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## **Teaching English as a Second Language through Aesthetic Pleasure and Moral Lesson to Punjabi and Pashto Speaking Students at Intermediate Level**

Shehbaz Afzal Bezar<sup>♥</sup>

Naseem Tareen Shabab<sup>•</sup>

### **Abstract:**

English being a global language is expanding from Inner Circle to Outer and Expanding Circle. There is a relationship between ESL and literature. English is a compulsory part of syllabi designed for Punjabi and Pashto speaking students. Only a small number of research scholars have examined gender issues and significance of poetry portion in the course of intermediate but utilizing that course in order to enhance English vocabulary of Punjabi and Pashto speaking students through aesthetic pleasure and moral lesson has not yet been investigated. The present qualitative study uses analytical-empirical methodology to analyze teaching English through aesthetic pleasure and moral lesson to Punjabi and Pashto speaking students at intermediate level. There might be focus on changing techniques for teaching literature portion: the teachers' involvement; not mechanical teaching and mechanical reading of the texts on the part of the students; the teachers' pinpointing elements of aesthetic pleasure and moral lesson; and the teachers' producing eagerness in the students for learning English. The objective of the study is an attempt to utilize the literature portion of the textbooks of English of intermediate of Punjab, KPK and Baluchistan boards for teaching English as a Second Language to Punjabi and Pashto speaking students.

**Keywords:** ESL, Literature, Punjabi and Pashto Speaking, Aesthetic Pleasure, Moral Lesson, Teaching Techniques

### **1. Introduction**

English was once the language of the colonizers but now has become a global language. English has now acquired the title of the "global language" of the world. As per Crystal (2003), there are two factors of English's getting an international role: being its colonial past and economic power of U.S. in the twentieth century. English has become the window of the world because it has become the language of politics, economics, the press, the broadcasting, motion pictures, international travel, international conferences, sporting occasions, education, science and technology, and communication. It is spreading from Inner Circle to Outer and Expanding Circle. English is being used as a Second Language in once colonized countries and its centre is South Asia. Literature has been used as a source of teaching English as a

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<sup>♥</sup> Lecturer in English Department, Govt. College Satiana Road, Faisalabad

<sup>•</sup> Lecturer, Pashto Department UOB

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Second Language to Punjabi and Pashto speaking students of Punjab, Khyber Pakhtunkhwa, and Baluchistan. The present study will explore aesthetic pleasure and moral lesson, and will also highlight new teaching techniques for enhancing the vocabulary of English of Punjabi and Pashto speaking students at intermediate level.

The study addresses the following research question:

How can the literature portion of the textbooks of English of intermediate of Punjab, KPK, and Baluchistan Boards be utilized in enhancing the vocabulary of English of Punjabi and Pashto speaking students?

Findings of the present study are: i. utilizing the course of English of Punjab, KPK, and Baluchistan Textbooks of intermediate in enhancing the students' vocabulary of English, ii. utilizing the literature portion of the course in teaching English as a Second Language, and iii. changing teaching techniques on the part of the teachers in order to arouse aesthetic pleasure and moral lesson for Punjabi and Pashto speaking students. It is also important to point out how our study differs from others on this subject. Findings of the present study are different from Ali's (1998) whose emphasis was on literature especially poetry in language classroom. Though Hussain and Afsar (2010) undertook the same intermediate level but unlike the findings of the present study, their focus was on gender issues in English language textbooks of intermediate. The present study was limited to the textbooks of English of intermediate of Punjab, KPK, and Baluchistan but the future researchers might use the course of English of Sindh Board for enhancing vocabulary of English as a Second Language through aesthetic pleasure and moral lesson.

## **2. Literature Review**

Employing literature in teaching of English as a Second Language to Punjabi and Pashto speaking students has often been overlooked and may be considered unimportant because only a small number of researches have yet been accomplished especially in Pakistani context. Few researches (Ali, 1998; Rahman, 2005; Hussain and Afsar, 2010; and Irshad, 2013) have been accomplished in the paradigm of literature in language classroom (Ali), attitude of South Asian Muslims towards English (Rahman), gender issues in textbooks of intermediate (Hussain and Afsar), minimizing difference between Urdu medium and English medium system of education at intermediate level (Irshad) but the present study will attempt to fulfill the gap by exploring teaching English through aesthetic pleasure and moral lesson in order to enhance vocabulary of Punjabi and Pashto speaking students of intermediate and learn them English as a Second Language.

