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# Training and The Human Factor

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In this article I'll try to look at the role of training in the development of human resource in general and faculty development in particular. The objective is to highlight the fact, that if we want to improve the standard of higher education we need to train our faculty and human resource through research and academic scholarship. In the past Industrial development was considered to be the backbone of a sound economy. Presently the shift is on education economy. The more educated the people of a society are, especially in the field of technology and human resource the better results it will yield. It is often said that a society or an organization is only as good as its people. For societal development or for that matter for the development of any organization be it of any type or size, including institutions, government agencies, retail stores, restaurants and manufacturers, they all have one thing in common: that is they must employ competent and motivated workers. This need has become more pressing now because of the fast-paced, highly dynamic, and increasingly global economy. In order to compete with the hi-tech competitive world of today, many government agencies and organizations have

gone into employee education training and development as an important and effective part of their organizational strategy.

Educators too have felt the need of trained faculty who can contribute to the development of the country in keeping with the present trends in the educational scenario. The Higher Education Commission in its National Education Policy 1998-2010 has highlighted a number of programmes for faculty development. It is alive to the need of Higher Education and all that it entails. HEC recognizes the fact that much of the strength of the graduate study programmes and the quality of teachers is heavily dependent on training. It has constituted committees to address the issues and concerns responsible for declining standards in higher education. Among these issues are unsatisfactory quality of courses of study, which do not address the need of the hour, which has a leaning towards sciences. The second issue is related to inappropriate curriculum and textbooks. The third being faculty assessment and testing methods. The fourth and the most important is related to untrained teachers, who neither have the facilities available nor the opportunities for research and other such scholarly activities. The teacher is the central figure of the whole process. Qualified manpower is a prerequisite for advancement of knowledge, promotion of research and socio-economic development of the country. The availability of such manpower is possible only through training, conducive environment and necessary expertise

which can provide leadership and guidance. Therefore it has pinpointed a number of areas, which require improvement and strengthening. The most crucial among these is "Faculty Development." and Human Resource Development Training will be given in fields such as educational management (administrative and financial), curriculum development, research methodology and teaching methods. Human Resource Development can be defined as a set of systematic and planned activities designed by an organization to provide its members with opportunities to learn necessary skills to meet current and future job demands. Learning is a vital aspect of all HRD efforts. It can be in the field of handicrafts, training young apprentices how to use different tools, or it can be conducting workshops to train managers and administrators how to run their organizations more effectively, or promote career development among young employees. The aim is to change behavior, knowledge or attitudes through learning.

How then is Learning viewed by different theorists? J. Bruner (in his Constructivist Theory of Learning) describes the process of learning as an active process in which learners construct new ideas or concepts based upon their current/past knowledge. The learner selects and transforms information, constructs hypotheses and makes decisions, relying on a cognitive structure (i.e sachems and mental models) provides meaning and organization to experiences and allows the individual to go beyond the information given. As far as instruction is concerned, the

teacher/trainer should try and encourage learners to discover principles by themselves. The teacher/trainer and student/learner should engage in an active dialogue (i.e Socratic learning). The main task being to present information to be learned to match the learner's current state of understanding. Curriculum should be organized in aspiral manner so that the learner continually builds upon what they have already learned. Another leading cognitive psychologist Ausubel in his book, Educational Psychology: A Cognitive View (1968) says that learning takes place when the material to be learnt can be related to the learners previous knowledge (Ausubel 1968. p. 504) states "providing guidance to the learner in the form of verbal explanation of the underlying principles almost invariably facilitates learning and retention and sometimes transfer as well. Learning thus brings about a relatively permanent change in behavior, cognition or effect that occurs as a result of one's interaction with the environment". Several aspects of this definition are important. First, the focus of learning is change, either by acquiring something new or modifying something that already exists. This is what HEC is targeting at in its present policy. Second, the change must be long lasting before it can be said that learning has taken place. Third, the focus of learning should include behavioral change, cognitions or a combination of the two.

Researchers following B.F.Skinners behaviorist school of thought have studied learning from a variety of

perspectives like behaviorism and cognitivism, using both humans and animals in their experiments.

Two main approaches have been used to study how people learn simple tasks. The goal of this line of research is to identify basic principles that apply to learning any kind of content. The other approach studies how people learn complex tasks including school subjects. Related to the first approach, research over the past 100 years has yielded a number of principles thought to govern learning. The foundation of learning theory is the concept of association, this being the process of pairing two cognitions (for example "a couple" and "two") so that thinking about one leads to thinking about the other. Association is influenced by three principles in turn:

1. *Contiguity*: objects that are experienced together tend to become associated with each other. For example, learning vocabulary in a foreign language mostly involves pairing a new word with an object or picture of an object (like the Urdu word "kitab" and a picture of a book)

2. *The Law of Effect*: this states that a behavior followed by a pleasurable consequence is likely to be repeated. For example, when a boss compliments a subordinate who values appreciation for the way he handled a difficult situation, the subordinate will associate the compliment with the handling of that situation and will probably use the same technique for handling similar situation in the future.

3. *Practice*: repeating the events in an association will increase the strength of the association. For example the more times one steers a car around the racing track the more skillful one becomes.

If one looks at these three principles of learning in the educational scenario. One observes that information given to students which they can relate to, is observed better and one retains it for a longer period of time. If one looks at Underwoods' (1974) division of memory types. Contiguity can be related to modality attribute that is remembering something through auditory or visual recollection of experience. Similarly the law of effect can be connected to "Affective attribute", that is remembering the feelings associated with something or some event. The third principle is self evident, in order to become skillful one needs to go into intensive practice. The more one practices the more perfect one becomes in that particular skill.

Thus this approach guides trainers towards the importance and relevance of meaningful learning. The foundation of these three principles of learning theory being the concept of association, appreciation and practice. Practice is strengthened with reinforcement, such as receiving a pleasurable consequence.

To take the argument further lets take a look at another view of learning, which was offered by a group of researchers known as the Gestalt Psychologists. They presented the viewpoint that learning does not occur by trial and error or by associating facts and ideas, but rather happens suddenly in the form of an insight. Insight is seen as a sudden re-conceptualization of one's experiences, that results in a new idea or in discovering the solution to a problem. "Sudden insight" as a tool for learning has been questioned by some critics. They explain "insight" by stating that people simply transfer what they have learned in one situation to another. If one were to accept this view then insight may not be a particularly useful model for how people learn. Though considerable insight may occur through sudden insight, yet knowledge based on this may not be very helpful in designing effective learning experience. The value of this approach to learning may depend on the particular objective to be obtained. Like on the job training, which occurs in the employees' normal work setting. And the second would be linked to the classroom method, which takes place in a conference hall or in a classroom. A better strategy would be to employ an amalgam of both these methods, which would yield more positive results. If to the concept of association, observation, appreciation and practice, individual insight can be added learning would have a greater dimension.

The current wave of Learning Research, Instructional Psychology and Cognitive Psychology play a

vital role in learning research. Beginning in the 1960s the field of instructional psychology was developed and since then it has become an active field of theory and research on how the learning environment may be structured to maximize learning. Robert Glaser (1982) characterized instructional psychology as "focusing on the acquisition of human competence" (p. 299) with these four components:

1. Describing the learning goal to be obtained.

2. Gauging the initial state of the learner that is what prior knowledge the learner has.

3. Pinpointing the conditions that allow the learner to gain competence. What instructional techniques, procedures and material should be adopted to give the trainee the required competence?

4. Assessing and monitoring the learning process to determine progress and whether alternative techniques should be used, if required learning is not taking place.

Glaser further identified five principles that guide researchers' instructional issues. These include:

1. Attraction to performance and learning.

2. A focus on specific knowledge domains rather than artificial laboratory tasks, for example observing the real classroom conditions rather than creating artificial environment to set the required results.

3. A prescriptive approach that explains how competence can be achieved.

4. Theory oriented to the individual, and an approach recognizing that learning is a dynamic process and that performance levels change during instructions, possibly requiring a corresponding change in the instructional technique. These theories are different from the traditional learning theories. The reasons being that since the late 1970s, instructural psychology has been greatly influenced by developments in cognitive psychology.

Current learning theories target human psychology and take the human psyche into consideration; these theories study the relationship between performance and learning. If one can perform well in the knowledge domain he sets out to achieve, learning has taken place. The modern approach to learning recognizes that learning leads to change in behavior and outlook, therefore it also requires a change in instructional techniques. In order to achieve this objective the present day requirement is to develop one's human resource. Since the late 1970s, instructional psychology has been influenced by developments in cognitive psychology adopting the language models, which explain how humans process information and come to learn and understand the world around them.

Researchers William Howell and Nancy Cooke (1989) have shown how information processing models and

instructional psychology concepts and research can be applied to training.

This brings us to the focal point in HRD, namely, employees' training. The definition of learning which has been cited earlier shows that people acquire and develop skills and knowledge and change behavior as a result of interaction between forces within the learner and in the environment.

## Moving on to Issues Involved in Maximizing Learning

R.M Lord and K.J.Meher (1991) state that a learner or trainee's personal traits influence his/her learning and how they receive new information. Three such characterists are trainability, personality and attitudes. They point out three main areas, which maximize learning. Their observations are based on research carried out by them in cognitive theory in Industrial and organizational psychology. The areas are:

1. Trainee characteristics.

2. Training design.

3. Transfer of training.

## Training Characteristics

A trainee's personal characteristics will influence how he or she learns new tasks and receives new information. These characteristics are trainability, personality and attitudes. Trainability focuses on the trainee's readiness to learn. It combines the trainee's level

of ability and motivation with his perceptions of the work environment. They present a simple formula to convey this:

*Trainability = f (Motivation x Perceptions of the work environment)*

This indicates that if a trainee lacks an element of this formula, proper training cannot take place. Thus it is important to note that trainability is not just the function of the trainee. The work environment also plays a vital role, as it is there that he will be asked to use what he acquired in the HRD intervention.

*Personality and Attitudes*: A trainee's personality and attitudes can also have an effect on learning. Ray Noe (1986) remarked that an employee's attitudes towards career exploration and job involvement affect learning and its application to the job. Other research has shown that job involvement, expectations for the training programme and trainee confidence are all related to success in training.

Personality is that stable personality factor that is responsible for consistent patterns of behavior. Personality traits that are related to employee learning include the need for achievement. Two personality dimensions have been studied – extraversion and openness to experience. Results have indicated that they are predictors of success in training. Joseph Mortocchio and Jane Webster (1992) found that an individual's level of cognitive playfulness which is in part the spontaneity, imagination, and exploratory approach a person brings to task performance

and learning. Researchers also found that individuals with low levels of cognitive playfulness were affected more by positive feedback than individuals with higher levels of cognitive playfulness.

Assessing employee's relevant abilities, motivational level and personality traits prior to HRD programmes can be important in maximizing the chances that learning will occur. This approach is in line with Glaser's notion that knowing the initial state of the learner is an important part of effective training.

The goal of training goes beyond ensuring that the trainee learns the task or material being presented. It is imperative that newly learned material is retrained. What, then, influences retention? It is related to the meaningfulness of the material, the degree of original learning and interference. It is true that the more meaningful factual material is, the easier it will be to remember. Hence training should be focused around meaningful material to encourage retention. Introduction to the topics to be presented at the beginning of the training sessions can help trainees to understand the course content better. Building on the existing knowledge of the trainees will also increase meaningfulness, for example, using terminology with which the trainees are familiar.

The degree of original learning also influences retention of what has been learnt. If the initial information has been received well and the concept is clear, the better it will be retained.

Interference of what has been learnt before the training session can also influence learning retentions, as previously acquired skills can interfere with the new training.

Another aspect of HRD is transfer of training, which is a logical outcome of all human development programmes. The main goal of HRD is to ensure that employees perform their jobs effectively and use the skills acquired in their jobs to improve performance. Transfer of training to the job situation is critically important to the success of HRD efforts.

Transfer can be of three types, positive, zero and negative. Positive transfer takes place when job performance is improved as a result of training. Zero transfer occurs when no change takes place in job performance as a result of training. Negative transfer has taken place when job performance is worse as a result of training.

A major factor that affects training and its use in job environment is how much support a trainer receives for using newly learned behavior. For example if a trainee who is trying to be more participative is laughed at by peers and receives little encouragement from subordinates, it is unlikely that this person will continue to use these new-found skills. An example of this can be drawn from teacher training courses. When trainees come back from the training course and try to implement or share their new-found knowledge with their colleges, they receive a cold

shoulder from them, especially the senior lot, who feel threatened that their traditional methodology might not fit into the new emerging order, and if they are upstaged by the new trainees they might be replaced by the junior faculty. Trainees should get the opportunity to perform and use their new skills and knowledge if any real organizational benefit is to be expected from HRD interventions.

Trainees have to consider and make allowances for individual differences as not all trainees are alike. Different people learn at different rates. People with different characteristics for example levels of intelligence, motivation, personality traits etc. would need different training approaches. Most importantly research has proved that older adults can learn as well as younger adults, but they do learn differently. Finally, recent research in instructional psychology demonstrates promise for the future of Human Resource Development.

All HRD learning approaches target at finding creative ways of designing training programmes that maximize learning as learning plays a vital role in all HRD efforts.

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# Motivation In Learning Foreign Languages

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The word "Motivation" has been derived from a Latin word which means "to move". So we can say that in its literal meanings "Motivation" is the process of arousing movement in the organism. In other words it is the process of inciting action within an individual. In our daily life we use the term "motivation" *as our determination to act in some specific way, to carry out an intention to arrive at a goal."*

There is a saying in French which means that all behaviour is motivated. So there will always be a motive or perhaps mixed motives for learning a foreign language. These motives will surely be related to the learners' need for that language and that itself is based upon the importance and utility of that language in the country.

## In the Subcontinent

People started learning English because at that time it was the language of the rulers. It was the demand of the "Time". So people of the sub-continent learnt it. People are still striving to learn it and excel in it as it is still needed. It is still very important in the country.

The other good example is that of Arabic. Its popularity is due to the rising political and economical importance of the Arab countries in the world and Pakistan's increasing interaction with these countries. Arabic always had religious and emotional importance for Pakistanis but now they have solid reasons to learn this language. It promises material gains.

So we see that the concept of motivation is closely related to the concept of need. Other foreign languages which are less needed and are less important in the country have more diverse and complex motives for being learnt and these motives are influenced by internal, external, social, cultural and of course economical factors.

Among these there are real motives and there are false ones too. In other words there are genuine motives and there are superficial motives.

Talking to the students who come to join the French Department, I make a point to ask them all, why they choose to learn French Language. I get different answers to this question. The pet answer is "Because I like French". This answer usually comes from those who do not have any prior knowledge of the language. I wonder how can one like anything without knowing it. These people soon find out that learning a foreign language is not all fun. A few of them manage to develop real liking for the French language, work hard to learn it and acquire the desired level of competence in the language.

This proves that Motivation is not something stable. It changes with time and circumstances. False motives can become genuine ones.

Other false motives are such as:-

- Tourism in the country or the countries where the chosen language is spoken.

- Immigration to a country where a relative or a friend is settled.

- Prospects of Employment in a country.

These motives should be considered false as they are not supported by any definite plan. They are based upon pure wishes and do not have a strong possibility of being achieved.

Once convinced of the improbability of their wishes, these people lose interest in the chosen language and give it up or fail and quit. If they manage to continue, they remain mediocre students.

A lot of people choose to learn a foreign language because a friend or an acquaintance is learning it and boasts about it or describe the institution to be very interesting. There are others who read or hear about a country and are fascinated by it and want to learn French choose this language because France happens to have a romantic connotation and it sounds nice to say that you are learning French. Some of them admit themselves that it is "chic" to know French. It can be said that there are people who learn

a foreign language for pure snobbism. Snobbism can not be considered a real motive. If it is a motive, it is a false one. Such people do not have something real to do and would do anything nice to keep themselves busy. Then there are those who do have something real to do but are found to wait for it. For example those who are waiting for their academic results or those who are waiting for their admissions in universities or in vocational institutions and choose to learn a foreign language as a "filler", hoping that it might prove useful to them in distant future. It is not a real motive either.

The above mentioned are the most common among false motives to learn a foreign language. On the other hand there are learners who, very seriously want to make a career in a foreign language but do not know how. Such people have a motive but it is not clear. They are not clear in their thinking. Their motive too cannot be considered real as they do not have a fixed goal to attain and right in the beginning of the article it has been précised that Motivation is the determination to act in some specific way to arrive at a goal. Without a fixed goal student can or often does wander aimlessly. Many diversions and attractive activities interfere with self actualization. Because goals give direction to action and increase the probability that one will navigate rather than drift. Goals influence the degree to which one will pursue individual aims and the extent to which he will be responsive to the needs of the course or the wishes of the teachers. Goals help in

evaluating the relative importance or unimportance of alternative activities. They lend power to ongoing activities but the goal must be clear and individualized and immediate to be more effective.

There are remote, intermediate and immediate goals. Remote goals are hardly effective. A good example of remote goals is of those students who learn a foreign language, hoping that they might someday use their knowledge of the chosen language in their profession or of those students who hope to make a career in a foreign language. These students are easily diverted to other more attractive or more promising activities. If they do not find the process of learning to their taste or find it difficult, they lose heart and give up.

The sponsored students said to be the reserve students who know that one day they will be required to use the language they are learning but do not know when and how and are not very sure of quite remembering the language at the time of requirement of that language, fall into the category of students having remote goals. They are not very keen to learn the language as they know that they will lose it before they can use it. Their immediate goal is to pass the course with good marks just to avoid punishment they might get from the sponsoring agencies. But they do not want to work hard as they know that they are learning to forget. Other reason for not wanting to work hard is that, often the learning of a foreign language is imposed upon them. This creates a conflict in them. Most

of them demand their teachers to be liberal in marking and when the teachers refuse to give them marks in charity or as a gift, they take out their frustration by blaming the teachers in different manners. Such students prove to be a great problem for the teachers and hinder their work.

Intermediate goals are those which are fixed but need years before they are attained. For example those who learn a foreign language to become teachers and interpreters. They know they have years of hard work before them but they are ambitious and an ambition may carry one forward through years of hard work. Ambition often proves to be a good motivator.

There is another example, a very good one, of an intermediate goal. That is of a student who was a writer. He was Impressed and fascinated by French literature, he decided to learn French to be able to translate French literary works in Urdu so that those who have no knowledge of English or French could benefit from the richness of French literature. Motivated by his ambition, he worked hard and reached his goal when he published the Urdu version of French literary and non literary works. He even managed to do some creative writing in French too. He is an excellent example of powerful and persistent motivation of higher kind that may be classified as ideal.

Intermediate goals too, risk loss of motivation as with passage of time the student can lose his ambition, change it or he can simply lose patience and go for something easier and closer.

Immediate goals are the most effective because they are not a  "possibility" but a "reality". Student is sure to attain it and works hard for it. He has less possibility of losing patience or interest as he can not lose sight of an immediate goal.

A very good example of an immediate goal is that of a special Navy class that the French Department got in the year 1983. Those four officers were going to France for professional training in their specific fields. They were sure to get to France and were very keen to go there. They knew well that a sound knowledge of French Language was very necessary for them and they were ready to put in any amount of work to acquire the required level of competence in the language. They were well aware of the fact that they had limited time to reach the set- goal and could not afford to lose time. So they were the only students who were not impatient for breaks, and would not become restless and disinterested as the break time approached and they never interrupted the teacher to remind that the break was due. The teacher never had to wait for them in the class-room when the break was over. Often they would stay in the class during the break, revising or discussing what they had just learnt. They were punctual. They were regular. They did their home assignments and read the corrected ones to understand their mistakes and learn from them. They were attentive in the class and absorbed each and every word that was destined to them. Their motivation motivated the teachers too. To teach them was not a duty but a pleasure.

A teacher will put in any amount of hard wok if he knows that his efforts will be rewarded. Students motivation is important not only for learning but for teaching too. Disinterested and reluctant students dishearten and discourage the teacher.

Teacher can help the student to learn but cannot force him to do so. There is a popular saying that you can lead a horse to water but you cannot make him drink.

Thirsty for the knowledge of French those four students treasured each drop of knowledge bestowed upon them and in six months time they acquired a high level of competence in the language than those who had been learning the same language for more than a year, in the same institution with the same methods and with the same teachers. What made the difference was the degree of motivation.

Proper motivation is closely related to an immediate and sure objective. A training session in the country of the chosen language is not always the right objective to get. This required objective or this set of goals can be of any kind. What is essential is that it should be sure and close to gain. I have known two lady students who were highly motivated to learn French language because their fiancés were working in France and they were going to join them there after marriage and the marriage was not far off. I have known a male student also who was frantic to learn French because he was in love with a French woman and found it

difficult to communicate with her as she knew no other language.

It is useful for a teacher to be aware of students' motivation but it is not advisable to question it or to comment upon it. It must be realized that Motivation is an individual matter.

If the teacher is aware of his students' motives, he can help them to sustain their motivation, channel it and help them to reach the required goal. But he cannot provide them with real motives and set goals for them. Surely not when students are adults who have their own ideals to follow and their own dreams to realize. These adult students are usually very reluctant to expose to the teacher their real personalities and keep secret from them so many facts concerning themselves that might help teachers to understand them better and help them better.

This is sure that Motivation cannot be forced upon students, and anyway deliberate motivation does not work.

*It is a force that comes from within and canalizes an individuals' energies in a given direction.*

I have already mentioned that learning a foreign language is not an easy task. It needs persistent hard work and involves time, resources and energy. Without a genuine motivation and a definite objective it will be wasting all three of them. Why not use that precious time, that useful energy and those valuable resources to learn something which fits better into learners' "scheme of things".

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# Brecht's Depiction of Social Evils in the Play

## *"The Good Woman of Setzuan"*

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Literature performs various functions which include provision of entertainment, satisfaction of aesthetic sense, expression of thoughts and feelings, recording history etc. In addition to these the literary artist observes the follies and foibles of contemporary society and highlights them in his works. Thus the literary artist develops awareness in the people about the social evils. Sometimes the literary works also suggest the solutions of the problems which cause these evils. In fact the depiction of evils and failings of society itself serve as means for finding alternative systems and methods of eradication of these wrongs, which cause damage to the basic infrastructure of society. Various techniques and methods are used by artists to pinpoint these weaknesses. The dramatists employ both tragedy and comedy to express their concern for the flaws which weaken the social set-up. The western dramatist of the twentieth century including *Shaw, Inesco, Chekov, Lorca, Pirandello, Genet* and *Brecht* in different ways tried to develop awareness among their readers and audiences about the existence of different short-comings and flaws present in the existing social systems. This awareness

which is developed through drama is likely to serve as the first step towards reformation and improvement of present social, political, economical, religious and moral systems.

In his Preface to *Plays Pleasant*, the British dramatist *George Bernard Shaw* asserted this fact:

> "The theatre is growing in importance as a social organ ....
>
> The truth is that dramatic invention is the first effort of man to become intellectually conscious." (Shaw 1977: 11)

*Shaw* fully employs this conviction that drama can serve the purpose of criticizing and consequently improving certain weak aspects of society. In his comic plays Shaw discusses not only different social evils but also presents their destructive effects on individual as well as the group. The same tendency is visible in the plays of *Shaw*'s German contemporary *Bertolt Brecht*, whom *Shroyer and Gardemal* (1970: 560) call *Poet – Propagandist* and appreciate him for his intriguing social commentary in his plays. *Shroyer and Gardemal* explain *Brecht*'s dramatic techniques as well as his reformatory intentions in these words:

> "In his plays he tended to be intensively instructive ... His was essentially an Anti Aristotelian movement, which he termed **"epic theatre"**. It was his notion that the function of theatre was not only to inspire but to instruct – not primarily through the emotions as it had done previously but by means of

the intellectual process. He sought to avoid the Aristotelian 'catharsis' and replace it with a reasoned response to social, economic, political and moral conditions."

(Shroyer and Gardemal 1970: 560)

The best example of *Brecht's epic theatre* is his play *"**Der gute Mensch von Sezuan**" (The Good Woman of Setzuan)*. A play set in the Chinese town of Setzuan shows in action characters which are human beings as well as supernatural creatures.

Besides telling the story of *Shen Te*, a prostitute who attempts to live a respectable life working as a tobacconist, Brecht in this play highlights and criticizes many flaws and defects of society. Apparently *the Good Woman of Setzuan* is a comic play but beneath the surface humour there lie serious issues such as religion, marriage, economy, judicial system etc. In a humorous manner Brecht condemns many conventional practices and beliefs. In *the Good Woman of Setzuan* the institutions of religion and marriage are strongly criticized for their failure to cater for the needs of human beings. Moreover, through this play Brecht exposes the hypocrisy and double standards employed by the society. He indicates the evils produced in impoverished conditions such as injustice, corruption and bribery. The maltreatment received by the poor and the women is particularly brought into focus in this play.

Acting upon the principle of the survival of the fittest, the characters of *the Good Woman of Setzuan*

exploit others and get exploited by others. Brecht has admitted that:

> "The province of Setzuan is the symbol of all the places where man is exploited by other men." (Weideli 1963: 90)

The human characters in the play are shown lying, cheating, robbing, quarrelling, getting frustrated and disappointed, because they live in a miserable world. Theirs is a world of reality where gods descend from heaven to conduct an experiment and in this attempt encounter the rottenness and evil in the current religious practices.

The futility and uselessness of religion is one of the main themes of *the Good Woman of Setzuan*. Religion is represented by three gods who appear in the Prologue of the play announcing their plan to find good people and ensure the existence of the world. And these gods happily depart in the Epilogue since they have found *Shen Te* who is embodiment of virtue and goodness. Unlike the conventional deities who display beauty, grandeur, awe and magnificence, these gods are in miserable and pathetic condition. The very appearance of these gods shows their lack of authority and power. The first person, who meets them in Setzuan, is the water-seller *Wong* who can't help exclaiming at the sight of these gods:

> "Old fashioned clothes – dust on their feet – they must be gods!" (Brecht 1970b: 563)

Towards the end of the play, the changes in the appearance of gods are quite emphatically described:

> "They have changed and show signs of a long journey, extreme fatigue and plenty of mishaps. The first no longer has a hat, the third has lost a leg and all three are barefoot." (607)

Thus *Brecht* presents a shocking and unusual picture of the representatives of heavens. Perhaps the playwright intends to express the disillusionment of the people of twentieth century towards religion. These deities who cannot care for their appearance how they can handle and control the affairs of men and other creatures. Moreover, the deterioration apparent in their outlook also indicates that they have nothing to protect themselves against the complex and unexpected circumstances on the earth. In fact these gods seem to be ignorant of the state of affairs of the real world. Not only are these gods ignorant but they also show indifference towards the day to day problems faced by ordinary human beings. When the prostitute Sher Te confesses before the gods:

> "I'd like to be good, it's true but there's the rent to pay" (566)

And then:

> "Everything is so expensive" (566)

The only response she gets from the gods is:

> "That's not our sphere. We never meddle with economics." (566)

So the gods refuse to acknowledge the financial hazards faced by ordinary people. They demand goodness and virtue but do not take the responsibility of creating circumstances which enable human beings to demonstrate and practice these qualities. Another contemporary dramatist *Samuel Beckett* in his well-known play *Waiting for Godot* also expresses the same feeling of dissatisfaction towards the role of God and religion in the management of the universe. *Beckett* (1965: 42f) makes one of his characters *Lucky* describe God as:

> "A personal God ….. who from the Height of divine aphasia divine athambia loves us so dearly"

Hence *Brecht* and *Beckett* both seem to share the same complaint of negligent attitude of God towards the suffering and misery of human beings.

During the course of the play *the Good Woman of Setzuan* on one occasion *Wong*, the waterseller, informs the gods about *Shen Te*'s trouble particularly her state of near-bankruptcy:

> "She's in great trouble from following the rule about loving thy neighbour" because "the shop is done for." (596)

While the gods respond only by repeating the clichés:

- "First god: *The gods help those that help themselves*"

- "Second god: *Suffering ennobles!*"

- "First god: *Our faith in Shen Te is unshaken!"*

- "First god: *The heavier the burden, the greater her strength!"* (596)

However when *Wong* insists that there is no way of saving *Shin Te* from financial disaster and its terrible consequences:

"What if we can't help ourselves, illustrious ones"?
(596)

Again the gods refuse to provide any assistance or even suggest some means of pulling *Shen Te* out of her troubles:

- "Third god: *We're only onlookers you know."*
(597)

And as predicted, everything turns out to be all right in the end. All problems are resolved, all troubles end in *Shen Te*'s life but the helplessness of gods is again emphasized by *Brecht* when he blends *Shen Te*'s cries of 'Help' in the song sung by *The Trio of the Vanishing Gods in the Cloud* (615). Thus *Shen Te* is left alone on the earth to face the bitter and harsh realities of life only with the verbal promises of gods.

The introduction of three gods in the play negates the very fundamental concept of Almighty God as a single entity established in most of the religions of the world. According to Ueding (1984: 181) these three gods display no unity even among themselves and possess and display

features of different character. The 'First god' represents the function of authority, the 'Second god' seems to be more enlightened version of the first, and the 'Third god' acts as an advocate of human interests. In this way *Brecht* distances himself from the prevailing religious believes and practices. Hence, one can assume that the characters of gods are explicitly employed by *Brecht* to bring out the deteriorating state of religion in contemporary age. Besides, *Brecht* also presents quite implicitly the disadvantages of following the rules of any religious philosophy. The charitable acts of *Shen Te* of "*graciously hand(ing) out rice to the wretched*" (597), her accommodating the family of eight people including Husband, Wife, Nephew, Grandfather, Niece, Sister-in-Law and Brother-in-Law, do not bring her any benefit but only lead her to bankruptcy. The two hundred dollars, which she borrows from the neighbours to pay the rent but gives them to her beloved *Yang Sun,* also do not ensure her marriage and secure future. She returns the two hundred dollars to the old carpet-dealers but fails to save them from losing their shop. She also tells the gods:

> "But to be good to others
>
> And myself at the same time
>
> I could not do it
>
> Your world is not an easy one, illustrious ones!
>
> When we extend our hand to a beggar, he tears it off
>
> for us

When we help the lost, we are lost ourselves."

(612)

In the time of trouble no one comes to help *Shen Te*. She becomes lonely and insecure because of the increasing demands of the parasites who live as unwanted guests in her house and also of her beloved *Yang Sun*'s cynical attitude. Specially *Yang Sun* whom she loves "*not for what he is but for what he could be*", but according to Weideli (1963: 92) he also exploits and maltreats her.

The marriage between *Sun* and *Shen Te* is postponed because *Shui Ta*, the cousin of the bride, fails to arrive and pay the groom five hundred dollars. Thus *Brecht* makes the institution of matrimony also suspectable because he shows that a marriage relies on the financial condition of the parties involved in this contract. Marriage which serves as a cementing and unifying institution enables human beings to form a family which is the basic unit of civilized society. But *Shen Te* loses the chance to contribute to the well being of her social group by getting married only because she cannot provide the sum of money her bridegroom is demanding. No one condemns *Yang Sun* for imposing the condition of provision of five hundred dollars for the marriage. He gets the support of his mother who goes and asks *Shen Te* to arrange for five hundred dollars:

"If only you could help him out"            (586)

*Mrs Yang* believes that *Shen Te* would arrange her dowry in order to get married. Therefore, her son also suggests that *Shen Te* should sell her tobacco to get the money. *Yang Sun* presents the proposal of selling the tobacco before *Shen Te*'s cousin Shui Ta:

> "You think, we can squeeze the other three hundred
> out of the tobacco stock".                    (587)

However, clever and wise *Shui Ta* is not as docile as *Shen Te* and therefore in a cold and calculated manner he replies to *Yang Sun*'s query:

> "Mr Yang Sun, you are asking my cousin to give up
> her possessions, leave her friends and place her
> entire fate in your hands."                    (588)

*Shui Ta*'s anticipation about the risk *Shen Ta* is running in by giving all her property in *Yang Sun*'s hands proves true since *Yang Sun* callously declares that he plans to leave for Peking without *Shen Te:*

> "I'm leaving her behind. No millstones round my
> neck!"                    (589)

This meanness of *Yang Sun* provides *Brecht* an opportunity to show the fragility of marital relationship. Neither love nor sincerity but provision of money guarantees a successful marriage. In another play, "*The Three Penny Opera*", *Brecht* has also presented the idea that a bourgeois marriage is a legalized form of prostitution.

The reliance of marital felicity on financial resources is also hinted at in the proposal of marriage, which *Shen Te* after becoming a businesswoman receives from the barber *Shu Fu*. Mrs *Shin,* who serves *Shen Te* and *Shui Ta,* brings the proposal of marriage saying:

> "a certain interest in Miss Shen Te has been expressed by the barber next door, a man with twelve houses".                                    (587)

The ownership of twelve houses makes the barber *Shu Fu* a suitable candidate of marriage with a young woman running her own business. This proposal is accepted by *Shen Te* when she realizes that she cannot bear the financial burden any more. Again *Brecht* justifies his opinion that in a capitalist system marriage is a kind of business deal struck with the intention of earning more profit.

This is in fact a common and quite acceptable belief in society that marriage should be like any other profitable business. Even the policeman who comes to *Shen Te*'s shop following a criminal when overhears about her financial worries cannot help giving a wise suggestion:

> *"We need capital. And how do we acquire capital?*
> *We get married. "*                                    (577)

After giving this suggestion the policeman also adds that in order to seek a good match, *Shen Te* who "has a nice growing business" (577) should "put an ad in the paper"

(577). The policeman even writes a draft of this ad on his notebook and tears the page to give it to *Shui Ta*.

This act of the policeman on one hand mocks at the institution of marriage while on the other hand it exposes the role of police department in serving people. Though *Shui Ta* handles the police very tactfully ("*My cousin and I ....attach the greatest importance to being on good terms with the, um, authorities*" (574) ), yet he still has complaints against them. After becoming "the Tobacco King of Setzuan" (607), *Shui Ta* still faces the fear of a raid by police and the consequent closing of his factories. His manager *Yang Sun* informs him:

> "The police want to close us down. They say that at the most they can only permit twice the lawful number of workers".                    (605)

Hence, it becomes obvious that industrialists run their factories and mills using bonded labour and this illegal activity is conducted with the consent and approval of the law-enforcing agencies. *Brecht* does not only condemn the corruption which has crept into the ranks of police but also criticizes the unreliability of the legal system.

At the end of the play "*The Good Woman of Setzuan*", *Shui Ta* is accused of the murder of *Shen Te*. So *Shui Ta* has to appear before the court and defend himself against the charge of murder of his cousin *Shen Te.* In the

courtroom scene the whispers of the people present there clearly make the legal system quite suspecttable.

> **"Wife:** One of the judges is a friend of Mr Shu Fu.
>
> **Sister-in-law**: Another one accepted a present from Mr. Shu Fu only last night. A great fat goose." (608)

The second charge on one of the judges of accepting a bribe is confirmed by the gods who appear in "judges robes" (608) and the second god refers to his "predecessor's sudden indigestion" because "he had just eaten a whole goose" (608). But it is not only the acceptance of bribes by judges which damage the legal system. The ordinary people also have their share in encouraging unfair and unjust actions. The barber *Shu Fu* hits *Wong* the waterseller's hand with a hot iron bar and makes him crippled. Many people witness the crime but none is ready to give evidence against the rich man *Shu Fu*. Even *Shen Te* who initially announces that she would support the miserable man *Wong* changes her decision of appearing as a witness in the court because she has just accepted a check of ten thousand dollars from *Shu Fu* and she desperately needs this money to invest in her business. Again money makes the mare go and monetary concerns do not let the poor man *Wong* get fair and just treatment.

Not only *Wong* but many other people suffer due to poverty. *Yang Sun* represents those capable and talented

young men who could not get jobs only because they cannot buy themselves those opportunities to earn their living and employ their capabilities. No one can help condemning the meanness and selfish attitude demonstrated by *Yang Sun* when he forces his future wife to pay five hundred dollars to him. But one also sympathizes with *Sun* because he needs that money to pay bribe to "The director of the Peking airfield" who would then "fire one of the present pilots – for negligence". (588)

Thus Brecht depicts the world where everybody is involved in a cut-throat competition. That is why Weideli *(1963: 90 )* says:

"His Setzuan ...... is really an inferno. There famine is so great that man is reduced to suicide or murder."

However it is not the poor and the resource less who are being exploited by others but they also become exploiters and criminals.

