it helps the researcher to explore the nooks and crannies of the subject-matter. As a result, readers get a clear understanding of how the varied portrayal of genders in their funerary announcements results from societal customs, topographical norms and religious dogmata that surround human decisions as decisive elements.

#### 4.4.2 Findings

Discriminate analysis of the data indicates that 355 out of the 601 Pakistani newspaper obituary announcements, 59% of the total, are written for the departed men while 246, 41% of the total, are authored for the deceased women. As far as the pictorial representation of the departed is concerned, results of the current study reveals that the inclusion of photographs is not a regular or obligatory feature of the Pakistani newspaper obituary announcements. Statistics project that out of the 601 analyzed death announcements only 8.5% contain photographs of the departed. The further breakdown of this percentage reveals that 7.2% of the 8.5% are of the men while the remaining 1.3% is of the women. Tables 4.6 and 4.7 are produced beneath to demonstrate these numerical findings. Table 4.6 displays two facts: the overall percentage ratio of the printed obituaries of both the sexes and the percentage of the pictorial representation of both the genders. Table 4.7 explicates the monthly publishing frequency of the both genders' obituary announcements in the designated newspapers during the chosen time span.

Table 4.6

*Gender-based percentage of obituaries with photographs of the departed*

<b>Descriptive Details</b>	<b>Men</b>	<b>Women</b>
Percentage of printing frequency	59%	41%
Percentage of photographs	7.2%	1.3%



Table 4.7

*Gender-wise per month publishing frequency*

<b>Month &amp; Year</b>	<b>Men</b>	<b>Women</b>
November 2011	42.2%	57.8%
December 2011	61.7%	38.3%
January 2012	60.8%	39.2%
February 2012	52.5%	47.5%
March 2012	73.7%	26.3%
April 2012	66.7%	33.3%
May 2012	59.6%	40.4%
June 2012	56.4%	43.6%
July 2012	50%	50%
August 2012	53.8%	46.2%
September 2012	57.1%	42.9%
October 2012	68%	32%

Succeeding these statistical findings, qualitative analysis of these announcements shows a conspicuous trend concerning the abundance of content in the obituaries written for men. The researcher notes that in contrast with the necrologies written for females, contents of the death announcements written for men are usually richer in detail and projection. Appraisal of the natural data demonstrates that some death announcements authored for the feminine segment of the Pakistani society are shorter in size when the fact is compared to the funerary announcements composed for their male counterparts. Comparative scrutiny of the data overtly shows that obituary announcements of the departed women commonly lack in details regarding professional and educational qualifications and/or achievements of women. On the other hand, these details are normal and explicit parts of the death announcements written for men. Furthermore, a propensity of concealing names of the deceased women is also observed. Contrasting the departed males who are always remembered and cited in their individual capacities, women are mostly recognized in relation to their ancestral kin networks and/or familial patronage. For example, in many

Pakistani obituary announcements departed females are referred to as mothers, wives and sisters of their male family members. It is worth mentioning here that all these above-stated discrepancies are general prevailing trends and are not limited to a certain number of announcements.

Actualities that emerged from the natural data, printed obituary announcements, obliges the researcher to look into the whys and wherefores behind this proclivity. For the purpose, thirty individuals who remained involved in writing and publishing of the obituaries of their kith and kin are interviewed to know their viewpoint on these post-death inequalities. Details regarding these interviewees are provided in the third chapter of the thesis. This step is taken to know whether there exists any kind of shared societal understanding that constitutes certain parameters which influence the overall shape and content of the Pakistani newspaper obituary announcements. Responses of these interviewees are sought against certain questions that orbit around the notion of gender disparities in general and in the post-death scenarios specifically. Table 4.6 is produced to depict the actual research question and its extended itemization.

Table 4.8

*Research question and its extended itemization*

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<b>Q.</b>	<b>How are males and females portrayed in PNPOAs and why are they represented in this way?</b>
1	What does the gender equality mean to you?
2	How do you observe the representation and portrayal of male and female deceased in the obituary announcements of Pakistani newspapers?
3	What type of differences do you find between the obituaries of male and female deceased in Pakistani newspaper?
4	Why do these differences exist? Can you explain the possible reasons, you perceive behind the differences?

---

Responses elicited from the participants against the above-mentioned questions confirm the observed discrepancies regarding the portrayal of both the genders in the Pakistani newspapers death announcements. The respondents acknowledge the presence of various factors behind the comparatively lower representation and limited portrayal of women in these announcements. The main factors inferred by the researcher are religious influences, social customs, family traditions, class differences, economic dependency of women on men and the limited roles played by the Pakistani women in the overall social and economic activities of the society. The thrust of the participants' responses is that the representation and projection of women in the Pakistani newspaper obituary announcements is based on the roles they play and the activities they perform in the given or provided situations.

#### **4.5 Socio-economic Status and the Contents**

The fourth research question of the current study intends to explore the linkage between contents of the paid Pakistani newspaper obituary announcements and the socio-economic identities of the persons involved viz. departed and/or his or her survivors. It is perceived that under the influence of socio-economic status, that indubitably manipulates human comportments, contents of the conventional funerary narratives are intentionally altered to inject personal meanings. The newspaper obituary announcements, once meant to communicate death news and to reflect the enormousness pain of losing someone, are now additionally used for impression management. This new collage of purposes, real or intended, originates from the inclination of status consciousness that signal traits to entice fellow beings' attention to upsurge one's own community position.

Answer pertaining to the asked question is sought by pursuing the investigational aspects of “how” and “why” of the phenomenon. That is to understand how and why the societal eminence and monetary standing of the deceased and/or of the bereaved affect the connotation of the Pakistani obituarial discourse. Contents of the printed obituaries and transcribed versions of the responses gathered through the qualitative open-ended interviews are appraised qualitatively to draw authentic conclusions.

#### **4.5.1 Data Analysis**

The natural data, collected in form of the printed obituaries from the selected newspapers, is trawled first to observe the explicit view of the aspect under study. This initial interaction, that involved reading and rereading of the Pakistani newspaper obituary announcements, provides preliminary connotations of the research domain. This understanding then helps the researcher in harvesting the interviewees’ viewpoints and perceptions with pre-developed thinking in the context of their socio-economic statuses. Respondents’ recorded subjective know-how of the issue is then transcribed, analyzed, interpreted and finally produced as findings. Insights derived from the analyzed data, natural and generated, are shared and discussed as a next step with the independent raters to prevent the possibility of sole researcher partiality and to maintain reliability. Issues related to the internal validity, allied with the observations and identifications, and to the external validity, associated to the inferences and interpretations, are also considered to observe the research ethics.

#### **4.5.2 Findings**

The findings reflect that socioeconomic statuses of the deceased and/or the survivors significantly influence the contents of the paid Pakistani newspaper obituary

announcements. Presumably, this impact results in an added textual elaboration of the deceased and/or the survivors. It is evidenced that those with a strong societal and monetary standing get more space and contents in comparison to the plebeian strata. The researcher believes that it all revolves around the affordability as the more words one would like to include in the obituary of his or her loved-one, the more space will be required and the more costly the announcement becomes.

Ostensibly such information is added, by the authors of these announcements, that can display societal and monetary excellence of the deceased and/or of the left-behinds individually and their familial civic worth collectively. Mentioning of the occupation of the departed is the prime among the endorsers that are used to showoff wealth, power and prestige. The higher this professional reference is, the higher status it will assign to the deceased and to those related to him or her. If lifespan of the departed is filled with accomplishments, more and more words are used by the author to display the deceased's professional achievements to earn prestige for his or her familial advantage. Following are some examples reproduced from the analyzed printed obituary announcements.

- a) Brig. (R) xxxxx, SI (M), Senior Most Alamgarian, 1945 commissioned, 2<sup>nd</sup> Field Regiment, left this world for eternal life with the will of Almighty Allah on xxxxx.
- b) It is with great sadness and grief that we announce the loss of our beloved father Mr. xxxxx, the Chairman of National Petrocarbon Private Limited and Al-Hamza Group of Companies.
- c) Mr. xxxxx (Police Service of Pakistan), Inspector General Police (Retired) passed away peacefully on xxxxx.

- d) The Management and Staff of Reliance Insurance Company Ltd., deeply regret to announce the sad demise of our Senior Executive President & regional head, Lahore, Mr. xxxxx on xxxxx.
- e) Our beloved father, Engineer xxxxx (former Advisor to Governor Sindh & Ex-Federal Secretary, Ministry of Water and Power) left this world peacefully on xxxxx.
- f) Mr. xxxxx Secretary to the Government of Pakistan and the First Chief Executive of Saudi Pak on behalf of the Governments of Pakistan and Saudi Arabia passed away peacefully on xxxxx.
- g) With profound grief we announce the sad demise of Mr. xxxx, Senior Advocate Supreme Court of Pakistan and Chairman Analytical Measuring Systems (private) Limited, on xxxxx.
- h) With profound grief we inform the sad demise of our beloved father Major General (Retired) xxxxx of 4/16 Punjab Regiment, also former Ambassador of Pakistan to Tanzania, who passed away peacefully on xxxxx.

The phraseology employed in all of the above-quoted instances clearly reflects the authors' yearning to distinguish their families from those of the community fellows. The language employed echoes the summative efforts of the privileged class of the Pakistani society to impress others by displaying their strong links to the social and fiscal corridors of power. The researcher believes that the detailed professional references of the deceased mentioned here are not only meant to tag superiority to the lives of the departed lives but are also meant to construct the left-behinds' identities as influential members of the Pakistani society.

In vice versa to the linkage of the departed's societal prominence to enhance the images of the survivors, analysis of the data shows that in many cases images of the deceased are refurbished by mentioning their relationships with the other alive or dead influential members of the family. And, such efforts appear, in most of the cases but not limited to, in the case of the obituaries written for the departed women. Followings are some of the supportive excerpts in this regard:

- 1- Mrs. xxxxx, wife of Mr. xxxxx (former Executive Vice President United Bank Limited) expired early morning on the xxxxx.
- 2- Our beloved Bhabi/Mother, the wife of xxxxx (late), Chairman Popular Group of Industries) passed away on xxxxx peacefully.
- 3- Mr. xxxxx Son of Mr. xxxxx, Former General Manager Mangla Dam, and Retired Director of Food and Agriculture Organization of United Nations (FAO), passed away on xxxxx at Lahore.
- 4- Our beloved xxxxx wife of Prof. xxxxx, President & Chief Editor (I&M Group) passed away in Karachi on xxxxx.
- 5- With profound grief we would like to announce the sad demise of Mrs. xxxxx Wife of xxxxx (Retired) PIA Engineering and Mother of Capt. xxxxx and Capt. xxxxx.
- 6- Mrs. xxxxx, Wife of xxxxx (Director Ally Brothers and Vulcan Co. Ltd.) left for her heavenly home on xxxxx. She was the mother of xxxxx (Secretary Food, Punjab), xxxxx (Former Advisor to Governor of Punjab) xxxxx (MD First Class Male), xxxxx (Executive Director the Versatile Group)

From the exceeding copied selections it becomes obvious that interpersonal contexts provide paid obituary authors expanded spaces to enhance the subjective identities of

their departed loved-ones. It is an open secret that people quickly get attracted to the persons of higher stature. So, tagging of the departed with their influential relatives like fathers, husbands and sons highlight their prominence. The researcher perceives that the authors of the paid Pakistani obituary announcements incorporate these familial links because they want their departed kin to be seen as positively as possible by the readers of these funerary texts.

Another way, noted by the researcher, used by the authors of the Pakistani death announcements to portray the strong socio-economic status of the deceased and/or the left-behinds is the inclusion of their overseas lineage citation in the contents of these funerary texts. If some member(s) of a family reside abroad and in case death occurs in a foreign land, it is especially mentioned in the contents of the obituary written for the particular person(s). This mentioning elaborates the socio-economic status of the entire family since only those with strong enough fiscal position can afford to dwell in foreign countries. Following are some of the examples borrowed from the contents of the paid Pakistani newspaper obituary announcements.

- a) Our beloved father xxxxx, an English Professor (S.M. Arts & Commerce College) has passed away in New York, USA on xxxxx.
- b) xxxxx, husband of xxxxx passed away peacefully on xxxxx in San Francisco.
- c) xxxxx passed away peacefully on the morning of xxxxx in Cambridge, England.
- d) We regret to announce the sad demise of our beloved xxxxx, Daughter of xxxxx, Wife of xxxxx in London on xxxxx.
- e) Our beloved xxxxx son of xxxxx passed away peacefully in USA. *In Sha Allah* his dead body will be brought in Pakistan.



- f) Our beloved brother xxxxx son of xxxxx expired in Sandiego, California USA on xxxxx.
- g) Our beloved xxxxx passed away on the morning of xxxxx at Elkridge, Maryland, USA.
- h) Mrs. xxxxx (my beloved wife) has peacefully passed away in Dubai on xxxxx. She will be buried in Dubai.
- i) We regret to inform our friends and relatives that xxxxx, son of xxxxx passed away on xxxxxx in Wisconsin, USA following a prolonged illness.
- j) Mrs. xxxxx wife of Dr. xxxxx passed away in Makkah on xxxxx.
- k) Our beloved son/brother xxxxx son of xxxxx passed away on xxxxx in Melbourne, Australia.
- l) Dr. xxxxx, Director, Institute of Skin diseases, Government of Sindh passed away in Ireland on xxxxx.
- m) We announce with profound sorrow the passing away of our beloved xxxxx in New Jersey, USA on xxxxx.
- n) With profound grief and sorrow, we announce the demise of our beloved xxxxx son of xxxxx in Boston, USA on xxxxx.
- o) With great sadness we regret to inform that our beloved xxxxx, wife of xxxxx passed away peacefully on xxxxx in Dubai. She will be terribly missed by all of us.
- p) xxxxx wife of xxxxx passed away in Madina Munawara (Saudi Arabia) on xxxxx.

It is relevant to mention here that mentioning of the death location is not a regular feature of the Pakistani newspaper obituary announcements. Analysis of the printed

obituaries finds a small number of announcements with such revealing. And, interestingly with exception to a couple of announcements that mentioned local places as the death occurring locations of the departed, all others with such information subjected the persons who died in a foreign country. This makes the researcher believe that mentioning of the foreign land as death occurring location reflects a certain level of the socio-economic status of the departed and the survivors.

And lastly, the concluding textual move of the Pakistani newspaper obituary announcements, description of the survivors, is also used to transmit the socio-economic standing of the departed and/or of his or her family. Analyzed data reflects a tendency of including a lengthy list of the left-behinds with their names, cellular contacts and professional references to publicize the social circle of the departed. The researcher supposed that the lengthier the list of the mourners is, the higher is the status of the bereaved family.

Turning now to the findings of the generated data that consists of the responses gathered from the interviewees Thirty participants are asked five questions that cover both the “How” and “Why” aspects of this particular research area. These five questions gyrate around the fourth research question of the study. Table 4.9 displays this extended breakdown. The respondents are asked to speak about the probable connection between the socio-economic status of the departed and/or the survivors and the contents of the Pakistani obituary announcements. Their viewpoint is sought from their personal perspectives as well as from their observational outlooks.

Table 4.9

*Research question and its extended itemization*

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**Q. How does the socio-economic status of the deceased and their survivors influence the content of PNPOAs?**

- 1 How do you view your family's social standing? Do you believe that it influences your daily life events and decisions?
  - 2 How far the socio-economic status of your family was decisive in choosing the content of the obituary you got published?
  - 3 What socio-economic factors, do you think, influence the content of Pakistani newspaper obituary announcements?
  - 4 In what way do you believe the socio-economic background of the departed and/or his/her left-behinds influence the content of Pakistani newspaper obituary announcements?
  - 5 Why, in your viewpoint, does socio-economic status of the departed and/or his/her left-behinds influence the content of Pakistani newspaper obituary announcements?
- 

The first question was „*How do they (respondents) view their family's socio-economic standing and do they believe that it influences their daily life events and decisions?*” “It emerges from the answers that these respondents represent different social classes of the Pakistani society viz. middle class, upper middle class and the upper class. Irrespective of the class differences, they seem to be in unanimity while opining regarding the influence of their societal class on their daily life events. Their responses reveal a nuanced view as with minute differences they all concede that their socio-economic circumstances affect their day to day life events and decisions. And, the ceremonial situations related to the death related events are no exception to it.

Next, the interviewees were asked to opine on “*How far the socio-economic status of their family was decisive in choosing the content of the obituary they got published?*”

Though the retorts are varied here yet the responses are clearly tilted towards the acceptance that socio-economic standing of the respondents somehow influenced the content of the obituaries they got published. 24% of the respondents reply that they don't think that their or their departed-one's socio-economic status played any role while choosing the content of the obituaries they authored. According to them they just followed the prevailing prototypes to announce the death of their loved-ones. *"It (socio-economic status) didn't play any role. The content was decided just to serve the purpose of announcing the death. We just followed the way other people wrote death announcements of their loved-ones."*, one of the interviewee responded.

50% of the participants narrated that they are not status conscious and the content of the announcements they got published, even if it signaled their family's strong socio-economic status, was chosen without any cognizant sway. One respondent replied, *"The content was absolutely factual, it didn't come from any deliberate thinking. If it depicts an extra ordinary picture of my family, it is just a coincident and it happens. I believe that our social and monetary standings affect all aspects of our lives even if we don't always keep it in our minds."* 26% percent of the respondents acknowledged that the established socio-economic status of their families abetted them in securing bigger spaces in the newspapers as the size of a paid obituary depends upon the money one pays for it. One of them voiced: *"yes, it played a role. I was able to get more space to have a kind of elaborative content due to my family's socio-economic status. I was in the position of paying more money for more space."*

When the respondents are asked to name the socio-economic factors, they as members of the discourse community believe, that influence content of the paid Pakistani newspaper obituary announcements, the interviewees provided almost analogous

information on this aspect of the inquiry. The followings are the factors that in view of the study participants typically affect or have a power to affect the content of the paid newspaper obituary announcements.

- a) The family's (departed and/or survivors) social and economic position
- b) Educational and/or professional status of the departed and/or of the left-behinds
- c) Personal achievements of the deceased in any field of life
- d) Familial and tribal customs and traditions
- e) Penchant to showoff and/or to meet the social class expectations

Before moving ahead, it is relevant to mention here that the first four among the five aforementioned elements were referenced by 83% of the interviewees in a way or the other. But, the last feature was stated by just around the 17% of the respondents. The gist of these responses is that the respondents felt compelled under some circumstances to compose lengthy and elaborative obituaries for their loved-ones. They assumed that if not have done so, there would have been a negative opinion about them in the social circle they use to move. Their acquaintance might have supposed that they did not justify with their relationship to the departed relatives. As, being left-behinds they enjoyed the benefits coming from the departed loved-ones, when they were alive and even after their death in the form of inheritance, but on their departure they were not given the farewell they deserved.

*In what way do they believe the socio-economic background of a departed and/or his or her left-behinds influence the content of the Pakistani newspaper obituary announcements?*, was the next question, the study participants were asked to respond.

A preponderance of the responses pointed towards the followings ways, the respondents as members of the discourse community of the genre of obituary believe, the content of funerary texts get or may get influenced by the socio-economic standing of the departed and/or of the left-behinds.

- a) Bigger print space, as lengthy content with occasional photographic representation, requires more lines. Due to their affording power, the families with resources can easily manage bigger space as per the requirement of the content they want to include in the obituary.
- b) Simultaneous printing of the obituary in more than one newspaper. Multiple appearances require multiple payments. Generally, the similar content is used but sometimes, in case of written and published by a different family member, different contents are used.
- c) Enhanced portrayal of the life of the departed to create a positive impact of his/her personality on the readers. In case this is done, the researcher believes that it is difficult for the readers to verify the claims made by the family.
- d) Detailed description of the left-behinds. Some families provide a long list of the survivors of the departed with their professional references, addresses and phone numbers. The respondents believe that this is done to depict an influential picture of the entire family in an indirect way.

The last question related to this research aspect was *why in the respondents' viewpoint does socioeconomic status of the departed and/or his or her left-behinds influence the content of the Pakistani newspaper obituary announcements?* Responses about this question pivoted around the status-seeking or status-displaying behavior that exists within and/or between privileged families. From the responses gathered, the

researcher elicited that within the broader landscape of the Pakistani society, there exist certain social groups that would like to compete with their peers for the monetary and social status they enjoy. As their (departed“ and/or survivors“) accumulated wealth, societal achievements, personality characteristics, educational or professional qualifications are unobservable by vast majority of the society in ordinary situations, they use contents of the newspaper obituaries as noticeable signaling ciphers to demonstrate their socio-economic status to impress the community in general and their social competitors in particular.

To sum up, the analysis of the responses reveals that the Pakistanis with socio-economically advantaged backgrounds like to arrange the contents of the obituary announcements of their departed relatives in a way that help them getting their status and prestige enhanced. The researcher believes that this aspect of the Pakistani newspaper obituary announcements aims at social comparison and is purely “others oriented”. As, people are sensitive with their images among the fellow communities, they try to distinguish themselves from others. The researcher agrees with the opinion of the respondents that many a time people feel obliged to go for the enhanced obituaries just for their face preservation to uphold others“ estimations and expectations about themselves. This means that these people suppose that their community fellows think them rich and of high elite status, no matter even the inner reality is in contrast. *“Obituarial content is purely used for social referencing by certain people”*, one person phrased it. The Pakistanis who are concerned with their social acceptance and conformity within other affluent reference groups are more likely to publish enhanced obituaries of their departed to show-off and impress others. For such status seeking people satisfaction originates not from the obvious

communicative purposes of the published obituary announcements but from the readers' reaction to the details mentioned by them as survivors. So, prestige reflecting factors like occupation of the dead and the survivors, level of the education dead or the living hold, achieved social and/or monetary positions and the neighborhood they reside are particularly mentioned.