Though Ali (1998) analyzed the significance of literature especially poetry in language class room, instead of taking literature as a source of enhancing vocabulary of non-English students, he encompassed his study to new techniques in teaching poetry and the present study will fulfill this gap.

Rahman (2005) investigated the South Asian and the present Pakistani Muslims' attitude towards English and his study explored three types of responses towards English since the British colonial era: (a) rejection and resistance, (b)

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acceptance and assimilation, and (c) pragmatic utilization. As per him, these responses are still lingering in Pakistan on the part of traditionalist Ulemas, the Westernized middle and upper classes respectively. These social cleavages produce socio-economic class and creating, maintaining and changing policies on the part of the state. Meanwhile, English has even more deeply penetrated in Pakistan than ever before. Earlier, it was only used for official purposes, universities, and higher judiciary but now it has become the language of employment, the media, non-governmental organizations, and educational institutions. Even the students of the universities and colleges are becoming segregated first on the basis of socio-economic class and now language also.

Irshad's study (2013) sought out difference of medium of education in Pakistan at intermediate level. His research tried to minimize the distance between Urdu medium and English medium of education. He analyzed that the people get education formally in different institutions in Pakistan. The standard of education for different people is different because education is divided on the basis of syllabus and medium i.e. English medium and Urdu medium.

Hussain and Afsar (2010) investigated the gender issues in English language textbooks of intermediate classes in Pakistan. Findings of their study showed stereotypical language and its not representing the realities of the present world. They further explored the marginalization of female gender and uplifting of male gender in the textbooks. The focus of their study was on negative impact on the minds of students by biased vocabulary used in intermediate textbooks. The previously mentioned researches could not fulfill the gap of enhancing English vocabulary of Punjabi and Pashto speaking students of intermediate but the present research will attempt to fulfill it through teaching literature as a source of aesthetic pleasure and moral lesson.

### **3. Theoretical Framework**

English is taught as a second language to Pakistani Punjabi and Pashto speaking students of Punjab, Khyber Pakhtunkhwa, and Baluchistan. According to Pakistan Statistical Book of 2008, Pashto is spoken as mother tongue by almost 100% inhabitants of FATA, 73.9% of KPK, and almost 38% citizens of Baluchistan. Pashto is the language spoken by the Pashtuns. Pashto is known as 'Afghani' and 'Pathani' in Persian and Urdu/ Hindi literature respectively. As per Claus et al (2003), the speakers of Pashto are called Pashtuns or Pakhtuns and sometimes Afghans or Pathans. According to Encyclopedia Iranica, Pashto belongs to the Northeastern Iranian group of the Indo-Iranian branch but Ethnologue lists it as Southeastern Iranian. Pashto is the regional language of KPK, FATA, and northern Baluchistan. The primary medium of education in government schools in Pakistan is Urdu, but from 2014 onwards, the Government of Khyber Pakhtunkhwa has placed more emphasis on English as the medium of instruction. The same is the case with Punjab. Punjabi and Pashto speaking students of Punjab, KPK, and Baluchistan are taught English as a second language in Pakistani education system.

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### 3.1. Secondary Education in Punjab, KPK and Baluchistan

Pakistani education system is categorized into five levels: primary (grades 1 through 5); middle (grades 6 through 8); high (grades 9 and 10, leading to the Secondary School Certificate or SSC); intermediate (grades 11 and 12, leading to a Higher Secondary (School) Certificate or HSC); and university programs leading to undergraduate and graduate degrees.

Secondary education (four years) in Pakistan starts from grade 9 to grade 12. Their national examination is conducted by a regional Board of Intermediate and Secondary Education (or BISE). Passed students of grade 9 and grade 10 are awarded Secondary School Certificates (or SSC). It is locally called as 'matriculation certificate' or 'matric'.