In their first encounter with the water-seller *Wong* the gods are shocked to discover that *the man is a swindler* (564) because he uses a cup with *a false bottom* (564). It is ironic that the only two people in the city of Setzuan who are willing to cooperate with gods are the water–seller *Wong* and the prostitute *Shen Te*. While *Wong* turns out to be a cheat, *Shen Te* is honest and kind-hearted, but she stands at the bottom of the social scale. However, *Shen Te*'s reputation changes when people learn that she has "*come into money*" (567). And then begins another series of acts

of exploitation as a family of eight turns up at *Shen Te*'s house pleading *"we haven't a roof over our heads .... could we spend a night here."* (567)

The uninvited and unwanted guests smoke cigarettes rolled out of their hostess' tobacco and drink wine for which she has to pay till *Shen Te, "a philanthropist"* (568), complains:

> "The little life-boat is swiftly sent down
>
> Too many men too greedily
>
> Hold on to it as they drown" (571)

As *Shen Te*'s financial resources dwindle, it becomes inevitable for her to devise a strategy to retaliate against the moves which aim at grabbing her possessions.

According to Elizabeth Wright (1994: 118) it becomes essential that *Shui Ta,* a male cousin of *Shen Te,* appears and takes control of monetary as well as public matters.

> *"Shen Te is split into the good exploited female and bad exploiting male."*

The moment *Shui Ta* appears he begins to dominate. Through dialogues as well as stage directions *Brecht* shows the power exerted by *Shui Ta* against the idlers and work-shirkers gathering in *Shen Te*'s house:

> "Shui Ta: (whose regime begins as he puts out the lamp to save oil...) Would you all please get dressed!

Customers will be coming! I wish to open my shop!"

(572)

*Shui Ta* informs the guests about *Shen Te*'s decision to turn them out:

"She has suspended her hospitable activity for an unlimited period".                    (573)

Then this cold, calculating, mean, but practical and down-to-earth man *Shui Ta* gives jobs to all the idlers in his tobacco factory. He even converts the disheartened and frustrated unemployed pilot *Yang Sun* into a successful businessman.

The feminist critics have strongly attacked *Brecht* for showing a woman incapable of running a business enterprise successfully. But despite his biased attitude *Brecht* has exposed the reality regarding the response of society towards women who peruse careers which are considered men's domain. *Shen Te* is advised very wisely:

"If you're going to keep this shop, you'll have to learn to say no."                    (568)

Acting upon this suggestion *Shen Te* wears the mask of a stone-hearted and ruthless businessman. This callous but practical entrepreneur *Shui Ta* strikes a deal with the carpenter who has come to take away the shelves from the tobacco shop. He satisfies the landlady, Mrs *Mi Tzu,* who always demands the rent in advance. Mrs *Mi Tzu* is so much impressed by *Shui Ta* that she testifies his goodness and skill in the court:

> "*Mr Shui Ta* not only has erected a model factory with model housing in our city, he is a regular contributor to our home for the disabled."     (609)

The importance of *Shui Ta*'s existence becomes inevitable when *Yang Sun* bluntly says:

> "*Shen Te* is a woman. She is devoid of common sense."                                 (589)

Here *Sun* is the mouthpiece of not only the dramatist but he also represents the common belief popular even in quite advanced western society about the inferiority of woman. Despite the display of liberal attitude and rapid advancement of the society, *Brecht* observes that a good woman has to don the mask of a wicked man to survive in the corrupt and dangerous world.

*Brecht* after mirroring the evils of the society in the play leaves their solutions open to audience. This fact is admitted by a player in the epilogue apologetically in the following words:

> Ladies and gentlemen, don't feel let down:
> We know this ending makes some people frown.
> We had in mind a sort of golden myth
> Then found the finish had been tampered with.
> Indeed it is a curious way of coping:
> To close the play, leaving the issue open.
>
> (Brecht 1965: 109)

*Dormagen et el* (1965: 203) observe that in this play transcendence and immanence, idealism and reality, being

an ordinary man and concrete historical-social situation exist uncompromisingly side by side and converge in a focal point outside the existing world. They further contend that finding out this focal point in the world is the continuous task of the man. *Brecht* put this demand on the audience in the concluding part of the epilogue in the following way:

> *There's only one solution that we know:*
>
> *That you should now consider as you go*

**What sort of measures you would recommend**

> *To help good people to a happy end.*
>
> *Ladies and gentlemen, in you we trust:*
>
> *There must be happy endings, must, must, must!*

(Brecht 1965: 109)

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# Translation as Teaching Technique

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For over a century experts have been investigating and theorizing about the nature of language and learning and testing an array of teaching methodologies. So far the search for perfect language teaching method has all been exercise in futility. It is widely accepted that there is no one and only fail-safe ELT method and there will probably never be one, however, it is not to say that the developmental history or 'evolution' of ELT methodology has been in vain. Two of the most crucial questions from the beginning have been: "How useful translation and use of L1 might be in teaching/learning a second language?' and 'what is the role of non-native teachers in language learning/teaching?"

A brief over view of those language-teaching methods that have international prominence will be in order to see how these methods have addressed the issues raised above. I will refrain from going into details of all the methodological principles and techniques, and only concentrate on the issues at hand i.e. translation and the role of teacher in these methods.

Grammar—Translation method is the oldest method known as Classical Method. In this method the success of

the students depends on their ability to translate one language into the other. L1 is the language of instruction and communication as the ability to communicate in the target language is not a goal of foreign language instruction. Translation is used as the key technique. Students translate new words from English into L1. The assumption is that it is possible to find native language equivalents for all target language words. A lot of attention is given to finding similarities between the target language vocabulary words and their native language equivalents to memorize them.

In the beginning of 20<sup>th</sup> century Sauveur and other believers in the Natural Method argued that a foreign language could be taught without translation or the use of the learner's native language if meaning was conveyed directly through demonstration, use of realia, pictures pantomime and action. The goal of instruction of this method was learning how to use a foreign language to communicate. In fact it was a reaction against grammar—translation method as it did not prove very effective in preparing students to use the target language communicatively. The Direct Method has one very basic rule: No translation is allowed. L1 has no role to play in the classroom. Some people believe that it may be advantageous to teacher using the Direct Method not to know his students' native language.

In the middle of the 20 Century exciting new ideas about language and learning from the disciplines of

descriptive linguistics and behavioural psychology gave birth to the Audio-Lingual Method. In this method the teacher uses only the target language in class. As the native language and the target language have different linguistic systems they should be kept apart. The students' native language should interfere as little as possible with the students, attempts to acquire the target language. A contrastive analysis of the target language and the students' native language will reveal where a teacher should expect the most interference and where students will probably experience difficulty.

In the Silent Way also meaning is made clear by focusing the students' perception not translation. The students' native language can, however, be used to give instructions when necessary. At beginning level of proficiency L1 is use during the feedback session. The teacher can build upon the knowledge students already posses of their native language e.g. many of the sounds in the students' native language will be similar, if not identical, to sounds in target language. The teacher can build upon the existing knowledge to introduce the new sounds in the target language.

Suggerstopedia emphasizes on memorization of vocabulary pairs—a target language item and its native language translation. It suggests a view of language in which Lexis in central. It stresses lexical translations rather than contextualization. Teacher explains the material which is either in form of story or dialogue partly in target

language and partly through pantomime. Instructions are given in L1. Native language translation is used to make the meaning of the dialogue clear. Teacher uses L1 whenever necessary; but slowly and gradually the teacher uses the native language less and less.

Initially Community Language Learning allows students to say what they want to say in native language. The teacher gives the target language translation in phrases or chunks. Thus students' security is initially enhanced by using the native language. Directions in class and feedback session are conducted in the native language. In later stages more and more of the target language is used.

The total Physical Response method is introduced in the students' native language. Once the introduction has been given, mother language would rarely be used. Meaning is made clear through body movements.

The students' native language has no particular role in the Communicative Approach. In Communicative Approach target language is considered a vehicle for communication, not just an object to be studied. The language of communication in class at all stages is the target language.

Drawing upon the rich tradition of language teaching methodologies to provide many useful and interesting technical and methodological resources which can be used in classroom, is called eclecticism. Eclecticism is not simply according to Tuck: "Take the best from a

hotchpotch of methodologies and dump the rest". Eclecticism must be guided. From the many EFL methodologies of the past we must choose to adhere to the most academically accepted theories of language and language learning and select the ideas, materials and activities that are most relevant to the needs of the learners.

Except for Direct Method and Communicative Approach all the other methods acknowledge the role of students' L1 in one form or the other. What about the old grammar translation method? We recognize that mother tongue is a huge reservoir for learners to draw upon. We cannot deny the role that mother tongue (L1) has on second language learning (L2) —Grammar-translation method has been so discredited that teachers may not have considered its potential. Quite simply, Pakistani graduates, after having studied English for 10 to 14 years in junior and senior high school, and in college simply cannot speak English. How were these students taught English? Through grammar-translation method. Therefore, the grammar-translation method does not work. From that it seemed a simple step to conclude that to avoid the supposed evils of translation, mother tongue be banished form classroom. I fully agree with Vivian Cook that the main obstacle to setting the successful L2 user as the goal is the belief that the native speaker speaks the true form of English. This suggests comparison of the language of non-native with that of natives. Any deviation is considered wrong. Even though the fact is that very few people cross linguistically from one

of these groups to another. Some may try though because of societal pressures or they may have integrative motivation. It is not realistic to compare the L2 speakers with the native speakers. Cook believes that they can never join by definition-native speakers. We need to set goals for students and teachers that are attainable. The aim should not be imitating native speakers but creating efficient second language users. This will allow alternative approaches to teaching in which the native speaker is not the centre of the stage.

In Francois Grosjean's famous phrase, 'a bilingual is not two monolinguals in one person' (quoted by Vivian Cook in Creating Second Language Users). L2 users differ from those who use one language in many ways. Weschler contends that the straightforward rejection of 'grammar-translation' was based on unstated assumption that it was the act of translation itself, which lay at the root of the problem.

We cannot deny the fact that even at advanced levels L2 users' knowledge of a second language is not the same as that of native speakers. Likewise L2 user' knowledge of their first language (L1) is different from monolingual native speakers. Our every day experience shows that the second language has an effect on the first. The most obvious example in our own situation is that of code switching and code-mixing and even our gestures are affected to some extent by the L2, in our case English. Cook believes: Learning other languages makes people

think more flexibly, increases language awareness and leads to better attitudes towards other cultures. These have often been seen as among the educational benefits of acquiring another language.

Let us consider our experience of learning another language. Has it changed us in many ways? Do the languages exist side by side in the same person, affecting both the two languages and the person as a whole? Does an L2 co-exist with an L1 in the same mind? If the answer to all these questions is 'yes' then trying to get students to be like native speakers is ineffective. They will inevitably have different minds and knowledge of language and we cannot expect them to cross linguistically from one group to another. There may be a few exceptions, though. I am convinced that the identity of the L2 user should not be a fake native speaker but a genuine L2 user. The L2 users of English have as much right to sound as if they came from Dhaka or Lahore as L1 users have to sound as if they came from Oxford or New York.

I agree with the concept of communicative competence and communicative efficiency of Krashen and Alwright. An appropriate and realistic goal for the majority of students is, using the L2 competently for their own purposes and in their own ways.

Teaching might then be trying to achieve an L2 user model. First specify the descriptions of the L2 users. The syllabus needs to take into account what is special to L2 users' grammar, vocabulary and pronunciation, so that time

is not wasted on teaching aspects of language that are unnecessary or impossible for L2 users.

The models of speakers in textbooks are usually native speaker. When L2 users are encountered, they are usually either students or tourists or visitors seeking information, advice and help form the natives. I believe that successful and competent L2 users can be used as role models for them to aim at.

Virtually all teaching methods popular in the twentieth century have insisted on only the L2 being used in the classroom, whether audio-lingual methods, the communicative approach or task-based learning. In the 1990s the U.K. National Curriculum established this as the norm for the modern language classroom in England. The same wave swept all over the world. In NUML also the emphasis on Communicative Approach almost banished the use of L1. Translation became a taboo. The justifications put forward for banishing L1 are usually that L1 acquisition does not rely on another language and that the two languages are ideally better kept in separate compartments in the mind. This appeal to compartmentalization has already been refuted. L2 users do not compartmentalize the languages. Not allowing the use of L1 in the classroom only renders the L1 invisible by shifting it inside the students' mind rather than eliminating it.

**Uses of the L1 in the classroom:**

From our experience we know that functioning solely in the FL / L2 can be very exhausting students/teachers sometimes need to use their L1. If the L1 ban is relaxed, teachers may be like to take advantage of the L1 in teaching rather than grudgingly falling back on it when they have to, in ways such as:

1. Managing the class – telling students off, asking them to move furniture, form pairs or groups, and so on, through the L1, i.e. froming a less distant relationship with them than through L2.

2. Giving instructions for teaching and testing activities. It gives impetus to the actual activities by taking an L1 shortcut. Absolute reliance on the L2 can be abandoned in favour of which language will get the activity going most easily.

3. Conveying meaning or checking comprehension—abstract vocabulary items and concepts can best be explained by giving their equivalent in the L1. A useful check for students and teachers alike is provided if the students are asked to give L1 equivalent of the point in question. However, where vocabulary is concerned, teachers need to check prior to the class that there is such an equivalent and what are the collocations and connotations of that word are so as to be able to avoid misunderstandings.

4. Explaining grammar through the L1. in order to explain the concept behind the use of particular language point, L2 can be used as a shortcut. The difficulty of grammar might be overcome more easily in the L2.

According to my experience in FL classroom the students often resort to the L1 in the following situations:

- When they do not know the required L2.

- As part of the main activity, say discussing the L2 culture through the L1.

- When they want to release tension.

- When the students want to be sure of the language required for task management.

In practice teachers have probably used all of these in their classroom to some extent. Yet the whole trend of language teaching methodology in the twentieth century has disapproved of them. Teachers have treated them as something to be resorted to when things go wrong, not something to be actively planned for. Mother tongue is a huge reservoir for learners to draw upon, teachers are reluctant to use text translation as a teaching technique. Use of translation has been so discredited that teaches do not even consider its potential. I do not advocate the return of grammar translation per se to the classroom but I believe a number of principles can be exploited in the modern eclectic classroom e.g. the combination of guided writing

and translation does not represent any radical departure from or addition to the generally accepted Eclectic Approach. It can simply be another technique in the teacher's repertoire; one can be used from time to time like any other. Limited translation is not necessarily taboo. Of course there is a time and place for every thing, and translation is one of those many possible means that are available toward the end of learning English. The timely use of the students' first language is no doubt one of the useful techniques.

The "English only" classroom is based on two fundamentally flawed arguments: first, the outright rejection of traditional "grammar translation" methods; second, the false assumption that an "English only" requirement is an essential element of more modern "communicative" methods. Robert Weschler argues that by combining the best of "communicative methods", a new more powerful hybrid can emerge in which the focus is more on the negotiated meaning of the message than its sterile form. He calls this method, "The functional-Translation Method". Weschler contends that grammar translation method was thrown out on the unstated assumption that it was the act of translation itself, which lay at he root of the problem. The simplest conclusion was to avoid the suppose evils of translation. The supposed panacea was to banish the mother tongue from the classroom and replace it with an "English only" policy as the most direct means toward learning the target language.

The great leap of faith is based on some very dubious logic: first, false conclusions about the shortcomings of the "grammar-translation" method, an second false assumptions about the merits of so-called "English only methods".

Regarding the failure of "grammar translation" method most of arguments fall into one of the following areas:

1. Thinking in the mother tongue inhibits thinking "directly" in the target language. This intermediate process, with its misapplication of L1 rules to the L2, is sometimes refereed to as interference.

2. The Urdu language only serves as a crutch; the sooner it is disposed of the better.

3. Too much reliance on the first language will result in the fossilizaiton of an inter language (Selinker, 1992 quoted by Weschler in his on line article *User of Japanese (L1) in the English Classroom Introducing the Functional-Translation Method p.2 of 13*)

4. The use of the first language wastes too much valuable class time that would be better spent on the target language. This is sometimes referred to as the time on task argument (Modica, 1994 quoted by Waschler in *Uses of Japanese (L1) in the English Classroom: Introducing the Functional-Translation Method p.2 of 13*).

All these arguments present resistance against any attempt to reinstate the use of Urdu/L1 in the English classroom. But we have to admit the fact that the so-called "interference" is inevitable in if one has learned one language before the other. "Once having learned to think in one language, is it even possible to not think in that language?" instead of looking at L1 as crutches we can consider the mother tongue as the necessary support to be gradually removed overtime. A foreign language can truly be acquired though the constant, trial-and-error negotiation of meaning with unavoidable inter language phase. So long as it does not interfere with conveying the intended meaning it should be considered acceptable. A lot of valuable class time can be wasted by limiting input to incomprehensible message in the target language. A mono lingual classroom as we have here in Pakistan where majority of the students share the same L1, a teacher should take advantage of the students' shared knowledge in bridging the gap to what they do not know yet.

It is sometimes said that teachers should use "English where possible" and "L1 where necessary." We can perhaps say that the questions which teacher needs to ask themselves are;

- Can I justify using the L1 here?

- Will it help the students' learning more than using English would? (Atkins, 1993)

And as for the students' use of Urdu, the rule should be: wherever possible, use English. Where not, use Urdu to seek help you need. A basic tenet of true communication should be "comprehensible input." Countless times a student hears the teacher make a statement, he feels that he "understood" each individual word, but what the sentence as a whole meant. Many people believe that certain things cannot be translated. Agreed! Word-for-word not. But idea-for-idea can definitely be done. I believe that unless you can rephrase a statement in your own first language each, maintaining the essence of meaning, you do not really understand it. Translation is entirely possible so long as the focus is on conveying the intended functional or social meaning. The important point here is that meaning will be presented in a form, which may or may not show any grammatical correspondence between the languages. So apparently the use of L1 in and of itself in texts and in the classroom is not the problem. For the student, it can act as an obstacle or a tool in the struggle to master English. And like any other tool, it can be used skillfully or misused. It can have good or bad effects. But what I have suggested in that with careful planning, Urdu can and should be used as an integral element in an English language programme. I believe it can supply the students with the essential sense of need to learn the language as well as the tools and motivation to do so effectively.

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# The Place of An Individual In The Socio-Political System

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The place and the role of an individual in the socio-political system is considered to be one of the most important issues of the political science. An individual is the member of society who is involved in all types of socio-political relations. And individual should have the following inherent features/virtues: ability to account, inform and defend particular community's opinion reflecting personal and social interests; ability to give a higher priority to the interests of society than personal ones; ability to organize different activities; ability to persuade people; political culture; knowledge and vision/foresight; oratory; firmness and other virtues.

It is well known that an individual is the outcome of a particular society and historical era, and therefore his/her cognitive, political, social and legal orientations and standpoints are affected by the level of development of the society. Also it is known that virtues of an individual are obtained in various environments of the socio-political system he/she lives, namely, family, school, college, university and are developed further. The process of the

formation of an individual is complicated process, which requires consideration of objective, subjective, political, social, economic, and many other factors. Here, basically the process of political socialization that introduces an individual to the system of political relations, develops his/her political standpoint and culture, encourages the participation in various political activities, and forms an individual from socio-political point. As an individual moves forward his/her socio-political standpoint and creativity in different spheres improves.

In the process of forming an individual an exceptional role is played by his/her socio-political environment:

- level of development of democratic values;

- level of development of political culture in the socio-political system;

- protection of human rights and freedom;

- level of development of all the socio-political system's spheres.

- the order in the society and its members' level of organization.

In the states that develop in a democratic way, politics is conducted for people and by the activity of people. This is because various socio-political groups and movements that cause the changes and development, and play an important role in society, consist of people and

function only due to members' activity. Therefore, politics in the socio-political system should reflect people's interests, and work on development of understanding of political issues, thoughts and standpoints by people. In this regard, it is important to protect an individual's place and role in the socio-political system. This is done in the Article 1 of the Constitution of the Republic of Kazakhstan, adopted on August 30, 1995:

> "The most valued treasure of the Republic of Kazakhstan is a man, his/her life, rights and freedom" (1).

It has to be mentioned that the problem of the place and role of an individual in the socio-political system was widely addressed in the history of political thought. Ancient Greek thinker Plato (B.C. 427-347) in his work "The Republic" showed that, depending on the nature of man, there could be many political tendencies. And Plato's follower Aristotle (B.C. 384-322.) in his work "Politics" discussed the idea of a man being 'political creature' by nature.

During the Renaissance in the works of the representatives of humanistic orientation the problem of a man, his/her relation with a state is given important place. Great thinker, our ancestor, who wrote 160 tractates on various fields of science Abu Nasir Muhammad ibn Tarkhan al-Farabi (870-950), was one of the first who adored a man, stating that only in the society which is fairly ruled can one be truly happy. Famous Turkic thinker Yusuf

Balasaghuni's (1021-1075) work "Qutadghu bilik" – "A study about happiness" is a tractate where his speculations regarding a man's fate, his/her place in the social system, centralization and government of a state and other are collected. A reformer, who introduced cardinal changes in Kazakh society – Tauke khan in his "Seven Decrees" systematized Kazakh laws and customs. He set up "the council of people" and "the council of juries" as permanent institutions and contributed to the growth of their importance. So, he identified the main principles of relations between the society and a man.

In the second half of XIX century in Kazakh steppes a new ideology – educational developed. A great scientist, ethnographer, explorer, democrat, researcher of history and culture of Central Asia, Kazakhstan, Western China – Shokan Ualikhanov (1835-1865) dedicated his life to the service for people, the defense of their interests, and spiritual and cultural development. He was assured that people have to be free and literate in order to be able to develop human virtues in society.

During this period a great teacher Ybyrai Altynsain (1841-1889) strived to lead society to a progressive way via educating people and uplifting their knowledge. Many schools were opened in Kazakh steppes as an outcome of his hard and persistent work, in 70-80-s of XX century. His vision of the schools' aim was to bring up the youth in the spirit of humanism.

Philosophic and social thought of Abai Kunanbayev (1845-1904), intellectual, sage, poet and the founder of Kazakh written literature, are considered to be most advanced ones of the period. He was especially interested in the problem of an individual's place and role in the socio-political system. A man becomes an individual in a particular natural and social environment, and this environment greatly affects his/her behavior, character, habits and activity. Abai gave a great meaning to the relations between an individual and a society:

> "A human being is brought up by the time... A man left completely alone is a dead man" (2,78).

Abai clearly understood that a society and historical era are the base for forming an individual, concluding:

> "A man born from his parents is not conscious, he learns bad and good seeing, hearing, touching, tasting and those who have more experience in learning become knowledgeable ones" (2,42).

The formation of a man in the socio-political system is undertaken via purposeful training, upbringing. In this regard the great thinker defined the role of an upbringing as essential in the process of an individual's growth. Upbringing, training helps to improve character and obtain such virtues as humanness, wisdom, knowledge, hard work, and others along with inherent ones. So, he concludes:

> "... if I were a man with the power of law I would cut the tongue of those who claim it is not possible to change a man/one" (2, 78).

Abai perceived a man as an individual who is many-sided (has many virtues and abilities). He always sought the ways to change fundamentally an individual in the socio-political system through the development/ improvement of his/her social, political and spiritual world views. He was convinced that everybody should contribute to the improvement of the living environment, social and political structure using all the opportunities that depend on one's abilities and peculiarities of character. Hence through all his life he strictly adhered to the maxima "Don't be your Father's son, be a Human's son".

There is no doubt that works, speculations and opinions of great thinkers on the place and role of an individual in soio-political system and thoughts about society and politics will forever remain a valuable treasure in the history of political thought.

Socio-political systems play an exceptional role in life of every person. Nowadays a new political system of transitional period is being formed in Kazakhstan, which is a democratic, secular, social, rightful and unitary state. Fundamental changes are being introduced in our countries socio-political system. For instance, introduction of presidential power; functioning Parliament of two houses; development of new court system, allowance of multi-party system and pluralism, introduction of Tenge – national currency, adoption of market economy based on many forms of ownership, implementation of reforms of regional administration of the state, and others. It is obvious that the

reforms in the socio-political system are undertaken via appropriate actions of groups, organizations that consist of individuals. Hence, an individual actively contributes to the introduction of political and social changes and becomes a subject of politics. And the more the possibility for an individual to participate in political and social activities, the higher his/her status in the socio-political system. At the present it is vital to for an individual to clearly see his/her place in the socio-political system and to have a vision, understanding of state-scale interests.

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# Games – The Most Effective Communicative Methodology for Language Teaching

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## Introduction

The teaching of foreign languages in the twentieth century is characterized by a number of methods having their fervent supporters and equally fervent detractors. Each major approach has its strengths and its weaknesses. Communicative approach forms the latest phase in the creation of a considerable literature relating to language teaching methodology.

In this research paper an attempt has been made to establish the utility of games as extremely conducive communicative methodology in the process of language learning. In this context, first of all a brief review will be conducted regarding current methodologies applied for language teaching. These methodologies will be discussed for a better understanding and to establish the rationale for introducing the communicative methodology for language teaching in our institutions.

## Review of Methodology Applied For Language Teaching

### 1. The Grammar Translation Method

*The Classical Grammar Translation method has been in vogue in our educational institutions for the last few centuries.*

Grammar translation is a way of studying a language that approaches the language first through detailed analysis of its grammar rules, followed by application of this knowledge to the task of translating sentences and the texts into and out of the target language. Reading and writing are the major focus, however little or no systematic attention is paid to speaking or listening skills.

In our situation in Pakistan, Grammar Translation Method is still being used. However, due to scientific progress and technological advancement, the need to learn English language for communicative purpose is greatly emphasized, so as to keep pace with the fast changing world. Obviously the Grammar Translation Method does not cater to these needs as listening and speaking the two most important skills required for communication are neglected in this method.

### 2. The Direct Method

Towards the mid – nineteenth century, several factors contributed to questioning and rejection of the Grammar Translation method. Increased opportunities for

communication among different nations created a demand for oral proficiency in foreign languages. Stress was laid on naturalistic principles of language learning. Among those who tried to apply natural principles to language classes in nineteenth century was *L. Sauveur (1826 – 1907)*, who used intensive oral interaction in the target language, this method has also been referred as the Natural Method. Sauveur and other believers in Natural method agreed that a foreign language could be taught without translation or the use of learner's native language if meaning was conveyed directly through demonstration and action.

The main objection to this method is the sheer waste of time and energy in getting the meaning across, as the teacher is not allowed to use any other language than the one he is teaching, which is the target language.

## 3.    The Audio-lingual Method

This method of language teaching began to emerge in the 1940,s. According to this method, language can be learnt through mimicry, memorization and through analogy. The main emphasis is on listening and speaking. The exponents of this method believe that language is a habit-governed behaviour, and habits are acquired through practice. It was found that by devoting long hours to practising the spoken language in groups and individually, the learners showed much better results than before. The use of tape recorders in language laboratories and other electronic aids has been associated with the audio-lingual approach.

## 4. The Communicative Methodology

In the recent years, there have been a number of exciting developments in language teaching. These developments arc sometimes referred to as Communicative Language Teaching or CLT.

A communicative approach opens up a wide perspective on language it considers, language not only in terms of its structure i.e. grammar and vocabulary, but also in terms of the communicative functions that it performs. So, the new functional view of language is combined with the traditional structural view in order to achieve a complete communicative perspective.

In practical terms, CLT has had a profound effect on classroom materials and practice. The most important of which has been a greater emphasis on: -

- Relating the language we teach to the way in which English is used i.e an emphasis on "use" rather than usage of "form".

- Activities in which students have the chance to work independently.

- Exposing students to examples of natural language rather than material, which has been written for language teaching purpose.

- Fluency is a central concept in CLT; it refers to natural language use whether or not it results in native like language comprehension or production.

The learner's ultimate objective is to take part in communication with others. Their motivation to learn is more likely to be sustained, if they can see how their classroom learning is related to this objective and helps them to achieve it with increasing success.

## Classroom Interaction in CLT

The growth of CLT has led to important changes of emphasis in the methodology of language teaching. Use of *pair work* and *group work* stimulates natural language activity in the class room. This allows for genuine information exchange and provides opportunities for practice, which may not otherwise be available. This stimulates the learners experience of various types of interaction and therefore encourages different conversational skills required for each situation.

## The Role of Teacher in CLT

The teacher can be an active participant in the group, taking part in the activities, contributing ideas and opinions or
relating experiences.

The teacher is also a helper and a resource person responding to learner's request for help with vocabulary and grammar. At other times, the teacher is a 'monitor' checking what learners have produced before they pass it on to other learners. Teachers are seen to be "managers of speaking activities" rather than "providers of instructional input". Thus a learner-based approach is followed, which

narrows the traditional gap between teacher and the student.

## The Need for Innovation

The objective of teaching a foreign language is to prepare the learner for effective communication in that language so a certain degree of communicative competence is required. Communicative competence requires not only linguistic competence; it also requires the student to be able to assess all the elements of the communicative situation. This could be achieved by having an activity based teaching or in other words have a learner centered approach with focus on '*use*' rather than on '*usage*' of form.

Besides the language teacher should create an appropriate classroom atmosphere, which should be interesting and friendly. To put it in _Krashen's_ terms, the environment should be such that it helps in "getting the affective filter down", so that learners can loosen up and move whole heartedly into communicative activities in the target language. The activities should be meaningful as possible and should be related to the real world and should foster real communication among the learners. For this purpose *games* can be used.

## Use of Games in a Language Class

Games can frequently be used in language classroom to provide a light hearted form of language practice either with relatively free use of language or where a particular structure is being repeated. Learners are

involved not only in the playing but also in the preparation of games. Thus the learners have meaningful language practice while they are playing without being conscious of the fact that they are in reality learning the language through the use of games.

First the term *'games'* has to be defined to quote *Donne Byrne* in this context:

> "Games may be defined as a form of play governed by certain rules or convention. They are meant to be enjoyed wherever they are played."

Another definition of games is given by *Hay Craft. H*:

> "Games are an agreeable way of getting a class to use its initiative in English. As they are generally competitive, they increase motivation. They are also a contrast to periods of intensive study".

Games in general are seen as useful classroom material. Games by their nature involve the students in what they are doing and use language as a tool for reaching the goal rather than as a goal in itself.

Applying this to teaching, one can see how student playing a game are encouraged to use language to some purpose. The purpose may be an artificial one determined by the game but the skills exercised to achieve that purpose may be applied in every day life just like the skills used in ordinary games, whatever the game, the skills employed in it are developed and improved through the repeated use they get and most important the players want to improve

the skills necessary for a game they enjoy. Both these principles apply to language games too.

The language games may be divided into two main categories. In this context Shelagh Rixon (1981) makes a distinction between:

(i) Games, which focus on correctness i.e. *Code – control games.*

(ii) Games, which focus on communicative effectiveness i.e. *Communicative games*

## Code – Control Games

These games depend upon players producing correct language or demonstrating that they have interpreted a particular piece of language correctly.

The length of each utterance is usually limited in this type of game, often to one word only and seldom longer than a sentence or two. Correct repetition of a limited range of language is most important in these games. In this way they are similar in their function to drills. As in drills some one must judge the correctness of response, similarly in games the teacher is the person with sufficient command of the target language to do this. So most of the games must be controlled or led by the teacher, who awards credit for correct answers and rejects incorrect ones.

## Communication Games

Here the emphasis is not so much on absolute correctness as on the overall message of player's language

i.e., can they give a clear description or can they follow a set of instructions. Success is judged by the outcome of what is said rather than by its form. In many communication games there is some gap or disparity in the information the players have at the beginning of the game. Players have to use language to bridge this gap and get the information they need to complete the activity. This "information gap" exists in many games.

By contrast there is another type of game in which there is no difference in the information available to the players, as everyone can see all the cards on the table. The difference lies in the way in which the players choose to interpret the cards. As everyone interprets the cards differently to suit themselves, it is bound to lead to a clash of opinion, which will lead to discussion. This '*Opinion gap*' is what lies behind the argument that occurs in such games.

**Implementation of the Innovation**

The ideal situation to implement the innovation of using games for of teaching a language teaching is to have a class with 20-25 students. Teaching aids such as audio visual aids, overhead projector, facilities for photo copying, pictures and flow charts should be included in the teachers resource centre. Since games generate an unpredictably wide range of language and language function, the students are obliged to make the fullest use of their own linguistic resources. A teacher can rely on the following techniques:

- Dramatisation

- Miming

- Chanting

- Games

- Pair work and group work

*Dramatisation* involves turn – taking, which provides almost real life situation. *S.L.Stern* is of the view that dramatising communicative event lead to the necessary bodily and emotional involvement, which results in the motivation to make meanings, and intentions clear in the target language. This enterprise leads to competence in the language.

Dramatisation helps:

- Improving pronunciation.

- Improving intonation and expression.

- Gaining self-confidence in speaking English.

- Increasing/enriching your vocabulary.

*Miming* – Solo or group performance of objects, action and people through miming is a valuable language learning technique.

*Chanting* refers to rhythmic expression of a language as it occurs in situational context. It includes repetitive drills that draw attention toward the rhythms and kinaesthetic properties of utterances. Chanting can be used

as a powerful tool for enabling students to achieve a greater fluency and naturalness in uttering the forms of the target language.

*Jigsaw Reading* is a kind of a puzzle. Pieces of text are cut up and scrambled. The objective of the students is to restore the pieces to their proper order to make sense of the text, if used as a group activity, where students communicate about the decisions of how to put in order various pieces of the text, Jigsaw reading can elicit a great deal of communicative interaction. It also finds a fairly solid basis in reading research and in theories of discourse processing.

*Treasure Hunts for English Practice:* This game includes a complete list of tasks, which often require group interaction. For instance the group may be asked to find the person in their group who has "the largest shoe size" or abstract tasks are also included such as "name eight countries where English is spoken" or action based tasks that require the co-operation of other students.

Thus, there are hundreds of games that can be used in some connection with language teaching. These games can be integrated with teaching so that they become a positive part of it, rather than time filler. These games can be classified from a language teacher's point of view according to the skill they practice i.e. listening games, reading games, spelling games and other games which help to build students vocabulary. Different games are devised keeping in mind the following language skills and function:

**Main Language Skills Involved**

- Spelling

- Vocabulary

- Listening Comprehension

- Reading Comprehension

- Writing skill

- Pronunciation

- Sound discrimination

**Language Functions Needed**

- Giving and following instructions

- Expressing intention

- Agreement and disagreements

- Description

- Narration

**Structures and Grammatical Points Practiced**

- Imperatives -        Describe and arrange.

- Tenses.              Describe and draw

- Prepositions.

A list of games has been provided below, these games focus on different language skills. They are mainly speaking, listening, reading and writing activities. These games help the earner in gaining fluency. The objective

varies from each activity-to-activity, but the overall aim is to give the students an atmosphere close to real life, so that they can use whatever language they have digested in order to improve their communication skills. The games are titled as follows:

- Picture for Narration.

- The same or different.

- Problem solving Activity – Building sites.

- Describe and Draw

- Bingo

- Spelling Bee

- What's in the Bag.

- Class Word Puzzle

- Jumbled Dialogue

- Speech Balloons

- Hangman

Furthermore, the language teacher has to keep in mind that each of the above mentioned games is suitable for a particular purpose. So, the focus has to be on the learner and his needs and objectives for learning the language. Hence, a language teacher should consider the following factors as well:

- Age of the learner

- Language level

- Interests and educational background.

- Could it be played by groups or pairs?

- Does the game need the teacher or some one else as a leader.

- Is it an active noisy game or one, which can be played quietly?

Student's age obviously affects the type of game they can be expected to play, since you cannot expect from senior students to join in a brisk game as you expect from young children.

**Conclusion**

The activities and games suggested in this paper were practically applied in language classes in NUML. The feedback was quite positive as these techniques proved very effective. The students were of the opinion that the innovative techniques built up their confidence to use English language. They enjoyed participating in the games and they realized the significance of communication skills. For them it was an interesting experience learning English through the use of games.

The foremost impression of the teachers who applied these innovative techniques was that it brought about a pleasant change in their teaching methodology as well. Their students responded very well as it broke the monotonous environment of listening tediously to the

teacher or quietly doing some written work. To sum up, it is proved beyond doubt that English language teaching does become more effective and interesting by inclusion of games and activities. Hence, turning the class into a learner centered class instead of a teacher-centered class.

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# Status of Customer Focus[1] in the Readymade Garment Industry of Pakistan

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## Objective

The objective of this study is to identify trends and patterns in the readymade garment industry, keeping the status of Customer in focus.

## Background

Customer is the focal point[2], in every business in general but in this industry in particular. In today's increasingly commercialized society, consumer awareness about the outlook is on the rise, making the role of our garment industry all the more important.

In recent years, as the economy has become increasingly service based, the slow shift from a product-focus toward a customer-focus has occurred across a range of industries.[3]

Therefore; readymade garments should be as close to the requirements of customers as possible.