#### **4.6 Socio-Economic Status and the Non-Linguistic Features**

The fifth research question, last of the current study, deals with the non-linguistic features of the Pakistani newspaper obituary announcements. It intends to examine how and why are the non-linguistic features of PNPOAs influenced by the socio-economic status of the deceased and their survivors. Presumably, these features are space size, font sizes and styles, borders, photographs and religious and/or business symbols that appears in some cases. Inquiry related to this aspect intends at knowing that how and in what ways these non-linguistic features are influenced by the socio-economic statuses of the departed and/or of the survivors who author and/or get these announcements published. A commonly understood fact is that newspaper obituary announcements are realized in dual modes, visually and textually, and consequently meanings are established from the writing and from the layout jointly. The socio-economic context, with regards to this research aspect of the current study, refers to the social and monetary status of certain individuals that possibly affect the visual appearances of the Pakistani newspaper obituary announcements.

In order to cognize whether non-linguistic features of the Pakistani obituary announcements get pretentious under the influence of the socio-economic statuses of



the deceased and/or of the survivors” or not, 601 published obituaries and transliterated responses of the 30 interviewees are looked into qualitatively.

#### **4.6.1 Data Analysis**

The data analysis stage for this research question pivots around two stages, viz. observatory and exploratory. To identify the non-linguistic features of the Pakistani newspaper obituary announcements, by putting himself in shoes of the general readers, the researcher first observes layouts of the collected announcements. The logic behind this exercise is to feel the quick impression that is initially absorbed by the readers through the general framing, consisting printed space, borders, photographs, headings and captions, of these announcements.

Once the researcher’s personal understanding stage completes and meanings are attached to the observed non-linguistic features of the Pakistani newspaper obituary announcements, viewpoint of the study participants is taken and evaluated to explore the sociological aspects related to the research question. All of the selected respondents either authored and/or got these announcements published at the death of their loved-ones. Due to this direct involvement of the respondents, these qualitative conversations with them help the researcher explore the intended research area from the why and the how angle of the research question. That is why the Pakistani people include and/or concentrate on the presence of the non-linguistic features in death announcements and how they give connotations to these features in their composed announcements.

Though the facts that emerged from the observation and the exploration of both the forms of data go hand in hand with, yet to avoid harming objectivity of the current

study, findings are shared and discussed with the external raters. Consequently, understanding conceived from of appraised data, natural and generated, is authenticated by the judges before the researcher moves ahead for the generalization of the issue.

#### **4.6.2 Findings**

It emerged from the findings that, non-linguistic features of the Pakistani newspaper obituary announcements transmit information to the readers trilaterally:

- a) Through framing (size, borders and photograph),
- b) Through salience (visual heaviness allocated to the fonts and to the lines),
- c) Through positioning (print page of the newspaper and the announcement's printing position)

Before moving ahead, it is pertinent to mention here that non-linguistic features of the Pakistani obituary announcements purely depend upon the budgetary decisions made by the survivors of the deceased.

To start with the size of the analyzed announcements, it is noted that an immense erraticism, stretching from the tiny-ones to those covering one fourth of a page, exists. But, interestingly irrespective of their size variances, all paid obituary announcements of the selected newspapers are of the default layout and the visual presentation of the information given in them remains remarkably consistent in its occurrence. As far as their printed appearance is concerned, these announcements are of square or rectangular shapes containing black typescripts on white backgrounds. Borders serve as framing feature of these announcements and are used to add style to the content.

Thickness and design of these borders correlate to the space purchased by the publishers of these announcements.

Regarding typescript of the textual moves, produced in the Pakistani newspaper obituary announcements, it is observed that the authors and/or publishers of these announcements distinguish between the appearance of headings, subheadings, and the remaining text. As the readers of these announcements notice these mentioned elements at their initial glance, these textual elements are always produced in big sizes. In addition to the management of this font heaviness, other texts related non-linguistic features, line height, line length, letter spacing, side margins, text density and usage of the separators to divide content into sections, are also emphasized.

The presence of non-linguistic features containing graphical information is also observed. These include photographs of the deceased, symbols of religious value and logos of the professional and the corporate organizations served by the departed in their lifetimes. Though not frequently yet these non-linguistic features are included in Pakistani death announcements. Placing the graphic material in death announcements is obviously expensive as it requires extra space. Extra space here not only refers to the place such objects will occupy but also to the sufficient blank spots needed between these images and the remaining text of these announcements. The researcher believes that these features are meant to provide visual support to the framing and to the contents of these announcements.

The above-mentioned observances are made from the natural data: printed obituaries. Next is the turn of the findings that emerged from the analysis of the generated data: transcribed form of the thirty qualitative telephonic conversations. As the research

question rotates around purely a literary concept, to make it graspable for the discourse community of the genre of obituary, its breadth is extended in the form of five associate questions. Table 4.10 displays the actual as well as the associate questions.

Table 4.10

*Research question and its extended itemization*

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**Q. How and why are the non-linguistic features of PNPOAs influenced by the socio-economic status of the deceased and their survivors?**

- 1 How do you visualize the overall format and features of a Pakistani newspaper obituary announcement?
  - 2 How do you understand the existence of non-linguistic features in Pakistani newspaper obituary announcements?
  - 3 In your opinion, in what ways does the existence of non-linguistic features in a newspaper obituary announcement correlate to the socio-economic statuses of the departed and/or his/her survivors?
  - 4 What are the non-linguistic features that are affected by the socio-economic status of the deceased and his/her family?
  - 5 How and why do the non-linguistic features of a newspaper obituary announcement get influenced by the socio-economic background of the departed and/or his/her left-behinds?
- 

Firstly, the respondents were asked to narrate their visualization of the overall format and features of the Pakistani newspaper obituary announcements. Responses received against this question fall in the line with conformity to each other. It appears from the gathered responses that prototypically all the paid Pakistani newspaper obituary announcements contain almost similar information. *“Newspaper death announcements are of a fixed pattern”*, narrated one interviewee. This unanimous response confirmed the researcher’s perception that the genre of obituary is based on the society specific characteristics. So, if People in Pakistan are following a similar

communicative pattern in obituary announcements, they are actually responding to the expectations of their fellow citizens. In this way, fixed pattern of the paid Pakistani newspaper obituary is a kind of shared societal understanding that is followed by everyone and is not a coincidentally emerged design.

Next, the respondents were asked to describe the way they understand the existence of non-linguistic features in the Pakistani newspaper obituary announcements. The answers that were elicited from the conversational responses pivoted around the typography (layout, format and variation of fonts) and the visual elements (borders, photographs of the deceased and other images) of the announcements. Once this identification was made, the interviewees were asked to ascertain the correlation between the existence of these identified non-linguistic features of the Pakistani newspaper obituaries and the socio-economic statuses of the deceased and/or the left-behinds. All the respondents replied that these non-linguistic features are dependent on the space and this dependency relates them directly to the monetary status of the survivors' family. *"Of course it matters! Obituary's size and its printing position definitely hints at the richness of the departed and the family"*, one person opined. In addition to the financial resources, some interviewees also narrated that the overall design and layout of the Pakistani newspaper obituaries correlate to the educational level, professional attachments and the social settings of the family.

At the fourth stage of this conversational inquiry the respondents were asked to name the non-linguistic features that in their point of view get affected under the influence of the socio-economic status of the deceased and/or of the left-behinds. Features mentioned by the respondents in this regard are print size of the obituary, its print position and location, presence of the photograph and its overall framing. After

eliciting these above-mentioned elements, the respondents were requested to describe the way, how and also why, these non-linguistic features of Pakistani newspaper obituary announcements get influenced by the socio-economic backgrounds of the departed and/or of the survivors"? *"Obituary notices become more elaborated"* is the gist of the responses gathered.

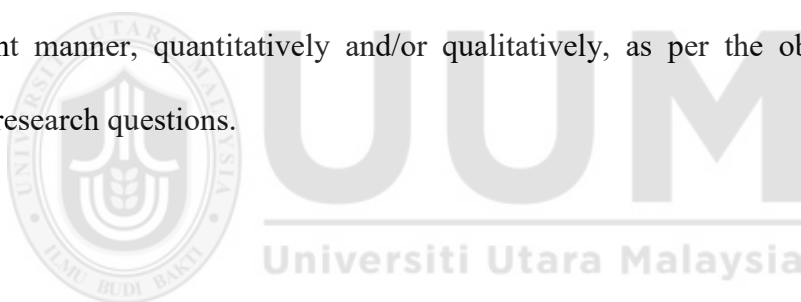
Unanimity existed among the respondents' viewpoint on the issue. The succeeding lines are the paraphrased versions of the answers provided by the interviewees. The respondents believe that print sizes of these announcements become enlarged as per the survivors' affording power. Socio-economic status influences the publishing frequency of these announcements as wealthy families can get the obituaries of their loved-ones published in more than one newspaper. Choice of print position and print location of these announcements also rotates around the budgetary position of the survivors. If the left-behinds can afford they can choose the newspaper page of their own choice and any particular location on it. Furthermore, insertion of the departed's photograph, framing of the announcement with the borders of their own choice of thickness and design and colored printing are the other features directly influenced by the socio-economic statuses of the deceased and/or of the survivors.

Regarding the "why" aspect of the phenomenon, respondents perceive that the non-linguistic features of the Pakistani newspaper obituary announcements are meant to convey personalized communicative messages. As, these non-linguistic features serve the role of eye-catchers and are capable of conveying the message at first sight, socio-economically advantaged families, consciously or unconsciously, use these features to show-off their sound status to the readers. *"The use of non-linguistic features can also be an effort to seek enhanced social recognition"*, opined one interviewee. *"Some*

*families might go for the boosted non-linguistic features under the obligations of class compulsions or perceived responses from their targeted audiences”, replied by another. Overall summary of the responses is that the non-linguistic features of the Pakistani newspaper obituary announcements are employed mainly to direct the readers towards preferred reading and to draw their instantaneous attention.*

#### **4.7 Chapter Summary**

The chapter brings forth the findings from the data analyzed by the researcher. All the five research questions are dealt with individually. The kind(s) of data used, the way it is analyzed and the process of validation is explained briefly in all the sections. The findings that are based on the major themes found in the data are then narrated in a sufficient manner, quantitatively and/or qualitatively, as per the obligation of the related research questions.



## **CHAPTER FIVE**

### **DISCUSSION, CONCLUSIONS AND RECOMMENDATIONS**

#### **5.1 Introduction**

The chapter is an organized narrative of discussion. It makes relational conclusions by comparing and contrasting findings of the current study with of those reviewed as previously published works. It explains how the study's results add to the overall intellectual, theoretical and contextual knowledge related to the genre of obituary. It expounds the emerging facts that respond to the gap mentioned in the problem statement of the current study. By putting the results, without reiterating, in par with those of the references cited, the chapter influences the knowledge of its readers and enhances their familiarity level with the paid Pakistani newspaper obituary announcements. Furthermore, the chapter talks about the study's contribution to the existing knowledge, extends viable recommendations for the future research and sheds light on its significance and limitations.

In line with the conceptualized theoretical and analytical boundaries, the chapter provides a logical ending to the current study. Its organizational structure adheres to the research objectives and to the questions stated in the first chapter of this dissertation. To avoid communicative ambiguity, for the five research questions of the study, the chapter is divided into five detached sections that provide specific insight into the particular researched areas they encompass. Also, these five sections, based on their own individualized jurisdictional capacities, extend the implications and recommendations for the future research related to their particular domains.



## 5.2 Discourse Generic Moves and their Communicative Purposes

### Research Question 1: What are the discourse generic moves in the PNPOAs and what communicative purpose do they serve?

The current study comes up with the identification of five generic textual moves and four optional steps with customized communicative intents in the Pakistani newspaper obituary announcements. It is observed that structure-wise, with a fixed overall format, the Pakistani newspaper obituary appears as a model of death announcement that is consistently followed by the local discourse community. Variance in the informative details and in the print size is observable but the occurrence of the identified textual moves and their communicative purpose stays identical.

Analytical comparison of the findings of the current study with those of the reviewed as previously published analogous obituarial discourse produce a blend of similarities and dissimilarities. The structural unanimity of the Pakistani newspaper obituary corresponds to the findings of Mcneill (2004) who noticed homogeneity of the structure and of the communicative functions as the major feature of the Canadian newspaper obituary announcements. But, this standardized shape of the paid obituary of the Pakistani newspapers is in divergence with the findings of Moses and Marelli (2004) who found formational differences in the paid obituaries of *The New York Times*. Instead of in the paid obituaries, Moses and Marelli (2004) observed these features, structural standardization and homogenous communicative purposes, in the unpaid obituaries of *The New York Times* that were written by the newspaper staff. As the current study is limited to the investigation of the paid obituary announcements of the Pakistani newspapers that are authored by the left-behinds, its results are unable to compare Moses and Marelli's (2004) findings to the similarly written discourse,

unpaid obituary announcements, of the Pakistani newspapers as it falls beyond its investigational domain.

Regarding communicational load of the Pakistani newspapers obituary announcements, the researcher believes, based on the findings, that the textual moves these announcements contain are not limited to a certain level of elaboration and/or size. There is a presence of short texts as mentioned by Fries (1990a) in the German and in the English death notices. Alternatively, informatively embellished announcements, as the Jordanian newspaper obituaries were declared by Al-Ali (2005) and Al-Khatib and Salem (2011), are also abundant.

The generic construct of the Pakistani newspapers obituary announcements appears in incongruity with that of Al-Ali's (2005) that provides theoretical and analytical basis to the current study. It is also in contrast with the results of the Afful (2012). Al-Ali (2005) identified nine textual moves in the Jordanian newspaper obituary announcements, while the presence of seven textual moves was noted by Afful (2012) in the Ghanaian newspaper obituary announcements. The five moves based generic construct of the Pakistani newspaper obituary announcements is in conformity with the findings of Askildson's (2007) study that also identified the existence of five textual moves in the death announcements it analyzed. Interestingly alike the current study, Askildson's (2007) study also derived its analytical base from the study of Al-Ali (2005). But, it is imperative to mention here that irrespective of these similarities, sameness of results and analytical framework, there exist a fundamental difference between the data sources of the current study and that of the Askildson's (2007). The findings of the current study are based on the paid newspaper obituary announcements authored and/or published by the survivors of the departed while Askildson's (2007)

study analyzed the death news of the American army personnel, written and declared professionally through the departmental press releases.

Regarding the existence of textual moves in the paid Pakistani obituary announcements, initially the researcher theorized that findings of the current study would be in line with that of the Al-Ali's (2005) study. This expectancy emerged from the researcher's anticipation that the Jordanian and the Pakistani, both belonging to Muslim societies, share the same religious and cultural customs towards death related scenarios. However, the findings of the current study and their comparison with that of the Al-Ali's (2005) reflect variations in the way obituary announcements are authored in both the Muslim societies. The fundamental difference starts with the negation of the existence of Martyr's wedding, a kind of obituary that Al-Ali (2005) mentions as celebrating the death of a martyr. The data of the current study does not support the existence of this kind of obituary in Pakistani newspapers. Not even a single death announcement of the selected Pakistani newspapers carry characteristics of the death announcement Al-Ali referred as the Martyr's wedding.

Vis-à-vis the comparison between the normal death notices of the Jordanian newspaper obituaries, classified as the second form of the death announcements by Al-Ali's (2005), and the paid obituaries of the selected Pakistani newspapers, there appears to be perceptible differences. Though both the kinds of announcements share characteristics of similarity regarding their communicative purpose, yet they differ in their generic construct. In other words, the presence and occurrence of their textual moves is not in line with each other. Starting with the similarities first, five identical textual moves are found in the Pakistani and the Jordanian newspaper obituary announcements. Though these five identical textual moves share likeness, yet their

occurring sequence differ from each other in the similar obituarial discourse of the two different societies. For instance, the second component move of the Jordanian newspaper obituaries, termed as heading by Al-Ali (2005), appears as the first generic move in the Pakistani newspaper obituaries.

Al-Ali's (2005) identified fourth textual move of the Jordanian newspaper obituaries that identify the deceased is the second generic move in the Pakistani newspaper obituary announcements. In the Pakistani newspaper obituaries this textual move is occasionally followed by two optional steps related to the pictorial representation and mentioning of the professional achievements of the departed. These steps are not visible in the generic construct of the Jordanian newspaper obituary announcements. The third textual move that announces the death shares the similar occurring place in findings of both the studies. Again, this textual move contains an optional step, narrating circumstances of the death, in the Pakistani newspaper obituary announcements but this kind of addition is not mentioned by Al-Ali (2005). The fourth generic move of the Pakistani newspaper obituaries that communicates the information related to the pre and/or post burial ceremonies is identified as the seventh by Al-Ali (2005) in the Jordanian newspaper obituaries.

The fifth textual move, mentioning left-behinds of the departed, share the same place in the findings of both the studies but interestingly compared to the Jordanian newspaper obituaries where it is the fifth and the third last in its occurrence, in the Pakistani newspaper obituaries it is the last and the concluding move. Furthermore, unlike its counterpart in the Jordanian newspaper obituaries, this textual move of the Pakistani newspaper obituaries contains an optional step that refers to the addition of extra details with the names of the left-behinds. Authors of the Pakistani newspaper

obituary announcements occasionally employ this optional step to enhance and/or personalize the communicative purpose of this move.

The remaining three generic moves of the Jordanian newspaper obituary announcements do not confirm to the generic construct of the Pakistani newspaper obituaries. The story starts from the very first textual move of the Jordanian newspaper obituaries. Al-Ali (2005) describes it as the “opening move” that contains an emblematic holy verse from the holy Quran. In the Jordanian newspaper obituaries, this move appears before the “heading” that is recognized as a second move by Al-Ali (2005). Findings of the current study show that the paid Pakistani newspaper obituary announcements do not contain such a kind of pre-heading opening move. Outcomes of the current study reflect that the Pakistani newspaper obituary announcements start directly with the heading move, and interestingly, the Pakistani authors of these announcements do not solely use the word “obituary” as a header. Many other words, phrases or verses from the holy Quran are employed as headings of these announcements and remarkably all of them serve the similar communicative purpose. This feature of the Pakistani newspaper obituary announcements is in conformity with the Ghanaian newspaper obituaries which according to Afful (2012) also have a wide selection of headings but is in contrast with the findings of Marzol (2006) who found structural consistency in the headline choice of the British and Spanish newspaper obituary announcements that are homogenous and of formulaic nature.

The sixth textual move of the Jordanian newspaper obituaries also mirrors detectable difference. As per Al-Ali’s (2005) description this obligatory generic move of the Jordanian newspaper obituaries situates circumstances of the death by providing information related to the death time, death day and details of the relevant conditions

in which the death occurred. Findings of the current study display that the Pakistani newspaper obituary announcements do contain this kind of information but the authors do not use an independent textual move for the purpose. Instead, these details, being of optional nature, are added as an elective step to the third textual move of the Pakistani newspaper obituaries that is meant to announce the death.

The next apparent difference between the generic construct of the Pakistani newspaper obituary announcements and the moves structure of the Jordanian newspaper obituaries is related to the eighth textual move of Al-Ali's (2005) findings. This obligatory textual move of the Jordanian obituarial discourse, "*outlining arrangements for receiving condolences*" does not appear in the paid Pakistani newspaper obituaries. It is noted that in the Pakistani newspaper obituaries the communicative intentions related to this generic move of the Jordanian obituaries are achieved through the fourth textual move that describes funeral, burial, and/or other ceremonies or through the fifth textual move that mentions names of the survivors. Both the fourth and the fifth textual moves of the Pakistani newspaper obituary announcements convey information related to the post and/or pre burial ceremonies. As grievors can meet survivors of the departed on such occasions to extend their condolences, authors of the Pakistani newspaper obituaries do not feel a need to add a separate textual move for the purpose.

The ninth textual move of the Jordanian newspaper obituaries also does not confirm to the identified generic structure of the Pakistani newspaper obituary announcements. Al-Ali (2005) describes this textual move as the last generic move that concludes the Jordanian death announcements with the mentioning of a verse from the holy Quran. Findings of the current study do not support the presence of such a textual move in the

Pakistani newspaper obituaries. Results reflect that instead of mentioning a holy verse at the end, the authors of the Pakistani newspaper obituaries close their announcements with mentioning of the names of the left-behinds.

The comparison of the current study's identified generic construct of the Pakistani newspaper obituary announcements with the findings of the studies reviewed indicates macro convergence with micro level differences. And, this combination of similarities and dissimilarities is not something unusual in the field of sociolinguistics. The researcher believes that in the genre of obituary it happens due to the socio-ritualistic divergences between the particular societies. As rituals draw their significance from social, cultural and religious practices of the particular society so do the features of the discourses representing these rituals. Derewianka (2003, p. 142) observes that "Genres are not uniform across cultures; they pertain to a particular community and its social institutions." Similarly, Canagarajah (2002, p. 36) states that "each group constructs discourses that suit its social practices, historical experiences, and interests". Undeniably, the genre of obituary is no exception to this fact. The schematic and rhetorical structures of the paid obituary announcements are demarcated by the cultural values, religious beliefs and the societal needs of their societies.

At the macro level, inclusive rhetorical features of newspaper obituary announcements of all cultures and societies share a likeness. It emerges that communicative function of the genre of obituary, from the production stage to the reception phase is common. However, micro level details of the genre of obituaries, being contextual and circumstantial, are variable as they evolve out of the specific socio-cultural practices of the societies. And, this is the conceivable reason behind the

differences between the generic construct of the Jordanian newspaper obituaries and that of the Pakistani newspaper obituary announcements. South-Asian socio-cultural practices related to the events of post death management are different from the way Arab societies manage these somber events. It appears that the People of Pakistan and Jordan, being followers of the same religious preaching, share almost similar beliefs on the concept of death and dying but author the death related discourse inversely. This reflects what Mittell (2001) states that “at any given moment, a genre might appear quite stable, static, and bounded; however that same genre might operate differently in another historical or cultural context.”

### **5.3 Use of Stylistic Devices**

#### **Research Question 2: What are the stylistic devices that are used to portray loss in PNPOAs and how are they used?**

Similar to the findings of Matiki (2001), Fernández (2006), Phillips (2007), Wlodarski (2008), (Aremu (2011), ElShiekh (2012) and Ergin (2012), the current study also locate the presence of various stylistic devices in the Pakistani newspapers obituary announcements. The researcher believes these stylistic devices are employed in these announcements to mitigate the sensitivity surrounding the topic of death and to produce favorable human attitudes towards the painful reality of death and the process of dying. It is an open secret that death is an inevitable fact of human life. However, irrespective of its certainty, humans stay frighten of death due to the concepts of finality, uncertainty and mystery related to it and as noted by Gomaa and Shi (2012, p. 1), prefer not to speak freely about it using plainspoken expressions. These dreads compel authors of the Pakistani newspaper obituary announcements to stay away



from the straightforwardness in mentioning it. So, in order to neutralize the unpleasantness of funerary language, stylistic devices are employed by the authors of the Pakistani newspaper obituary announcements.