After completing SSC, the students take admission in an intermediate college in order to complete grades 11 and 12. After giving standardized tests in their academic subjects, they are awarded the Higher Secondary (School) Certificates (or HSC). This level of education is also called the F.Sc /FA or 'intermediate'. Each stream i.e. humanities, pre-engineering, pre-medical, and commerce contains three electives as well as three compulsory subjects i.e. Urdu, English, and Islamiyat (EEPRTFE, 2016). English is taught as a second language to Pakistani students.

### 3.2. English as a Second Language

As per Crystal (2003), there are two causes of getting global status of a language: i. when a language can be made the official language of a country, to be used as a medium of communication in domains i.e. government, the media, the law courts, and the education system and ii. when a language can be made priority in a country's foreign-language teaching. In order to describe the spread of English, Kachru (1982;1985) developed the Three-Circle Model of World Englishes in terms of three concentric circles i.e. the Inner Circle, the Outer Circle and the Expanding Circle. Inner Circle: the countries where English is spoken as a native language- UK, U.S., New Zealand, Australia, South Africa, Canada. Outer Circle: the countries where English is spoken as a Second Language; the countries once experienced colonialism of Britain and U.S. India, Nigeria, Bangladesh, Pakistan, Malaysia, Tanzania, Kenya, Philippine etc. Expanding Circle: the countries where English is being used as a foreign language- non-Anglophone Europe, China, Russia, Japan, South Korea, Egypt, and Indonesia (Kachru, 2003, p. 30).

English as a Second Language is taught as a compulsory subject to Pakistani students in schools, colleges and universities. English is now used as a Second Language or lingua franca in Asia. McArthur (2003) states that Asia especially South Asia and East Asia are the center of gravity of English as a Second Language. Pakistan being a South Asian country that has experienced the British colonialism, English is a compulsory part of syllabi designed for Punjabi and Pashto speaking students. There is a relationship between language teaching and literature in the courses of intermediate of Punjab, KPK, and Baluchistan Boards.

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### **3.3. Sources of Aesthetic Pleasure in Literature**

Literature is a worth-reading piece of writing. It is a collective body of products embracing fact and fancy, actual and ideal, aesthetic pleasure and moral lesson, time and space or universality. Aesthetic pleasure in literature means how the readers experience beauty and sensuousness. Sensuousness is a quality in poetry which affects the senses i.e. hearing, seeing, touching, smelling and tasting. Sensuous poetry does not present ideas and philosophical thoughts. It gives delight to senses, appeals to our eyes by presenting beautiful and colorful wordy pictures, to our ears by its metrical music and musical sounds, to our nose by arousing the sense of smell and so on.

There are different sources of aesthetic pleasure in poetry i.e. meter, imagery and sensuousness. Meter is a stressed, unstressed syllabic, rhythmic pattern in poetry that creates musicality ("Meter", 2017). It is measured arrangement of words in poetry, as by accentual rhythm, syllabic quantity, or the number of syllables in a line. Rhyme is one of two or more words or phrases that end in the same sounds ("Rhyme"). Both rhyme and regular meter lead to enhanced aesthetic appreciation, higher intensity in processing, and more positively perceived and felt emotions (Obermeier and Menninghaus, 2013). Rhyme and rhythm become the cause of aesthetic pleasure for the readers of poetry.

Imagery is another source of aesthetic pleasure. Imagery is a wordy picture. It is not only synonym of "picture" but it sparks off five senses i.e. sight, hearing, touch, taste, smell ("Imagery", 2017). It is the use of figurative language to represent objects, actions and ideas in such a way that it appeals to our physical senses. In literature, images are triggered off by language and through them a poet recalls or evokes instances of physical, sensual perception. Therefore, language could be considered a bridge linking the external world (of which we gain awareness through perception) and the human mind (where images evocative of the sensual spring) (Llorens, 2003). The intuitive images can become the cause of aesthetic pleasure in the mind and heart of an intellectually competent and sensitive reader (Wangu, 2003). Top of Form Bottom of Form

