ISSN: 1814-2877

Volume - I, 2006

NUML
RESEARCH MAGAZINE

NATIONAL UNIVERSITY OF MODERN LANGUAGES
H-9, Islamabad

ISSN: 1814-2877

NUML Research Magazine Volume 1, 2006

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A Cross-Cultural Study Of Conceived Life Values Of Teachers And Students

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ABSTRACT

In this study an attempt has been made to assess the most personal conceived values about good life of 33 students and 27 teachers of the Punjab University and Central Training College, Lahore, which are expected to guide the educational process in Pakistan.

1. Charles Morris' Ways-to-Live test for cross cultural study has been used to measure the degree of acceptance by Pakistani students and teachers of the thirteen Ways to Live described therein, which cover a wide spectrum of life values.
2. A cross-cultural comparison of most basic life values of Pakistanis with other countries namely Norway, the USA, Canada, Egypt, India, Japan and China has also been made.

The present investigation strongly suggests the following:

1. That the respondents desire a balance between the old and the new values, extol other-orientation and desire stoic self-control,
2. That they dislike solitude, quiet receptivity and contemplation.

The results of the present study seem to have implications for education in Pakistan for the sample contains people belonging to different parts of Pakistan. They suggest:

1. That the process of reconstruction in education seems to be welcome to post-graduate students and teachers;
2. That post-graduate students and teachers seem to desire a balance between the old and the new values;
3. The post-graduate students very much like the basic life values of social cooperation, selfless service and stoic self-control.

The Significance of the Study

After deliberation about the past socio-economic, political and religious conditions, Pakistan has fortunately started an active phase of educational reconstruction. Education is entrusted the task of nation building through the creation of responsible and enlightened leadership. Research in universities is expected to begin to bring man closer to man. We are aware of the fact that our biosphere is one, and that interaction and inter-dependence between nations is the order of the day. International understanding can come about only on assessment of our most basic life values *vis-à-vis* those of other nations.

No previous research appears to have been conducted in Pakistan in the field of personal values to serve as a basis for further action in education. This cross-cultural angle of a progressive, forward looking Pakistan compared to those of seven important countries of the world, would help in mutual understanding and future interaction.

The present study intends to investigate our choices of conceived life-values as measured by the Charles Morris test.

The Scope of the Study

The study is limited to the Punjab University, Lahore, and Central Training College, Lahore, to provide two samples. They are chosen because they are of long standing, are quite stable and are drawing in large numbers from different parts of Pakistan. Moreover, they possess sufficient numbers of teachers and post-graduate students for the intended study, i.e., N = 60.

On the basis of the data two group, A and B, were defined. Group A contains both regular teachers and pupil teacher (N = 27). Group B contains students who never had any teaching experience at all (N =33).

Intra-group analysis was also done to find out the distinctive effect of any of the variables of age, experience, qualification and professional training in the present study. The sample pair groups looked like this: -

Regular teachers and pupil teachers

a) Who have been abroad	N = 7
b) Who have not been abroad	N = 20
c) Who have less than 3 years experience	N = 15
d) ‘ “ More than 3 years experience	N = 12
e) “ “ BA degree	N = 16
f) “ “ MA / PhD degree	N = 11
g) “ “ Age 26 years or less	N = 12
h) “ “ More than 26 years	N = 15

Group B

Students who never had my teaching experience

a) Students studying Statistics	N = 18
“ “ Sociology	N = 15

The Methods of Study

1. The ‘Ways to Live’ test designed by Charles Morris was used to assess the conceived basic life values of Pakistani students and teachers.

The computations performed on group pairs are as follows:

a. The differences and similarities in the 13 Ways, as observed in the above group A and B evaluated, have been examined by means of the rank-difference coefficient of correlation.

b. For comparative purposes two hierarchical patterns of personal values based on respondents’ rating of the ways on the original 7-point scale for each way of life, and their ranking of the ways on the 13-point summary scale have been shown in Table I.

c. The available research findings of G H. Gardner for USA, Canada, Norway, India, Japan, China and Egypt have been compared with the researcher's findings in Table II

Limitations of the study

No attempt has been made to find interrelationships of personal values with the actual behavior of the individuals. Personal values can be of different types. The present study limits itself to one type of such values; namely "conceived value" type. In other words it deals with the respondents' personal "conception of the desirable" rather than" the desired or "the desirable"

Since the findings in this study are based on a limited sample of 60 students and teachers from two institutions, Central Training College Lahore and the Punjab University, they should be regarded with caution.

Analysis of Charles Morris' Test: Conceived Life Values

The question as to which of the Ways to Live are, on average, liked most by students and teachers, was probed by obtaining mean ratings on a I to 7 point original scale for each Way, and, in addition, from each subject, a rank-order preference of the 13 Ways to Live.

Table I

Comparative Rank Ordering Of Ways Based On Mean Scores on 1-7 Point Scales & 1-13 Point Scales

Scale 1-7					Scale 1-13			
Rank Order	**Ways**	**Mean of Teachers Scores N=27**	**Mean of students scores N = 33**	**Mean of Combined Scores N=60**	**Ways**	**Mean of teachers scores N=25**	**Mean of Students Scores N=32**	**Mean of combined scores N=57**
1	X	6.00	6.06	6.03	I	4.52	2.84	3.58
2.	I	5.81	6.09	5.97	III	4.72	4.09	4.37
3.	III	5.63	6.00	5.83	X	4.68	5.75	5.28
4.	XII	5.52	5.46	5.48	V	5.16	5.59	5.40
5.	V	5.70	5.27	5.47	VI	5.12	5.81	5.51
6.	VI	5.44	5.12	5.27	XII	6.08	6.03	6.16
7.	VII	5.15	4.82	4.95	VII	5.72	7.38	6065
8.	XIII	4.45	4.52	4.48	II	6.92	8.13*	7.59
9.	II	4.67	4.12	4.37	IV	7.76	8.16	7.98
10.	XI	4.19*	4.12	4.15	XIII	8.80	7.81	8.24
11.	IV	3.89	3.94	3.92	VIII	9.88	7.50	8.61
12.	VIII	3.30	4.42	3.92	XI	8.60	8.81	8.72
13.	IX	3.04	3.61	3.35	IX	10.2	9.56	9.84

Table II shows a rough profile of the values of respondents. The mean ratings given to ways X, I and III range from 5.63 to 6.00 for students and from 6.10 to 6.09 for teachers. G.H. Gardner has also investigated a similar pattern of values for Middle East culture, in which ways I, III, X and XIII figure high. The table given by him is worked out in Table II. Ways I, X, and XIII are very much liked by his sample which is heavily weighted toward "...Egyptian, male, Moslem, university urban respondents."

Table II

Rank Order Based On Means For Male Respondents In 8 Cultures

On 1-7 Point Scale

NORWAY		U.S.A		CANADA		INDIA		PAKISTAN		JAPAN		CHINA		EGYPT	
Rank Order of means	Ways N 149	Rank Order of means	Ways N 2015	Rank Order of means	Ways N 170	Rank Order of means	Ways N 724	Rank Order of means	Ways N 60	Rank Order of means	Ways N 192	Rank Order of means	Ways N 523	Rank Order of means	Ways N 210
5.28	III	5.58	VII	5.65	VII	5.95	I	6.03	X	5.30	III	5.47	XIII	5.79	I
5.28	I	5.06	I	5.32	I	5.32	X	5.97	I	5.04	VI	5.31	VI	5.80	XIII
5.02	VI	4.88	VI	4.85	VIII	5.34	III	5.83	III	5.00	I	5.14	V	5.78	X
4.95	VIII	4.53	VIII	4.64	III	5.29	VI	5.48	XII	4.65	X	5.10	III	5.59	III
4.34	XII	4.41	XII	4.57	VI	4.74	V	5.478	V	4.65	V	4.89	I	5.53	V
4.30	X	4.26	V	4.24	V	4.71	VII	5.27	VI	4.22	VII	4.72	VII	5.52	VI
3.95	VIII	4.22	III	4.12	XII	4.54	XII	4.95	VII	4.05	II	4.54	XII	5.19	VII
3.78	V	3.85	X	3.73	X	4.24	VIII	4.48	XIII	3.96	XII	3.98	VIII	4.52	XII
3.63	IX	3.74	IV	3.33	IV	4.01	XIII	4.37	II	3.93	IX	3.69	X	3.72	VIII
3.54	II	2.95	IX	3.05	IX	3.99	II	4.15	XI	3.77	XI	3.17	IV	3.56	XI
3.17	IV	2.81	II	2.72	XI	3.79	XI	3.92	IV	3.65	VIII	2.95	II	3.20	IV
3.09	XIII	2.77	XI	2.64	II	3.63	IV	3.92	VIII	3.62	IV	2.58	XI	3.00	II
2.87	XI	2.23	XIII	2.35	XIII	3.37	IX	3.35	IX	3.17	XIII	2.57	IX	2.55	IX

The present study is quite comparable in that it is based on male, urban and Moslem university students and teachers. Way XIII occupies eighth position in the hierarchical pattern of values in the Pakistani sample as opposed to its second position in the Egyptian sample. The reason may perhaps lie in the fact that the Egyptian sample contained 70 Christians out of 210 persons and way XIII, as stated by Charles Morris, correlates significantly and positively with literature on Christian Doctrine.

The actual wording of "The Ways" is given in Appendix A. Way I emphasizes preservation as well as innovation. It encourages change in social matters. In rating this Way with so high an average, the respondents might have been expressing their satisfaction with recent developments in education. Only Japan and China have shown low ratings for Way I. Norway, USA, Canada, India, Pakistan and Egypt have rated it as either first or second. Way VII is rated first by USA and Canada, but gets a middle rating by India, Pakistan, China, Japan and Egypt. Way VII suggests dynamic integration of enjoyment, action and contemplation, or a good balance between the three aspects of life. Way X, which Pakistan values as number one, advocates self-control in the realization of high ideals, of vigilant hold of the reins of self, control of unruly impulses, use of reason in action and self-reliant independence with dignity even at peril to life.

The rank-difference coefficients of correlation were computed for the rank-orders of the mean scores on thirteen ways to live of the following groups:

1. Teachers versus students, r = +. 930,
2. Teachers having been abroad versus those who have not been abroad, r = +. 762,
3. Teachers having 3 or less than 3 years' teaching experience versus those who have more, r = + .642,
4. Prospective teachers (With Bachelor's Degree) versus regular teachers (with master's and Doctorate Degree). r = +. 797,
5. Teachers of 26 Years of less versus older teachers, r = +. 527,
6. Prospective teachers versus students, r = +. 879,
7. Regular teachers versus students, r = + 86o,
8. Statistics students versus sociology students, r = +. 776.

The correlation came out significantly positive at the .02 level (or better) in every case, which suggests the presence of a general factor underlying the choice of different ways to live by Pakistani students and teachers.

It can be concluded, therefore, that irrespective of being students or teachers, being less than 26 years or more, having less than 3 year's teaching experience or more, being prospective teachers or regular, being teachers who have been abroad and teachers who have not been abroad, the different groups rank Way X with a great deal of similarity,

Most probably this large-scale similarity in the choice of ways to live indicates the presences of a pervading cultural factor underlying such differences. The psychological, ecological and physiological bases of human values, however, cannot be ignored. The time limitation on the present study excludes diagnosis of such factors. Therefore, nothing definite can be said here to explain more fully the apparent consensus in the ranking of the given ways to live.

Comparison with Findings from other Cultures

The rank-difference coefficients of correlation were also computed for scores of the Pakistani sample against scores of each of the seven cultural groups shown in Table II, for which data was gathered from studies made by Morris and Gardner.

In the Norway-Pakistan, U.S.A.-Pakistan and Canada-Pakistan comparisons, no significant relationship was observed in ranking the ways to live. However, the India-Pakistan; Egypt -Pakistan; Japan-Pakistan and China-Pakistan comparisons showed a significant and positive correlation at the .02 level.

The results, therefore, suggest that in general respondents of Eastern countries possess significant similarities in the choice of their ways to live, and that East and West, therefore, seem to represent two different cultures.

Way VII is comparatively more liked by Western samples than Eastern ones. It advocates diversity and flexibility. The rapidly changing conditions of social life in the West call for that. The East, on the other hand, is now confronted with the task of a relatively slow but actively persistent process of social reconstruction. It may be that the East cannot afford to act impulsively or to heedlessly abandon what it has inherited. It therefore looks for a balance between tradition and innovation. The threat to tradition is a source of special concern.

Certain similarities between the East and the West were also revealed. It can be seen from Table II that ways I, III and VI are generally high, while ways IV, IX and XI are generally low in the estimation of all samples. Way I is liked both by the East and the West, it seems, because it emphasizes the perennial problem of adjusting the new to the old. The East needs reconciliation between the new forces of science and technology and its old social values. The West, it may be guessed, having known the fruits of rapid modernization and instability in ways and values, therefore, seeks modernization and caution. Way III "... makes central the sympathetic concern for other persons." Having seen the results of World Wars I and II both the East and the West have, perhaps, begun to realize the importance of a genuine "... concern for other persons" and the heinousness of "... using others for one's own purposes." The reason seems to be so basic that no human being would ignore it as a conceived value. Way VI stresses the necessity of social reconstruction with the help of scientific knowledge. Both the East and the West are determined to hold fast to this new reality, which has the potential for human welfare and has become indispensable for survival in the modern world.

It can therefore be safely assumed that in the choice of ways to live, basic needs and existing conditions of social life play a great role; or in other words that the conceived values of people are influenced by operative values.

In the Pakistan sample as well as in others, a general disliking for Ways IV, IX and XI can be observed. Way IV emphasizes solitude alternated with sociability; Way IX emphasizes quiet receptivity and Way XI emphasizes the contemplative life. It is not surprising to find a general dislike for these ways of living because life is more active and social today than it was earlier. Today the whole world is striving for progress, and progress needs activity and sociability. Therefore, the life of quiet receptivity, solitude and contemplation seems to be unrealistic to most people today.

Concluding Statement

It might be wise to repeat once more that the findings of this study do not warrant free generalizations because of the small and non-random sample. However it is felt that a beginning has been made to investigate some of the conceived personal values and social attitudes of a sample of students and teachers that have an important bearing on educational objectives in Pakistan. More studies are needed using wider and more sizeable samplings for replication and for attempting to relate conceived values to operational values.

The new education policies must take into account our most basic life values and newly emerging realties of humanitarianism, regionalism and nationalism very much needed for social regeneration and global participation. Our vision of enlightened moderation and progressivism to find a place in the global context, will materialize only with our research based educational strategies in the field of life values and social attitudes.

Way 1

In this design for living the individual actively participates in the social life of the community, not to change it primarily, but to understand, appreciate, and preserve the best that man has attained. Excessive desires should be avoided and moderation is advocated as having clarity, balance, refinement and control. Vulgarity, great enthusiasm, irrational behaviour, impatience and self-indulgence are to be avoided. Friendship is to be esteemed, but not easy intimacy with many people. Life is to have discipline, intelligibility, good manners and predictability. Social changes are to be made slowly and carefully, so that what has been achieved in human culture is not lost. The individual should be active physically and socially, but not in a hectic or radical way. Restraint and intelligence should give order to an active life.

Way 2

The individual should for the most part "go it alone," assuring himself of privacy in living quarters, having much time to himself, attempting to control his own life. One should stress self-sufficiency, reflection, meditation and self-knowledge. The direction of interest should be away from intimate associations with social group, and away from the physical manipulation of objects or attempts to control the physical environment. One should aim to simplify one's external life, to moderate those desires whose satisfaction is dependent upon physical and social forces outside oneself and to concentrate attention upon refinement, clarification and self-direction. Not much can be done or is to be gained by "living outwardly". One must avoid dependence upon persons or things; the centre of life should be found within oneself

Way 3

This way of life makes central the sympathetic concern for other persons. Affection should be the main thing in life, affection that is free from all traces of the imposition of oneself upon others or of using others for one`s own purposes. Greed in possessions, emphasis on sexual passion, the search for power over persons and things, excessive emphasis upon intellect, and undue concern for oneself are to be avoided. For these hinder the sympathetic love among persons that alone gives significance to life. If we are aggressive we block our receptivity to the personal forces upon which we are dependent for genuine personal growth. One should accordingly purify oneself, restrain one's self-assertiveness, and become receptive, appreciative, and helpful with respect to other persons.

Way 4

Life is some thing to be enjoyed – sensuously enjoyed, enjoyed with relish. The aim in life should not be to control the course of the world or society or the lives of others, but to be open, receptive to things and persons, and to delight in them. Life is more a festival than a workshop or a school for moral discipline. To let oneself go, to let things and persons affect oneself, is more important than to do good. Such enjoyment, however, requires that one be self-centered enough to be keenly aware of what is happening and free for new happenings. So one should avoid entanglements, should not be too dependent on particular people or things, should be alone a lot, should have time for meditation and awareness of oneself. Solitude and sociality together are both necessary in the good life. One should not be self- sacrificing.

Way 5

A person should not hold on to himself, withdraw from people or keep aloof and self-centered. Rather he should merge himself with a social group, enjoy cooperation and companionship and join with others in resolute activity. Life should merge energetic group activity and cooperative group enjoyment. Meditation, restraint, concern for one's self-sufficiency, abstract intellectuality, solitude, stress on one's possessions all cut at the roots which bind persons together. One should live outwardly with gusto, enjoying the good thing of life and working with others to secure the things that make possible a pleasant and energetic social life. Those who oppose this ideal are not to be dealt with too tenderly. Life can't be too fastidious.

Way 6

Life tends to stagnate, to become comfortable, to become 'sicklied o'er with the pale cast of thought.' Against these tendencies, a person must stress the need of constant activity--physical action, adventure, realistic solutions of specific problems as they appear and the improvement of techniques for controlling the world and society. Man's future depends primarily on what he does, not on what he feels or thinks. New problems constantly arise and always will arise. Improvements must always be made if man is to progress. We can't just follow the past or dream of what the future might be. We have to work resolutely and continually if control is to be gained over the forces that threaten us. Man should find his goal in the solution of his problems. The good is the enemy of the better.

Way 7

We should at various times and in various ways accept something from all other paths of life, but give none our exclusive allegiance. At one moment one of them is the more appropriate; at another moment another is the most appropriate. Life should contain enjoyment, action and contemplation in about equal amounts. When any of these is carried to extremes we lose something important for our life. We must cultivate flexibility, admit in ourselves, accept the tension which this diversity produces, find a place for detachment in the midst of enjoyment, action, and contemplation, and so in the dynamic interaction of the various paths of life. One should use all of them in building a life.

Way 8

Enjoyment should be the keynote of life. Not the hectic search for intense and exciting pleasures, but the enjoyment of the simple and easily obtainable pleasures: the pleasures of just existing, of savory food, of comfortable surroundings, of talking with friends, of rest and relaxation. A home that is warm and comfortable, chairs and a bed that are soft, a kitchen well stocked with food, a door open to the entrance of friends the body at ease, relaxed, calm in its movements, not hurried, breathing slow, willing to nod and to rest and grateful to the world. Driving ambition and the fanaticism of ascetic ideals are the signs of discontented people who have lost the capacity to float in the stream of simple, carefree, wholesome enjoyment.

Way 9

Receptivity should be the keynote of life. The good things of life come of their own accord, and come unsought. They cannot be found by resolute action. They cannot be found in the indulgence of the sensuous desires of the body. They cannot be gathered by participation in the turmoil of social life. They cannot be given to others by attempts to be helpful. They cannot be garnered by hard thinking rather they come unsought when the barriers of the self are down. When the self has ceased to make demands and waits in quiet receptivity, it becomes open to the powers that nourish it and work through it; and sustained by these powers it knows joy and peace. To sit alone under the trees and the sky, open to nature's voices, calm and receptive, then only can the wisdom from without come within.

Way 10

Self-control should be the keynote of life. Not the easy self-control which retreats from the world, but the vigilant, stern, manly control of a self which lives in the world and knows the strength of the world and the limits of human power. The good life is rationally directed and holds firm to high ideals. It is not bent by the seductive voices of comfort and desire. It does not expect social utopias. It is distrustful of final victories. Too much cannot be expected. Yet a person can with vigilance hold firm the reins over himself, control his unruly impulses, understand his place in the world, guide his actions by reason and maintain his self-reliant independence. And in this away, though he finally perish, man can keep his human dignity and respect, and die with cosmic good manners.

Way 11

The contemplative life is the good life. The external world is no fit habitat for man. It is too big, too cold, too pressing. Rather it is the life turned inward that is rewarding. The rich internal world of ideals, of sensitive feeling, of reverie and of self- knowledge is man's true home. By the cultivation of the self within, man alone becomes human. Only then does there arise deep sympathy with all, an understanding of the futility of aggressive action and the attainment of contemplative joy. Conceit then falls away and austerity is dissolved. In giving up the world one discovers the larger and finer sea of the inner self.

Way 12

The use of the body's energy is the secret of a rewarding life. The hands need material to make into something; lumber and stone for building, food to harvest, clay to mould. The muscles are alive to joy only in action, in climbing, running, skiing and the like. Life finds its zest in overcoming, dominating, conquering some obstacles. It is the active deed that is satisfying, the deed adequate to the present, the daring and adventuresome deed. Not in cautious foresight, not in relaxed ease does life attain completion. Outward energetic action, the excitement of power in the tangible present-- this is the way to live.

Way 13

A person should let himself be used. Used by other persons in their growth, used by the great objective purposes in the universe that silently and irresistibly achieve their goal. For persons and the world's purposes are dependable at heart, and can be trusted. One should be humble, constant, faithful, uninsistent. Grateful for the affection and protection which one needs, but undemanding. Close to persons and to nature, and secure because close. Nourishing the good by devotion and sustained by the good because of devotion. One should be a serene, confident, quiet vessel and instrument of the great dependable powers that move to their fulfillment.

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Gender: Its Effect On Classroom Interaction in the Backdrop Of Pakistani Society

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ABSTRACT

1. There are several psychological, situational and socio-cultural undercurrents in human interaction. The dynamics of subject selection, group interaction and classroom teaching are influenced by gender. The writer proceeds on the assumption that all operant factors in the teaching/learning process need to be noted and understood.
2. She has highlighted some areas of interest for the educationist, including how certain activities or subjects are associated with gender, how these are defined and perceived, and how a gender-enabling or gender-disabling climate of expectation might be generated in an educational set-up in related circumstances.

Gender studies constitute a new discipline within the corpus of humanitarian sciences. Relationships between men and women as social subjects are studied in the backdrop of gender issues. The objective of these studies is to study gender discrimination in past and present cultures. The focus is on finding out and explaining the causes behind this inequality. And looking at the connection of gender studies with everyday practices and observations of human behaviour and relations with it provides researchers with a chance to arrive at social, theoretical and pedagogical findings, which in turn make pedagogical and educational projects on gender studies more interesting. It is these pedagogical findings that interest the author and this has been the driving force behind this article.

The present article will look at the relationship between classroom interaction in the backdrop of gender of the teacher, the student and classroom subject. At the start I would like to acknowledge that I was inspired to write on this subject by an observational study investigating the effect of gender of student / teacher and subject carried out by Hopf & Hatzichristou published in the British journal of Educational Psychology. The title was "Teacher gender related influences in Greek Schools." This caught my attention. Though it has often been stated that attitudes of male and female teachers differ, these attitudes have not been studied objectively and no research has been conducted on this interesting and important aspect (at least not in Pakistan as far as my knowledge goes). The same is true of male and female students. Differences of attitude towards studies are highlighted with a bias towards female students being more serious about achieving academic excellence as compared to male students. A similar prejudice is observed in male and female teachers' work habits. Female teachers are described as being more dedicated, compassionate and organized than male teachers. At this point I would like to only look at the findings of this observational study from a Pakistani perspective and to focus on looking at these results from the angle of the psyche of men and women.

The earlier statement with regard to men and women having different attitudes towards teaching is a general point of view and many may differ with it. I will examine it on the basis of our society and how it is viewed *vis a vis* different professions. Teaching is a valued profession for females, it has respect and prestige attached to it, but when viewed from the male perspective, it is not a 'first choice' profession, but is taken up as a last option, the reason being that it is low-paid and offers few perks. However opinions differ and I would like to record a male colleague's observation, which I think is indicative of a general view among men about women in this profession. In his opinion motivation is equally low among women, because married women do it as a part-time activity, while unmarried women teachers often abandon the profession the moment they get married.

This preamble has been given to show that gender issues are looked upon from different angles in different societies. The teaching profession in Europe would be viewed differently than in Pakistan. Thus the way it would affect a teacher's attitude, and student teacher relationship and student- teacher-subject interaction would very from place to place and person to person. We might talk about gender equality, but do such studies really take into account the opinions and beliefs of people, and can these things be quantified? Can such studies provide base line data for further studies planned in the light of their findings?

In this article an attempt has been made to look at the 'why' and 'how' aspects of the question, "Does the gender of the teacher, the gender of the student and the subject being studied affect classroom interaction?"

A spontaneous response from colleagues was, 'yes'. When asked why, their responses related to classroom management--female teachers use softer expressions, they are more caring, they encourage students more, they try to understand their students better and are more involved with their problems. They have greater interaction with the students. When asked about the subject-gender relationship they were of the opinion that subjects like mathematics or the natural sciences would be taught better by male teachers. This again reflects the ingrained view that men are superior to women in some fields. Dr Brenda Sheets in her article "Gender Discrimination in Computer Technology from the Cradle to Career Choice" points out that this gender discrimination occurs in early childhood through the adolescence periods of high school and college, and inside the work place.