It is imperative for the Industry to take into consideration the changing aspirations of the customers and devise a need-based strategy[4]. Readymade garments are

finished goods; if they do not fulfill the requirements of customers, the chance of success is undermined[5]. Although it is encouraging that a few entrepreneurs of this industry have had partial success, the fact remains that improvement in understanding needs of target market will bring more success to the business in terms of sales as well as quality.

To lead the market companies need customers who are enthusiastic 'advocates', customers who are highly loyal and drive new business to the company[6].

This, in turn, will help our indigenous garment industry to improve standards of the products and to compete with their multinational counterparts. In the wake of WTO, the only defense against the likes of Versache is to channelise the business mechanics rather scientifically.

If our readymade garment industry continues to undermine the customers, it will not be long that they find themselves in the hot waters. Around the world every organization gives prime importance to customers.

In today's environment, the world can be characterized by overcapacity, and customers have become kings and queens[7].

**Methodology**

For this study, two types of questionnaires were designed. One questionnaire was aimed at discovering the trends and attitude of the entrepreneurs, importers as well as local manufacturers. We analysed whether they take input from the target market or react to the feedback of the

end-users while planning designing or marketing. It was also discovered what; popular as well as scientific, is important for such a business to grow.

Second questionnaire was designed to know how readymade garment users feel about those who sell readymade garments, how they deal with customers, how they take their complaints and how readymade garment sellers behave during and after sale. We also tried to know that what is important for consumer economy, quality or variety while purchasing readymade garment.

## Sampling

Three different markets were chosen for this study Super market Islamabad, Sadar and Raja Bazaar Rawalpindi. Purpose to choose these markets were to have true feedback. This study is done in Rawalpindi and Islamabad. But we think that findings are depictive of trends of readymade garment industry in Pakistan.

Two categories of readymade garment industry were studied i.e. importers and local manufacturers.

Study was done on random sampling method. List of all readymade garment shops was made, then 10 shops were chosen from each market through draw, and then they were interviewed and questionnaires were filled. For customers we decided to interview 100 customers from each market, all exists, weather they purchased or not.

## Findings

Findings of this study suggest that readymade garment industry in Pakistan is lacking significantly in customer focus. The value of customer remained high in every business throughout human history, but in today's competitive market where customers have many options it becomes more important. In case of readymade garments customer has much more importance. If readymade garment manufacturing and selling truly comply with customer's needs and requirements it can bring significant increase in the business. Currently most of readymade garment sellers believe that good market place and amount of money is the key to success. In other viewpoint there are two segments of customers one those who have sufficient money to purchase and they are choosy in purchasing readymade garments and the other segment only requires less prices. But this study suggests that in general customers need satisfaction of their aesthetics while purchasing readymade garments.

Mostly readymade garment sellers don't take feedback from end users; their behavior to the complaints is not up to the mark; they don't have system to give feedback to manufacturers and believe in their own experience and intuition for purchases. Manufacturers are also not so keen in getting feedback from end users. The response of following question gives us more detail.

Question: What is most important factor for your business?

Response:    Customer            43%

             Capital             14%

             Market Place        43%

             Other Resources     0%

57% businessmen voted for market place and capital. And when we asked, "Do you have Complaint Cell?" Except two modernly operating manufacturing retail outlets none of them have complaint cell. These two outlets have proper record of complaints and they also have membership system of their customers. Our readymade garment industry is undermining the importance of customers and still believes in their own resources, which alarms tough time for RGI in the future because;

> The customer experience will be the next business tsunami. The customer experience is the next competitive battle ground[8].

Here if we analyze the response of customers to a following question, it will give us an idea that customer is concerned to the variety of designs while purchasing readymade garments instead of market place.

Question: How you select the place for shopping of readymade garments?

Response:    Cooperative         0%
             Salesman
             Economy             24%

| | |
|---|---|
| Quality | 24% |
| Variety | 52% |
| Attractive Shopping Place | 0% |

This clearly identifies that readymade garment customer gives least value to the shopping place, but the readymade garment seller gives maximum. This also clearly establishes that readymade garment customer searches for variety to find the best for his or her personality. But our manufacturers and sellers of readymade garments still don't give priority to understand needs and requirements of target customers and believe that if they have the opportunity to sell or display their products in busy and popular shopping places it will bring results for them. Actual scenario is now changed and now readymade garment customer searches for variety and tries to satisfy need of his or her personality. Customer works hard to choose readymade garments and don't just consider low prices. In general readymade garment sellers believe that low prices are important factor in selling readymade garments: but above response tells that economy is far secondary to variety and same is the case for quality. It means while purchasing readymade garments people consider designs and styles than economy and quality. Our readymade garment industry has to understand that now they should go to the target market and try to know the latest requirements of customers. This will help them to

increase their business. Those who will take lead in this aspect will definitely increase their market share.

Continuous improvement in designs needs regular feedback and our readymade garment manufacturers have not yet adopted or developed any system of feedback. Our retailer outlets should develop system to record feedback of customers. During study those who import readymade garments emphasized that the reason of their success is variety in designs. Their claim is supported by our findings. It means Pakistani readymade garment customer gives more value to aesthetic satisfaction.

Another interesting finding was that 82% respondents said that they either don't or slightly believe salesmen.

Question: Do you believe in what salespeople say?

| Response: | No | 29% |
|---|---|---|
| | Slightly | 53% |
| | Moderately | 18% |
| | Completely | 0% |

This shows that salesmen of readymade garment industry have to think of their credibility in the minds of customers. Response to another question was

Question: Do you think that sales people deceive you?

| Never | 12% |
|---|---|
| Seldom | 47% |

Usually                          41%

Always                           0%

This shows that generally our sales people in RGI try to sell their product at any cost, keeping business values aside. This results in customer dissatisfaction. If RGI wants to retain their customers for repeated purchases then they have to bring change in their attitude.

Our all findings suggest that the *Status of Customer Focus in the Readymade Garment Industry of Pakistan* is not satisfactory. Our readymade garment industry should focus on customers and their feedback to come up to the expectations.

If you're a peasant, then naturally you'll want peasant dress. The gown will be simple and modest, using rougher fabrics and less decoration. A noblewoman, on the other hand, can wear velvets, silks, satins and brocades[9].

This research disproves the concept that the key to success in Pakistani market is economical price. According to these findings variety of designs coupled with reasonable price, which matches the quality, is the right mix for the success of readymade garments.

## Conclusion

This study suggests that all readymade garment sellers should establish a system of recording feedback and complaints of customers. They may record manually on register or can use IT, which can be the better option.

Regular and accurate feedback should be given to manufacturers to develop future designs.

Customer data can be used as an input in the design of new services or in the redesign of existing ones.

Managers also need to realize that there are many times when only IT will provide the necessary infrastructure to meet their customers' needs in today's highly competitive environment[10].

Readymade garment manufacturers can get best out of latest IT technology. They can develop network with retail outlets to get prompt feedback of end users. This will surely bring significant improvement in customer satisfaction and it will give an opportunity to the Industry to improve standards.

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# ENGLISH (Language and Literature) in (post) Colonial Context

## "The Colonized Context"

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## The Colonization of England and the Importance of Latin

"In the past, England has been a colony."

England has a history of being ruled by the Romans, the Vikings and various Germanic tribes as well as by the Normans. It was one of the invading Germanic tribes the 'Angles' that gave England its language 'English'. The earlier versions of the English language emerged after the departure of the Romans. According to this we can establish two aspects of looking at the English language: it spread throughout the world partly as a result of British colonialism, but was itself introduced into Britain as a result of invasion.

## The intrinsic value of Latin and English (Language and Literature)

For a long time Latin remained an important language in Britain even after the Romans had left. Latin has been in Britain long before English itself, which as mentioned earlier was introduced there after the Romans

had left. Many English writes wrote in Latin because Latin was believed to be more intrinsically expressive than English. The superiority of the language is the reason why Latin literature continued to be written by many later English writers' centuries after their Roman masters had withdrawn.

During the Norman French era Latin was thought of as a highly dignified and prestigious language and was used for religious and scholarly work. In contrast English was the language of the lowly natives. Latin was also used for the public worship up until the middle of the sixteenth century. And there was a time when English was so unimportant that there was a danger of its extinction completely.

The belief that literature should be written in Latin remained long after the Norman French occupation. Andrew Marvell and John Milton are amongst those prominent names of English writers who also preferred and used Latin as their medium of writing. Even Elizabethan and later the Romantic writers like Bacon and later Lamb respectively and many others used a number of Latin quotations in their works to show their erudition.

The time when English played a subordinate role finally came to an end. England gained power and the once colonized now became the colonizer. It is in this scenario that if we look at English we see that it too is playing a similar role to Latin—i.e. as a language that continues to be important even after the collapse of the empire connected

with it. The marks of elitism are hard to erase. The English language and its literature are continuing to grow all over the globe. It is quite ironic to see that earlier in its history the very same English language suffered from the fate which now is the fate of the languages belonging to the regions that previously composed of the British Empire.

Now English has also acquired a prestigious, important and a dignified position in the world, and therefore in many pervious colonies of the British Empire English is taken to be an elite and important language. It is taught there in their schools, it is used for official work, people speak it to impress others or just because their education is such that they feel more comfortable to express themselves in English than in their native tongue, it is a status symbol to send one's children in English medium schools, it has become the language of world trade and technology, many non-English writers choose it as their medium of writing e.g. Bapsi Sidwa (Pakistani), Anita Desai (Indian), Achebe (African).

Thus it is observed that the status of many native languages is now going through the same phase which English passed through. *For example* in Pakistan and India those people who study in English medium schools get a greater scope of finding jobs and are looked up to; yet at the same time people who come from an Urdu or Hindi medium background feel inferior and their lack of knowledge of the English language is a handicap for them. Vincent Gillespie pointed out to Ngugi wa Thiong'o that

there are 'interesting parallels between Ngugi's mother tongue Gikuyu, and those of people like John Trevisa and others who used to fight for the independence of English from Latin and French.'

Ngugi points out that the English language itself has gone through a post-colonial phase. It was during the sixteenth and seventeenth centuries that the English came to realized that they and their language both as being the colonized and the colonizers. The tendency to colonize became more prominent from seventeenth century and from there it spread across the globe.

Languages such as Greek and Latin sustained their intrinsic superiority because they were considered to be classical languages and therefore they were considered better and more prestigious than languages such as English. It is this belief of some seventeenth century grammarians in the superiority of the Latin language that they thought the grammar of English too should be based on Latin grammar, in spite of the fact that there are considerable differences between the two languages.

This view became quite influential, and was to have an effect on the teaching of English grammar until the early part of the twentieth century.

The supposed superiority of Latin also led some poets of English who attempted to write in the quantitative meter for writing English poetry, in which the *feet* is measured in terms of long and short syllables. This is

difficult because the sounds in English resist the dominant meter of Latin poetry. The survival of English had a more practical bent, but there have been views expressed, although less persistently than to Latin, that it is intrinsically superior to other modern languages.

## A Linguistic Confusion—Ethnicity, Nationality and Language (How Exactly to Define English Literature?)

Words such as English, French, Dutch, Russian etc. refer both to ethnicity and language. In the case of English the double meaning underlines a complication that is still prevalent. English has a link with the nationality, viewed in terms of residence, a sense of belonging to a community, or the citizenship of an exciting political state. At present the term English literature is generally referred to literature in English rather than from England, or by English writers. This term 'English Literature' is not a determinant of nationality, but causes confusion. The English people speak English but there are a large number of non-English speakers of the English language in the world today. There is another confusing possibility that the word English might refer to only the people of language of England and not of Britain (which also includes Northern Ireland, Scotland, and Wales).

Therefore the identity of an ethnic group that carries the language's name becomes more difficult or elusive because its language has become internationalized. The split between race and language creates identity problems. With English this problem is possibly linked to the spirit of,

or the essence of Englishness, and the extent to which it should be linked with the language. In 'the Way We Are' Terry Eagleton points out that in the imperial days there never was a need to define what Englishness is.

'English' this word has its impact on the literature along with political or social studies. It is not clear what English Literature is, because it can refer to both the literature written in English as well as to the literature written by the English. It lacks distinction like for example Arab literature and Arabic literature (the former refers to the literature written by the Arabs and the latter refers to the literature written in the Arabic language); or Latin literature (literature written in Latin not necessarily by the 'Latins').Thus it is to be decided whether the term English literature should be defined in relation to language, ethnicity, or nationality. Though it is not an easy or clear distinction but the term English literature is used for the literature written by writers residing in England and the rest as *literatures in English*.

## Relativity of Power and Dominance

The relativity of power and dominance—linguistic or political—is an important strand in postcolonial theory. With reference to the writing of literature in English the use of the English language according to Ashcroft, by those originally on he margins (e.g. writers outside Britain) has now resulted in the appropriation and dismantling of the model of center and margin and the notions of power inherent in being at the centre.

## British Expansion and the Spread of English

With the rise of the British Empire the English language too received a great boost. This can be seen in the case of the other languages like Latin, French, and Spanish which also spread around the world with the expansion of these empires. Language has a vital role in the expansion of the British Empire and the continuity of the British Commonwealth. The British Empire was the largest and therefore it covered a greater area than the other empires of the time that is why the spread of English is greater than the spread of other imperial languages. One of the so called missions of the White man was to educate and civilize the uncivilized world and therefore they educated the uncivilized native (the colonized) which was done in the English language. This too served as a means for the widespread expansion of the English language.

The breaking up of the British Empire left a linguistic residue which may eventually last longer than the Empire itself. Minette Marrin says that the British may have lost an empire, but they have gained a lingua franca. It is true that the British Empire has played a significant role in the promotion of the English language, but much of the credit goes to the American Empire as well. Nonetheless it cannot be ignored that the United States itself was a British colony, had this not been the case then English might not have been as popular or important in the United States as it is today.

## The Rise of Literature in English and the Empire

English literature reached wherever the English language went. The spread in the English literature resulted in the growth of the literature in the English language written by non-English writers. There are people such as Robert Hanks who are of the opinion that the worldwide spread of the literature in English is a justification for British imperialism. He says that the native and non-native writers of the English language now do not have to worry about the hassle of translation because they have the same audience; they also have the advantage of writing in a language which is their own yet at the same time not their own.

## Superiority of Language and Dialect

One of the notions explored by the philology of nineteenth century Europe was the superiority of the European languages when compared to the other languages of the world. But according to the hierarchy of languages in Europe modern languages such as English were not regarded as superior in comparison to the classical languages such as Greek and Latin. During the eighteenth century though this view underwent a change and according to Macaulay English stands pre-eminent even in among the languages of the west. It abounds with works of imagination not inferior to the noblest which Greece has bequeathed; with models of every species of eloquence.

Speaking of the intrinsic qualities of English Jakob Grimm said in his address at the Royal Academy of Berlin in 1851 that English is the only modern language which possesses such strength and vigor, and thus calls it the language of the world.

English as a whole contains many dialects and thus this notion of the superiority of the English language. Within the language too there is a hierarchy of dialects and some are believed to be prestigious than the others. It is believed that the more ancient the language the purer it is and the older dialects preserve some of that purity rather than those that developed later. Therefore the dialects that preserve the ancient features of the language are thought of as more superior to those have lost the ancient features of the language. The claim that the dialects closer to the older varieties are purer is arguable and open for analysis as it cannot be scientifically proved.

Language cannot be separated from the socio-economic conditions and these conditions apart from the purity of dialect play an important part in ranking the dialects. The dialect of south-east England was thought of as a good and standard dialect because it belonged to a relatively wealthy part of England. According to Bailey the belief that good English—the kind spoken by the business community—belonged to the southern part of England was there in the fourteenth century. Another factor is that a person's socio-economic status can be determined by the dialect or the accent s/he uses.

The social attitudes towards different dialects with regard to their superiority and prestige get carried over to the literature in that dialect. This attitude is sometimes referred or criticized to as the linguistic imperialism, a criticism which is leveled against England within Britain.

## The Canon and Post-colonial Literature

The works of literature in English and English literature became canonized when they became institutionalized as subjects taught in schools and universities. Canonization does not help the newer works and as maybe of the works in post colonial literatures in English are relatively new; they were introduced into the curriculum only with some difficulty and resistance. Since they are not directly associated with England, post colonial works face a further difficulty, especially with English literature programmes that take a more holistic approach to the subject by including courses on British society and history. This more holistic approach to the study of English literature may not be congruent with the context for the study of postcolonial literatures. The postcolonial literatures can be defined as literature written by colonized and formerly colonized peoples. This should include literatures written in various languages and not only the language of the colonizers.

In the case of English when we come across the term postcolonial literature, it refers to the literatures of the countries colonized by the British. This term is often also taken to mean the literatures in English. Aijaz Ahmed

stresses that this Anglo-centric tendency is full of theoretical imperialism. This situation is accidentally created by the fact that much of the early interest in postcoloniality arose among scholars specializing in literature in English. This bias towards English has in turn created an irregularity that needs to be adjusted, as noted by many researchers of the post colonial Indian literature.

Afzal Khan states that as pointed out by Harish Trivedi, Arun Mukherjee, and G.V. Prasad it is indeed true that only the texts written in English/english merit consideration as postcolonial texts within the discursive framework setup by definitions of postcolonialism emerging from and published in the west. This is surely an egregious mistake especially concerning India, where superb texts both ancient and modern written in innumerable regional languages far outnumber those written in English.

The very term postcolonial itself poses a problem. This term centers on the discussion of history on Europe. In the opinion of Kavoori the singularity of this term postcolonial effects a recentering of global history around European time. By this Europe stands to gain benefit and there is an unjustifiable attention on the English language.

Menakshi Mukherjee says that the term postcolonial tends to confer a central position to a century of European imperialism in the long narrative of the human race, making it the determining marker of history, and without ever stating in so many words, invests the English language

with a measure of presence and influence that is somewhat out of proportion to what statistical or demographical facts would warrant.

One of the most frequently discussed difficulties in postcolonial theory is the stiff division of the world into two categories—the West and the East; the North and the South; the developed and the undeveloped; the First and the Third Worlds; the English and the non-English. The binary oppositions may have some merits or positive aspects but the world is not so rigidly divided. There are some parts of the Third World which cannot be placed in the category of postcolonial because they have never been colonized.

However the binary oppositions as pointed out earlier also posses some merits and positive aspects or consequences, therefore we cannot just simply discard them. These binary oppositions may have some rhetorical usage for writing in the postcolonial contexts. Ambiguities may arise if we completely do away with them, because it would be in a sense denying the reality. As far as the binary oppositions are concerned care must be taken that their limitations, equivocation or deficiencies be recognized, and these binary oppositions should not be taken as if they are immaculate and clear-cut representations of reality.

Coming back to the definition of postcolonial there is much emphasis on the prefix 'post-' this gives a feeling that something is over or completed. It denotes the temporal as well as the ideological aspect. Fanon defines the postcolonial in non-temporal terms as being non-

specific and ongoing struggle, a continuous struggle, a continuous emergence. Kavoori on the other hand sees 'post-' as having temporal denotation. And therefore Kavoori criticizes it saying that colonialism has not yet ended. Raka Shome says that the prefix 'post-' in such context does not refer to the final closure or the end but here it refers to 'after' colonization. Postcolonialism may exist side by side colonialism. It is potentially subversive presence within the colonial itself and not really separate from it by coming after it.

## Conclusion

The colonized colonized. Interesting isn't it? Here we have seen that the English language itself has gone through ups and downs, as first of all being the colonized and then acquiring the status of the colonizer. No matter what the views of the people are about the status of the English language one thing is very evident that it rose out of the depths of the dark pit of inferiority, insignificance and degradation and came to sit on the throne to rule the world as a superior language. It has become the world language truly because in today's scenario there is no doing without it and especially for those countries which are lagging behind in the economic and technological race of power. Today the major language of the world's super power is English whether they call it American English or something else, but nonetheless it still is English, and it is ruling the world. The English people might have at one point in time felt inferior or were regarded as inferior

because they spoke English, but now the people round the world feel proud to speak in this language. It has become a need of the day, because most of the modern literature is in english language this language is spoken in many countries as their first language and in many others as the second language. Even in countries where it is not a second language its value has been recognized due to its global importance serving as a lingua franca.

The power of English can be determined by the fact that whether the people want to speak it or not; like it or not; want to use it or not; read it or not; they speak it, and use it, they learn it and read it for without it they will not be able to make a strong foothold in this fast moving world. So in the post colonial context English was the colonized and is now the colonizer.

Had it not been a matter of honest fact then I too would not have written about English in English but in Urdu probably and the discussion would certainly have taken a different colour.

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***The Language of Postcolonial Literatures***

## Outline

- English in (post)colonial contexts
- England colonized and the importance of Latin
- Latin and English language and literature
- A linguistic confusion—ethnicity, nationality and language
- Relativity of power and dominance: a strand in postcolonial theory
- British expansion and the spread of English
- The rise of literature in English and the empire
- Superiority of language and dialect
- The canon and postcolonial literature(s)

# Micro- Teaching- Its Potential And Promise

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## Introduction

Scientific progress in the field of Chemistry, Biology and Physics was made possible by the efforts of the scientists we made finer and finer analyses of the phenomena and the events they dealt with, Macrocosmic approach had firm ground only if it followed the same route. We should try to develop our technical skill as teachers by practising specific instructional techiniques and procedures, For this we have to analyse teaching process into relatively distinct components. These components can then be taught practised, evaluated, controlled and integrated. A Few Technical Skill Components may be mentioned here. One skill is set induction or establishment of cognitive rapport between students and teachers to obtain immediate involvement in the lesson and one technique for inducing a positive set is the use of relevant analogies. A second technical skill is called establishing appropriate frames of reference or points of view. A third technical skill is that of achieving closure or pulling together major points, linking old and new knowledge at appropriate points within a teaching episode as well as at the end. A fourth technical skill is that of using questions in

such a way as to elicit the kinds of thought processes and behaviour desired such as a simple recall , or concept formation, evaluation, divergent thinking and convergent thinking. Other technical skills are those in recognizing and obtaining attending behaviour, control of participation, providing feed back attending behaviour, control of participation, providing feed back, employing reward and punishment, setting a model, and verbal explaining (73-12)

The procedure known as micro-teaching consists in getting the trainee to teach a scaled-down teaching exercise. It is scaled-down in terms of time because it lasts only 5 to 10 minutes. It is scaled-down in terms of class size because the trainee teaches a group of not more than five pupils. It is scaled- down in terms of the task, since the trainee attempts to perform only one of the technical skills in any single micro- teaching lesson (75-12).

Several forces are re-shaping the direction of education today. One is represented in education's concern with teaching with content to help students think like scientists, mathematicians etc. The second is to increase attention to affect (feeling) in the classroom. A third force is breaking the dichotomy of theory and practice by providing concomitant concrete teaching experiences. A fourth force is the beginning teacher's personal concern before he develops concern with students. (5-4)

## The Concept of Micro- Teaching

Micro-teaching is the direct result of the forces mentioned above. It is one of the most important developments in the field of teaching practice (79:2) The basic principles of micro-teaching are simple. A student teaches a short lesson of about five minutes' duration to a small number of pupils. At the end of the lesson the pupils leave and the student repeats the lesson with a different group of pupils making use of the feedback from the supervisor to attempt to improve on his previous lesson. This basic format is in fact rarely employed. The feedback may be enhanced by the use of a video recording of the lesson (80:2). The basic sequence however is teach, view, reflect, review, re-teach. The size of the group or the duration of the lesson may very according to particular situation. The comments from peers and the comments of the supervisor constitute the material for reflection for the re-teach stage. The important thing is to develop reflection in art of teaching.

## Propositions on Which- Teaching Is Based

Micro-teaching is normally considered to follow five basic propositions. First, micro-teaching is real teaching even if the teaching situation is structured one, Second micro- teaching lessens the complexities of normal classroom teaching. Thirdly, micro-teaching focuses on training for the accomplishment of specific tasks. Fourthly micro- teaching allows for the increased control of practice.

Fifthly microteaching greatly expands the feedback dimension in teaching (5:4) (8:12)

**Aims of Microteaching**

Keeping these five basic propositional concepts in mind the following aims of micro-teaching can be formulated:

i. To help the student to begin to conceptualize certain basic class room teaching skills.

ii. To introduce him to the practice of preparing teaching around precisely formulated objectives introducing a concept or skill to a particular group of pupils:

iii. To begin to accustom the student to having this teaching observed for professional criticism:

iv. To initiate him into informal critical discussion of the teaching behaviour of other and of himself based on personal observation:

v. To further his acquisition of a language with which to discuss teaching with precision and specificity:

vi. To help the student to begin his self- confrontation experience as a teacher:

vii. To help him to begin to take on responsibility in the practical situation for his own learning of how to teach.

viii.   To initiate him into working in a small peer group for professional purposes. (233-7)

## Advantages of Micro- Teaching

Micro teaching tries to solve some of the problems involved in traditional student teaching practice. One of the most obvious advantages is that the student is phased into real teaching gradually. Second, the students learn pedagogic skills in low-risk environments. Third, focus upon specific teaching skills enables the supervisor and student to approach the job in the spirit of mastering the teaching model. Fourth, the conflict between the student teacher's view of the supervisor as guide and mentor and his view of him as assessor is reduced. Fifthly, self appraisal by student and peer appraisal make appraisal more objective in the student's eyes. (81-2)

## Potential of Micro- Teaching

Feedback and reinforcement from supervisor to student can be effective even if the critique session follows the micro-lesson at an interval of several days. Principles from learning theories generally emphasise that it is important to reinforce behaviour almost immediately after the behaviour has occurred. Micro- teaching dispenses with the immediacy of feedback hitherto considered essential. This fact affords interesting and important area of investigation to attempt  to identify the parameter of teaching and learning process without involving immediate feedback. (82:2)

Video- recording offers interesting possibilities in remote supervision. The idea here is that student teacher, teachers on in-service course or teachers wanting to consult staff in training institutions may send in video recordings of micro-lessons. Their recordings could be reviewed by the member of staff concerned who may add a commentary on the second sound track of the videotape so that the teacher can play it back and have the benefit of the supervisors' comments. A development of this envisages a series if micro- lessons recorded over a period of time so that a supervisor may be able to comment on "progress". Using techniques like these may effect enormous savings in supervisor's time and effort of running about (82:2) One further use of video-recording may be to bring supervisors from various institutions together to view examples of teaching so that problems of interpretation and evaluation of teaching performance can be squarely faced with a view to arriving at some form of consensus on criteria of evaluation. Modelling behaviour can lead student teachers from theory to practice. Mini- course could be made from instructional and model video tapes, teachers handbook rating forms and instruction to teachers on way of improving their teaching without the aid of supervisor, Mini course can be utilized for both in service and pre service programme (107:8)

In order to offset some of the disadvantages of micro-teaching mini teaching approach could extend the concept of micro-teaching. Mini-teaching involves firstly,

the identification of discrete skill areas which seem to be operative in the overall act; secondly the training of each of these skills in isolation from the other skills; and finally the utilization of all of these skills in the complete act. The introduction of mini teaching approaches offer the opportunity for students to bridge the gap between micro-teaching and macro- teaching (7:4). The mini –teaching format can be more acceptable to those educationists who do not have a behaviourist outlook (98:2) Mini-teaching is a refinement of micro-teaching and it can be hoped that future research findings will develop further and expand upon this initial approach. Micro- teaching can also open up the possibility of its use in enhancement of positive self-concept i.e attitude change (10:4) Micro- teaching can be used in a clinical model which uses real students who may even receive remuneration for their work during summer months. Micro- teaching can also be adapted to an existing course in the teacher preparation sequence (6:4) In such a context, it provides a group of prospective teachers with a common set of concrete teaching experiences to which the abstract content of the course (including theory) can be related. The time constraints which can be of the intra-course model, can be appreciably reduced by making the micro- teaching activities as an adjunct to the existing course, something that might be termed a mini-course. The effectiveness of each of the foregoing approaches can be enhanced by providing ideal examples or models of the kind of teaching being asked for in a specific task. This approach is called modelling (6:4)

Micro –teaching can be used to develop teaching skills for three separate processes of problem solving act (27:4) Borton (1970) proposed a very simple information processing model incorporating phases which can be labelled "WHAT; "SO WHAT "? AND Now WHAT. The "what" phase involves an encounter with incongruity: the incongruity is the problem. The second phase" so what" is the process of transforming that information into immediately relevant patterns of meaning. At this point one either formally or informally begins to hypothesize or guess possible solutions for the problem and attempts to verify which alternative which is the most plausible. Once a tentative principle or solution rule is arrived at a second type of verification begins and this action marks the beginnings of the "now what" phase in which decisions are made on how to act on the best alternative and re-apply it on other situations. Each of these three phases of problem-solving act can become focus for one of the three micro-teaching tasks (27:4)

Micro- teaching can focus upon specific skills such as cueing, and prompting, upon techniques for organizing work, for controlling the discipline of the class or upon capacity to evoke response from pupils, Micro teaching can be helpful in obtaining skills in achieving taxonomic objectives as suggested by Gagne and Bloom (24:4). Both conjunctive and affective domains can be practised. The effective teacher, they say, is an affective teacher. Effective

tasks may be described as empathizing, respecting, being genuine and communicating concretely. (84:4)

Micro- teaching lessons may also serve as material for class interaction analysis. Not only teacher-student talk model but also student-student talk model can be manipulated (89:2)

The general impression one gets of the potential uses of micro-teaching is its flexibility.

## Disadvantages of Micro-Teaching

1. Within the short span of courses, the students can get only a nodding acquaintance with micro-teaching skills which are far too many to be encompassed in the limited time available for practice.

2. Teaching in general and micro-teaching in particular is an ego-involvement situation. It is not easy for people to shake off well established self-concepts through criticism of peers or the supervisor. (120-10)

3. Any time you perform you are unconsciously aware that you are being evaluated. For some personalities this situation may be anxiety producing, and may even impair performance.

4. Micro –teaching involves simplified teaching situations which allow of a greater degree of control than normally found in classroom teaching.

Encountering a real classroom situation may involve a big jump and make the student-teacher shaky (114:9)

5. Constituent skills provide micro-profile of teacher performances. The competency thus achieved may not prove useful for global activities of the classroom.

6. The place of modelling in the micro-teaching is a very much research question because modelling involves optimum degree of exaggeration of the skill being modelled. We need not look for the production of teachers cast in the same mould (215:11)

7. In micro-teaching integration of various skills cannot be done because of limation of time i.e 5 to 6 minutes. This disadvantage should be overcome through mini-teaching courses. (219:11)

8. It is likely that the teacher and the children be so conscious of the television camera that the lesson will bear little resemblance to real teaching. (83:2)

9. There can be three instances of possible resistive or preventive forces- the cosmetic effect, insensitivity and hostility to supervisor which can prevent behaviour modification.(83:2)

10. The student's own reading of his need such as his anxiety about discipline, may be of more concern than use of reinforcement, variety of stimulus,

interaction style, questioning etc. He might instinctively like to begin with the more loosely defined higher inference variables such as warmth, discipline and enthusiasm. Micro-teaching should not ossify around the Stamford skills. (220:11)

## Conclusion

Micro – teaching adapts to a wide variety of situations. Clinic model inter-course model. extra course models and modelling are some of the possibilities. Teaching is, is part, a psycho-motor task in much the same sense that driving, acting, typing and playing a musical instrument are mastery in them is generally best accomplished through actual practice of the actual skill or a closely related physical activity. In micro-teaching teaching behaviours are practised in a situation closely resembling that found in a real classroom but void many of a real classroom's concomitant risks. The teaching laboratory's low risk environment eliminates the flight - for –survival syndrome and thereby permits us to experiment with new teaching styles and to work on improving our teaching behaviour.

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# Camus, Absurd And The Myth Of Sisyphus

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## A brief on the author

Albert Camus was born in Mondovi, Algeria on Nov 17, 1913. His father, Lucien Camus who was a farm laborer got "killed in action" during World War 1. His mother was of Spanish origin and worked as a servant. Camus' poverty-stricken childhood in a working-class section of Algiers inspired his unwavering commitment to social justice, his simple ethical code, and his sense of violence and fatalism that characterized the illiterate working class. To his environment, he also owes his basic fictional milieu. It is through education and under the influence of a philosopher Jean Grenier that he was able to move beyond the limitations of his environment and developed a life long interest in literature and philosophy. To this field he added a passion for drama in all its fields.

Camus was at the same time a novelist, dramatist, essayist and journalist whose writings had a profound influence in the mid 20th century. Both his personality and his works were deeply marked by the historic struggles that shook European civilization during his life time. As he puts it, "I did not learn freedom from Marx, I learnt it from

misery." A man of great personal integrity, he sought to define not a dogma but a way of life that would respect in equal measure, the logic of the heart, the logic of the mind and the limitations imposed on the individual by reality. His works are marked by the images of sea, sky, light and desert. His basic themes are exile, revolt, happiness and human responsibility in a meaningless world.

Like Jean-Paul Sartre and other existentialist thinkers, Camus examined the fundamental dilemmas of modern man, who is shorn of traditional structures of religious belief and explanation and who sees human experience as "absurd", that is, purposeless and incomprehensible in rational terms. He was however more optimistic than many existentialists in the value he accorded to human existence. He sought, through the fictional characters he created, to define a positive ethic based on happiness, solidarity and a respect for human life. This humanistic ethic rejected absolutes and stressed the continual effort, without falling into extremes, to balance the legitimate albeit paradoxically contradicting aspirations of the individual for personal freedom and social justice, self-realization and solidarity, the happiness of love and lucid understanding of the hopelessness of human fate.

Winner of the Noble Prize for Literature in 1957, Camus has to his credit a long list of variety of works:

> L'Envers et l'Endroit (The Wrong Side and the Right Side) and Noces (Nuptials) reflect Camus' revolt against the burden of suffering, death and

solitude that estranges Human beings from the plenitude of life.

L'Etranger (The Stranger) is dominated by the theme of revolt, the unique value of life and the solidarity of all men in the face of unjust condemnation to death.

Le Mythe de Sisyphe (The Myth of Sisyphus and other Essays) is a reflection on man's fate and possibilities in a purposeless world.

Caligula presents the absurdities of life to the extent that man indulges in such cruelties that destroy even himself.

La Peste (The Plague) is an allegory of occupied France and at the same time, an allegory of human situation in this world.

L'Homme Révolté (The Rebel) is a study of the concepts of personal and historical revolutions in Europe since the 18$^{th}$ century, concluding that a revolution carried to its logical extreme, justifies war and murder.

La Chute (The Fall) is a powerfully satiric work in which the author himself from an obsessional involvement with history, induct those who take an individual delight in denouncing the corruption of Western man,

Having deliberated so extensively on Man and Life, Camus finally dies in a road accident, in a car driven by the famous publisher Gallimard, on January 4, 1960. It is stated then: "This death is absurd!", and very rightly so, for, in

his wallet is found an unused train ticket for Paris – he intended to travel by train but was offered this ride by his friend – as if ' PAR HASARD' or by accident, by chance!

## What is the absurd?

It is a term used originally to describe a violation of the rules of logic. It has acquired wide and diverse connotations in modern theology, philosophy, and the arts, in which it expresses the failure of traditional values to fulfill man's spiritual and emotional needs.

The term "absurd" was first used with its modern implications in the work of the Danish philosopher Soren Kierkegaard. He described Christianity as absurd because no man could comprehend or justify it according to rational principles. The concept of the absurd recurred in the works of French and German existentialists. It was used by Martin Heidergger to describe Christian faith, by Jean-Paul Sartre to characterize the apparent pointlessness of life and the terrors of "non – being", by Albert Camus to express the disparity between "man's intention and the reality he encounters"; by Karl Jospers as an indication of the manner in which reality repeatedly "checkmates" the individual, and by Gabriel Marcel as a Symbol of the "fundamental misery" of life.

In the "theatre of absurd", human experience is seen as fragmented and purposeless, The search for truth characteristic of romantic drama is rejected. The movement has affinities with the techniques and philosophies of

Dadaism and surrealism in art. In Samuel Becket's plays, life itself seems to have come to a halt and his characters typically engage in fruitless and repetitive actions that under score the meaninglessness of their existence. The surface of Ionesco's plays is often more overtly comic, but he also emphasizes man's inability to control and order experience and repeatedly shows man as the victim of modern technology and bourgeois values. In Genet's works, illusion and reality are often violently and erotically fused to suggest the painful absurdity of contemporary life. In the English-language theatre, John Osborne, Harold Pinter and Albert Rive present a similar vision of society where even language becomes a barrier rather than an aid to communication.