### **3.4. Sources of Moral Lesson in Literature**

Literature not only becomes the cause of aesthetic pleasure but it takes us from pleasure to wisdom. There are two schools of thought holding opposing views about literature or art. The views of moralists or philosophers are that there is the influence of art on the lives and character of its readers. One important purpose of literature has always been to allow us to safely test our moral fibers against the grain of hardened anathemas: killing, adultery, incest, pornography, theft, anarchy have all been explored in various forms of literature (Moosa, 2016). The second school of thought is of aesthetes, who believe in the theory of Art for Art's sake who believe that the writer cannot influence his readers. As per this school of thought, literature is wine: only its pleasure-value matters.

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Art-morality relation has remained a point of debate since the ancient civilization. Plato supports the banishment of the poets and tragedy from his Republic because they threatened human morality. Plato criticized literary descriptions of the gods' involvement in human suffering. He argued that the rulers of the ideal state "must either forbid them [the poets] to say that these woes are the work of God, or they must devise some such interpretation as we now require, and must declare that what God did was righteous and good, and they were benefited by their chastisement" (Kaufman, n. d.). As per Plato, tragedy would have to be outlawed in Plato's republic because it shows that virtue may go unrewarded and the wicked and unjust are often successful and happy (Karim et al, 2012). It shows that Plato also was in favor of morality. Aristotle's notion of catharsis carries moral tone and implications.

Renaissance critic Philip Sydney defended poetry and declared it superior to philosophy and history in teaching virtue and its capacity for moving the readers to virtuous deeds. Likewise both Johnson and Dryden emphasized the moral dimension of a literary work. Johnson (1980) looked upon catharsis in terms of purging the mind of "impurities". Arnold's notion of superiority of art over religion carries moral tone. Arnold (1960) glorifies poetry by making it superior to religion and philosophy. He writes, "Without poetry our science will appear incomplete; and most of what now passes with us for religion and philosophy will be replaced by poetry" (Arnold, 1960, p. 10).

Using the general framework of literature, teaching will be analyzed enhancing English vocabulary of Punjabi and Pashto speaking students of intermediate as well as developing their interest of learning English.

#### **4. Material and Method**

The present study is qualitative in nature and uses analytical-empirical methodology to analyze teaching English through aesthetic pleasure and moral lesson to Punjabi and Pashto speaking students at intermediate level. Data were collected from published books, research journals and articles. In the first step, four poems from Punjab Textbook, three poems from KPK textbook, and two poems from Baluchistan textbook of intermediate were selected for analytically exploring aesthetic pleasure and moral lesson. In the second step, aesthetic pleasure and moral lesson were explored from Good-bye Mr. Chips that is included in the course of Punjab, KPK, and Baluchistan Boards. In the third step, aesthetic pleasure and wisdom were sought out from prose portion in order to explore how aesthetic pleasure and moral lesson in the textbooks of English enhance vocabulary of intermediate students, and in the final stage, teaching techniques of the teachers were analytically observed and given recommendations for enhancing English vocabulary of the students of intermediate.

#### **5. Findings and Discussion**

Findings of the present study are that literature portion of textbooks of English of intermediate of Punjab, KPK, and Baluchistan Boards can be used in

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enhancing the students' vocabulary if the teachers bring changing in their teaching methods. Literature portion can be utilized in teaching English as a Second Language if the teachers change teaching methods for arousing aesthetic pleasure and moral lesson among students. Textbooks of these boards have a plethora of aesthetic pleasure and moral lesson.

### **5.1. Aesthetic Pleasure in Poetry of Punjab, KPK and Baluchistan Textbooks**

Poetry is always a source of aesthetic pleasure in literature. Aesthetics is the study of beauty and taste. The origin of the word 'aesthetics' also spelt 'esthetics' lies in the Ancient Greek word αἰσθητικός- aisthetikos which means "esthetic, sensitive, sentient, pertaining to sense perception" which was derived from αἰσθάνομαι (aisthanomai, meaning "I perceive, feel, sense"). All sensitive people agree that there is a peculiar emotions provoked by the words of art. According to Hulme, aesthetic pleasure "softens" while to Wordsworth "tempers" the emotions (Cavanagh, 2012, p. 74). The poems included in the course of first year are not devoid of aesthetic pleasure.