Coming back to the question of a relationship between the gender of the teacher and the gender of the student, and of the gender of the teacher having an impact on the subject that is being taught, this writer's personal opinion and observation is that there is a strong link between the teacher's gender and classroom interaction, and that the same goes for the subject s/he teaches. If she were to hire the services of a private tutor for her son, she would probably prefer a male teacher for science and mathematics and give about equal weight to a male or female for literature or languages. As to why she would do that, it is because it is generally, though perhaps erroneously, believed in Pakistan that men can teach certain subjects better. To substantiate this she would like to give the findings from an observational study conducted by three teachers, Jim Duffy of Memorial University of New Found Land, Canada, Kelly Warren of Carleton University and Margaret Walsh of the University of Toronto. The study reveals that in classroom interaction it is not only the gender of the teacher and the student but also the subject being taught. As regards the subject and gender relationship the subjects selected were mathematics vs. English Literature and language. The results showed that female mathematics teachers, male literature / language teachers and female language / literature teachers tended to interact more with male students. The study further pointed out that this tendency was not the result of male students being more vocal in their interaction with teachers. That being not the case then what prompted this attitude? Did this bias arise from an ingrained belief that men are more intelligent than women, or that having more logical and analytical minds then women, they would be able to grasp concepts better, thus making the teaching / learning process more productive, or did it crop out of early childhood differences between boys and girls? As Dr. Brenda Sheets in the article mentioned earlier states, “No human trait is so emphasized as gender. We are deluged, even as infants with, “you’re a big boy” or “you’re such a pretty little girl.” She goes on to say gender prejudice and discrimination result from boys and men feeling they are superior to girls and women. Is it really so? To answer this question perhaps another investigation is needed. However the topic at hand gives rise to this embedded question as an intervening factor.

Recent research indicates that teachers interact differently with male students than with female students. Generally male students receive more attention in class from teachers than do female students (Bailey, 1993;

Brophy, 1985' Sadker and Sadker, 1986). This rapport might depend on the gender of the teacher (Hopf and Hatzichristou, 1999, Omvig, 1989; Worrall and Tsarna, 1987) and the subject of the class (Holden, 1993; Hopf and Hatzichristou, 1997; Sadker et al; 1984).

To this I would like to add cultural values and religious upbringing as well, as these factors influence one's attitude and behaviour and affect interaction. From this perspective, observations of teachers in Pakistan might yield results different from those of Hopf and Hatzichristou. Male teachers might be more at ease with male students and thus interact more with them as opposed to female teachers who would have greater interaction with female students. Such a finding would be attributed to preference or bias, or simply greater psychological comfort with members of one's own sex. As regards the manner of interaction, it is generally seen that female teachers are more sensitive and give more advice and warning to students about behaviour problems than male teachers. Perhaps this is due to the maternal instinct. Male teachers tend to be more authoritative whereas female teachers tend to be more supportive and expressive (Meece, 1987). This difference of attitude could have something to do with the age-old label of a teacher being a spiritual father / mother and the biological make-up of men and women.

In the teacher- gender-subject interaction situation, an interesting finding emerging from two studies was that though both male and female teachers interacted more with male students both directed more criticism at male students. (Omvig, 1989; Smith 1991).

Most teachers would agree with this finding and gender studies would authenticate that men have always been looked upon as tough, courageous and strong who can face up to every kind of harshness and women being weak and fragile should be handled with care.

Another finding of the research which is worth looking into is that classroom interaction has a close relationship with the subject being taught. Worrall and Tsarna (1987) state that teachers may treat students differently, depending on the subject being taught.

Higher expectations are attached to male students in sciences and to females in languages. A qualitative study (Jungwirth 1991) of Austrian students-teacher interaction at the junior and senior high school mathematics classes showed that teachers help to conceal the failures of male students and downplay the successes of female students. No inference has been drawn from this finding, as the research did not focus on the "why" aspect and looked only at the "what" situation. However one conclusion can be drawn from this finding, that women are thought to be more imaginative, romantic, impractical and illogical individuals, whereas men are mostly associated with being more practical, worldly wise, calculating and logical. They go for facts and are only convinced if they are presented with concrete proof. Hence the assertion.

As regards class management, female teachers teaching mathematics faced more behavioural problems in their classes than did male mathematics teachers and than did language teachers of either gender. One interpretation could be that mathematics is a natural option for men and not a preferred subject for females. Those few who do take it up are looked upon as a challenge or a threat as they have dared to step into a male domain. Their patience is tried and their knowledge of the subject constantly tested. Commenting on research carried out on the relationship between classroom subject and gender interaction. I have used words like "may" and "perhaps" as the evidence that the teacher's behavior towards male and female students is different depending on the subject being taught is at present weak. Why this should be so is probably because the instruments used to collect data were restrictive in nature.

Several of the studies carried out by (Hopf and Hatzichristou, 1999; and Worrall and Tsarna, 1987) were based solely on questionnaires answered by teachers, while the Jungwirth (1991) study involved subjective interpretations in decoding recordings of classroom interactions.

In order to test the validity of these findings more research into the area is required. It needs multiple data sources in order to get authentic results.

To conclude it can be said that humans seem obsessed with the question "who is best?" They feel anxious and inadequate in some tasks as compared to others and thus develop a feeling of inferiority. Both genders can undergo such feelings but more in females as they partially accept their socially assigned subordinate roles. This feeling is observed more in Asian societies.

Let us look at the word gender, a brief and precise definition would be: gender is "social sex", a social "construct of sex". Thus it is obvious that the study will deal with male and female issues involving verbal, behavioral, and spiritual factors distinguishing men and women subject to cultural influence. Gender and how it affects classroom interaction has to be studied against a backdrop of individual peculiarities within the framework of deep-rooted cultural influences, which affect behaviour, attitudes, opinions between the sexes.

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Wahhabism In Islam

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ABSTRACT

1. Wahhabism as a movement began in the eighteenth century and influenced other parts of the Muslim world in varying degrees. In general it was prompted by a desire to purge Islam of unwarranted innovations, to re-establish first principles and to define boundaries in the practice of Islam. It sought political patronage in order to strengthen its impact, but under some of its votaries it tended to become literalistic and intolerant
2. The writer feels that Muslims prosper in direct proportion to the strength of their faith. He compares Wahhabism with the religious thinking of this sub-continent and concludes that there are both good and bad features to be found. He notes that despite the considerable political and financial strength of this movement it has not become worldwide.

Introduction

Islam was first preached in the deserts of Arabia by Prophet Muhammad (peace be upon him) around 612 AD. By the time he died in 634 AD, an Islamic state had been firmly established with headquarters at Medina. The Islamic state was governed in the light of the Quranic injunctions and the Prophet's precepts. Thus, from the very beginning, the Quran and the Prophet's traditions formed the basis of Islamic law. After the passing away of the Prophet (peace be upon him), his Companions and their successors governed the Muslims according to laws derived from these two sources. However, when a new problem would surface and the people would find no solution in the Quran or the Sunnah{1} (Prophet's traditions), the rulers would use their own common sense to interpret the Quran and the Sunnah or to decide a matter keeping in view the spirit of Islamic teachings. This practice is termed 'ijtehad' {2} in Islamic jurisprudence. However, from eleventh century onwards, the Muslim world has virtually closed the doors of 'ijtehad' except the Shiite {3} branch of Islam. In religion, Muslims adopted the principle of conformity with the views of the four great 'Imams'{4}(leaders) of 'Sunni Fiqh'{5} (jurisprudence): Imam Abu Hanifa (80 AH/ 703 AD to 150 AH/ 773 AD), Imam Malik (93 AH/ 716 AD to 179 AH/ 803 AD), Imam Shafyi (150 AH/ 773 AD to 204 AH/ 828 AD), or Imam Ahmad ibn Hanbal (164 AH/ 787 AD to 241 AH/ 864 AD), and in the political field the Arabs slowly lost their power and supremacy. The sack of Baghdad by the Mongols in 1258 AD finally ended the fragile Abbasid caliphate of Baghdad which had existed in name only for nearly a century. By the middle of the 16th century, political power in the Muslim world had three centers namely Constantinople (the modern Istanbul), Tehran and Delhi where the Ottomans, the Safavids and the Moghuls ruled respectively. None of these dynasties was religious or had any interest in furthering the religious cause. Formally speaking, the rulers were also the defenders of the faith, but practically the state and religion existed as separate entities, seldom interfering in each other's domain.

The 19th and the 20th centuries proved to be the age of further downfall of the Muslims in the political field. The Muslim world was colonized by the European nations. From Indonesia in the Far East to Morocco on the western coast of Africa, European military power ruled supreme. Turkey which was the seat of one of the largest, most prosperous, and glamorous empires in the world was reduced to the status of a 'sick man'. Alongside these external threats, the Muslim world also faced an internal challenge to revive its lost spirit. Earlier, Muslims had acquired the leadership of the world in sciences, art, architecture, philosophy, and literature which flourished in Baghdad, Cairo, Cordova, and other Muslim cities. The demise of the Caliphates of Baghdad and Cordova ushered in an era of darkness. All learning was transferred to Western Europe while Muslims preferred to scuttle all quest of knowledge. This attitude appears to have been the direct result of adopting a policy of conformity that had consumed the Sunni Muslims during the 11th and the 12th centuries and which continued even after that. The spirit of inquiry that had characterized the flowering of the Islamic civilization was not there any more.

It may not stand the test of empirical inquiry, but to me it appears that the Muslims have always progressed when imbued with religious fervor. A study of the history of Islam makes this point clear. The personality of the Prophet (peace be upon him) transformed the lives of his companions. These companions were steeped in the spirit of Islam. They wanted to adhere to the teachings of the Prophet (peace be upon him) even after his death. This attitude and the fervor with which they followed his teachings dominated the lives and thoughts of the Muslims in the first two centuries. It also coincided with the political expansion of the Muslim world. As new ideas and philosophies were acquired from the conquered lands, people became preoccupied in learning new knowledge. The adherence to Prophet's teachings was still the principle, but the fervor was not the same. After the demise of the Abbasid caliphate non-Arabs occupied pre eminence in the world. They had already started playing very dominant role in the Muslim polity towards the end of the Abbasid rule. The 19th and the 20th centuries witnessed far-reaching changes in the Muslim lands. Both Arab and non-Arab nations were threatened with subjugation and one after another their countries were colonized. Threatened with loss of political power, the Muslim world started fighting back. This fight back would have been fruitless if there had not been an awakening in the socio-religious field also. Therefore, we find a series of religious movements in various parts of the Muslim world to rejuvenate the dormant spirit of Islam.

The Wahhabi Movement

The Wahhabi Movement launched by Muhammad bin Abdul Wahhab in Arabia was perhaps the most important of such movements. The Sheikh, as he is known by his followers, lived from 1703 to 1791. The impact of his movement has been so powerful that it spread to almost all the Muslim countries with varying degrees of success. Muhammad bin Abdul Wahhab was born at Ayeenya in Nejd province (near Riyadh in present day Saudi Arabia). He received his early education in his hometown and later moved to Makkah and Medina where he studied various religious disciplines from different leading scholars of the two holy cities. Later, he travelled to Basra in Iraq where, too, he studied and discussed religious issues with leading scholars there. He travelled to Iran also, but ultimately settled in his native place where after some initial setbacks he started receiving positive response to his views.

From the very beginning, he is said to have disapproved many rites, rituals and practices that his people observed in the name of religion. These practices included visiting the graves and tombs of saints, family elders, etc. Celebration of the birthday of the Prophet (peace be upon him) was another practice that he disliked. As he studied more and more, he became convinced that he should wage a holy war against all form of 'bida'h' (innovation). {6} To achieve his goal, he sought the help of the rulers because he believed that political support was necessary to fully convert the people to his views. Initially, he did face opposition mainly from the 'ulema' (religious scholars). {7} He, therefore, thought that 'mere persuasion unaided by political power might prove effective in the case of an individual, but it was difficult to bring about any radical change in a people's outlook without the backing of a political force'. {8} Initially, the Emir of his native Ayeenea responded enthusiastically, but later he withheld his support because of fear of reprisal from neighboring chieftains. Muhammad bin Abdul Wahhab, therefore, shifted to Darriya near the present day Riyadh. Its ruler, Muhammad ibn Saud, wholeheartedly supported him. Thus began a close association between the clan of Saud {9}(al Saud) and the clan of the Sheikh {10} (al Sheikh), which continues till today. The political power continues to be wielded by the house of Saud while the authority to interpret religion rests with the house of Sheikh in the modern state of Saudi Arabia which is the greatest champion of Wahhabi teachings.

Salient Features of the Wahabi Movement

Muhammad bin Abdul Wahhab and his followers call themselves 'Muwahidun' (Unitarians), {11} but the appellation Wahhabi has stuck with them. It may be noted here that the name of the founder of this movement was Muhammad while Wahhab was his father's name. The name Wahhabi was given to avoid confusion between the

Prophet (peace be upon him) and him. Wahhab, being his father's name, was adopted. The movement in Arabia and a similar movement in India had the same features, but the British remained friendly with the Wahhabis of Nejd and inimical to those in India. Under the influence and with encouragement from the British, the term Wahhabi acquired a pejorative connotations in India for many years. Indian Muslims are mostly the followers of the Hanafi School of Islamic law, and so oppose the Wahhabi views on many issues.

Wahhabism, on the other hand, is a fundamentalist interpretation of Islam in the tradition of the Hanbali School of Islamic law and the famous theologian, Ibn Taymiyyah (1328). Ibn Hanbal lived from 164 AH to 241 AH and is the last of the four great Muslim jurists. Ahmad ibn Hanbal enunciated five principles on which the Islamic law is founded. Firstly, the texts of the Quran and the Sunnah had precedence, in his eyes, over opinion of the Companions. Secondly, when the opinion of one Companion was not contradicted by other Companions, it should receive preference over opinions of other people. Thirdly, when there was no rule in the Quran or in the Sunnah about a certain case and the Companions differed about its rule, ibn Hanbal did not go beyond their opinions and follow others' opinions. He would rather select from these opinions the one closest to the Quran and Sunnah. Fourthly, he divided 'Hadith,' {12} (sayings and actions of the Prophet) into sound and weak and subdivided the weak into degrees. When a sound tradition was not available and an opinion of any Companion about that problem not found, adherence to a weak tradition, in Hanbal's opinion, was preferable to the use of analogy, because one proceeds to analogy only in case of necessity, and there is no necessity in the presence of Tradition, even though it has a broken chain or is weak. Fifthly, Hanbal resorts to analogy {13} only out of necessity, as do the Shafeyis, when no rule about a certain incident existed in the Quran and the sound

Sunnah, and no opinion of a Companion about it was available, nor could a tradition with a broken chain, or a weak Tradition be found.

Though said to be adherents of the Hanbali School of jurisprudence, Wahhabis are different from them. They are closer to Ibn Taimiya (died 1328) who was a puritan born in Syria and who represented narrow formalism of Islam. 'He enforced uncompromising formalism', and 'spent his whole life in prosecuting heresies and denied any value to the progressive spirit of learning'. {14} Ibn Taimiya allowed only those practices which he thought, after due scrutiny, to be according to Quran and Sunnah. All other practices even if approved or sanctioned by the four great jurists were prohibited by him. {15} Muhammad bin Abdul Wahhab drew his inspiration from Ibn Taimiya because, according to some, he represented a return to the Arabic spirit in its pristine purity, a return to the religion which was originally revealed in Arabic language, a return to the Arabic spirit as yet devoid of innovations of foreign origin and foreign influence. In other words, they look at these differences in the light of the perennial differences between the Arabs and the non-Arabs. It may be noted here that Abu Hanifa's following in Arabic speaking countries is very limited, probably because his forefathers were migrants from Iran (or India as believed by some) and settled in Baghdad. Ibn Taimiya, however, proscribed all speculative explanation in exegesis and jurisprudence and adhered to the literal sense of the Quran and Prophet's traditions. He rejected all innovations by which the Islamic world had tried to adapt itself to changing conditions, and declared a holy war against these as they were idolatrous in his eyes.

It can be said that Ibn Taimiya was aggressive in his approach towards the opinion of others. It must be noted here that all the four great jurists of Sunni Islam respected the views of others before them. Their practice was to say that they preferred one view over the other. They would give their opinion citing Quranic verses or Prophet's traditions as proof, but, if a different proof was provided, they would weigh it and accept when found to be of greater veracity. They did not condemn others, nor did they charge others with heresy unless of course someone openly and blatantly acted against the Quran and Sunnah. In matters of interpretation of the two basic sources of Islamic law, they did not deny one interpretation or the other. Ibn Taimiya, however, went on to term everyone who disagreed with him as an innovator because he sincerely believed that only his interpretation of Islam was right. Wahhabis do the same. They want to force others to accept their way of doing things.

Let us now examine some specific teachings of Muhammad bin Abdul Wahhab in order to understand the movement that was launched by him in the Arabian Peninsula and which has influenced modern Islam more than any other Islamic movement. We should remember that the various sects of Islam have no difference of opinion on the fundamentals of Islam. The differences occur in their enforcement and interpretation, and not in the belief itself. Wahhabis are no different, but they are extremely emphatic on the following issues.

Monotheism: (Tawhid). Islam is a monotheistic religion. Muslims believe in one God and that He has no associate. This far there is no difference among the various sects of Islam: Sunnis (whether they are Hanafis, Malikis, Shafiites, or Hanbalis) and Shias have the same belief about God. Wahhabis emphasize that 'spiritual eminence and salvation lie in strict adherence to the commands of God as given in the Quran and laid down in the Shariah and not by developing mystical feelings of communion and mingling in His Being'.{16} This is in conflict with the Sufistic beliefs. Sharafuddin Maneri,{17} a Sufi saint who lived and preached in Bengal and Bihar in India during the

Tughlaq rule in the 14th century, writes 'belief in the unity of God can be divided into four stages. In the first of these a person proclaims "there is no god but God", but his heart is devoid of faith. Such belief is hypocrisy. In the second stage a person proclaims the unity of God with his tongue and also 'believes in his heart that this is so. This type of belief can be either conventional – as is true for ordinary people – or supported by rational proofs – as is the case of the learned. This is the way belief normally manifests itself.' .... 'The third stage is said to be reached when a person's soul is illuminated in such a way that he is able to perceive every action flowing from a single source and deriving from a single agent. This firm belief is different from the faith of common people and the faith of the learned, both of which are constricted. This elevates the heart. It is the contemplation of a light that effaces creatures!' He continues, 'Sufi masters are of the opinion that, in the fourth stage, such a surfeit of the dazzling divine light becomes manifest to the pilgrim that every single existing particle that lies within his vision becomes concealed in the very luster of that light just as particles in the air are lost to sight on account of the brightness of the light emanating from the sun.' He went on to explain it beautifully, 'When you look into a mirror you do not see the mirror for the simple reason that your attention has been riveted on your handsome reflection. You would not, however, go on to say that the mirror has ceased to exist, or that it has become beautiful, or that beauty has become a mirror. In a similar fashion, one can contemplate God's almighty power in the whole gamut of creation, without any distinction. Sufis describe this state as that of being entirely lost to oneself in contemplation of the Unique Being!'

The Sufis believe in seeking God. Again, there are four stages through which a Sufi reaches the Truth, the Reality, the Creator. These stages are Shariah, Tariqah, Ma'arfah, and Haqeeqah. {18} In his book , 'Thalathat al

Usool' (Three Principles), Muhammad bin Abdul Wahab lays down three basic principles of faith namely (1) knowledge or understanding of God (He uses the term Ma'arfah), (2) knowledge of the faith, and (3) knowledge of the Prophet Muhammad (peace be upon him). In Sufism the first stage of Shariah is obligatory for every Sufi to follow at all times irrespective of his greatness. The second stage of Tariqah, which means 'path' or 'manner', is the stage where the seeker after Truth follows a guide (murshid or pir).{19} The highest peak of this stage is reached when the disciple becomes 'Fana fil Murshid', that is he is lost in the image of his guide and mentor, he obeys all his commands without allowing any doubt to enter his heart. In the third stage the Sufi reaches a stage (Ma'arfah) where he becomes 'Fana fil Rasool'. In other words, his love of the Prophet (peace be upon him) becomes so intense that everything else becomes meaningless. Muhammad bin Abdul Wahhab's first principle is nearly the same as it is the Prophet (SAW) who provided the knowledge and the understanding that the Sheikh talks about. The one who really recognizes and is lost in the Prophet (peace be upon him) recognizes God and in the last stage (Haqeeqah or Truth) his love of God makes him renounce everything that interferes in his communion with his Creator, his Master. Looked at dispassionately, one can say that the difference is only semantic. Wahhabis and Sufis believe in the same one God and none of them wishes to associate any other being with Him. The danger in Sufism is that someone may identify himself with the Creator, the way Mansur al Hallaj {20} uttered the blasphemy "Anal Haq", "I am God,_I am the Truth" and was executed because he had forsaken the Shariah which no Muslim is permitted to forego.

In this regard, the Wahhabis declare that 'all objects of worship other than Allah (God) are false, and all who worship such are deserving of death'.{21} They go on to emphasize that 'the bulk of mankind are not monotheists, they endeavor to win God's favors by visiting the tombs of saints; their practice therefore resembles what is recorded in the Quran of the Meccan polytheists', and that 'it is polytheism to introduce the name of a prophet, a saint, or an angel, into a prayer'. {22} The saint Sharafuddin Maneri said 'Associating with anything other than God is polytheism. Looking at anything except God is a veil. A Unitarian is single. Everyone looks at him. He does not look at anything except God. ...... The Messenger has given a hint of this when he said: "In my union with God there comes a time when no angel or prophet could draw breath" 'The secret of this was revealed by God alone. Nothing remained as a blockage between him and God! He experienced the perfection of singularity. That stage is not for everybody, and yet each could have some experience of it, in accordance with his capacity. .... Hence realize that no matter what claim creatures make to manifestations of divine unity, they are still really veiled. They have not had any experience. Whoever has a truly divine experience, in which a taste of the divine unity is granted, has no fear of anything but God, nor does he hope for anything from any source other than God. In fact he sees nothing but God! He associates with none other than God.' {23}

The above quotes show that essentially there is no difference between the Sufis and the Wahhabis as far as monotheism is concerned. However, Wahhabis differ from the majority of Muslims who believe in reciting the praise of the Prophet (peace be upon him) whenever they pray to God. This they do on the authority of the Quran itself, in which God says that 'No doubt God and His angels send blessings on the Prophet (peace be upon him). O' believers! You should also invoke God's blessings on him'. {24}

Ijtehad: (Exercise of Judgment or Interpretation of Islamic Law). The Wahhabis 'admit the right of interpretation as given to the Muslims and stress the desirability of exercising this right'. {25} Muhammad bin Abdul Wahhab and his followers criticize the followers of the four great jurists for giving up this right. They oppose blind imitation known in Islamic jurisprudence as 'taqlid'.{26} Ijtehad is accepted as an important pillar of Islamic law after Quran and Sunnah. Yet, in most cases they outright reject any interpretation by others.

Intercession: (Shafa'ah). 'The Wahhabis do not believe in the theory of intercession on someone's behalf by some intermediaries who might be persons of saintly eminence and hence supposed to be nearer to God. God is closer to man than his jugular vein and it is open to everybody to pray to God without the help of an intermediary'. {27} The issue of intercession has been a bone of contention between Wahhabis and other sects. While in books written by Wahhabi authors and by Muhammad bin Abdul Wahhab himself they do admit that the Prophet (peace be upon him) would intercede on behalf of the "Ummah" (his followers) with the permission of God, the general masses among the Wahhabis are usually ignorant of this. They believe that no one, not even the Prophet (peace be upon him) can intercede. They forget that the prayer that every Muslim recites on hearing the call for prayers contains a prayer wherein the believers pray that they may benefit from the Prophet's intercession on the Day of Judgment. The Quran says that only the one who is permitted by God can intercede. In Surah Zukhruf (43:86) it is said, 'And those whom they invoke besides God have no power of intercession; only he who bears witness to the Truth, and they know (him)'. Abdullah Yusuf Ali, who translated the Quran and wrote a commentary, opines that the line 'he who bears witness to the Truth' refers to Prophet Muhammad (peace be upon him). {28} This interpretation is corroborated by a number of Traditions which also testify to this. Sheikh Abdul Qadir Jilani, the patron saint of Baghdad has quoted Abu Huraira, Jabir bin Abdullah, Hazifa, Abi Saeed Hazri, Ibn Masud, Owais Qarni, and most of all he has also cited Hazrat Imam Hasan ibn Ali, the Prophet's grandson on this subject in his book, Treasures for the Seekers (Ghaniut Talibeen). {29} The Wahhabi thought has perhaps been influenced by the Mu'tazala beliefs that there can be no intercession as everyone is responsible for his own deeds. {30} All actions are from God, but He has created man with the great gift of intelligence and understanding; here one needs to understand that when parents provide for their children, they do not become the providers, but only the agents of God Who is the Sustainer. Similarly, intercession, as referred to in the Quran at more than one place, will also be with the permission of the Almighty. He has informed mankind of this through His Book so that they may have some hope of salvation on the Day of Judgment.