The novels of the absurd have major antecedents in the work of Rabelais, Lawrence Sterne and James Joyce. However, Camus' 'Etranger' (1942) was one of the first conscious attempts to illustrate absurd metaphysics in fiction. This was immediately followed by 'Le Mythe de Sisyphe' (1943) as if to accentuate and high light the absurdity of man's existence.

## The Myth of Sisyphus

Who was Sisyphus and what is the myth about him? It is said that Sisyphus was the founder of the city of Corinth in Greek mythology. He was a notorious trickster, who deceived even the gods.

As goes the myths, Sisyphus once outwitted the god Thanatos (Death). Teus ruler of the gods, had sent Thanatos to punish Sisyphus for revealing one of Teus' love affairs. Sisyphus managed to capture Thanatos and bind him in chains. No one died while Thanatos was bound. The god Ares freed Thanatos and gave him power over Sisyphus. Then Sisyphus told Merye, his wife, to bury him without the usual funeral rites. After he died and went to Hades, the land of the dead, Sisyphus begged to be allowed to return to earth to punish his wife for failing to give him a proper burial. After gaining his release, Sisyphus refused to return to Hades.

The god Hermes finally captured Sisyphus and placed him under the control of Hades, ruler of the land of the dead. Sisyphus was forced to roll a huge stone to the top of a hill. Each time Sisyphus was about to roll the stone over the summit, it pushed him back to the bottom of the hill.

**Resume of the book**

This book is not a novel as some of us might think. It is in fact a "philosophical essay". The fundamental subject of the Myth of Sisyphus is: "it is legitimate and necessary to wonder whether life has a meaning; therefore it is legitimate to meet the problem of suicide face to face". The answer, underlying and appearing through the paradoxes which cover it, is: "even if one does not believe in God, suicide is not legitimate". Written in 1940, amidst French and European disaster, this book declares that even

within the limits of nihilism (an extreme form of skepticism that systematically rejects all values, beliefs in existence) it is possible to find the means to proceed to nihilism.

The book poses the following problem: "this world is absurd. Is life then worth living?" "Yes", answers Camus. One must accept to die but not accept the idea of death, nor accept any hope after death, "I elevate Man from what crushes him."

Sisyphus is the image of the destiny of man. It is the absurd aspect of Sisyphus' toil which results in his greatness. He refuses gods, like life and shows hatred for death. He makes himself, in doing so, the 'Master of his Destiny', "Each atom of that stone, each mineral flake of the night-filled mountain, in itself forms a world. The struggle itself towards the heights is enough to fill a man's heart. <u>One must imagine Sisyphus happy".</u>

**<u>The philosophy of the absurd in the Myth of Sisyphus</u>**

Two basic ideas form the basis of Camus' philosophy: absurd and revolt. It is worth noting that with time, it is revolt that dominates the idea of the absurd.

In the Myth of Sisyphus he affirms "....... I judge the notion of the absurd to be essential and consider that it can stand as the first of my truths...... For me, the sole datum is the absurd". (pp.34)

The absurd plays the role of basic metaphysical stance with Camus. What is this absurd? It is the state of

contradiction which exists between man and the world. There is a disproportion, a 'divorce' between the two, which constitutes a sort of a 'sin' but without God. "The absurd, which is the metaphysical state of a man does not lead to God. Perhaps this notion will become clearer if I risk this shocking statement? The absurd is sin without God" (pp. 42).

Camus distinguishes between the feeling of the absurd and the notion of the absurd. In the first case, it is sensitivity which discerns a malaise diffused in this world. In the second case, it is reason which comes to a conclusion on the absurdity of the world. It is hence intelligence which tries to develop and to analyze a basic sentiment.

1. **The feeling of the absurd:** Man is not simply intelligence. He is also sensitivity. The latter is the first one to awaken in the world. So, it experiences a state of contradiction between itself and the world. It has the feeling that it is absurd.

   a. The awakening of absurdity: "At any street corner, the feeling of absurdity can strike any man in the face." (pp.17) Generally life is pulled by the daily practices, but, "one day, a happening, apparently banal, pulls the conscience out of the torpor (inactivity) where it was being withheld so far by the "stage-scenery". This can be a person (somebody for instance, who is gesticulating in a telephone booth and whose gestures we are unable

to understand) or some happening (a mirror that one day reflects to us the face of a stranger)" – pp. 21

These are perhaps the humble, that is, the ridiculous beginnings but their consequence is immense, they initiate a new vision of the world: "All great deeds and all great thoughts have a ridiculous beginning. Great works are often born on a street-corner or in a restaurant's revolving door. So it is with absurdity. The absurd world more than others derives its nobility from that abject birth." (pp: 18 – 19). The famous text of the book reads : « It happens that the stage- sets collapse Rising, tram, four hours in the office or factory, meal, sleep and Monday, Tuesday, Wednesday, Thursday, Friday and Saturday, according to the same rhythm – this path is easily followed most of the time. But one day the 'why' arises and everything begins in that weariness tinged with amazement. 'Begins' – this is important. Weariness comes at the end of the acts of a mechanical life, but at the same time it inaugurates the impulse of consciousness. It awakens consciousness and provokes what follows. What follows is the gradual return into the chain or it is the definite awakening. » (pp. 19).

b.  <u>Description of the feeling of the absurd :</u>
Conscience has just lit up. It is empowered by a
strange discomfort which can not first of all be
described : « As it is, in its distressing nudity,
in its height without effulgence, it is elusive. »
(pp.17). It belongs to the order of feelings than
to those of reason. Camus talks of an irrational
feeling, irrational not in the sense that it is going
to be contrary to reason, but in the sense that it
temporarily escapes reason : « All those
irrational feelings which offer no purchase to
analysis, I can define them ' practically',
appreciate them ' practically', by gathering
together the sum of their consequences in the
domain of the intelligence, by seizing and
noting all their aspects, by outlining their
universe..... the absurd universe ». (pp.17).
Irrational also in the sense that it confusingly
places the mind before the irrational of the
world. This is the first approach which makes us
realize the absurdity of the world : « The
climate of absurdity is in the beginning. The end
is the absurd universe and that attitude of mind
which lights the world with its right colors ».
(pp.18).

c.  <u>Nature of this feeling</u>: "More precisely
........that incalculable feeling that deprives the
mind of the sleep necessary to life......"

(pp.13). It is the impression of being a stranger in a world in which nothing is clear nor explained. So here we are. This feeling which empowers the human conscience, is a feeling of strangeness.

2. **The discoveries of the absurd**: Man, having become lucid, discovers, as much at the level of sensitivity as that of his intelligence, certain realities which explain this initial feeling of absurdity.

   a) <u>At the level of sensitivity</u>: There are four main revelations: First of all it is time. Camus gives the phenomenon that all that is perishable desires to last. But it is only man who becomes conscious of it. This is where lies the absurd contradiction: "this insatiable need to last, finds itself confronted with this mortal and limited world in which we are." »

   They do not last, nor do the creations; the conquerors, the artists, the actors know it. Usually, « time carries us ....... Yet a time comes when a man notices or says that he is thirty...... he situates himself in relation to time. He takes his place in it. He admits that he stands at a curve that he acknowledges having to travel to its end. He belongs to time by the horror that seizes him, he recognizes his worst enemy .... (this) revolt of the fresh is the absurd ». (pp.19, 20)

Another revelation of the absurd, is the <u>hostility of nature</u>: Sensing to what degree a stone is foreign and irreducible to us, with what intensity nature or a landscape can negate us....... That denseness and that strangeness of the world is the absurd. » (pp.20)

<u>The inhumanity of men</u> also adds to absurdity: The mechanical aspect of their gestures, their meaningless pantomime make silly everything that surrounds them.... The discomfort in the face of man's own inhumanity, this incalculable tumble before the image of what we are, this 'nausea'.... is also absurd. » (pp.21)

Death is one of the first discoveries of the absurd, from the very fact that man who is alive is already sentenced to die: « From this inert body on which a slap makes no mark, the soul has disappeared......Under the fatal lighting of that destiny, its uselessness becomes evident. No code of ethics and no effort are justifiable 'a prori' in the face of the cruel mathematics that command our condition ». (pp.21)

b. <u>At the level of intelligence :</u> « ........ intelligence, too, tells me in its way that this world is absurd. » (pp.26)

i) It realizes first of all that it is a <u>stranger to truth</u>: « In psychology as in logic, there

are truths but no truth. » (pp.24). On the one hand, it is made to understand all, but in reality, it only grasps a few fleeting truths. This is where contradiction lies and which adds to the absurd: « The absurd is lucid reason noting its limits. » (pp.49). Even its conduct is placed under the sign of this contradiction: « "The mind's first step is to distinguish what is true from what is false. However, as soon as thought reflects itself, what it first discovers is a contradiction. » (pp.22)

ii) Another discovery of the absurd is that <u>man is a stranger to his entity</u>: « The mind's desperate desire, even in its most elaborate operations, parallels man's unconscious feelings in the face of his universe: it is an insistence upon familiarity, an appetite for clarity..... That nostalgia for unity, that appetite for the absolute illustrates the essential impulse for the human drama. » (pp.22, 23) The drama of the mind which is refused by the disproportion between his theoretical knowledge and his practical realizations. The world is apparently united, but as soon as intelligence makes a move to get hold of it, « .....this world cracks and tumbles : an infinite number of shimmering

fragments is offered to the understanding. We must despair of ever reconstructing the familiar, calm surface which would give us peace of heart ». (pp :24)

3. **The notion of the absurd**: What is the relation between the feeling of the absurd revealed by the spectacles of the world and the notion of the absurd? The former serves as a foundation for the latter: « The feeling of the absurd is not, for all that the notion of the absurd. It lays the foundation for it, and that is all. It is not limited to that notion, except in the brief moment when it passes judgment on the universe ». (pp: 32)

   a. The three terms of the absurd: Three terms are present in the absurd. They constitute, in Camus' language, « the three characters of the drama », « the singular trinity ». In the first place, it is the man himself who kills the grandeur of his intelligence fanned with clarity and unity. In the second place, there is the closed, divided « unreasonable » world, « full of its irrationals ». It is an «indescribable universe where contradiction, antinomy anguish or impotence reigns ». (pp: 28) In the third place is the confrontation of man and the world, a confrontation which is like « tearing off », « divorce », « fracture », "unending struggle » It « illustrates the essential passion of man torn

between his urge towards unity and the clear vision he may have of the walls enclosing him » (pp:27). But where is the absurd found? In the world? In man? No, in their confrontation.

b. The confrontation in the absurd:    « .......
Man stands face to face with the irrational. He feels within him the longing for happiness and for reason. The absurd is born of this confrontation between the human need and the unreasonable silence of the world ». (pp: 31, 32) In this way, it is neither in the world nor in the man's mind that the absurd is found, but is rather found in their common presence. « ...... on the plane of intelligence, I can therefore say that the Absurd is not in man (if such a metaphor could have meaning) nor in the world, but in their presence together. For the moment it is the only bond uniting them. If I wish to limit myself to facts, I know what the world offers him, and now I can say that I also know what links them »; (pp: 34). This linage is that of the absurd: « I said that the world is absurd but I was too hasty. This world in itself is not reasonable, that is all the can be said. But what is absurd is the confrontation of the irrational and the mild longing for clarity whose call echoes in the human heart » (pp: 26)

4. **Examples of the absurd**: To illustrate the gap existing between two realities, Camus gives four examples in the Myth. The absurds are: "if I accuse an innocent man of a monstrous crime", " if I see a man armed only with a sword attack a group of machine-guns", " a verdict when we constrat it with the verdict of the facts apparently dictated" for Camus, 'its absurd' means its impossible' but also ' its contradictory'. And he concludes: " For each of them, the absurdity springs from a comparison. I am thus justified in saying that the feeling of absurdity does not spring from the mere scrutiny of a fact or an impression but that it bursts from the comparison between a bare fact and a certain reality, between an action and the world that transcends it. The absurd is essentially a divorce. It lies in neither of the elements compared; it is born of their confrontation". (pp:33).

5. **Definition of the absurd**: In the light of the above, we can define absurd as a relation of metaphysical inadequacy between man and the world. Relation of the absurd: is a relation established between two things compared; it is confrontation, comparison. Relation of inadequacy: in fact it is not regarding an equation between two terms, but it is a disproportion, a discord, a contradiction, a 'divorce'. This inadequacy is metaphysical and not logical. It is not the mind that projects it on the real, but it is found within the man himself at the level of elements compared. It is

between man and the world. These are the two terms confronting in the absurd: on the one hand it's the man as a mind; and on the other it's the world in the global sense of "order of things" which can have a whole lot of concrete explanations.

Nevertheless, going through the diverse acceptions of the world 'absurd', we get to realize the diversity of its applications. Camus talks of an " absurd man" , of an "absurd logic" to show the one which follows the rules of the absurd; of "absurd approach" – as that of the thought which has its limitations in defining the world; of an " absurd speech" – which becomes conscious of time (a discovery of the absurd), or of an "absurd novelist" – the one who is loyal to his characters, to the logic of the absurd etc, to show what is relevant to the absurd in terms of application and illustration.

Generally speaking, these applications of the absurd are closely or largely derived from the earlier definition. The common denominator of these applications would be: all that is disproportional or contrary to reason and to its exigencies, all that is incomprehensible and irrational. Hence it is an analogical definition. Since, analogical is a concept which is applicable to realities in a partly similar and partly diverse manner, but always in relation to a first analogue. Consequently, this first analogue would be

the irrational disproportion existing between man and the world.

6. **The properties of the absurd**: The absurd has one

   a) Objective property: the three terms: man, world, confrontation, cannot be divided. The absurd can exist only if the three are present: "We know that it is worthless except in an equilibrium, that it is above all in the comparison and not in the terms of that comparison". (pp.38) When the existentialists jump in God, they destroy the absurd because they take away the irreducibility of man in the world: "Negating one of the terms of the opposition on which he lives amounts to escaping it." (pp.53) So, these three terms should be preserved in order to stay loyal to the absurd: "If I attempt to solve a problem, at least I must not by that very solution conjure away one of the terms of the problem". (pp: 34)

   That is why Camus talks of a "singular trinity" of the absurd and affirms that "Its first distinguishing feature in this regard is that it cannot be divided. To destroy one of its terms is to destroy the whole. There can be no absurd outside the human mind. Thus, like every thing else, the absurd ends with death. But there can be no absurd outside this world either". (pp: 34)

b) <u>Subjective Property</u>: The absurd also possesses a subjective property. It is the indissolubility of the link created between the absurd and intelligence which has taken conscience of it: "There exists an obvious fact that seems utterly moral: namely, that a man is always a prey to his truths. One he has admitted them, he cannot free himself from them. One has to pay something. A man who has become conscious of the absurd is for ever bound to it". (pp: 35)

One must underline the role of reason in the absurd. Without it, it does not exist. It is this that awakes the man drowsed in the daily routine, that becomes aware of the divorce between man and the world, which claims that all is explained but that does not come across the contradictions and the irrationals in the world: " I want everything to be explained to me or nothing. And the reason is impotent when it hears this cry from the heart. The mind aroused by this insistence seeks and finds nothing but contradictions and nonsense. What I fail to understand is nonsense. The world is peopled with such irrationals. The world itself, whose single meaning I do not understand, is but a vast irrational. If one could only say just once: this is clear', all would be saved. But these men vie with one another in proclaiming that nothing is clear, all is chaos, that

all man has is his lucidity and his definite knowledge of the walls surrounding him". (pp: 31)

The absurd is the splitting passion between all. Man who has taken conscience of it is linked to it for ever. But there should be a solution to it: Dodging it through physical or philosophical suicide? Maintaining it with all lucidity? This is the problem that Camus takes up now:

7. **The solutions of the absurd**: After having realized the absurdity of the world, <u>three attitudes are possible</u>. One can commit suicide physically or philosophically, or uphold the absurd. Camus rejects these first two solutions and proposes a third one: "I am interested – let me repeat again – not so much in absurd discoveries as in their consequences. If one is assured of these facts, what is one to conclude, how far is one to go to elude nothing? Is one to die voluntarily or to hope in spite of everything?" (pp: 22)

A. <u>Physical suicide</u>: Suicide occupies, according to Camus, a central place in the perspective of the absurd: "There is ¹but one truly serious philosophical problem and that is suicide. Judging whether life is or is not with living, amounts to answering the fundamental philosophy. All the rest – whether or not the world has three dimensions, whether the mind has nine or twelve categories – comes afterwards. These are games; one must first answer". (pp: 11)

<u>The suicide – absurd relationship</u>:   It   is   worth underlining that the type of suicide envisaged by Camus is not the one which is a result of some sort of sentimental deception or adversity. It is not affective or sociological either. But it is rather philosophical: "The   subject   of   this   essay   is precisely this relationship between the absurd and the suicide, the exact degree to which suicide is a solution to the absurd". (pp: 12, 13)

In fact, in order that it is coherent, there must be a logical link between one's thoughts and actions: "Belief   in   the   absurdity   of   existence   must   then dictate   his   conduct.   It   is   legitimate   to   wonder, clearly   and   without   false   pathos,   whether   a conclusion of this importance requires forsaking as rapidly as possible an incomprehensible condition. I am   speaking,   of   course,   of   men   inclined   to   be   in harmony with themselves".(pp:14). Once awakened to the non-sense of existence and to the absurdity of the world of " this chaos", " this kingly chance", is one going to die to elude the splitting up that it implies? "Dying voluntarily implies that you have recognized,   even   instinctively,   the   ridiculous character of that habit (i.e. a mechanical life), the absence of any profound reason for living, the insane character of that daily agitation and the uselessness of suffering". (pp: 13). This divorce between man and his life, the actor and his setting,

is properly the feeling of absurdity: "All healthy men having thought of their own suicide, it can be seen, without further explanation, that there is a direct connection between this feeling and the longing for death". (pp: 13)

The causes of suicide:   There could be three major reasons for a suicide:

(i)    Immediate: Camus remarks that apparent causes are not necessarily the most determining factors of those committing suicide. Most of the time, they are of an affective nature: "Rarely is suicide committed (yet the hypothesis is not excluded) through reflection. What sets off the crisis is almost always unverifiable." (pp: 12) An insignificant detail is enough to overflow the vase: "But one would have to know whether a friend of the desperate man had not that very day addressed him indifferently..... For that is enough to precipitate the entire rancor and all the boredom still in suspension". (pp: 13)

(ii) Mediate: The distant cause of suicide, it is the lucidity facing existence and the world: "At the end of the awakening comes in time, the consequence: suicide or recovery ..... For everything begins with consciousness and nothing is worth anything except through it". (pp: 19) And Camus further remarks:

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"Beginning to think is beginning to be undermined. Society has but little convection with such beginnings. The worm is in man's heart. That is where it must be sought. That is where it must be sought. One must follow and understand this fatal game that leads from lucidity in the face of experience to flight from light." (pp: 12) It is hence the reflection that prepares from a distance, a gesture called suicide.

(iii)    <u>The Existence of God</u>: can also be a cause of logical suicide. Such is the case of Kirilov as quoted by Camus. Convinced that existence is a perfect absurdity for the one who does not believe in immortality, he condemns nature for being annihilated with him: "In my indisputable capacity of plaintiff and defendant, of judge and accused, I condemn that nature which, with such impudent nerve, brought me into being in order to suffer – I condemn it to be annihilated with me." (pp: 96) This suicide kills him because on the metaphysical plane, he is vexed': "He feels that God is necessary and that he must exist. But he knows that he does not and cannot exist. "Why do you not realize; he exclaims, "that this is sufficient reason for killing oneself?"

The complicated options: If the question of the absurdity of life is posed in clear terms, the reply is ambiguous: ".... It seems that there are but two philosophical solutions, either yes or no. This would be too easy." (pp: 14) This is the majority, which without concluding one or the other, continue questioning. There are also those who answer 'no and act as if they thought 'eyes': ".....those who commit suicide were assured of the meaning of life. These contradictions are constant". (pp: 14) Like Schopenhauer who praised suicide while seated at a well-set table. Contradiction? Yes, from the logical. It is almost impossible to be logical to the bitter end." (pp: 16) No, if one takes into account the human complexity: "In a man's attachment to life there is something stronger than all the ills in the world. The body's judgment is as good as the minds and the body shrinks from annihilation. We go into the habit of living before acquiring the habit of thinking." (pp: 15)

Refusal of suicide: Whatever be the factors which can lead to suicide, Camus refuses this suicide as a solution for the absurd. Let's see the qualities that he attributes and the reasons that he gives to justify his stand:

i) The qualities: For Camus, the "insult to existence", the "leap", the "acceptance", this is suicide. Kirilov is right in saying that

committing suicide is like giving proof of one's freedom. But this is a freedom which is not good. One must, on the contrary, kept oneself to face the absurd.

ii) <u>The reasons</u>: In a number of philosophies or religions, even the non – Christian one, God being the Maker of life, man cannot give itself the right to voluntarily pull out of his existence. According to Camus, we are not accountable to God and man can dispose of his life. But he must not. In its own way hence, suicide resolves the absurd by leading him to death:" But I know that in order to keep alive, the absurd cannot be settled. It escapes suicide to the extent that it is simultaneously awareness and rejection of death." (pp: 54). On the contrary, living in revolt against absurdity will give all its value to life: "Spread out over the whole length of a life, it (revolt) restores its majesty to that life. To a man devoid of blinkers, there is no finer sight than that of the intelligence at grips with a reality that transcends it.... It is essential to die unreconciled and not of one's free will. Suicide is a repudiation." (pp: 54, 55) Living in lucidity will restitute his greatness in the existence: "By the mere activity of consciousness I transform

into a rule of life what was an invitation to death – and I refuse suicide." (pp: 62)

iii)    An exception: There exists another type of suicide, besides the physical suicide for Camus, this is the suicide of the mind, which, facing the absurdity resolves in the existence of God. This is essentially the irrational leap. Camus will take more time to refute this "philosophical suicide" which he had not taken for a superior suicide.

B.    The philosophical suicide: What is this philosophical suicide? "I am taking the liberty at this point of calling the existential attitude of philosophical suicide. But this does not imply a judgment.  It is a convenient way of indicating the movement by which a thought negates itself and tends to transcend itself in its very negation. For the existentials, negation is their God. To be precise, that God is maintained only through the negation of human reason. But like suicides, Gods change with men. There are many ways of leaping, the essential being to leap. Those redeeming negations, those ultimate contradictions which negate the obstacle that has not yet been leapt over, may spring just as well (this is the paradox at which this reasoning aims) from a certain religious inspiration as from rational order. They always lay claim to the eternal and it is solely in this that they take the leap" (pp:

43) Contrary to suicide which is seen so often in the works of Camus, the philosophical suicide is discussed only in this Myth. It is qualified as "avoidance", "evasion" Whether it is a result of a religious inspiration or it is rational, it is always essentially a leap in God. Lets study these two points:

a) <u>The leap in God:</u>   The reproach is targeted towards the existential philosophers and indirectly the Christians. Camus accepts their initial point of view which he shares – the absurd-but he refuses their conclusions– "forced hope."

i).<u>Chestov</u>: demonstrates the absurd only to dissipate it: 'The only true solution', he said, 'is precisely where human judgment sees no solution. Otherwise what need would we have of God? We turn towards God only to obtain the impossible. As for the possible, men suffice;" at the end of his analysis, Chestov does not say more " This is the absurd", but " this is God". We must rely on him even if he does not correspond to any of our rational categories.

ii) <u>Kafka</u>: also takes a leap. Camus has devoted one whole chapter to this writer. He finds in him the same leap after being a part of the closed world: "Into this universe devoid of

progress, Kafka is going to introduce hope in a strange form" (pp: 117). He tries to look for the eternal in what is not allowed to him: "The Land Surveyor's last attempt is to recapture God through what negates him, to recognize him, not according to our categories of goodness and beauty but behind the empty and hideous aspects of his indifference, of his justice, and of his hatred." (pp: 119,120)

iii) <u>Kierkegaard</u>: represents for Camus, the most striking example of this religious leap. The frightening Christianity of his childhood returns in its crudest of forms. Kierkegaard also starts off from the irrationality of the world but antinomy and paradox become the criteria of the religious man. He sacrifices his intelligence for God: "Between the irrational of the world and the insurgent nostalgia of the absurd, he does not maintain the equilibrium. He does not respect the relationship that constitutes properly speaking the feeling of absurdity. Sure of being unable to escape the irrational, he wants at least to save himself from that desperate nostalgia that seems to him sterile and devoid of implication." (pp: 40). He defies the irrational and substitutes for his cry of revolt a frantic adherence: "........through a strained subterfuge, he gives the irrational the

appearance and God the attributes of the absurd: unjust, incoherent and incomprehensible". (pp: 41)

b) <u>The leap in abstraction</u>: According to Camus, Husserl and the phenomenologists agree with his basic idea of the absurd: "..... phenomenology declines to explain the world, it wants to be merely a description of actual experience". (pp:''). They try to illustrate that what cannot be transcended. But, Camus goes on to say, when Husserl talks of 'extra-temporal essences' brought to light by the intention, he sounds like Plato: "All things are not explained by one thing but by all things. I see no difference.......Kierkegaard was swallowed up in his God; Parmenides plunged thought into the One. But here thought hurls itself into an abstract polytheism". (pp: 46) The sudden shift in thought brings back into the world a sort of fragmentary imminence which restores to the universe its depth. And Camus concludes: "That geometrical spot where divine reason ratifies mine will always be incomprehensible to me. There too, I discern a leap...... (pp:47). Because, after having denied the integrating power of human reason, Husserl leaps to the eternal Reason.

To what extent has Camus understood these thinkers, particularly Husserl? Here again, Camus with holds his own stand: the world is absurd and it should be as such.

8. **Upholding the absurd**: One must not try to escape from the absurd through physical or philosophical suicide, one must live in it: Making it live, is first of all looking at it, even if it is painstaking for an absurd man: "The absurd in his extreme tension which he maintains constantly by solitary effort, for he knows that in that consciousness and in that day-to- day revolt he gives proof of his only truth which is defiance." (pp: 55) And how to uphold the absurd? By setting down in it one's revolt, one's freedom and one's passion: "Thus I draw from the absurd three consequences which are my revolt, my freedom and my passion. By the mere activity of consciousness I transform into a rule of life what was an invitation to death – and I refuse suicide." (pp: 62)

a) The revolt:

(i) Its nature: "It is challenge", "destination, "confrontation". It is this that gives all its value to life and that assures its grand : " To a man devoid of blinker, there is no finer sight than that of the intelligence at grips with a reality that transcends it. The sight of human pride is unequalled". (pp: 54).

(ii) <u>Its exigencies</u>: The revolt first of all demands lucidity. One must preserve the acumen and the awareness of the walls which surround us, there is perhaps no happiness without understanding, but "Tenacity and acumen are privileged spectators of this inhuman show in which absurdity, hope and dialogue." (pp: 17) and like this, one will be putting in one's solitary effort.

b) <u>The freedom</u>: In the absurd, this ingenuous and free world, this is all that he awaits and hopes for. What characterizes it? It has no Master, it is spread over the entire life on this side of death and it has certain limitations.

(i) <u>Its birth</u>: The true freedom starts with the discovery of the absurd. Earlier, the everyday man was living with his aims, counted on his future, he acted as if he were free. But after the discovery of the absurd, everything changed: "...........the absurd man realizes that hitherto he was bound to the postulate of freedom on the illusion of which he was living. In a certain case, that hampered him. To the extent to which he imagined a purpose to his life, he adapted himself to the demands of a purpose to be achieved and became the slave of his liberty". (pp: 57)

(ii)  <u>Outside God</u>:  "I cannot understand what kind of freedom would be given to me by a higher being. I have lost the sense of hierarchy." (pp: 56). The freedom vis-à-vis God would signify subservience for the absurd man: "To become God is merely to be free on this earth, not to serve an immoral being. Alone all, of course, it is drawing all the inferences from that painful independence. If God exists all depends on him and we can do nothing against his will. If he does not exist, everything depends on us." (pp: 98) This is the reasoning of Kirilov of Dostkoviski. Camus is not interested in the problem of metaphysical freedom, because it is closely or distantly related to the problem of God: "The problem of 'freedom as such' has no meaning. For it is linked in quite a different may with the problem of God. Knowing whether he can have a master. The absurdity peculiar to this problem comes from the fact that the very notion that makes the problem of freedom possible also takes away all its meaning." (pp: 55)

iii)  <u>In time</u>: The freedom not exerting itself in relation to the eternal life, it is left with the entire time of the present life as fracticing field on the side of death. Man will enjoy the

divine availability of the condemned to death: ".... that unbelievable disinterestedness with regard to everything except for the pure flame of life – it is clear that death and the absurd are here the principles of the only reasonable freedom; that which a human heart can experience and live....... My freedom has no meaning except in relation to its limited fate." (pp: 28, 59)

iv) <u>The limitations</u>: In this Myth, Camus dedicates only a few sentences on the limitations of freedom: "The absurd does not liberate; it binds. It does not authorize all actions. Every thing is permitted does not mean that nothing is forbidden. The absurd merely confers an equivalence on the consequences of those actions. It does not recommended crime, for this would be childish, but it restores to remorse its futility." (pp: 65)

c) <u>Its passion</u>: Living passionately in an absurd world, is the third consequence that Camus draws from his philosophy of the absurd. When he talks of "passion", it is not regarding the "moral passions", but rather the ardour to live: "But what does life mean in such a universe? Nothing else for the moment but indifference to

the future and a desire to use up everything that is given." (pp: 59)

i) <u>Living without appeal to God:</u> "To live without appeal" is a frequent expression in the Myth (pp: 53, 59, 64, 93). It first of all targets the existentialist attitude which calls God for a leap in him. The absurd man, on the contrary, will have to live without letting intervene that what is as uncertain as the eternal: "He is told nothing is. But this at least is a certainly. And it is with this that he is concerned: he wants to find out if it is possible to live 'without appeal.' (pp: 53) Deviated from this eternal, the absurd man will plunge in time: what, in fact, is the absurd man? He who, without negating it, does nothing for the eternal. Not that nostalgia is foreign to him. But he prefers his courage and his reasoning. The first teaches him to live 'without appeal' and to get along with what he has; the second informs him of his limits." (pp: 64) And hence "The present and the succession of man presented before a constantly conscious soul is the ideal of the absurd man." (pp: 62) What will he discover here? The men, "inseparable from time and exile....... Likewise know how to live in harmony with a universe without future and without weakness. This absurd, godless

world is then peopled with men who think clearly and who have ceased to hope." (pp: 85); as "being deprived of hope is not despairing. The flames of earth are surely worth celestial perfumes." (pp:85). Life will be all the more better lived if it will have no transcendent sense.

ii)    Living quantitatively: The ethic of the absurd, it is the ethic of quantity and not that of quality: "…..belief in the absurd is tantamount to substituting the quantity of experiences for the quality. If I convince myself that this life has no other aspect than that of the absurd, if I feel that its whole equilibrium depends on that perpetual opposition between my conscious revolt and the darkness in which it struggles, if I admit that my freedom has no meaning except in relation to its limited fate, then I must say that what counts is not the best living but the most living." (pp: 59) The value judgments are discarded in favor of factual judgments: "A man's rule of conduct and his scale of values have no meaning except through the quantity and variety of experiences he has been in a position to accumulate…..the individual character of a common code of ethics lies not so much in the ideal importance of its basic

principles as in the norm of an experience that it is possible to measure." (pp: 59, 60) "One should also imagine….." that adventurer of the every day who through mere quantity of experiences would break all records (I am purposely using this sports expression) and would thus win his own code of ethics." (pp: 60)

iii)  <u>The absurd men</u>: Camus does not define the nature of man according to the absurd as one would accept on reading the title: "The Absurd Man". He gives only three portraits illustrating the consequences of the discovery of the absurd: "The absurd mind cannot so much expect ethical rules at the end of its reasoning as rather, illustrations and the breath of human lives. The few following images are of this type. They prolong the absurd reasoning by giving it a specific attitude and their warmth". (pp: 65) The aim is not pedagogical: "……….These images do not propose moral codes and involve no judgments: They are sketches. They merely represent a style of life. The lover, the actor, or the adventurer plays the absurd". (pp:84). Their characteristics is to live without God, in time, in quantity and in lucidity.

iv) <u>Without God</u>: All these men refuse the eternal in all its forms: God, immortality, hope. Don Juan has ".... That mad laughter of the healthy man provoking a non – existent God." (pp: 72), his grief is to hope, he defies hell: "Hell for him is a thing to be provoked. He has but one reply to divine wrath and that is human honor." (pp: 68 – 69) and finally he in a convent, face to face with a God whom he does not adore. The actor prefers to side against God his profound passion condemned by the church. As for the conqueror, he says: "Between history and the eternal I have chosen history because I like certainties." (pp: 81). He revolts against god, like Prometheus, the first of modern conquerors. His is this only end. If he aims to be something, it is in this life". (pp: 82)

Sisyphus, sentenced by gods, preferred the benediction of water to celestial wraths, that is why: "Sisyphus is the absurd hero. He is, as much through his passions as through his torture His scorn of the gods, his hatred of death, and his passion for life won him that unspeakable penalty in which the whole being is exerted towards accomplishing nothing." (pp: 108) He dismisses from this world, a god who had entered here with satisfaction and the

taste of useless pains. "Sisyphus teaches the higher fidelity that negates the gods and raises rocks."

"This universe hence forth without a master seems to him neither sterile nor futile." (pp: 111)

v) <u>In time and hope:</u> For the absurd man, turned away from God and the eternal, there's nothing but the field of time and ephemera. Don Jaun lives of death only: "Time keeps up with them. The absurd man is he who is not apart from time". (pp: 69) "…….. What a long succession of days for whoever knows how to be alive! (pp: 68) The actor also: "He is in time that he makes up and enumerates his characters. It is in time (…..) that he learns to dominate them." (pp: 79) It is in the perishable that he forms his kingdom. The conqueror cries out like others: "…..deprived of the eternal, I want to ally myself with time"; to live with it and die with it or else elude it for a greater life: "Conquerors know that action is in itself useless. There is but one useful action that of remaking man and the earth. I shall never remake men." (pp: 81) Sisyphus struggles in a useless toil;

vi) <u>In the quantity of innocence:</u>    Another trait is common in the absurd men: life in the

quantity of experiences "What Don Juan realizes in action is an ethic of quantity, whereas the saint on the contrary sends towards quality." (pp: 69) The same goes for the actor, if ever the morale of quantity could find an it is very much on this singular scene where he can cover centuries to exhaust an incalculable number of lives. The conquerors cover his victories and his defeats.

All take a start from the principle of the innocence of man, like Don Juan, they cannot be guilty, they only live their fate. And Camus concludes: "All systems of morality are based on the idea that an action has consequences that legitimize or cancel it. A mind imbued with the absurd merely judges that those consequences must be considered calmly. It is ready to pay up. In other words, there may be responsible persons but there are no guilty ones, in its opinion. At very most such a mind will consent to use past experience as a basis for its future actions." (pp: 65)

vii) <u>In lucidity</u>: These absurd men get together in lucidity. For the lover it is important to see clear: "He is an ordinary reducer. Except for the difference that he is conscious, and that is why he is absurd." (pp: 69) Sisyphus is never so grand as at the

moment of the lucidity of his roll back: "If this myth is tragic, that is because its hero is conscious." (pp: 109) It is through this consciousness that he surpasses his fate and is crowned with victory: "But it is tragic only at the rare moments when it becomes conscious. Sisyphus, proletarian of the gods, powerless and rebellious, knows the whole extent of his wretched condition; it is what he thinks of during his dissent. The lucidity that was to constitute his torture at the same time crowns his victory." (pp: 109)

For these men who live on the absurd, intelligence confers upon them all their greatness, and "This absurd, godless world is then peopled with men who think clearly and who have ceased to hope." (pp: 85) These are the wise men of the absurd: " If the term ' wise man ' can be applied to the man who lives on what he has without speculating on what he has not, then they are wise men." (pp: 85)

9. **The absurd creation**: By "absurd creation", Camus does not suggest the physical universe, but the artistic work, and more precisely, the novelistic work, which, according to him is the link of expression par excellence, of the absurd. It is found at the time of the discovery of the absurd. "In the time of the absurd

reasoning, creation follows indifference and discovery. It is marks the point from which absurd passions spring and where the reasoning stops". (pp; 88); and this is the joys par excellence: "There is also the metaphysical joy to support the absurdity of the world. The conquest or the game, the innumerable love, the absurd revolt, there are the homage that man pays to his dignity in a campaign in which he is already victorious......It is important only to be loyal to the rules of war. This thought could suffice to nourish the mind: it has supported and supports entire civilizations. We do not negate war/ One should either die in It or live in it. Same is for the absurd. One must breathe with it; recognize its lessons and to find their flesh. In this regard, the absurd joy par excellence, it is the creation." (pp: 87) This absurd work is possible, but for this: "the most absurd of the characters who is the creator, must respect certain 'commandments' of the absurd." (pp: 87)

Lets see these laws of Camus of an absurd creation and an example of the absurd creator: Dostoïveski:

a) <u>Its Commandments</u>:

i) <u>Incarnate the absurd</u>: All that was discovered in the absurd should appear in the work and nothing else. It should be its simple mirror: "Thus I ask of absurd creation what I required from thought – revolt, freedom, and diversity. Later on it will manifest its utter

futility." (pp: 105/106). The content of the absurd should be present there and besides other elements, the absence of eternal hope.