Poetry portion of Punjab, KPK, and Baluchistan Textbooks give aesthetic pleasure to Punjabi and Pashto speaking students. Aesthetic pleasure is the ability to attract and charm people. Aesthetic pleasure, a magnetism, flashed from eye to eye. Four poems from Punjab Textbook are selected in order to pinpoint elements of aesthetic pleasure.

Davies' poem "The Rain" reflects aesthetic pleasure. Like Wordsworth, Davies also loves nature. This poem deals with the theme of the beauty of nature and the hardships of the poor. Davies spent the life of a peddler and a bagger in USA and England. He preferred to walk on the bank of the rivers. He was a lover of life and nature and made a new world of pleasure by his poetry. "The Rain" contains elements of sensuousness i.e. sense of sight, hearing, and taste. In this poem, the poet hears the leaves 'drinking rain'. It is nice for him to hear the drops of rain falling on the leaves. But at the same time, he is very anxious for the poor man who is sitting beneath the tree. The poet is hopeful of stopping the rain and coming out of the sun.

Sensuousness involves aesthetic pleasure because it pleases the senses. "The Rain" is replete with sensuousness. Our auditory sense is pleased when in the first two and fifth line the poet says, "I hear leaves drinking rain;/ I hear rich leaves on top" and "'tis a sweet noise to hear". In the sixth line, senses of sight and hear are pleased, "These green leaves drinking near" in the form of "green" and "hearing" respectively. Eyes of the students are pleased with the lines, "when the sun comes out, / A wondrous light will fill/ I hope the sun shines bright; /It will be a lovely sight" (2003, p. 55). Besides sensuousness, imagery, rhyme and rhythm of this poem become the cause of aesthetic pleasure for the students. Here, the poet has used natural imagery for meaningful purposes. The poet uses the images of green leaves drinking rain, sweet noise of rain, the sun and wondrous light. Rhyme and rhythm of the poem please students' senses. The poet uses the rhyme scheme of a b c b, d, d, e f g f, h, h. The musical pattern of the poem also is pleasure-giving.

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Houseman's poem, "Loveliest of Trees, the Cherry Now" deals with the poet's aesthetic sense. In this poem, the cherry tree is an aesthetic object for the poet as well as readers. Lyrical quality of the poem, rhyme and rhythm are the source of aesthetic pleasure. This poem is not devoid of wisdom and moral lesson as well. It exists between the poet's extreme love for the cherry tree and the sorrow of shortness of life. He is deeply impressed by the beauty of the cherry tree. He wants to spend a lot of time in its pleasant company. His fifty years are not sufficient and long enough to enjoy the beauty of cherry.

Stallworthy's symbolic poem, "In the Street of Fruit Stalls", conveys the message that poverty, misery and threats of war cannot crush man's love for pleasure. Visual imagery of the poem appeals students eyes in the lines: "Wicks balance flame, a dark dew falls/ Melone, guava, mandarin, / Pyramid-piled like cannon balls,/ Glow red-hot, gold-hot, from within. Melon, guava, mandarin—/ The moon compacted to a rind, / The sun in a pitted skin. A gold or silver fountain wet/ Mouth, fingers, cheek, nose chin" (2003, p. 65).

Auden's "O Where Are You Going" contains aesthetic pleasure in the form of being a form of traditional ballad, musical pattern, rhyme and rhythm, vivid imagery and alliteration. This poem is composed in amphibrach tetrameter following unstressed, stressed, unstressed ( ~ - ~ ) pattern, rhyme scheme of ABCB and alliteration that might be appealing for the ears of students and giving them an aesthetic pleasure. Vivid, stand and solid imagery might be glimmering for eyes of the students.