Innovation: (Bid'ah). The Wahhabis condemn and oppose many of the existing religious and social practices for which, they say, there is no precedence or justification in the Shariah. Prominent among these are tomb worship, exaggerated veneration of 'Pirs' (saints), excessive dowries in marriages and the general show of pomp on festive occasions, prohibition of widow marriage, and celebration of Prophet's birthday.

They 'consider, or previously considered, many of the practices of the generations which succeeded the Companions of the Prophet (peace be upon him) as innovation; these included the building of minarets (today accepted) and the use of funeral markers. The cemeteries of Mecca and, above all Medina, were once filled with colorful sepulchral markers which were all removed after the Wahhabi conquest, leaving bare fields. Even the tomb of the Prophet (peace be upon him) was almost destroyed by Wahhabi zealots; it was left untouched through the forbearance of King Abd al Aziz, protests by the diplomatic representatives of various Muslim countries, and the bad aim of Beduin gunners'. {31}

Bida'ah (innovation in religious practices) has never been sanctioned in Islam, but due to intermingling of various cultures and races certain social practices entered the lives of the common Muslims in many parts of the world. In India and Pakistan, for example, the veneration of saints often reaches such exaggerated levels that it enters the domain of polytheism. However, no saint is known to have sanctioned such behavior on the part of his disciples. The difference between the Wahhabis and other Muslims is on two counts: one, what is and what is not an innovation; and two, whether innovations not idolatrous in nature and which do not infringe upon basic Islamic beliefs can be allowed or not. Wahhabis contend that any action that is not proven from the Prophet's Sunnah is 'bida'ah' or innovation. However, certain innovations introduced by the Pious Caliphs and renowned Companions are accepted. For example, the second caliph started twenty 'rakaa' congregational 'Trawih' {32} prayers in the month of Ramadhan (before that only eight 'rakaa' were offered privately), and the third caliph introduced the 'azaan'{33} before the Friday sermon. These were innovations as they were not practised in the Prophet's time. The other sects believe that if an innovation is in the interest of the nation and does not contradict any Quranic verse or Prophet's tradition, it is a good innovation (bida'ah hasana) and is permitted. Thus, they also sanction the celebration of the Prophet's birthday where speakers discuss his life and deeds, poets eulogize him and 'darood o salam' {34} are recited. On the matter of 'darood', too, the non Wahhabis cite the Quranic verse (43:56) to establish the divine sanction. These differences show that the difference is mainly regarding interpretation of the Quran and Sunnah.

Wahhabism is considered to be a branch of the Hanbali School of Islamic law, but it differs from the original Hanbali beliefs in the following matters. {35}

Attendance at public 'salat' (five time a day obligatory prayers) is compulsory; and therefore, a cognizable offence punishable under law.

Smoking of tobacco is forbidden and punished with stripes not exceeding forty; the shaving of the beard; and the use of abusive language are to be punished at the Qazi's (judge's) discretion. These offences are no longer punished in Saudi Arabia, but it is interesting to note that the former Taliban government had declared the shaving of beard a punishable offence.

Charity (Zakat) {36} is to be paid on secret profits, such as those of trading, whereas Ahmad ibn Hanbal exacted them only from manifest produce.

The mere utterance of the Islamic creed is not sufficient to make a man a believer, so that animals slaughtered by him are fit for food. Further inquiry must be made into his character. One can say from personal experience that this practice is not common now. However, there are people in Pakistan who abide by this rule. There was a gentleman who would come to our house on Eid {37} days to offer greetings but would not eat anything on one pretext or the other.

Sheikh Muhammad Abu Zahra of Cairo University writes in his book, 'al mazahab al Islamia' (the Religions of Islam), that along with all manners of smoking, tea and coffee were also forbidden but later they started ignoring this prohibition. He also mentions other actions initiated by the Wahhabis. They demolished the graves of the Prophet's Companions and all arches and domes constructed over graves inside mosques. They wanted to remove the covering on Prophet's grave but Saud bin Abd al Aziz stopped his people from doing it. They had also forbidden photography but the rulers ignored the order. Moreover, the 'ulema' (religious scholars) of this sect consider their views the only correct and righteous view and all other views and practices that do not conform with their views and practices as outside the pale of Islam. {38}

Such extreme beliefs have prompted many people to criticize Wahhabism. Julius Germanus states that

Wahhabism is a militant state. It cannot remain satisfied with its achievements. In order to live up to the status which it enjoys in the Muslim world, it must enlarge its economic boundaries. It must and will mitigate most of its doctrinal rigidities in order to gain adherents outside Arabia. {39}

Cyril Glasse remarks, 'Ibn Abd al Wahhab branded all who disagreed with him as heretics and apostates, thereby justifying the use of force in imposing his doctrine, and political suzerainty with it, on neighboring tribes. It allowed him to declare "holy war" (jihad), otherwise legally impossible, against other Muslims. To this end, Ibn Abd al Wahhab also taught the use of arms in place of the sword and the lance, the traditional weapons of the desert'. {40} Today, whenever the Western world refers to Islam, they have the Wahhabi creed in mind; fundamentalist, militant, aggressive, uncompromising, and violent. The figure of Osama bin Laden and the report that majority of the hijackers on 9/11 were of Saudi origin has further strengthened these views of Islam, notwithstanding the fact that the majority of Muslims are non Wahhabis and do not share the extremist views of the Wahhabis.

In Pakistan, there is a considerable amount of literature against the Wahhabis although the free flow of Saudi money and publications has converted many to this creed. In Saudi Arabia itself, many of the original practices of the creed are not visible in public life. Music, smoking, non alcoholic drinks are common features of life there. There are even cases of youth indulging in drugs and alcohol despite stringent laws. At the Prophet's mosque, some of the previous restrictions are no longer applied such as offering 'darood-o-salam'.

Darul Uloom Deoband (House of Knowledge, Deoband).

Established in 1866 at Deoband in India, the Darul Uloom catered for religious education of the Muslims in British India by training a large number of religious scholars and teachers who spread out all over South Asia to impart religious education to the masses. The Madrassah (a religious school) had some very eminent personalities on its faculty and also produced some well known and highly respected as well as controversial figures. Because of their scholarship, these Deobandi scholars, as they are called in Pakistan, acquired a distinctive position in the society. During the struggle for establishment of Pakistan, a group of Deobandi scholars led by Hussain Ahmad Madni opposed the creation of Pakistan. Instead, they wanted to work for Islam in the Hindu dominated India. Contrary to this, another group of religious scholars wholeheartedly supported the cause of Pakistan. They are known as Barelvis who do not prohibit visiting tombs of saints and seeking intercession of the Prophet (peace be upon him) and saints, etc. Deobandis, on the other hand, are very close to the Wahhabis in their beliefs and practices, but they are not identical in all respects. In fact, the Deobandis are divided into two groups; one is very close to the Wahhabis in all its beliefs, but the second group allows some of the rituals that are termed 'bida'ah' by the Wahhabis. The basic tenets of Islam remain the same, ie, declaring that God is one, Muhammad is his last prophet, Quran is a divine book; and offering five time prayers daily, fasting in the month of Ramadhan, paying annual charity (two and a half percent of the wealth that remains unspent at the end of the year), pilgrimage to Kaaba in Mecca. They also agree that God has no associate; that He is Almighty, the Creator of the worlds, and its Sustainer, etc. The Deobandis are closest to the Wahhabis in their denunciation of innovations, in forbidding tomb worship, saint worship etc.

A group of Deobandis also differs with the Wahhabis in many respects. The first and probably the fundamental difference is that they follow Abu Hanifa's creed rather than that of Ahmad bin Hanbal's.{41} They do not term anyone a heretic or apostate unless they openly deny the religious obligations. Similarly, they believe that intercession by prophets, the truly guided persons, martyrs, and saints is permitted if the person prays to God and not to those great individuals. They also do not object to the celebration of the Prophet's birthday if it is devoted to highlighting his unimpeachable character and remarkable achievements; and how all that helped the people in understanding and knowing God. As such, recitation of 'darood-o-salam' is permissible and it is not obligatory to recite it only in the one way that the Prophet (peace be upon him) had taught his Companions.

As far as following a saint is concerned, Deobandis maintain that there is no harm if one seeks a guide who could lead him on the straight path. It appears that the cultural and linguistic differences have become too pronounced. The people who were the targets of Muhammad bin Abdul Wahhab were Arabs who could understand the language of the Quran and the Traditions. Deobandis address non Arabs who do not understand the Quran unless translated into their language. How could such people follow the Quran? They needed someone to educate them, to guide them. Even in the case of translation and commentary of the Quran two things need to be remembered. It was not till the 18th century that the Holy Book was translated into Persian in India. {42} Muslims of India, specially the common people, depended on religious scholars, teachers, and saints to tell them what the teachings of the Quran were. The guides and mentors, known in Pakistan as 'pir' did a great job not only of converting people to Islam but also of providing them religious leadership, education and training. Although it is often said that there is no priesthood in Islam, the non Arabic speaking nations find it difficult to totally renounce the need for people who devote all their lives to religion thereby becoming capable of instructing and guiding others. It is no wonder that despite more than two centuries of 'holy war' against innovations by the Wahhabis and Deobandis, people still venerate saints. Because of these religious and cultural compulsions, a group of Deoband scholars has toned down the absolutist views of the orthodox Wahhabis and Deobandis.

They do not agree with the Wahhabis who say that one should visit the Prophet's mosque only with the intention of offering prayers there. They believe that intercession by the Holy Prophet (peace be upon him) even after his death, and intercession by other prophets, the truly guided, the martyrs, and the saints is possible if the prayer is addressed to God. All prophets and martyrs are alive although they are not required to perform the obligatory duties that the living persons have to. Reciting the 'darood' is a good mode of prayer, and one may recite 'darood' composed on the same lines as the one that the Prophet taught his Companions. They say that they do follow a saint who is knowledgeable in matters of religion, does not pay heed to the world, and seeks success in the hereafter. The Deoband philosophy of religion has gained considerable hold in Pakistan due to their involvement in the domestic politics and support from Saudi Government, which has been providing the literature free of cost.

Conclusion

The Wahhabi movement of the 18th century has had a wide impact on the thoughts and lives of Muslims across the globe. Like any other human endeavor, it also has its positive and negative sides. On the positive side, it brought together the warring tribes of Arabia under the one banner of the Kingdom of Saudi Arabia. Another great achievement of this movement has been the interest it has succeeded in developing among the Muslim youth. A spirit of inquiry is discernable among the educated class of the Muslims who wish to know more about their religion. If given the right direction, this spirit of inquiry can usher in a new era of learning as it had done in the early centuries of Islam. This is possible only if the militant aggressiveness is shunned because that would cause more harm than good to the community. The Wahhabis have the finances and they have the state apparatus at their disposal, but so far they have not shown the vision that could lead the global Muslim community out of the present morass of ignorance and helplessness. From being Arab or Saudi nationalists they have to think globally and understand the problems facing the Muslims.

NOTES

1. 'Sunnah' refers to the sayings and practices of Prophet Muhammad (peace be upon him) and is the second of the two primary sources of Islamic Law, next in importance to the Quran.

2. 'Ijtehad' is a term used in Islamic Law to refer to independent reasoning applied by the qualified people in exercise of their judgment in interpretation of the Quran and the Sunnah.

3. Shiite branch of Islam emphasizes that the leadership of the Muslim world passed to Ali, the cousin and son-in-law of the Prophet (peace be upon him) after the Prophet's demise, and that it continued in his family who are called 'Imam'.

4. 'Imam' means 'in front' in Arabic, and the word is used generally to refer to a leader, whether he is the prayer leader, a leader among the jurists, or the leader of the Muslims as called by the Shias.

5. 'Sunni Fiqh'. Here Sunni refers to the sect among Muslims that claims to follow the Prophet's precepts and examples. Fiqh stands for jurisprudence. Sunnis have four Schools of Fiqh, headed by great jurists, Imam Abu Hanifa (whose followers are in majority in South Asia), Imam Malik, Imam Shafyi (who has large following in Egypt and Indonesia), and Imam Ahmad bin Hanbal (whom the Wahhabis acknowledge their Imam). Shias follow Imam Jafar al Sadiq, the great grandson of Hussain, the grandson of the Prophet (peace be upon him). Muslims follow one of these great jurists in all matters of Islamic Law. Each of these great men established a School of Islamic Law which is known by their names.

6. 'Bida'ah'. It means innovation. In Islamic jurisprudence any practice not sanctioned or proven by the Quran or Prophet's Traditions is termed an innovation. The innovations made by the Prophet's Companions have been accepted because they were the people who best understood the Quran and Sunnah. Innovations made afterwards are not accepted by the Wahhabis whereas other Muslims accept them if these do not conflict with Quran and Sunnah.

7. 'Ulema' is the plural of 'aalim' which literally means a man of knowledge. This term is commonly used for any group of Muslim religious scholars.

8. M. M. Sharif; A History of Muslim Philosophy; pages 1446 – 1450.

9. Al Saud or the Clan of Saud is the present day rulers of the Kingdom of Saudi Arabia. Their rise to power coincided with the emergence of Muhammad bin Abdul Wahhab.

10. Al Sheikh or the Clan of the Sheikh refers to the descendants of Sheikh Muhammad bin Abdul Wahhab who share the power with al Saud in Saudi Arabia.

11. 'Muwahidun' is derived from 'wahid' meaning one. The Wahhabis use this term to describe themselves as they claim to be the only believers in one God. In reality, all Muslims are Muwahidun as far as belief in one Supreme God is concerned.

12. 'Hadith' refers to Prophet's Traditions which include his sayings and actions. It is known that some of his Companions used to write down his sayings, but the real work of compiling the traditions began much later. The first such work that has survived is the Muwatta of Imam Malik.

However, the real work of compiling the traditions was carried out in the third century of the Islamic Era and six such works are acclaimed the 'six canonical collections of Hadith'. These are the compilations made by Bukhari, Muslim, Abu Dawud, Tirmidhi, Ibn -e- Maja, and Nasai.

13. It is called 'qiyas' in Islamic jurisprudence, and is one of the established methods of deducing a law from Quran and Sunnah.

14. Julius Germanus; Modern Movements in the World of Islam; Al Biruni, Lahore; 1978.

15. Abu Zehra al Masri; 'Mazahab al Islamia' (Urdu translation by Ghulam Ahmad Hariri); Malik Brothers, Lyallpur (Faisalabad), 1967.

16. Qeyamuddin Ahmad; Wahabi Movement in India; National Book Foundation, Islamabad; 1979.

17. Paul Jackson, S.J.; Sharafuddin Maneri : The Hundred Letters; The Missionary Society of St Paul the Apostle in the State of New York; The Paulist Press, Ramesy, N.J. Written originally in Persian, these letters contain the teachings of Islam as propagated by the Sufi Order, Firdausia, which is a branch of the Suhrwardia Order. In Pakistan, there are four main Sufi Orders namely Qadria, Naqshbandia, Suhrwardia, and Chishtia. Each of these orders has some offshoots named after one great saint.

18. Here, Shariah stands for Islamic Law that is applicable to all Muslims irrespective of their status in the society. 'Tariqah' means path or manner. In Sufi literature it means the path that a Muslim treads, as guided by a spiritual leader or mentor, in order to have communion with the Creator. The 'murshid' guides him by educating him in the ways

of God. From Tariqah the disciple moves to 'Ma'rfah' where he reaches a total understanding of the Prophet (peace be upon him). Finally he reaches 'Haqeeqah' which means the Truth or Reality. In Sufism, the only Reality is that of God and to reach that stage of understanding one has to pass through all these stages. The Sufi way is to absorb oneself in following God and His Messenger in such a way that you lose sight of yourself; your desires and worldly needs are of no consequence. However, at no stage can a Sufi forsake Shariah; outwardly he is like any other Muslim, but inside he is a different person at one with his Creator and Sustainer-Allah.

19. 'Murshid' or 'Pir' are terms used in Sufism to describe the spiritual guide or mentor. The 'pirs' are much maligned in Pakistan because many of them do not have the knowledge nor are their actions strictly according to the Sharia'h. In fact, a true 'murshid', can never ask his followers to do or say anything that is unlawful in the eyes of Sharia'h, but it is common knowledge in Pakistan that some so called 'pirs' do not hesitate to ask their followers to do wrong things.
20. Syed Ameer Ali; The Spirit of Islam, Part II, Chapter 1.
21. Gibb and Kramers; Shorter Encyclopedia of Islam; Leiden, the Netherlands; 1953.
22. Ibid.
23. Sharafuddin Maneri
24. The Quran; Surah 33, Verse 56 from the English translation by Abdullah Yusuf Ali.
25. Qeyamuddin Ahmad

26. 'Taqlid' is the term used in Islamic jurisprudence to denote conformity. The Sunni Islam has by and large abandoned 'independent reasoning' or 'ijtehad', and has been following one of the four great jurists' school of law.

27. Qeyamuddin Ahmad

28. The Quran (translation and commentary by Abdullah Yusuf Ali).

29. Sheikh Abdul Qadir Jilani; Ghaniut Talibeen (Urdu translation by Amanullah Khan Arman Sarhadi); Sheikh Ghulam Ali and Sons, Lahore; 1960. The Skeikh is regarded as one of the greatest Muslim saints. He is revered by large number of Muslims in different parts of the world.

30. C. A. Qadir; Philosophy and Science in the Islamic World; Croom Helm, London; 1988.

31. Cyril Glasse; The Concise Encyclopedia of Islam; Stacey International, London; 1989.

32. 'Trawih' are special prayers offered during Ramadhan. It is offered at night after having broken the fast in compliance with the Prophet's tradition.

33. 'Azaan' is the call for prayers.

34. 'Darood o salam' is the invocation of God's blessings and benediction on Prophet Muhammad (peace be upon him) and his family.

35. Gibb and Kramers

36. Charity (Zakat). It is also called 'Poor-Due'. It is collected from the well-to-do and distributed among the poor and the needy. It is an annual levy charged from those Muslims who possess a certain amount of wealth at the end of the year. Rates are

fixed and how the amount so collected will be spent is also specified in the Quran itself, thus leaving no doubt on these counts.

37. 'Eid' festivals are two: one at the end of the month of fasting (Ramadhan) and the other on the day after Haj (pilgrimage to Kaaba in Makkah). These are the two festivals enjoined in Islam. On these days, people wear their best clothes, offer prayers after sunrise, pay alms to the poor on the Eid following Ramadhan, sacrifice animals on the Eid following Haj, and visit friends and relatives to exchange greetings and gifts.
38. Abu Zehra al Masri
39. Julius Germanus
40. Cyril Glasse
41. Firdaus Ali Shah; Chiragh -e- Sunnat (Urdu); Maktaba-i- Nazirya, Lahore; 1980.
42. The first known translation of the Quran in South Asia was carried out by Shah Waliullah in early 18th century. He translated the Holy Book into Persian which was the court language of the Muslim rulers of India at that time.

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SPIRITual Matters In Education

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ABSTRACT

This research paper is an invitation to readers for an intentional and reflective pause, as reflective beings, to step inside self so as to experience the marvels of progression from mere human being unto becoming human. It invites the spirit of Education for the Self-development of individuals with humanity, much desired to be the normal practice of all educational disciplines, and for a spiritual *reawakening* and transformative hermeneutic orientation. This hermeneutic seeking presents the Self in context and action, and asks educators and their educating beings to engage their Socratic and human potential for the betterment of humanity. Its investigatory purpose arose as a coming-in response to our contemporary awakening to Spirituality, and the pedagogical implications of such a response.

Introducing education to a transformative concept of en*LIGHT*enment in spiritual terms is a serious response and responsibility to decadence in education, and decadent attitude to education. Having stayed in a psychological state of over-valuing itself as the ideal pursuit for material reality, it has made us chimeras, theorized and fabricated hybrids of materiality. For long innocent beings have been without the predilections of education, and consequently confined to technicalities and mere functionalism of human purposes that enslave human beings to systems, structures, and institutions driven by the will to power in service of technology and political ideology (Huebner, 1999). It also has constricted us within ourselves, and withheld us from being responsive and open to Being and our own essences in every aspect of our existence. Therefore, our textual habitats are also limited as feared by serious educationists who fear that "conceptions of curriculum tended to be tied to technique, and are not linked to the human spirit" (Huebner, 1999).

For long, interested Reader, you have seen education infatuated by its own self-image and weighing humans down with "mind-forged manacles" (D. H. Lawrence) that has resulted in hatred and rage, constant conflict and threat, pretences and lies, possessiveness, consumerism, and competition, death and undying life. A way of life and living in this pernicious herd has conditioned our habits, thoughts, feelings and actions. Our way of being has no urge to respond to our evolving spirit, and hence it's consequence, dispirited existence, and we in a state of non-being before not-being. Such a mode of existence is non-affirmation of the education adage that we live and learn, suggesting our involvement in Education as impersonal and uncreative, and of us as dead than alive.

Truly a deep human and hermeneutic crisis has taken shape and confronts us as a ruthless threat. *Who is to blame and who is to own the malfeasance that is so* *prevalent everywhere today? Has not a kind of soullessness fortified us?* The consequential alienation and reification of humans as Franck feared (1973) has taken place, and its ugliness is deploring. We know it or do not know, or perhaps do not want to own it for personal displeasure and/or public disclaim.

If otherwise, why is then, contemporary spirituality as an antidote to materialism and hatred such a rising furor in Western academic circles? Still, why is it not a desperate cry of human souls everywhere? What is the quality of this spiritual refunding? Do only sensitive beings with heightened imaginative susceptibility see spiritual depletion in spotlight and call for spiritual seeking as an ultimate necessity? *Who and what is missing in thought-feelings-actions?*

Many contemporary educational theorists and practitioners express serious concerns about methodological conservatism in education. It has been observed that this *technique mentality* has practically converted teaching to being purely academic and scientifically programmed with specific learning outcomes, resulting in one *currere* ideology that encourages self-interested egotists without consideration of the other. Are we becoming Keats' Egotistical Sublime, and consequently, creating a dispassionate and disconnected human world that is tied to technique and methods, and is not linked to the human spirit. Huebner (1999) addresses this human condition in his vision of education and inspires educators with what is educational:

> Education is the lure of the transcendent--that which we seem is not what we are for we could always be other. Education is the protest against present forms that they may be reformed and transformed. Education is the consciousness that we live in time, pulled by the inexorable Otherness that brings judgment and hope to

> the forms of life which are but the vessels of present experience. (p. 360)

Having forgotten or suppressed that imagination is a foundation of our givens, Huebner sees teachers hardening their hearts, and being without a 'moreness' without which they fail to seek out communities of faith, love, and hope. Being receptive to this dimension of human being points to the Spirit, that which transcends the known, the expected, even the ego and the self. It is the source of hope, and manifesting itself through love allows us to overcome our ego self, and our judgments, our doubts, and our prejudices. In fact, it gives us the freedom to be our essential selves, and then, practicing this essential being that fosters inclusion and participation, we can say with pride that our imagination acknowledges *moreness* and embraces *otherness* that facilitates the actualization of our humanity and consequently, our dwelling faithfully in the world. This is the lure of the transcendent and works in silence the moment this image appears and the journey of the soul begins.

We need to exposit the idea of a life-long journey that has Gadamer's (1983) desire for education as an "ever-mounting and self-perfecting enlightenment," but that also is perceptive to "the inner tension between illumination and concealment" (p. 126). Embarking on this journey with our learners portends an image of human being, which has generativity--the gift of new life in the sense that the lives of men and women and children can become something other than we might have methodically anticipated. The word that breathes this generativity is in the wor(l)d, and that makes education meaningful, alive, as thankful and thoughtful as it ought to be, in a word, sustainable. Detached from this generativity of the Wor(l)d and its close relationing with life, education, thinking, inquiry, and discourse become degenerative and foreclosed as feared by Jardine (1992). Our hermeneutic wonder arouses us to the imperative of responsibility: *How can we want this and be educators as well?*

An alternative vision of education is the core need. A kind of education that opens and deepens our consciousness that we live in time, softens our hearts, and confers a *moreness* without which we fail to seek out communities of faith, love, and hope. Huebner (1999) sees it not in our excelling in educational research and mastering academics, but in disciplining of the mind, which he tells us, allows "the developing of an imagination that has room for the spiritual," such that you see the educational landscape as receptive to the spiritual. The poetics of educational space relies on our inner state and inner universal space that is spiritual, and that gives faith and foundation to oneself in relation to all others (Buber, 1970). We are truly educative if/when our imagination acknowledges that *moreness*, so Huebner (1999) confesses, and evokes educators' receptivity to this transcendent image in our journey of the soul. *Can we isolate education from this journey?* And the tremendous question that needs immediate answering, Huebner says, is *why human beings try to derail that journey for their own purposes?*

Fairly, education is the relational space that is pregnant with possibilities and hope, w/here opening self to *you* in a spirit of mutual reciprocity is not a hazard or forbidden., w/here attention to interested subjectivity in mutual otherness is a welcoming that takes us beyond worlds that are hermetically sealed onto the open texts with Paul Ricoeur's ideal of a border crosser. Here is delight in border crossing not only between academic and philosophic reflections, but also dwelling in the spirit of Education that calls you not just to live and work in the complex messy world shared with others, but to act as a mediator, to work actively for the peace and reconciliation of the world, so Michael Barnes (2002) portends. You will be walking together with others in the love of spiritual praxis and eagerly working for a thoughtful dialogue of civilizations and traditions that Ananta Kumar Giri (2002) so much hopes for. In a moment of imaginative response, we will be striving for a humanistic ethos that is sufficiently alive with the spirit of pure humanness, aesthetic self-creation, and sustaining genuine humanity in each other as ethical responsibility.