The first instance in this regard is the euphemistic language. It is used in the Pakistani newspaper obituary announcements for what Hendry (1993, p. 64) referred to as “linguistic coating” and Al-Kharabsheh (2011, p. 31) as “linguistic avoidance”, of the subjects of death and dying. The researcher observes that direct reference to the death is mostly avoided in the Pakistani obituarial discourse and instead substitutes are used to soften the effect. The researcher believes that religious faith serves as a notional supposition behind the euphemistic expressions of the Pakistani newspaper obituaries. The somber event of death is presented wrapped as a positive event that provides comfort and relief to the departed from this worldly life. Departure to the final abode is viewed as compliance to the God Almighty’s will that humans have to accept willy-nilly.

The usage of euphemistic language is not something unique to the Pakistani newspaper obituary announcements. It is rife globally in the death literature of various societies. The studies of Fernández (2006) and Aremu (2011) depict an excessive use of euphemistic language in the Victorian obits and in the Nigerian newspaper obituaries respectively. Like the researcher, these predecessors also maintained that in obituarial discourse death is euphemistically conceptualized by projecting it as a commencing point of a new mystical reality with a belief of a peaceful and endless heavenly existential experience.

The next abundance found is of transliterated language that results from the lexically borrowed vocabulary from other languages. Practical reasons, culturally and religiously motivated needs, necessitate the use of this stylistic feature in the Pakistani newspaper obituary announcements. As per the researcher's observation, while going through the contents of the Pakistani newspaper obituary announcements, transliteration results in code switching between different languages. As the current study deals solely with the obituary announcements that are written in English language, it remains the target language that accepts and absorbs the loaned words from the source languages, viz. Arabic, Urdu and Persian. This stylistic characteristic of the Pakistani newspaper obituary announcements correlates to the findings of the study of Aremu (2011). Aremu (2011) noted that the lexically borrowed vocabulary in texts of the Nigerian newspaper obituary announcements results in code-mixing and switching. Aremu (2011) further observed that due to the similar socio-cultural and linguistic backgrounds Nigerians feel no issue in interpreting these obituary texts. Aremu's (2011) observations are validated by findings of the current study. Though reading of the Pakistani newspaper obituary announcements involves code-mixing and code-switching yet the Pakistani discourse community of this genre understand the announcements without any linguistic problem. And, the reason is obviously what Aremu (2011) mentioned as the shared socio-cultural and linguistic background.

Analogous to Aremu (2011), the researcher believes that being part of a mutually accepted writing system, transliteration provides a diversity of possibilities in selection of the most relevant word/s that fits needs of the local discourse community. It is observed that source language of the frequently borrowed vocabulary of the Pakistani newspaper obituary announcements is Arabic and this vocabulary consists

of the words or phrases that are either excerpts from the holy Quran or are directly related to the pre and/or post burial rituals of the religious value. As, this transliterated lexical borrowing affects the caption, sub-headers and the overall communicative purpose of the obituary, such words or phrases are used that both the writer and the reader knows well. Additionally, while attempting so, care is taken of that sounds of both the words, original and the transliterated, should match accurately with each other.

There exists similarity between the findings of the current study and that of Fernández (2006) regarding the use of hyperbolic expressions. Hyperbolic expressions are employed in the texts of obituary announcements to over-sentimentalize the loss of human lives. The researcher observes that authors of the Pakistani newspaper obituary announcements often use overstated self-presentational expressions for impression management of the dead and to enhance the emotional value of the authored text. Alike Fernández (2006), the researcher also concludes that stylistic effect of the hyperbolic language results in emotive influence that makes the readers of these obituary announcements more inflated in reflection of their melancholy.

Reviewed studies of Matiki (2001), Fernández (2006), Phillips (2007), Wlodarski (2008), Aremu (2011), ElShiekh (2012) and Ergin (2012) reflect that the personification of death is a universal practice of the obituary writers of all epochs, irrespective of their cultural, social and lingual backgrounds. Authors of the Pakistani newspaper obituary announcements also share this identical conceptual stance regarding the personification of death with their global fellows. Instead of presenting a scary image, death is personified in the Pakistani newspaper obituary

announcements as a great loss for the survivors and as a journey and/or as a beginning of new life for the departed.

In similarity with the studies of Matiki (2001), Fernández (2006), Phillips (2007), Wlodarski (2008), Aremu (2011), ElShiekh (2012) and Ergin (2012), the current study also detects the use of similes and metaphors in the Pakistani newspaper obituary announcements. These researchers are of the view that these linguistic tools are used to compassionate the physical loss of the loved-ones. Analysis of the data reveals that both the stylistic devices, similes and metaphors, are employed by the authors of the Pakistani newspaper obituaries to glamorize their relationships with the departed. The researcher believes that the illustrative images used in this regard reflect the authors' state of mind that initially negates the concrete reality of physical separation. Also, these linguistic devices not only portray the incredible physiognomies of the love that both the survivors and the departed share but also extend the feeling that their relationship is going to be strengthened in the absence. By adding similes and metaphors in their texts, the researcher postulates, the authors of the Pakistani newspaper obituary announcements actually want the readers of their announcements to feel what they as grievors feel about the lamented and to see what they as the left-behinds see in his or her character.

#### **5.4 Portrayal of Genders**

##### **Research Question 3: How are males and females portrayed in PNPOAs and why are they represented in this way?**

The gender-based taxonomy of the natural data, the printed obituaries of the selected newspapers, presents an underrepresented view of the female segment of the Pakistani society. It appears that women suffer from ostracism in the obituarial discourse of the

Pakistani English newspapers. This emerged impression is in agreement with the findings of Kastenbaum et al. (1976), Spilka et al. (1979), Kears (1986), Halbur and Vandagriff (1987), Maybury (1995), Eid (2002), Rodler et al. (2002) and Ogletree et al. (2005). Results of the studies of all these researchers reflect that the gender-based partialities follow women in all societies, in different ways, even beyond their demise.

A relative comparison of the current study's conclusions with results of the hitherto available literature reflects the unanimity of common features. Alike the findings of Kastenbaum et al. (1976), Spilka et al. (1979), Kears (1986) and Maybury (1995) females' obituary announcements of the Pakistani newspapers are lesser in numbers, brief in contents and mostly are without their pictorial representation. In similarity to the observations of Maybury (1995) and Eid (2002), the researcher observes that the Pakistani newspaper obituaries, instead of recognizing females in their individual capacity, recognize female subjects by their familial roles or through their relationships with male relatives. Analysis of the data also reflects a prevalent tendency of hiding names of the departed females in their obituary announcements. The issue related to no or less recognition of the professional accomplishments of the departed women as witnessed by Maybury (1995), Eid (2002) and Ogletree et al. (2005), is also existent in the Pakistani newspaper obituary announcements.

Though all the mentioned findings, related to the less projected representation of the Pakistani women in the obituarial discourse of the country's newspapers, are irrefutable yet they do not fall on a par with the personalized suppositions of the researcher. Being an insider of the Pakistani society, the researcher assumes that the prevailing circumstances in the country do not support the notion that the Pakistani society is gender hostile in its totality. There exist facts that support the researcher's

assumption. In March 2013, a survey was conducted by the Gallup Pakistan, a local chapter of an international organization, in which fifty-one percent women from all over the country accepted that the rights they enjoy in the Pakistani society are in equity with the rights their male counterparts enjoy. So, if women-folks of the society are treated equally, irrespective of their gender related capacities and/or incapacities, in day to day life affairs, it is difficult for the researcher to believe that female segment of the society suffer from ostracism in the newspaper obituarial discourse of the country and a discriminatory attitude is observed while authoring their obituaries.

The recent history of the country also supports the researcher's belief and depicts that the Pakistani women are quite assertive and are playing influential roles in the national stadia. Benazir Bhutto, two times elected former Prime Minister of Pakistan, was the first ever female head of an Islamic state. In the last elected government of the Pakistan Peoples' Party (2008-2013), Fahmida Mirza and Hina Rabani Khar served the nation as Speaker of the National Assembly and as Foreign Minister of Pakistan. Both of them also enjoyed the distinction of being the first ever appointed woman speaker of the National Assembly and the first ever woman Foreign Minister of any Islamic state respectively. And, last but not least, the names of Arifa Karim Randhawa and Malala Yousafzai. Arifa, who died in 2012 at the age of seventeen and left the entire nation mourned, was the world's youngest Microsoft Certified Professional and Malala Yousafzai is the youngest-ever Nobel Prize laureate in the world.

One third of the country's local legislative seats and ten percent of the total government jobs are solely reserved for women. This is in addition to the official positions they can acquire through open competition. In 2005, during the President

Musharaf's government, forty-three thousand female councilors were elected for the various District Governments of the country. United States Agency for International Development (USAID) revealed in its report (2010-11, p. 16) that fifty-one percent of the students enrolled in the college level education of Pakistan were girls. Pakistani girls have recently started defending the national borders by serving as fighter pilots in the Pakistan Air Force. The Al-Arabia news channel in one of its reports of Sunday, July 14, 2013 declared this inclusion of females in the Pakistani army as a landmark achievement for Muslim societies. Again, this is a unique example set by the Pakistani society as this had never happened before in any of the country's neighboring states or in any other Islamic society of the world. The New York Times of December 26, 2010 and the Bloomberg Business Week Magazine in its September 7, 2011 edition acknowledged the Pakistani women's contribution to the national economy and mentioned that "they are doing everything from pumping gasoline and serving burgers at McDonald's to running major corporations."

Interestingly, the findings of the current study do not fall in line with the afore-quoted evidences and with the personalized suppositions of the researcher. The findings suggest, in contrast, that the recognition and elaboration allocated to women in post-death scenario is varied from the above-depicted picture and is certainly less auspicious in comparison to the treatment they are currently getting during their lifetime. These conflicting indications, between the findings that emerge from the analysis of the printed obituary announcements of the Pakistani newspapers and the researcher's personal observations and the afore-quoted facts, oblige the researcher to probe the whys and wherefores behind this proclivity. So, as an alternative to the personal suppositions and the quoted realities, the researcher decides to know whether

there exists any kind of implicit societal understanding among the discourse community of this genre that defines the parameters that influence the content of the obituary announcements in case of the female subjects. For this purpose, logic approves the researcher to believe that in its textual form the genre of obituary is intrinsic to the contextual environment. The genre of obituary is created, defined and practiced for social, cultural and religious conveniences. As a result, its contents emerge from the compliant practices of its discourse community. This contextual relationship between the people and the contents of the genre of obituary make the members of its discourse community central subjects of genre analysis. So, to delve deeper into the phenomenon of why the Pakistani women are underrepresented in the obituary announcement, the researcher converses with thirty individuals who either authored or published the obituary announcements of their loved-ones.

The important point to note here is that this investigational angle makes the current study imperative in relation to the reviewed studies as the previous researchers failed to contextualize the generic practices that circulate around and through the texts of the obituaries of females. The researcher believes that the generic texts are significant but the socio-cultural processes that develop such texts are more important. This complex nature of duality, between the texts and contexts of the obituary announcements, cannot be observed through the critical appreciations of the texts solely. Also, cognitive interpretations cannot substitute the cultural, social and religious values that constitute the genre of obituary. In fact, these values define the genre of obituary, limit or delimit its meanings and posit its acceptance and readability among its discourse community. So, like the current study, future researchers should also look



beyond the texts of obituaries and must seek answers related to the characteristics of this genre by putting it within its complex contextual interrelations.

The outcome of the conversations, held between the researcher and the respondents, made the researcher believe that the scant attention towards females, observed in the printed obituaries of the Pakistani newspapers, is neither intentional nor discriminatory. Overly projected representation of men in the Pakistani obituarial discourse is merely a situational advantage that they get due to the factors that regulate societal affairs. Lesser representation and/or reduced projection of women in the Pakistani newspaper obituary announcements appears to be a multidimensional phenomenon of empirical and of abstract nature. A clearer picture emerges when the lives of both the genders are studied in their individual entirety considering their familial, communal and national cultural values and social moorings. Economic responsibilities and religious perceptions attached with both the genders, governing their day to day affairs, must also be looked into before forming conclusive pronouncements.

Thrust of the interviewees' rejoinders is that the representation and projection of the Pakistani women in the newspaper obituary announcements is based on the professional roles they play and the activities they perform during their lifespan. It appears that due to the certain socio-cultural values and family traditions, Pakistani women are not compelled or expected to play occupational roles. Generally, as per the research of Hakim and Aziz (1998, p. 735), in Pakistan "work participation by females is considered prestige reducing rather than prestige enhancing." Due to this fact, compared to men, there appear lesser obituary announcements of the professional females in the Pakistani newspapers. In this situation it is unfair to

conclude that the Pakistani society is antagonistic towards working women or that their left-behinds purposefully hide this aspect of their life from the fellow community. Actually, these are the traditionally allocated gender roles that delineate home as the woman's place and define men as breadwinners in Pakistan (Alam, 2011, p.332).

The identification of women in relation to their familial roles or with relationships to their male relatives, as mentioned by Maybury (1995) and Eid (2002) and also noted by the researcher in the Pakistani newspaper obituary announcements, is also not something strange to the participants of the current study. Facts inferred from the viewpoint of the respondents made it clear that the Pakistanis mostly do not like their women to be known publically by their names. The Pakistani society, under the influence of social, cultural and religious values, encourages its female folks to execute the role of a decent mother and housewife within the four walls of their dwellings. Even for the Pakistani women themselves, in the words of Hakim and Aziz (1998, p. 734), the maternal role has always been of a very high priority. In return, prevalent socio-cultural values of the society describe a mother's position as one that owes respect, veneration and obedience from her children. Religious preaching lends full support to these values too. There is a well-known saying in Pakistan that heaven lies under the feet of a mother.

As far as the less or no pictorial representation of females in the Pakistani newspaper obituary announcements is concerned, respondents opine that the socio-cultural tradition of „Purdah“ (seclusion) is behind this practice. People in Pakistan mostly view seclusion as a religious obligation and understand that it augments the respectability of their women. Being an insider of the Pakistani society, the researcher

is also aware of the fact that people in Pakistan generally dislike strangers looking at the faces of their female relatives. The interviewees understand that the majority of the Pakistani families continue practicing this tradition of seclusion even after the demise of their female members. It is also pertinent to mention here that, as per findings of the printed obituary announcements, the absence of photographs is not only a female specific feature. It appears to be a general tendency in the Pakistani newspaper obituary announcements as majority of the announcements related to men are also without photographs.

The essence of the viewpoint provided by the respondents is that the genre of obituary, as a societal discourse, reflects predominant values, norms and constraints of a society. The belief systems or socio-cultural values a society follows is reflected in its discourses and the genre of obituary is no exception. So, these are the overall societal trends that are reflected in the Pakistani newspaper obituary announcements that constitute the data of the current study. Noteworthy is that the current study is not attempting to negate here the existence of gender discrimination in the Pakistani society. But, while staying in its jurisdictional limitations, the study is presenting the facts that deal with this issue purely in post-death scenarios.

Halbur & Vandagriff (1987, p. 421) observed that “in every society, members respond publicly in a different way to the deaths of males and females”. This observation stands true in the case of the Pakistani society too. The researcher believes that the biases or traces of discrimination between the two genders are not obituary specific but they, irrespective of their legitimacy criteria and debate, are a continuance of preferences and prejudices that are authenticated by traditions, privileges and religious beliefs being practiced by the Pakistani society. Religious constraints and

socio-cultural dogmas, whether they are true or are perceived or misinterpreted, attach the impression of frailty to women and there exist evidences of women not being at par with men not only in the domains of life but also in the post-death scenario of obituaries.

## **5.5 Socio-economic Status and the Contents**

### **Research Question 4: How does the socio-economic status of the deceased and their survivors influence the content of PNPOAs?**

Genres are constructed by discourse communities to achieve their communicational goals. Nowadays, in the words of Karlgren (129, p. 2010), these “texts are much more than what they are about”. Of course, the genre of obituary is no exception to this reality. As, the communicational characteristics of genres evolve, so do the analytical nature of their features. Bhatia (2002, p. 3) believes that genre analysis is no more merely limited to the structural aspects of texts. Moving forward, it has now involved contextualized aspects of texts in its investigational domain.

The reviewed studies of Long (1987), Alali and Adjaye (1998), Hume (2000), Bonsu (2002), Fowler and Bielsa (2007), Fernández’s (2007), Ergin (2009) and Kidd (2011) have established that authors of the obituary genre mean much more than what they plainly convey through these announcements of death. Authors of the obituary announcements employ the language of their own choice to relay the intended information in a personalize way to achieve their implicit and explicit communicational intents. Obituary announcements are meant to generate messages and their contents, between the lines, demonstrate the socio-economic statuses of the departed and/or the left-behinds. The current study congregates with these observations of the above-mentioned researchers. Based on the findings, the

researcher also believes that language is central to social life and can be used deliberately and strategically to produce an intended effect on the readers.

What has clearly been shown by the contents of the analyzed obituary announcements is that the upper species of the Pakistani society enjoy preeminence regarding the length of contents than those of the plebeian. This revelation of the current study is in line with the findings of Fowler and Bielsa (2007) who observe the similar trend in the newspaper obituary announcements of the Western societies. As length of contents is proportional to the purchased space, budgetary position of the family concerned plays a pivotal role. In this way, the family's purchase power decides the degree of linguistic elaborateness of the departed and the survivors in the Pakistani newspaper paid obituary announcements. This linguistic elaborateness then symbolizes what Fernández's (2007) refers to the family's wealth, power and prestige. Enhanced depictions of the departed based on the similar socio-economic characteristics of the families are also observed by Alali and Adjaye (1998) and Bonsu (2002) in the Ghanaian newspaper obituary announcements.

The grandiosity of the contents in the Pakistani newspaper obituary announcements rotates around the socio-economic statuses of both the dead and the living. Life time stories of the departed that include his/her educational, professional and fiscal achievements are mentioned in detail. In some cases, similar details of the survivors are also added to establish relative aristocratic nature of the entire family. Foreign occupancy reference of the departed and/or of anyone from the left-behinds, if present, also adds grandness to the contents. This feature of the Pakistani newspaper obituary announcements correlates to the findings of Matiki (2001) who reported the similar trend in the Malawian newspaper obituaries. In case the death happens on a

foreign land, details of the dead are included with name of the foreign city and the country with his/her overseas social circle. Likewise, if anyone from the left-behind of the departed is settled overseas, his/her foreign residential status is also highlighted. Extended details of the pre and post burial rituals are also dependent on economic resources of the family. Pompous and ostentatious vocabulary used by the authors of the obituary announcements to describe the personality of the departed and/or to describe the survivors also refers to the socioeconomic status of the family. These stated facts are in consistency with the views of Long (1987), Hume (2000) and Phillips (2007) who believe that the conventional ways of presenting deaths in obituary announcements are changing due to the manifold configurations and deliberations influenced by the socio-cultural and by the socio-economic aspects of societies.

Now coming towards the “why” aspect of this research area, the current study identifies the showy attitudes of status conscious people of the Pakistani society as a prime reason. Viewpoints of the study participants reveal that the socio-economically advantaged class of the Pakistani society craves to impress their community fellows. Lengthier contents of the obituary announcements display their richness so bigger spaces are required to be purchased in order to inject personalized texts. Referential details of their own choice are added to give boost to their civic worth. Conceited language employed by the authors leaves an indirect impression on the readers of these announcements regarding the family’s edification level or in other words such language generate what Matiki (2001) refers to as “the addresser is literate” message. Overseas linkage establishes the family’s strong societal standing and affording power. Overseas residency is not something that everyone can afford in Pakistan. All

these ways of getting recognized by the Pakistani people come under the banner of “impression management” that Ergin (2012, p. 287) mentions as symbolic gestures of the Turkish people in expression of grief through newspaper obituary announcements. Occupational references of the dead and/or the left-behinds are specifically the prime ways of status enhancement of the deceased and of those of the survivors. Like, Ergin’s (2012) findings of the Turkish newspaper obituaries, the researcher observes that even in the brief Pakistani newspaper obituary announcements, profession of the departed appears to ascribe enhancement to the family’s societal standing. If the deceased remained a high ranking government official or a big business tycoon, his/her left-behinds claim ownership to this prestige and use these details to demonstrate the entire family’s socio-economic excellence. Also, it is human psyche that people get attracted to the well-settled and impressive personalities. To take advantage of this the left-behinds tag themselves with their renowned relatives to get maximum societal approval and acceptance. The researcher believes that in such cases professional referencing of the departed serves as social investment for the left-behinds who use it to improve their subjective identities by linking themselves with the relatives who remained more fortunate than them.

Snobbishness and in some cases, non-solicited obligation to meet the social class expectations, appear as two further reasons why contents of the Pakistani newspaper obituary announcements get influenced by the socio-economic statuses of the departed and/or of the left-behinds. It appears from the conversations that held between the researcher and the study participants that some people in Pakistan opt to publish lengthy obituary announcements just to set a standard so that their authored and published death announcements serve as a reference point in their social

circles. Due to their strong monetary standings, these people do not care about the fact that the lengthy newspaper obituary announcements gulp a lot of money. They just want to be perceived as positively as possible by the fellow community members and aspire to maintain an added social difference.

Being an insider of the Pakistani society, the researcher perceives that the yearning to encounter the fellow community's anticipations is too common in the Pakistani society. People pose more than what they actually are and this trend has resulted in what is named as status consciousness. Families that feel that they have achieved, actual or self-proclaimed, a certain level of socio-economic status in their related social environment like to show-off just to retain or uphold their community conceived prestige. In contrast, occasionally, it also happens that left-behinds, due to their social stature and economic power, have to go for the enriched obituary announcements, even unwillingly. They feel compelled for it under the perception that if they will not meet the standard of their social circle, they might be looked upon sarcastically by their social sphere fellows. They stay afraid that their community might think that they being beneficiaries of their departed relative's resources did not give him/her a befitting farewell. In this case, managing a big newspaper space becomes a social obligation for these people.