Three poems are selected from KPK textbook of English of intermediate for presenting a plethora of aesthetic pleasure. Poems included in the textbook of KPK are also replete with aesthetic pleasure that give delight to five senses of Pashto speaking students of intermediate. Wordsworth's poem, "We are Seven" contains a plethora of sources of aesthetic pleasure i.e. lyrical flow and musicality, sensuousness, and alliteration. Sense of sight is pleased by vivid and colourful images of the village Girl's thick hair with many a curl, "her eyes were fair, and very fair", and sun-set. Sense of hearing is pleased by "sing a song to them". Alliteration creates musicality: "when the ground was white with snow", "and often after sun-set, Sir". Rhyme and rhythm of this poem is a salient source of aesthetic pleasure. Auden's "Night Mail" is a beautiful instance of aesthetic pleasure. Sensuousness and pleasing-to-ears rhyme scheme of this poem gives delight to the students. Stand, solid and visual images of the letters for the rich, and the poor, the train's steady climb, her passing through the cotton-grass and moorland boulder etc. please the sense of sight of the readers. Sense of hearing can be noted in "snorting noisily as she passes". The structure of a narrative with the dialogues between God and the blades of grass gives an aesthetic pleasure to Pashto speaking students of grade XII: "In Heaven,/ Some little blades of grass/ Stood before God. / "What did you do?"... "Oh, my Lord,/ Memory is bitter to me,/ For, if I did good deeds, I know not of them" (p.32). Musicality of Langston Hughes' poem, "I Dream a world" delights the ears of

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Pashto speaking students: “I dream a world where man/ No other man will scorn,/...Where wretchedness will hang its head,/ And joy, like a pearl,/ Attend the needs of all mankind” (p.66).

Poetry portion of Baluchistan textbook is also replete with aesthetic pleasure that pleases five senses of Pashto speaking students who learn English as a second language. Shakespeare’s “Sonnet (CXVI)” is full of true beauty of sincere and loyal love. In this sonnet, the readers are pleased by love’s being “an ever-fixed mark/ That looks on tempests and is never shaken; It is the star to every wandering bark,/ Whose worth’s unknown , although his heights be taken” (p.64). The poet says in this sonnet that pleasure of true love transcends pleasure in physical beauty i.e. “rosy lips and cheeks”. Wordsworth’s “To a Skylark”, is a good specimen of romantic aesthetics. Skylark is a source of giving pleasure to the world by its beautiful song. It is a “Ethereal Minstrel! Pilgrim of the sky!/...Those quivering wings composed, that music still!” (p.88). Wordsworth composed his emotions in his pure aesthetic and delightful way that give an aesthetic pleasure to the readers: “Whence thou dost pour upon the world a flood/ Of harmony, with instinct more divine;/ Type of wise, who soar, but never roam” (ibid.).

### **5.2. Moral Lesson in Textbooks of Poetry of Punjab, KPK, and Baluchistan**

Each poem of Book III contains a moral lesson. “The Rain” by Davies gives moral lesson of hope of good and hope of convenient circumstances for the poor, homeless person: “I hope the Sun shines bright; 'T will be a lovely sight” (p.55). “Night Mail” by Auden contains moral lesson of punctuality-“but she’s on time”, giving lesson of consistency of labor to the laborers of 1930s, and equality-“Letters for the rich, letters for the poor” (p.57). “O Where are You Going” by Auden is also replete with morality i.e. do or die, triumph of bravery and courage over laziness, and self-experiencing the danger. “The Feed” by Ahmad Nadim Qasmi gives moral lesson of maternal love for siblings, and parents’ desire to see their children’s independent, happy and prosperous life. “Leisure” by Davies consists of the moral lesson of wealth focused individuals’ harmony with Nature, reconciliation between Nature, and materialistic human nature. Bhula’s poem “My Neighbour Friend Breathing His Last” gives lesson of inevitability of death and ending life’s journey into destination of death. In this way, all poems of Book III are replete with morality that might also become the source of learning English for students of intermediate.