Such a new educational impetus will not come of itself but requires you to perform a healing ceremony by loosening self that is opening heart, mind and soul to the concept of en*light*enment in deeply spiritual terms, to liberate your understanding of education from "iron certainties" and "unchanging absolutes" that only privileges Science, its strict dependence upon methodology and advanced technological complexity. Such an attitude and approach of technique mentality is itself subject to reductionism, and an arrogant rejection of our essence that is real, alive and dynamic.

The need is to elevate the goals of education, which have suffered from reductionism, and reconnect education to universal principles. This return to a unitary view of human life will work to undermine the fragmentary and disciplinary investment that characterizes all of our institutions including education. Here we will be reimagining education, and inviting the spirit of Education for the spiritual and proximal development of individuals as a praxial engagement for educational disciplines. Taking education beyond our traditional mindset will chart the pathway of *moreness* in education, raise human consciousness and set it on a higher plane, enlarge our horizon of Self, assist our understanding of human meaningfulness and consequently, give us a better understanding of Self and world Society. This is not a small aspect of education as proclaimed by promoters of science and technological prowess, but the firmament that affects us deeply, and because it addresses matters of consequence, we are/will be moved to take full responsibility for creative reflections, and with a critically constructive potential, correspond with positive reflective actions as a kind of reflective praxis in this very challenging globalizing time. Our rebirth in spiritual terms is the offer that Education can make as a wide, inclusive and intelligible context that allows for being *more* and also become what you are.

With education having closed its understanding to a closed context is now disconnected, foreclosed, degenerative. Without its primary understanding distinction, education (the way it is understood) is not sufficient to carry us through the darkness of misunderstandings and disconnection as it overwhelms our world today. Understanding our existence spiritually, and practicing that understanding in a "mode of praxial engagement and life of commitment" as Kierkegarrd would say, will be our positive contribution in these sad, unhopeful times. It is time we as educators, living in the vast, diverse and discursive educational space, respond to the calling of our elite profession, and with re/awakened consciousness devote ourselves to creating a positive ethos for change, renewal, innovation and learning.

It is time that we set us up for nourishing education on spiritual resources, and making spiritual efforts to be reborn as spiritual beings for that is who we are, first and foremost. ReCreating human living on a new pedestal of aesthetic ethics is a conscious way of artistic being-in-the-world that has become an urgent Necessity if we are to live differently in the present and future. The possibility of transformational education calls for spiritual imagination and *deedawer* (reflective vision and thought) in the manner of Huebner and M. Iqbal. All it wants is moral perception and insight of heartful knowledge and that, which comes as the effect of *deedawer*, if properly understood, is never false. Such *fiqr* (reflective thought) feels the need for immediate, spontaneous *amal* (thought-in-action) in educational circles at all levels. We will be rehearsing education on remembered footing and recovering its phenoms of educative culture as a rich creative resource. Such a hermeneutic interpretation of lives and literature that is open to all and embraces all lives justly and beautifully is the wise knowledge that we so desperately need in these depressing hard times. *Why fear?*

Tameer-e-Self: a challenge to Education

As an immediate reflective response to SPIRITual matters in the process of self-reflection, self-actualization and self-realization, I am provocative, self-indulgent, and bringing myself under an intense gaze, say to myself:

'I am determined to remain true to myself.'

There is an intriguing quest embodied in this opening statement.

Here are the three key words:

I am: its substance and meaning is the quest.

Remain: what is the main/ essence/ basic being of myself that is so sufficient that invites my truth and resolution.

Myself: is myself the finale to the act performed or is there more to it?

These opening words in no way mirror a narcissistic self-image. It is not that I am impervious to perception. Or like Narcissus blind. What I see essentially is the dialectic of love, love of Self, of each and all and in both inner and outer movements, both as essentially love of God. The essence of our liberation is, therefore, love of God and God, that is not only essentially love but essentially to be loved (Bhaskar, 2000). But to win love, loving has to begin in the world, which then, looks like a home, a warm comfortable space for everybody within self, and existence perceived not as a burden, but as joy forever. By entering that sacred door you can have the association and intimacy of all human beings in the warm ethos that ends the thought of our loneliness in the contemporary world, and initiates an anxious ***beqarari*** (soul hungering) to be loved, and in loving response, gives back loving reflections.

It emerges as a very enlightened and modern (that is without any predilection of 'post') view of identity as re/storying of Self. This self, sees and experiences identity as a metonym of '*ing*' that is between life and death of Being. What transpires between these two significant moments is an enchanting reality, (w)here I celebrate this metonym as a meaningful gift, spent always in positive, purposive action, and live the reality of my internal relations and sacred interconnections. I see then essential 'me' as a loving, reflective and doing subject, and make sense of it in the real through the Most Real. Real 'me' and/or representative 'me' as subject identity and subject construct is not an *avant garde* formation or the singular rational, autonomous elixir that has intoxicated Western education for centuries. There are other ways of knowing, inward orientations and directions for *tameer* (construction) and *takhleeq* (creation) that already make me more than a mere partial subject that is rational and autonomous. There are the other fine susceptibilities as imagination, emotional intelligence, innate knowledge or intuition, dreams, desire, will, intentions, aspirations as the expressions of the soul (quite other), and that finer subtle thing called the spirit. These without suspect or suspicion, form our essence, some-Things we already have and need sense to cultivate, nurture, and blossom.

Education, that is holistic and humanistic, can provide and pique this sense, and help its progression on all learning sites so that subjects become human and capable of exercising the agency that is individual and intentional (Usher and Edwards, 1994) for individual and collective human development. Ignorance of this fundamental and higher potential makes or mars us, is an open answer and challenge to who and what we are, and where we come from. Educators as human beings first and then, as spiritual activists need to transgress the late modern and postmodern boundaries, in fact, go beyond all 'posts' attached to the being of time, and enter the warm and moist womb of humanity in the human Heart where we all begin the journey of our human becoming.

Education then, is another collaterally arranged social womb in which this subject-identity is forever processed and formed, and made sense of, for its effective and vibrant (re)presentation and performance. Here, this construct compounded with innate knowledge and values, an inborn moral sense as a natural endowment, cannot only perceive the meaning of Self, but also the significance of Self. It arises from within our central core as a unique being, a social construct, with its own organizational unity, that begins as some-being, and moves always already to some-Being afar. This Being becomes in a process with regard to the soul described in the word *Sawwa*– bringing it to perfection when led away from autonomous subjective dominions to some-Being afar. This is in essence, our spiritual presence, and identity as human being that has wisdom and goodness, our essential gift, that is our authenticity. This is the essence of this social construct that is to grow and blossom. The foundational notion of this social and essential subject goes beyond the modernist notion of the autonomous and essential subject. It cannot grow in isolation, for then 'Be yourself' (that is authentic) and 'Be who you want to be' (that is autonomous), that were modern education's prescribed learning outcomes are a selfhood construct (Judith Butler, 2002), but in a critical perspective, are essentially, an explicit selfish objective. It calls to mind the contemplative reasoning of Heidegger (1976) when he reminds us of our givens:

> We have many gifts of many kinds. But the highest and really most lasting gift given to us always already is our essential nature, with which we are gifted in such a way that we are what we are only through it. That is why we owe thanks for this endowment, first and unceasingly.

The notion of selfhood as a social construct, that is our essence with moral sense embedded in it, and our veritable educational mission to educe it for meaningful and significant purposes for all humans, crosses interstices of space and time, and finds expression here. Entry, encounters and embraces as such are essential to our being and becoming, and more particularly, inspiring self-overcoming, self-transcendence, and all-inclusion in and through Education, would transform Ego (as many representative selves) into a contingent production of meaning and significance. This interested desubjectivized self (with Paul Ricoeur's interested subjectivity) and along with all its essential gifts remains in a coalescent relation of *I and not i*. This sense comes in a state of submission as nothing, which is not an abyss, "the chaos of virtual nothingness," (van Manen, 2002)) the annihilating unbecoming feature of self. On the contrary, it is a self-cremating depth, where self sees self on the edge, a space of creative nothingness, opening up in the centre of our soul, in full colours of spirit. And 'it' remains always within grasp to be recognized and remembered always as human that it essentially is. The 'not i' partial presence is to be embraced, and what 'I am' that eludes "the semantic reach of any such linguistic effort to capture me" (Judith Butler) has to be encouraged and made the ultimate subject of education, a life-long commitment to becoming educative human beings. This particular identity is understood to be the one that is connected internally to a specific content that is beyond gender, race, colour or creed. Its structural invisible background defines all identities as sharing a constitutive human nature, the shared and equal condition of all identity-constitution. What else shared is 'a constitutive incompleteness' that moves this self on the *Sawwa* road to individuation, from nothingness to some-Being(s),

> and in this inner travel find progress,
>
> Man's distinctive mark alone. (Robert Browning)

This qualitative distinction is a shared human predicament, and the perspective it opens is the immense difference this particular identity can make when combined with other self-same identities for actual live performances of our subject positions without that "shaking our foundation," that is the glory within us, and is carried outside "conventional oppressive positions" in education (bell hooks). Our human becoming then is the right proposition for Education.

The self is an indispensable principle of Being itself, and its integral spiritual essence and human sense lives as "the centre of power" (Shalom, 1984) in self's centre. Its deep inlays take us to the roots of our formation and development, and bring us up along the c*hakras* with it as "successive acts of appropriation" (Wilber, 1990). It takes hold of us, sustains us for long as we grow, transcend and become in meaningful and coherent ways, that is by more and deep knowing, understanding more, sharing more in the manifestation of the Quranic spirit, and consequentially, changing from 'beginning' to 'end'. The necessity is that we change what is in ourselves if we want a change in the conditions of our people (The Quran). This 'change and transform' technology activates *fiqr-o-amal* (reflective thought and action) in Education, and asks us to focus our mind's attention to not a mere change in identity, but as Jurgen Kraemer (2000) would say:

> a foundational, qualitative shift in the process of how we construct our identities. This means we need to deconstruct ourselves as the beings we are so that there be renewal from the creative source of our origins.

Such a transformational dimension opens up a whole new chapter of Creativity for human creation in the history of Creation. To understand our being here is not to define it, but to be in a creative state as Dr. Muhammed Iqbal would want us to exist, and I would add, always desiring and making efforts to be in this state, for these are the two definitive acts of existing.

Quite interestingly, this charismatic subject has been the ruling passion of Eastern and Western mystics and saints on their royal road to Individuation since the earliest and even before that, the supreme vocation of human beings of 'another make'. It defines their essential belief-system, and moral, intellectual, and spiritual pursuits and in/quests taken for Self-creation and re-creating Self. Misappropriating it as a side issue would be injustice to the open and liberating expanses of *now* and to the spirit of "open totality" in the words of Bhaskar (2000). This open expansiveness sends us into the wide universe within "deep me" (Homi Bhaba) for knowing and experiencing real 'me' before widening our universe outside and deepening our experience (t)here. This dream of travel is the really Real inner and outer journey that gives a vital epistemological and phenomenological spiritual dimension and coherence to Self, increases self-knowing and self-realization as a result of each experience and intimate encounter with self and various all others, and creates universal aspirations for this mesmeric connective. The urge is to begin this sacred endeavour now, and enchant our self with the immense possibilities Education as an inclusive context of intelligibility (Heidegger, 1976) offers. Yes, the possibility of bringing enchantment back in our lives and academias is the best intoxication yet to be. *Why fear?*

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Green Grass, Running Water: Magical Realism In Thomas King

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ABSTRACT

Magical realism as a sub-genre came into fashion, in the twentieth century. Thomas King uses magical realism in GREEN GRASS RUNNING WATER, by bringing in characters and events from different eras and fields and blending them together. His characters are from the Reservation, but events and incidents are from Genesis – Adam/Ahdamn and Eve - history – Columbus' voyage and the discovery of America – as well as fiction/literature – characters like Hawkeye; Tonto; Crusoe; Ishmael; Caliban; Coyote. Characters and events are turned round and round in a veritable kaleidoscope of words, each time making a new design.

Thomas King is part Cherokee, part German and Greek, but it is his Cherokee blood that comes to the forefront in his writings. His novels reflect life on the reservations, or reserves, as he terms them. It reflects lives of Native Americans. Nostalgia for the great open spaces – where the Cherokee roamed, in constant tussle with the Apaches and the Comanches, to name a few of the tribes, is reflected in his novels, particularly GREEN GRASS RUNNING WATER.

The ritual of the Sun Dance is given a lot of importance in GREEN GRASS RUNNING WATER. It is linked to a homecoming for members of the Blackfoot tribe. The desire to come back or stay away is reflected in different characters – e.g. Alberta and Karen – representing the female characters. Alberta and Karen want to come back but Lionel and Charlie Looking Bear do not. This also reflects the natural desire – of the women to put down roots, while the men wander through the world. After their visit to the camp:

> Karen was full of enthusiasm. They would go back next year. Early. Before the people put up the tepees. They would stay for the entire time, eat in the camp, sleep in the camp

whereas Eli's response to Karen's enthusiasm is:

> It's hard to plan that far ahead. I may have to teach in the summer.

Karen keeps on urging him to go back, until she falls ill and is killed in a road accident. Her desire to put down roots among Eli's people is thwarted, though Eli does go back to the land that his ancestors owned and which he refuses to give up, preferring to die in his cabin when the earthquake tears a hole in the dam and his cabin is buried under the soil. Later on Norma, Latisha and Alberta want to build a cabin on the site of Eli's cabin and Lionel is unwilling enough to say

> I should probably have to go back to school

showing that he's hiding behind the same excuse that he's always used to wriggle out of responsibilities.

The style of magical realism involves switching to and fro of characters and events. King brings together characters out of Literature and combines them with stories from the Bible, to form a jumble that needs concentration to unravel. The Lone Ranger, Ishmael, Hawkeye and Robinson Crusoe are all presented as Indians who interact with Coyote, Tough Woman and a Christ like 'Young Man Walking On Water', all of whom want to change the world.

The story of Columbus' voyage to the New World and the discovery of the Americas is also reflected in the loss of the three cars – the Pinto; the Nino and the Karmann-Ghia – which stand for the three ships in which Columbus started his fateful voyage. King's magical realism reduces not only the Nina; the Pinta and the Santa Maria to the size of cars, but also reduces the ocean to the size of the lake, on which the three lost/stolen cars float until they are destroyed and swallowed up by the water, in the earthquake that rips the dam apart, just as the Nina and the Pinta ran aground more than two centuries ago. This reduction of size, and perhaps importance, is also shown when the Pinto is seen to be floating in a puddle of water – which king's magical realism soon transforms into a lake in flood.

The four Indians are presented as old and like characters in a fairy tale, have the characteristic of appearing and disappearing at will. They also serve to link different parts of the novel together. If on one page they are at the Sun Dance, on the very next page they look into Bursum's television store and shortly afterwards are seen having a conversation with Thought Woman and the Young Man Walking On Water. Coyote, too, has a personality of his own and runs from one part of the story to another bumping into different characters. He also offers a running commentary on the different events taking place in the novel.

The Lone Ranger, Ishmael, Hawkeye and Robinson Crusoe decide to put the world right, but soon reduce the size of the world to Blossom or 'a part of it'. They pick on Alberta as the one who needs their help most – Alberta who wants a baby, without going through the rigors of a permanent relationship, to either Lionel or Charlie Looking Bear. She keeps denying the fact that she is pregnant, even when she gets severe attacks of nausea and vomiting, even though Norma and Latisha assure her that it is all very natural. She does not want to admit it because the plan of the pregnancy is only in her imagination and she has not confided her desire to anyone, except her doctor.

Magical Realism allows King not only to move his characters at will, but it also interchanges personas and genders. Thus when Robinson Crusoe comes upon Thought Woman he says: "Thank God!...... it's Friday" and falling into the personas of Robinson Crusoe and his man Friday, he starts to dictate, not thinking that there can be anyone else on a deserted island. To Coyote's remark 'haven't we seen that one before?' the omniscient narrator comments

> That's Robinson Crusoe. "You're getting him mixed up with Caliban,"

and Coyote says, "Who's Caliban?" bringing in Shakespeare's shipwrecked drama characters in addition to the ones already present.

The Lone Ranger, Hawkeye, Ishmael and Robinson Crusoe as old Indians adopt Lionel as their combined grandson and interact with Norma and Lionel irrespective of time and place. When Lionel and Norma are driving to the Lodge, the four Indians are with them singing Happy Birthday all the way through and ending the conversation with a personal preference for red color - denoting the complexion of the Indians.

Bible and blasphemy combine in GREEN GRASS RUNNING WATER to convey an image of magical realism. Dreams assume forms and persona and names are twisted to show borrowings with the individual touch of the writer. Eve is presented as First Woman, who in turn evolves into Thought Woman and Adam becomes Ahdamn. King does not allow Ahdamn to be the first human being. He makes a garden out of a dab of mud and the Biblical Adam is seen as one who cannot even name objects and animals correctly – calling an elk 'a microwave oven' a bear 'a garage sale' etc. first Woman falls onto the earth, not because she has been thrown down, but because she walks off on her own and walks off the edge of the world. The theory of the Big Bang is combined with the Biblical theory of the Creation: elements from both are mixed up with a heavy dose of magical realism to form a story that defies comprehension. Although there is mention of an apple tree in connection with First Woman, in the same breath King mentions:

> Fry bread, corn, potatoes, Pizza. Extra crispy fried chicken,

showing how magical realism and the 20th century enter the Biblical story of the Creation and the Fall. Instead of Ahdamn bringing the fruit from different trees to First Woman, it is the other way round. It is

> First Woman's garden. That good woman makes a garden and she lives there with Ahdamn. I don't know where she comes from. Things like that happen, you know.

showing that First Woman is in the role of creator and defying the theory that she is created out of the rib of Adam. King also negates the perfection of Eden by saying:

> everything is beautiful. And everything is boring

and that is why she goes out looking for change, encountering God instead of the serpent. Changes in characters and events; twisting and turning of historical happenings all provide a very different perspective to the oft-repeated stories from the Bible and literature. The novel begins with a dream that assumes form/shape and the reader is never sure when that dream becomes reality.

The beginning and the end are similar. Dr. Hovaugh is shown at the very beginning of the book as worrying about the Indians having escaped from the psychiatry ward, and is reassured by Mary – the nurse incharge – 'They'll be back', and at the end 'They're back', just as she had said. Apart from this there appears to be no change in the behaviour and conversation of Dr Hovaugh and Mary, although the reader understands that a year has passed in the meanwhile. Some of the remarks he makes in the beginning.

> (Look at that, Mary. It's spring again. Everything's green. Everything's alive. You know I thought I might get a pair of peacocks. What do you think?)

are repeated verbatim at the end of the book, just as there is no difference in the commentary of the omniscient narrator:

> Dr Hovaugh turned away from the window. Perhaps he should move the desk out and get another that didn't seem so rooted and permanent.
>
> "I need John, Mary." Dr Hovaugh leaned on the desk and spoke each word slowly, as if he was trying to remember exactly what he wanted to say. "Find me John."

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The Language of Schooling and the Creation of Social Identity: Rejection of Globalisation by Pakistani Society

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ABSTRACT

Language is crucially important in the lives of men and women; it affects living and thinking capacities, which in turn affect the social capital of the people. The status of language, whether native or second language, shapes many things for the individual, not least of which is the social climate.

Certain influential segments of this society regularly use English, while most people do not. The writers have analyzed the effects of discriminatory linguistic and educational stratification on human development.

In Pakistani society, English and Urdu have gained great significance especially when it comes to affecting the social capital. When one of these languages is not comprehended by all, communicability over large areas is achieved at the expense of serious gaps in internal communication, and the pre-existing language differences are reinforced. With the rise of national consciousness, globalisation and the broadening of political and economic participation, there is more pressure to remove the intra-social boundaries. Participation in different social networks and organisations is affected by language too as it creates bonding and the bridging among different classes. Informal social resources are used instrumentally in achieving occupational mobility. Language is one such informal form of social capital.

All the determinants of social capital in Pakistan - these include communication, status, job, participation in the social networks, etc. - are affected directly or indirectly by English language learning in Pakistan. It also reinforces class divisions and a status consciousness in the society. It has a direct influence on the social relationships, for it is the tool to exchange information, ask questions, and conduct business. Different codes and languages keep people apart, and restrict their access. [1] Since language becomes a focal point in social, political and economic struggles, it is important for linguists and language educators to understand how parents perceive social capital and how they see the language of schooling influencing the formation of social capital.

Social capital is not a new phenomenon - a strong network of trustworthy relations has always been considered vital for development. A range of academic disciplines including economics, sociology, anthropology, political science, etc., have addressed the subject. The first known reference to social capital in its contemporary sense was made in the context of its importance for education by

Hanifan in 1916 who used the term to describe 'those tangible substances that count for most in daily lives of people' [2] In 1988, James Coleman contributed the first empirical evidence of a relationship between social capital and school dropout rates indicating that social capital was a critical input of education. [3] Recent research, however, indicates that social capital is not only a critical input of education but also one of its by-products. [4] Through social capital education does not just strengthen human capital needed for economic development, social development and social accountability, but also fosters rich networks. Significant research has also been carried out by sociologists as Pierre Bourdieu and Robert Putnam. Education stands out as an important predictor of social capital in their research. To Putnam, social capital affects civic engagement which affects economic productivity. [5] Bourdieu has begun his analysis with the term habitus - socially determined dispositions which incline agents to act in certain ways - which are explicitly articulated in language. [6] He states that habitus is associated with the education system in our society. In the social contexts one form of capital can be converted into another; and there are certain educational qualifications that can be cashed in for lucrative jobs. Linguistic habitus governs both the subsequent linguistic practices and the anticipation of the value that linguistic products would receive in other fields or markets.

Bourdieu has used 'habitus' as a tool to research the complex practices of social agents in societies and across different cultures. Habitus provides a method of simultaneously analysing 'the experience of social agents and ... the objective structures which make this experience possible' [7] While discussing the foundations of society and social capital, Coleman focuses on the associations of the human relations formed among individuals in the society. According to him, like other forms of capital, social capital is 'productive, making possible the achievement of certain ends that would not be possible in its absence' [8].

Other than religion, shared historical experience, tradition and education are some key factors that contribute to the social capital. These carry within themselves positive as well as negative effects. The area where states have the greatest direct ability to generate social capital is education. Educational institutes do not just transmit human capital, they also pass on social capital in the form of social norms and rules. This does not only happen in primary or secondary education, but also in higher and professional education. In a recent article in the daily DAWN, a Mr Zuberi expressed grave concern on the effects of school, and the values that would be imparted to his son once he starts going to a school:

> As parents, we don't want our son to become a brown sahib. The graduates of such schools seem to have this kind of mentality and this depresses me. The students in such schools are taught to speak and read English only, and they only grow up having no remorse for not being able to speak proper Urdu or for not having a taste for Urdu literature. It's not that I have any thing against English, I know it is essential these days to be able to speak, write and read English well but does this have to come at the cost of Urdu? How many parents encourage their children to speak good Urdu at home or read Urdu books? I don't know many. Moreover, by and large, students of such schools have in-depth information and knowledge only of the 'in' things but not their own culture and religion. [9]

Social capital is produced through education in three fundamental ways:

1. Students practice social capital skills such as participation and reciprocity;
2. Schools provide forums for community activities

3. Through civil education students learn how to participate responsibly in their society.

The learning styles of individuals are affected by the community's subjective viewpoint, as they learn to function in that language. Knowledge is, thus, inseparable from content, context, language and action. The way information processing takes place in the present world there is a much wider demand of higher levels of linguistic competence. However this linguistic competence if attained by a few would not help mobilize all communities to join the development that globalization. The complex cultural choices and political realities that exist in bi- and multilingual societies mark social fragmentation. Without a shared intellect and common language it becomes very difficult to reap benefits that are associated with the social capital. With a strong interaction it becomes easy to generate and share the knowledge objects or artefacts that are used by community members. The mode of thinking of the individuals varies in relation to the structural, relational and cognitive dimensions of social capital.

A questionnaire was administered on 261 parents drawn from a stratified random sample of Karachi schools. The schools were differentiated on a basis of level of fees, gender, and language of instruction. Bourdieu's theoretical analysis of social capital implicit in the questionnaire proved to map closely on to the aspirations of parents in Karachi for the creation of social capital in children. The study of social capital and its effects through the linguistic habitus raised the following questions:

1. The role of schools in the creation of social capital.
2. The creation of social capital and how it is affected through language behaviours.

Social capital finds its roots in school and family where the child starts learning of the social environment.

The bonding and bridging among students is to a large extent created through schools. According to Putnam:

> The four years of education between 14 and 18 total years have *ten times more impact* on trust and membership than the first four years of formal education. This curvilinear pattern applies to both men and women, and to all races and generations. (Italics, author's own stress.). [10]

All knowledge and information learned and gained through different stages of life are language-bound. In Pakistan, education is offered through two mediums: English and Urdu. Language that is shared and used throughout the school can be expected to impact on all three dimensions of social capital as they are visible in the following outcomes of schools:

1. The academic and intellectual outcome of schools reflected in the knowledge, skill and understanding of the students;
2. The moral outcomes revealed though the values, dispositions and habits of the students;
3. The formal and informal involvement and participation of students in the community and its networks shaped by the status of the school in the wider society.