The assumption of the current study that socio-economic status plays a pivotal role in influencing the life trajectories is not something bizarre. It is commonly believed that we the humans try to distinguish ourselves from our fellow community members based on our life styles. As our life styles emerge from our socioeconomic status, it in returns, presupposes the ways of our life. Being unavoidable reality of life death related situations are no exception to it. Contents of the Pakistani newspaper paid



obituary announcements, in this broader context, reflect the behavior of the Pakistani people and understanding that how they manage their societal affairs and perceptions by using their resources.

## **5.6 Socio-Economic Status and the Non-Linguistic Features**

### **Research Question 5: How and why are the non-linguistic features of PNPOAs influenced by the socio-economic status of the deceased and their survivors?**

Pakistani newspapers obituary announcements communicate messages concurrently through their contents and through their layout framing viz. print size, print position, borders, font sizes, pictures. Initial impression that is absorbed through their visual elements precedes the secondary impression that is gathered after the actual reading of their textual moves. As these visual or non-linguistic elements “strongly influence the readers” initial response to the full text” (Moore, 2002, p. 510), authors of the Pakistani newspaper obituary announcements add these features, intentionally or unintentionally, to draw attention of the readers. The researcher believes that these non-linguistic features not only communicate the message denoted to them rapidly but, being eye-catchers, also contribute to the overall structural appearance of the printed newspaper obituary announcements.

The current study concludes that these visual/non-linguistic features of the Pakistani newspaper obituary announcements are contingent on the socio-economic statuses of the deceased and/or of the left-behinds and are also of far-reaching implications. The study arrives on this conclusion by looking into the “How” and “why” aspects of the related research question. To start with the “how” part first, it is an open secret that the enhanced layout gulps funds and requires esthetic mind-set as well. Both these aspects correlate to the constructional elements of socio-economic status viz. income,

wealth, occupation and education. Affording power of the left-behinds and their communicational intents impose limits on this intended social visibility: the inclusion and role of these non-linguistic elements. These annotations of the researcher are in line with the suppositions of Nwoye (1992) who probed into the Nigerian newspaper obituary announcements and found that the non-linguistic features of Nigerian obituaries covertly hints upon the socio-economic status of the departed and of the left-behinds.

A fundamental requirement for the inclusion and/or enhancement of the non-linguistic features in the newspaper obituary announcements is the space management. The current study seconds here the observation of Matiki (2001, p. 42) that size of the obituary is very communicative as it reflects the socio-economic standing of the departed and the survivors. The more the left-behinds spend the money, the bigger they get the space and the better they get the printing position. All other steps that contribute to the visual setting of the Pakistani newspaper obituary announcements: framing style, borders" size and visual weightage, font sizes, styles and their thickness, inclusion of religious symbols or photographs of the departed, come next because they all are size dependent. In addition, all typographical aspects of the contents like line height, line length, letter spacing, capitalization and italics correlate to the print size and/or to the preferred styles of the authors. The variability in their existence and/or in their seeming boldness reflects impact of the socio-economic statuses of the departed and/or of the survivors.

Why does it happen? Do people just coincidently choose to go for the visually enhanced obituary announcements? The researcher believes that this is not the case. Certainly, the non-linguistic features come with certain agenda. They are not merely

meant for beautification of the newspaper obituary announcements. The study participants express that it is actually the increased status value that is being sought through the inclusion of these visual elements. On the basis of the findings, this study concludes that due to their visibility and observability power, non-linguistic features of newspaper obituary announcements are a good source of show off. It is noteworthy that even the left-behinds' initial decision of publishing the obituary and selecting a particular newspaper for the purpose itself is an indirect display of the socio-economic status. Next are the non-linguistic features that circulate around and through the obituary texts as signs of status display and allow the members of the targeted discourse community to observe and to confer status on the departed and/or on the left-behinds subsequently. For example, photograph of a deceased, being personality reflective, is an important symbolic feature of a high communicative value. In short, the non-linguistic features of the Pakistani newspaper obituary announcements, similar to the Nigerian newspaper obituaries as stated by Nwoye (1992), are used to display the individual and/or collective familial statuses to impress the people.

## **5.7 Implications and Recommendations**

### **I. Discourse Generic Moves and their Communicative Purposes**

Theoretically and practically, this identification of the generic construct of the Pakistani newspaper obituary announcements has substantial significance. Theoretically, it validates the application of the move-based genre analysis model of Swales (1990) on the genre of newspaper obituary. Also, it contributes to the existing knowledge on the genre studies by inserting schematic and communicative features of the Pakistani newspaper obituary announcements, for the first time to the best knowledge of the researcher, in global corpus of the similar texts. This inclusion

enriches the future research as a new source of facts is available now to the researchers for comparative analyses and/or for further understanding of the obituarial discourse through identification of its generic construct. Practically, this identified generic construct of the Pakistani newspaper obituary announcements serves as an abstract model of guidance to the professional and unprofessional writers of the genre of obituary in Pakistan. Additionally, this generic construct can also be used by the teachers of English for specific purposes to instruct model-based writing of the genre of obituary to the students learning English for journalistic purposes.

The researcher recommends additional research in this regard based on the re-evaluation and/or expansion of the current study's theoretical and conceptual framework. As the current study is limited to the paid obituary announcements of the English newspapers only, this future research could be conducted to identify the generic construct of the paid obituary announcements authored and published in the Urdu language newspapers of Pakistan. There is a possibility that the similar discourse of the Urdu newspapers may provide new avenues of understanding. The researcher anticipates that literature review, discussions and findings of this study will be facilitating this future effort in the way that it will help the researchers concentrate on the exact exploration area without straying off into the irrelevance.

## **II. Use of Stylistic Devices**

This stylistic postmortem of the Pakistani newspaper obituary announcements provides a concrete, previously missing, picture to the contemporary scholars of the genre of obituary. Theoretically the current study approves the results of the reviewed research findings that stylistic devices are the part and parcel of the obituarial discourse while practically it gives representative orientation to the current or would-

be writers of the obituary announcements. But, being a first attempt with regards to the Pakistani obituarial discourse, by no means it is or it should be envisioned as to be the conclusive one. Supplemental relative exploration and a more detailed analysis is needed, that may come up with some extended details regarding the euphemistic conceptualization of death in this Pakistani newspaper genre. It would also be productive if future studies would compare the findings of this study with the obituary announcements authored in the other major languages (Urdu, Punjabi, Sindhi, Pashto and Balochi) of Pakistan in order to find conceptual and linguistic similarities and dissimilarities.

### **III. Portrayal of Genders**

The current study, being empirical in perspectives of the Pakistani society, provides valuable conceptual thoughts to the existing understanding related to gender discrimination in post-death scenarios. As gender-based reportage of death has never been previously studied in Pakistan, the researcher is not in the position of challenging, evaluating and verifying the current study's findings with those of the others. The researcher presumes that the results of the current study serve as a source of accurate information to the contemporary as well as to the future researchers. Theoretically, the current study authenticates that contextual influences affect people's thoughts and actions. It suggests that to find out how discourse communities form or mold their generic expressions, the researchers should observe the social locations, the nooks and crannies of the life people inhabit. Otherwise, cramped personal views and critical appreciations of the discourses with preconceived ideas and with commonsensical explanation will result in biased viewpoints.

The current study recommends further research on the issue of post-death gender discrimination and suggests that the future researchers should concentrate on the subjective meanings that emerge from the collectivized ritual actions. The most important recommendation for the future researchers is that to reach at authentic conclusions they should focus on knowing how a discourse community interprets its life situations, how it views and explains the everyday doings of its male and female members and what is happening to them in the given situations.

#### **IV. Socio-economic Status and the Contents**

This particular research area of the current study is productive due to its geographic coverage and because of the results it produces. Its findings that emerge from the exploration of the printed newspaper obituaries and from the responses of the study participants add to the conversation that this study joins. The researcher believes that exploration of the textual meanings of the genre of obituary by positioning them within larger social contexts makes the current study quite significant. In contrast to the previous studies that rotated around the personal contextual explanations of the researchers, the current study involves the representatives of the actual discourse community for their input in extension to the researcher's personal understandings. However, the researcher believes that the results of this particular research domain of the current study are somewhat limited in scope as they represent a relatively narrow populace of Pakistan viz. residents from the metropolitan cities only. Hence, the researcher recommends future studies to cover this lacuna. In such cases the data should be collected from the regionally published newspapers to increase representativeness of the local folks. For this purpose, the current study not only provides theoretical and conceptual guidelines but also serves as a dependable source

of observations required for comparative analyses, pinpointing the similar research aspect, of the Pakistani newspaper obituary announcements.

## **V. Socio-Economic Status and the Non-Linguistic Features**

As mentioned in the reviewed literature section, due to the scarcity of research in this particular research domain (Non-linguistic features), the researcher believes that this study is a notable addition to the existing research. It is next in line with the Nwoye's (1992) study that was limited in its scope as its findings were based on the Nwoye's preconceived ideas and judgments only. In contrast, the current study not only involves the analysis of the printed obituaries but in addition considered the discourse community's viewpoint on the topic. Nevertheless, still further research of the non-linguistic features of the newspaper obituary announcements is required to hone more subtle dimensions of understanding. However, while doing so, the researchers should not neglect the anthropological attitudes of the discourse community.

### **5.8 Limitations and Delimitations of the Study**

Limitations and delimitations of the study are narrated through followings:

- a) The nature of the study is qualitative and the data analysis is delimited to the analytical approach of the move analysis that correlates to the concept of genre analysis. Al-Ali's (2005) moves analysis pattern that is an adapted form of the Swalesian genre analysis model (1990, p. 141) is used for the purpose. Both of these models are produced and discussed in the literature review chapter of the study. Furthermore, being a corpus-based study it focuses on what Isik Tas (2008, p. 14) mentions as "the actual language used in naturally occurring texts rather than on what is theoretically possible in a language".

- b) The study is delimited to the analysis of paid obituary announcements only. These announcements also appear under the headings other than “obituary”. The selection criterion is the announcement of death and/or invitation to attend funeral related ceremonies. The researcher shows evasiveness to the announcements such as death anniversaries, in memorials and others similar to them. So, findings of the current study are generalizable to the paid obituary announcements only.
- c) The data collection is delimited to the two Pakistani English dailies, the *Dawn* and *The News International* only. The online editions of these newspapers published during a year’s time span starting from November 2011 onwards are used to gather the data. The logic behind the selection of these newspapers and their particular editions is discussed in the analytical framework of the study that falls in the third chapter.
- d) In addition to the natural data (printed obituaries), human participation in this study is delimited to the randomly selected thirty participants. After the analysis of the published announcements, the researcher conducted standardized open-ended telephonic interviews with pre-determined questions, of the left-behinds who are directly related to the deceased and who remained involved in the drafting and publishing process of their loved-ones’ death announcements. This generated data: the interviews were recorded and then transcribed for the analysis.
- e) It is unpredictable whether the data collected covered the entire geographical location of Pakistan and represented all religious and ethnic communities. Furthermore, the data might not have justifiably represented the rural and urban population. Also, it is precipitous to assume that the findings of the study are generalizable universally. Due to its contextual confinement, the study’s



conclusions might stand limited to Pakistani nation and its cultural, religious and social norms and/or beliefs.

- f) The interview questions might not have completely explored all the socio-cultural, socio-economic and ethno-religious traditions, values and factors that influence the content, format and appearance of obituary announcements. Also, the participants' responses might have remained out of the researcher's control. There is a possibility that the selected participants might not have been able to articulate all of their ideas about the asked questions or in some cases might not have responded to the questions honestly and conscientiously.

### **5.9 Concluding Note**

The study concludes that paid obituary announcements of the Pakistani English newspapers are not a neutral category of text but are positioned within broader shared societal systems of values, traditions and practices. Construction of their textual and visual boundaries is influenced by the socio-cultural, socio-economic and ethno-religious characteristics of the Pakistani society. Their meanings emerge out of the interpretation and evaluation of the contextual aspects and not from the critical analyses of the abstract component textual moves they contain. Due to the contextualized generic practices and communicative purposes of the discourse community, these obituary announcements come fully loaded with socio-economic and socio-cultural implications. Phillips (2007, p. 331) has rightly observed in this regard that newspaper obituary announcements are affected by numerous social structures and considerations. So, as mentioned by Fowler (2004, p. 148) "obituaries should not be seen merely as homage to individuals but as part of a wider play of symbolic power." In short, these announcements as per the viewpoint of Okigbo

(1987, p.633) reflect the values of society and comprise of the statements that suggest the dominant dogmas and attitudes of the people.



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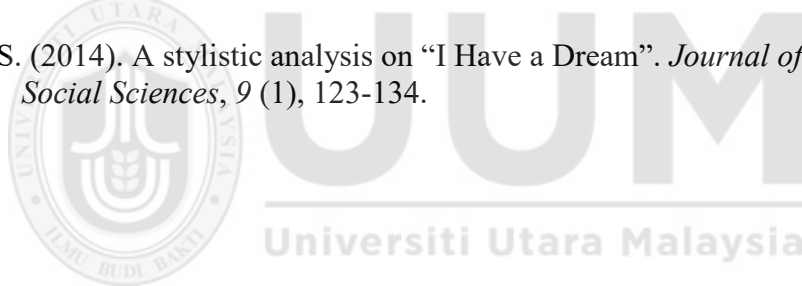
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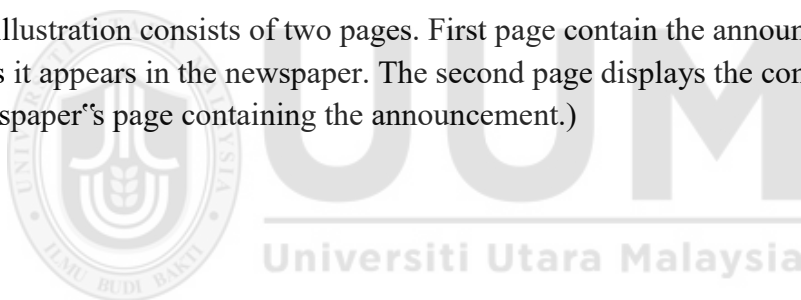
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## **APPENDIX 1**

### **Illustrations of the Moves' Analysis**

(Every illustration consists of two pages. First page contain the announcement's exact shape as it appears in the newspaper. The second page displays the complete image of the newspaper's page containing the announcement.)





<b>OBITUARY</b>	<i>Generic Move: 1 Heading</i>
Our Beloved <b>Ahmed Bayat</b>	<i>Generic Move: 2 Describing the deceased</i>
passed away on May 2nd, 2012	<i>Generic Move: 3 Announcing the death</i>
His Namaz-e-Janaza will take place at Sultan Masjid in Defence Housing Authority on Friday, May 4th after Juma Prayers	<i>Generic Move: 4 Funeral details</i>
<b>Zeenat A. Bayat</b> <b>Glen &amp; Zeenat G. Bayat</b> <b>Cindy Bayat</b> <b>Roger &amp; Hina Bayat</b> <b>Sabrina and Zalmi Khan</b> <b>Omar Bayat</b> <b>And all his Grandchildren</b>	<i>Generic Move: 5 Description of the survivors</i>

Extracted from *the Dawn* dated 03-05-2012



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## THE ALL PAKISTAN MUSIC CONFERENCE

KARACHI



BIHAQUE Hussain playing sarangi at a concert organized by the All Pakistan Music Conference at the Indus Valley School on Wednesday—White Star

## Checks on real estate rental deals renewed

By Farooq Anwar

KARACHI, May 2: The Sindh government has renewed its checks on real estate rental deals in the wake of a report by the National Human Rights Commission (NHRC) that it had found evidence of human rights violations in the rental sector. The report, which was released in March, stated that the government had failed to protect the rights of tenants and had allowed landlords to exploit them. The government has now announced that it will renew its checks on real estate rental deals and will take strict action against any landlord who is found to be exploiting tenants.

The report, which was released by the NHRC, stated that the government had failed to protect the rights of tenants and had allowed landlords to exploit them. The government has now announced that it will renew its checks on real estate rental deals and will take strict action against any landlord who is found to be exploiting tenants.

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## ST man shot dead in Lines Area

Continued from Page 15

KARACHI, May 2: A 25-year-old man was shot dead in the Lines Area of Karachi on Wednesday. The victim was identified as a student of a local school. The police are investigating the case and have not yet identified the shooter. The incident occurred in the early morning hours of Wednesday.

## State failed to eradicate abject poverty: experts

By Our Staff Reporter

KARACHI, May 2: The state has failed to eradicate abject poverty, experts have said. They pointed out that the government has failed to implement effective policies to reduce poverty and has allowed the situation to worsen. They called for a more comprehensive approach to poverty eradication.

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## Contempt proceedings against CS SC stops salaries of officers on deputation

By Our Staff Reporter

KARACHI, May 2: The Supreme Court on Wednesday issued a contempt order against the chief secretary in Karachi for defying the court's order to stop the salaries of officers on deputation. The court said that the chief secretary had failed to comply with the court's order and had allowed the salaries to continue.

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## 'Remarks against Pir Pagara' irk PML-F

By Our Staff Reporter

KARACHI, May 2: The PML-F has expressed its displeasure over the remarks made by the Pir Pagara against the government. The party said that the remarks were defamatory and had damaged the reputation of the government. They called for an apology from the Pir Pagara.

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## OBITUARY

**Our Beloved Ahmed Bayat**  
passed away on May 2nd, 2012  
His Namaz-e-Janaza will take place at Sultan Masjid in Defence Housing Authority on Friday, May 4th after Juma Prayers  
**Zeenat A. Bayat**  
**Glen & Zeenat G. Bayat**  
**Cindy Bayat**  
**Roger & Hina Bayat**  
**Sabrina and Zaimat Khan**  
**Omar Bayat**  
And all his Grandchildren

## Rewards for arrest of 34 criminals notified

Continued from Page 15

The government has notified rewards for the arrest of 34 criminals. The rewards range from Rs 10,000 to Rs 50,000 depending on the severity of the crime. The government has also notified that it will take strict action against any person who is found to be harboring these criminals.

## Don't Keep Mum...


## Express Your Love On Mother's Day!

Did your mother have much to mean to you by sending her a 200-word message in the DAWN National Weekend Publisher on Mother's Day (May 13, 2012) for just Rs 200.

To book your message, contact the DAWN National Weekend Publisher on 021-38860278, 38860286, 38860287 or contact your nearest DAWN Classifieds Booking Agent.

But don't wait too long! The last date to book your Mother's Day message is May 10, 2012!

DAWN Classifieds Booking Agent

<p><i>Generic Move: 2 (Optional step - A) Pictorial representation of the deceased</i></p>	<h1>OBITUARY</h1>		<p><i>Generic Move: 1 Heading</i></p>
		<p><b>COL. (RTD.) NAZIR AHMAD</b></p>	<p><i>Generic Move: 2 Describing the deceased</i></p>
		<p>passed away peacefully (Inna Lillahe Wa Inna Elaihe Rajeeon) on Monday, 31st October, 2011.</p>	<p><i>Generic Move: 3 Announcing the death</i></p>
		<p><b>Namaz-e-Janaza</b> will Inshallah be held after Zuhr Prayers at Rehmania Masjid near Allahwali Chowrangi, Tariq Road on <b>Tuesday, November 1st 2011.</b></p>	<p><i>Generic Move: 4 Funeral details</i></p>
		<p><b>Tariq and Saboohi Dr. Shuaib and Uzma Humera and Capt. G.U. Khan Grandchildren 7A, 4th North Street, Phase-I, DHA 021-35898212, 0300-3383083</b></p>	<p><i>Generic Move: 5 Description of the survivors</i></p>

Extracted from *the Dawn* dated 01-11-2011



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# Better health facilities for public stressed

By Shahkhan Akbar

KARACHI, Oct 31: Social and health workers in a spontaneous meeting on Monday evening discussed the need for strengthening health facilities and the government's role in providing better health services to the public.

They said there is a need for a health system that is able to provide quality health services to the public, especially in the rural areas. They also stressed the need for better health facilities and the government's role in providing better health services to the public.

Speakers at the meeting said that the health system is not able to provide quality health services to the public, especially in the rural areas. They also stressed the need for better health facilities and the government's role in providing better health services to the public.

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responsibility of government to provide better health facilities to the public, especially in the rural areas. They also stressed the need for better health facilities and the government's role in providing better health services to the public.

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# Hide snatchers to be tried under anti-terror law

Continued from Page 15

Under the new law, snatchers will be tried under the anti-terror law. This is a significant step towards the eradication of terrorism in the country.

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# Trader shot dead at cattle market

By Staff Reporter

KARACHI, Oct 31: A cattle trader was shot dead at the cattle market in the city of Karachi. The incident is believed to be related to a dispute over land.

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# More powers, functions for towns proposed

Continued from Page 15

The government has proposed to give more powers and functions to the towns. This is a significant step towards the development of the towns and the improvement of the living standards of the people.

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# Out-of-turn promotions in police cancelled

Continued from Page 15

The government has cancelled the out-of-turn promotions in the police. This is a significant step towards the improvement of the police and the enhancement of the living standards of the people.

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# Excessive mandi fees

Continued from Page 15

The government has announced that it will take action against excessive mandi fees. This is a significant step towards the improvement of the mandi and the enhancement of the living standards of the people.