Pashto speaking students of intermediate of Baluchistan get moral lesson from the poems included in their course of English. The poem, “Sympathy” is full of moral lesson that preaches the lesson of helping others in life: “The good in the world only those are/ Ready to be useful to other who are” (p.113). Browning’s poem “The Patriot”, gives moral lesson of having faith in God keeps alive hope in mind: “Paid by the world, what dost thou owe/ Me?”- God might question; now instead,/ ‘Tis God shall repay: I am safer so” (p. 131).

### **5.3. Aesthetic Pleasure and Moral Lesson in Prose Portion of Textbooks**

Short stories of Book I of intermediate of Punjab Textbooks contain a plethora of sources of aesthetic pleasure i.e. sensuousness, appropriate similes and metaphors, attractive wordy pictures, as well as moral lesson. "The Reward" by Dunsany is replete with several lines that appeal the readers' eyes: "And very magnificent clothing it was, a tight fitting suit of red velvet, all gay with gold buttons and shinning with lines of gold lace that wound and tie about it", and "lights glittered, a band in pale green and gold played softly" (2003, p.39). "A Mild Attack of Locusts" by Lessing is full of passages that contain various visual images: "There were seven patches of bared soil, yellow colour and pink, where new mealies were just showing, making a film of bright green; and around each drifted up thick clouds of smokes", and "behind the reddish veils in front, which were the advance guards of swam, the main swam showed in dense black cloud, reaching almost to sun itself" (p.62).

Besides sense of sight, other four senses also are reflected in the short stories. Sense of touch in "Dark They were and Golden Eyed" by Brandbury is also a source of aesthetic pleasure: "The man felt his hair flutter and the tissues of his body draw tight as if he were standing at the center of vacuum" (p.18). Senses of taste and smell are reflecting in "The Piece of String" by Maupassant: "Leaf and gravy dripping over the browned skin, which increases the appetite and made everybody's mouth watered" and sense of smell: "There were chickens, pigeons and legs of muttons in the roast and an appetizing odour of roast, beef" (p.32). Sense of hearing can be noted in "A Mild Attack of Locusts": the evening air was filled with "a pattern of insects whizzing this way and across it". Appropriate similes also give aesthetic pleasure to the readers: "I felt like a salt crystal"; the lost, old cities "lying like children's delicate bones among the blowing lakes of grass"; "locusts were going to be like bad weather"; seeing the swarm toward the mountain "was like looking into driving rain" and so on. Likewise above mentioned short stories, other stories including in the course also reflect several passages and sentences of aesthetic pleasure.

Each short story contains a moral lesson because each writer believes in taking readers from delight to wisdom. "Button Button" by Matheson contains a moral lesson of evil of curiosity, lack of communication, and controlling desires, in "Clearing in the Sky" the moral lesson of father's hard working for his family, love of nature and hard work and will power never goes unrewarded, in "Dark they were and Golden Eyed" earth is for earth people and harms of war for man, in "Thank You M'am" kindness and forgiveness of the Black, Black is beauty, in "The Piece of String" truth can never be died, and helplessness of individual against society, in "I Have a Dream" extinction of discrimination, in "A Mild Attack of Locusts" contentment, in "God be Praised" contentment, trust in Almighty and in "Overcoat" appearances are often deceptive. In the same way, all short stories of course of intermediate contain moral lesson.

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Like poetry and short stories, the novella *Good-bye Mr. Chips* by James Hilton (that included in the course of Punjab, KPK and Baluchistan textbooks) is also full of the sources of aesthetic pleasure and moral lesson. Shape, balance, symmetry and simplicity of repeated patterns in the well-knit plot of this novella are sources of aesthetic pleasure. Besides these, humorous remarks of Mr. Chips, character of Catherine, and vivid imagery are some other sources of aesthetic pleasure. Mr. Chips possessed the God-gifted, effortless sense of wit and humor. He saw the funny side of things even in grave situations i.e. during farewell speech and during taking his class in World War I (ebook Sheir, n.d.). While scolding the son of Colley, the first boy punished by him, he said that his father deserved the punishment and “but I do believe-my dear Colley- you are- umph- the biggest fool of the lot!” (1973, p.3). He cheered the students for boosting their morale when enemy planes bombing the school building.