The opportunities and constraints are at the root of social capital. The bonding and bridging of the structural and relational components of the society are increasingly being affected by education and access to knowledge. The three dimensions of social capital cognitive, structural and relational were addressed through the questionnaire.

Choice of Medium of Education in Secondary School

Parents are requested to fill in the questionnaire by filling in responses in the space provided.

Please indicate your answers by putting a tick (☐) in one of the following boxes for each question.

1.

Your Gender	**Mother**	**Father**

2.

Your Child *(about whom you are filling in the form)*	**Girl**	**Boy**

3.

Medium of Education *Of your child*	**Urdu**	**English**

4.

Is this the medium of education you personally would have chosen for your child?	Yes	No

To what extent do you think the choice of the medium of education affects your child's prospects in the following areas?

Choose a response from 1 to 3 in order of strength where 1 is least and 3 is greatest.

Q1. To what extent does your chosen medium of education affect your child's access to knowledge:

	Knowledge About	**1**	**2**	
1.1	Subject content and course topics?			
1.2	Career opportunities?			
1.3	Different sources of information?			
1.4	Effective participation in the society?			
	Communication in the global economy?			

Q2. To what extent does the medium of education give access to your child having better social contacts in networks:

	Social cohesion	**1**	**2**	**3**
2.1	In the local community?			
2.2	In the global economy?			

Q3. To what extent does the medium of education affect your child's development of a sense of belonging:

	Sense of belonging	**1**		**3**
3.1	In the local community?			
	In the global economy?			

Q4. To what extent does the medium of education develop your child's sense of personal worth:

	Sense of personal worth	**1**	**2**	**3**
4.1	As an individual?			
4.2	As a family member?			
4.3	As a Muslim?			
4.4	As a Pakistani?			
4.5	As a global citizen?			

Q5. To what extent does the medium of education better enhance your child's skills as an individual in these areas:

	Better enhancement of skills	**1**	**2**	**3**
5.1	Manner of speaking?			
5.2	Manner of dressing?			
5.3	Gesturing?			
5.4	Thinking?			

Q6. To what extent does the medium of education affect your child's ability to change:

	According to changing circumstances	**1**	**2**	**3**
6.1				

Thank you.

1. The Cognitive Dimension:

(i): Sources of knowledge (Questions 1.1 to 1.5) :

Through strong social capital access to sources of knowledge becomes easier. Individuals need to build a relationship with the sender of knowledge – who they believe has expertise on the subject – and they can do that through learning the language that is the dominant source of knowledge and information. Learning occurs when individuals and groups interact in a society as a whole, within organizations, and within groups of organizations. [11]

(ii) Better employment opportunities (Question 1.2):

As they will learn the language that is most commonly used in business transactions and is a prerequisite for good employment their children will have good career prospects. The medium of schooling will have implications for career opportunities. Social capital is social because it involves some non-market process, which nevertheless has economic effects.

(iii) Reach to global economy (Question 1.5 and 2.2):

By sending them to schools, parents believe that children can have access to diverse sources of knowledge. This knowledge and information can enable their children to have a better understanding of not just the local community, but also of the global economy. Their children will be able to learn how to reach the global economy. In modern economies the nature of economic activities becomes more complex and technologically advanced as individuals have multiple identities and memberships. Communities supported by a substantial stock of social capital have better economic and social performance. [12]

(iv) Adaptability (Question 6.1):

Strong social capital is created if there is a direct and trustful relationship between the sender and the receiver. If individuals have the motivation to combine and share knowledge, they also 'have the ability to change according to the needs of the outside environment' [13]. It becomes easier for them to bridge the gap between what was accomplished in one setting and how it could be applied to another. Language as medium of instruction impacts the thinking and cognitive process of individuals and communities. Through schools, parents believe their children are able to adapt according to the needs of the rapidly changing world.

2. The Structural Dimension:

(v) Better social contacts (Question 2.1 and 2.2):

As social capital is not defined by social relationship but by the resource it gives access to, this could relate to trust, safety net, particular information and so on. Parents believe that their children will be able to develop good social contacts by attending school. The children they study with will affect not just their future opportunities but also their social behaviours. All social norms and structures do not produce benefits, some are constraints, which hamper economic activity, and reduce its efficiency. (Chapter 2: 32).

(vi) Better teaching and learning environment (Questions 1.1, 5.1 and 5.2):

Educational credentials reflect and contribute to an individual's stock of human, social and cultural capital. [14] Parents believe that by sending their children to schools their children will be open to better teaching and learning opportunities than if they stayed at home. [15] Only societies that have acquired the relevant knowledge and skills can compete successfully in the global markets. [16]

(vii) Effective contribution (Questions 4.1 to 4.3):

Parents expect that by sending their children to schools they have access to better sources of knowledge and income, they learn progressive social norms and this enables children to contribute effectively in the local community as well as the global economy. Social capital is defined by its function; therefore productive achievement of ends is not possible in its absence. [17]

(viii) Better citizenship (Questions 4.4, 4.5):

Through schools, children learn to be citizens. They are taught of intellectual and moral excellencies, and they are groomed to learn of the well-being and prosperity of the society.

Social capital fosters a dynamic process where the community and its members are always increasing their capacity to produce favourable outcomes. [18]

3. The Relational Dimension:

(ix) Personal worth and sense of identity (Questions 3.1 and 3.2 and 4.1 to 4.3):

Parents believe that by sending their children to schools they develop a sense of personal worth. And if they send them to schools they will develop a sense of worth as an individual, as a family member, as a Muslim. The social networks "promote the survival of historical heritage". [19] By sending their children to schools, parents believe they are able to develop identity as Muslims and Pakistanis. Through schools they are able to identify themselves with the global world. Language, literacy and communication are intrinsic to human development; they are the means by which social meaning is produced and shared, and cultures make and remake themselves. [20]

(x) Social etiquette (Question 5.4):

So much of human behaviour is socially conditioned rather than geographically determined, it is not difficult to suppose an intimate connection between language on the one hand and modes of thought and behaviour on the other. [21] Parents believe that if they send their children to schools they acquire better social etiquette.

(xi) Enhancement of social skills (Questions 5.1 to 5.3):

Due to the language of schooling parents feel there is a change in the behaviour of students that is expressed through durable ways of "standing, speaking, walking, and thereby of thinking and feeling" [22]. In a sense learning through a second language is represented by the way people move, the clothes they wear, their eating habits and their other patterns of behaviour; and all these factors contribute to the social capital of that community. People's relationship to the dominant culture is conveyed in a range of activities including eating, speaking and gesturing. |23|

Means of the significant interaction of school type by school language by habitus

Girls or Co-ed or Boys	School Language	Habitus	Mean	Std. Error	95% Confidence Interval	
Girls	Urdu	Cognitive	73.182	3.122	67.030	79.333
		Structural	<td style="border-style: none solid none none; border-color: -moz-use-text-color black -moz-use-text-color -moz-use-text-color; border-width: medium 1pt medium medium; padding: 0cm 4.65pt; background: white none repeat scroll 0%; width: 63pt; -moz-background			

Microteaching As A Tool For Reflection

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ABSTRACT

In the final analysis, the whole educational complex rests on the teacher. In an extended perspective, the well being of the nation also derives much from the teacher. For a variety of reasons, teacher training tends to be theoretical and examination oriented rather than practical. Trainees are given limited opportunities for teaching practice under real conditions. In this paper, the writer has highlighted some aspects of teaching and has focused on microteaching as a useful training approach because it can be easily fitted into existing training programmes. Within a limited frame of reference, it can provide practice in teaching techniques, lesson planning and classroom management

Good teachers promise the bright future of any nation. The teaching style starting from Plato and Aristotle leading to the modern age through centuries has, no doubt, undergone tremendous changes; but it is still clear that accomplished teachers are life-long learners and they always concentrate on the craft of teaching through reflection-for-action, reflection-in-action, and reflection-on-action.

According to the ancient Chinese philosopher, Confucious, 'The ideal teacher guides his students but does not pull them along; He urges them to go forward and does not suppress them; He opens the way but does not take them to the place'. Thus, a teacher is a 'Sage on the stage' and a 'Guide on the side' who turns a passive learner into an active explorer.

There is a vast gulf between the ideal of teaching and the reality of the classroom. A competent teacher is one who is always ready to adjust his practice based on observation and knowledge. A number of theories have been introduced to bring about improvement in teaching and learning styles. Three major learning theories co-exist in modern educational psychology, that is, Behaviorism, Cognitive Psychology and Humanism besides a galaxy of other related theories.

The phenomenon of 'Action Research' which was introduced by Kurt Lewin in 1940s has brought substantial improvement in teaching-learning process. However, the project of 'Action Research' has not yet gained popularity in the developing counties like Pakistan as it is a bit complex but at the same time highly systematic.

Later on, the concept of 'Microteaching' was introduced in the early and mid 1960s at Stanford University (Stanford Teacher Education Program) by Dwight W. Allen and his colleagues to provide teachers with the opportunity for the safe practice of an enlarged cluster of teaching skills while learning how to develop simple, single-concept lessons in any teaching subject.

Since its invention, a number of teachers have utilized 'Microteaching' around the world to improve both content and methods of teaching and develop specific teaching skills such as questioning, the use of examples and simple artifacts to make lessons more interesting, effective reinforcement techniques, and introducing and closing lessons effectively.

Dwight W. Allen is the pioneer of 'Microteaching' who is an Eminent American Scholar of Educational Reform. His educational reform initiatives deserve all our praise, as he has become a world famous educationist and a symbol of inspiration for teachers across the world. He has the honor of serving as education advisor to President Nixon for the White House Conference on Education. Currently, Dr. Wight W. Allen working with the World Bank and the United Nations Development Program as chief technical advisor and international advisor for the largest UNDP education programs in China.[1]

Microteaching spread to more than half of the teacher preparation programs in the United States soon after its emergence in 1960s and to other parts of the world. Though successful, its complexity overwhelmed its effectiveness as a training device and its use declined over the following decades. In the late 1980s and 1990s microteaching was reinvigorated with a completely new format developed in Southern Africa and later in China. Because of the lack of available technology in developing countries, microteaching's format had to be made less technology dependent in order to be useful. Today, in China it has become an integral part of a national effort to modernize teaching practice.

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[1] Dr. Dwight W.Allen's Web page http:// www.odu.edu/educ/ dwallen/resumeallen.htm

The American Heritage Dictionary of the English Language (Fourth Edition -2000 by Houghton Mifflin Company) defines the term Microteaching 'as a method of practice teaching in which a videotape of a small segment of a student's classroom teaching is made and later evaluated'. Thus, microteaching concentrates on one specific item in which a student teacher is videotaped during part of a class for subsequent analysis and evaluation.

A micro lesson is an opportunity to present a sample 'snapshot' of what/how you teach and to get some feedback from colleagues about how it is received. Micro teaching is essentially a training technique which is called `micro' since a teacher practices, with a small group (6-10 pupils) for a short duration (6-10 minutes), using a simple concept lesson and concentrating on a single skill. It also helps teachers to better understand the processes of teaching and learning. A micro teaching experience is an organized approach to teaching that provides teachers with ample opportunities to explore and reflect on their own and others' teaching styles and to acquire new teaching techniques.[2]

In a training context, the scope of microteaching is reduced in some systematic ways. There are three ways in which teaching may be scaled down:[3]

1. The teacher's task may be simplified and made very specific.
2. The length of the lesson may be shortened.
3. The size of class may be reduced.

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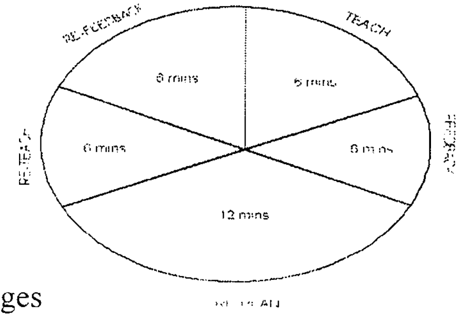
[2] Richards, J. and C.Lockhart. 1994. Reflective teaching in second language classrooms. Cambridge: Cambridge University Press.

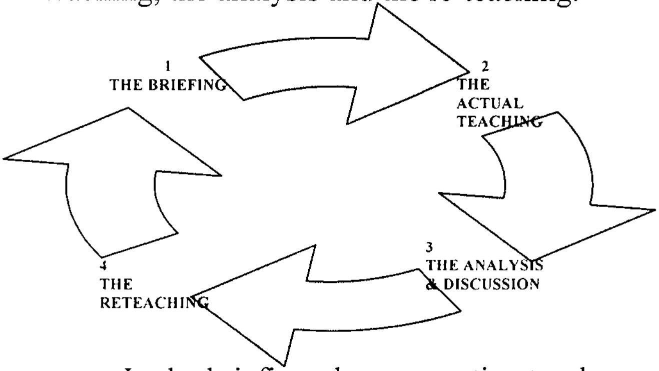
[3] Wallace, M. 1991. Training foreign language teachers. Cambridge: Cambridge University Press.

Micro Teaching Cycle



Microteaching Stages

The main objective of micro-teaching session is that it provides the participants with an environment for practice based teaching to instill self-evaluative skills such as self-initiated, self-directed, and self-observed growth. Therefore, its systematic stages are; the briefing, the actual teaching, the analysis and the re-teaching.



In the briefing, the prospective teacher receives either oral/written information on the skill to be practiced and the method to be used. During the actual teaching stage, the trainee teaches the micro lesson to real students or sometimes fellow trainees ('peer teaching'), and if possible, the micro-lesson is videotaped or audio recorded. During this process, the teacher may use a variety of aids to facilitate teaching the micro-lessons such as OHP, visual aid (cards), actions, gestures, and drawings on the board. In the analysis and discussion phase, the trainee's micro lesson is reviewed, discussed, analyzed, and evaluated both by the students / peers as well as by the Supervisor whose role has been gradually minimized as not to interfere with the micro-lesson anyway. Finally, in the re-teaching stage, the trainee re-teaches the micro-lesson, applying those points raised during the discussion and analysis.

The stages of microteaching emphasize on the following three points;

- To encourage participants to think in terms of how their teaching style is perceived by the students as well as content.
- To provide specific suggestions as how students will learn the new information presented.
- How to observe and evaluate and share observations constructively with others to improve teaching style.

Thus, Microteaching is an excellent way to build skills and confidence, to experience a range of teaching styles, to develop group cohesion, and to develop skills in giving constructive feedback.

If we objectively and deeply analyze the microteaching process, four distinct points attract our attentions which are hereunder;

- The planning of trainee teacher
- The role of the students
- The positive feedback of the Supervisor
- The trainee teacher as reflective practitioner

The Planning Of Trainee Teacher

Dr. Dwight W.Allen strongly believes that it is almost impossible to really be successful in the process of education if you do not enjoy what you are doing. Thus, for effective microteaching performance, the trainee teacher has to go through a creative and constructive planning phase that includes Preparation, Presentation, Involvement of the Learner and Summarization. In other words, he / she has to concentrate on the following points;

- The selection of the topic
- Objectives of the session
- Interaction with students
- Correct use of audio-visual aid
- Appropriate use of examples and illustrations
- Logical conclusion

The Role of The Students

According to Dr. Dwight W. Allen, 'A proper educational environment is one where the teachers encourage students, students encourage one another …………' Since the ultimate goal of instructions is the learning phenomenon that takes place in the mind of the students, it is vital that students get maximum benefit our of the microteaching session.

Positive Feedback of the Supervisor

The role of the Supervisor is closely linked with the learning process of the students. Dr. Dwight W. Allen rightly says that the goal of education is to teach kids to be smart and to be good as well. Therefore, the Supervisor pays special attention to the following;

- Clear statement of topic
- Teacher's interaction with students
- Appropriate use of voice , eye contact , gestures etc

- Appropriate use of OHP/slides/ Audio Visual material
- Organization and clarity in microteaching session

Feedback should be honest and direct, but constructive, focusing on ways the presenter can improve. Constructive feedback:[4]

1. is descriptive, rather than evaluative
2. is specific, rather than general
3. focuses on behavior, rather than on the person
4. is directed toward behavior that the receiver can do something about
5. emphasizes sharing information, rather than giving advice
6. comes in amounts that the receiver can use, rather than everything that could possibly be said
7. is checked to insure clear communication

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[4] Adapted from Bergquist & Phillips (1975), *A Handbook for Faculty Development*. New York: Danville Press.

Micro-Teaching
Supervisor Sheet [5]

Topic: ____________________ **Presenter:** ____________________
RA ______ **TA**________ **AA** ______

How well did the presenter address the four general phases of presentation?

	POOR ☞ EXCELLENT				
Preparation of the Audience	1	2	3	4	5
Presentation of the Material	1	2	3	4	5
Involvement-Interaction	1	2	3	4	5
Summary-Review	1	2	3	4	5

COMMENTS:

____

____

____

Platform Skills:

Which of the following skills need improvement?

	GOOD	NEED TO IMPROVE	N/A
Voice	______	______	______
Pitch	______	______	______
Projection	______	______	______
Pace	______	______	______
Enunciation	______	______	______
Eye Contact	______	______	______
Humor	______	______	______
Mannerisms	______	______	______
Use of Media	______	______	______
Interaction	______	______	______
Listening skills	______	______	______
Reinforcement	______	______	______

Specific Suggestions for Improvement: ____________________

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[5] http://www.bgsu.edu/departments/grad/gradstep/dlpage.html

The Trainee Teacher as a Reflective Practitioner

Dr. Dwight W. Allen points out that we must be open to learning new ways of understanding how we relate to each other. This aptly brings to light the ultimate goal of microteaching which is to make the teachers as reflective practitioner in teaching-learning process.

Microteaching has several advantages. It focuses on sharpening and developing specific teaching skills and eliminating errors. It enables understanding of behaviors important in classroom teaching. It increases the confidence of the learner teacher. It is a vehicle of continuous training applicable at all stages not only to teachers at the beginning of their career but also for more senior teachers. It enables projection of model instructional skills. It provides expert supervision and a constructive feedback and above all it provides for repeated practice without adverse consequences to the teacher or his students.

Microteaching And Maslow's Need Theory

The goal of 'Microteaching' is to motivate the trainee teacher towards the process of learning through improvement in learning styles as reflective practitioner, thus, it stands closely associated with [6] Maslow's Need Theory which emphasizes on a hierarchy of seven basic human needs which serve as motivation to self-actualization which is the quest of reaching one's full potential as a person.

Abraham Maslow is a humanistic psychologist who developed a theory of personality that has influenced a number of different fields, particularly education. Humanists do not believe that human beings are pushed and pulled by mechanical forces, either of stimuli and reinforcements (behaviorism). They believe that humans

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[6] Educational Psychology for Effective Teaching, By Kenneth T.Henson and Ben F. Eller (1999) P p.381-382

strive for an upper level of capabilities or seek the frontiers of creativity, the highest reaches of consciousness and wisdom as Maslow calls this level, "self-actualizing person." He classifies the first four needs (physiological, safety, love and esteem) as Deficiency Needs and argues that all humans experience these needs. If the first four needs are not met, people's motivation to learn subject matter in the day's lesson can be dramatically limited. If students feel unloved and rejected by their parents, they often have difficulty in meeting the needs for knowledge, aesthetics and self-actualization. Maslow classifies the last three needs as Growth Needs leading to self-actualization, that is, learning.

As Maslow's 'Self-Actualization' is the instinctual need of humans to make the most of their unique abilities, Microteaching also classifies certain needs which must be fulfilled to achieve the stage of a better reflective practitioner.

Thus, microteaching focuses on the Organization (Introduction/Clarity of goals/Use of examples/Logical Progression and Conclusion), Oral Skills and Gestures (Pacing, Enthusiasm, and Stimulus Variation), Student support (Material and Teaching Aids) and the Overall impression. Therefore, the prospective teachers have to fulfill the needs in question to reach to final goal of microteaching, that is, to become a reflective practitioner in teaching-learning environment.

To conclude, microteaching is a useful tool to achieve an ideal of teaching in any teaching-learning environment. In Pakistan, the situation demands inclusion of 'Microteaching' in the teachers training programmes both at the primary and advance level. The teachers mostly in Pakistan are the product of Grammar Translation Method which does not require ingenuity on the part of teachers to participate in educational activities skillfully. The canvas of microteaching adequately provides opportunities for the prospective teachers to prepare their mini-lessons using all the galaxy of methods for the different learners. The teachers can use various techniques and methods as the learners in Pakistan come from different socio-cultural background. It has been observed that in Pakistani classroom, learners acquire the new information in many ways. There are sensing and intuitive learners, visual and verbal learners, active and reflective learners, sequential and global learners and inductive and deductive learners. Mismatch often occurs between the learning styles of the students in the language class and the teaching styles of the teachers. Attaining equilibrium between the learning styles and teaching styles can be achieved through the cycle of microteaching which ultimately provides a safe road to reflective practitioner model in teaching-learning environment.

References

1. Dr. Dwight W. Allen's Webpage http://www.odu.edu/educ/dwallen/resumeallen.htm
2. Richards, J. and C. Lockhart. 1994. Reflective teaching in second language classrooms. Cambridge: Cambridge University Press.
3. Wallace, M. 1991. Training foreign language teachers. Cambridge: Cambridge University Press.
4. Adapted from Bergquist & Phillips (1975), *A Handbook for Faculty Development*. New York: Danville Press.
5. http://www.bgsu.edu/departments/grad/gradstep/dlpage.html
6. Educational Psychology for Effective Teaching, By Kenneth T.Henson and Ben F.Eller (1999) P.p.381-382.

The Chinese Language and its Script

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ABSTRACT

The writing system of the world is divided into two types: Phonetic or Alphabetic writing system (which uses phonemes or syllables to construct words from their component sounds) and Semantic or pictographic writing system (which uses the symbols to represent a concept or an object).

The letters of an alphabetic language, are actually the "codes that indicate sounds When these codes of sounds are arranged in a certain way, they become words. On the contrary, Chinese language belongs to the semantic writing system .Chinese words are not composed of sound codes or alphabets they can not be spelled out like the words of alphabetic scripts. Chinese words are formed of 'characters', which are signs or symbols used to write Chinese.

The characters of Chinese are pictographic in nature. Generally speaking, each Chinese character is a drawing of a meaningful object or concept After undergoing centuries of evolution, the modern Chinese characters now fall into two categories: (a)Independent or Single component Characters, (b)Compound Characters.

These characters are drawn or written by the help of 'strokes', lines, symbols or signs drawn with the

pen till the tip of the pen is removed from the paper. Characters should be written in correct stroke order. There are some fixed rules to follow. This article mainly explains the nature of Chinese and discusses conventional techniques for writing in Chinese.

Introduction

Like the people and language, the Chinese script is also enveloped in the mist of legend. Though Chinese is spoken over an area in Eastern and Central Asia larger than Europe, it is only in recent times that people have started paying some attention to this prominent world language. Chinese is not only spoken by a large number of people, it has also played in Eastern Asia a role comparable to that of Latin and Greek in Europe. In the present millennium we shall witness an ever-growing interest in this most ancient and mysterious language of Asia.

The Chinese language, which is also known as "Mandarin "or "Hanyu" among Asians and Europeans, has a written history of over 6,000 years. It is considered to be the oldest written language and a kind of living fossil among the writing systems of the world. But what is usually referred to, as "Chinese Language" or "Hanyu" is actually the language of the Han people, who constitute the biggest nation, 90 per cent of the total population, among the 56 nationalities of China. Hanyu is spoken all over the People's Republic of China. It has eight (8) major dialects.

1 Northern Dialect (North China)

2 Wu Dialect (Jiang Su – Zhe Jiang province)

3 Hunan Dialect (Hunan Province)

4 Jiangxi Dialect (Jiangxi Province)

5 Kejia Dialect (a form of Chinese spoken by the descendents of northerners who moved to Guang Dong and nearby provinces centuries ago)

6 Northern Fujian Dialect (Northern part of Fujian Province)

7 Southern Fujian Dialect (Southern part of Fujian Province)

8 Yue dialect (Guang Dong Province)

It is interesting to note that the basic vocabulary, grammar and the writing style of these dialects are the same; the chief difference is in pronunciation. The spoken language (Hanyu), which is commonly used and understood all over China, is called 'Putong hua' or common speech.

What Is "Putong Hua" Or "Common Speech" ?

The Northern dialect is spoken by 70 per cent of the total population of China. In 1958 the Chinese Government decided to adopt the northern dialect as the standard official language of the People's Republic of China. This dialect is now known as the *Common Speech* or *Putong Hua*.

Common Speech is actually based upon, the "*Beijing speech sounds as its standard pronunciation, northern dialect as basic dialect and modern classic works written in the vernacular as its grammatical models* ". The purposes of popularizing Common Speech throughout China are to remove communicational barriers caused by dialectical differences, to facilitate and bring about a further political, cultural and economical development in the country and to facilitate the learning of the Chinese language all over the world.

The Nature and Structure of the Script of Chinese Language

In alphabetical languages, letters conveying certain phonetic values are used for assembling words. For instance, Urdu has 35 letters, English 26, Turkish 29, German 29, and Hindi 36. When a word of this kind of language is heard, the listener can also write it following its sound sequence:

Language	Letter / Sound code	Word	Meaning
Urdu:	ک ر س ي	کرسی	(chair)
English:	Book	book	(book)
German:	Schuler	Schuler	(pupil)
Turkish:	Degisiklik	degisiklik	(change)

On the contrary, Chinese words are not composed of sound codes or letters. They cannot be spelled out like the words of alphabetic scripts as shown in the sample given above. Chinese words are formed of characters.