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<b>OBITUARY</b>	<i>Generic Move: 1 Heading</i>
<b>MIAN MOHAMMAD MANSHA CHURRA</b> <b>S/o LATE HAJI ABDUL LATIF CHURRA</b> <b>(EX VICE-PRESIDENT FPCCI, KCCI,</b> <b>VICE-CHAIRMAN KPT)</b>	<i>Generic Move: 2 Describing the deceased</i>
<b>HAS PASSED AWAY.</b>	<i>Generic Move: 2 (Optional Step : B) Professional details of the deceased</i>
<b>JANAZA</b> WILL BE HELD AT 10.00 AM, ON 30TH JUNE, 2012 AT SULTAN MASJID DHA KARACHI. <b>DUA</b> WILL BE HELD BETWEEN 10.00 AM TO 11.00 AM ON 1st JULY 2012 AT SULTAN MASJID PHASE-V DHA KARACHI. <b>FOR LADIES</b> AT HOUSE NO. 24/2 8TH ZAMZAMA STREET PHASE-V DHA KARACHI.	<i>Generic Move: 3 Announcing the death</i>
<b>MOURNERS</b> <b>IMRAN ALI MANSHA</b> <b>SHABBIR HASAN MANSHA</b> <b>ADEEL MANSHA &amp; ALL FAMILY MEMBERS</b> <b>0321-8206881 — 0333-2146911— 0333-2316218</b>	<i>Generic Move: 4 Funeral and post burial rituals' details</i>
(M-9959)	<i>Generic Move: 5 Description of the survivors</i>

Extracted from *the Dawn* dated 30-06-2012



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<b>NAMAZ-E-JANAZA</b>	<i>Generic Move: 1 Heading</i>
<b>Mrs. ASIFA RIZVI</b> wife of Dr. Tanvir A. Tahir, (Executive Director APNS) passed away in Makkah on July 06, 2012 after performing Umrah.	<i>Generic Move: 2 Describing the deceased</i>
	<i>Generic Move: 3 Announcing the death</i>
	<i>Generic Move: 3 (Optional step: A) Narrating circumstances of death.</i>
Her <b>Namaz-e-Janaza</b> will be offered today, <b>Wednesday, July 11, 2012</b> at Masjid-o-Imam Bargah, Shah-e-Najaf Martin Road / Jahangir Road, Karachi after <b>Namaz-e-Zohr</b> and burial will take place in <b>Jannat-ul- Baqi</b> , Hub River Road, Karachi.  <b>Majlis-e-Soyem</b> will be held on <b>Thursday July 12, 2012</b> at Masjid-o-Imam Bargah, Shah-e-Najaf Martin Road / Jahangir Road, <b>Quran Khawani</b> at 3pm & <b>Majlis-e-Aza</b> , at 5:00pm & Khatabat by <b>Maulana Syed Qasim Raza Jarchvi.</b>	<i>Generic Move: 4 Pre and post burial rituals' details</i>
<b>Mourners:</b> Dr. Tanvir A. Tahir Syed Ather Abbas (Brother) Aarfa Rizvi (Sister) Dr. Quratulain (Daughter) Sania Dilawar (Daughter) Yashall Fatima (Grand Daughter)	<i>Generic Move: 5 Description of the survivors</i>

Extracted from *The News International* dated 11-07-2012







	<b>OBITUARY</b>	<i>Generic Move:1 Heading</i>
	Our beloved <b>Begum Batool Ikram Ul Haque</b> wife of Late Mr. Sheikh Ikram Ul Haque Former Chief Secretary /Defence Secretary	<i>Generic Move:2 Describing the deceased</i>
	passed away peacefully in Lahore on Wednesday, November 16, 2011.	<i>Generic Move:3 Announcing the death</i>
	Qur'an Khawani will be held at 2:00 pm and Dua at 4:00 pm for Alsai-e-Sawab on <b>Friday 18th November 2011</b> at House no.1, 1-Danepur Road GOR-1, Lahore.	<i>Generic Move:4 Post burial ritual details</i>
<i>Generic Move:5 (Optional Step:A) Professional reference of the survivor</i>	<b>In Grief:</b> Dr. Nadeem Ul Haque Deputy Chairman Planning Commission of Pakistan (Mother) Mr. Anis Ul Haque (Mother) Cookie Zahir Sajjad (Mother) Silwat Malik (Mother)	<i>Generic Move:5 Description of survivors</i>

(ISB-P)

Extracted from *the Dawn* dated 18-11-2011



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## NEWS IN BRIEF

## Accidents claim 3 lives

QUAER KHAN, Nov 17: Three persons including two women were killed while 54 others injured in four different road accidents in Quera Khan on Thursday.

In the first incident a dangerously overloaded mini bus overturned while negotiating a dangerous turn at a busy road near Chah Wali Khan village of Quera Khan. The bus, in which two women, Ms. Shabida Perveen Qureshi and Ms. Fakhra, lost their lives while 47 persons, mostly women and two boys were injured. 28 of them sustained life-threatening injuries. The injured were shifted to local health centres and hospitals. Some of them were referred to Rawalpindi hospitals.

Two students, Arshad and Hameed Khan, were critically injured when their motor bike was hit by a Toyota van on GT road near Tashkent More area.

In third road mishap an overloaded bus on coming from Nagpura overturned and a roadside one-year-old boy and a person, Muhammad Akram, sitting on the front seat of the bus lost their lives while four others including the car remained injured. The victim family was heading to Islamabad airport to receive a family member on his return from Me.

Mohammad Sharif was run over by a speeding car on GT road near Chah Wali Khan. He was shifted to the TQ hospital in critical condition. The driver of the car, however, managed to escape. — Correspondent

## One killed on road

ISLAMABAD, Nov 17: A passenger bus was killed when a passenger bus hit him on Rawalpindi Highway in Thursday, police said. Mohammad Akbar Hafeez sustained multiple injuries last when a speedily moving bus hit him from the back. He was shifted to the hospital where he was pronounced dead.

The police arrested the bus driver and impounded the vehicle for further legal action. — Staff Reporter

## Section 144 imposed

RAWALPINDI, Nov 17: The district administration has imposed section 144 of the law and has banned entry of people in the surroundings of colleges where examinations would be held under Federal Board of Intermediate and Secondary Education (FBISE).

DCO Rawalpindi who is also District Administrator on Thursday issued investigation orders of the section with immediate effect till the conclusion of the examination. A ban was issued for all persons who gathered within a distance of 200 meters around examination halls would be strictly forbidden to enter to ensure tranquillity and to discourage foul play during the examination. — Reporter

## Man drowns

ISLAMABAD, Nov 17: A man drowned in River Soan while swimming there on Thursday, police said. Fakhra, in his 20s, came there along with his friends. While swimming he lost his footing and drowned. Seeing this, drowning in the water his friends made to rescue him but without success.

Just rescue workers, including police and divers, were called at the spot, who lifted out the body from the water and shifted to hospital for further legal action. — Staff Reporter

## NA performance

ISLAMABAD, Nov 17: The National Assembly approved a decrease in overall performance in every sector of legislative activity during the current session year 2010-11, a report prepared by the committee on the basis of the survey of parliamentarians' work.

The parliamentarians' performance was assessed on the basis of the work completed, National Assembly Committee on the basis of the survey of parliamentarians' work.

According to the Committee on Legislative Development and Transparency (CLDT) report, while the overall performance of the parliamentarians was assessed on the basis of the work completed, National Assembly Committee on the basis of the survey of parliamentarians' work.

The report, however, the committee and legal value of the bill could be considered.

**OBITUARY**

Our beloved  
**Begum Safiatun Nissa Begum**  
wife of Late Mr. Sheikh Nasser Ali Khan  
Former Chief Secretary, Federal Government  
passed away peacefully in Lahore  
on Wednesday, November 16, 2011

Her funeral will be held at 2:30 pm and Out at 4:00 pm  
for the final rites on Friday, 18th November 2011 at  
Raza-ul-Hayat, 10, Durrani Road, G-5/1, Lahore

Dr. Waheed Ali Khan, Secretary, Ministry of Health, Government of Punjab (Lahore) and Dr. Waheed Ali Khan, Secretary, Ministry of Health, Government of Punjab (Lahore) will officiate at the funeral.



A REALITY view of the crowds over Rawalpindi on Thursday. — Online

## No new routes for Muharram processions

By A Reporter

RAWALPINDI, Nov 17: The City District Government (CDG) has decided not to alter new routes for Muharram mourning processions and asked the organisers to follow their traditional routes.

The decision was taken at a meeting presided over by District Commissioner, Rawalpindi (DCO) Saqib Zafar.

Addressing the meeting held over to review the arrangements for Muharram in his office, the DCO stressed the need of coordination among the different departments to make foolproof security arrangements during Muharram and provide maximum facilities to devotees.

He appointed Additional Commissioner Tahir Mahmood Gouffar as a focal person for coordination among different departments.

He said that these incidents, however, would be got on the street and the provincial government would provide additional funds to these hospitals in the district to deal with emergency cases.

He directed the DMO, RDA and W&P to ensure all the obstacles from the traditional routes of the mourning processions. He said that all the materials should be covered and unobstructed services departments among the cleanliness of streets and roads to ensure traffic safety and avoid any inconvenience to the people.

He said the DMO and Municipal Corporation would get the clearance from the organisers of Muharram processions and ensure that the police would be assigned to police officers next week.

He said that the special power would be issued to the DMO and W&P to ensure that the police would be assigned to police officers next week.

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Rawalpindi. The effects of the DMO, RDA, SNGV, and W&P, the police would be assigned to police officers next week.

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## Passage of Anti-Women Practices Bill hailed

By Anshu Shahid

ISLAMABAD, Nov 17: The second passage of the landmark anti-women practices bill in the National Assembly has been hailed by human rights activists and lawmakers.

The bill, which seeks to ban the practice of bride price, dowry, and other traditional practices that discriminate against women, was passed by a majority of 175 members.

The bill is a landmark step towards the empowerment of women and the elimination of gender discrimination.

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## UTPs murder case

## Action against police officials recommended

By Muhammad Asghar

RAWALPINDI, Nov 17: An inquiry report has recommended action against 14 cops and strict departmental action against two Deputy Superintendents of Police (DSPs) over the role of police officers in the murder of a young man by the UTPs.

The police officers were ordered by the UTP Police Officer (CPO) to fire the police officers in the murder case.

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The inquiry also recommended a search for six other police officers who were involved in the murder case.

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## Unfit public transport vehicles flood twin cities

By Muhammad Khattak

RAWALPINDI, Nov 17: Unfit public transport vehicles, including taxis, have flooded the twin cities, with Islamabad suffering the most. The situation is a result of the poor maintenance of the public transport system.

The situation is a result of the poor maintenance of the public transport system.

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The situation is a result of the poor maintenance of the public transport system.

**GET YOUR WINTER FEEL-GOOD FIX**

at **All About Lifestyles!**

Fun-filled activities, family entertainment and, of course, retail therapy at bargain-busting stalls packed with unbelievable discounts and deals!

**November 26 & 27, 2011**  
At the Jinnah Convention Centre, Islamabad  
Timing: 10:00 am to 10:00 pm

**Entry Free!**

**All About Lifestyles is All About You!**

**The Dawn Media Group**

**DAWN**

**Fun-filled activities, family entertainment and, of course, retail therapy at bargain-busting stalls packed with unbelievable discounts and deals!**

**November 26 & 27, 2011**  
At the Jinnah Convention Centre, Islamabad  
Timing: 10:00 am to 10:00 pm

**Entry Free!**

**All About Lifestyles is All About You!**

**The Dawn Media Group**

**DAWN**

## **APPENDIX 2**

### **Samples of the Pakistani Newspaper Obituary Announcements**

(These randomly chosen announcements represent the natural data of the current study that consists of 601 obituary announcements of the selected newspapers)



# OBITUARY

Our beloved

**Iqbal**

**S/o Fidahussain Haji**

passed away peacefully in Toronto,  
Canada on Saturday, July 21<sup>st</sup>, 2012

Majlis for his Isaal-e-Sawaab will be held  
for ladies and gents at Mehfil-e-Murtaza,  
163-N Block 3, P.E.C.H.S. on Monday,  
July 23<sup>rd</sup>, 2012 at 9:45 P.M.

**Marzia Haji**

**Abbas & Asifa Haji**

**Qumail & Tayyaba Haji**

**Sayeeda & Naveed**

**Maqbool & Dilshad Haji**

**Nurjehan & Hasan Alibhai**

**Nazim & Batul Haji**

**Maimoona & Shams Haji**

**Zulfiqar & Fauzia Haji**

**Grand Children & the Haji Family**

Extracted from *the Dawn* dated 23-07-2012

# SOYEM

**Begum Shahinshah Jehan**

w/o Late M. Rahman

passed away on Saturday, 18th August, 2012.

Her *Soyem* will be held on **21st August, 2012** b/w Asr and  
Maghrib at 139/L/2, Kashmir Road, PECHS.

**Zahid and Mehro Rahman**

**Tariq and Shamsa Rahman**

**Khalid and Naushaba Rahman**

**Naseem Sheikh**

**Rehana and Justice Retd. Mamoon Kazi**

**Nasreen & Niaz Baker**

**Ph: 0321-2340542 / 0333-2142335**

Extracted from *the Dawn* dated 19-08-2012

## *Inna Lillahe Wa Inna Elaihe Rajeeon*

We sadly announce the demise of  
our beloved wife / mother / grandmother

**Mussarat Jafar**

on June 22, 2012

*Please recite Surah-e-Fateha.*

**Mourners:**

- Syed Hasan Jafar (Husband)
- Tehmina and Syed Yousuf Nazar, Raza & Saahir
- Dr. Tazeen Jafar and Dr. Fahim Jafary, Ali & Sarah
- Saeed and Aisha Jafar, Ayaan & Arish
- Isma and Farhan Anwar, Aamir, Eimaan & Rayaana
- Members of Jafar Khandaan

Contact Number: +92-21-34557513

Extracted from *the Dawn* dated 24-06-2012

## **Quran Khawani**

Our respectable father, Mirza Muhammad Taimur, Advocate Supreme Court of Pakistan, founder and Secretary Islamia Law College Peshawar and ex- visiting professor Faculty of Law University of Peshawar breathed his last on **March 12, 2011.**



Family members, relatives and friends of the deceased will assemble at Taimur House off Canal Road University, Town, Peshawar on **March 11, 2012 (Sunday)** to offer Quran Khawani for the departed soul at **11:00 am** to be followed by lunch. Relatives and friends are requested to participate in the proceedings.

**Khalida Gulnar**, Joint Executive Director (Appeals)  
Oil and Gas Regulatory Authority Islamabad

**Muhammad Bakhtyar Khan**  
Principal Islamia Law College Peshawar  
Contact: 0321-9008885

Extracted from *The News International* dated 09-03-2012

**QUL**

Begum Sarwar Latif Khan W/O Brig. M.A. Latif Khan (Late) has passed away peacefully. Qul will take place on April 26, 2012 at, House 29, Street 23, F-6/2, between Asr and Maghrib.

**MOURNERS**

Admiral and Begum Saeed Mohad Khan  
 Salma Khan  
 Ayesha and Humayun Ahmed  
 Bushra and Shaheen Rafi Khan,  
 Fatima and Agha Imran Hamid,  
 Naushaba and Nadeem Rahman  
 Grand Children  
 0300-5210054 - 0321-8568197

Extracted from *The News International* dated 26-04-2012

**DUA-E-MAGHFIRAT**

My Beloved Mother  
**Mrs. Asfia Nasim**

Passed away on Thursday, 1st March 2012.  
*Inna Lillah e Wa Inna Elaihe Rajعون*  
 May Allah Rest Her Soul In Eternal Peace.

**Please Recite Surah-e-Fatiha For Her.**

**Asif Ali (BrainChild Communication)**  
**0323-2819126**

Extracted from *the Dawn* dated 04-03-2012



## **NAMAZ-E-JANAZAH**

**Mr. Ahad Faruqui (Late)**

General Manager

Dawood Hercules

Died on 29th September  
2012.

His **Namaz-e-Janazah**

Will be held on

**1st October 2012**

**at 10 am**

At Bilal Masjid New Muslim  
Town Lahore Block C

## **Bereaved**

Nasreen Faruqui

Asad Faruqui

Irum Noon

Saima Ghaznavi

**03226030786**



Extracted from *the Dawn* dated 30-09-2012

## **CONDOLENCE**

WE SADLY ANNOUNCE THE DEMISE OF

**MAHJABEEN BEGUM (JABEENA BAI)**

WIFE OF MOHAMMAD HANIF PADELA

**NAMAZ-E-JANAZA** WILL BE HELD AT BAIT-US-SALAM  
MASJID, DHA, PHASE-4 AFTER NAMAZ-E-ZUHR AT 1.15 PM.  
ARRANGEMENT FOR LADIES WILL BE BETWEEN  
10.30 TO 12.30 P.M. AT HER RESIDENCE ON THURSDAY,  
5TH JANUARY. ADDRESS: 101/2 10TH COMMERCIAL  
STREET, PHASE-4, OPPOSITE TAYYAB MEDICAL STORE.

(RSVP) 0321-8299961, 0300-9212778, 0300-2755622.

Extracted from *the Dawn* dated 05-01-2012

## OBITUARY

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

With profound grief we regretfully inform the sad demise of our mother

### **Wife of (late) Noor Ahmed Allawala**

Namaz-e-Janaza at Alk Minara Masjid behind Naheed Store, Shadeed-e-Millat Road on Thursday 9 Feb. 2012 at 10 am.

#### **MOURNERS**

Manzoor Ahmed Allawala  
Mushtaq Ahmed Allawala

Nasir Ahmad Allawala  
Shahid Ahmed Allawala

### **Jan Lace & General Mills**

Mob: 0321-2420409 — 0300-8236021

Extracted from *the Dawn* dated 09-02-2012

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

## **QURAN KHAWANI & DUA**

Our beloved Bhabi / Mother the **WIFE** of (Al Haj Malik Suleman Roshan (Late), Chairman Popular Group of Industries) passed away on 27th June 2012 peacefully.

For Isale Swab, Dua Quran Khawani will be held: **Today 1st July 2012 at 6 pm:** at House No. 107/2, Street 30, Phase VI, Khyaban-e-Muhafiz, Defence, Karachi. Phone: 0300-3340804

#### **Mourners:**

Imam Uddin Shouqeen, Shahbaz Malik  
Zulfiqar Ali Roshan, Kamran Ali Roshan,  
Imran Ali Roshan, Junaid Malik, Zubair Malik  
& All Family Members.

Extracted from *the Dawn* dated 01-07-2012



# OBITUARY

We announce with grief and great sorrow

The sad demise of our beloved

## **Muhammad Naqi Rafi Kaprewala**

Son of (Late) Muhammad Rafi Shamsi Kaprewala  
(Sadar Jamiat Taleem Ul Quran Trust  
and Chairman Rafisons Builders)

His Namaz e Janaza will be held on  
Tuesday 25th July 2012 at 10:30 am at  
Jamia Masjid Alamgir, Alamgir Road Bahadurabad

### **Mourners:**

---

<b>Abdur Rehman Naqi</b>	<b>(Son)</b>
<b>Salman Rafi</b>	<b>(Brother)</b>
<b>Abdullah Rafi</b>	<b>(Brother)</b>
<b>Tariq Rafi</b>	<b>(Brother)</b>
<b>Yousuf Rafi</b>	<b>(Brother)</b>
<b>Shahid Ahmed</b>	<b>(Son-in-Law)</b>
<b>Haroon Ahmed</b>	<b>(Brother-in-Law)</b>

**All Grandchildren**

Extracted from *the Dawn* dated 24-07-2012

## OBITUARY

Our beloved mother

### **Mrs Nasreen Jumani**

**W/O (Late) MUNIR AHMED JUMANI**

has passed away on Monday the 23rd July, 2012. Her funeral procession will leave 198-A, Street-36, off Khayaban-e-Ittehad, D.H.A. Phase-VI, Karachi at 12:30 pm on Tuesday, the 24th July, 2012.

Namaz-e-Janaza will be offered at Sultan Masjid, D.H.A. Phase-V, after Zohr prayer.

She will be laid to rest at Phase-IV D.H.A. Graveyard (Gate No. 3)

#### **MOURNERS:**

FARYAL JUMANI	(Daughter)	0301-8222230
GHUFRAN MEMON	(Son-in-Law)	0300-9226233
SANWAL MEMON	(Grandson)	0308-2222020
SARWAAN MEMON	(Grandson)	0301-8233337

Extracted from *the Dawn* dated 24-07-2012

## OBITUARY

We regret to announce the sad demise of



### **MOHAMMAD KHAN JUNEJO**

S/o HAJI MITHON KHAN, who departed peacefully on **Friday 8<sup>th</sup> of June 2012**.

A former Home Secretary of Sindh and Ambassador of Pakistan, was a loving husband, father, grandfather and a great grandfather, will be deeply missed.

Namaz-e-Janaza will be held at Jamia Masjid Farooq-e-Azam Trust Khayaban-e-Roomi, Boat Basin, Clifton, Karachi at 1 pm on the 9<sup>th</sup> of June 2012.

Contact: Aijaz Junejo. 0300-8233929

Extracted from *the Dawn* dated 09-06-2012

## OBITUARY

### **Mrs. Parveen Kassim** 1946 — 2012

The untimely passing of our beloved will weigh heavy on our hearts. She was a remarkable woman, who taught and touched many.

Mrs. Kassim taught me everything we know and we are eternally grateful to have learned from her and to have known her.

May Allah Bless her soul and watch over her family which she has left behind. Bless you Mrs. Kassim. We will all miss you.



**Friends &  
Well-wishers**

Extracted from *the Dawn* dated 09-06-2012

## OBITUARY

### **Muhammad Siddik Sattar** (Baboo Seth)

passed away peacefully on the 5<sup>th</sup> of July 2012.  
Please recite Surah-e-Fateha for the departed soul.

**SOYEM QURAN KHWANI** will be held between  
Asr and Maghrib on 7<sup>th</sup> July (Saturday) **For Gents:**  
At Masjid-e-AbuBakr Phase 2, DHA, Karachi.

**For Ladies:** At 62-A/2, 11th south street, Phase 2,  
DHA, Karachi.

#### **His Mourners:**

Yasin Siddik & Nabila	Abdul Razzak Sattar
Razia & Altaf Adam	Yousuf Sattar
Neelam & Aslam Parekh	Kader Sattar
Muniza & Irfan Patel	Aslam Sattar, & his Sisters
Lubna & Asif Goawala	The Adam Family
Farheen & Ashraf Mukaty	
And all of his Grand Children	

**A.R Mohd Siddik and Company**  
**Premium Textile Mills Ltd**

Extracted from *the Dawn* dated 06-07-2012

اِنَّ اللّٰهَ وَتَا السَّالِطِينَ

Namaz-e-Janaza of

**Mrs. Rabiya Rashid**

(wife of Dr. Rashid ul Khairi) (Riadh)  
will take place on **06-07-2012** after Friday Prayers  
at Masjid Rabbani, Block-4, Gulshan Iqbal.