Catherine’s physical appearance and imagery of the novella are the sources of aesthetic pleasure. Catherine was a beautiful girl who “had blue, flashing eyes and freckled cheeks and smooth straw-coloured hair” (p. 9). Stand, solid and vivid imagery of Brookfield school, Mrs. Wickett’s house, the Lake District, the assembly hall and the chapel of the novella gives aesthetic pleasure to the readers’ eyes.

Besides aesthetic pleasure, *Good-bye Mr. Chips* contains the elements of moral lesson. Moral elements also make a literary text universal. The character of Mr. Chips gives moral lesson to the readers i.e. a man cannot remain unchanged in the flux of life, transitoriness of happiness, helplessness of man against circumstances, the teacher’s being a ladder and the students’ climbing up by it, and enjoying the hour in spite of pangs and pains of life.

#### 6. Conclusion and Recommendations

The above mentioned discussion shows that the course of English of intermediate of Punjab Textbooks has a plethora of instances of aesthetic pleasure and moral lesson in poetry as well as prose portion including *Good-bye Mr. Chips*. Much literature-based syllabi of Punjab, KPK, and Baluchistan Textbooks are often been declared as product-oriented syllabi but this huge portion can give a positive output of enhancing the vocabulary of English of Punjabi and Pashto speaking students if the following recommendations are being followed:

- Though the course of English of intermediate is literature-based not language-based (it’s not focusing on speaking and listening) but literature portion has not been taught keeping in view its aesthetic pleasure and moral lesson. There might be focus on changing methodologies for teaching literature portion.
  - Literature, especially its aesthetic pleasure and moral lesson, might be used as a source of teaching English as a Second Language if the teachers’ focus would be on enhancing Punjabi and Pashto speaking students’ English vocabulary through daily lesson.
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- Punjabi and Pashto speaking students might learn English eagerly if the teachers would teach literature by arousing its aesthetic pleasure i.e. use of intonation in teaching poetry and play and pinpointing imagery and sensuousness.
- Textbooks might not be taught like a machine but like literature and the teacher might involve the learners in teaching- learning process.
- There might not be a mechanical teaching on the part of the teachers as well as mechanical reading of the textbooks on the part of students. The teachers might play their role in giving aesthetic pleasure to the students in the form of pinpointing the lines that give delight to their eyes, their senses of hearing, touch and smell. In this way, Punjabi and Pashto speaking students might enjoy first, and then learn vocabulary of English with wholeheartedness.
- Plot of short story might be the cause of giving aesthetic pleasure to the students. Before reading the text of the short stories, the story of the lesson might be told in the First Language of the students (Punjabi and Pashto) by the teacher, keeping in view the logical sequence of the story. It might also become a source of enhancing the students' vocabulary.
- After giving aesthetic pleasure to Punjabi and Pashto speaking students by telling story of short story, its moral lesson also might be told because it might also be the cause of enhancing the students' eager and enthusiasm for learning English as a Second Language.
- Before reading the texts of the poems, the teacher might address the students and tell them he/she was going to play a game with them, a game in which the students would get aesthetic pleasure, moral lesson and would enhance their vocabulary of English. It might also attract the students' attention to learning English.

The results of the present study showed that the literature portion of the course of English of Punjab, KPK, and Baluchistan Textbooks of Intermediate might be used for teaching English as a Second Language to Punjabi and Pashto speaking students. Findings of the present study were: i. utilizing the course of English of Punjab, KPK, and Baluchistan Textbooks of intermediate in enhancing the students' vocabulary of English, ii. utilizing the literature portion of the course in teaching English as a Second Language, and iii. changing teaching techniques on the part of the teachers in order to arouse aesthetic pleasure and moral lesson for Punjabi and Pashto speaking students. Though this study was not quantitative and did not employ any statistical methodology for analyzing the findings but it will open new horizons of research in pedagogy and teaching English through literature to Punjabi and Pashto speaking students. Further research may be needed to increase credibility and

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integrity of this initiative. The researchers of future might work on utilizing the course of English of Sindh Textbooks for teaching English as a Second Language to Sindhi students.

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