"If the commandments of the absurd are not respected, if the work does not illustrate divorce and revolt, if it sacrifices to illusion and arouses hope, it ceases to be gratuitous. I can no longer detach myself from it. My life may find a meaning in it but that is trifling. It ceases to be that exercise in detachment and passion which crowns the splendour and futility of a man's life." (pp: 93/94). The true work/creation is hence the one in which "the creator has managed to repeat the image of his own condition, to make the air echo with the sterile secret he possesses." (pp: 104)

(ii) Describing without explaining: Reason must be present in the absurd work, not to find detailed explanations of things, but to describe the real, contrary to the thesis – writer who tries to prove. "The great novelists are philosophical novelists, that is the contrary of thesis – writers." (pp: 92) The thesis – novel, the work that proves, the most hateful of all, is the one that most often is inspired by a 'smug' thought. You demonstrate the truth you feel sure of possessing. But those are ideas one launches, and ideas are the contrary of

thought. Those creators are philosophers, ashamed of themselves." (pp: 105) "It would be a mere temptation for the mind to try and look for reasons greatest." (pp: 91) The most eloquent text on the absurd creation is: "I can choose as illustration a work comprising everything that denotes awareness of the absurd, having a clear starting point and a lucid climate." (pp: 95)

(iii) <u>Creating in absurdity</u>: The creator shall not look into creating a priori through a uniform though, the totality of his successive curbs. Unity of the world being non – existent, the thought can only be a reflection of it: "Any thought that abandons unity glorifies diversity. And diversity is the home of art." (pp. 105). The thought will hence conjoin the multiplicity of the experiences of the author's life: "........a man's sole creation is strengthened in its successive and multiple aspects: his works. One after another, they complement one another, correct or overtake one another, contradict one another too." (pp: 103)

b) <u>An absurd creator – Dostoievski</u>: Camus accepts a close similarity with Dostoievski "....... No one so much as Dostoievsky has managed to give the absurd world such familiar

and fermenting charms." (pp: 100) All his heroes question the meaning of life. He confronts man with the world, poses the question of God and evil. But he is nevertheless un loyal to his characters and the absurd, since him too, like the existential, takes a leap: "The argument of the one who commits logical suicide having provoked protest from the critics, Dostoievsky in the following installments of the 'Diary' amplifies his position and concludes thus: "If faith in immortality is so necessary to the human being (that without it he comes to the point of killing himself) it must therefore be the normal state of humanity. Since this is the case, the immortality of the human soul exists without any doubt." (pp: 100). He affirms resurrection through Aliocha, hence, "Dostoievsky's reply is humiliation, 'shame' according to Stavrogin. An absurd work on the contrary does not provide a reply; that is the whole difference." Let us note this carefully in conclusion: what contradicts the absurd in that work is not its Christian character but rather its announcing a future life." (pp: 102) Dostoievsky's question is on existence and hero's the reply: "Existence is illusory and it is eternal." (pp: 102)

## CONCLUSION

After this analysis of the concepts of the absurd, certain questions arise: The first one is regarding the absurd itself: what is its place? The second question is on God: does the absurd categorically deny the existence of God? And the third on the world and human existence: does the absurd deprive them of all meaning all logic?

1. The absurd – a starting point: Camus is formal in this connection. He does not arrive at the absurd through his thought, but he starts from it to establish his philosophy of revolt. He in fact mentions it in his introduction of the Myth: "……. The absurd, hitherto taken as a conclusion, is considered in this essay as a starting point." (pp: 10) Hence it is nothing but a 'Zero point': "My essay is nothing but a preface, the description, if you please, of this Zero point"…..for me, the sole datum is the absurd. The problem is to know how to get out of it." (pp: 34)

2. The absurd and God: Lets now decide on the issue of the existence of God in the absurd: is it a categorical negation of his existence? An uncertainly of this existence? A state of the world? or the nostalgia of a missing author?

   a) A triple series of explicit affirmations: It is first of all regarding a clear negation of his existence. The world is in a state of divorce in relation to what is should have been, it is a state

of sin, but without God, since, "all is chaos", "king". The explicit position is hence clear about such a world as about the nature itself, "there is no next day". In philosophical terms, God is neither the efficient cause, nor the final cause, nor inside the world.

Then, there are other explicit affirmations, but these are ambivalent, implying negation of God and the need for his existence. Likewise, with Kirilov of Dostoiveski; "he feels that God is necessary and he must exist. But he knows that he does not exist and that he cannot exist." Sisyphus is convinced on the all human origin of all that is human, but he is "a blind who wishes to see and who knows that there is no end to right." Nevertheless, he refuses to leap in God like the existential as it would mean sacrificing his intelligence.

b) The implicit nostalgia of God: Nostalgia as such, is inscribed in the very heart of the absurd? "The absurd would be meaningless outside nostalgia. It is one of the three characters essential for the drama of the absurd." That nostalgia for unity, that appetite for the absolute illustrates the essential impulse for the human nostalgia." (pp: 23) "The irrational, the human nostalgia, and the absurd (.....) these are the three characters in the drama." (pp: 32) Of this nostalgia of unity, "I can

negate everything of that part of me that lives on vague nostalgias, except this desire for unity, this longing to solve, this need for clarity and cohesion." (pp: 51) The absurd, " it is that divorce between the mind that desires and the world that disappoints, nostalgia for unity, this fragmented universe and the contradiction that binds them together." (pp: 50) "So long as the mind keeps silent in the motionless world of its hopes, everything is reflected and arranged in the unity of its nostalgia (.......) nostalgia of psychological and moral unity." (pp: 24) and also the nostalgia of clarity: .........and the wild longing for clarity whose call echoes in the human heart." (pp: 26) "It is that divorce between the mind that desires and the world that disappoints." (pp: 50)

"The mind's deepest desire, even in its most elaborate operations, parallels man's unconscious feelings in the face of his universe." (pp: 22) Revolt is "…..a constant confrontation between man and his own obscurity. It is an insistence between man and his own obscurity." (pp: 53); nostalgia of the duration of eternity: "The absurd man does nothing for the eternal, not that nostalgia is strange to him", nostalgia of the absolute: What accentuates this Myth of Camus? This "revolted nostalgia of the absurd". Camus generalizes it. "The thought of a man is first of all

these nostalgias. In short, "....... nostalgia is the mark, of the human." (pp: 123)

Is it the failure of one's metaphysics? Non! It wants to live only within the concrete experience, According to him, "The absurd work illustrates thought's renouncing of its prestige and its resignation to being no more than the intelligence that works up appearances and covers with on the one hand, between the nostalgia of an ultimate explanation, and the impossibility to obtain this explanation, on the other, man remains unsatisfied. "....... The fact of that nostalgia's existence does not imply that it is to be immediately satisfied". (pp: 23) "I do not want to put down to my account either nostalgia or bitterness and I merely want to see clearly". (pp: 81) The absurd man has to live with these contradictions.

Camus' arguments: At the level of the absurd, considering the above – mentioned nuances, God does not exist, neither as an origin nor as the providence of the world. Camus neither gives systematic proofs, nor does he reject the common proofs of God's existence. He does not either try to prove that chance against the existence of God are in the light of the discoveries made by the absurd man : the absence of unity, of clarity, the humanity of men, the divorce between man and

the universe. In other words, it is the problem of evil in all its forms that Camus takes up more explicitly with revolt that is to be attributed to God if he existed.

Nevertheless, Camus affirms the existence of God more than he shows it. It seems that this inexistence of God is a postulate that Camus tries to justify eventually. Similarly, if there exists a minimum of intelligibility in the world, how can one explain it as definitive? There is evil but how to be aware of the good? Whatever it be, the absurd does not categorically conclude on God, be it in the sense of a YES or NO. What is it then? This is what we will try to see as the final conclusion.

3. The sense/meaning of the world and existence: The world "sense" or "meaning" with Camus, oscillates between "signification" and "orientation". In the first case, it is the logical order in which the world would have an intelligibility in itself or in relation to something else; in the second case, it is the finality of the world or of existence.

   a) The meaning of the world: This is the transcending sense. This sense is first of all negated: "There is God or time, that cross or this sword. This world has a higher meaning that transcends its worries or nothing is true but those worries." (pp: 81) The Myth in general, opted for

the second alternative, it reflected the leap in God of the existential as part of philosophy of non – significance of the world. The absurd creation should not give in to the temptation to add to what is described as a meaning much deeper than it knows is right. It is less of a categorical negation of this transcendent meaning than the impossibility to grab it. The sense is for freedom: "I cannot understand what kind of freedom would be given me by a higher being." (pp: 56). And the motive, "all that I do not understand, is without reason." (pp: 30) "…….I cannot get lost in the glorification or the mere definition of a notion which eludes me and loses its meaning as soon as it goes beyond the frame of reference of my individual experience. ( ………) I have lost the sense of hierarchy." (pp: 55/56)

b) <u>The meaning of existence</u>: The human existence does not have a superior or a transcendent meaning, just like the world: "……. There is no higher destiny or at least there is but one which he (Sisyphus) concludes is inevitable and despicable." (pp: 110) But there is one personal destiny. Camus questions and reestablishes things in this Myth. "It was previously a question of finding out whether or not life had to have a meaning to be lived. It now becomes clear on the contrary that it will be lived all the better if it has

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no meaning." (pp: 53) Camus recognizes the value of a writer in so far as he questions on the meaning of life, such as Dostoievski: "someone else's works can give a meaning to his (the author's) life." (pp: 121)

Hence it is possible to live in an absurd world even if all is restricted to the human and God. But the existence of God, if it is affirmed, is ill – assured. The revolt would rather talk of the silence of the inefficacy of God's action, of his injustice.

Far from leading to suicide, the recognition of the absurd should lead to accepting what is immediately proposed: "living the most possible", that is the motto of 'homo-absurdus.' "Sisyphus teaches the higher fidelity which negates gods and raises rocks." "One must imagine Sisyphus happy." "What is absurd", Camus says, "is the confrontation of the irrational and the wild longing for clarity whose call echoes in the human heart." "Isn't it already recognizing, above the contingency of the being, the exigencies of the mind?"

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# Taking Literature as *fiqr-o-amal* (reflective praxis)

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> I can't help but dream about a kind of criticism
> that would not try to judge, but bring an oeuvre,
> a book, a sentence, an idea to life; it would light
> fires, watch the grass grow, listen to the wind,
> and catch the sea-foam in the breeze and scatter
> it. It would multiply not judgments, but signs of
> existence; it would summon them, drag them
> from their sleep.

> Michel Foucault (1998), *Practicing Criticism*, p. 326

These are good indications, hints, half-guessed as T. S. Eliot would dream to imagine when talking of Literature having reached a crisis stage with its major analysis tryst, and perhaps having accelerated a soul crisis that proves the tryst has finally worked. Whether we agree or not with this *fiqr* as consuming thought is another dimension. It simultaneously admonishes us to empower our literary gaze with *deedawer*[1] (reflective vision or insight), and read the world literature with phenomenological eyes so that we turn to *things of literature themselves* for consciously experiencing them and then, living them in real. So to say, it is not to squander *things of literature* with theories about

their causal explanation, and keeping them as free as possible from technological and structural vagaries considered as literature's necessity today.

In this paper I wish to explore some thoughts on possible new insights on literature and literary praxis as *fiqr-o-amal* [2], and the possibility of seeing literature in perspective. This personal explanation has been motivated, in part, by the world's general disenchantment with spiritual, moral and intellectual development as a tripartite combine, a perspective and reflective attitude that is lacking in the current literature, and in part, by my life-long focus on literature as one of the primary vehicles for that development. It is my fervent hope that this phenomenon of educative culture, as a rich creative resource, will be recovered for sustaining and furthering the conversation of humankind as Rorty[3] would say.

Turning away from Literature as a serious and noble read has effects, and has affected the world in ways that silently awakens Conscience to say,

> 'Believe me, the world today is itself the hindrance in the way of humanity's ethical achievement and advancement.'

It is the inner voice speaking of the Idealism that has never become a living factor in the human life-world. The result is a perverted ego seeking itself through its dis(com)passionate ideology resulting in victorious imperialism and impenitent colonialism. We have failed to

appreciate Ideas and that Idealism manifested in world spiritual traditions... their possession of those "ultimate ideas on the basis of revelation, which, speaking from the inmost depths of life, internalize its own apparent externality" (Nicholson, 1920). There we find the spiritual basis of life and in view of the basic unity of human origin, there can be no further revelation binding on us but to return to this total relational base. And then see its manifestations in Art, Literature, Philosophy and Mysticism that can awaken world Conscience and (en)lighten Humanity. This is a simple, serious matter of beautiful Ideas whose becoming in an ethical world is still awaited.

An intellectually honest evaluation of world Conscience unfolds the most mischievous evil, perhaps the besetting sin of the twentieth and twenty-first centuries. It is over-simplification of complex issues and overlooking serious matters, whose form and content lies in a partnership of matter and spirit as the foundational premise actualized in a fully *conscious* and *conscientious* World. It is in need of civilizing anew from "the creative source of its origin" (Kraemer, 2000), and needs world Communities and world Education to work together towards common Ideals, namely, "ethical achievement" (M. Iqbal) of the entire human commUnity. We can't help but dream, imagine and then, strive with our knowledge and wisdom for bringing an idea to life as Foucault would say. He would believe my saying that it would lighten hearts

invigorate minds, listen to the soul, and liberate the spirit making us live significant moments of existence.

Some educational being with literature has awakened serious interest in making sense of Literature *(Adab)*[4], its great *tahdhib*[5] (culture) with the *adaab* (manners) and *adib* (writer) all coming together in this lighthouse of creative and critiquing possibilities, and its *tapashya*[6] (spiritual praxis) offering the multi-dimensional transformation of self, culture, and the world Society. Its life-affirming and sustaining perspective and *tapashya* is unmeaning until its transformative experience is embraced.

**Literature and life symbiosis: living together**

What George Eliot (in Hudson, 1965) said of art in general is true of the art of literature: it "is the nearest thing to life; it is a mode of amplifying experience and extending our contact with our fellow-men [sic] beyond the bounds of our personal lot" (p. 18). *Adab* is what *adab* does; brings *adib* and *adaab* (manners) of civilized existence, having captured the quintessence of experiential knowledge and truth of life that went into its making. It makes us partakers in "a life larger, richer, and more varied than we ourselves can ever know of our own individual knowledge" (p. 18), extending our contact with potential individuals who dare to bare their soul out of necessity. Here Necessity speaks its inmost impulse, and brings what Carlyle calls ".genuine voices" and not "echoes" (p. 18) of internal mysteries and unobtrusive truths that make the native savour of life itself.

*Adab* literature is thus the mentis character of human life, its other half, soul mate, an imaging forth of the intense and complex personality of life. Attention to literature is attending on Life's very image, so that we might as well say that it follows life about as a shadow. Leaving literature aside amounts to forgetting life and refusing to re-read the text, which carries life's tenacity, original vitality, and gusto. As a sincere, candid, natural expression of the world of human experience, it has an involuntary power instinct that runs its course--continuous, large, fresh relations with life wherein lie the value of the tidings brought by literature.

Here resides the organic whole of life--human beings and their life experiences as expressions of their personality, their emotional, intellectual and spiritual energies, *the next insight* into being-in-truth with them. This, then, is our starting-point: the necessity of indwelling with another being, of knowing her/him in an encounter that offers readers something beyond the theoretical, the true ideal of intimate and sympathetic living encounter with another soul, a supplement to the academic ideal of mere scholarship. Here we go beyond the theory of literary culture into ethno-centricism of literature for, in Matthew Arnold's (1954) words "the acquainting ourselves with the best that has been known and said in the world, and thus with the history of the human spirit," in fact, with

*the heart of humanity*

*that beats by no human tryst,*

*but progresses, by rhythmic pace into the calm
ambience of poetry.*

Here *adab* literature makes genuine inroads towards
being a humanistic ideal (that is the university's ideal too)
as a sophisticated philosophy of language and culture,
poetry and mysticism. It imbibes the heart of whole
humanity, when it subtly voices that human's highest
perfection is in the universal love of humankind as a single
race, one human family. Literature and literary culture
expresses that essential rationality: we are one person,
giving the most distinctive definition in charismatic forms
to the terms 'we,' 'you' and 'they.' *Being* in literature
facilitates control of our natural ire, allows expression of
our deeper unity in acts of love and compassion in open
language that pervades and guides them (Heidegger, 1968).
Our loyalty to these ideals evinces sympathetic response
and recourse to literature as the leading educator.

## The many facets of literature

As the creative and reflective expression of human
experience in language, which adds beauty to truth,
literature embodies more of humanity than any other
disciplines of education. The right appreciation of literature
(keeping it away from the fatal theory of literary criticism
and mere philosophy) lies in its composition and artistic
expression. This is not to say that analysis is wrong, but to

agree with Donnelly (1938) that it is crucial to realize that analysis, if wanted, comes after the primal operation. Text/ experience is what explains, not what is to be explained. The more we explain--analytically--the less true we become to the actual text. The study of literature is not to study words and ideas for themselves, but to be in *touch* with a human soul embodied there. Studied apart from personality, expression and art, literature loses its meaning and significance, becomes a bare skeletal, without art, without expression, without soul.

Since long it has ceased to be taken and taught artistically for its content and expression, its beauty, truth and goodness. It is dissected and ticketed in its analysis, which has destroyed the uniqueness of abstraction and ambiguity, the inner tension that lies for Gadamer (1983) between concealment and illumination, and displaced it by philology and linguistic sciences. For Donnelly (1938), "The education of acts has been replaced by the education of facts" (p. 205). Bringing "acts" as experience and mystery back into education, and reclaiming literature as its pedagogy as fundamentally different from science, would restore literature to its original status as serious curricular. It will lead readers as students of literature ultimately to the transcendental traits and experiences of the true, beautiful and the good, and also evil. Was not this the end of philosophy and the beginning of a new ethics in learning?

Arguing in the manner of Donnelly: have we at our disposal new facts about the arts, about literature, about

ethics, about philosophy? Have we geniuses to organize the findings of human nature into a new philosophy? Have we a new light that can show us the way now? The fact remains that the conservatism of antiquity is not unreasonable. It is conservatism where change means error, and it is progressive where new truth is revealed by the test of experience, experiment and research. Its in-quest reveals *the next insight* that the aim and final accomplishment of education is literature, the most comprehensive of all subjects as it is the embodiment of the whole human person, the whole human culture, enfolds and relates to innumerable disciplines, and is finally life's centre of revelation. Francis Patrick Donnelly (1938), in his claim for literature as the leading educator asserts:

> Operatis est perfectio esse. If any power works, it is perfectly educated. Expression is the test of all knowledge as well as the guarantee of an educated mind. Education as the ancients believed, was a training in the art of expression, and they set before all students the finest artists of expression known before their day or since. Perfect works of prose and poetry had been embodied in a perfect rhetorical and poetical philosophy. (p. 207)

The philosophical impulse that rolls through such thoughts is founded on the unity of human nature. The unity of human being depends on the general condition of a perfect being we call human, and a general condition of a perfected soul-substance, which we -call character, so there is a general condition of the mind which we call culture. Is

there any instrument of education that considers the whole human and her/his psychic wholeness or health? Is there an education that has acts more than facts, and which addresses the fundamentals of philosophical sense, spirit and culture in symbiotic togetherness? Is it not the healing of our inner being that we are referring to?

That where education found it and where it must be found is in literature, because in literature, the trigonometry of Nature-human nature-Spirit has received its fullest and best expression. The philosophical wisdom of educators today speaks about facts, and the multiplicity and diversity of life that concerns the individual. There is no philosophy that considers the human individual and human actions that evince humanity and are thus, the largesse of humanity. In fact, to have no philosophy in dealing with human nature, human conduct and human actions is the worst of all philosophies; it would be the rule of chance or anarchy instead of the rule of reason and good sense. It may be believed, but not practiced that education should be focused upon the human individual, giving her/him the art of expression and human relations through literature, and so gifting the depth, stability and malleability to human psyche, human faculties as such (Madison, 1988). A sound pedagogy that takes into consideration the whole human person (with feelings, intuitions, passions, dreams, thoughts of fulfillment), and the development and flourishing of human faculties, and is able to actuate an education of the full individual will put us in another world. Practice and

Experience show that 'acts' educate, and most importantly, humane acts, is the unifying philosophy, and an earnest urge for the contemporary global school system as a whole.

The truth is that a deep, stable and malleable subject that has the matter and spirit of Education, the mystical heart of humanity, and constitutes its formal nature, and contains human nature as expression of one human race is a bit of new information. Instead of confounding knowledge with action, science with art, let us have a subject that has the fullness of knowledge with aesthetic beauty and goodness added to truth, and possesses an expansive, expanding culture than any other subject in the curriculum. The truth as Donnelly (1938) would have it: "But the possibility will not be realized until the subject cooperates and does everything which literature embodies, and no one knows whether the subject acts and is trained unless the subject reacts in the expression of his own literature" (p. 211). Its interested subjectivity (Kierkegaard, in Madison, 1988) corresponds with the changeable, changing life, and its interesting subjects.

To excite that cooperation and reaction in subject, the interested subjectivity of the subject teacher must be triply alive to produce its correspondences in self and students. Only then the students will use faculties to apprehend, judge, imagine, feel, and experience, and also resolve to act in the way they conceive and experience a bit of wisdom in literature. What is aspired is the use of faculties in students' responses to experiences, and impacts

in literature, and its evidence in the expression of that literature in her/his own language as connected to her/his own life. Such experiences excite human emotion and the use of experience, wit, truth and beauty in the creation of students' own "crystals of wisdom" (Donnelly). These are substantial some-things, a *hexis,* a holding on, a permanent possession rooted in the power by its own operation. And habits trained and developed by way of human understanding and imaginative realization "do not hop around; they stay put," says Donnelly (1938, p. 240). This is the potentiality of education-in-Literature, and its actuality awaits its passionate return as the connected knowing, the *adab* of humanity. "Let there be light" still echoes in minds that refuse to surrender to a dispassionate modernism, and steadfastly hold on to an enlightened conservatism: "Let there be light."

Such a study then becomes the leading factor in the education of man's *akhlae*[7], mentis character (inner disposition). Another conferment by the teacher of English that would establish value of literature as life's walking shadow would be its actual application to life, its practice and experience in life. The best service, s/he performs to Education and to Humanity, is awakening in students, a love of literature as the authentic means to an enlightened end. 'Let there be literature' should be the aim of literature teachers, and its light should not be confined to the esoteric elite. Its secrets and joys should be open to all. Being without essential literature today, we see ignorance,

inhumanity, egoistic individualism and liberalism rampant and destroying, playing havoc with human lives and emotions. There is no culture that is so compassionate to the human and fully alive with human meaningness. Expression of literature, as the content of philosophy, is the test of true culture today, and our responsibility to attend and respond warmly to this educative culture.

Cultural value of literature dominates all objectives, and depends on philosophical understanding and actualization. Here is a transcendent faith in learning, and living that learning in the organic interconnectedness of literature and life, and in the transparency of the human will and the good of life that illuminate their course. One word that actualizes this faith here is the humanistic ideal, very much in the Socratic tradition that does not isolate act from understanding. And the word that visualizes such a concept in education is *adab--'manners,'* 'culture,' 'humanity,' the root of *tahd'ib,* 'education,' 'discipline,' 'refinement.' Faith in literary activity relies on positive concerns in human nature in particular--between cause and effect, theory and practice as *fiqr-o-amal,* knowing and then, being that knowing, discipline and conduct. If only we....

*Adab* in its narrowest sense means the character, feelings, and manners, which are the fruit of self-discipline and spiritual culture, and when it is, it does not behave itself unseemly. 'Literature' of all the disciplines in Education, is a prime vehicle of the refinement of

character, soul or innate intellect, and *akhlaq* (praxis of ethical living) that Education seeks and counts on. Beyond that, literature should be the study of pure style that is not its necessary end. Style is the means to textual understanding and, in accompaniment of visualization or imaginative realization, reveals the nexus of values in literature that are its true principles. It still takes its practitioners into too much theory and literalness, and away from its aesthetic and artistic measure (Donnelly, 1938). Herein lay the charm and magique of literature, and its being beyond mere usage. Combining and universalizing what had been the central themes of Plato, Aristotle and Miskawayh[8], we can see in literature the humane and humanizing manners and mores of a universal human culture as crucial to our fulfillment as individuals and as a race.

*Adab* literature as its expression is the nourishment that surprises and sustains the mind as food gives substance to the body; it is the content of wisdom-knowledge tested by experience about the good life, and its means of attainment. Literature is the second sustenance, our resource after prayer, meditation, our reflection for our healthy soul, its well-being, and our collective well-becoming. Its functioning lies not in the devotional posture of the heart, but devoting heart and soul in the intellectual and imaginative focus of the mind, and governance of emotion by reason and good sense. Informing reason with *paideia* (well-being), the *adab* of humanity, the human

individual continues the march of civilization, and by her/his acts, sanctions continuity and a sense of community that is unto our liberation, and salvation to all humanity. Here is something of a de-emphasis on matters that have to do with the structure of literature and a way of putting literature in praxis as M. Iqbal and Pa~la Friere have understood: "Praxis is reflection (thought) and action (practice) upon the world in order to transform it" (Friere, 1975). Seeing thought and action as twin moments in the life of literature and literati, it simply asks for an intentional engagement with, and experience of, literature as lived reality, a veritable means whereby we could bring society back to its sense of values and priorities in life. I believe we will be putting vocation and intention back into education (Bruner, 1967), and reReading literature as a practical knowing of life and lived experiences guided by its own telos of *fiqr-o-amal* (reflective praxis).

## Personal Testament: another perspective

Unpredictability about newness and difference is what makes this testament distinctive. Always seeking the new and different is multiplying ambiguities, and being without stability and solidity that is inalienable to us. Pausing and staying with the old that is our part, and creating newness there, is performance... with some metamorphic wind (Bloom, 1998), "mead of inspiration" (Kraemer, 2000) ... and imagination... by being in the creative way. With these creative tools, we return to reading, our old pleasure, and to reading literature the

traditional way for the warm pleasure it gives, and receives our increased understanding both of literature and of writer's life and circumstances. Surviving as lovers of literature and loving the poet's breathing spirit, we then turn to the critic's fire to know not only what the poet says, but also what the poet is. This is bringing literature in perspective by fostering passionate interest in literature for the love of creativity, and criticism later for the love of ambiguities, both content and language of literature even if it is not fully understood.

Attention to both in literature is making hermeneutics subjectively presentable and "calling forth" literature as the 'educare' of human life, making *ReEducation*[9] the primary purpose of existence throughout life. This is a deeply felt response to David W. Jardine's question: How are we to educe life in a way that conserves what already is? Literature propounds "a way that does not foreclose on the future," silences the "objective presentability" of technical-scientific discourse, and recognizes the word essentially within the World. The "hope of education" is that both will live in the *"room"* we provide for the "rebirth of the spirit, for new life" (Jardine, 1992). Of course, what it implies to us right now is the resurgence of our spirit content that is Jardine's selfsame "renewal for ourselves," a medicare that heals the world with affection, and lets us live well together in the living world. For that matter, we need our children as generational discipline right in the middle of classrooms, where life

becomes an interpretive play with affective Words, and where "the relentless inner tension between illumination and concealment" is always on. This is the same where an "ever-mounting and self-perfecting enlightenment" (Gadamer, 1983, p.10405) comes to self and the human life-world. This is the "progress" Browning termed as "man's [sic] distinctive mark alone." This desire for progress must live in the young, as conscious adults bring them in conversation right in the middle of vibrant difficulty with the living wor(l)d. With this self-affirming will, we enter the Word within our world of literary text, and resolve to "live and speak from within it."

This is literature's perspective--its creative and criticism possibilities--and its therapeutic and transformative competence and compulsion. This last and latent impulse and energy, as an added feature of the aesthetic movement, has immense capacity for emotional transformation and spiritual upsurge, and once tapped, becomes the matter of taking power in real-life situations. Then, there is no stopping. Passing through wilderness like a thoughtful wind, it forsakes bland protests and rises from within, like "a mild creative breeze" (Wordsworth, *The Prelude)* with two main preoccupations: an intense concern for humanity's savagery, and an immense awareness of the inevitability of human tragedy, resulting from uncreative thinking and action. Protests are still heard, and what persists is a certain mystification... the resulting image being of humanity gone wild...despoiled by Hate...the right

eschatological setting for the Cyborgian[10] drama. Who has the heart to see the terrible tragic ending of the human drama or bemoan Wordsworth-like:

> Little do we see in nature that is ours,
>
> We have given our hearts away- a sordid boon!

'Nature is very tired," wrote the frail Spaniard Luis AlFonso de Carvallo. That year was 1695. If only he could see us now. The way humans have degraded their homeland, and human languages and human cultures, with a gigantic "Frankenpower" that humiliates nature and constricts human nature, with words losing their meaning as nature loses its colour and humanity falls ill. We are in open words each other's enemy. Whose tragedy is this and whose creation? Is it tragedy or a comedy of errors? Whose profitable gain and whose immeasurable loss?

Our tragedy is that we do not see beneath the horror and ugliness, death, danger, and despair, the accumulated waste of our multiple uncreative doings through centuries of "man's [sic] inhumanity to man" (Shakespeare, *King Lear),* and man's [sic] sinning against himself. The cause being his/her passion for ignorance, and self-unknowing, causing his/her own ruin, and an authentic dispossession of his/her humanness that is a veritable loss to our Earth commUnity. Does it describe a state of mind or the state of humanity? Is it a grey photograph of the cataclysmic disorder that prevails or a willful glimpse into the human soul?

If this is protest, what is its pattern and equipment, its subject target that we still rush toward 'progress' and its alluring temptation to become mind-oriented golden cyborgs[10]. Redemptive measures of such ideologues and ideologies that are the will's "negative inversion" (Auden, in Davison, 1970) have not the strength and willpower to assist our parole and séance for light. The lighthouse is ruined and nothing is created for humanity's betterment here and now. It is a retreat, a non-productive oasis for the lonely who each egotistically prays in the dusk for oneself with a disconcerting lack of connections, and a concerted Ego who each egotistically preys upon others as a well-defined target, aiming accusations at it with "methodical argument and observable logic" (Auden). Times are ripe for a natural cataclysmic doom, the evil in nature to be aroused by our frightful allure of unnatural Existence, and non-application of our natural goodness and sensible reason. Warnings and threats do not work. That protest is over. Heed the creative Power before it's too late.

The real protest and regenerative forceful action has now begun. It invites all selves with will's affirming mood (Davison, 1970), who each overhears and over-watches with Over-Self sitting on haunches in each axial centre, on its act as the penultimate optimist...spiritually alive and sensitive... prayerful for all others...spinning hopeful (com)passionate dreams and engaged in spiritual activism through creative works. When this self rises with the mutest prayer:

*Dear Love,*
        *Give me another love*
*that touches heart,*
        *and within, quite other,*
*the supreme courage to love,*
        *to sit beside You in silence and just be,*

a great aesthetic movement of soulful beings from all over as the new age's moral conscience and aesthetic ethics has taken responsibility. Instead of rehearsed responses, these beautiful beings will spontaneously return from retreat with their spiritual agencies into powerful spotlight--positive, resolute, creative and compassionate action. Gentle encouragement from their personal faith and intimate love that enlarges human consciousness, is the mental and spiritual *remedy* that will cleanse as much as it cures apathy in poor hearts and returns "gracious glad hearts" to their creative subject: inner transformation of humans. Their suggestive and illustrative strokes, expressive of their spiritual being are the' awakening,' inspirational and benign telos they will hand to humanity...manifesting

        *another heart, other pulses,*
        *and another mind,*

and willing to leave behind their fundamental richness of experience, a testimony of their animated spirit, with the provocative suggestion that one reflects the other, and turns towards the Other for the praxis of human intimacy. This new exhilaration, a breath of the spirit, an inner energy...interior conviction that "you could help others if you choose" (Auden, in Davison, 1970)... is the difference

you could make with the practice of own free-will and love's supreme will...a divine, *mesmeric connective,* protecting providence... with word within the world... and we remembering our dreamful apocalypse in real.

Times are ripe for our second coming...back again from the creative source of our origins as renewed self with the human commUnity within... turning without, remembering we are never alone here. We can combine each other and work miracles together as our choice we can say:

> *I am fully here, present and wit,*
> *all clearness and light,*
> *and that Light possesses me,*

and opens me to the new, the different, the true (Gadamer) with surprise, awe and wonder generated by freedom and openness--the two limelights of Spirit. With this generative energy, we sing the Universe, and revere the primary link. This resurgence whirls us back in the cosmic continuum, where on an instant we read that Cosmic Light's pulse beating our own in one Cosmic encounter. This moment is effulgent and in its naked brilliance, becomes a fascinating discovery and cosmic experience about our relational numinous dynamics (Swimme, 1999). This fine moment, we see ourselves in *meezan*[11], read our compulsion for meaning and significance, and stop in an intentional and reflective pause. Pausing here for wonder/wandering within our own axial centre is without "going further and further in the direction of superficiality" (Kierkegarrd by Dooley,

2001). This is miraculous travel into the universe within, where we see all selves as numinous subjects, inviting attention and loving response of spontaneous relationship. Without knowing, in one such pointinstant, we are knotted in the spirit of immediate intimacy to the Earth community, our home as hauntingly interwoven it is in the larger cosmic Home of all beings and forms with hints, guesses, and the rest, as T. S. Eliot imagines *fiqr-o-amal:*

> Is prayer, observance, discipline, thought and action,
>
> The hint half guessed, the gift half understood, is Incarnation.

Living our lives this way is the new way of human existence that speaks of the mode of human existence as Heidegger's *Dasein* (Being) and yet has much 'more' than *Dasein.*

Waiting in the dark at dusk, the star-stunning sky contains a deeply meaning and moral realm with its interplay of dualities: light and shade, sound and silence, stillness and dance that moves the realms beyond and within us as we are awakened by M. Iqbal:

> Sitarron se aagay jahan aur bhi hein
> Abhi ishq ke imtehaan aur bhi hein

And Browning's selfsame poetics:

> Yet, ah! that man's [sic] reach should exceed his grasp
> Or what's heaven for!

inspiring and inviting poetic and discretionary powers to

work throughout the Earth, to relate and experience compassionate relationship wherever we gather, our choice, our decision that says: I am you. This story then has no end and boundaries. It expands to embrace many lives lived in the cosmology of love... with its eternity offering indwelling to all humans in the compassionate heart of humanity. This story has such aesthetic and moral relish that all human born reach out for becoming human and being something 'more.' Comprehensive imagination and our innate compassion and love for creation and each other, bring haunting experiences and promise of a richer and deeper awareness of pain and the pained (Judith Herman, 1992), the pain givers whose indifference to feeling and understanding pain, needs special prayer, care and careful attention. It is this conscious feeling that rushes us forth toward this awesome teaching perspective of literature. Consider!

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1      Deedawer. An Urdu word with Persian connotation that brings inward seeing into reality. It implies insight that is moral perception and heart vision. That which comes as the effect of *deedawer,* and if properly understood, is never wrong. It is the contemplative vision of sufi mystics and wise sages, an equipment of reflective consciousness received in moments of imaginative and reflective pause.

2      Fiqr-o-amal. *Fiqr* in the Urdu language refers to

reflective thought that has *takhiyuul* (visionary awareness), and is the cause of its wondrous effects: creation *(takhleeq)*. Such*fiqr* with transformed perception becomes the vehicle for imagining beings to enter inside of experience, experience newness in reality, and simultaneously feel the need for immediate spontaneous *amal* (visionary thought-in-action).