Dr. Rashid ul Khairi	Bilal Khairi
Shahid ul Khairi	Dr. Samreen Kamran
Dr. Summiya Kashif	Dr. Danish Zoha
Dr. Talal Khairi	0300-850-8923 (M-9438)

Extracted from *the Dawn* dated 06-07-2012

**OBITUARY**

With profound sorrow we announce the demise of

**Shaheryar Bano Ahed**  
w/o (Late) M.A. Ahed

Available for condolence 4pm to 8pm  
20th December, 2011 at Ejaz Ahed's Residence.

Yasmin & Javed Ahed  
Tayeba & Ejaz Ahed  
Farah Ahed  
Contact: 0321-8295082

Extracted from *The News International* dated 19-12-2011

**OBITUARY**

**Mrs. Shamim Fatima**  
Wife of M. Altaf Hussain

(Retired from Pakistan Railways)

Passed away on Saturday, 17th March 2012

Please join us for a prayer to commemorate her life  
on Sunday, 18th March from 4:00 - 5:00 pm.

Anjum & Samia Altaf  
Ambreen & Naseer Ahmad  
Narmeen & Ajmal Hamid & grandchildren  
39-A, Street 2, Tariq Farms, Islamabad.  
Tel: 051-8358500, 0300-5554336.

Extracted from *the Dawn* dated 18-03-2012

## OBITUARY

### **Mohammad Luthfullah Khan (1916-2012)**

Husband, father, grandfather, great-grandfather  
and a dedicated exponent of Pakistan's culture.  
He will be remembered with love and gratitude  
for fulfilling each of his roles with passion,  
commitment, fortitude and above all,  
for his integrity and compassion.

**DUA on Monday, 5th March 2012 at 5.30 p.m.**

75 1/1, 15th Street, Off Khy-e-Seher,  
Phase VI, D.H.A.

**Begum Zahida Luthfullah Khan  
Rafeea & Allauddin Mahoon  
Nasreen & Firazullah Khan  
Ateea & Javed Akbar  
Shafeea & Syed Muzaffer Hussain Shah  
Seema & Barkatullah Khan  
Grandchildren & Great-grandchildren**

021-35852747, 021-35845227

(M-8265)

Extracted from *the Dawn* dated 04-03-2012

# OBITUARY

With profound grief we inform the sad demise of  
our beloved father

**Maj Gen (R) M Nasrullah Khan,**

4/16 Punjab Regiment

also former Ambassador to Tanzania,  
who passed away peacefully on 21st Aug 2012  
and was buried at the  
New Army Graveyard.

**Soyem** will be held at his residence

10/1, 9th Zamzama St, Phase V, DHA, Karachi,  
between Asr and Maghrib on Thursday 23rd Aug 2012.

**Bereaved:-**

Brig (R) Naveed Nasar Khan and Saba 03008240053  
Azhar M. Khan and Shahrukh (USA) +17132520524  
Ayaz Khan 03008220875

Romana Khan  
and Grandchildren

Tel Res : 35830216

Extracted from *The News International* dated 23-08-2012

"INNA LILLAHE WA INNA ILAIHE RAJEOON"

We bow our heads before ALMIGHTY ALLAH's will, even though our hearts brim with pain, because our beacon of joy, our strength and source of happiness has faded away on 15th May 2012. For Isal-e-sawab of the departed soul of

**SARDAR JAHAN BEGUM**

Khatam-e-Quran will be held today 17th May 2012 between Asr and Maghrib **for ladies** at 35-J, 9th Gizri Street, Phase 4, DHA, Karachi

**For Gents:** Sultan Masjid, Khayaban-e-Bahria, DHA, Karachi.

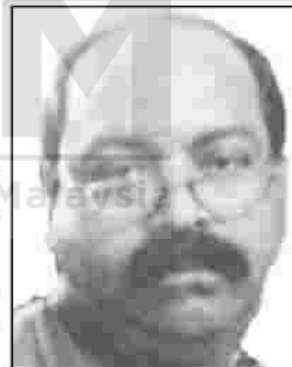
Sons, Daughters, Son-in-Laws,  
Daughter-in-laws, Brothers, Sisters and all  
Grand Children

35831496, 0300-8222569, 0300-8555739,  
0300-8271879

Extracted from *the Dawn* dated 17-05-2012

## OBITUARY

With deep regret it is to inform that **Mr. Mosarrat T. Khwaja** partner of Progressive Enterprisers has left us for eternal peace in the evening of 11th Nov. 2011. May Allah rest his soul in peace and give courage to his family and friends to bear this irreparable loss. *Ameen.*



The **Soyem** will be held on Sunday, the 13th Nov. 2011 from Zohr to Maghrib at his residence at B-69, Sector 11-B, North Karachi. Participation for "*Eesal-e-Sawab*" is requested.

**Mourners:**

**Niisarul Haque, Shah Qasim, Mohammad Zafarullah, Syed Shahid Aziz, Mohammad Saleem, Malik Wadood, Jamal A. Khan & Office Colleagues.**  
**021-36907537, 021-36971171.**

Extracted from *the Dawn* dated 13-12-2011

# OBITUARY



OUR BELOVED SON/BROTHER  
**WAQAR RAZA**  
**S/O MAJOR (R) ALI RAZA**

PASSED AWAY ON  
 12TH JULY, 2012  
 IN MELBOURNE, AUSTRALIA.

THOUGH NOT AMONG US ANYMORE,  
 HE WILL ALWAYS LIVE IN OUR  
 HEARTS ..... FOREVER!

**NAMAZ-E-JANAZA/BURIAL** WILL BE HELD ON SUNDAY  
 22ND JULY, 2012 AFTER ZOHR PRAYERS AT DEFENCE  
 PHASE 4, IMAM BARGAH, DHA.

**SOYEM** WILL BE HELD ON TUESDAY 24TH JULY, 2012 AT  
 DEFENCE PHASE 4, IMAM BARGAH, DHA.

## MOURNERS:

BEGUM & MAJOR (R) ALI RAZA	(PARENTS)
HUSNAIN RAZA & ASAD RAZA	(BROTHERS)
SAYEMAH RAZA & ANN MARIE	(BHABIS)
Q. RAZA FAULADI & FAMILY	(GRAND PARENTS)
BRIG. MAHMOOD RAZA & FAMILY	(UNCLES)
WING CDR. (R) SIKANDAR ALI & FAMILY	(UNCLES)
COMMODORE (R) MOHD ALI & FAMILY	(UNCLES)
MOHD YOUNIS AND MOHD ISMAIL	(UNCLES)
SHAHID RAZA & FAMILY	(UNCLES)
CELL: 0300-9263377	

Extracted from *the Dawn* dated 20-07-2012



# OBITUARY

OUR BELOVED

**AGHA JOON (MALIK NASEEM AKHTAR)**

PASSED AWAY ON JULY 14, 2012,  
ALTHOUGH NOT AMONGST US  
ANYMORE HE WILL ALWAYS LIVE  
IN OUR HEARTS FOREVER.

BURIAL TUESDAY, JULY 17, 2012 AFTER  
ZUHR PRAYERS AT DEFENCE PHASE 4,  
IMAM BARGAH.

**KHADIJA MALIK – WIFE  
ZAIN (SON) & MAHAM  
SEEMA (DAUGHTER) & ADNAN  
SARA (DAUGHTER) & DAWOOD  
GRANDCHILDREN – ALI, SANAA, RAZA,  
KAZIM, MIKAIL, MANAAL, ZEINA, ZAHRA,  
SALEEM AKHTAR – BROTHER  
SURIYA HUSSAIN – SISTER**

**PLEASE RECITE SURAH-FATEHA**

Extracted from *the Dawn* dated 16-07-2012

# OBITUARY

In Fond Remembrance of my Beloved Father

## **Sahibzada Imtiaz Khan (imtipappa)**

Of Sachin State, Son of Colonel Al- Haj Nawabzada Ahmed Khan  
of Sachin State & Beloved Husband of the

(Late) **Sahibzadi Haseen Pasha** of Savanur State My beloved  
mother passed away peacefully on **March 27th 2012.**

and also the sister of my beloved Mother my Khala

(Late) **Nawabzadi Naeem Pasha** of Savanur State who also  
passed away in **Banglore South India** on **March 27<sup>th</sup> 2012.**

### **Your eldest child beauty Pens a Verbal eulogy**

" You are not dead for you just only flew to your Eternal Afode  
Heaven. Here on earth you are alive and all around like a Whiff of  
Perfume in the Hearts of all those who Loved and Adored you for  
all your finest vertues of Generosity Kindness, Consideration and  
thought fullness. Which were the very nucleus of your existence.  
I Miss & Miss you with so much Sorrow and unending pain that it  
hurts & hurts and Popsie your passing away were like tears of  
blood from an anguished heart to me but I finally let my tears out  
to dry."

A born Princess he always told me that and Just before he died  
a few weeks back. He phoned and told to me never forget that  
you are a born princess.

Please Recite Sureh fatiha for the departed soul. Allah Hafiz.

### **Akbar and Beauty**

Shahiryar

Late (Sartaj) and Dr. Farukhi

Laeq

Ghouse, Mehreen, MR. MIR and Maya

Nadia, Allahyar, Mustafa, Hamza and Maryam

Nadir

Salma

Zaid

Shermeen, Asif, Inaya & Illhan

Shehzad

Fahhad & Ambreen

Samir & Iraj

Our Beloved Father, Grand Father Great Grand Father.

Mr. Abdullah: 0300-8243744

Extracted from *the Dawn* dated 30-03-2012



# SOYEM

Soyem of **Syed Muhammad Sohail**

(Senior Copy Editor, Geo News)

who passed away on Friday, 13<sup>th</sup> April, 2012  
will be held on Sunday, 15<sup>th</sup> April from 3:00 PM  
at House No. R-257, Pink Residency, Gulistan-e-Jauhar,  
Block 8, Karachi.

**His services for TeamGEO will always be remembered.**

May Almighty Allah grant him eternal peace and  
give courage to the bereaved family to bear this  
irreparable loss. (Ameen)

Contact: Maaz S/o Syed Muhammad Sohail  
Cell: 0345-2180349



Extracted from *The News International* dated 15-04-2012

# OBITUARY

Brig. (R) Atta Muhammad Khan Malik, SI (M), Senior-most Alamgarian, 1945 commissioned, 2nd Field Regiment, left this world for eternal life with the will of Almighty Allah. May Almighty Allah bless his soul in peace and grant him place in Janat-ul-Firdous. Ameen. The namaz-e-janaza of the departed soul will inshallah be held at 1000 hrs, on 5th March, Army Graveyard, Racecourse Road, Rawalpindi.

Dr. Mansoor Mahmood Janjuja, Secretary General, Alamgarian House, DHA, Islamabad, Pakistan.  
Mobile: 0300-8550170

***Alamgarian Association***

Extracted from *the Dawn* dated 05-03-2012

## Obituary

With profound sorrow we announce the demise of our beloved

**Dr. Hajra Adib Rizvi**

wife of Professor Adib Rizvi,  
after a brief illness,  
on Tuesday, December 13, 2011.

Namaz-e-Janaza for the departed soul will be held **today** at Imambargah Shah-e-Karbala, Rizvia Society, Nazimabad, at 4:00 p.m.

### Mourners

Prof. Syed Adibul Hasan Rizvi

Dr. Syed Irfan Adib Rizvi — Shahbano Bilgrami

Dr. Lamiya Rizvi — Abdullah Nadir Husain

Grandchildren

Tel: 32765032, 32730351 (SIUT)

Mob: 0300-8260626, 0300-8272091

Extracted from *the Dawn* dated 15-12-2011



# OBITUARY

## Muhammad Khan Malik 1931-2011

Muhammad Khan Malik (MK) passed away peacefully surrounded by his loved ones yesterday evening, after a full life. A loving husband, father, grandfather, and friend, he was a decent and kind hearted human being who was always extremely happy to hear of the success of others. A successful entrepreneur he set up a modern farm, Emkay Seeds (which developed Pakistan's first hybrid rice seed), and introduced Chinese heavy machinery to WAPDA/Railways, financed the software company Techlogix and set up Emkay School in Mianwali. His Namaz-e-Jinaza will be held on Thursday 08 December, 2011 (today) at 2:30 pm at his residence, 11-A Asad Jan Road, Lahore Cantonment. Qul prayers will be held at 11:30am on Friday (tomorrow), also at his residence.

### BEREAVED

Dr. Mrs. Akhtar Malik,  
Abdul Rehman Malik, Ghulam Hassan Malik,  
Chaudhry Wahid Zaman,  
Sajjad Sulaiman Malik and Dr. Amra Sajjad,  
Dr. Zamir Iqbal and Dr. Sameet Iqbal,  
Salik Sulaiman Malik and Dr. Shazia Humayun Malik,  
Dr. Sarmad Malik,  
And all grandchildren, nephews, nieces and friends.  
Contact: 0333-4217015, 0333-4217014

Extracted from *the Dawn* dated 08-12-2011

# OBITUARY



With profound grief we inform all friends and relatives of **FIZZA BHAIJI** that she has left this world to join her parents in heaven. May Allah give her peace and harmony.

**Asghar Bhaiji and Family**  
**Anwar Bhaiji and Family**  
**Amina Bhaiji and Family**

Extracted from *the Dawn* dated 04-12-2011

# OBITUARY

## Mr. Saeed Ahmed Sattar

s/o Late Shaikh Abdul Sattar Chaudhary,  
departed peacefully on 11th June 2012.

**Inna-Lillahe-Wa-Inna-Alaihe-Rajeoon**

Namaz-e-Janaza will be held today at 10 am,  
New Town Masjid, Karachi.

Soyem will be held on Wednesday June 13,  
from 10 to 11 am at New Town Masjid.

Arrangement for women will be  
between Asr and Maghrib at the residence  
House No. 41, 8th Street, Muslimabad.

We request you to join us in prayers for him.

### Mourners

Mrs. Saeed Sattar  
Mr. & Mrs. Urooj Saeed Sattar  
Mr. Kashif Saeed Sattar  
Mr. & Mrs. Danish Rafique  
Ms. Sana Saeed Sattar

Mr. & Mrs. Naseem Ahmed Sattar  
Mr. & Mrs. Khalil Ahmed Sattar  
Mr. & Mrs. Waqar Ahmed Sattar  
Sattar Family

Extracted from *the Dawn* dated 12-06-2012

# OBITUARY

Mehreen Khalid Khan passed away on Thursday, January 26, 2012 of natural causes at her home in DHA Lahore. She suffered from no known ailment but, without any trace of woe or pain, left us for her eternal abode at her appointed time. Inna lillahi wa inna ilaihi raji'un.

She was born the daughter of the late Nawabzada Hashmat Khan and granddaughter of the late Nawab Qutubuddin Khan of Tank, on November 12, 1959. She received her early education in Peshawar and completed her schooling at Kinnaird College. After her marriage to her cousin, Khalid Khan, in August 1981 she proceeded with him to the United States where she continued to study art.

She was compassionate, loving, humane and kind, but her greatest gift was one of empathy. She touched the hearts of all who knew her.

She leaves behind her husband, two sons, her mother, her brother, other close relatives and countless friends.

She was laid to rest in the Defence graveyard in Lahore on Friday, January 27, 2012.

As it is not possible to thank each person individually, her family, through this acknowledgement, offers their sincere gratitude and appreciation to all those who helped, supported and sympathised with them on her passing away and to all those who attended the Funeral and Soyem.

**KHALID KHAN - ZARRAR KHAN - SHEHRYAR KHAN - FAMILY MEMBERS**

Extracted from *the Dawn* dated 15-02-2012

# Obituary

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

**Syed Nawazish Ali Shah (PSP)**, IG Police (Retd.) passed away peacefully on May 07, 2012. (Please recite fateha for him) His QUL will be held after ASR prayers on May 09, 2012 (today) at his residence **260 Upper Mall, opposite Gymkhana Club, Lahore** Tel: 03214450277

(Dua will be at 6:30 p.m.)

## Mourners:

Begum Parveen Nawazish Ali Shah  
Nayyar, Ambreen and family  
Faryal, Arif and family  
Nyla, Ishaq and family  
Aamir, Azka and family  
Amina, Basharat and family

Extracted from *The News International* dated 09-05-2012

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

Our dear mother Brig (R) Dr Saeeda Akhtar left us for her eternal abode on Feb 7, 2012. Her **Rasm-e Qul** will be held today, Feb 8, 2012 between Asr and Maghrib at D-124/2, Phase-1, DHA, Lahore Cantt.

Bereaved:

Yasmeen Hameed  
Lt Gen Azhar Rashid / Ayesha  
Asad Rashid / Maliha  
Grandchildren and great grandchildren  
Brothers and sisters

(ISB-P)

Extracted from *the Dawn* dated 08-02-2012

## QURAN KHWANI

It is with great love and affection that we say goodbye to our beloved Mother

### **BEGUM AYESHA HAMEED**

w/o (late ) Mr. Abdul Hameed Khan

who has left for her heavenly abode. **Quran khwani** will be held on **Sunday, April 22nd 2012** between Zuhr and Asr at Makkah Masjid, Tipu Sultan Road, Tabba Chowk for Men and at our House D-33 Main Miran Mohd Shah Road for Ladies.

#### **Mourners:**

Mr. & Mrs. Mahmood Hameed Khan  
Mrs. Shahida Hanif & Dr. Mohammad Hanif  
Prof. and Mrs. Masood Hameed Khan  
Prof. and Mrs. Fazal Hameed Khan, and  
All her grandchildren.

Extracted from *the Dawn* 22-04-2012

It is with great love and sorrow that  
we say goodbye to our beloved

### **Captain Sami Ahmed (Retd. PIA)**

Among so many qualities, we will  
deeply miss his warmth, candour,  
eccentricity and his great big heart.

Love,

Farhat — his wife

Abdi, Saima, Caroline and Amir — his children

Safia, Chabo, Popy, Mian, Roohi, Arshi,

Mansoor, Hussain, Hami, Sadiqa and Naeem

— his brothers and sisters

Makeisha, Mursal, Natasha, Mahir and Abyaan

— his grandchildren

And a multitude of nieces, nephews,  
friends, colleagues and admirers.

**We miss you!**

Extracted from *the Dawn* dated 19-04-2012



## QURAN KHWANI

With deep sadness we announce the passing  
of our beloved husband and father

### **Osman Aziz Pasha**

We say goodbye to his life which was filled  
with laughter, and exemplified by an  
unwavering loyalty to truth, compassion  
and companionship. Aboo we miss you.

Quran Khwani between Asr & Maghrib

35-C, Tipu Sultan Road, M.A.H.S, Karachi.

0300-371-9896

#### **Family:**

**SABIHA PASHA**

**OMRANA AND JUNAID RAZZAK**

**HINA AND ALI ALAM**

**MUSTAFA PASHA**

**HASAN PASHA (BROTHER)**

**WAQAR PASHA (BROTHER)**

Extracted from *the Dawn* dated 20-08-2012

## OBITUARY

OUR DEARLY BELOVED

### **MAJOR (RETD.) BILAL AHMED JEDDY**

DEPARTED FOR HIS HEAVENLY ABODE ON 25TH  
RAMADHAN (14TH AUGUST). FUNERAL AFTER  
NAMAZ-E-ZUHR FROM DEFENCE IMAM BARGAH  
(YATHRIB) ON 15TH AUGUST.

#### **MOURNED BY**

**MRS. TAYYABA JEDDY (WIFE)**

**SAKINA AND ALI SYED, NADIA AND SAIRA**

**ADIL JEDDY AND FAMILY**

**ALL MEMBERS OF JEDDY AND SAYEED FAMILIES**

Extracted from *the Dawn* dated 15-08-2012

# SOYEM

WITH PROFOUND GRIEF AND SORROW  
WE ANNOUNCE DEMISE OF OUR BELOVED

## **YUSSUF M. CARIM (KONICA)**

WHO PASSED AWAY PEACEFULLY ON FRIDAY NIGHT  
10TH AUGUST 2012, 22ND RAMADAN

THE SOYEM WILL BE HELD ON SUNDAY 12TH AUGUST 2012  
BETWEEN ASR AND MAGHRIB. LADIES AND GENTS  
MAY VISIT AT 6B NATIONAL HIGHWAY PHASE II DHA AT  
HIS RESIDENCE MAIN KORANGI ROAD.

### **MOURNERS:**

MRS YASMIN CARIM  
(WIFE)

MS SHAZIA CARIM  
(DAUGHTER)

SABRINA EMAN SADAT  
(GRANDDAUGHTER)

SHAHROUKH EMAD  
(GRANDSON)

MRS ZUBEDA CARIM  
(MOTHER)

ZOHRA AND MAJID CARIM  
(BROTHER AND

SISTER-IN-LAW)

MRS FATIMA AYUB (SISTER)

ZOHRA AND HAROON TAYAB  
(BROTHER AND

SISTER-IN-LAW)

ALI ISMAIL

(BROTHER-IN-LAW)

CONTACT 0092-300-8227077

0092-301-8202456

RES: 0092-21-35898400

Extracted from *the Dawn* dated 12-08-2012

A loving father to Zarak and Marina,  
caring father-in-law, doting grand father  
and my beloved husband  
Air Vice Marshall Nawabzada Rehmat Khan  
left us peacefully on the 1st of May, 2012.  
He was laid to rest according to his wishes the following day  
in his ancestral home of Tank, NWFP.

We are holding a prayer for him on  
Thursday the 17th of May  
between 5:00 pm and 7:00 pm  
at 95/2, 20th st. off Khayaban-e-Rahat,  
Phase VI, DHA - Karachi.

I was lucky and honored to have shared his life in  
marriage for 55 years. Thank you my darling.  
I'll miss you sorely but I am content to know  
that you are at peace.

Old soldiers never die ... they just fade away  
Old soldiers never die ... they just end their day  
The world will ne'er forget him  
To him we say, "Well done".

Anna Rehmat Khan

Phone: 0334-359-0655

Extracted from *the Dawn* dated 13-05-2012

## OBITUARY

With profound sorrow we announce the demise of

**Shaheryar Bano Ahed**  
w/o (Late) M.A. Ahed

Available for condolence 4pm to 8pm  
20th December, 2011 at Ejaz Ahed's Residence.