What are Characters?

Characters are the signs or symbols used to write Chinese.

The characters of Chinese are pictographic in nature. The definition of a *pictograph* is that it is a symbol which represents an object, a concept or an idea by illustration, sketching, drawing or painting. Generally speaking, each Chinese character is a drawing of a meaningful object or concept e.g. "日" (ri) stands for "Sun", "月" (yue) means, "Moon", "山" (shan) gives the meaning of "Mountain, "木" (mu) mean "Tree" etc. These symbols 日, 月, 山, 木 represent meaningful words/ characters of Chinese. The total number of Chinese characters is estimated to be more than 50,000, but of these only 5,000 to 8,000 are in common use.

Since the word/character is an illustration (or drawing or painting) and is drawn or written with the help of strokes rather than letters or sound codes, unlike the words of alphabetic languages, it does not suggest its own pronunciation. That is why people say that there are no letters in written Chinese. Sometimes they even misinterpret it by suggesting that there are 50,000 letters in Chinese. What they really mean is 'characters'. The interesting thing about the Chinese character is that its meaning can be learnt without going through the stage of learning its pronunciation.

Why the Chinese Script looks different

Since the character looks like a picture, symbol, logo or even a road sign, it gives Chinese writing a radically different appearance from scripts with which we are familiar, such as those of English or Arabic. Chinese writing seems like a lot of pictures jumbled together.

2. The Categories of Chinese Characters

After undergoing centuries of evolution, modern Chinese characters now fall into two categories:

1. Independent or Single-component Characters
2. Compound Characters.

2.1 Independent or Single Component Characters

Independent or Single component Characters are those symbols which can stand by themselves, like 人 (man), 目 (eye), 女 (woman), 月 (moon), 日 (sun), 水 (water), 子 (child) etc. They are developed from pictographs into characters. They are formed of "strokes or lines" and their structure is very simple. These characters have a certain meaning and shape. For instance the character 人 has a shape, it is composed of two strokes 丿and ㇏ = 人. This has a pronunciation of its own (ren), which means 'man'.

Characters, however, are merely written symbols and no line or stroke of them represents a sound, which is the usual function of writing, hence one has to memorize both shape and pronunciation. There are two categories of independent characters:

1. Pictographs,
2. Indicative Characters.

Pictographs

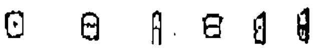
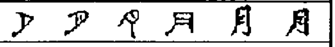
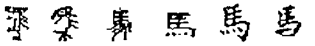
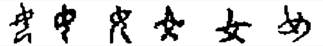
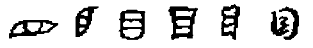
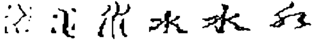
The pictograph characters, as have been mentioned earlier, are the symbols that represent a concept or *idea of a concrete object* by illustration, no part of a pictograph characters can be spelled out. They simply represent the concept or the object itself.

The table below shows some examples of pictograph characters and their stages of evolution from pictograph into character. The words in the first column are the modern and present day characters used for writing the Choinese language today.

The Sun 日, moon 月 , horse 马, water 水, woman 女, eye 目 etc are all the examples of pictographs characters.

Table No .1

Stages of Evolution of Chinese Character

Character	Meaning	Pronunciation	Stage of evolution
日	Sun	Ri	
月	Moon	yue	
马	horse	Ma	
女	Woman	Nu	
目	Eye	Mu	
水	Water	Shui	

Indicative characters

The early inventors of writing for this language, by drawing one line 一 , two lines 二 , three lines 三 meant, one, two and three respectively. By adding a dot on a horizontal line or below it meant, "up" and "down". By adding a stroke to the top of tree 末 or on the lower part of it 本 □he meant "end" or "root" respectively. The indicative characters generally present an *abstract meaning or idea.* They are much fewer in number than the pictographs. The examples of indicative characters are:上 下 一 二 三 □

2.2 Compound Characters

As civilization advanced, rapid social changes took place; things became so complicated that the pictographs or indicative characters could no longer suffice for the expression of massive abstract notions. Hence a kind of character was invented which is known as Compound Character. Compound characters are the type of characters, which have combination of two or three pictographs, hence possessing multi parts. These parts are either single characters as 木 (wood), 目(eye), compound character, 相 (想) to think or symbol derived from the independent characters for example, " 氵 , 亻". The " 氵 , 亻" are actually the simplified form of pictograph character "人-(man)" and "水-(water)". The pictographs 木、目、相 、氵 , 亻 can all be used as semantic part (which gives a hint to the meaning) of a compound character. Compound characters are of two types:

1. Associative Characters.
2. Picto-Phonetic Characters.

Associative Characters:

Joining two pictographs to create a new character representing a new idea forms associative characters. For example we have seen .in Table.1.two independent characters 日 (sun) and 月 (moon.). To form an associative character, when these two pictographs are combined together as "明", they convey the meaning of "bright" (light of sun 日 + light of moon月). Similarly when the symbol of water "氵" and symbol of eye "目" are joined together they become "泪" (water + eye) and the idea derived out of it is "tears". Rests of the indicative characters of Chinese language are formed on the same principle. It is imperative to note that no part of associative character presents the pronunciation of it.

Picto- Phonetic Characters

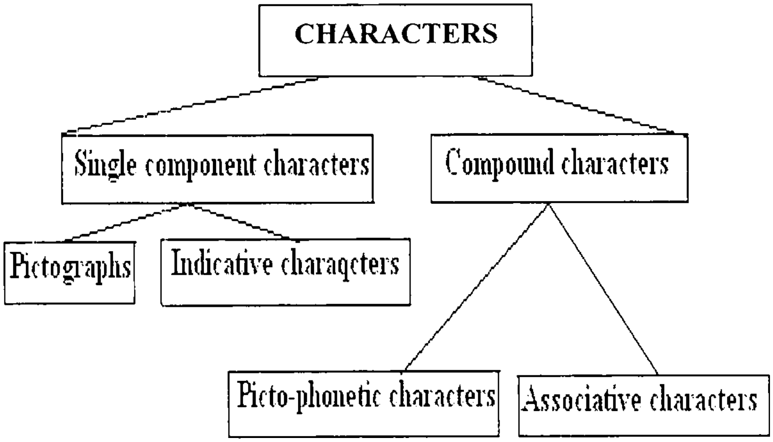
In this type of compound characters, one part of the character represents the meaning while the other represents the sound. To understand the formation of these characters lets take the characters "女" (woman), and "马" (Ma-horse) from the Table 1. When these two independent characters 女 and 马 are combined together as:女 + 马 = 妈, the new character created, bears the soundof "Ma" meaning "Mother" (the sound of "Ma" is used almost in 90% of the languages of the world to address mothers). The portion "女", according to the Chinese Character Composing System is known as "Bu Shou" (部首)* "Xing Pang" (形旁) ***Meaning Radical*** or ***Semantic Radical***. The "Xing Pang" (形旁), Meaning Radical or Semantic Radical provides meaning to a character, whereas the portion "马" (ma) which is known as "Sheng Pang" (声旁) ***Sound Radical*** or ***Sound Side*** indicates the pronunciation of the complete character/word

妈 -(ma).Thus the Sheng pang (Sound Side) 马 (ma) in a Chinese character, can be considered as a *Code of Sound.*

Please note once again the formation of Picto- Phonetic characters of Chinese language.

女 (woman) + 马 (ma) = 妈 (Ma - Mother)

This was the method which was most commonly used in the past by the ancestors of Chinese people to invent new characters--characters that possessed the meaning and phonetics of that time. The Picto- phonetic characters are also known as "meaning-sound characters". Picto-phonic characters accounts for more than 80% of all Chinese characters, but they can only present the character's pronunciation accurately in 30% of cases. The following is a quick overview of Chinese characters.



*(The 形旁 (xing pang) and 声旁 (sheng pang) are collectively known as 部首 (bu shou), Pian Pang (偏旁) is an other term used for Radicals in Chinese language)

2.3 Some More Information About Radicals or BU SHOU (部首)

The term **Radical** is derived from Latin word *Radix* which means “root”. *Radical* is the English translation of the characters “Bu Shou” 部首 literally meaning "partial head". 部 (Partial)首 (Head) .

Radical or Bu Shou (部首) actually is the ***basic identifiable component*** *of every Compound Character (including both Associative characters and Picto-phonetic Character). Radical also indicates the domain to which the meaning of compound Character is related.*

For example, in Chinese language the characters which have in them the pictograph 女 used as Semantic or meaning-radical (部首) have always something to do with the female. For example, 她 (ta-she)□ 妈 (ma-mother), 安 (an-peace) 奶 (nai-breast/feed) 妃 (fei-imperial concubine), 好 (hao-good), 妻 (qi-wife) 娶 (qu-take a wife), 孀 (shuang-widow), 婴 (ying-infant) etc. The presence of the pictograph 女 used as Semantic Radical indicates that all these characters have somehow some relation with the “woman”.

The position of radical in a character

The position of radical in a character can be different as it can be seen from the above mentioned characters. A radical can be on the top, at the bottom, at the left or at the right side, inside or outside of a compound character.

There are nearly 240 radicals in Chinese language; these radicals are used in composing Chinese language dictionaries. To remember Chinese characters and to be able to look up for them in the dictionary, one has to have a good mastery of these radicals.

3 Writing Chinese Characters

Generally people have an impression that Chinese writing system is very difficult or mysterious. This is a false impression. Like all languages of the world, Chinese language is also written with various strokes. For instance we have the following basic strokes in Urdu:

ا ٮ ح د ر س ص ط ع ڡ ل م و ہ ھں

With the help of these strokes we write different words. The only difference is that except for ا ح د ر س ص ط ع ل م و د ھں which have their own phonetic value, the rest of the 21 letters of Urdu are formed with the help of them, for example:

ص = ں + صـ
س = ں + سـ

It is very interesting to note that 20 different letters of Urdu which resemble other letters, come alive phonetically when a dot “ ۔ ” or a slash “ / ” or “ ط ”, is added to them. e.g.:

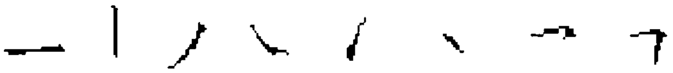
ا ب پ ت ٹ ث ج چ خ د ذ ر ز ژ ش غ ن ق ف ک گ ض ظ

Similarly the basic strokes of English Language are: / \ — | ⊃ ⊂ ○ ◡, except for I ⊂ and ▯, which have phonetic values as well, the remaining 23 alphabet symbols are formed with the help of these strokes. Analyze the English letters:

A - / \ —
B - | ⊃ ⊃
E - | — — —
K - | / \
Q - ○ \
X - / \

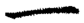
A B C D E F H I J K L M N O P Q R S T U V W X Y Z

In comparison with Urdu or English, Chinese strokes are used only to write radicals or compound characters. There are nearly 30 strokes in Chinese, out of which only 8 are the basic ones and are considered essence of the Chinese writing system. These strokes are:



3.1 BASIC STROKES OF CHINESE LANGUAGE

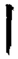
1. HENG



(→)

The first basic stroke in Chinese writing system is called "HENG". This horizontal stroke is written from left to right (→), and it cannot be written otherwise (←).

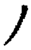
2. SHU



(↓)

The second stroke is called "SHU". This vertical stroke is written from top to downward (↓) and not the other way round (↑). The way of writing this stroke is just like the writing of the letter Alif of Urdu.

3. PIE



(↙)

The third stroke is called "PIE". This down stroke to left is written from top-right to bottom-left (↙). If you write it from the bottom-left to top-right (↗), it becomes another stroke of Chinese writing system which is called "TI" (see notes below). Note that this stroke with a slight difference is found in the alphabet ک and گ of Urdu and as the second stroke of letter " K " of English.

4. NA ㇏ (↘)

This down stroke to the right is written from the top-right to bottom-left (↘). It can not be written the other way round (↖). The stroke, which is written the other way round ↖, does not exist in Chinese language. The stroke Na ㇏ is similar to the third stroke of letter "K" of the English language, its variant form is found in the Urdu letter "ج" .

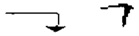
5. DIAN ㇔ (↘)

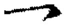
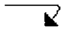
The fifth stroke is called" DIAN" which also means a "DOT". This dot is written from top to bottom-right. This dot is written just like the dot ㇔ which is found under the letter "ب" of Urdu or in letter " i " in English language.

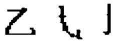
6. TI ㇀ (↗)

The sixth stroke is called "TI". This upward stroke is drawn from bottom-left to top-right (↗ ㇀). If drawn otherwise (↙), it becomes the "Pie ㇒ " (The fourth stroke). (㇀ ↗ -Ti) (㇒ ↙ - Pie)

7. ZHE ㇕ (↴)

Rests of the two strokes are just the variants of the basic strokes, but still they are considered as the basic ones. One of them is the horizontal with a downward turn. This stroke is called "ZHE", which means a turn. It is also called “HENG ZHE”, because we first write the “ — ” and then turn it downward ().

8. GOU  ()

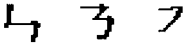
The eighth stroke is with a hook “GOU”. In Chinese language “GOU” means a hook. It is the variant of the HENG (■) and also called HENG GOU. The hook “GOU” is written with a quick lifting of the pen at the finishing point of not only “heng” but many other strokes like  the example of “heng” Is only given for convenience .

Points to note about the basic strokes of Chinese script

a) The horizontal stroke (heng —) is never written from right to left (←). This is the way of writing a strokes in Arabic, Persian and Urdu languages.

b) “Shu ↓” , the vertical stroke is never written from bottom to top. (↑).

c) The down stroke from top-left to bottom-right (↘ - na) should not be written from bottom-right to top-left (↖).

d) The compound strokes  are written in the same way as those of the basic ones. For example the

e) The following strokes do not exist in Chinese language

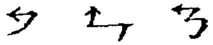
← ↑ 

Table No .2 Basic Strokes

S.no	Stroke	Direction	Name	Examples
1	㇐	→	Heng	大 三 司
2	㇑	↓	Shu	中 上 作
3	㇒	↙	Pie	你 千 字
4	㇏	↘	Na	天 人 木
5	㇀	↗	Ti	海 我 扦
6	㇔	↘	Dian	你 字 学
7	㇖	→↙	Gou	字 爱 家
8	㇕	→↓	Zhe	国 克 票

3.1 Rules for Stroke Order

Most characters have more than two strokes. These strokes are arranged according to some fixed rules, no matter of how many strokes a character consists of, a character should be written as a small square, that is why these characters are also called "Square Characters".

Characters should be written in correct stroke order. This will not only ensure the correctness but also increase the speed of writing and be helpful when looking up characters in a dictionary.In order to write them correctly and quickly, there are some fixed rules to follow, only then one can write Chinese fluently.

Rule No.1. The Horizontal Before The Vertical Strokes

The horizontal stroke (→), should always be written before the vertical stroke (↓) and character containing a horizontal should be written before the vertical 一 十. Even the down stroke (丿) PIE also comes under the same rules 丿 亻

十	一	十	
亻	丿	亻	
大	一	ナ	大

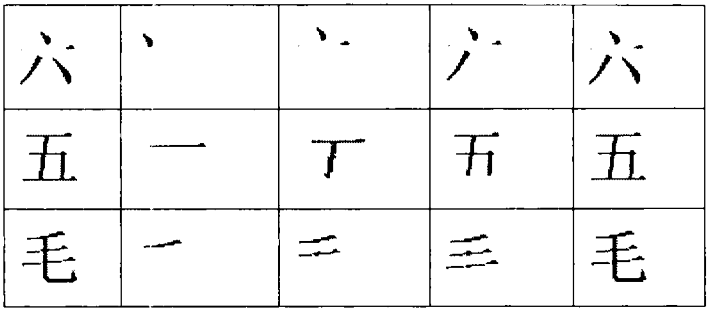
Rule No.2. The Down Stroke to the Left Before Right

The down stroke to the left PIE (丿) should be written before the down stroke to the right NA (㇏). When the down-stroke to the left (フ) crosses or touches the right stroke Na (㇏), the (フ) stroke is written before the Na stroke (㇏- 又), E.g:

人	丿	人		
又	フ	又		
友	一	ナ	方	友

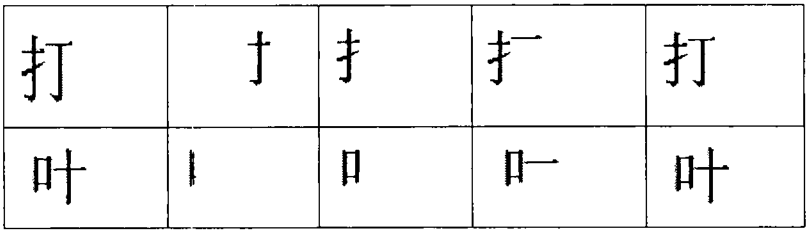
Rule No.3. From Top To Bottom

The third rule of writing a Chinese character is that the stroke at the top should be written before those at the bottom. E.g.:



Rule No.4. From Left To Right

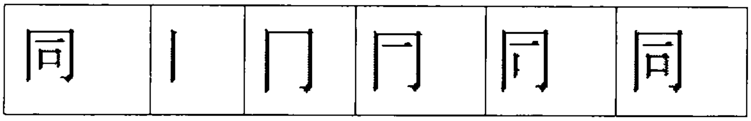
The fourth rule is that the strokes on the left should always be written before those at the right. It can also be said that if the character is a compound one like打, the left portion of it 扌 should be written first and then the portion on the right 丁(打). E.g.:



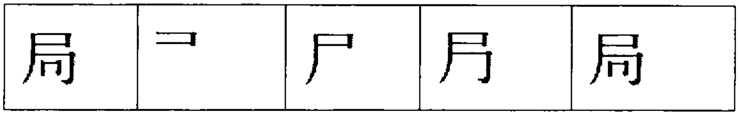
Rule No.5. The Containing Strokes On The Top Before The Contained Ones

The containing strokes, which mean the strokes that partially cover the character either from the top, should always be written before the contained ones. E.g in the character 居-Ju, the 尸 part is considered as *containing stroke* part; whereas the portion 古 is called *contained strokes* part. While writing 尸 the same rule ---Right to left / Top to bottom will be followed. When a character contains a stroke covering the top 冂- 同, top-left 尸 - 居 or top-right side 𠃌- 冄 of the character, the top containing stroke 冂 , the top- left stroke 尸, and the top-right stroke 𠃌 should be written before the contained ones.

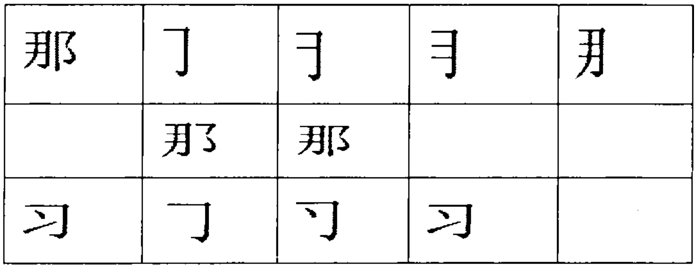
a) ***Example with top covering stroke.***



b) ***Example with top-left covering stroke.***



c) ***Example with top- right stroke.***



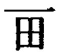
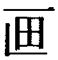
Rule No.6. Containing Stroke In The Bottom After Contained Ones

If the compound character contains a component on the bottom-left or bottom the containing strokes should be written before the contained ones. For example in the character 这, the 文 part is considered as *contained part* , therefore it should be written first , the 辶 portion since is the bottom- left containing stroke, it should be written after. Similarly in the character 画, the is the *contained part* and should be written before the *bottom containing part* 凵

a) *Example with bottom-left containing stroke*

这	文	这

b) Example with bottom containing stroke.

画	一			画

NOTE:

All the compound characters which are composed of containing and contained parts, if the containing part surrounds it from upper side, it should be written before the contained one, but if the containing part surrounds it from bottom-left or bottom it should be written after the contained ones. Compare the following two characters:

Top containing stroke (Which surrounds upper sides are written first):

冂	同	丨	冂	同
厂	压	丿	厂	压

Bottom containing stroke (which are written after the contained part):

凵	画	画	画
辶	近	斤	近

Rule No.7. Outer Strokes Precede Inside Ones

An outer stroke proceeds inside one, and the sealing stroke comes last. For example in the character 国 , the □ part is considered as *outer stroke*. While writing character 国 , the outer stroke 冂 should be written first and then the part玉, which is called *inside portion*, the sealing stroke "—", will be written in the end to complete the outer surrounding stroke冂 - □. It is just like the processor of first making a store冂, then putting the things inside it国 and then closing 国 the door国.

国	丨	冂	国	国
回	丨	冂	回	回

Rule No. 8. Middle Stroke Precedes The Wings On Sides

The middle stroke precedes the symmetrical wings on sides.

小 亅 小 小

Points for memorizing and writing the characters efficiently

"Observe, stop, recall and review"

1. **Observe the character carefully:**

Note how many strokes are there? How long is each stroke? What is it like and how long it runs?

2. **Write the character from your memory:**

After gaining a general idea about the character start writing, but it is imperative to note that you should write the character from your memory, rather than blindly copying it stroke by stroke. When and where your memory fails, look at the character once again carefully. Paying special attention to the part, where you have been blocked.

3. **Recall the character** :

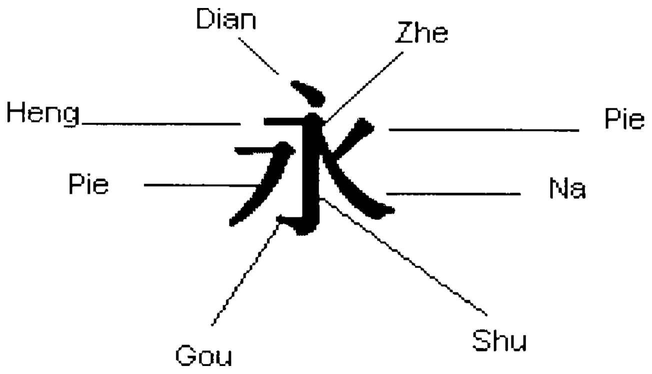
Recall the character and reproduce it from your mind. If you can write it, you can move on to next character. If you can not; have a look and rewrite it until you can write the whole character from your memory.

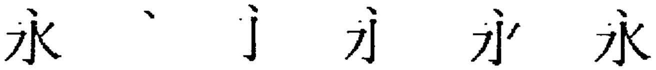
4. **Review the characters** :

Always review the characters that you think are most difficult.

By practicing writing characters in this manner, one doesn't need to copy them several times and the process of memorizing them become very easy. This process also helps one to save time and energy. More over with the passage of time one is likely to develop the habit of *conquering and revealing* the *mysteries* of characters, and the characters lives permanently in the mind.

It is generally said that anyone who can write the word "永"(Yong- Forever), can write Chinese character easily even if that character is highly complicated e.g. (鼹- Yan).





People who only have the background of Alphabetic writing system often complain that Chinese is easy to learn to speak, but difficult to learn to write. It is true that apparently Chinese characters constitute one of the most difficult writing systems of the world. However, it can be mastered with a little application. As with any other complex phenomenon it has its own internal regularities. If a person is willing to study conscientiously to grasp the fundamental principles of Chinese characters, then learning the basics is not hard and advance mastery is also possible. The learner of Chinese language is recommended to always keep in mind the following four principles of learning Chinese script:

1. Learn the nature and structure of characters
2. Learn the Radicals
3. Master the basic strokes and their variants
4. Master the rules of stroke order

By carefully following these four principles the door of a wondrous land of Chinese language will be opened to you, with all its beauty, complexity and mystery.

The Role Of Education In The Modern World

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ABSTRACT

Sustainable development visualizes a just balance between resources, traditional lifestyles, indigenous technology and aspirations. In the frantic race for leadership industrialized nations have been prodigal in their wastage of the earth's resources. The writer has analysed the effects of runaway consumption and its effects on the environment. She has also talked about the important role of education in influencing the attitudes of future generations. Nations should plan the growth of their societies with sustainability in mind from the outset, and not engage in a mindless race to emulate greedy models of development presented to the world by certain nations.

Education for sustainable development involves a vision that integrates environment, economy, and society. An important distinction is the difference between education about sustainable development and education for sustainable development. The former is an awareness lesson or theoretical discussion: the latter is the use of education as a tool to achieve sustainability. Developing and industrialized countries must chart their course toward sustainability with the same perspective and aims, but with different means of action due to the different state of many of the problems they face.

Industrialized countries caught up in the excitement of economic expansion (first with a period dominated by heavy industry and more recently with an era dominated by information) seem to have lost sight of the deterioration of the environment and natural resources. The contrast between our bright hopes for the future of the information economy and the deterioration of the Earth's ecosystems leaves us with a schizophrenic outlook. The expanding global economy is outgrowing the ecosystems upon which our societies depend entirely. Evidence of this can be seen in shrinking forests, eroding soils, falling water tables, collapsing fisheries, rising atmospheric temperatures, dying coral reefs and other sensitive marine ecosystems, melting glaciers, and disappearing plant and animal species. In these countries, where industry and services have already developed to bring about an apparently comfortable lifestyle and where the essential needs seem to be covered, education on sustainable development should be focused on making society more aware of, and active about, the current pattern of human overconsumption and economic expansion for its own sake. Priority must be given to actions to achieve tangible improvements in this area.