3      Rorty. *Philosophy and the Mirror of Nature.* Page 3

4      Adab. An Arabic term that has a rich cultural heritage. It ascribes to an immense literature, including history, literary history, and lengthy discussions of politics (Kraemer, 1986). The term commonly applied in classical Arabic to these writings is *adab,* which initially expresses political culture, but later acquires an ethical and practical content. In the first sense, it has a connotation of good breeding, courtesy, and urbanity; in the latter sense, of civility, etiquette, and correct 'behaviour in both social and political contexts. In order to meet these requirements, the *adib,* the writer of *adab,* must exemplify the arts of elegance and intellectual sophistication that his writings express. For further nourishment and acculturation of the mind, knowledge of Arabic poetry, letters, history, and antiquities, as well as of the increasingly ramified non-religious literature is an added embellishment. The ancients accredited learning

more than mere gathering of knowledge, and then, not mere possession of it, but actualizing it for being in "an affective state" (Levinas, 1996) by personal example. This was the truth and worth of learning in its practice and experience, its use and value-the real of reality and their constant relation to the realm of *acts* and not just ideas. By the ninth century, *adab* comes close to expressing meaning that is ascribed to 'literature' in the present day. *Adab* was thus the creation and expression of the 'learned' class on which they were educated, and in which their accurate ethos is accurately reflected. Familiarity with *adab* and its educative ethos, openness to vast human culture, alive with the *adab* (respect) and art of humanity, and the multiplural diversity it represents and extends into being *literature* today, is the next creative reSource and imago of educative existence.

5      Tahd'ib. A word in the Urdu language containing a deep significant meaning of its parallel in English: educative Culture with manners, spiritual values and mores of culturing.

6      Tapashya. A Hindi word that carries Sanskrit implication of self-renunciation and austerity-- though not for the sake of escapism or world-denial but to return to the world with altruistic fervour (Giri, 2002). It is the discipline of meditation, one of the 'technologies of the self that carries the

Beyond spirit, and enables the concentration of consciousness and action in order to transcend the narrow limit that is given to oneself. For me it means living life for a more enriching intimacy, a qualitatively different kind of togetherness in society and the larger world. It thus becomes a deeper engagement, a continued seeking and movement for transformation, with immense transforming potential. It is spiritual praxis, in effect, a life-long commitment reminding us of Browning's promise: Strive and Thrive.

7    Akhlak. (plural of *khuluk*, "innate disposition"), ethics. A brief survey of popular ethics (Goodman, *Morals and Society in Islamic Philosophy*, in Kraemer, 1986) in the Greek world shows its refinement by philosophical reasoning, without perceptible influence of any foreign doctrine, so that eventually philosophy came to express the moral values by which the educated classes were governed. In Islam, ethics appear in their matured state as an interesting and, on the whole, successful amalgamation of a pre-Islamic Arabian tradition and Quranic teaching with non-Arabic elements, namely of Persian and Greek origins, embedded in or integrated with a general Islamic structure. Plato's Republic, Timaeus, Laws, Aristotle's Nicomachean Ethics and Seneca among innumerable others were read in the original or

translations. The praise of, and value attached to good character *(husn al-khuluk)* is common among traditionalists, mystics, philosophers, and those scribes who aim at giving practical advice of cultivating kindness and equity, compassion and mercy, generosity, self-restraint, sincerity. The ideal is to fulfill the virtues, which go with nobility of character, and can best be attained in living ethically with others. It requires personal commitment to this ideal and the practice of good *akhlak* itself.

8    Miskawayh. Abu Ali Ahmed Muhammad Yaqub Miskawayh (Muskuya) al-Khazin (the "Custodian")--historian, philosopher, physician, secretary, librarian, courtier--was born in 325/936 in Rayy and died on 9 Safar 421/16 February 1030 in Isfahan. His *al-Fawz ai-Asghar* was published in Beirut 1319/1901. See F. Rosenthal, *On the Knowledge of Plato's Philosophy in the Islamic world,* (398-402) where these arguments are traced to Proclus' Commentary on Plato's Phaedo. Miskawayh' s principle of natural sociability is about his *jihad al-nafs* that is the permanent war between man and his lower drives. It emphasizes the desirability to teach children about love and harmony, hence a revival of humanistic education that is connected with "true paidea" *(al-adab al-haqq),* guiding them in sound habits and salutary

actions, in line with prophets, who are physicians of souls. See his *The Refinement of Character,* translation by Constantine k. Zurayk, 1968, and Kraemer, 1986, for more on Islamic humanism.

9    ReEducation. Referring to the 'foundational shift' I had deliberated and insisted upon in my Comprehensives. It sees education without the predilections of education, and therefore is miseducation. Education is about educating ourselves to become the educative subject who reaches life's meaning in educational experiences, and then, lives these in real life-situations. This is the heart of Education and affords "a direct seeing into what I am in reality. It is the healing of the alienation (in French *"aliene"* means "mad") that hides my true identity--which happens on its deepest level to be my identity that is born and will die with all. This insight into my real condition is the wisdom that is inseparable from compassion" (Franck, 1973). Because education in the present is about "the alienation and reification of man [sic]," it asks for ReEducation that gives a positive, perceptive, and physician's approach to life, and sees educators as 'educares.'

10   Cyborg. Referring you to Donna Haraway's understanding of cyborg in "The Manifesto of the Cyborg" (1992): "By the late twentieth century; our time, a mythic time, we are all chimeras, theorized

and fabricated hybrids of machine and organism; in short we are cyborgs. The cyborg is a condensed image of both imagination and material reality, the two joined centres structuring any possibility of historical transformation...The cyborg incarnation is outside salvation history." It reminds me of D. H. Lawrence's admonition: "For God's sake, let us be men, not monkeys minding machines/or sitting with our tails curled/while the machine amuses us..." I imagine Lawrence's amused bewilderment on us as the cyborg incarnation.

11    Meezan. An Arabic word representing a fine miraculous balance that upholds equality on each side. It is best represented by the scales *(mizan* from *wazan)* emphasizing the importance of the middle. Has a whole verse by its name in the holy Quran that called Muslims "a nation of the middle" or *wassat.* Exegetes tells us that root wst means 'middle' of something, and anyone who stands in the middle is moderate because from there s/he can see the two extremes without joining them. English 'mediate' comes from the root that went into Latin 'medium' (middle). To be in *"meezan"* or who mediates is the one who is impartial with the built-in conditionality of moderation, and enjoys being in the middle, and is in search for the Golden Mean (Aristotle) just like Islam. (Khaled Ahmed: Word for Word. 2002, July 21. *The Daily Times,* Pakistan.)

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# Time To Disorientalize The Orient

**Jamil Asghar Raja**
**Sultan Mahmood Khan**

Lexicography is a formidable task otherwise Lord Chesterfield must have helped Dr Samuel Johnson in the publication of the *Dictionary*. Formulating definitions, exacting meanings, enlisting synonyms and antonyms is far from being an easy enterprise. Linguistics says that all words possess semantic properties and the sum total of these properties constitutes meanings. A definition is thus a statement expressing these semantic properties in a coherent way. However, the topic of meaning always necessitates reference to some non-linguistic factors, such as idea, thought, intention etc (Crystal: 1980). Sometimes a handy solution is the use of antonym to define a word such as *peace* is the absence of *war,* or *wet* is the opposite of *dry.* Dictionary defines 'antonym' as 'a word having a meaning opposite to that of another word'. Antonyms are words that have properties that are mutually exclusive (such as fast/slow). In his phenomenal work *Orientalism* (1978), Edward Said makes a point which immediately interests a linguist. He says that like *Orientalism*, there is not any antonymic discipline of scholarly study namely *Occidentalism.* If antonyms are relationally opposite then there should be *Occidentalism* so that the 'binary relationship' between the East and the West could be

consummated. One may say that the word *Occidentalism*
does exit in dictionary thus, *Orientalism* is not without an
antonym. But the word *Occidentalism* as it exists in
dictionary is not semantically antonymic to *Orientalism* as
*wet* is to *dry* or *peace* is to *war*. How? Let us see:

> *Orientalism: noun* the scholarly knowledge of Asian
> cultures and languages and people [syn: Oriental
> Studies]

> *Occidentalism: noun* a quality, mannerism, or
> custom specific to or characteristic of the Occident[1].

A contrastive look at these two definitions readily
brings about the difference between two words and raises
many questions in the mind of the reader. *Orientalism* is a
discipline of scholarly *knowledge* (research, description,
abstract reasoning and experimentation) whereas
*Occidentalism* is a cultural phenomenon with specific
qualities, customs and characteristics. Under the definition
of *Orientalism*, one finds a synonym *Oriental Studies*,
where *Occidentalism* does not have a synonym like
*Occidental Studies*. This exclusion is very embarrassing
and eludes our initial perception. Now who will perform
the scholarly study of Asian culture and languages because
the Asians are supposedly incapable of any such ability?
Said testifies to this truth:

> The word "Orientalism" itself has been confined
> for too long to a professional specialty; I tried to
> show its application and existence in general culture,

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[1] Source: *WordNet* ® *2.0*, © 2003 Princeton University

literature, ideology, and social as well as political attitudes. To speak of someone as an Oriental, as the Orientalists did, was not just to designate that person as someone whose language, geography and history were the stuff of learned treatises: it was often meant as a derogatory expression signifying a lesser breed of human being. *(1)*

Now does this semantic disparity between the two definitions make any difference?" Perhaps it does. But before going into details we should understand what *meanings* or *definitions* really are and how they are important. *Hudson* says:

There is considerable controversy over the definition of 'meaning', but there is widespread agreement that the meaning of a linguistic item is its *sense*, that is, what is permanent about its relation to the world, rather than its *referents*, the objects or events to which it refers on particular occasions*(2)*.

This view of *Hudson* highlights some points:

1. Meaning is extra-linguistic.

2. Meaning is abstract.

3. Meaning is based upon a *sense*.

Thus we may say that meanings are philosophies, ideas, mindsets, attitudes, visions and perceptions. No sane person can deny their significance. Now again the old question why *Orientalism* and *Occidentalism* do not exhibit a correlative antonymic property like *war* and *peace*? Let us, at the outset, spare the bookish field of lexicography

from the colossal burden of history and geography as the problem is not entirely an academic one. Now one possible answer is that the West has not been a province of Mugal Empire. Or Kari Mustafa Pasha in 1683 could not evolve a good strategy and the Ottomans were routed by reinforcing Polish armies and could not enter the gates of Vienna. Still an overwhelming sense of history and nostalgia may attribute the absence of *Occidentalism* to the fact that during the Battle of Tours (732), Muslims were 3000 miles away from Damascus. And we are far from a perfect answer, notwithstanding these possibilities. Our quest for this answer unleashes another series of questions:

1. Can any people or nation be subjected to a scholarly study for the purpose of knowing them in order to best subjugate them?

2. Isn't it an outright insult for a nation to study it, to define it, to give verdict on it, and to carry out experiments on it?

3. If Orientalists are there to study the Eastern hemisphere of the Earth, where are the Occidentalists to study the Western hemisphere?

Now time to work out the answers. A cursory glance at history will make it abundantly clear that Muslims for a long time ruled over a large part of the globe. In the time of the Orthodox Caliphs, part of West India, Sindh, Spain, and China were annexed. Western third of France belonged for some time to Muslim Spain;

Southern and Eastern France together with Switzerland and Italy was annexed by Aghlabid Tunis. The Bulgars of Volga acceded to the Abbasid Caliphate. Turks pushed up to Vienna. The Muslim rulers of West Africa discovered and penetrated into Brazil and Central America and so on (Hamidullah: 1969). And here lies our answer. In spite of these world wide victories, Muslims scholars and historians never invented any field of study or research namely *Occidentalism*. Nor did any Muslim scholar assumed the title of *Occidentalist*.
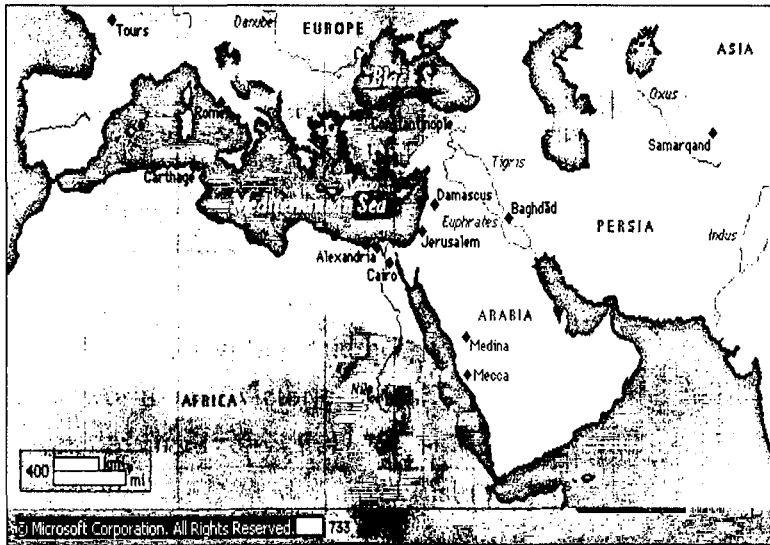


In the 7th and 8th centuries the religion of Islam spread throughout the Middle East and North Africa. By 733, just 100 years after the death of the Prophet Muhammad (PBUH) an ordered Islamic state stretched from India in the east to Spain in the west. *Reproduced by courtesy of Microsoft Encarta ® Encyclopedia 2005.*

Whenever a nation is made a subject of *study, description* and *reasoning*, with motives other than "human welfare through knowledge," its character and dignity is essentially trivialized. Worse, when this study is not for the sake of alleviating the deplorable lot of humanity but to best adjust the people in the abiding yoke of colonialism. The compelling rationale behind all this hassle can be simply described as: "You cannot colonize people unless you rule over them, you cannot rule over them unless you know them you cannot know them unless you study them, and once you have thus colonized the people you can easily justify your occupation by calling them *unable to govern themselves*". An old adage has it "Give the dog a bad name and then kill him". Muslims were simply not desirous of any such uninspired enterprise. The concept of human right (haqooqul Ibaad) is so entrenched in Islamic philosophy that a study of man on these lines has no sanction in Islam. Unlike this, the *Orientalists*, and *philologists* used and exploited language to Orientalize the Orient. While talking about French philologist and historian *Ernest Renan* (1823-1892), Said says:

> In Renan's case the legitimacy of his efforts was provided by philology, whose ideological tenets encourage the reduction of a language to its roots; thereafter, the philologist finds it possible to connect those linguistics roots, as Renan and others did, to race, mind, character, and temperament at their roots *(3)*.

In the name of philology, the Orientalists invented a new and formidable science of nihilistic vocabulary in order to make observations, descriptions, labels, generalizations and assertions conducive to their version of the Orient. This great task could never have been completed in the absence of such academic and abstract stereotypes. The lexicography was actuated by geography and history. There was a powerful reinforcement in the shape of economic and military dominance. These abstract definitions regarding the Orient were also necessary because a personal point of view was to be converted into a professional one; hence the whole jargon was invented. As Renan said that "the founder of modern mind are philologists. Throughout the nineteenth century, a bulky lexicon of definitions dominated the Oriental discourse:

> What was this operation, by which whenever you discussed the Orient a formidable mechanism of omnicompetent definitions would present itself as the only one having suitable validity for your discussion *(4)*.

In one of his articles published in 1980, Said argued:

> The main difference is that the Orientalists use the authority of their standing as experts to deny—no, to *cover*—their deep-seated feelings about Islam with a carpet of jargon whose purpose is to certify their "objectivity" and "scientific impartiality." *(5)*

Conclusions are largely determined by premises and premises are constructed on definitions. Having modified

the definition by the sheer force of argument, desired conclusions can be reached. After the coinage and manipulation of these definitions the Orient was simply stripped of its human character. Now the job was easy and the Orientalists based their discussion of Islam on these definitions. Everything was set to unleash the conflict between the West and the rest. They first "stopped and then chased away the sympathy through lapidary definitions". Said again:

> Those people, it said, don't suffer—they are Orientals and hence have to be treated in other ways than the ones you've just been using... The vocabulary of emotion dissipated as it submitted to the lexicographical police action of Orientalist science and even Orientalist art. An experience was dislodged by a dictionary definition... *(6)*

In the second chapter of *Orientalism,* while summing up the excerpts from the French Orientalist Caussin and Scottish historian Thomas Carlyle, Said says that Orient should not cause the West any anxiety because of the enormous disparity between their achievements.

Similarly some other stereotypes are:

- The Orient cannot represent itself, thus must be represented by the West.

- Arabs inhibit a shame culture.

- Arabs can function only in conflict situations.

- Islam makes a virtue of revenge.

- Islam is anti-human, antidemocratic, anti-Semitic, and anti-rational.

- To Muslims peace is not as valuable as it is to Westerners.

- Muslims' psychology is aberrant and abnormal.

- Islam is a diseased and dysfunctional set of dogmas—a crescent of crises.

- Muslims and Arabs are decisively "others" and "there".

- They do not count whatsoever and thus can be dispensed with and bargained over.

- Orient is a lifeless wasteland.

- In the restructuring of the Orient, the West is the subject and the East (Orient) is the object and this relation is ordained by history and geography.

Sadly there are as many stereotypes as many Orientalists—Sacy, Flaubert, Patai, Muller, Renan, Lane, Chateaubriand, Lamartine, De Lesseps, M. Ferdinand, Schlegel, Disraeli, Burton, Nerval, T. E. Lawrence, Judith Miller, Martin Kramer, Bernard Lewis, Daniel Pipes, Steven Emerson, Barry Rubin, and so on and so on. Judith Miller is a New York Time reporter and is the author of *God Has Ninety-Nine Names* (1996). The book claims to be a scholarly study of Arabs and Islam and is replete with partial inquiries and raw conclusions. Surprisingly, Miller has not once quoted any Muslim source, rather she informs

us that her major source on the Prophet Mohammed is the French Orientalist Maxime Rodinson, a Marxist scholar whose biography of the Prophet is written with anti-Arab and anti-clerical leanings. Relying upon borrowed scholarship, Miller calls the Prophet Muhammad "the begetter of an anti-Jewish religion, one laced with violence and paranoia". The book contains many factual mistakes. She speaks of Hisham Sharabi as a friend but misidentifies him as a Christian; he is Sunni Muslim. Badr-el-Haj is described as Muslim whereas he is Maronite Christian. She admits that she dislikes Lebanon, hates Syria, laughs at Libya, dismisses Sudan, feels sorry for Egypt and is repulsed by Saudi Arabia. She is relentlessly concerned only with the dangers of organized *political Islam* (another term invented in the laboratory of Orientalism). Said refutes her:

> Miller, in short, is a shallow, opinionated journalist whose gigantic book is too long for what it ends up saying, and far too short on reflection, considered analysis, structure and facts. Poor Muslims and Arabs who may have trusted her; they should have known better than to mistake an insinuated guest for a friend. *(7)*

Lawrence (of Arabia) is another Orientalist who took it upon himself to testify to Arab mindset. Although he liked Arabs and was an influential advocate of Arab nationalism (the idea that Arabic speakers, from Morocco to Iraq, constitute a nation merely because they speak Arabic) was not wholly without a skewed Western

perception. He can be considered the least unscrupulous of all the Orientalists. In his *Seven Pillars of Wisdom* he makes an untenable generalization:

> They (Arabs) were a limited, narrow-minded people, whose inert intellects lay fallow in incurious resignation. *(8)*

Raphael Patai, a Hungarian-born Orientalist, is the author of *The Arab Mind* (1983). It is "one of the most bloodless books ever written on the Arabs". It reads like a report and relies so heavily on generalizations and statistics that it represents the Arab world as one inhabited by automatons which simply enact the roles that their culture and climate have designed for them. Arabs are merely the instruments of a greater power, sometimes, like God, merciful; or sometimes, like the Imperial powers. What is more deplorable than this sham scholarship is the fact that West is not ready to unlearn all these skewed stereotypes and shed its parochial attitude. The latest disturbing development in this field is *The Clash of Civilizations and the Remaking of World Order* (1996) by Samuel Huntington. Huntington makes the point that in the emerging era of cultural conflict the West must forge alliances with similar cultures. With alien civilizations the West must be accommodating if possible, but confrontational if necessary:

> It is my hypothesis that the fundamental source of conflict in this new world will not be primarily ideological or primarily economic. The great

divisions among humankind and the dominating source of conflict will be cultural. Nation states will remain the most powerful actors in world affairs, but the principal conflicts of global politics will occur between nations and groups of different civilizations. The clash of civilizations will dominate global politics. The fault lines between civilizations will be the battle lines of the future *(9)*.

Huntington, like an ideologue, seeks to further establish and authenticate the "otherness" of Muslims, to create a fear of Islam among people in the West. The book argues that unlike European and Americans, Arabs have no sense of individuality, and no regard for individual life. He wants us to believe that the world can be divided into distinct civilizations battling against each other forever. While erecting a sharp dichotomy (and, of course, a potential battle line) between Islam and the West, Huntington relies heavily on a 1990 article by the veteran Orientalist Bernard Lewis (born 1916), whose ideological colors are manifest in its title, *The Roots of Muslim Rage*. It is pertinent to remember here that Said has called Lewis "an apologist for colonialism". To Lewis, Islam is an irrational herd or mass phenomenon ruling Muslims by passion, instincts, and unreflecting hatreds (Said: 1978). The question arises: Is it possible for an individual to achieve that level of scholarship that he is qualified enough to speak for a whole religion or civilization with a considerable degree of finality? On October 22, 2001, Said

wrote an article *The Clash of Ignorance.* To quote an excerpt of it:

> In fact, Huntington is an ideologist, someone who wants to make "civilizations" and "identities" into what they are not: shut-down, sealed-off entities that have been purged of the myriad currents and countercurrents that animate human history, and that over centuries have made it possible for that history not only to contain wars of religion and imperial conquest but also to be one of exchange, cross-fertilization and sharing *(10).*

This is a brief view of Orientalist tradition which is still very much in vogue. In dividing the planet into *East* and *West*, *we* and *they*, *ours* and *theirs*, the Orientalists forgot that no culture or civilization exists by itself. Nothing exists without the basic human attributes of community, love, value for life and all the others. Myers has rightly said:

> Increasingly, cultural diversity surrounds us. More and more we live in a global village, connected to our fellow villagers by satellite communications, jumbo jets, and international trade... "East is East and West is West, and never the twain shall meet," wrote nineteenth century author Rudyard Kipling. But thanks to modern travel and migration, East and West, and North and South, are now meeting all the time. Italy is home to many Albanians, Germany to Turks, England to Pakistanis and West Indians. For Canadians, Americans, and Australians, too, one's country is more and more a mix of cultures. In half

the 100 largest U.S. cities, ethnic minorities will together have become the majority by the end of this decade (Jones, 1990). As we work, play, and live with people from diverse cultural backgrounds, it becomes helpful to understand how our cultures influence us and to appreciate important ways in which cultures differ *(12)*.

Moreover, using language for the petty purpose of *representing* people and nations with little truth is not something enviable. Even when the *representation* is done with a greater input of honesty it is after all, at least, one step divorced from concrete reality and the notion of "otherness" is bound to creep in. Cultural diversity, peaceful and progressive coexistence and the ideals of equality and sovereignty dictate that it is time for the West to *disorientalize* its scholarship. Said gives a salutary warning:

> Perhaps too we should remember that the study of man in society is based on concrete human history and experience, not on donnish abstractions or on obscure laws or arbitrary systems. The problem then is to make the study fit and in some way be shaped by the experience, which would be illuminated and perhaps changed by the study. At all costs, the goal of Orientalizing the Orient again and again is to be avoided, with consequences that cannot help but refine knowledge and reduce the scholar's conceit. Without "the Orient" there would be scholars, critics, intellectuals, human beings, for whom the racial, ethnic, and national distinctions were less

important than the common enterprise of promoting human community *(13).*

In this study of man and history, *representations* and *pictures* will be of little use, no matter how well crafted. That does not mean that the picture is an inaccurate one but simply because it is a *picture.* It exaggerates certain shades and is always consistent with its image. History is far from being a static portrayal of an artist. It is always dynamic. Allama Ibne Khaldun (1332-1406), the greatest of the medieval Islamic historians has decisive words about historiography in his monumental *Muqaddamah*:

> His (historian's) goal must be to have complete knowledge of the reasons for every happening, and to be acquainted with the origin of every event. Then, he must check transmitted information with the basic principles he knows. If it fulfills their requirements it is sound. Otherwise, the historian must consider it as spurious and dispense with it... A hidden pitfall in historiography is disregard for the fact that conditions within the nations and races change with the change of periods and the passing of days. This is a sore affliction and is deeply hidden, becoming noticeable only after a long time, so that rarely do more than a few individuals become aware of it *(14)*

A historian should always consider himself a part of unfolding history and write with deep understanding of societies and civilizations. History, in its broadest sense, is the totality of all past events and any deliberate dissection

of this totality is bound to cause many confusions. Moreover, the purpose of history as a serious endeavor to understand human life is never fulfilled by an empty pursuit for facts. More importantly, the Orient itself should come up in this process of *disorientalization.* The discouraging discovery is that the Orient has failed to bridge up the educational and technological lag and to keep abreast of the West. In this competitive pursuit, the Orient will have to shoulder the heavier part of responsibility. Said cannot be truer:

> It is sobering to find, for instance, that while there are dozens of organizations in the United States for studying the Arab and Islamic Orient, there are none in the Orient itself for studying the United States, by far the greatest economic and political influence in the region. Worse, there are scarcely any institutes of even modest stature in the Orient devoted to study of the Orient *(15)*

Now, in passing, something about the Orientalists' scholarship on Islam. Javed Iqbal in his autobiography *Apna Grebaan Chaak* (2003), gives a first-hand observation:

> As a matter of fact during my stay at Cambridge no Orientalist including Arberry and Levy impressed me. While talking to them, I always got the hint that they have neither genuine interest in nor sympathy for Islam rather their perspective is based upon the old prejudice which has characterized Judeo-Christian animosity toward Islam. I lost my

confidence in them because of their hypocrisy. In those days I used to become angry for those simpleton Muslims who call these people Islam-friendly. *(11)*

Now coming to the last point: Western stereotypes about Islam and Arabs. Here it is not our intention to go into minute details or to answer with any degree of finality. In fact these stereotypes stemmed from viewing the Orient from a wrong and prejudiced perspective, and it is hard to believe that it was merely an error of judgment on the part of the Orientalists. They so easily let themselves be guided by myths and falsities that a touch of deliberate distortion is always visible. What is a genuine cause of concern is that some Muslim scholars have also apologetically subscribed to these Western stereotypes and have passively inherited the borrowed wisdom. The problem is that these scholars do not represent the best of their people and seem to radically underestimate themselves and their people. Through an error of judgment, these scholars failed to understand that their arguments are largely based upon Western verdict on the East. Almost writing about the same situation in the Arab world, Edward Said called it "a colossal failure of nerve, dignity and self-solidarity." The following passage form an eminent Islamic scholar will go a long way to achieve clarification:

> Muslims continued their work in the service of science until great misfortunes afflicted their principal intellectual centres, Baghdad in the East, and Cordova-Granada in the West. These were

occupied by barbarians, to the great misfortune of science, at a time when the printing press had not yet come into vogue: the burning of libraries with their hundreds of thousands of books led to untold and irreparable loss. The wholesale massacre did not spare the learned. What had been constructed in the course of centuries was destroyed in days. Once a civilization declines due to such calamities, it takes several centuries of time as well as numerous resources, including the facilities to study the achievements of others—who should have assumed the relay after the fall of the previous standard-bearers of civilization—before one can make up the distance. Moreover noble characters and great minds cannot be had at will; they are the gift and grace of Almighty on a people. That men of noble character are held in check, and not invested with the direction of their countrymen, which is assumed by incompetent and unscrupulous persons, is another tragedy which one has often to deplore *(16)*

It is time to call a halt and to do some radical thinking. The article shows how Western Orientalists invented a scholarly discipline of Orientalism and developed it into one of the greatest fields of their endeavour. Still, Orientalism is a sign of greater distortion than that that has taken place. No doubt, some of the Orientalists took great care to avoid bias, but it remained an ever-present threat. Besides, the number of these scholars is pathetically short. Orientalists' views were not based upon any empirical study and their implications were hardly

debated impartially. At times, their observations were
hasty, their details sketchy and their conclusions far-
fetched. Is it true that we, the inhabitants of this impartial
planet, have really divided ourselves into East and West,
Orient and Occident, ours and theirs...? Have our
pugnacity and competitiveness really converted East and
West into two hostile camps destined to battle forever and
ever? The answer to all these disturbing questions should
always be a sonorous "No". So let us say no to so-called
Clash of Civilizations and stop domesticating people and
cultures any more. Instead it is time, we preached
conciliation of civilizations. It is with great truth that Iqbal
says in *Javed Namah:*

<div dir="rtl">

سر گزشت آدم اندر شرق و غرب

بهر خاک فتنه ها‌ئت حرب و ضرب

حق زمین را جز متاع ما نگفت

این متاع بی بها مفت است مفت

</div>

*Story of man in East and West—*

*Struggle for land culminating in war and killing,*

*God had called land our property*

*This valuable property is free, free! (17)*

Today, the world is in need of men and women who
are committed neither to Orient nor to Occident but to the
welfare of humanity and sometimes in the name of
humanity we have to challenge a thousand bad precedents.
If scholarship means the re-definition of fields of human
experience by scientists who stand above the material they
study, we are still very, very primitive. For West it is time

to shed Whiteman's burden. Hopefully one day peaceful coexistence and respect for human dignity will be translated from a dream into a reality and where there is a will there is surely a way.

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# The Perception And Acceptance Of Community Heath Workers By The Community In Neelum Valley, Azad Kashmir

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## Abstract

A cross sectional study was performed in an armed conflict zone, to determine the role of CHWs as perceived by the community, and to learn about the actual activities of CHWs in their community setting. 449 respondents were studied usisng a self administered questionnaire covering personal profile, perception about CHWs, the actual role of CHWs and the further out look of the programme in the community. The result were analysed the findings revelled that the perception of the community was quite adequate about the role of CHW. The actual working of CHWs was satisfactory and the community was keen to continue the programme in the further as well.

## Introduction

Islamic Relief (IRP) has been involved in the health sector in Neelum Valley (NVHP) since August 2001. Health has been a relatively new area for IRP, which has

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traditionally been involved in humanitarian and emergency relief. No other organization has tried to address health issues in remote and insecure mountainous regions prone to armed conflict and insecure circumstances.

The health package introduced by IRP in NVHP is quite unique, as it has tried to incorporate self sustainability by capacity building of locals in primary health care. Training of Community Health Workers (CHW) has been the keystone in this programme. It was planned to train 45 CHWs to cater to the estimated 43,000 population and provide a CHW to population ratio of 1:100 as suggested by the National Programme for Primary Health Care (NP) of the Government of Pakistan.

The CHWs, extracted from the local communities, were included in the programme after fulfilling rigid induction criteria. The female CHWs were subjected to rigorous training for six months, at the Community Health Centre (CHC) located at Kuttan and managed by IRP. They were imparted training in Primary Health Care (PHC) as well as in midwifery skills (MW). They followed the NP laid down curriculum with additional MW skills incorporated by the IRP through a standardized training manual. The teaching method was also quite unique. A problem oriented approach was used, and problem solving skills enhanced in the CHWs.

The male CHWs were enrolled in Dispensers programme of the government run paramedical institutes in Mirpur and Muzafarabad. The output of

these institutes is still awaited, pending the regular scheduled examinations at the end of the academic calendar.

Two batches of female CHWs have graduated from the IRP CHC at Kuttan. Twenty two CHWs are reprtedly serving their communities for various periods of time in the Neelum Valley. As the CHWs have been in the field from more than 6 to 12 months, it was proposed to study the impact of their work in the community. In this regard a survey was conducted to answer the following research questions:

**Research questions**

1. What does the community understand about the role of the Community Heath Workers?

2. How well are the Community Health Workers performing their duties in the community?

**Survey population**

The survey population is the entire population of Neelum Valley served by CHWs trained by the IRP CHC at Kuttan.

**Research Methodology**

*Study design*

A cross sectional survey, using a structured questionnaire to collect data from the study population was used. The dataset was then analyzed using statistical

analysis software for univariate as well as multivariate analysis.

*Sample frame*

The programme area (PA) of NVHP comprising three union councils (UC) viz., Shahkot, Neelum and Atthmuqam were selected by purposive sampling. From each UC, cluster sampling was performed selecting two, eight and twelve communities from the three UC respectively. Twenty respondents were selected by random sampling from each cluster.

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                    │  Neelum Vally   │
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  ┌──────────────┐   ┌──────────────┐   ┌──────────────┐
  │  UC Shahkot  │   │  UC Neelum   │   │  Atthmuqam   │
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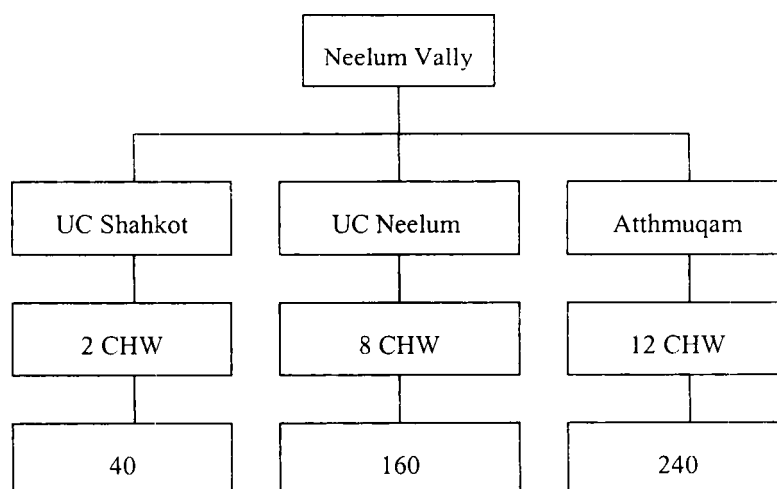
*Sample size*

A total of 449 respondents were included in the study.

*Study tools*

A structured questionnaire was developed having four sections. Section I, comprised of ten questions

addressing the socio demographic and economic status of the respondents. Section II, concerned the actual work being carried out by the CHW. Section III, dealt with the perception of the respondent about the role of the CHW, and section IV asked the respondent about their satisfaction with the various components of NVHP.

The interviews were carried out by trained interviewing staff, using a printed structured questionnaire. The data was collected and cleaned at site to minimize data loss.

**Health facilities' access in Neelum Vally:**

Islamic Relief is serving three union councils in the Neelum Valley area; viz., Atthmuqam, Neelum and Shahkot. These communities currently have twelve, eight and two CHWs working in these areas respectively. Most of the people have to first walk down from their households to the road, often having to carry the sick or injured on charpoys. The time taken and the problems faced in such circumstances can not be fathomed or measured on any scale. However the approximate distance and money spent to reach the Community Health Centre, managed by IR and located at Kuttan is listed in table 1.

The average distance from Atthmuqam to CHC Kuttan varied between 17 to 25 km. travel time by a dedicated vehicle hired for about 500 to 700 Rs ranges. From one hour to one and three quarters of an hour. The cost of travel by public transport is about 30 to 40 Rs, but

the time taken is phenomenal with frequent stops, overcrowding and unreliable service.

UC Shahkot is located about 15 kms from CHC Kuttan. Private transport costs about 500 Rs and takes three quarters of an hour to traverse the distance. Public transport costs Rs 30. Kundle Shahi, located on the main road, from where one has to take a side road to reach CHC Kuttan is 6 km away. It takes 20 minutes by hired transport costing 200 Rs to reach the centre. Public transport is available sporadically, and costs Rs 20 per person.

**Table 1:** *Access from different areas to CHC Kuttan.*

| Area | Distance to CHC(km) | Cost of hired transport (Rs) | Time by hired transport (Rs) | Cost by public transport (Rs) |
|------|---------------------|------------------------------|------------------------------|-------------------------------|
| Atthmuqam | 17-25 | 500-700 | 60-105 | 30-40 |
| Neelum | 25-40 | 600-1000 | 105-180 | 40-70 |
| Shahkot | 15 | 500 | 45 | 30 |
| Kundal Shahi | 6 | 200 | 20 | 20 |

**Findings of the survey**

A total sample size of 449 respondents was extracted from twenty two communities living in Neelum Valley. The communities were selected by purposive sampling while the respondents were selected by random cluster sampling. Out of the total respondents the socio-demographics characteristics were as follows:

More than two thirds (71.4 %) of the respondents who took part in the survey were females, while about one third (28.6%) were males. This is possibly due to the non availability of males at home, during the morning time, when most of the interviews were conducted. Moreover, the female population has more interaction and is in closer contract with the CHWs. This also signified the female empowerment in the communities surveyed.

Most of the respondents (76.4%) were married, while 17.4% were single and a negligible number (0.7%) were divorced. This shows the strong family fabric prevalent in the area.