**Yasmin & Javed Ahed**  
**Tayeba & Ejaz Ahed**  
**Farah Ahed**

**Contact: 0321-8295082**

Extracted from *The News International* dated 19-12-2011

**QURAN KHWANI**

For our beloved mother  
**Begum Ayesha Hameed**

W/o (late) Mr. Abdul Hameed Khan (Advocate)

Who left for heavenly abode on Friday (6:00 am) 20th April 2012

will be held on **Sunday 29th April 2012**  
 from Asar to Maghrib

<b>for Gents at</b> <b>Masjid-e-Shafqat</b> 9th Gizri Lane Phase IV, DHA Karachi.	<b>for Ladies at</b> <b>A-40 / II (Madina House)</b> 6th Gizri Lane Phase, IV, DHA Karachi. Tel: 35381777, 35397211
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- Mr. & Mrs. Mahmood Hameed Khan
- Mrs. Shahida Hanif & Dr. Muhammad Hanif
- Prof. Dr. & Mrs. Masood Hameed Khan (Vice Chancellor - Dow University of Health Sciences)
- Prof. Dr. & Mrs. Fazal Hameed Khan

Please recite Surah-e-Fatiha for our beloved mother

Extracted from *the Dawn* dated 29-04-2012

**DUA**

**DUA for SABIHA HASAN**

W/o Najmul Hasan, M/o Zeba Alam, Eram Hasan,  
 Saba Haq, Cyma Qazi

**Between ASR and MAGHRIB**

**At 6-Bathview Apts.**  
 G25/9, Khayaban e Jami,  
 Punjab Chowrangi Clifton

**Thursday, 30 August 2012**

Tasneem Shokat, Aly Arsalan, Imran Haq  
 Junaid Qazi, Kulsum Ashfaq, Shah Alam

Extracted from *the Dawn* dated 30-08-2012



**GENERAL**

## **CONDOLENCE**

The Board of Directors, Officers and  
Staff of EFU General Insurance Limited  
express their deep sorrow on the  
sad demise of their director

**Sultan Ahmad**

at Lahore on July 19, 2012

His association with the EFU Group  
spanned over 50 years. He was  
Managing Director & Chief Executive  
1982-90 and

Deputy Chairman 1990-93.

May Allah grant his soul eternal  
peace and give strength and courage  
to the bereaved family to bear  
this irreplaceable loss.

**EFU GENERAL INSURANCE LTD.**

Extracted from *the Dawn* dated 20-07-2012

# SOYEM

It is with great sadness & grief that we announce the loss of

Our Beloved Father

**MR. MUHAMMAD ISHAQ PARACHA**

Chairman of National Petrocarbon (Pvt.) Ltd.  
& Al-Hamza Group of Companies



His Soyem will be held 'Today' Tuesday 20th March 2012  
between Asr & Maghrib prayers,  
for **GENTS** at Usman Ghani Masjid Near Sea View  
— Mc Donald's Karachi —  
for **LADIES** at D-166, Block-5, Kehkashan Clifton,  
behind Bar BQ Tonight, Karachi  
Tel: 021-35653720 upto 29 Cell: 0333-2157982

## MOURNERS:

MUHAMMAD IQBAL PARACHA,  
FAZAL KARIM PARACHA  
FAZAL REHMAN PARACHA

Extracted from *the Dawn* dated 20-03-2012



# OBITUARY

It is with profound regret that we announce the death of

## **Muhammad Yousuf Baig**

(Sub Editor, Monitoring Department)

on Tuesday afternoon, January 17, 2012.

**TeamGEO expresses profound grief and extends its  
condolence at his sad demise. His services for  
TeamGEO will always be remembered.**

**May Almighty Allah grant him eternal peace and give courage  
to the bereaved family to bear this irreparable loss. (Ameen)**

Namaz-e-Janaza will be offered after Asr prayers, today at  
Sabri Masjid, 7<sup>th</sup> Street, Bath Island, Clifton, Karachi.

**For Contact: Mr. Asif Akhtar 0333-3027297**



Extracted from *The News International* 18-01-2012

# Rasm-e-Qul

Rasm-e-Qul of my beloved wife

## Syeda Naila Shah

Sister of Pir Paghara Syed Sibghat Ullah Shah Rashidi  
Who passed away at Madina Munawara on 18th July, 2012

(إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ)

Will be held on today (Saturday) 21st July 2012  
after Asr till Maghrib

Please join us at 209 scotch corner, upper mall, Lahore.

Dua will take place at 07:00 pm (Sharp)

**Muhammad Sohail Zaman Shah Khagga**

0300-2362097- 042-35761098

**BEREAVED:** Khagga and Rashidi Families

Extracted from *the Dawn* dated 21-07-2012



**‘Surely we belong to Allah  
and to Him shall we return’**

We are extremely grieved to announce the  
demise of our beloved father

**Mr. Muhammad Saleem Ullah (Late)**

who passed away on the morning of  
Friday, 23rd December, 2011.

We expect the readers of this obituary to recite  
Surah-e-Fateha and pray for a peaceful resting of  
the departed soul in Jannah.

The Fateha & Quran Khwani of our Father will be  
held on Sunday, 25th December, 2011, between  
Zohr and Asr Prayers, at Khulfa-e-Rashedeen  
Masjid, Gulshan-e-Iqbal, Block-13 D-1, Karachi.

Thank you for your concern.

**Mourners:**

**MEHMOOD ARSHAD, ADNAN SALEEM,  
MANNAN SALEEM, MUDASSIR SALEEM,  
MUBASHIR SALEEM & FAMILY MEMBERS**

**Contact: +92-321-2393838**

Extracted from *the Dawn* date 25-12-2011

الان شاء الله تعالى

Our Beloved Father

## **SHEIKH SALIMULLAH**

passed away peacefully on 15-12-2011

Quran Khawani will be held on **SATURDAY, DECEMBER 17, 2011** between 4 to 6 p.m. at H. No. 103, Khayaban-e-Shahbaz, Phase VI, DHA.

### **Mourners**

**Begum Salimullah**

**Nighat and Islam Saleem**

**Birjees and Ishrat Saleem**

**Tariq Saleem 0300-8544666**

**Yasmin and Arif Minhas**

**Anita and Rohail Shajani and all grandchildren and great-grandchildren.**

**Seema and S.M. Asif**

**Ruby and Sohail P. Ahmed**

**Humera and Javed Ishaq**

**Shazia and Hussain Islam**

**Maria and Jam Kamal**

**0301-5324393**

# D U A

It is with a lot of grief that we announce  
the sad demise of our beloved

**G.D. Memon (TPK)**

**Dua** will be held at his residence on  
**Thursday, 8th December, 2011**  
between **Asr and Maghrib Prayers**

Address: House # D-100, Block-IV  
Behind Russian Embassy, Clifton Karachi.

**Mourners:**

- Mrs. G.D. Memon
- Mr. Saleem Ahmad Memon
- Mr. Naseem Ahmad Memon
- Mr. & Mrs. Arshad Memon
- Naila and Fazal Karim
- Drs. Seemin & A.R. Jamali
- Dr. Aasia & Waseem Bhatti
- Tanzila & Waqar
- Mr. Bilal Ahmad Memon  
and all Grandchildren

Extracted from *the Dawn* dated 08-12-2011

# OBITUARY

We are deeply Grieved to Announce  
the Sad Demise of

**BEGUM NASREEN YAQUB KHAN**  
w/o Muhammad Yaqub Khan of Omarzai.

**NAMAZ-E-JANAZA** will be held  
Today (Tuesday) 29<sup>TH</sup> NOVEMBER 2011

After Namaz-e-Zohar at  
Muhammadi Masjid  
94/E/1 Hali Road, Gulberg, Lahore.

**BURIAL** at Firdousia Graveyard,  
Ferozepur Road, Lahore.

## Bereaved

- Muhammad Yaqub Khan 0300-5356126  
House # 11, Street 52, F-7/4, Islamabad.
- Sheraz Yaqub Khan 0345-9742314
- Seema & Shehzada Mansoor Ahmed  
0300-5143671
- Rukhsana Faruq Abbas 0300-8248417
- Sonia & Omer Tiwana 0300-8456622
- Sanam & Dr. Arif Shaikh -USA

Extracted from *the Dawn* dated 29-11-2011

# SOYEM

Our beloved **Wasef Jahan Shirazee** w/o Noor Shirazee  
passed away on **November 20, 2011.**

Her soyem will be held at Defence Imambargah Karachi  
between 3pm and 5pm on **November 22, 2011 (Tuesday).**

● **Quran Khwani : 3pm** ● **Majlis : 4pm**

## Mourners

Sahibzadi Shakeel Ara Begum (Mother)  
Noor Shirazee (Husband)  
Naaz & Amir S. Fancy (Daughter & Son-in-law)  
Raza & Zain (Grandchildren)  
Nigar & Mickey Meerza (Sister & Brother-in-law)  
Shahnaz Wazir Ali (sister-in-law)  
0300-8202061, 0300-8223934

Extracted from *the Dawn* dated 21-11-2011

# OBITUARY

We regret to inform you that **Brig. (R) ATTA MUHAMMAD KHAN MALIK**, SI(M), Senior Most Alamgarian, has left us with the will of ALMIGHTY ALLAH for eternal life.

May ALMIGHTY ALLAH bless his soul in peace and grant him Jannat-ul- Firdous. Ameen.

## **NAMAZ-E-JANAZA:**

Monday, March 5, 2012 - 10 am at Army Graveyard, Race Course, Rawalpindi.

## **RASM-E-QUL:**

Thursday, March 8, 2012 between Zuhr and Asr prayers at H. No. 139, Hali Road, Street No. 7, Westridge 1, Rawalpindi.

## **FAMILY:**

Mrs. Shafqat Sultana, President,  
First Women Bank Ltd. 0300-8271989  
Mr. & Mrs. Zahid Malik, 0321-8540083 &  
0321-8559110  
Col. & Mrs. Waseem Kiyani, 0334-3996842  
Mr. & Mrs. Shahid Malik, 0300-8281825  
and Grand Children

Extracted from *The News International* dated 05-03-2012

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ  
**OBITUARY**

*It is with profound grief and deep sorrow that we announce the demise of Mr. K Mahmoodullah, Honorary Consul General of Ice land (from 1977 to 2012), son of Late Khan Bahadur Asadullah Khan.*

**Departure of Janaza:** 9.30 A.M, 1st June 2012 from 28, St #1, F-6/3, Islamabad.

**Namaz-e-Janaza:** 10.00 A.M, H-8 Graveyard Islamabad (next to Shifa Hospital)

**Soyam:** Dua 6.45 P.M, 2nd June 2012 at 28, St # 1, F-6/3, Islamabad.



*May his soul rest in eternal  
peace... Aameen.*

**Mourners:**

Najma Mahmoodullah (Widow)

Saad & Naveen Mahmood (Son & Daughter-in-law)

Tehmina & Amer Qureshi (Daughter & Son-in-law)

Grand Children

Extracted from *The News International* dated 01-06-2-12

## SOYEM & QURAN KHAWANI

With the deep sorrow & grief  
it is to inform to all concerns  
that our beloved Guardian

### **ABDUL AZIZ PARACHA**

Chairman,  
C.I.M. Shipping Company



took his last breath on 19th January, 2012.  
His Rasm-e-Qul will be held as per the following  
programme: Date: 21st January, 2012, Saturday.

**Venue:** Masjid Usman Ghani, Phase V Ext.  
near McDonald, Sea View DHA, Karachi.

**Time:** Namaz-e-Asr to Namaz-e-Maghrib.

All Relatives and Friends are requested to attend, please.

All family members of  
Late Abdul Aziz Paracha

Extracted from *the Dawn* 20-01-2012



**DUA** for our beloved Mother **Rani Ghulam Qadir**  
wife of Ghulam Qadir (Late) on Jun 26<sup>th</sup>, 2012.  
DUA will be held today (**June 29<sup>th</sup>**) at **6:00 pm**,  
at her residence.

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**Farm # 32, Tarlai, Islamabad,**  
**Contact: 0305-5556155**

(ISB-P)

Extracted from *the Dawn* dated 29-06-2012

# OBITUARY

With much regret we announce  
the demise of our beloved Mother

**“ SALMA UMAR ”**

w/o (Late) Maj. Gen. Ghulam Umar

Assemble at House: 130/2, 27th Street,  
Khayaban-e-Bukhari Phase VI, DHA Karachi.

## NAMAZ-E-JANAZA

after Zuhar Prayer

**Sultan Masjid DHA**

**Sunday 01, Jan 2012.**

May Her Soul Rest in Peace

### **MOURNERS:.**

**Farhat & Brig Khalid Umar Cell: 0333-5414141**

**Zaib & Maj. Sultan**

**Nazo & Tariq Umar: Cell: 0300-8453696**

**Ayesha & Sadiq Abbas**

**Najma & Muhammad Zubair Cell: 0300-8246100**

**Saba & Munir Kamal**

**Sufia & Asad Umar**

**Grand Children & Great Grand Children**

Extracted from *the Dawn* 01-01-2012

# OBITUARY



MAY ALLAH REST  
HIS SOUL IN  
ETERNAL PEACE  
AND GRANT  
FORBEARANCE  
TO THE MEMBERS  
OF THE  
BEREAVED  
FAMILY.

THE MANAGING COMMITTEE OF  
**PAKISTAN PILGRIMS SOCIETY**  
EXPRESSES THEIR DEEP SORROW AND  
HEARTFELT CONDOLENCE ON THE SAD  
DEMISE OF THEIR FOUNDER AND PRESIDENT

**MR. ALI RAZA T. LAKHANI**  
WHO EXPIRED IN THE EARLY HOURS  
OF DECEMBER 31, 2011.

**HIS NAMAZ E JANAZA WILL BE HELD  
AFTER ZOHAR PRAYERS TODAY  
AT MEHFIL E MURTUZA.**

General Secretary: Abid Lakhani 0300-8237923

Extracted from *the Dawn* 01-01-2012



# SOYEM

With profound grief and sorrow we  
announce the passing away of our mother  
**Mrs. Shamsa Khan (Mrs. B.A. Khan)**

Soyem will be held between  
**2:00 to 3:30 pm**  
on Monday February 13 at 30-D  
Sarwar Road, Lahore. Cantt.

## CYMA & SIKANDER M. KHAN

Rehana & Salim A. Khan, Kausar  
Hassan, Yasmin Ajmal Khan, Shehla &  
Mazhar Malik, Bushra & Masud Mufti,  
Imrana & Khalid Majid. All  
Grandchildren & Great Grand Children.

**042-36676552, 0300-8485704**

Extracted from *the Dawn* 12-02-2012

## CONDOLENCE

### NESPAK

Management, Engineers, Professionals and Staff express their  
deep sorrow and grief on the sad demise of



#### ENGR. SABIR PERVAIZ CHOHAN

former Managing Director & President of NESPAK  
who breathed his last on Friday, February 17, 2012.

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

May Almighty Allah bless him. A'amin.



**National Engineering Services Pakistan (Pvt) Limited**  
NESPAK House: 1-C, Block-N, Model Town Extension, Lahore

Extracted from *the Dawn* dated 22-02-2012

**اِنَّ اللّٰهَ وَاٰلَآءَ السَّٰلِحِيْنَ**

By ALLAH's Will our beloved

**AYESHA YOUSUF**

( W/O KHAWAJA MOHAMMAD YOUSUF MAQBOOL )

passed away peacefully on Wednesday, 9th May, 2012

**Namaz-e-Janaza** will be held on Thursday, 10th May, 2012  
at Masjid-e-Abu Bakr, Ph-2, D.H.A. after Zuhr Prayers (1:30 p.m.)

**SOYEM**

will be held on Friday, 11th May, 2012 between Asr & Maghrib  
at Khawaja House, 60-A, 11th South Street, Phase-2, D.H.A.

KHAWAJA MOHAMMAD YOUSUF MAQBOOL	JAWAHIRA & FAROUQ AHMAD
MARYA & LIAQUAT MAQBOOL	FATIMA & AMIR ASHRAF
ZEENAT & ASAD ALI SHEIKH	ASMA & DEWAN REHAN FAROUQ
YASMEEN & DR. ARSHAD AHMAD	SANNAH AHMAD
HAMEEM & SYED ASHRAF NASIM	

ALL GRANDCHILDREN

0300-2255521 — 0300-2145050

Extracted from *the Dawn* dated 10-05-2012

**OBITUARY**

With profound grief and sorrow, we inform the sad  
demise of our beloved mother

**MOHTERMA SYEDA SHAH SULTANA**

W/o (Late) Dr. Mohammad Ahmed  
D/o (Late) Nawab Habib Yar Jang Bahadur

who passed away peacefully on  
**Tuesday 22nd May, 2012.**

She was buried in Gizri Qabristan, DHA.

Soyem / Quran Khawani will be held on Thursday  
24th May 2012 between Asar and Maghrib Prayers.

**For Gents**  
at Jama Masjid-e-Hamza, Street 21, Khayaban-e-Qasim,  
Phase-VIII, Defence Housing Authority, Karachi.

**For Ladies**  
at House No: 157/2, 22nd Street, Off. Khayaban-e-Roomi,  
Phase-VIII, Defence Housing Authority, Karachi.

**Bereaved**

•Ahmedi Hashmi	•Mohammed Ali Tauhidi
•Mohammedi Sultana	•Mahmood Ali Ahmed

Extracted from *the Dawn* dated 24-05-2012

# OBITUARY

IT IS WITH DEEPEST REGRET THAT WE  
ANNOUNCE THE DEMISE OF OUR BELOVED  
FATHER, GRANDFATHER & GREAT  
GRANDFATHER

**LT COL K.M. OMER (Retd)**

ARMY ORDINANCE CORP. MAY ALLAH REST HIS  
SOUL IN PEACE

NAMAZ-E-JANAZA WILL BE HELD AT THE  
ARMY GRAVEYARD, RACE COURSE ROAD,  
RAWALPINDI.

ON TUESDAY, MAY 1st AT 12:30 P.M

<b>YASMIN SALMAN</b> 0300-8248559 <b>NASREEN OMER</b> 051-5525664 <b>TALHA OMER</b> 051-5562180 <b>MAJ. GEN. BILAL OMER</b> (SHAHEED) 0321-5512377	<b>ISHRAT HYATT</b> 051-51517230 <b>LT. CDR. ALEY KHAN</b> (IATE) <b>TAHIRA USMAN</b> 051-5152282 <b>BILQUIS SALAM</b> 051-5562180 <b>MARIA JATOI (IATE)</b>
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ALL GRANDCHILDREN & GREAT GRANDCHILDREN

Extracted from *the Dawn* dated 01-05-2012

## Obituary

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

**Syed Nawazish Ali Shah (PSP)**, IG Police (Retd.) passed away peacefully on May 07, 2012. (Please recite fateha for him) His QUL will be held after ASR prayers on May 09, 2012 (today) at his residence **260 Upper Mall, opposite Gymkhana Club, Lahore** Tel: 03214450277

(Dua will be at 6:30 p.m.)

**Mourners:**

- Begum Parveen Nawazish Ali Shah
- Nayyar, Ambreen and family
- Faryal, Arif and family
- Nyla, Ishaq and family
- Aamir, Azka and family
- Amina, Basharat and family

Extracted from *The News International* dated 09-05-2012

# OBITUARY

We regret to inform you that **Brig. (R) ATTA MUHAMMAD KHAN MALIK**, SI(M), Senior Most Alamgarian, has left us with the will of ALMIGHTY ALLAH for eternal life.

May ALMIGHTY ALLAH bless his soul in peace and grant him Jannat-ul- Firdous. Ameen.

## **NAMAZ-E-JANAZA:**

Monday, March 5, 2012 - 10 am at Army Graveyard, Race Course, Rawalpindi.

## **RASM-E-QUL:**

Thursday, March 8, 2012 between Zuhr and Asr prayers at H. No. 139, Hali Road, Street No. 7, Westridge 1, Rawalpindi.

## **FAMILY:**

Mrs. Shafqat Sultana, President,  
First Women Bank Ltd. 0300-8271989  
Mr. & Mrs. Zahid Malik, 0321-8540083 &  
0321-8559110  
Col. & Mrs. Waseem Kiyani, 0334-3996842  
Mr. & Mrs. Shahid Malik, 0300-8281825  
and Grand Children

Extracted from *the News International* dated 05-03-2012

## OBITUARY/SOYEM



Our beloved father  
**Wing Commander (R) ZAIN UDDIN AKHTAR**  
(Ex-Advisor Royal Saudi Airforce)  
has passed away.

Soyem will be held at 4 pm at 72A, ST-5, Falcon Complex  
(Airforce Housing), Shaheed-e-Millat Road, Karachi,  
today, October 4, 2012.

Sqn. Ldr. (R) Moin, Mobin, Maha, Aliya, Aqib,  
Major Jahanzeb, Alamzeb, Dr. Aurangzeb, Zeba,  
Saifuddin/Shahen Afsar/Nasreen/Seemi/Zareen  
Tel: 0300-5494970 / 34381251 / 34390201

Extracted from *the Dawn* dated 04-10-2012

## OBITUARY

My Friend has expired in Bombay  
**AKBER**



23-02-1962

03-10-2012

Please think nice of him.  
God bless him  
**CHIKOO**

Extracted from *the Dawn* dated 04-10-2012

# OBITUARY

With deep regret and sorrow the  
**ALAM FAMILY**

announce the sad demise of

## **MIAN ARSHAD ALAM**

S/o (Late) Mian Mohammed Rafiq

**Former President**

**Chiniot Sheikh Socient,**

**Former Vice President FPCCI**

on December 11, 2011

**إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ**

**QURAN KHAWANI:** will be held today  
**Monday December 12, 2011** at Masjid-e-  
Bilal, Main Khayaban-e-Ittehad between 9:30  
am to 10:30 am.