Society must put pressure on decision-makers in government and the private sector to change their policies. In recent decades, some companies have made efforts to develop more sustainable policies. Although much of this work has been done primarily to comply with legislation, companies have adopted environmental policies for a variety of reasons. Industrialized societies, therefore, must work on considering not just the final product, but the efficiency of the whole production cycle - that is, not just the economic side, but also seeking, for example, more appropriate treatment for waste generated by the production process. Education for sustainable development in industrialized countries must highlight examples of successful environmental management on a variety of scales (small, medium, and large companies) and from a variety of locations (urban, suburban, and rural). Best practices to highlight could include environmental impact assessment, environmental and ecological auditing, life-cycle assessment, waste minimization strategies, recovery and recycling of raw materials and energy, eco-labelling, environmental transport strategies, and strategies for dealing with organic and biological waste. Creating jobs and industries that are "greener" (i.e., those having lower environmental impacts) and more sustainable requires a greater focus on education. The need to reorient primary and secondary education to address sustainability has grabbed international attention, but the need at the post-secondary level is just as great, as this is where society's future leaders and decision-makers are educated. If these young people are expected to lead all sectors of society in a world striving toward sustainability, university administration and faculty must reorient their curricula to include the numerous and complex facets of sustainability (1).

Most developing countries are mired in a state of economic, health, and social chaos that does not cover the most basic needs of the population. The priority in these countries, therefore, should be to adopt sustainable development as a means of providing the possibility of a better future. This future will have to be built with sustainability in mind from the outset, instead of following the patterns of the industrialized countries. Meeting basic needs requires not only a new era of economic growth for nations in which the majority are poor, but an assurance that those poor get their fair share of the resources required to sustain that growth (2).

Indeed, the economic systems of many developing countries do not include effective policies to allow citizens to use their skills to create their own business, businesses that could help families earn desperately-needed income. The main health problem in developing countries is malnutrition. Malnutrition's toll on society is broader, but perhaps more subtle, than its impact on individual health. Nutritional deficiencies often limit children's capacity to learn. Meanwhile, hunger among adults reduces their strength and physical stamina, which lowers productivity at work (3).

One of the main. social issues facing developing countries is population growth. By reducing fertility rates and the threat of overpopulation, a country also facilitates progress toward sustainability. Another social issue is the large number of children - especially girls - who do not receive an education, usually because the child must work to help support the family. Studies have shown that at least a primary education is required for birth rates to drop and for infant health and children's education improve. Educating females, for example, reduces fertility rates, since they tend to desire a smaller family and are thus better able to have the health care needs of their children met. An educated woman has high educational and career expectations for her children, both boys and girls. For females, education profoundly changes their lives, including their economic status and how they interact with society. Educating women creates more equitable lives for women and their families and increases their ability to participate in community decision-making and work toward achieving local sustainability goals (4).

If the lack of stability in economic, health, and social issues is overcome through the techniques of sustainable development, the steps that follow will be easier to achieve because the society's thinking will inherently be sustainable.

Education for sustainable development calls for giving people knowledge and skills for lifelong learning to help them find new solutions to their environmental, economic, and social problems. The well-being of these three areas is intimately connected. It is important to note here that while we have difficulty envisioning a sustainable world, we have little difficulty identifying what is unsustainable in our societies.

The challenge is to raise education levels without creating an ever-growing demand for resources and consumer goods and the associated production of pollutants. Meeting this challenge depends on reorienting curricula to address the need for production and consumption patterns that are more sustainable. Every nation will need to re-examine its curricula at all levels, from pre-school to professional training. While it is difficult to teach environmental, social, and economic literacy without basic literacy, simply increasing basic literacy, as it is currently taught in most countries, will not support a sustainable society (5).

In reorienting education to address sustainability, program developers need to balance looking forward to a more sustainable society with looking back to traditional ecological knowledge. Indigenous traditions often carry with them the values and practices that embody sustainable resource use. While returning to indigenous lifestyles is not an option for the millions of urban dwellers, the values and major tenets of indigenous traditions can be adapted to life in the 21st century (6).

Reorienting education involves teaching and learning knowledge, skills, perspectives, and values that will guide and motivate people to pursue sustainable livelihoods, to participate in a democratic society, and to live in a more sustainable manner.

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The Problems of Qur'anic Translation

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ABSTRACT

Non-Arab Muslims are forced to depend on the services of translators for the comprehension of religious texts. All translators, even fastidious ones, introduce some element of personal interpretation into their translations. The simple selection of this word in the target language rather than that one, or of this construction rather than that one, introduces large elements of the translator's judgment into the exercise. Some translators, of course, openly and copiously insert their own interpretations. The writer has made a quick survey of the situation with regard to translation, and of the opinions of well known translators of sacred texts from Arabic to English. She has also pointed out difficulties with metaphor, idiom and non-representational features.

Translation and Interpretation

The world over, muslims and non-muslims alike, are trying to understand the Qur'an – the Holy Book of the muslims. Unfortunately, most of them are dependent on various Qur'anic translations. Haleem says:

> The Qur'an was revealed to the Prophet Muhammad in Arabic. Theologically, it is the Arabic version that is considered the true Qur'an, the direct word of God, and read in acts of worship. No translation is considered to be the Qur'an or word of God as such, and none has the same status as the Arabic. Translations are considered by the Muslims merely as renderings of meanings of the Qur'an. (8)

One problem regarding translation is that it is inextricably intertwined with interpretation. Doi remarks that "when translations are rendered, the result is some kind of 'interpretation' of the text, since it is never possible for a translation to be an exact one-to-one transference from one language to another" (187). How different translated versions can be is evident from the following four translations of verse 7 of Sura al-Anaam which has been transliterated as follows:

> Walaw anna ahla alqur[a] [a]manoo wa(i)ttaqaw lafata[h]n[a] AAalayhim barak[a]tin mina a(l)ssam[a]-i wa(a)l-ar[d]i wal[a]kin ka[thth]aboo faakha[th]n[a]hum bim[a] k[a]noo yaksiboon(a)

Marmaduke Pickthall translates it as:

> And if the people of the townships had believed and kept from evil, surely We should have opened for them blessings from the sky and from the earth. But (unto every messenger) they gave the lie, and so We seized them on account of what they used to earn. (7:96)

Abdullah Yusuf Ali's version states:

> If the people of the towns had but believed and feared Allah, We should indeed have opened out to them (All kinds of) blessings from heaven and earth; but they rejected (the truth), and We brought them to book for their misdeeds. (7:96)

Abdul Majid Daryabadi translates it as:

> And had the people of those townships believed and feared, We would of a surety have opened up to them blessings from the heaven and the earth; but they belied, wherefore We laid hold of them for that which they had been earning. (7:96)

Mohammad Asad's version reads:

> Yet if the people of those communities had but attained to faith and been conscious of Us, We would indeed have opened up for them blessings out of heaven and earth: but they gave the lie to the truth – and so We took them to task through what they [themselves] had been doing. (7:96)

In the verse above, "wa(i)ttaqaw" is translated by Pickthall as "and kept from evil"; Ali as "and feared Allah"; Daryabadi as "and feared" while Asad as "and been conscious of Us". Here Pickthall and Daryabadi give a more literal translation. In Ali's translation "and feared Allah", "Allah" does not appear in the original Arabic though it is the implied meaning. Similarly, Asad's version "and been conscious of Us" is more interpretational than literal.

The above discussion has focused on the translation of just one word of (7:96). If these translations are compared word for word, similar differences emerge. May be the most marked difference is observed in the translation of "faakha[th]n[a]hum". This has been translated as "so We seized them", "We brought them to book", "wherefore We laid hold of them" and "so We took them to task". If the translated expressions are analyzed further in the light of

Dictionary definitions, it is seen that there is considerable difference in meaning. For example, The Oxford Advanced Learner's Dictionary defines "to take someone to task" as "rebuke or criticize someone" which might be considered rather a mild meaning in the above context.

Differences in translation are also apparent in the use of articles. Does "heaven and earth" mean the same as "the heaven and the earth"? Similarly, different diacritics have been used by different translators. Does it not change meaning in any way?

In reading any text, one needs to read between the lines. In the case of translation, the translator might try to help the reader by giving the implied meaning as well. According to Susan Bassnett,

> "the translator, then, first reads/translates in the SL and then, through a further process of decoding, translates the text into the TL language" (83).

In the above example, Ali's translation of "wa(i)ttaqaw" as "and feared Allah" (where "Allah" is not in the original text) illustrates this point. Similarly, in the translation of "barak[a]tin" as "blessings", he interposes "(all kinds of)". He translates "ka[thth]aboo" as "they rejected (the truth)". Pickthall translates this expression as "they gave the lie" and Daryabadi as "they belied". Pickthall however interposes "(unto every messenger)" which is his interpretation of this verse. In contrast, Asad's translation reads as "they gave the lie to the truth" though "the truth" does not appear in the original Arabic. Basil Hatim and Ian Mason throw light on this issue in these words:

> While in translating sacred texts translators will often wish to reflect the letter of the source text, they will also want to ensure as far as possible the retrievability by target text readers of what they perceive to be the intended effects of the source text. (125)

From the four different translations of (7:96) discussed above, it is obvious that even in the translation of a single word or phrase, the translator has to act as interpreter. This is borne out by Ali who says:

> "In choosing an English word for an Arabic word, a translator necessarily exercises his own judgement, and may be unconsciously expressing a point of view, but that is inevitable" (xii).

In Quran, reference-switching occurs quite frequently to fulfill certain rhetorical functions. Hatim and Mason define reference-switching as "the rhetorically-motivated change from use of an expected, norm-upholding linguistic form (pronoun, tense, gender or definiteness markers, etc.) to one which is expectation defying" (222). According to them:

> From the perspective of translation, these rhetorical purposes and their linguistic realization, together with underlying motivations, are extremely important issues. Even if it were always possible, preserving source text form would be futile unless the function which the form is intended to serve were relayed at the same time. In cases of mismatch, intervention on the part of the translator becomes necessary, with the aim of explaining the discrepancy and communicating the added meanings. (114)

Technically speaking, the translator needs to use "compensation" which is "a procedure for dealing with any source text meaning (ideational, interpersonal and/or textual) which cannot be reproduced directly in the target language" (Hatim and Mason 115).

Loss of Economy of Expression

Attention must be drawn to another aspect of translation. This is the loss of economy and compactness of the original Arabic text. If one looks at the first part of the above verse "Walaw anna ahla alqur[a] [a]manoo wa(i)ttaqaw", there are eight words in it. Its translations are as follows:

Pickthall:

> "And if the people of the townships had believed and kept from evil"
>
> (13 words).

Ali:

> "If the people of the towns had but believed and feared Allah"
>
> (12 words).

Daryabadi:

> "And had the people of those townships believed and feared"
>
> (10 words).

Asad:

> "Yet if the people of those communities had but attained to faith and been conscious of Us"
>
> (17 words).

Here the minimum number of words has been employed by Daryabadi which is ten and maximum by Asad which is seventeen i.e. more than twice the number in the original text. Asad himself says that he has "[. . .] endeavoured to circumscribe every Qur'anic concept in appropriate English expressions – an endeavour which has necessitated the use of whole sentences to convey the meaning of a single Arabic word" (vi).

Thus, it naturally follows that in all translations the beauty and economy of the original Arabic is lost along with its music. Even then some meaning might not have been captured. As Haleem says while commenting on Sura Al-Fatiha:

> The choice of words and structures allows for remarkable multiplicity of meaning difficult to capture in English. All existing translations show considerable loss of meaning. (23)

Translation and Supra-Segmentals of Language

The sound qualities of every living language are important. Meaning resides not just in words but also the sound of words. Tone, intonation, stress, pitch, pauses, the supra-segmentals of oracy, all play a role in this regard. In the case of Qur'an, these aspects are of vital importance as its recitation is an indispensable part of the daily prayers of Muslims. In translation, therefore, some meaning is of necessity lost as the supra-segmentals of oracy are non-transferable.

Translation of Metaphoric Expressions

Language is not something static. In order to appeal to the reader, the translation has to be idiomatic. However, the idioms of the target language itself go on changing. That is why new translations appear in every age. The translation of figurative expressions employing similes and metaphors pose special difficulty in this regard. Dagut remarks about the translation of metaphor as follows:

> Since a metaphor in the SL is, by definition, a new piece of performance, a semantic novelty, it can clearly have no existing 'equivalence' in the TL: what is unique can have no counterpart. (qtd. in Bassnett, 31)

In (6:71), the translation of the figurative expression "ka(a)lla[th]ee[ ]istahwat-hu a(l)shshay[at]eenu fee al-ar[d]i [h]ayr[a]na" is a case in point. Ali's translates this expression as "like one whom the evil ones have made into a fool, wandering bewildered through the earth"; Pickthall translates it as "like one bewildered whom the devils have infatuated in the earth". Asad translation reads "like one whom the satans have enticed into blundering after earthly lusts". He gives the literal interpretation as "whom the satans have enticed with lusts on earth, [rendering him] bewildered, [while] he has companions who call him into guidance" (182). Daryabadi's translation of this expression is "like unto one whom the Satans have beguiled to wander bewildered in the land". Even a cursory look would show that there is considerable difference in these translations. As A. Nihamathullah says:

> When the source text (i.e., the Qur'an) is one and same, hypothetically speaking, there should not be much room for variations either between a particular translation and the original or between the different translations except for minor changes of no great importance. Yet it is found that there are significant and momentous differences, which cannot be accounted for without referring to the role of the translator, the problems of translation, the principles and procedures of translating and the issues of style.

Another example is (28:81) which has been translated by Ali in English as:

> Then We caused the **earth** to **swallow** him up and his house; and he had not (the least little) party to help him against Allah, nor could he defend himself. (28:81)

Pickthall translates it as:

> So We caused the **earth** to **swallow** him and his dwelling-place. Then he had no host to help him against Allah, nor was he of those who can save themselves.

Asad's translation states:

> And thereupon We caused the **earth** to **swallow** him and his dwelling; and he had none and nothing to succour him against God nor was he of those who could succour themselves.

The expression "swallow" with reference to the earth constitutes a personification i.e. the earth has been personified in the above translation, imbued with human attributes which, being inanimate, it does not otherwise possess. John Penrice in A Dictionary and Glossary of the Kor-an defines "khasaf" as "to bury one beneath the earth, cause the earth to swallow up".

The Urdu translations of the above verse are akin to Daryabadi's version which states:

> Then We **sank** the **earth** with him and his dwelling-place. And he had no host to defend him against Allah, nor was he of those who could defend themselves.

In the above translation, "khasaf" has been translated as "sank" which does not constitute a personification of the earth. Only the scholars of Qur'an can decide as to which translation is closer to the original text. Other verses dealing with the same root word show the same pattern. Some of these other verses are (16:45), (29:40), (34:9), and (67:16).

Other Problems Related to Translation

Ali highlights some problems of translation in his preface to "The Holy Quran". Many of these problems stem from the passage of time:

> (1) Arabic words in the Text have acquired other meanings than those which were understood by the Prophet and his Companions [. . .]
>
> (2) Even since the early Commentators wrote, the Arabic language has further developed, and later Commentators often abandon the interpretations of earlier Commentators without sufficient reason [. . .]
>
> (3) Classical Arabic has a vocabulary in which the meaning of each root word is so comprehensive that it is difficult to interpret it in a modern analytical language word for word, or by the

> use of the same word in all places where the original word occurs in the Text. (xvi)

Ali gives the example of the word "sabr" here which encompasses the following meanings:

> (1) patience in the sense of being thorough, not hasty;
>
> (2) patient perseverance, constancy, steadfastness, firmness of purpose;
>
> (3) systematic as opposed to spasmodic or chance action;
>
> (4) a cheerful attitude of resignation and understanding in sorrow, defeat, or suffering, as opposed to murmuring or rebellion, but saved from mere passivity or listlessness, by the element of constancy or steadfastness. (28)

Another problem Ali mentions is that

> "the rich vocabulary of the Qur'an distinguishes between things and ideas of a certain kind by special words, for which there is only a general word in English. Instances are Rahman and Rahim (Most Merciful) [. . .]" (xvi)

Haleem highlights another problem of translation. He says that

> "the early Qur'anic scribes put all the material of one sura together from beginning to end without paragraphing. English translators sometimes fail to see where a section should properly begin and where it ends, and thus they disjoin material that should go together" (11).

Daryabadi also highlights the problems of translation in the preface to his **Tafsir-ul-Qur'an**.According to him the structure and genius of Arabic and English are very different. He highlights:

1. Problems arising from the "comparative poverty of English language in many respects":
    a. A large number of verbs in Arabic cannot be translated as verbs in English but require a combination of words.
    b. In Arabic present and future tenses both are denoted by the same verb but not so in English.
    c. Unlike English, Arabic contains a dual number in addition to the singular and the plural.
    d. The feminine plural in the second and third person are distinguishable from the masculine in Arabic.
2. Repetition of synonyms for the sake of emphasis in Arabic can be of literary merit and beauty. Thus, a literal translation might read as "Verily, We! We! We! Quicken the dead". Many expressions can, therefore, be only partly translated.
3. In the finest Arabic style ellipses occur where words and phrases have to be supplied by the reader to make sense complete. The translator, therefore, has to supply the omission.
4. In Arabic, there can be abrupt grammatical transitions of person or number in the same sentence.
5. A personal or relative pronoun can have different antecedents in one and the same sentence. The translator cannot allow such ambiguities.
6. There is no real equivalence in the import of many of the Arabic and English words generally held to be synonyms.

Absolute Untranslatability of the Qur'an

From the above discussion it emerges very clearly that the Quran is untranslatable. Scholars term it as aijaz-e-Qur'an i.e. the inimitability of the Quranic discourse. In terms of linguistics, the principle of Absolute

Untranslatability applies to the Qur'an. According to Pickthall:

> The Qur'an cannot be translated. [. . .] The Book is here rendered almost literally and every effort has been made to choose befitting language. But the result is not the Glorious Qur'an, that inimitable symphony, the very sounds of which move men to tears and ecstasy. It is only an attempt to present the meaning of the Qur'an- and per-adventure something of the charm- in English. It can never take the place of the Qur'an in Arabic, nor is it meant to do so [. . .]

Asad says about the Qur'an:

> Unlike any other book, its meaning and its linguistic presentation form one unbreakable whole. The position of individual words in a sentence, the rhythm and sound of its phrases and their syntactic construction, the manner in which a metaphor flows almost imperceptibly into a pragmatic statement, the use of acoustic stress not merely in the service of rhetoric but as a means of alluding to unspoken but clearly implied ideas: all this makes the Qur'an, in the last resort, unique and untranslatable – a fact that has been pointed out by many earlier translators and by all Arab scholars.

Daryabadi says:

> [. . .] The difficulty is increased hundredfold when one has to render into English, with any degree of accuracy and precision, a work so rich in meaning, so pithy in expression, so vigorous in style and so subtle in implications as the Holy Qur'an. To reproduce even partially its exotic beauty, wonderful grandeur and magical vivacity without sacrificing the requirements of the English idiom and usage, is the despair of the translator and an ideal impossible of attainment.

The above are the views of Muslim translators. The view of Arthur J. Arberry, a non-muslim, is not any different. In his preface, he says that he called his translation The Koran Interpreted because he "conceded the relevancy of the orthodox Muslim view, of which Pickthall, for one, was so conscious, that the Koran is untranslatable". Arberry adds that "[. . .] the rhetoric and rhythm of the Arabic of the Koran are so characteristic, so powerful, so highly emotive, that any version whatsoever is bound in the nature of things to be but a poor copy of the glittering splendour of the original" (24).

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A Study to Develop a Model for In-service Training of Teachers in Pakistan

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ABSTRACT

The social importance of the teacher cannot be over-stressed, and it is generally felt that a teacher should be periodically exposed to new ideas in teacher training through in-service and refresher courses during the course of his career, if optimum use is to be made of his expertise. The writer has spoken about some programmes conducted with the help of international and local agencies, and has described a model for on-going teacher training developed for the country.

Introduction

Theoretical Framework

It has been established that no teacher, once trained, can be regarded as fully competent throughout his career without periodic training. It is, therefore, high time to stop thinking in-service training as a luxury and to accept that in-service teacher training programmes are essential in order to raise the standards of education. Report of the Commission on National Education (1959), also emphasized the need of in-service training for the trained teachers, at least, once in every five years. The Commission proposed the establishment of Education Extension Centers and recommended that once facilities of in-service teacher training are available and the courses are organized, increments should be with-held from teachers, who do not attend a refresher course, at least, once in five years. It was proposed that there should be courses in teaching methods, educational theory, psychology and the teaching of particular subjects and that the refresher courses of two months duration be organized in the training schools and colleges at district and regional levels (Govt. of Pakistan, 1960).

National Education Policy 1979 also recommended the strengthening of Provincial Education Centers and In-service Training Centers in Provinces so as to enable them to provide, at least, once in-service training facility to every teacher during every five years. The policy also recommended the strengthening of in-service training facilities of the AIOU so as to enable the University to launch a comprehensive programme of in-service training of teachers of all levels through correspondence, radio, television and periodic workshops and seminars (Govt. of Pakistan, 1979).

National Education Policy 1998-2010 (1998), again emphasized the strengthening of in-service institutions for providing regular and quality in-service training to the working teachers, preferably, at least, once in five years. Both formal and non-formal means were recommended to be used to provide increased opportunities of in-service training to working teachers. Apart from the non-formal training programmes run by NGOs, an extensive nationwide orientation programme for providing basic teaching skills was recommended to be run by the Allama Iqbal Open University (Govt. of Pakistan, 1998). It was in the light of these policy recommendations that (I) Education Extension Centers, (2) Bureaus of Curriculum / Education and (3) Directorate of Staff Development were established and variety of In-service Teacher Orientation / Training Programmes were launched by these institutions. In-service Teacher Training Programmes have also been offered by NGOs like the Teachers Resource Center, Karachi (UNESCO, 1996) and Ali Institute of Education, Lahore (UNESCO, 1996) according to their specified and predetermined needs. Federally administered and ADB sponsored Teacher Training Project (UNESCO, 1997) came up to provide in-service training to working teachers. The Project envisaged to provide in-service training to 1,63,000 school teachers during 1994 to 1998 (UNESCO, 1997). Primary Teachers Orientation Course of Allama Iqbal Open University is also a programme in the area of in-service teacher training and AIOU, through its nonformal and distance education approach, has come up to meet this challenge of providing in-service training to the already working trained teachers in Pakistan. Fifty thousand primary school teachers were provided in-service teacher training during the years 1992 to 1998 (UNESCO, 1996).

All these programmes of in-service teacher training are of different duration with different objectives and with a variety of expected out-comes. The duration of these courses ranges from three days course to eighteen weeks programme. There is a variety of subject matter in these courses and the effectiveness of these courses is still to be evaluated. UNESCO conducted a research to study the selected innovative in-service programmes of teacher training in Pakistan (UNESCO, 1996) and these were (a) In-service Teacher Training programmes of Teachers Resource Center (TRC), Karachi. (b) Primary Teachers Alternate Course (PTAC) of Baluchistan. (c) In-service Teacher Training through the Project for Rural Primary Teachers (PRPT) of Ali Institute of Education (AIE), Lahore and (d) Primary Teachers Orientation Course (PTOC) of Allama Iqbal Open University, Islamabad.

The innovative features of each in-service programme were identified through this research study. The purpose of this study was to help the international consultant of UNESCO to select the best case of in-service teacher training in Pakistan with respect to its being innovative, cost-effective and student-centered and for its presentation in the International Conference on Education (ICE) in Geneva in October 1996 (UNESCO, 1996).

New Primary Teachers Orientation Course (NPTOC) of Allama Iqbal Open University, Islamabad was selected as the best case and a detailed research study was conducted by UNESCO Consultants in December, 1996 on this topic for its presentation to UNESCO Headquarters in Paris and the International Consultants in Manila and later this research was presented in the form of a case study in the UNESCO Conference held at Delhi, India in February, 1997 (UNESCO, 1996).

UNESCO continued helping the Government of Pakistan in the location of innovative cases for in-service teacher training in Pakistan and in 1997, UNESCO sponsored the Government of Pakistan in the conduct of ten case studies on innovations in Basic Education. Out of these ten studies, the studies in the area of in-service teacher training in Pakistan, were (a) Mobile Female Teacher Training Programme of Baluchistan. (b) In-service Teacher Training Programme of Teachers Resource Centre, Karachi and (c) New Primary Teachers Orientation Course of Allama Iqbal Open University, Islamabad.

Research studies on the effectiveness of different in-service teacher training programmes have been carried out. There is a great need to seek the opinions of the teacher trainers in the areas of the objectives of in-service teacher training programmes so that these objectives are developed at national level. There is need to arrive at the consensus of the in-service teacher trainers about the content and methodology of in-service teacher training programmes. Duration and time for the conduct of such in-service teacher training programmes are also to be decided. There is, therefore, an acute need to develop a model in-service teacher orientation / training programme in Pakistan, specially in the area of primary education, so that the targets of the training are achieved at low cost.

This research was designed to study the past experiences of in-service teacher orientation / training in Pakistan with special reference to PTOC of AIOU and to develop a model in-service orientation / training programme for primary school teachers in future.