**Table 2:** *Socio demographic characteristics of the respondents*

| Characteristic | | Number n = 449 | Percentage |
|---|---|---|---|
| Genders | Male | 128 | 28.6 |
| | Female | 321 | 71.4 |
| Marital Status | Single | 78 | 17.4 |
| | Married | 343 | 76.4 |
| | Widowed | 25 | 5.6 |
| | Divorced | 3 | 0.7 |
| Educational level | Uneducated | 163 | 36.3 |
| | Able to read Quran | 81 | 18.0 |
| | Madrassa | 12 | 2.7 |
| | Primary level | 75 | 16.7 |
| | Secondary level | 54 | 12.0 |
| | Intermediate | 26 | 5.8 |
| | Graduate | 30 | 6.7 |
| | Postgraduate | 8 | 1.8 |

| | | | |
|---|---|---|---|
| **Occupation** | Unemployed | 70 | 15.5 |
| | Farmer | 39 | 8.7 |
| | Government servant | 133 | 29.6 |
| | Private service | 41 | 9.1 |
| | Business | 45 | 10.0 |
| | Other | 121 | 27.0 |
| **Age Group** | Less than 20 | 88 | 19.6 |
| | 21 to 30 | 152 | 33.9 |
| | 31 to 40 | 117 | 26.1 |
| | 41 to 50 | 61 | 13.6 |
| | More than 50 | 31 | 6.9 |
| | Mean: 32.26, SD: 12.377, Median: 30 | | |
| **House hold size** | 1 – 5 | 102 | 22.7 |
| | 6 – 10 | 238 | 53.0 |
| | > 10 | 109 | 24.3 |
| | Mean: 8.36, SD: 3.737, Median: 8 | | |
| **Monthly household income** | < 1,000 | 51 | 11.4 |
| | 1,001 – 5,000 | 240 | 53.5 |
| | 5,01 – 10,000 | 78 | 17.4 |
| | > 10,000 | 37 | 8.2 |
| | Did not know | 43 | 9.6 |
| | Mean: 5,169, SD: 6,341, Median: 3,500 | | |

Out of the respondents included in the survey, more than one third (36.3%) were illiterate, 18% could read the Holy Quran, about one third (30.7%) had attended school while 14.2% had been to college. 1.8% of the surveyed population held post graduate degrees from a university.

In the surveyed population, less than one third (29.6%) were employed by the government, 15.5% claimed to be unemployed, 10% were engaged in business, 9.1% were in private service and 8.7% relied on farming as a

means of livelihood. A large number (27%) were students, housewives, laborers and daily wage earners.

The population studied had a mean age of 32.26 years with a standard deviation of 12.377 years. The median age found in the respondents was 30 years. About 60% of the respondents were between the ages of 21 and 40 years. 20.5% were over 40 years and almost a similar number (19.6%), were less than 20 years old.

The average house hold size in the survey came out to be 8.36 persons (SD =3.737) per household. The median number of residents in each house was 8 individuals. More than half (53%) of the population had 6 to 10 member living in a house, while almost a quarter of the respondents lived in houses with less than 5 and more than 10 occupants.

The average family income per month was determined to be 5,169 Rs (SD = 6,314) and the median income was 3500 Rs per month. More than half (53.5%) of the surveyed population earned between 1,000 and 5,000 Rs per months per household, about a quarter (25.6%) earned more than 5,000 Rs and 11.4% less than 1,000 Rs per month. About one tenth (9.6%), were not aware of their family's monthly income—mostly housewives.

**Perception about CHWs work**

In response to the question that "Do you know what is a Community health Worker?" a large majority, 377

(84%) people responded in the affirmative, while 72 (16%) did not know what CHWs were.

More than three quarters of people (78%), stated that they had a CHW in their village. A small number (10%) said they did not have any CHW in their community, while 12% of respondents were not aware of any CHW working in their area.

**Table 3:** *Awareness about CHWs in the community*

| Statement | | Number n = 449 | Percentage % |
|---|---|---|---|
| Do you know what a Community Health Worker is? | Yes | 377 | 84% |
| | Don't know | 72 | 16% |
| Do you have a Community Heath Worker in your village? | Yes | 350 | 78% |
| | No | 45 | 10% |
| | Don't know | 54 | 12% |
| Do you know the name of the Community Health Worker in your village? | Yes | 337 | 75.1% |
| | Don't know | 112 | 24.9% |
| Who trained the Community Health Worker in your village? | Islamic Relief | 332 | 73.7% |
| | Government | 32 | 5.6% |
| | Don't know | 85 | 19.3% |
| In your opinion, do these CHWs work properly? | Yes | 269 | 60% |
| | No | 45 | 10% |
| | Don't know | 135 | 24% |
| Do you think the CHWs are well trained? | Yes | 266 | 59.2% |
| | No | 67 | 15% |
| | Don't know | 116 | 25.8% |
| Are you happy with the CHW in your area? | Yes | 299 | 66.6% |
| | No | 50 | 11.1% |
| | Don't know | 101 | 22.3% |
| Can you easily see the CHW? | Yes | 285 | 63.5% |
| | No | 63 | 14.0% |
| | Don't know | 101 | 22.5% |

| Does the CHW visit your house? | Yes | 244 | 54.3% |
|---|---|---|---|
| | No | 109 | 24.3% |
| | Don't know | 101 | 22.5% |
| Do you have to go to the CHW's house for health problems? | Yes | 246 | 54.8% |
| | No | 101 | 22.5% |
| | Don't know | 102 | 22.7% |
| Is the CHW available 24 hours? | Yes | 246 | 54.8% |
| | No | 101 | 22.5% |
| | Don't know | 102 | 22.7% |

Three quarters (75.1%) of respondents knew the CHW of their area by name, while about a quarter (24.9%) were unfamiliar with the name of the CHW working in the community. The high percentage of respondents being unaware of the name of their CHW was add, as the CHW had been chosen through an intricate community organization network.

Regarding the training of the CHWs, about three quarters (73.7%) knew that Islamic Relief had trained their CHWs, a small number of respondents (5.6%) attributed the training to the government while 19.3% were uncertain as to who had trained the CHWs in Neelum Valley. The government has trained Lady Health Workers (LHW) who are also working in tandem with the CHWs trained by IR.

Almost two third of the respondents (60%) felt that the CHWs were working properly, while one tenth did not share this feeling. Almost a quarter (24%) did not have any opinion about the working of the CHWs.

As far as the perception of the respondents about the quality of training of the CHWs was concerned, almost

60% expressed their satisfaction with the quality of training imparted. About 15% expressed their dissatisfaction, while over a quarter (25.8%) did not share any opinion about the quality of the training of the CHWs.

Two third of the respondents were happy with the CHWs working in their areas, 11.1% were not happy, while 22.3% abstained from sharing their opinion. The dissatisfaction with the CHW could be attributed to personal prejudices and dislikes. Coming from small communities, where economic options are limited, this may have played an important role in determining the opinion of the respondents.

The CHWs easy availability was confirmed by almost two third (63.5%) of the respondents, however 14% did not find the CHWs easy to access while 22.5% were not sure about their availability.

The CHWs visited the houses of more than half (54.3%) of the respondents, but did not visit about a quarter (24.3%), while 22.5% did not respond to this query.

More than half (54.8%) of the respondents stated that they had to go themselves to the CHWs residence to seek health acre, while 22.5% did not have to go themselves and a similar number (22.7%) were not sure.

When asked about the availability of CHWs around the clock, more than half (54.8%) stated that they are available all the time, 22.5% said they were not available all the time and 22.7% were not sure. Forty five

respondents stated that the CHWs in their areas were available some of the time of the day. More than one third (37.8%) said they were available only in the morning, 60% said they were available only in the evening while only one CHW was reported to be available during the nighttime.

Regarding the provision of additional CHWs half (50.3%) of the respondents voiced their desire to have additional CHWs for the communities, a quarter (26.7%) did not feel additional CHWs were required while 22.9% did not have an opinion about more CHWs.

**Perception about job of CHWs:**

The respondents were asked seventeen questions pertaining to the laid down job description of the CHWs as prescribed by WHO. The responses of the community members interviewed listed in table.

In response to the first element of PHC, more than one third (33.9%) knew the educating the community on health issues was the job of the CHWs while almost two thirds (66.1%) did not know about this aspect of their function.

Less than one third (31.6%) agreed that hygiene promotion was the activity of the CHWs while more than two thirds (68.9%) were not aware of this important fact.

More than one third (36.1%) knew that CHWs were supposed to perform regular antenatal check up of pregnant women, while less than two thirds (63.9%) did not know this.

Regarding the dos and don'ts of pregnancy, a small amount (16.3%) knew that the CHW was supposed to inform the pregnant woman what to eat during pregnancy and 83.7% did not know of this vital role of the CHW. 14.9% of respondents knew that CHWs were also supposed to inform the pregnant women about what actions and things to avoid during pregnancy as apposed to 85.1% who did not know of this function of CHW. 13.6% of respondents knew that CHWs were also supposed to guide women what harmful substances to avoid eating during pregnancy whereas 86.4% were unaware of this activity.

A little more than one tenth (11.4%) of respondents knew that promoting antenatal vaccination was the function of the CHWs, while a large number (88.6%) did not know it. 9.1% respondents knew that the CHWs were supposed to check for anemia in pregnancy, while an alarming 90.9% did not know this crucial function of CHWs.

A small number (8.5%) knew that CHWs were supposed to look for tell tale danger signs during pregnancy for timely referral to a hospital, while most of the respondents (91.5%) were not aware of this role of the CHW.

**Table 4:** *Responses to perception of respondents to job of CHW's*

| Statement | Yes | | No | |
|---|---|---|---|---|
| | n | % | n | % |
| Educating the people about health | 152 | 33.9 | 297 | 66.1 |
| Telling people about hygiene | 142 | 30.6 | 307 | 68.4 |
| Doing antenatal check of pregnant women | 162 | 36.1 | 287 | 63.9 |
| What to Informing women eat during pregnancy | 73 | 16.3 | 376 | 83.7 |
| Telling women what not to do during Pregnancy | 67 | 13.6 | 388 | 86.4 |
| Advising women to get tetanus vaccination during pregnancy | 51 | 11.4 | 398 | 88.6 |
| Checking anemia during pregnancy | 41 | 9.1 | 408 | 90.9 |
| Checking for danger signs in pregnancy | 38 | 8.5 | 411 | 91.5 |
| Referring women to CHC/Hospital | 93 | 20.7 | 356 | 79.3 |
| Checking the newborn baby | 104 | 23.2 | 345 | 76.8 |
| Weighing the newborn baby | 66 | 14.7 | 383 | 85.3 |
| Visiting the new mother (after delivery) | 40 | 8.9 | 409 | 91.1 |
| Prescribing/giving medicines for common problems | 166 | 37.0 | 283 | 73.0 |
| Giving drips or injections | 69 | 15.4 | 380 | 84.6 |
| Advising mothers to get the children vaccinated | 54 | 12.0 | 395 | 88.0 |
| Other activities | 48 | 10.7 | 401 | 89.3 |

20.7% of respondents knew that CHWs were supposed to refer patients to CHC or a hospital if they were at risk or could not be treated by the CHW, while 79.3% did not know this fact.

A little less than a quarter (23.2%) knew that CHWs were to check all new born babies in their communities, while more than a quarter (76.8%) did not know this.

Only 14.7% of respondents knew that weighing the newborn baby is the role of a CHW as apposed to 85.3% who did not perceive this function of the CHW.

8.9% people believed that a CHW should visit the new mother after delivery while a large number 91.8% did not think it was their duty to do so.

More than one third (37%) respondents knew that CHWs were supposed to prescribe medicines for common health problems while almost three fourth (73%) did not know of this activity of the CHW.

It was heartening to know that most of the respondents (84.6%) (I knew that giving injections and administering drips was not the function of the CHW's, while only 15.4% thought that they could perform this activity.

Unfortunately a large number of people (88%) believed that advising the mothers to get their children vaccinated was not the function of CHWs, as apposed to

12% who rightly perceived this to be an activity of the CHW.

10.7% of the respondents attributed various unlisted functions of the CHWs, out of which helping in the Polio campaigns was the most prominent.

*Perception about Islamic Relief activities in Neelim Valley:*

In response to the satisfaction with the work of Islamic Relief in Neelum Valley, 439 respondents participated, while 10 people declined to comment. Out of the respondents more than half (53%) were highly satisfied with Islamic Relief's performance in Neelum Valley, more than one third (38.5%) were satisfied, 4.2% were uncertain while only 2% of respondents were unsatisfied with Islamic Relief's work in Neelum Valley area.

**Table 5:** *Responses to: How satisfied are you with Islamic Relief's work in Neelum valley?*

| Response | Number n = 439 | Percentage |
|---|---|---|
| Highly satisfied | 238 | 53.0 |
| Satisfied | 173 | 38.5 |
| Uncertain | 19 | 4.2 |
| Unsatisfied | 7 | 1.6 |
| Highly unsatisfied | 2 | 0.4 |

Regarding the satisfaction with the work of CHWs in Neelum Valley, 389 people responded, while 60 abstained from expressing their views. More than a quarter (26.1%) were very happy, more than one third (38.3%) were happy and one tenth (10.4%) were satisfied with the

CHWs performance. Whereas, 11.8% or the respondents were unhappy with the CHWs work in their communities.

**Table 6:** *Responses to: Are you happy with CHW's work in Neelum valley?*

| Response | Number n = 389 | Percentage |
|---|---|---|
| Very happy | 117 | 26.1 |
| Happy | 172 | 38.3 |
| Satisfied | 47 | 10.4 |
| Unhappy | 50 | 11.1 |
| Extremely unhappy | 3 | 0.7 |

When asked about Community Health Centre run by Islamic Relief in Kuttan, 427 people responded while 22 refrained from commenting. Out of the respondents, majority (82.4%) were satisfied while 10.5% were unsure and only 2.2% were unsatisfied with the performance of CHC in Kuttan.

**Table 7:** *Responses to: Are you satisfied with Islamic Relief's CHC in Kuttan?*

| Response | Number n = 427 | Percentage |
|---|---|---|
| Highly satisfied | 190 | 42.3 |
| Satisfied | 180 | 40.1 |
| Uncertain | 47 | 10.5 |
| Unsatisfied | 10 | 2.2 |
| Highly unsatisfied | 0 | 0.0 |

The respondents were asked about their opinion about continuation of Islamic Relief's work in Neelum Valley. 438 people responded, while 11 abstained. An overwhelming 95.8% of the respondents wanted Islamic Relief to continue work in their area. Only one respondent

did not like Islamic Relief to stay and seven respondents were unsure.

**Table 8:** *Responses to: Do you want Islamic Relief's to continue work in Neelum valley?*

| Response | Number n = 438 | Percentage |
|---|---|---|
| Yes | 430 | 95.8 |
| No | 1 | 0.2 |
| Uncertain | 7 | 1.6 |

## Discussion

The CHW impact survey was conducted to understand the actual working of the CHWs in the communities, the perception of the communities towards the CHW and other NVHP activities in the region. Following salient features have emerged from the preliminary data collected:

## Accessibility to health facilities:

IR's CHC is the only health facility available to the women and children in the region. However, it is located in Kuttan, outside the programme area, due to inclement firing and security reasons. This location was chosen due to security concerns as firing had hit the THQ at Atthmuqam as well as the fact that one of their social workers was martyred while on duty in the area.

The location of the CHC, is at an average distance of 15 to 40 kms from the closest to farthest UC served by the programme. These are enormous distances in terms of travel in hilly areas. Moreover, there are no regular,

dependable means of public transportation in the area. Thus the poor people fall prey to exorbitant charges levied by the private transporters. The approximate cost of travel to CHC Kuttan from the PA varies form Rs 500 to 1000, per visit. This is a huge amount, even for the well off. The poor and impoverished people, who are vulnerable and need medical care, are in no position to pay this amount to travel to the CHC.

This, is an other factor, which is of crucial importance in medical care. The time spent to reach the facility varies from 45 minutes to 3 hours by the quickest means of travel – private transport. This does not include the traveling time from the residence to the road, from where to catch the transport. In acute emergency cases, this time lag can and often does cause irreparable damage to the health of the expectant mother or her unborn child.

**Perception about CHW functions**

The population surveyed had a broad background. Over 70% were females, as the males were usually out at work during the interviews conducted in the mornings. The mean age of the respondents was 32 years, and over three quarters (76%) were married. About 57% had no formal education, and 15.5% were unemployed.

This sample gives a good across section of the community under study. Most of the community knew about CHWs, the names of their village CHW and the fact that IR had trained them. However the perception of the

community about the functions of the CHWs had a varied response.

Most of the respondents (60 to 90%) did not list any of the stipulated functions of the CHWs as provided in their job description. The only positive answer provided was, that the CHWs were not supposed to give injections or intravenous drips (84.6%). This poor perception of the community of the functions of the CHWs adversely affects services delivery and needs to be rectified.

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# An Assessment of English Language Learning Skills at Graduate Level In Pakistan

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## Introduction:

## Background of the Problem

Language is one of the most important characteristic forms of human behavior. It's not only a tool of communication but also a way of sharing thoughts and feelings with the help of words. It is man's ability to use language for communication that distinguishes him from other animals. According to Verghese, C.P (1990,p.8), "Language is species specific, it is a uniquely human trait, shared by the cultures so diverse and by individuals physically and mentally so unlike one another."

Of all the languages in the world today English deserves to be regarded as an international language. It is the world's most widely spoken language and a common means of communication between different nations. It is a fact that English is widely used in different countries. Moreover, it is a symbol of status and class differentiation in both developing and developed countries.

At the time of independence, English was the official language both in India and Pakistan. English had

been the language of the state machinery in British India and the new governments of Pakistan and India were used to working in this language. English was therefore kept as the official language in Pakistan for pragmatic and functional reasons. However, English is an exclusive language and used only by the educated and the powered classes. It is the working language of all high-level government officials. Without knowing English, it is impossible to get lucrative jobs in the civil bureaucracy, in military and in the private sector.

English is therefore being taught in most schools and colleges across Pakistan as a compulsory subject. The learners beyond the school level study English mainly for two reasons: to acquire higher education in different fields and to get good jobs. To achieve the above-mentioned objectives the students are required to learn English and in order to have perfection in language learning they are required to learn the basic language skills: listening, speaking, reading, and writing. This not only helps us in language learning but also helps in learning a language more effectively.

In Pakistan a great number of students fail in English in their final examinations at undergraduate and graduate levels and in a way language seems to be obstructing the attainment of educational goals. The creative aspect of writing skills remains unexplored. A tendency among students develops to suppress their genuine ideas under the fear of being "wrong" or

"erroneous". Students memorize the whole syllabus without understanding it. Those who perform the best, demonstrate the best rote learning skills. It means that those who get good grades in English often cannot speak the language fluently. Flaws in English language teaching and curriculum of English are responsible for this, since the teaching methodology and syllabus focuses mainly on reading and writing of English and does not encourage the learners to acquire competence in listening and speaking.

Policy makers and curriculum designers do not realize that in order to communicate in this language the study of basic language skills are required. Moreover; the problems of teaching English are rooted in the over-all policy of determining the place and scope of English in our system of education. The teacher at the school is burdened with the idea that the teaching of English is a long-term plan and that there is no need to be particular about it. So the foundations are never properly laid. English suffers further neglect at the intermediate level where the student is already too busy with major subjects and has neither time nor aptitude for Basic English.

The teaching of English at degree level has not been based on the basic language skills, students are too old to be primers but they should have sufficient knowledge in English after twelve years' study. There is also the question of great academic loss. By retaining English as a compulsory subject we are only catering for the mediocrity with the habit of cramming and rote learning. This fact,

more any then other that a good knowledge of English is absolutely necessary to be a graduate', but, inconsistently a graduate does not have sufficient proficiency and communicative competence in English language to acquire a job or to go for higher studies.

There is a big difference between teaching of English in government and private institutions just because of teachers' qualification. The poor result of government Institutions in English at graduate level shows the reality. Here researchers advocate the need of sufficient proficiency in Basic English language learning skills for the graduate students.

## Statement of the study

The importance of the English language learning skills has been very neglected aspect of all government institutions at every level in Pakistan. The need of English language learning skills cannot deny the future development of student. So, keeping in view the above-mentioned importance of ELL skills, this study has been carried out to assess the Basic English Language Learning skills at graduate level in Pakistan.

## Significance of the study

In the global village English is an international language and Pakistani students have to be taught this language as a compulsory subject from class one to graduate level. However, proficiency in this language is not up to the mark, especially in Basic English language skills

listening, speaking, reading and writing. This assessment will be helpful in pointing out the deficiency and need of these Basic English language learning skills at graduate level. It will be helpful for the teachers, students as well as curriculum planners.

## Delimitation of the Study

Following were the major delimitations of the study;

1. The study was delimited in Islamabad.

2. The study was further delimited to the boundary of NUML.

3. Only the graduates of Education Department and Information Technology Department.

4. Only the students of morning classes' session 2003 were the sample population of the study.

## Research Methodology

## Basis of the Study

English is our need and must be taught in all earnest with the maximum possible proficiency, as an object we must also use it as a window to the world.

The curriculum of English should determine the natural and logical sequence in the development of skills in each aspect of the English program, listening, speaking, reading, and writing as a guide to teach at all levels in Pakistan. Unfortunately, the effectiveness of language learning skills has never been assessed in our education

system, and no one is even aware of the usefulness and importance of assessment for the effective functioning of the educational programs at any level. However, the concentration of the study was, assessment of English language learning skills at graduate level in Pakistan.

## Procedure of the Study

In order to carry out the task of completion of study was carried out in the following manner.

- The study of daily newspapers and different journals and the annual results of English compulsory were consulted and personal observation benefited me to have an idea of assessment of ELL skills at graduate level in Pakistan.

- The assessment of concerned relevant material was also consulted in original by visiting libraries viz. Allama Iqbal open university library, Federal Government college for women F. 7/2 library, Educational Planning and Management library, University Grants Commission library and National University of Modern Languages library, Islamabad.

- The relevant material was also consulted from the different websites.

- Researcher at NUML personally took up collection of data for assessment of ELL skills

## Selection of the Population

For the collection of data regarding the topic was an important task, so all the graduates who had received their graduate degrees from various Pakistani Universities and were studying in various postgraduate programs at NUML were treated as the population of the study.

The sample population was chosen as per following ratio:

- All the Students of B.Ed. (1$^{st}$ semester, session Aug-Dec 2003)

- All students of M.Ed. (1$^{st}$ semester Aug-Dec 2003)

- All the students of BSCS (2$^{nd}$ semester Aug-Dec 2003)

All three components of population were selected with the use of random technique to collect a more reliable data. They were consulted through test comprising questions Basic English Language skills Listening, Speaking, Reading and Writing regarding topic.

## Sampling Techniques

All the graduate students of B.Ed. (1$^{st}$ semester Aug-Dec 2003) from Education department, students of M.Ed. (1$^{st}$ semester Aug-Dec 2003) and BSCS (2$^{nd}$ semester Aug-Dec 2003) from department of Information technology were selected in order to determine the sample of population.

Random sampling technique was used for the data collection of Descriptive quantitative research. A self made test was a tool for sample population. Graduate students were actually the main source to check their proficiency in English Language Learning skills, who were confronted with the topic were selected so as to gets first hand information.

## Preparation and Validation of Research Instrument

To accomplish the task of data collection for research, a self made "test" of Basic English language learning skills, listening, speaking reading and writing was used for testing the proficiency in English language. This test designed on the pattern of International was standardized IELTS (International English Language Testing System) test. Two parts of the test were taken from the previous papers of PET (Preliminary English Test), other was made by the researcher from different books and cassettes of BBC (British Broad Cast) English language diploma program running at NUML in Pakistan.

## Pilot Testing of the Test

Before gathering the information from the whole sample, the test was pilot tested on eight graduates for the purpose of testing its reliability and validity.

The main reasons for selecting this method of data collection form the respondents were the followings

1. The respondents were educated in different Pakistani colleges.

2.  The Students who had earned their graduate degrees with above than 50%marks and passed in English compulsory.

3.  There were no restrictions about Urdu and English medium.

4.  The method proved to be a more suitable instrument for assessment of ELL skills.

5.  The chance of biases would be minimal because the test was made objectively and scoring was pre-set on the basis of objectives.

6.  The students have no difficulty in understanding the printed word material, and have not any difficulty in listening tapped material on cassette.

7.  On the basis of the collected literature for test discussion with the experts of NUML, the test was further refined.

## Collection of the Data

In order to collect the data from students, objective type of questions for assessment of four Basic English language skills (reading, writing, listening, speaking) were applied. Data was collected from the students by researcher personally with the help of two experts of English Department and under the supervision of Education Department.

## Tabulation of the Data

In order to analyse the results of collected data in the form of table, marks were allocated to each question of the test and papers were checked on this pattern then marks were transferred on Excel work sheet in computer. Scores sheets were divided in each skill, reading, writing, listening and speaking. With the help of percentages score was divided in the Grades.

## Statistical Analysis

The quantitative data was the most useful and accurate in the context of this specific assessment. To interpret it in terms of tabulation for the purpose of analysis, statistical method was used, i.e. percentile and grading formula for the tabulation and Bar charts. The selection of this statistical method was to analyse the data. So, the data could be readily analysed, interpreted and presented.

## Analysis of Data

To accomplish the study "Test" was the chosen instrument for data collection, so test was distributed to the sample population. After the collection of data, tables and graphs were framed on responses of the students. These results were the main source of the whole study. This analysis of data provided facts and figures to find out the conclusion of the assessment. The data was analyzed and interpreted on these bases.

## Analysis and Interpretation of Data

In the light of study conducted from forty-four selected samples from NUML. The study has been accomplished through test. The data collected in this regard is being arranged hereunder:

- Preparation of the scores list of each skill separately

- Finding the percentage of each student's score in each skills

- Grade-wise division is as under:

    a) A –Grade       ⁃ 60%and above

    b) B- Grade        46% to 59%

    c) C- Grade        40% to 45%

    d) Fail          Less than 40%

*Chart of count of Grade*

| Grade | A | B | C | Fail |
|---|---|---|---|---|
| Marks in Percentage | 60% and Above | 46% to59% | 40% to45% | Less than40% |

- Separate graphs were generated for each skill showing the number of students against each Grade.

## Responses of the students in Listening Skills

The first two questions consisted of Listening skills (comprehension). The results produced are shown below.

*Results of Listening Skills*

| Grades | A | B | C | Fail | Grand Total |
|---|---|---|---|---|---|
| Number of the students | 9 | 9 | 3 | 23 | 44 |
| Percentages | 20.45% | 20.45% | 6.81% | 52.27% | 100% |

*Interpretation of Data for Listening Skills*

In order to analyze data information of listening skills the findings of the results were interpreted as under

- 9 out of 44 students got "A" Grade

- Only 20.45% students got "A" Grade.

- 9 out of 44 students got "B" Grade

- 20.45% students got "B" Grade

- 3 out of 44students got "C" Grade

- 6.81 % students got "A" Grade

- 23 out of 44 students failed

- 52.27% students failed in listening skills.

**Listening Skills**
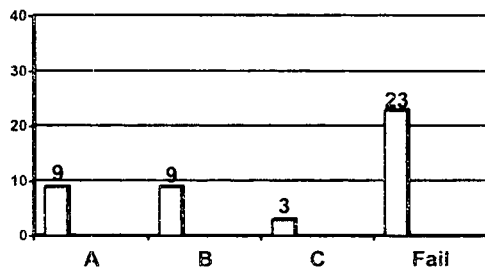


## Responses of the Students in Speaking Skills

The results of speaking skills obtained are shown below:

*Results of Speaking Skills*

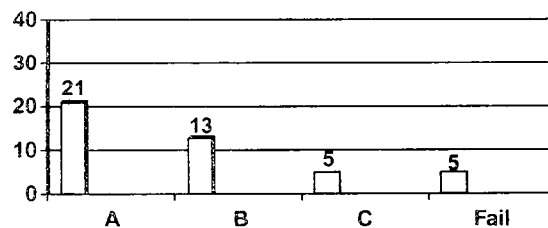| Grades | A | B | C | Fail | Grand Total |
|---|---|---|---|---|---|
| Number of the students | 21 | 13 | 5 | 5 | 44 |
| Percentages | 47.72% | 29.54% | 11.36% | 11.36% | 100% |

*Interpretation of Data of speaking Skills*

In order to analyze the data information of speaking skills findings of the results were interpreted as under:

- 21 out of 44students got "A" Grade.

- 47.72% students got "A" Grade.

- 13 out of 44students got "B" Grade.

- 29.54% students got "B" Grade.

- 5 out of 44students got "C" Grade.

- 11.36% students got "C" Grade.

- 5 out of 44students failed

- 11.36% students failed in speaking skills

**Speaking Skills**



## Responses of the Students in Reading skills

The next two questions of the test consisted of reading skills (comprehension). The results obtained are shown below;

*Results of Reading Skills*

| Grades | A | B | C | Fail | Grand Total |
|--------|-----|--------|--------|--------|-------------|
| Number of the students | 20 | 5 | 6 | 13 | 44 |
| Percentages | 45.45% | 11.36% | 13.63% | 29.54% | 100% |

*Interpretation of Data of Reading Skills*

In order to analyze data information of reading skill the findings of the results were interpreted as under:

- 20 out of 44students got "A" Grade.

- 45.45% students got "A" Grade.

- 5 out of 44students got "B" Grade.

- 11.36% students got "B" Grade.

- 6 out of 44students got "C" Grade.

- 13.63% students got "C" Grade.

- 13 out of 44students failed.

- 29.54% students failed in reading skill.
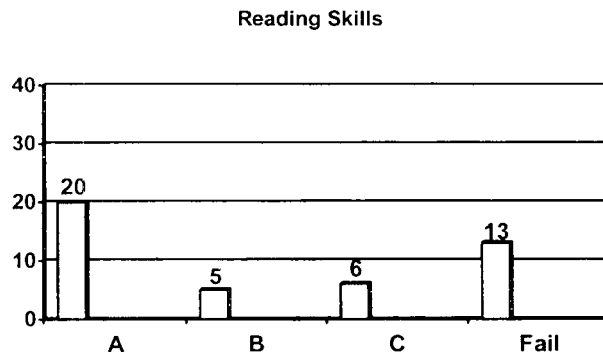
**Reading Skills**



## Responses of the Students in writing skills

The last two questions consisted of writing skills. The results obtained are shown below:

*Results of Writing Skills*
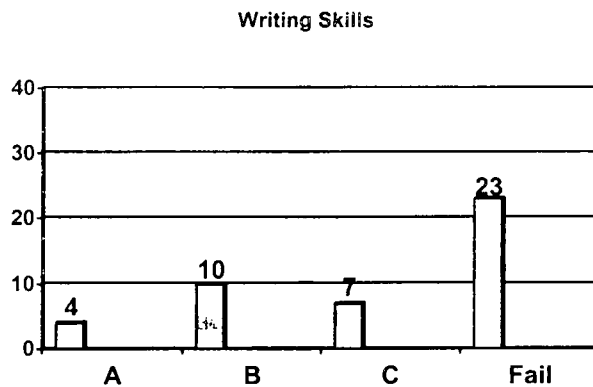
| Grades | A | B | C | Fail | Grand Total |
|---|---|---|---|---|---|
| Number of the students | 4 | 10 | 7 | 23 | 44 |
| Percentages | 9.09% | 22.72% | 15.90% | 52.27% | 100% |

*Interpretation of Data of Writing Skills*

In order to analyze data information of writing skills the findings of the results were interpreted as under:

- 4 out of 44students got "A" Grade.

- 9.09% students got "A" Grade.

- 10 out of 44students got "B" Grade.

- 22.72% students got "B" Grade.

- 7 out of 44students got "C" Grade.

- 15.90%students got "C" Grade.

- 23 out of 44students were failed.

- 52.27% students were failed in writing skills.

**Writing Skills**

## Overall Result of the Students

| Grades | A | B | C | Fail | Grand Total |
|---|---|---|---|---|---|
| Number of the students listening skills | 9 | 9 | 3 | 23 | 44 |
| Number of student in Reading Skills | 20 | 5 | 6 | 13 | 44 |
| Number of student in Speaking Skills | 21 | 13 | 5 | 5 | 44 |
| Number of student in Writing Skills | 4 | 10 | 7 | 23 | 44 |

**Overall Result Graph**



□ Listining Skills  ■ Reading Skills
□ Speaking Skills  ▨ Writing Skills
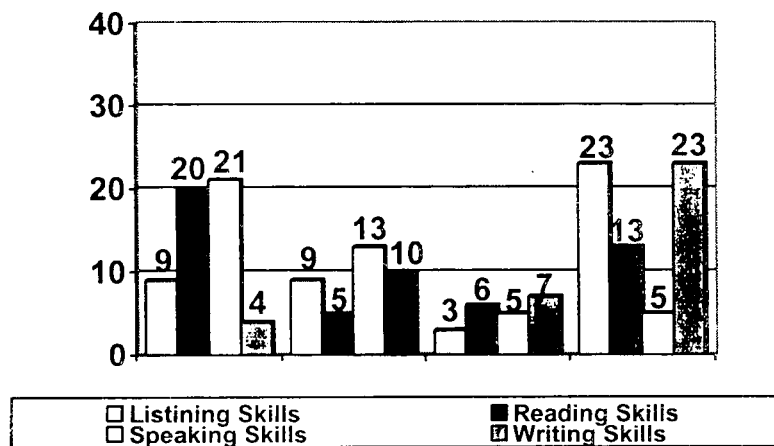
## Summary

This research was an attempt to assess the present status of Basic English Language learning skills at graduate level. As far as the curriculum wing is concerned, teachers and parents, this study is especially valuable to students as it allows them to identify their deficiencies, and improve upon them hence carving a better future life.

The main objectives of the study are the following:

1. To point out the importance of Basic English language skills.

2. To point out the deficiencies in English language learning.

3. To bring out the need for correct use of English language at graduate level.

The hypothesis of the study was:

There seems to be a wide disparity in proficiency skills of graduates in English language.

On the groundwork of the problem, the review of related literature was paying attention to the present and past status of English, the importance of English language and ELT in Pakistan. Other special trades were ELL skills and the importance of reading, writing, listening and speaking. Description of the assessment and its methods were also the part of it.

To conduct this research study, a test was the selected instrument for the sample. The test designing was

another challenge as there was no concept of basic ELL skills measurement in Pakistan; hence the test was designed on the pattern of the British standardized Cambridge IELTS test. Relevant information from graduate students was obtained through self made test. Pilot testing was conducted on eight students to check the validity and requirements of the study. After the improvement of test, it was conducted on the selected population. A sample of forty-four graduates were randomly selected and given the test. Data was collected personally and then results were arranged on an excel work sheet. It was analyzed through percentages and tables were arranging on the Grades basis. Interpretations of the tables were a fine description of the results. Bar charts were also used for representing the data. These results were the provided channel lines for the research conclusion. Based on the results, both expected and unexpected conclusions have been drawn up.

*Findings*

This research study was an attempt to show the present status of the English language in Pakistan. The main stress of the study was ELL skills at graduate level and the collected data functioned as a means to draw conclusions and sum up the whole study. The findings of the assessments were as follows:

**Facts of Writing Skills**

- A large number of lower grade and failed students belongs to the writing skills.

- 4 out of 44students or 9.09% gained "A" Grades.

- 10 out of 44 students or 22.72% gained "B" Grades.

- 7 out of 44 students or 15.90% gained "C" Grades.

- 23 out of 44students or 52.27% failed.

- Only 31.8 I % students got "A" and "B" Grades

- Therefore, 68.17% students were very weak in writing skills.

*Findings*

- Writing skills is the most neglected part of ELL skills.

- There seems to be wide disproportion in the proficiency of writing skills at graduate level.

- The students have very little knowledge of grammar, and their vocabulary is also limited.

- The students are unable to express their ideas, thoughts and creativity in terms of writing.

- The teaching strategies used are inappropriate for this level.

- The overall foundation of English language learning is very weak in writing skills.

**Facts of Reading Skills**

- 56.8 I % gained "A" and "B" Grades.

- 43. I 7% students gained "C" Grades and failed.

- On the whole less then 57% gained higher Grades.

- 43% were lower Grades holders.

*Findings*

- Reading skills are regularly practiced from the primary level.

- Students severely lack comprehension.

- They read and scan for specific details and are unable to skim through material.

- They habitually resort to cramming.

- Most of the students read through grammar translation method.

- The examination system encourages rote learning.

- Speed of reading is critically below the appropriate level.

## Facts of Listening Skills

- The Results of the listening skills show a picture of the present situation.

- 18 out of 44 or 40.9% gained "A" and "B" Grades.