**Mourners:**

**Mian Shazada Alam**

**Mian Mohammed Shafiq Alam**

**Mian Khursheed Alam**

**Mian Kashif Alam**

**Mian Khurram Alam**

**Mian Faraz Alam**

**Mian Adeel Alam**

**Mian Hammad Alam**

**Haji Ejaz Ahmed**

**Javed Ahmed Colonel Vohra**

**Phone: 35341975, 0300-8431090**

Extracted from *the Dawn* dated 12-12-2011

# SOYEM

With profound grief we would like to announce the sad demise of

## **MRS MOHSINA MAHMOOD ALI**

**Wife of S.M. Ali (Retired) PIA Engineering and  
Mother of Capt. Faheem and Capt. Syed Saleem**

**Soyem** will take place at her residence for Gents and Ladies at  
32/D, KDA Scheme No. 1, Miran Muhammad Shah Road, Karachi  
between Asr and Maghrib today, Friday, 25<sup>th</sup> November, 2011.

Tel: 34521968 — 34541800

**Syed Mahmood (USA)**

**Capt. Faheem 0333-2921752**

**Capt. Syed Saleem 0300-2286655**

**Syed Ahmed Mahmood**

**Syed Iqbal Mahmood**

**Syed Ayaz Mahmood**

**Mr & Mrs Imran Khan**

Extracted from *the Dawn* dated 25-11-2011

## OBITUARY

### **Mr. Asad Ahmed (R)**

**Secretary to the Government of Pakistan  
and the**

**First Chief Executive Officer of Saudi Pak**  
on behalf of the Governments of  
Pakistan and Saudi Arabia

Passed away peacefully  
on **16<sup>th</sup> January, 2012**

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ط

**Quran Khawani**

will be held on **18<sup>th</sup> January, 2012**

at **142/1 & 142/2, Street 27,**

**Off. Khayaban-e-Qasim, Phase-VIII,  
DHA, Karachi**

between **Asar and Maghrib**

**Mrs. Jahanara Asad**

**Lala Rukh & Rafi Ahmed**

**Amna & Ahmar Iqbal**

**Grand Children**

**Majaz & Ghazala Khan**

**Maliha & Irfan Azam Ali**

**Rubaba & Aamir Niazi**

Extracted from *the Dawn* dated 18-01-2012

# OBITUARY

Namaz-e-Janaza of

**Mrs. Azra Ahmad**

W/o **Commodore Ejaz Ahmad** and  
Sister of **Vice Admiral Ahmad Hayat**

will be at Sultan Masjid, Khayaban Hafiz, DHA-5  
at 1:15 P.M. on 2 February. Burial at Navy Graveyard.

**SOYEM** between Asr and Maghrib on Friday, 3 February  
at House 47, St-18, Off Mujahid DHA-5.

Phone: 021-35845674, 0333-2121071.

**Cdr. Ejaz Ahmad**  
**Nazli Ahmad and**  
**Azeema Nasir**  
**Mahmood Ahmed**

**Tufail and Rukhsana Ahmed**  
**Kausar Ahmad**  
**Imtiaz and Farah Ahmed**  
**0333-247-4645**

Extracted from *the Dawn* dated 02-02-2012

# OBITUARY

The Management and Staff of Reliance Insurance  
Company Ltd., deeply regret to announce the  
sad demise of our Senior Executive Vice President  
& Regional Head, Lahore

**Mr. Basharat M. Barlas**

**"INNA LILLAHE WA INNA ELAIHE RAJEOON"**

who breathed his last on Friday, 11<sup>th</sup> May, 2012.

We pray to Almighty Allah to rest the departed  
soul in eternal peace and give strength to the  
bereaved family to bear this irreparable loss with  
fortitude.



**Reliance Insurance Company Limited**  
**Head Office, Karachi.**

Phone: 34539415 to 17

0300-8498858, 0300-4005159

(LHR-P)

Extracted from *the Dawn* dated 12-05-2012



## OBITUARY

With profound grief we inform the sad demise of our beloved father

### **Maj Gen (R) M. Nasrullah Khan**

4/16 Punjab Regiment  
also former Ambassador to Tanzania,  
who passed away peacefully on  
21st August, 2012 and was buried  
at the New Army Graveyard.

**Soyem** will be held at his residence 10/1,  
9th Zamzama Street, Phase V, DHA, Karachi,  
between Asr and Maghrib on Thursday  
23rd August, 2012

#### **Bereaved:**

Brig (R) Naveed Nasar Khan and Saba 03008240053  
Azhar M. Khan and Shahrukh (USA) +17132520524  
Ayaz Khan 03008220875  
Romana Khan  
and Grandchildren

**Tel Res: 35830216**

Extracted from *the Dawn* dated 23-08-2012

## Quran Khawani

**Syeda Naila Shah** W/O Mian Muhammad  
Sohail Zaman Shah Khagga passed away in  
Madina Munawara on **July 18th, 2012**. Quran  
Khawani for the departed soul will be held  
today on Sunday, 26th August at her residence  
209 upper Mall, Scotch Corner, after Asr  
prayers at 6:00 PM. By participating get the  
blessings of Allah.

#### **Mourners**

Mian Muhammad Sohail Zaman Shah  
Khagga & Family **0300-2362097**

(LHR-P)

Extracted from *the Dawn* dated 26-08-2012

**OBITUARY**

Our beloved brother  
**Yaseen Habib Gandhi**  
**S/o Haji Habib Tayyab Gandhi**  
 expired in Sandiego California USA on 09-01-2012.

**Quran Khawani** will be held on 10th January (Tuesday) 2012 at:  
**For Ladies:** House No. D-10-C, Street Number 5, Bath Island, Clifton, Karachi from 4 pm to 6 pm.  
**For Gents:** Bait-ul-Islam Masjid, Comm. Avenue, Phase-IV, Opposite KESC Office Grid Station DHA, Karachi, between Namaz Maghrib to Isha

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**Family Members**  
 Muhammad Yunus Habib  
 Muhammad Yaqoob Habib (0300-8232201)  
 Yamin Habib and Family(s) 0300-5001525

Extracted from *the Dawn* dated 10-01-2012

**OBITUARY**

WITH PROFOUND GRIEF, WE WISH TO ANNOUNCE  
 THE PASSING AWAY OF OUR BELOVED

**M.A. KAREEM IQBAL**  
 (FORMER FEDERAL SECRETARY)

ON FRIDAY (JUMAT UL WIDA) AUG 17, 2012.  
 JANAZA WILL LEAVE 3-C, 1ST GIZRI LANE,  
 PHASE IV, DHA, KARACHI, AT 1:15 P.M. ON SAT.,  
 AUG. 18TH FOR MASJID BAIT-US-SALAM  
 (NEAR KESC HEAD OFFICE). BURIAL AT GIZRI  
 GRAVEYARD GATE NO. 4.

---

**MOINA KAREEM IQBAL (PH: 3538-8980)**  
**SHABINA ANJUM**  
**AZIZA IMRANA & SIKANDAR**  
**AYESHA TARANA & AAMIR**

**GRANDCHILDREN**  
**ZAFAR, SAMA, ZHAIR, ZAIN, JIBRAN,**  
**IMAAAN, INARA, ALEEM, AMEEN**

**GREAT-GRANDCHILDREN**  
**AYERA AND RAAED**

Extracted from *the Dawn* dated 18-08-2012

# OBITUARY

We regret to inform our friends and relatives that

**Khawja Ammar Hussain**

**S/o Khawaja Mohammad Nooh**

**Ex-Director, Central Testing Laboratories**

passed away on November 6, 2011 in  
Wisconsin USA, following a prolonged illness.

May Allah rest his soul in peace, Ameen.

Recitation of Surah Al-Fateha is requested for  
his Eisal-e-Sawab.

---

Aslam M. Hussein & Musarrat — USA 219-644-9578

Afzal Ammar & Uroos — USA 507-269-2811

Zarnigar & Yousuf Asghar — Pakistan 021-35845693

Nuzhat & Hamid M. Zahidi — Abu Dhabi 971-5061-57660

Zeenat & Adil A. Ashary — USA 317-769-4628

Extracted from *the Dawn* dated 20-11-201



# OBITUARY

Dr. Sikandar Mahar, Director, Institute of Skin Diseases, Government of Sindh passed away in Ireland on Friday August 3rd, 2012. His funeral was held on Monday August 6th, 2012 in Ireland. He leaves behind a wife, a daughter-in-law and 2 sons, Fawad Mahar & Hamad Mahar. The immediate family is currently in Ireland.

Fawad Mahar & Hamad Mahar  
0035 387 709 9474

Extracted from the Dawn dated 07-08-2012

# OBITUARY

Our beloved

## NUZHAT HASAN BAQAR

passed away on the morning of 16 Jan, 2012 at Elkridge, Maryland, USA after prolonged battle with cancer. She was buried at Elkridge on 17 Jan. 2012.

Majlis for Isale-Sawab will be held at  
Islamic Research Centre, Ayesha Manzil

on **Friday, 20 Jan, 2012** as under:

**Quran Khawani: 3:00 pm**

**Majlis: 4:00 pm**

**In grief, all family members**

(USA & Pakistan) of:

Syed Hasan Baqar, Syed Zain Baqar

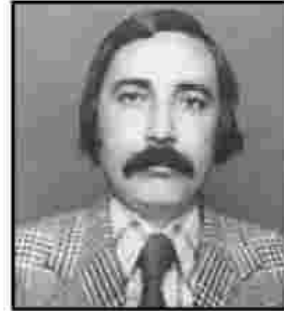
Late Syed Baqar Hasan Zaidi

Late Syed Abul Qasim Zaidi

Extracted from *the Dawn* dated 19-01-2012

# NAMAZ-E-JANAZA & SOYEM

Our beloved **SYED HASSAN TURAB ABIDI**  
S/o **SYED MUHAMMAD ABU TALIB ABIDI**  
(SONIPAT & DEHLI), passed away peacefully in  
U.S.A. (*Inna Lillahe Wa Inna Elaihe Rajعون*),  
and *Insha Allah* his dead body will be brought in  
Pakistan, and



## **JANAZA PRAYER**

Today, 24th February 2012, Namaz-e-Janaza will take place  
after Juma Prayer at about 2.15 o'clock at "**JAMA MASJID  
NOOR-E-IMAN**" near Gole Market, behind Baqai Hospital,  
Nazimabad No. 3, Karachi and he will be buried at  
"**Wadi-e-Hussain Graveyard**", Super Highway, Karachi.  
(Arrangement for Ladies will be at the residence of his mother  
in Nazimabad, Karachi).

## **SOYEM**

For Ladies and Gents on **Saturday, 25th February 2012.**  
**Soyem** will be held at "**ISLAMIC RESEARCH CENTRE**",  
Ayesha Manzil Chowrangi, Federal "B" Area, Karachi.

**Quran Khawani** : 3.00 o'clock to 5.00 o'clock evening  
**Majlis-e-Aza** : 5.00 o'clock to 6.00 o'clock evening  
**Fateha & Prayer** : 6:15 o'clock  
**Meal** : After Maghrebain Prayers.

## **MOURNERS**

Mrs. Syeda Kulsoom Abu Talib Abidi	Mrs. Sabira Hassan Turab Abidi
Syed Waqar Ali Abidi & Nafees Abidi	Mina Abidi & S. Shams Raza Rizvi
Syed Raza Ali Abidi & Zoofishan Abidi	Syed Jari Hassan Abidi
Rubab Nargis & S. Mohsin Rasheed Abidi	Syed Muhammad Babar Ali Abidi
Nadira Abidi & S. Hussain-ul-Asghar Naqvi	Hiba Zehra & Nisha Fatima Abidi
& all other relatives and members of "Abidi Family"	
Contact: 0300-8254434, 0300-9234508, 021-36612980	

Extracted from *the Dawn* dated 24-02-2012

# إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

With profound grief and sorrow,  
we announce the demise of our beloved

## **SYED MANZOOR ALI NASIR**

S/o (Late) Al-Haj Syed Nasir Ali Shams  
in Boston, USA on 6th August, 2012.

**Please recite Surah-e-Fateha and 3 times  
Surah-e-Ikhlās for his Esaal-e-Sawab.**

May Allah bless and cherish him with  
HIS utmost Rehmat and Maghfirat. Ameen

**Quran Khwani for Ladies and Gents**

**will be held**

**on Sunday, August 12, 2012**

**at 31-D, Block-6, P.E.C.H.S., Karachi  
between Asr and Maghrib.**

### **Mourners:**

**Mrs. Fauzia Manzoor Nasir (Wife)  
Dr. Mrs. Sarwar Jamshed (Sister)  
Syed Manazir Ali Nasir (Brother)  
Syed Mohammad Ali Nasir (Brother)  
Mrs. Sabiha Naz-e-Islam (Sister)  
Syed Liaquat Ali Nasir (Brother)**

**Boston: +1 (617) 489-3026**

**Karachi: 34520022**

Extracted from *the Dawn* dated 10-08-2012

اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رٰجِعُونَ



We announce with profound sorrow the passing away of our beloved **Mr. Ehsan M. Pasha** in New Jersey, USA on Saturday, 4th August 2012.

May his soul rest in eternal peace — *Aameen*.

The **Namaz-e-Janaza** will be held on Thursday, 9th August 2012 at Bilal Masjid, Khayaban-e-Ittehad, Phase-VII, DHA, Karachi, after Asr Prayers.

**Mourners:**

**Mr. & Mrs. Mohammad Naseem**

**Mr. & Mrs. Zahid Mahmood**

**Mr. & Mrs. Saleem Zia,**

**Pasha's Family**

**0333-3558435, 0333-2475891**

Extracted from *the Dawn* dated 08-08-2012

# OBITUARY



Our Beautiful, Legendary Mummy

**Begum Iffat Aziz**

(w/o Late Group Capt. S.A. Aziz)  
has left us on 9th October, 2012.

Having been the head of our family & a pillar of strength for everyone around her, she will be deeply missed. May Allah grant her the highest place in Jannah.

As this era ends she leaves behind:

**Anwar Kemal, Fauzia Qadri, Mustafa Kemal, Al Farooq Kemal, Shahryar Aziz, Aamir Aziz, 20 Grandchildren and countless fans.**

Fateha will be held on Friday, 12th October 2012 between Asr & Maghrib at 9 Khy-e-Shujaat, Phase 5, DHA, Karachi.

0300-8243272 - 0300-8207428

Extracted from the Dawn dated 11-10-2012

## SOYEM

**MEHER ALI**

(1st September, 1990 — 22nd October, 2012)

Beloved son of  
**Sohail Shafiq & Farah Sohail**

Brother of  
**Sarah, Neelum, Iman Sohail**



Ali's words

"To everyone, to all my friends,  
I love you, I must leave,  
These are the last words I'll ever speak,  
And they'll set me free"

Ali you are our Rockstar! Our angel in Heaven!  
Never forgotten; Always missed

Please recite Surah Fateha for Ali  
**SOYEM will be held on Thursday, 25th October, 2012**  
at

### FOR MEN

Asr to Maghrib  
Masjid-e-Noor (Pahari wali)  
18th East Street, Phase I, D.H.A. Karachi  
0300-2285856

### FOR WOMEN

Asr to Maghrib  
House # P-14/1, 9th East Street,  
Phase I, D.H.A. Karachi  
0321-2275715

Extracted from *the Dawn* 25-10-2012



## LATE MR. ABDUL HAFEEZ OBITUARY

The Governing Board of the Foundation announces with great sorrow the passing away of its Senior and Founding Member, **Mr. Abdul Hafeez** on 17th October, 2012 at London after a brief illness. He was 87 years old. He would be buried at Islamabad.

**Mr. Abdul Hafeez** started his banking career in pre-partition India with Habib Bank Limited. He was associated with **Mr. Agha Hasan Abedi**, from the early years of United Bank Limited and Bank of Credit & Commerce International (BCCI).

A highly professional banker, with highest integrity, and wholly trustworthy **Mr. Abdul Hafeez** was loved and respected by all his colleagues and those who came into contact with him.

A human being of sterling qualities, a benign personality and of benevolent nature, he will be long remembered by those who knew him.

May Allah rest his soul in peace and grant solace to his family, friends and well-wishers (*Ameen*).



**INFAQ Foundation**

Extracted from *the Dawn* 21-10-2012

# OBITUARY

Our Beloved  
**Mr. Raja Qureshi**

( Former Judge of the  
Sindh High Court and  
former Advocate General of Sindh,  
Son of Chief Justice  
Sindh High Court  
(Late) Abdul Hayee Kureshi )  
passed away on  
11th September, 2012.



Namaz-e-Janaza will be held tomorrow **Thursday, 13th September** at **Masjid Bait us Salam**, Phase IV, DHA, Karachi, after Zuhr Namaz (1.30 p.m).

**QURAN KHAWANI**

Quran Khawani shall be held on **Friday, 14th September** for both ladies and gents at his residence between **Asr and Maghrib**.

**Bereaved**

Mrs. Bilkis Qureshi – Wife  
Mrs. Yasmeen Qureshi – Wife  
Sameer and Zunaira Qureshi – Son & Daughter-in-Law  
Benysh Qureshi and Khawaja Ehtesham – Daughter and Son-in-Law  
Zameer Qureshi – Son  
Mrs. Mehrunissa Noorani – Sister  
Mrs. Surriya Qureshi – Sister  
Mr. & Mrs. Munnawar Malik – Sister & Husband  
Zulfiqar Noorani – Nephew

15-B, 10th South Street Extension, Phase II Extension, DHA, Karachi.  
Phone: 0321-2436211, 0300-2000147.

Extracted from *the Dawn* dated 12-09-2012

# OBITUARY



WE ARE DEEPLY GRIEVED AT THE SAD DEMISE OF DR. TAJAMMUL HUSSAIN FOUNDER AND TRUSTEE OF DR. ZIAUDDIN HOSPITAL AND ZIAUDDIN UNIVERSITY, KARACHI.

HIS NAMAZ-E-JANAZA WILL BE HELD AT 2:00 PM ON FRIDAY SEPTEMBER 14, 2012 AFTER JUMMA PRAYERS AT MASJID-UL-HUDA OPPOSITE DR. ZIAUDDIN HOSPITAL, BLOCK B, NORTH NAZIAMABAD, KARACHI.

Dr. Ajjaz Fatima  
Senator Dr. Asim Hussain & Dr. Zareen Hussain  
Dr. Rubina Hussain  
Mrs. Sabina & Khalid Bin Shaheen  
Dr. Arif Hussain & Sadia Arif  
& All Grand Children  
Mobile: 0321-8203786/0300-8505134

For Females  
House # F-120, Block F,  
North Naziamabd, Karachi.  
Near Dr. Ziauddin Hospital,  
North Nazimabad, Karachi.  
Ph: 021-36647333

Extracted from *the Dawn* dated 14-09-2012

## Obituary

With great grief and sorrow, we announce the demise of

**Mr. Tanwir Hassan**  
**(Managing Director, Habib Oil Mills)**  
son of (late) Mr. Manzoor-ul-Hassan

Janaza procession will be held at his residence  
at C-28, Block A, KDA Officers Society, Gulshan-e-Iqbal  
on 20th September 2012 between 4:00 to 4:30 p.m.

Namaz-e-Janaza will be held  
at Farooq-e-Azam Mosque, Block K, North Nazimabad  
at Asr Prayers.

From:  
The Hassan Family  
Contact: 0303-2315658



Extracted from *the Dawn* dated 20-09-2012

## APPENDIX 3

### **Raters' Information**



**UUM**  
Universiti Utara Malaysia

### **Authentication**

The following two persons assisted the researcher as external raters to maintain the standards of reliability and validity of the current study.

1- Tayyab Nawaz Hashmi

Lecturer in English

Department of English language & Literature

Salman bin Abdulaziz University, Al-Kharj, Saudi Arabia

+966 565487677

tayyabshah6@yahoo.com

2- Naeem Afzal Awan

Lecturer in English

Department of English language & Literature

Salman bin Abdulaziz University, Al-Kharj, Saudi Arabia

+966 507971936

naeemfahad5@hotmail.com



October 20, 2011

**Tayyab Nawaz Hashmi**  
**Lecturer in English,**  
**Department of English language & Literature,**  
**Salman bin Abdulaziz University, Al-Kharj, Saudi Arabia.**

**Dear Tayyab,**

I am writing to formally request you to judge my research related process as an independent reviewer. I am a registered student with the Universiti Utara Malaysia and for my doctorate degree I am conducting a genre analysis of the paid obituary announcements of the two Pakistani English newspapers: the Dawn and The News International.

As my research is greatly context-dependent, I believe that being with the shared social, cultural and linguistic background, your assistance in this regard will provide me a decisive direction in opting the reliable and trustworthy procedural steps to arrive at authentic conclusions.

Once you approve my request, we will meet to sketch a step by step evaluation plan discussing and deciding the measures we will be adopting to maintain the reliability and validity of the entire research process.

If you need more information, please contact me at any time of your convenience.

I look forward to hear from you about this request.

Sincerely,



**Sajid Chaudhry**  
**Lecturer in English,**  
**Department of English language & Literature,**  
**Salman bin Abdulaziz University, Al-Kharj, Saudi Arabia.**



October 20, 2011

**Naeem Afzal Awan**  
**Lecturer in English,**  
**Department of English language & Literature,**  
**Salman bin Abdulaziz University, Al-Kharj, Saudi Arabia.**

**Dear Naeem,**

I am writing to formally request you to judge my research related process as an independent reviewer. I am a registered student with the Universiti Utara Malaysia and for my doctorate degree I am conducting a genre analysis of the paid obituary announcements of the two Pakistani English newspapers: the Dawn and The News International.

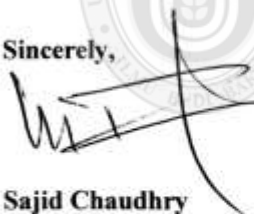
As my research is greatly context-dependent, I believe that being with the shared social, cultural and linguistic background, your assistance in this regard will provide me a decisive direction in opting the reliable and trustworthy procedural steps to arrive at authentic conclusions.

Once you approve my request, we will meet to sketch a step by step evaluation plan discussing and deciding the measures we will be adopting to maintain the reliability and validity of the entire research process.

If you need more information, please contact me at any time of your convenience.

I look forward to hear from you about this request.

Sincerely,



**Sajid Chaudhry**  
**Lecturer in English,**  
**Department of English language & Literature,**  
**Salman bin Abdulaziz University, Al-Kharj, Saudi Arabia.**

 **UUM**  
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