- 3 out of 44 students or 6.81 % gained "C" Grades.

- 23 out of 44 students or 52.27% of the students failed.

- The aggregate of lower and failing was 59.08%.

*Findings*

- Listening skills are a neglected aspect of the ELL skills.

- Failure of more than 50% of the students' shows that listening skill have not been regularly practiced at graduate level.

- Students were unable to comprehend the spoken language.

- There is no proper concept of listening skills in English syllabus.

- The students' comprehension is very weak when they are unable to see the speaker as they usually judge the situation from the actions of the speaker.

## Facts of Speaking Skill

Speaking skills are the most important part of the assessment. In this study the selected population was NUML University and the medium of instruction at this university is English. So the results may differ compared to other institutions.

Only 10 out of 44 or 22.72% held "C" Grade or below 34 out of 44 or 77.26% were "A" and "B" Grade holders.

*Findings*

- Most of the selected informants are studying at IT and Business department where they have to present

different projects in front of the audience and have to come to stage very often, as a result they have their speaking skill improved more than the other skills.

- The results illustrate that these skills frequently depend on the individual effort of the student.

- Students have already been exposed to some background knowledge regarding the English language for communication purposes.

- Their communication skills greatly depend on the amount at which they are practiced.

## General Facts and Findings

- Results of the listening and writing skills have the same number of failing students.

- Although listening skills are receptive skills and writing skills are productive, they both are highly neglected parts of English language at a graduate level. Students have not been able to describe their thoughts and ideas in terms of writing. Their inability to attempt their papers in examination shows that they are unable to understand the English language properly through listening. They have been trained through rote memory, and have not been able to use their mind and creativity. Both these skills are very important for new jobs, higher studies, lectures, assignment making, and paper

attempt in examination. It gives the impression that there is the lack of fundamental training in writing and listening skills.

- Reading and speaking skills received a better response from the students. These are also the combination of receptive and productive skills.

- Reading skills are regularly practiced in our schools and colleges, students start reading English from their starting years of school. However they are just reading and memorizing, not actually understanding, as their aim is just to pass the exam by writing on in verbatim what they read.

- Speaking skills are based on the individual effort of the student and it depends on the power of speaking and command of language.

- Speaking is an activity where the speaker utters the words and as soon as the listener receives the massage the words vanish in the air. There is no clear-cut record of what we speak. That is why it is easier to speak a new language than to write it. Moreover, while listening to the others listeners concentrate on the massage instead of language, so the speaker more confidently delivers his message.

- English language learning skills should be integrated but the results show that these skills are not combined. Students do not have the same results

in every skill, and hence require appropriate training in English from their starting years.

- These skills are crucial for further education and a decent job.

- The natural outcome is that these students get the impression that English is perhaps a privilege of the elite and that only the very bright students can acquire. A smaller group however does realize that English language is a passport to employment and for that they are interested in getting certificates and degrees. However, the problem is that in doing that, they end up spending much of their time in rote learning which they think is the best way of passing an exam.

## Conclusion

After the individual study of ELL skills at graduate level in Pakistan. Concluding results give the real picture of four Basic English language learning skills. They are as follows:

- The Syllabus of the English language does not fulfil the student's need.

- Students usually memorize the course contents with the help of a guide/key books. They have not yet been exposed to concept of brainstorming and creativity.

- Teaching strategies of the English language are not appropriate.

- There is no concept of student-teacher interaction.

- The Examination system encourages the rote learning and cramming rather than individual thinking and interpreting.

- The Foundation of ELL skills are exceptionally weak.

Therefore, after analyzing the study of the assessment of ELL skills at graduate level in Pakistan, the hypothesis is proven.

## Recommendations

The following are some recommendations made on the basis of the findings of the assessment of the ELL skills at graduate level; along with the purpose that concerned authorities in the Ministry of Education and the Curriculum Wing who may take necessary measures and bring positive changes in the ELT at graduate level in Pakistan.

1. There is a need of regular assessment of ELL skills at all levels.

2. There should be a class of integrated skills at least once a week from a school level.

3. There is the need for the adoption of new teaching methodologies in ELT classroom.

4. There should be a guidebook of new strategies of course contents for the teachers.

5. Great efforts should be made to design learner-centered course books/syllabus.

6. To overcome the problem of cramming, examination strategies should be changed.

7. The course designers should be directed to design language syllabi and not literature-oriented syllabuses.

8. Course designing should be suitable according to each grade level.

9. There is the need of compulsory functional English at the graduate level.

10. Foundation leads to future so the basic training of ELL skills should be started from the foundation stages of education.

11. A standard language testing system should be introduced in Pakistan.

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# IP Transitioning From v4 To v6

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## Summary

This paper discusses about the problems due to which IPv4 is going to be replaced by IPv6 and how the transitioning will occur between IPv4 and IPv6. How IPv6 is different from IPv4 and what are the differences in the addressing architecture.
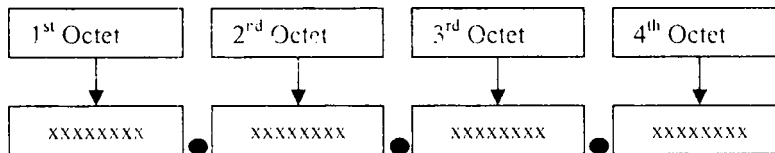
The major issues faced in IPv4 have been resolved in IPv6 in a better way and IPv6 is easy to implement and is even robust as compared to its predecessor.

## IPv4 history and addressing

The internet has expanded at a phenomenal rate due to many reasons and some out of them are, decrease in the prices of hardware, broadband connections at relatively cheaper rates, capability of mobiles and other hand held devices to connect and browse the internet etc. In order to gain internet connectivity for successful communication, a particular device must have a unique address. There are different types of addresses that are used at different levels i.e. at the lower or hardware level a type of address used is known as MAC (Media Access Control) address. The type of address used while using the internet is known as IP

(Internet Protocol) address. IP is a part of TCP/IP protocol suite and its version that is still being used by most of the world is 4. As IPv4 is an old addressing scheme so its limitations have started mainly due to lack of address space and security. According to the calculations made by IETF (Internet Engineering Task Force) in 1994, the IPv4 addresses will run out in about year 2008 +/- 3.

IPv4 is a 4 byte (32 bit) address in which each byte has eight bits and each eight bit field is known as octet. So, an address of IPv4 consists of 4 octets separated with each other by periods or dots.

| 1st Octet | 2rd Octet | 3rd Octet | 4th Octet |
|-----------|-----------|-----------|-----------|
| xxxxxxxx | xxxxxxxx | xxxxxxxx | xxxxxxxx |

**IP address of IPv4**

An address of IPv4 is 202.83.173.134. The address structure of IPv4 allows approximately 4.3 billion addresses. Although 4.3 billion addresses seems to be a huge number but due to its hierarchical structure and some of its limitations like reserved addresses, i.e. loopback (127.x.x.x), private local networks (192.168.x.x) for class C, B and A and multicast (x.x.x.255), the actual addresses remain less than 4.3 billion. A technique known as NAT (Network Address Translation) has been devised to use the existing addresses more effectively but still address space is an issue in IPv4. Now, to overcome this issue, the

Internetworking Group has re-designed the IP protocol from scratch.

**IPv6**

The newly designed protocol is called IPv6 or IP Next Generation (IPng). The name comes from the number assigned to it in the version field in the header. IPv4 was number 4. Number 5 was already used, so 6 was assigned, hence IPv6. The protocol offers many advantages over its predecessor, and are

- Security options are built in

- Has more address space

- Improved extensions/options support

- Capability of auto configuration

- Simplified header

- Puts less load on Routers

**IPv6 Addressing**

IPv6 is double as compared to IPv4. IPv4 has 4 eight bit fields where as IPv6 has 8 sixteen bit fields, and the address written is in the form of Hexadecimal notation. Fields are separated by each other using ":" sign.
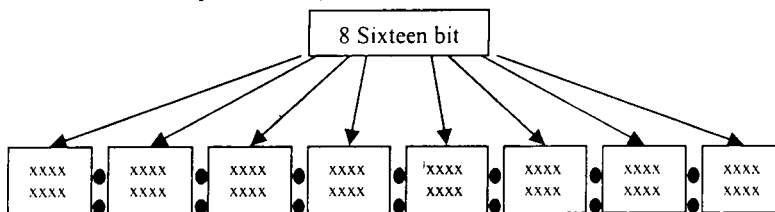


**IP Address of IPv6**

The address space in IPv6 has now been increased to 128 bits as compared to the 32 bits of IPv4. 128 bits of address space offers approximately 3.4 x $10^{38}$ addresses. IPv6 also offers a better hierarchical structure. An IPv6 address is split into eight 16 bit numbers separated by a colon instead of dot of an address of IPv4. An IPv6 address is 2001:360:412:0:c00:20ef:fea1:2c48. Preceding 0's can be removed for simplicity and a string of 0's for the whole field can be written directly as :: but it must be done only once as it would be difficult to evaluate how many 0 fields have been skipped.

There is provision of backward compatibility in IPv6, i.e. IPv4 addresses can be implemented or converted in IPv6. A special address which is used for tunneling IPv6 packets over an IPv4 infrastructure known as "IPv4-compatible-IPv6", is as follows

**::x.x.x.x**

The above mentioned IP address is simply the 32 bit IPv4 address preceded by a string of 0s. IPv4 only nodes can be reached by using a special address known as the (IPv4 mapped IPv6 address). It has the format

**::ffff:x.x.x.x**

This is the 32 bit IPv4 address preceded by a string of 0s then ffff. This is the method that must be used if IPv6 is not supported by the machine with IPv4 address specified.

**IPv6 Header**

The IPv6 header has been simplified greatly as compared to that of IPv4. IPv6 header consists of at least 40 bytes and is larger than the 20 bytes of IPv4. As IPv6 has 8 times larger than its previous one so, this is an improvement. The new header now consists of:

| V | Class | Flow Label | Payload Length | NH | HL |
|---|-------|-----------|----------------|-----|-----|
| | | Source Address | | | |
| | | Destination Address | | | |

**IPv6 Header**

- The Version field that previously was 4 bits, is now set to 6. This field remains here to maintain backward compatibility.

- The **Class** field consists of 1 Byte and replaces the type of service field in IPv4. This is used to distinguish between the priorities and classes of IPv6 packets.

- Bits reserved for **Flow Label** field are 20 and is used for categorizing packets on firewalls and QOS-enabled networks.

- **Payload Length** field occupies 2 Bytes and is the length of the total packet excluding the 20-byte header. Any optional or extension headers are included in this. So, the maximum allowed packet

size can be of 64 KB. This can be extended using Jumbograms (an IP extension header).

- **Next Header** field takes 1 Byte and indicates the type of header that can be followed. Purpose of this field is that it can be used for extending headers or the next layer protocol.

- **Hop Limit** also takes 1 Byte and replaces the TTL (Time To Live) in IPv4. A maximum of 255 hops are specified to indicate that the machine is on the local network.

- **Source Address** takes 16 Bytes and contains the address of sending node.

- **Destination Address** also takes 16 Bytes and contains the address of the recipient.

## Setting up IPv6 in different Operating Systems

There are many Operating Systems that have started implementing IPv6. In order to use IPv6, some Operating Systems offer, enabling few options in the kernel and some Operating Systems give the choice of just executing few commands

## Windows XP

In Windows XP, a command entered onto the command prompt, i.e. **"ipv6 install"**, installs all the necessary IPv6 options.

## Linux Operating System

In Linux (Kernel 2.4 and above), a line needs to be added in "/etc/rc.local" file and after adding that line a reboot is required to ensure that IPv6 drivers are loaded.

The line that should be in "/etc/rc.local" file is **"modprobe ipv6"**.

## Macintosh

For Macintosh, MacOS 10.2 and above IPv6 is installed by default.

## Conclusion

The conclusion of the paper is that although IPv4 has been used and is still in use but due to many of the drawbacks and limitations it is going to be replaced by IPv6 that guarantees a better structure and approach. A clear indication of IPv6 acceptance is its availability and support in many of the present day Operating Systems.

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# State Schooling Problems & Pitfalls

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'Well, Dr. A.Q khan and Dr. Abdus Salam are also product of this system' the supporters of prevalent school system argue. They out rightly refuse the existence of any loopholes in the system and are not ready to allow even minor change in the system. The opponents do not give any weightage to these arguments. They simply want to dismantle the whole system but do not present any practical alternative to this. This issue has long been debated but it does not mean it is a non-issue. The continuity and gravity of the debate magnify the intensity of situation. It is high time that we did something in this regard. Before we present any solution to the issue an in-depth analysis of the present scenario and past Education System has to be made.

Since the British rule in the sub-continent we have had different streams of education running parallel to each other. These streams produced further branches with the passage of time and especially after the independence several more branches were generated. A bird's eye view of the present system of education reveals that we have almost 12 streams of education in Pakistan.

The first three and the most prevalent ones are the succession of pre-independence system of education. The

Elite school system, the State school system and Madrassa school system.

## The Elite school system

The Elite school system was aimed at providing education to ruling class and enables them to perpetuate their rule.

## The State school system

The state-school system was aimed at imparting education to the masses that would enable them to assist the rulers. As it was to produce the clerks to run the system so it did. In pre-independence scenario from the point of view of the invaders (British) it was the need of time. They were in need of a population of natives who could run the secretariat system under the command of masters. It worked effectively as for as the production of the clerks was concerned.

## The Madrassa school system

The Madrassa school system is a sequel of Muslim education system that was of no interest to the British. This system was patronized by the contemporary governments before the British rule. The effect of the British invasion of this system was two-fold. Firstly it lost the patronage of government secondly it went a drifte from modern sciences and developments. As it was run by people themselves, in the absence of any financial assistance or guidance by the government, they were to design the syllabus themselves. So this system, with the passage of time, was divided

according to the sectarian (and sometimes political) affiliations. Post independence era has not shown any improvement in this system, although it is one of the most widespread systems of education with hostel facilities. This system is now producing a class of Maulvies (Clerics) who have been restricted to leading the congregations and performing some religious services.

Going back to the topic of this article, the State school system caters to more than 70% of students in the country even though it enjoys such wide courage, majority of the graduates from this system are unable to cope with the needs of a modern society. The reasons may be several.

- Out-dated syllabus

- Unavailability of trained-teachers

- Limited budget

- Lack of awareness among masses, of the importance of education

- Weak parents-teachers relation is also an important factor

- Presence of alternative systems is another factor influencing the standard of education.

The out-dated syllabus factor has many a time been addressed but no proper solution of this problem has been presented. Formation of committees and commissions formation has become a fashion but no committee or commission has ever presented a long-term solution or if it

has presented any it has never been implemented. We have had seven educational policies in almost 50 years but no policy has been implemented in its true spirit.

The situation of syllabus is that what the students are taught has no significance in practical life. When they enter their respective fields, they feel surprised to find another world there. It is true that theory and practice have not much in common, but there has to be at least some relation between the two. Thus there is the need to teach the practical application of theory so that the students can adjust to the requirements of practical life.

The second problem with the syllabus is its outdatedness. In the developed countries the syllabus is revised every four years, but here it is not revised for decades. The revision of the syllabus does not mean readjusting and reprinting it but it means to bring it abreast with latest developments in the respective fields. The outdated parts should be deleted and the new developments should be added. There is also a need to shift the focus from theoretical to practical.

One of the biggest problems with State schools is the unavailability of trained teachers. In many schools, teachers are not only untrained but unskilled and incompetent as well. They become teachers just to earn a living. It is not objectionable to earn a living through teaching provided but they have to gain competence in their respective fields. The dearth of teachers training institutes in Pakistan is also a reason of scarcity of trained teachers.

Lack of resources due to absence of enough funds is also a cause of substandard education in Pakistan. The allocation of ample funds by the government may bring a change in the situation.

People in Pakistan generally are not aware of the importance of education. They just consider it a source to get a degree so they send their children to schools and do no ask back what they are doing there. Due to this the school administration and academies do not have a check on what they teach so they grow sluggish and evasive in their jobs. Secondly, the significance of parents-teachers coordination has always been down played in Pakistan. In majority of schools there is no fashion of conducting parents-teachers meetings and the schools that conduct them do not attain the fruits of these meeting as both the parents and the teachers do not have time to remain in contact.

Another factor generally influencing the standard of education in State schools in the presence alternative school systems. People who are concerned about the education of their children admit their children in other better reputed schools. This way the State schools have to do with the children whose parents either do not have any concern for their education or they do not have an audible voice in the society.

The solution of all these problems is not inaccessible. All we need to do is arrange a regular revision of syllabus keeping in view the importance of practical

application and ideological framework, and improving the teachers training programmes by bringing them up to the level of international teachers training programs. Visits and lecturer by renowned international schools and educationists should be arranged. Training workshops, seminars, refresher courses and in-service courses for teachers need to be conducted.

Holding Parents-teacher meetings should be held regularly ensuring the participation of parents in the process of learning to complete the inverted pyramid of education, which is

Teachers          Education          Parents
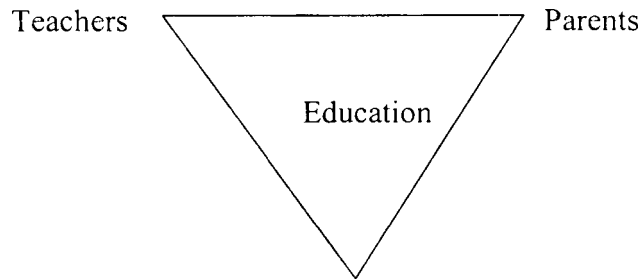
Parallel education systems can then be eliminated by eliminating bringing in a uniform education system for the whole country. Lastly, more funds should be allocated to the education sector.

If these suggestions are accepted and concerted efforts are made, there is no reason that the same state-school system, which is called a failure, cannot run successfully and cannot produce Dr A.Q. Khan and Dr Abdus Salams.

# Diphthongal Problems Of English For Pakistani Speakers

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In a diphthong, there is a smooth glide from one phoneme to the other without any obvious jerk or break. There are 8 diphthongs in English with a few having allophonic variations. In length, a diphthong is almost equal to a long single monophthong.

The English diphthongs fall under 3 categories according to the last sound they take:

| eɪ (age) | ɪə (near) | əʊ (go) |
|---|---|---|
| aɪ (eye) | eə (fare) | aʊ (how) |
| ɔɪ (boy) | ʊə (tour) | |
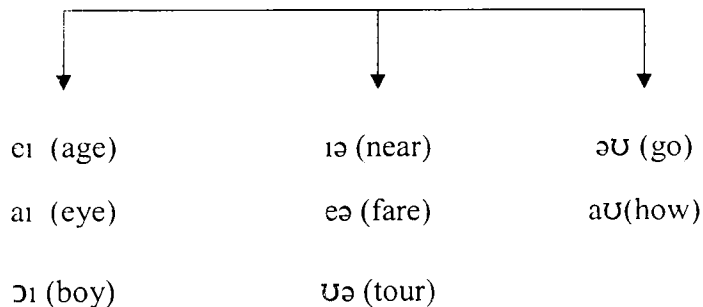
Urdu, on the other hand, has amazing diphthongal variation. Ten regular / oral, five quasi-nasal and five nasal diphthongs of Urdu are given below:

## Oral Diphthongs

| 1 | aɪ | aɪ (she came) |
|---|---|---|
| 2 | uɪ | sũɪ (needle) |
| 3 | oɪ | soɪ (she slept) |
| 4 | ao | ao (come) |
| 5 | ou | d̠ourə (tour) |
| 6 | ɪa | tʃɪɲa (sparrow) |
| 7 | aé | aé (they came) |
| 8 | ˙əɪ | gə́ɪ (she went) |
| 9 | oé | roé (they wept) |
| 10 | ué | sué (big needles) |

## Nasal diphthongs

| 1 | ãẽ | mãẽ (mothers) |
|---|---|---|
| 2 | ũã | kũã (well of water) |
| 3 | ũẽ | kũẽ (wells of water) |
| 4 | ãũ | ãũ (I come) |

| 5 | ũõ | kũõ (wells of water) |
|---|----|----------------------|

### Quasi-Nasal diphthongs

| 1 | iã | ʃadiã (marriages) |
|---|----|-------------------|
| 2 | aũ | gaũ (village) |
| 3 | uã | dhuã (smoke) |
| 4 | iõ | tʃɪɾiõ (sparrows) |
| 5 | ʊẽ | dʒʊẽ (lice) |

The large number of Urdu diphthongs speaks volumes for the richness of its phonological system, though a few diphthongs are not used very often, e.g. /uɪ /. Due to the rich phonology of their mother tongue, the Pakistani speakers of English do not face any serious articulatory or acoustic problems in terms of English diphthongal execution. However, since the mother tongue influence is at work, the execution of English diphthongs by the Pakistanis results in allophonic or sub-phonemic variation. This variation can be noticed especially in / aʊ /, / əʊ / and / eə /. For example, they perceive the sound / aʊ / in two different ways, depending on the word it is used in. According to their auditory sense, the sound / aʊ / takes its

sub-phonemic variation i.e.    / aʊ / when it is used in words like "brown", "crown", "down" etc. In these and many such words, the second segment of the diphthong

sounds like / ʊ / or / u /, as regards the perception of the Pakistanis. On the other hand, the same diphthong ends with a sound like Urdu / o / when used in many other words, e.g. "cow", "now", "bow", "how" etc. But, luckily, this variation is restricted to the phonology only; it does not affect the semantics of words. So, all such words do convey the meaning, no matter whether they take / ao / sound or / aʊ /. The word "how" will remain semantically intact whether it is pronounced as / haʊ / or / hao /.

Likewise, / əʊ / also proves to be problematic. The Pakistanis mostly fail to give this sound its due glide. They cannot execute this diphthong as freely as the native speakers can. Consequently, it either changes into an allophone or, in most cases, into a monophthong: Urdu monophthong / o /. So, the words like "gold", "sold", "row" etc. are pronounced as /gold/, / sold /, /rold / respectively.

The diphthong / eə / faces learners with its own articulatory problems. They tend to change it into their indigenous monophthong / e̱ / as in / me̱da / (white flour) when used in a word like "parents" or into / a: /as in / a:ra / (saw) when used in English proper noun "sara", or yet into / é / as in / ʃér / (lion) with / ə / combined to it, when used in "care", "pair" etc. It's another rare variety is / eɪə /.

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Some learners do this and change it into / eɪə / whenever faced with it as in "hair", "dare", "care" etc. though the exact triphthongal glide is not noticeable.

The diphthong / aɪ / also has allophonic variation. When it is "closed", like in "flight", it is / aɪ /. But when it is "open", like in "fly", it is not so. When it is used in open phonemes, it matches the Urdu diphthong / aé / (/aé/ came). So, after observing minutely, it would not be wrong to claim that / aɪ / is not found in various words of English (though it is written in phonemic symbols), e.g. "eye", "cry", "try" and the letter "y" etc. In Pakistan, many people would pronounce the above mentioned words / alphabet as /aɪ/, /kraɪ/, /traɪ/ and /waɪ/ (using closed diphthong / aɪ /), whereas they should be pronounced as / aé /, / kraé /, / traé / and / waé /. This execution is, perhaps, because of changing / writing such English words into Arabic / Urdu script.

Another confusing diphthong is / ɔɪ / which also affects the learning process of learners. This sound, too, is pronounced in different ways. Surely, it too is the result of the phonological pattern of the L1 of the learners which is devoid of both / ɔ: / and / ɔɪ /. Sometimes, the learner picks up the sound correctly and can use it too. But, most of the time he would confuse it with that of his mother tongue.

His mother tongue gives him two options: / vɔɪ / and / aɪ /. As a result, he would pronounce the words "boy", "enjoy", "quite" etc. as / bvɔɪ /, / inJvɔɪ / and / kvɔɪt /. By

using the second option, he would articulate the words "oil", "join" etc as / aɪl /, /Jaɪn/ or again / Jvɔɪn /, in case of the second word.

Besides these diphthongal variations, the Pakistani speakers of English also make use of another, linguistically natural, "phonological tool" in order to be able to pronounce some particular words more conveniently. It is the "tool" of "Dediphthongisation / Monophthongisation". Dedipht-hongisation is a phonological process, which is language specific, in which a diphthong is transformed into a monophthong.

The English diphthongs that most of the time undergo the process of "dediphthongisation" are mainly / eɪ / and / əʊ/, and rarely / eə / and / ʊə/. The learner changes these diphthongs into his L1 monophthongs.

The diphthong/ eɪ / is replaced with / é / (as in / ʃér / {lion}) of Urdu. Almost every learner of English in Pakistan falls prey to / eɪ /. Nonetheless, a few can pronounce it by being conscious. Such people do manage to give it the glide that it needs, but still a problem is there. In fact, the glide given by them is different from the one by the native speaker. The interval of this non-native glide is longer than that of the "native glide". As a result, the sound is perceived as being artificial (in Pakistan), though the Australians also give it a glide that is even longer than the one by the Pakistanis. But, it does not sound artificial there

since English is the native tongue of the Australians. Moreover, all of them make use of almost the same glide.

The learners who dediphthongise / eɪ / pronounce the following words as follows:

| Words | Native form | Non-Native form |
|---|---|---|
| Day | /deɪ / | /dé/ |
| Brain | /breɪn/ | /brén/ |
| Train | /treɪn/ | /trén/ |
| Steak | /steɪk/ | /stiːk/ and /sték/ |
| Craze | /kreɪz/ | /kréz/ |
| Amazed | /ameɪzd/ | /amézd/ |
| Rays | /reɪz/ | /réz/. |
| Age | /eɪdʒ/ | /édʒ/ |
| Haste | /heɪst/ | /hést/ etc. |

Amazingly, they use the same native sound for / ɪ / and / ɔ / sounds in various words, especially at the final position. Some examples are given below:

| Words | Native form | Non-Native form |
|---|---|---|
| Mountain | / maʊntn / | / maʊntén / |
| Chocolate | / tʃɒklət / | / tʃɒklét / |
| Omelette | / ɒmlət / | / ɒmlét / |
| Manage | / mænɪdʒ/ | / menédʒ/ |
| Management | / mænɪdʒmənt / | / menédʒment / |
| Percentage | / pəsentɪdʒ/ | / pərsentédʒ/ |
| Advantage | / ədvaːntɪdʒ / | / ədvaːntédʒ / |

/ əʊ / is also commonly monophthongised by the Pakistanis. There are hundreds of such words which suffer such a loss. The learner changes this sound into / o / of Urdu. It is, perhaps, the most difficult sound for the Pakistanis.

There are different problems caused by it. Firstly, the learner cannot articulate it as a diphthong. Here are a few example words:

| Words | Native form | Non-Native form |
|-------|-------------|-----------------|
| Gold | / gəʊld / | / gold / |
| Bold | / bəʊld / | / bold / |
| Sold | / səʊld / | / sold / |
| Gold | / gəʊld / | / kold / |
| Hold | / həʊld / | / hold / |

Secondly, the learner sometimes fails to distinguish between / əʊ / and /aʊ/. It is because of a few reasons:

1. Some words resemble one another morphemically;

2. Some words are used both as a verb and as a noun;

3. The learner is ignorant of it (he follows the orthography).

The words "bowler" and "bowl" resemble "howl" and "down" orthographically since they take the same vowel-alphabet but are pronounced in a different way:

| Bowler | / bəʊlə / |
|--------|-----------|
| Bowl | / bəʊl / |
| Howl | / haʊl / |
| Down | / daʊn / |

The words "row", "bow", "process", "project" etc. have dual status. Because of the change in their syntactical status, the phonological status of these words also changes. But Pakistanis use only one phonological form ignoring the change in the syntax:

| Words | Native form | | Non-Native form |
|-------|-------------|---|-----------------|
| bow | v | /bau/ | /bo/ or |
| | n | /bəu/ | /bəu/ |
| row | v | /rəu/ | /ro/ or |
| | n | /rau/ | /rəu/ |
| process | v | /prəses/ | /proses/ |
| | n | /prəuses/ | |
| project | v | /prədʒekt/ | /prodʒekt/ |
| | n | /prɒdʒekt/ | |
| desert | v | /dɪzɜ:t/ | /dezət/ |
| | n | /dezət/ | |

Sometimes, the learner is deceived by the orthography of certain words. The letter "o" of English often plays central role in most such words. Since "o" takes different phonological forms, it causes various "errors of judgment" that make the learner commit phonological mistakes. For example, the words gross / grəʊs / and revolt

/ rɪvəʊlt / etc. are pronounced as / gros / and / rɪvolt / by the majority in Pakistan. Besides, "o" often depends on its following and preceding vowels. It produces distinctive sounds when combined with another sound. These sounds are monophthongal, diphthongal as well as triphthongal. "ou(gh)" combination is one of such problematic cases. A poem by Charles Hattell addresses the same problem. It is reproduced below:

### o-u-g-h

I'm told p-l-o-u-g-h
Shall be pronounced 'plow'
"That's easy, now I know," say I,
"My English I'll get through."

My teacher says, "But in that case,
o-u-g-h is 'oo'."
so then I laugh and say to him,
"This English makes me cough,"

He says, "not coo, for in that word,
o-u-g-h is 'off'."
"Oh, no!" I say, "such varied sounds
Of words make me hiccough."
He says, "Again my friend, you're wrong:
o-u-g-h is 'up'
In hiccough." Then I cry, "No more.
You make my throat feel rough."

"No, no!" he cries, "you're wrong there too:
o-u-g-h is 'uff'."
I say, "I try to speak your words;
I can't pronounce them, though."

"In time you'll learn, but now you're wrong:
o-u-g-h is 'owe'."
"I'll try no more, I shall go mad,
I'll drown me in this lough."

"Before you drown yourself, "said he,
"o-u-g-h is 'okh'."
He taught no more! I held him fast
And killed him with a rough.


(Adapted from Charles Hattell Loomis, American
humorist)

Another poem is given below that has got various
vowel combinations that cause phonological problems for
learners.

### Our Queer Language

I take it you already know

Of TOUGH and BOUGH and COUGH and DOUGH?

Others may stumble, but not you

On HICCOUGH, THOROUGH, TOUGH and THROUGH.

Well done! And now you wish, perhaps

To learn of less familiar traps?

Beware of HEARD, a dreadful word

That looks like BEARD and sounds like BIRD.

And DEAD; it's said like BED, not BEAD ---

For goodness sake don't call it "DEED!"

Watch out for MEAT and GREAT and THREAT

(They rhyme with SUITE and STRAIGHT and DEBT)

A MOTH is not a moth in MOTHER

Nor BOTH in BOTHER or in BROTHER

And HERE is not match for THERE.

Nor DEAR and FEAR for BEAR and PEAR.

And there's DOSE and ROSE and LOSE

Just! Look them up --- and GOOSE and CHOOSE

And CORK and WORK and CARD and WARD

And FONT and FRONT and WORD and SWORD

And DO and GO and THWART and CART -----

Come, come, I've hardly made a start! A dreadful
language? Man alive

I'd mastered it when I was five!

(Taken from "Bits and Pieces"

Written and compiled by Donald L. Bouchard)

Likewise, learner often tends to diphthongise the words like "court", "four", "board", "door" etc. As far as the observation of the researcher goes, it is a very oft-committed mistake by the learners in Pakistan.

The use of "oo" is also very confusing. Various English words take this combination. But the sound varies. It mostly produces monophthongal sounds like in "fool", "blood" "floor", "foot", but can deceive the learner in words like "poor" and "moor."

/ ʊə / is another diphthong whose diphthongal glide suffers a loss. It is also monophthongised in many words. It is replaced by "o" as in "sure" and "cure", or by "u" as in "plural" and "tournament" etc.

The English diphthongs that undergo monophthongisation are / eɪ /, / əʊ /, / eə /, / ʊə / and / ɪə /. First four have already been dealt with in previous paragraphs. The last gets monophthongised in words "hero", "deterioration", "serious", "period" etc.

At this stage, it will not be out of context to discuss the process of dediphthongisation in American English. The American treatment of the English diphthongs resembles the one by the Pakistanis.

In American variety of English the following English diphthongs have undergone complete dediphthongisation / monophthongisation:

1- / ɪə /

2- / ʊə /

3- / eə /

Some words that show the process of such dediphthongisation are given below:

| Words | Brit. Eng | Am. Eng |
|---|---|---|
| Dear | /dɪə / | / dɪr / |
| Near | / nɪə / | / nɪr / |
| Clear | / klɪə / | / klɪr / |
| Hero | / hɪərəʊ / | / hɪrəʊ / |
| Period | / pɪərɪəd / | / pɪrɪəd / |
| Cure | / kjʊə / | / kʊr / |
| Tour | / tʊə / | / tʊr / |
| Poor | / pʊə / | / pʊr / and / pɔːr / |
| Caricature | / kærɪkətʃʊə / | / kærɪkətʃʊr / ər / |
| Plural | / plʊərəl / | / plʊrəl / |
| Bare | / beə / | / ber / |
| Care | / keə / | / ker / |
| Dare | / deə / | / der / |
| Hair | / heə / | / her / |
| Scare | / skeə / | / sker / |

(Oxford Advanced Learner's Dictionary, 2002)

By looking closely, we will observe that the Americans drop the second segment of these three diphthongs.

Another English diphthong that is pronounced a bit differently by the Americans is / əʊ /. They give this sound lesser diphthongal glide. The symbol they use for it is /oʊ /.

Thus, it is evident that diphthongal problems of English do pose problems for Pakistani speakers of English though Urdu has a variety of diphthongs in its phonological system. These problems are overcome either by the practice on the part of the learner or by the substitution / alteration of certain sounds.

Another important aspect of this process is related to the affinity between the American variety of English and the way Pakistanis articulate the English diphthongs. This sort of affinity suggests that such processes as dediphthongisation are more natural to the non-British people speaking English whether they are native speakers or non-native.

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# Role of Technology in teaching learning process

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These days everybody is talking and writing about computer and communication technology and their magical contributions to better educational programs. World Wide Web is a global interactive, dynamic, distributed, graphical hypertext information system which brought a new beginning and imagination for how to redesign the process of teaching and learning. The main purpose of technology is to provide students and teachers with more options to learn, to teach, to research, to communicate, and to share knowledge.

Technology has become an integral part of life for educators and their students. Regardless of whether the task is writing a short story, exploring information resources, examining cultural diversity, tracking a chemistry experiment, testing a mathematical concept, developing new instructional materials, or tracking grades, technology plays an increasingly important role in the teaching/learning process. The purpose of education is to promote learning. The integration of technology into the teaching/learning environment is essential in preparing students for life in the 21st Century. Educators and students

together can activate their learning environment through the effective use of technology.

Today's work places accomplishment of all the assignments is based on the team work. Students should learn how to be a team member, how to contribute to the process, how to use computer for communication with team members, and understand what is the role of the other members in the team. With Today's multi-resources environment, it is important for students to design process based on the expected outcome (down-to-top design), a design from expected outcome to process. Knowledge of how to use computer and communication tools and how to utilize them for accomplishment of process are very important part of student's competency. In addition to electronic communication, students should develop human communication skills as a team member.

Computer resources and applications in form of case study, simulation, problem solving, and intelligent system can help to extend critical thinking ability. This ability is very important quality for the success in the information society. Finding the correct way to communicate and access needed resources is very important in the accomplishment of assignment. Learning to design an effective process for accessing and analyzing information is very essential for students in today's multi-resource environment. Students need to design process with clear strategies for accessing, manipulating, and utilization of information in order to accomplish the desired tasks.

Technology allows students to have an active role in the teaching and learning process. It provides teachers with more options to teach and more time to evaluate progress of activities. It prevents barrier such as when, where, and limited resources. It changes teacher-centered to teacher-student-centered or student-centered education. It changes from process oriented to outcome oriented teaching and learning. It helps students to be ready for the tough global economy. It helps students to be a more effective member of the information society. It provides opportunity for virtual university. It provides opportunity for joint study of researchers from around the world.

According to Riel (1993), technology in the classroom can help develop a broad, deep and creative understanding of community, culture, economics and international politics, past and present, and acquire the social skills to work across differences and distances. By providing a variety of tools for acquiring information, thinking, and expression, children have more ways to successfully enter the learning enterprise and ultimately live productive lives in the global, digital, information-world .

We have major responsibilities in the shaping of the future of our society. For doing that we must make technology an opportunity for everyone in the university, we must provide the best tools in the classroom, dorms, and labs, we must arrange best support group for application development, we must provide high quality workshops and

training for teachers and students, we must provide hassle free and comfortable environment for using technology in teaching and learning, we must provide desired outcomes for the good of our students and work places, we must appreciate and encourage innovative way · of using technology, we must try to make reality our dream processes, we must get the best use from our technology, and we must accomplish our assignments and commitment to the parents, students, and society.