Objectives Of The Study

Following were the main objectives of the study:

1. To study in-service teacher training programmes for Primary School Teachers in Pakistan with special reference to PTOC of AIOU with respect to objectives, content, and methodology.
2. To study the programmes of in-service teacher training and to come up with the main features of each programme under study.
3. To develop a model programme for in-service teacher training with respect to its objectives, content, methodology and plan of launching in the light of the opinions of in-service teacher trainers in Pakistan.

4. To validate in-service teacher training programme with the help of experts in the area of in-service teacher training in Pakistan and to come up with a model programme for in-service training of primary school teachers.

Significance of the Study

This study may be of great use with respect to the following points.

1. Different foreign agencies, NGOs and Government teacher training institutions have been making efforts in the area of in-service teacher training. This study is likely to provide guidelines for these institutions and is expected to provide a model In-service Teacher Training / Orientation Programme (INSTOP) for primary school teachers.
2. Once a model INSTOP is available, in-service teacher orientation is likely to be economical and the objectives of INSTOP are likely to be achieved at low cost.
3. The quality training and retraining / orientation provided to the teacher is a major determinant of quality education in the schools. This study is likely to be of great use in this direction.
4. Findings of the study may be of great use to overcome the drawbacks and weaknesses of in-service teacher training and to develop localized in-service programmes for the orientation of primary school teachers in Pakistan.
5. The model in-service teacher training programme may be of equal significance for both formal and non-formal mode of training as it takes into consideration a mix of both the systems.

Methodology

A review of the related literature was made and a questionnaire was developed for the purpose of data collection. Population of the study consisted of the tutors and senior tutors of PTOC programme of Allama Iqbal Open University and they were mostly employed in Government Secondary Schools in Pakistan. More over the teachers employed in the Government Colleges for Elementary Teachers who were also engaged in the PTOC of AIOU in one way or other, were also taken as the population. The educationists of the Bureaus of Curriculum Abbotabad, Hyderabad and Quetta were also involved in the PTOC programme of AIOU in one capacity or the other. Hence they were also taken as population of the study. At the first stage, cluster sampling was made and, at the second stage, the in-service teacher trainers working in the cluster cities were contacted. In this way a sample of 240 teacher trainers was selected for the purpose of data collection. The researcher acquired the services of a research associate, who visited different cities for data collection. Seminars were held with 40 experts for the validation of data and for their guidance in the development of a model INSTOP. The data collected were analysed with the application of Chi-Square and results were drawn keeping in view the data collected from the trainers and experts in the field of in-service teacher training. Conclusions were based on the results of the study and the recommendations were made on the basis of the conclusions. Results and Conclusions of the study were used to develop a model for in-service training of the primary school teachers in Pakistan and this model was duly validated by the teacher trainers of Rawalpindi and Islamabad in a seminar held in Rawalpindi for the propose.

Main Findings

The main findings of the study were in the areas of objectives, content and teaching skills for the model

INSTOP. On the basis of the analysis of data collected form the teacher trainers and on the basis of the literature review, following general objectives of INSTOP were arrived at.

- to develop in the teachers the knowledge and understanding about their own disciplines.
- to enable the teachers to learn new methods of teaching.
- to improve the job-related skills, knowledge and attitudes of the teacher.
- to transform the behaviour of the teacher.
- to create in teacher the habits of regular study and critical thinking.
- to refresh the techniques and experiences of learning.
- to increase the professional competencies.
- to ensure the performance of responsibilities more effectively.
- to help in the development of criteria for the assessment of teaching role.
- to help evaluate the work and attitude.

Specific objectives found on the basis of data analysis are as under.

It is expected that on the completion of an INSTOP, the primary school teacher will be able to:

Cognitive

- discuss the latest concepts in the subject matter for classes I to V.
- describe new trends in education.
- learn new methods of teaching.
- search out the social problems of the school.

- evaluate the performance of the student more objectively.

Psychomotor

- use the teaching skills and instructional aids in the day to day teaching.
- use teaching skills like (a) set induction, (b) presentation, (c) effective questioning and (d) closing of lesson in classroom situation.
- use the gestures required to improve student learning.
- apply management techniques in classroom situation.
- plan and replan the lessons in day to day teaching.
- prepare and use the A V aids.

Affective

- encourage the students to ask questions and provide reinforcement to them .
- act with liveliness in the day to day teaching.
- listen to the students patiently and identify the difficulties of the students.

After the analysis of data duly verified by the experts and validated by the participants of the seminar, it was found that the following contents need to be included in the curriculum of INSTOP.

Primary Education in Pakistan

Problems of Primary Education

Needs of Primary Education

Trends of Primary Education

Primary School and Society.

Emerging Concepts

- Population Dynamics
- Environmental Education
- Adult Education
- Traffic Education
- Moral Education
- Computer Education
- Prevention of Drug Abuse

Management

- Class management
- School management
- Multiple Class teaching

Learning Process and Teaching Methods

- Concept of Learning
- Developmental Stages
- Selected Teaching Methods

Lesson Planning

- Concept of Lesson Planning
- Steps of Lesson
- Use of teaching aids

Testing Techniques

- Construction of test items
- Use of Test
- Guidance and counseling

Main Concepts in Mathematics, General Science Islamiyat and Pakistan Studies to be discussed

Other main findings of the study were as under:

Main Features of the Model INSTOP are that it needs to be

- Need – based
- Skill oriented
- Practical in nature
- Examination-oriented,

Planning of INSTOP needs to ensure that it is

- well planned
- properly designed
- planned according to the academic, professional and financial requirements of the trainee
- INSTOP needs to use modern techniques like micro teaching, electronic media and effective workshop component.
- The nomination procedure for the selection of trainees and trainers be pre-determined.
- Two to four weeks duration for INSTOP was proposed by the experts.
- Government College for Elementary teachers be the venues for in-service training.
- The trainer should be well versed with: (a) the methods of teaching (b) the testing techniques (c) techniques of evaluating the effectiveness of the in-service teacher orientation programme.
- A booklet of about 100 pages be developed on the basis of the "content" proposed for the model INSTOP.
- Formal approach and distance education approach may be mixed for the purpose of teaching in the INSTOP.
- Objective tests may be used for continuous assessment of the performance of the trainees.

It was found that the INSTOP needed to include the following teaching skills in the INSTOP.

- Set induction
- Presentation
- Effective questioning
- Motivation
- Listening
- Teacher liveliness
- Closing of lesson
- Replanning the lesson
- Black - board writing
- Use of proper gestures

Conclusions

It was on the basis of the analysis of data that the following conclusions were drawn.

1. Keeping in view the physical facilities pointed out by the respondents, it is concluded that the Government Colleges for Elementary Teachers should preferably be the venues for in-service training of primary school teachers.

2. The respondents of the study have pointed out certain characteristics of a teacher trainer. In the light of that discussion, it can be safely concluded that the trainer in an INSTOP should have the following qualities. The trainer should be well versed with: (a) the methods of teaching (b) the testing techniques (c) techniques of evaluating the effectiveness of the in-service teacher orientation programme.

3. Keeping in view the data on the objectives of the in-service teacher training, collected both from the respondents (as placed in chapter 4 and the analysis of literature (as placed under 2.1), it is concluded that the objectives of an INSTOP for primary school level should be written as under:

It is expected that on the completion of an INSTOP, the primary school teacher will be able to:

- discuss the latest concepts in the subject matter for classes I to V
- use the teaching skills and instructional aids in the day to day teaching
- apply management techniques in the classroom situation
- plan and replan the lessons in day to day teaching
- search out the social problems of the school
- discuss new trends in education.
- learn new methods of teaching
- use teaching skills like (a) set induction (b) presentation, (c) effective questioning and (d) closing of lesson in classroom situation
- listen to the students patiently and identify the difficulties of the students
- use the gestures required to improve students learning
- act with liveliness in the day to day teaching
- encourage the students to ask questions and provide reinforcement to the student.
- construct test items and conduct test.
- evaluate the performance of the student more objectively.
- prepare and use the A V aids

4. "Course content" developed on the basis of tables 45 to 82 have been compared with the course content of other in-service teacher training courses. It is concluded that these course contents mentioned in summary are appropriate for an INSTOP for primary

school teachers and are in line with the objectives of model INSTOP.

5. Analysis of the data indicated that the respondents proposed two-week and four week durations for the INSTOP. On the basis of the validation of the model, it is concluded that the duration of the model INSTOP should be two weeks.

6. Practical component of the INSTOP is concluded to have (a) the teaching skills of set induction, presentation, effective questioning, motivation, listening, teacher liveliness, closing of lesson, replanning, black - board writing and use of proper gestures and (b) preparation and use of A.V.aids and the use of VTR, tape recorder, computer and electronic media for teaching.

7. It is concluded that a booklet of about 100 pages be developed on the basis of the "content" proposed for the model INSTOP.

8. Formal approach and distance education approach may be mixed for the purpose of teaching in the INSTOP.

9. Objective tests may be used for continuous assessment of the performance of the trainees.

Recommendations

1. Keeping in view the opinions of the teacher trainers and experts, it is recommended that in-service orientation course should be compulsory for a primary school teacher at least after every five years.

2. In-service orientation course should be well designed and need based so as to come up to the academic and professional requirements of the teachers.

3. The objectives of in-service course should be so designed as to update the knowledge of the trainee both with respect to the subject matter and teaching skills. The objectives should also ensure the transformation of teacher behaviour. Specific objectives should be written in behavioral terms so as

to assess and ensure the achievement of these objectives with respect to knowledge, skills and attitudes.

4. It is recommended that the course contents should be in printed form. A book-let of about 100 pages is sufficient to cover the contents consisting of (a) problems of primary education (b) emerging concepts in education (c) learning process and teaching methods (d) class management techniques (e) lesson planning and (f) testing techniques.
5. It is recommended that the course should have a clear bias of practical component giving an exercise of (a) writing the lesson plans, (b) preparing AVaids and (c) developing teaching skills through micro-teaching. At least, 60 percent of training period is proposed to be devoted for this practical component.
6. Forty percent of the training period is proposed to be allocated for academic component but the traditional method of lecturing should be avoided as far as possible. Workshop, seminar, discussions and debates should be arranged to cover the academic part of the course contents.
7. The data revealed that some teachers were habitual in attending the workshops and training courses and they managed to get themselves nominated for such training courses. It is recommended that a specific nomination procedure be strictly followed for the nomination of the trainees to the INSTOP. Moreover strict monitoring is proposed as the special feature of the INSTOP.
8. The experts pointed out certain qualities of the teacher trainer. It is recommended that a procedure also be devised for the selection of the trainers for an in-service orientation course for primary school teachers. These trainers need to be provided a specific training before they are assigned the job of providing training to the teachers.

9. "Pre-test post-test design" is recommended for this model INSTOP. This will help evaluate the effectiveness of INSTOP. The difference between pre-test and post-test values is likely to determine the quality of the work done in the orientation course.

The duration of the in-service orientation course is recommended to be two weeks, with 12 working days. With the provision of five sessions of one hour each per day, the total sessions are proposed to be sixty. Evening session of two hours for self study, under the supervision of the trainers, is proposed for the daily work by the trainee.

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Materials Development For An ESP Class

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ABSTRACT

This article is about how ESL materials, authentic materials and specially designed material are selected, adapted and modified according to the target needs, interests and abilities of ESP learners by ESP teachers. Selection and development of ESP materials depends on the analysis of target situation and target needs of ESP learners. Observation and analysis are used to find out what their real language needs are, if analysis of needs is faulty it ends up into unexpected results. To fulfill the needs of ESP learners, who are adult, educated and well aware of their language needs, evaluation and assessment of ESP materials is another important job of an ESP teacher.

ESP (English for Specific Purposes) is an approach to language teaching in which all decisions, as to content and methods, are based on the learners' reasons for learning English language. It can also be defined as teaching and learning of English language for a clearly utilitarian purpose. According to Rebecca Smoak (2003) ESP is need based and task oriented.

An ESP teacher has to keep certain things in mind while designing materials for his learners:

- What they have to do in their professions, jobs and particular academic discipline. So a more detailed specification of the needs of the learners helps to design materials for ESP learners
- Which language skill will be required the most, whether language will be used in the spoken or written form. Will it be used in direct face to face communication or indirect one, on phone
- Which ***dialect*** is required for the learners, i.e. the variety of language used in the target situation

Therefore, an ESP teacher selects materials to help his students to achieve ***target level,*** i.e. the level of linguistic proficiency required, e.g. a student of engineering may need a higher reading ability than speaking proficiency. An ***ESP learner*** is different from a common learner of English language. He is an adult and educated language learner and he has a clear idea about his language needs. He knows about the target situation, target needs and target proficiency level. He can be a student of a particular academic field, e.g. medicine, engineering, commerce etc. or he can be who is already working in a certain profession, e.g. a receptionist, hotel manager, nurse etc. According to Rebecca Smoak (2003) ESP learner has to perform successfully real-life tasks unrelated to merely passing an English class or exam. After the completion of an ESP course he will be implementing this knowledge practically. Usually, ESP learners are motivated and willing learners so it is very important for an ESP teacher to select and design such materials for them which is according to their target needs. As the learners are well aware of their needs for learning the language so relevance and usefulness of the materials used by the teacher in the class room is very important to retain their motivation level.

What is meant by materials?

The term 'Material' refers to any published or unpublished data used for the purpose of teaching and learning. Materials are resources for wherever techniques and procedures by the teacher in the class room. They vary according to the target needs, requirements, and level of the students.

Why do we use materials?

Materials assist learning. They can take form of text books. A teacher can use both authentic and non-authentic material in the class room. Authenticity of the material is measured according to:

- Topic
- Function
- Channel(spoken or written)
- Intended audience

There are a number of factors which are important to consider:

1. ***Time Available*** plays an important role in the choice of materials. For example, if the time is short the teacher can decide that actual instances of 'text' used in the situation may be appropriate.
2. ***Awareness of the Students' interests and motivation for learning***, it also helps the teacher to select appropriate material for the class.
3. ***Relevance and Appropriacy*** is not only concerned with text choice but also of the language skills required and

also of the tasks the learners are asked to carry out. It should be according to the 'wants' and 'needs' of the students which are not the same.

Materials need to be challenging and interesting. Selection of materials depends mainly on the information greater through needs analysis.

What is meant by material design and material development?

Design- means general arrangement or planning. An ESP teacher selects materials from the prescribed text books (provided by the institution). He adapts his teaching material by taking help from available sources, i.e. by consulting other books related to target skills of his learners. Similarly he takes help from internet (if it is available).

Why is there need to design materials for ESP?

The starting point to a needs- oriented course is an examination of the uses to which language is put within a given area, i.e. the identification of relevant language function. It includes selection of language function, language form or exponent (which are identified to be frequently used to express the functions selected). A summary of the functions involved and a selected approach to the presentation of language is included in the material design.

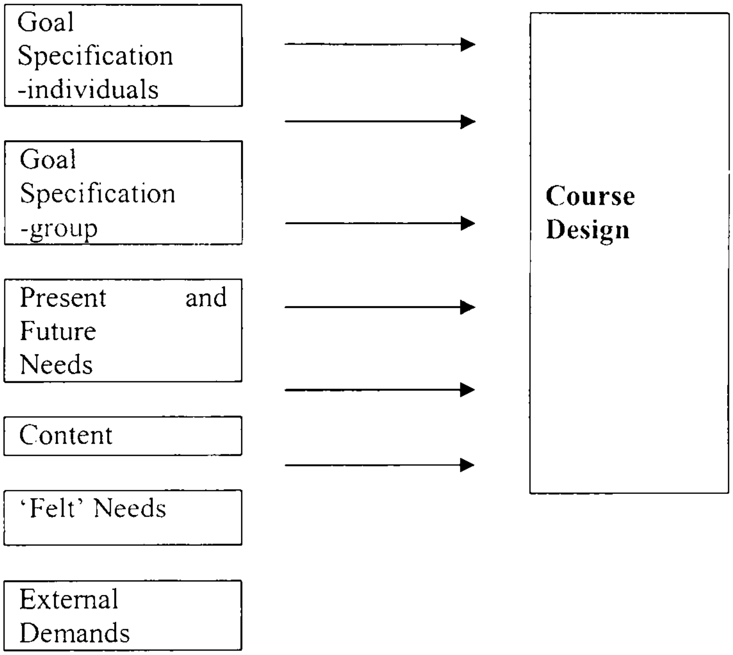
An ESP teacher cannot specify teaching material without reference to the type of learner and his/her learning objectives. Through students needs-analysis an ESP teacher gets two kinds of information:

The first one reflects learners' ***'possession'*** their current level in L^2 (ESP) field knowledge in L^1 and $L^{2,}$ motivation, methods of learning they have experienced etc.

The second one represents what learners want to achieve what traditionally has been called ***'ESP needs'***. An

ESP teacher's job is to select appropriate material to select appropriate material to take students from their current stage of knowledge to the target stage.

An ESP teacher gets information by using different tools (e.g. questionnaires, interviews etc) about '***wants***' of the student. It is important to remember that their wants can be different from their needs but they cannot be ignored in material development. There are certain other things such as institutional guidelines, standardization, curriculum, time constraints etc. which cannot be ignored while designing and developing materials for ESP learners' specification of their needs helps to bring together goals and objectives, conceptualization of the content of the material, selection of teaching material its assessment and evaluation.



An ESP Course Design Model

Formulation of Goals and Objectives

Formulating of clear goals and objectives of a particular course allows an ESP teacher to create a clear picture of what the course is going to be about and to select and adapt teaching materials accordingly.

A.K. Graves (1996) examines ***goals*** as general statements or the final destination, the level students need to achieve. On the other hand, ***Objectives*** express certain ways of achieving the goals. In other words, teachable chunks in their accumulation form the essence of the material.

Clear understanding of the goals and objectives will help teachers to be sure what material to teach, when and how it should be taught depending on what is desired. Objectives may sound like

- Students will learn that…
- Students will be aware …
- Students will develop…

For producing useful and creative ESP materials it is important to define the objectives clearly. Clear objectives guide in the actual writing of the materials.

Characteristics of ESP Materials

Materials give a stimulus to learning. Good materials contain:

- Interesting texts (related to target needs and target situations)
- Enjoyable activities which engage the learners capabilities
- Opportunities for the learners to use their existing knowledge and skills
- Content which both learner and teacher can cope with

Materials help to organize teaching learning process by providing a path through which the complex mass of the language to be learnt. They should have diverse but coherent structure.

ESP materials are not available easily. It is the job of an ESP teacher to select and prepare them by himself by keeping in mind the duration and purpose of the course because both of these things vary from one group of learners to another. Material should be meaningful, involving and engaging. It should encourage the learners to use their existing knowledge in practical situation. Well - knit materials encourage the teacher as well as the learner to proceed logically and smoothly in the teaching learning process.

According to Carter (1985) an ESP material contains three common features:

- Authentic material
- Purpose-related orientation
- Self-direction

Close examination of ESP materials will reveal that use of authentic content materials (modified or unmodified in forms) are indeed features of ESP, particularly in self-directed study and research task.

Purpose-related orientation refers to the simulation of communicative tasks, required of the target setting, e.g. Students simulation of conference can involve the presentation of papers, reading, note-taking and writing. Material designed for the students who are learning English for business course can involve students in the design and presentation of a unique business venture and logo creation.

Finally self direction is characteristic of ESP course because ESP course is concerned with turning learners into users. In order for self-direction to occur, the learners must have a certain degree of freedom to decide when, what, and how they will study. This can be achieved by teaching learners learning strategies, so what is essential for these learners is learning how to access information in a new culture.

Approaches to ESP course Design

'Course Design' means how the analysed needs are taken as guidance towards a teaching and learning process. It takes the learner to a specific state of knowledge.

Knowing the needs of the learners is not enough as needs have to be analysed and understood so that an integrated logical process can be organized which will help the teacher to proceed and the learner to grasp the knowledge in an organized, logical way.

There are three main approaches to ESP course design:

1. Language centred
2. Skills centred
3. Learning centred

1. Language -centred Approach

It tries to develop a direct a connection between the target situation and the content of the course. The learner is used as a tool to identify the target situation and that is all. Afterwards he plays no vital role in the course design. If the identification is faulty then the teacher will be unable to select and develop appropriate materials for ESP learners.

2. Skills-centred Approach

It is based on the assumption that language behaviour is based on some skill and methodologies that leaner uses. It includes both competence and performance. In this approach learner is taken as user rather as learner of a language.

3. Learning- centred Approach

In this approach learning is taken as an integral complicated process, because learners already have knowledge and motivation of using the language. This approach takes learner into account at every step.

While developing material for ESP learners the teacher selects any one of these approaches and prepare syllable for them.

The Syllabus

It is a list of what will be taught during a course. It is a statement of not what will be learnt. Its sole purpose is perhaps to break the set of knowledge into manageable units of teaching materials.

A Materials Design Model

In ESP, material selection for materials development is very important. It is concerned with the anticipated future needs of the learners, e.g. scientists requiring English for the purpose of attending conferences or working in foreign institutions. So ESP course focuses on situational language this situational language has been determined on the interpretations of the results taken from need analysis of authentic language used in target work place settings.

A materials design model consists of four elements:

1. Input
2. Content focus
3. Language focus
4. Task

1. Input

It can be text, dialogue, video recording, diagram or any piece of communication data, depending on the students needs analysis. It provides a number of things:

- Stimulate materials for activities
- New language items
- Correct models of language use
- A topic for communication
- Opportunities for the learners to use their information processing skills
- Tasks requiring learners to use their existing knowledge about language and subject matter

2. Content focus

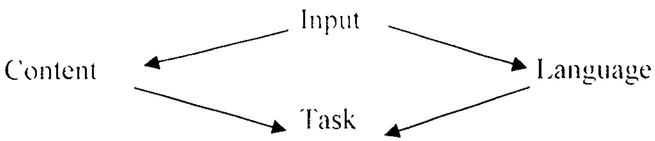
Language is a means for conveying information and feeling about something. Non-linguistic content like a photograph can also be used to generate meaningful communication in the class.

3. Language Focus

Good materials include opportunities for analysis synthesis. In language focus, learners focus on the language pieces how it works and then practise putting them back together again.

4. Task

The ultimate purpose of language learning is language use. Materials are designed to lead towards a communicative task in which learners use the content and language knowledge they have built up.



A Materials Design Model

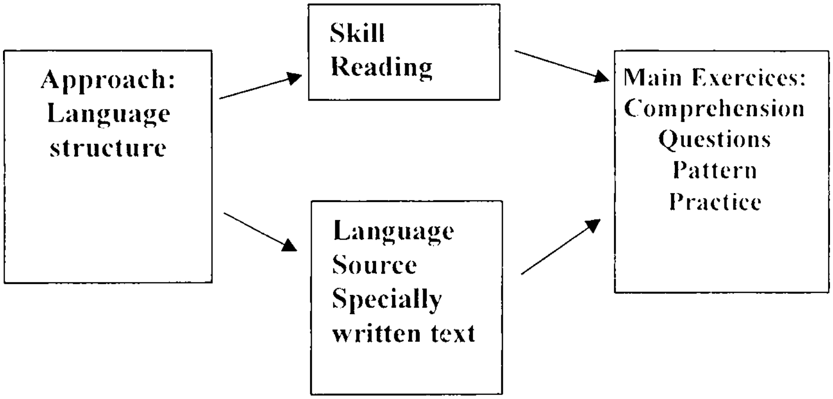
Language and input are drawn from the input and are selected according to what the learners will need in order to do the task.

Criteria for Evaluation of Teaching Material and Design

- **'Choice'** and **'Synthesis'** are keynote terms in any discussion of the learning and teaching materials.
- **Choice**-selection
- **Synthesis**-the combination of separate things especially ideas to form a complex whole

There are different kinds of materials, e.g. published teaching material (glossy publication, typed or printed, recycled class handouts etc). It is very important to evaluate teaching materials and teaching procedures. While designing and developing materials different approaches can be used similarly while evaluating different factors are important.

First thing to consider is the coverage of skills. When choices are made in the material selection there are certain constraints as well. When an approach is selected a skill is isolated. This type of exercise may look this:


Approach: Language structure
Skill Reading
Language Source Specially written text
Main Exercices: Comprehension Questions Pattern Practice

It is quite essential to remember while selecting material:

- How many language skills do the materials provide practice in?
- What is the proportion if more than one skill are conveyed?

- Which skills are ***major*** ones and which ones are ***minor***?

According to Grave K(1996) 'teaching materials' are tools that can be figuratively cut into components or pieces and then rearranged to suit the needs, abilities and interests of the students. Material evaluation is the most important stage. An ESP teacher selects, modifies, adapts and finally evaluates the material to improve and promote their effectiveness. Evaluation can be done in two different ways: implicitly and explicitly.

Implicit Evaluation

It takes place during the course when learners by their grades, participation and motivation give clues to the teacher on how their learning is going on.

Explicit Evaluation

It may take place at the end of the course after students have experienced it. Teacher can use questionnaires, surveys, and interviews to ask the students to express their attitude towards the subject matters, instructional methods, activities, teacher's role or so on.

Constraints of an ESP teacher in the Selection of Teaching Materials

Teaching ESP is demanding and time consuming and different with every group of learners. According to Rebecca Smoak (2003) ESP is a challenge for all who teach it and it offers virtually unlimited opportunities for professional growth.

According to Duddley Evans and St John (1998) ESP teacher performs some key roles:

- Mediator (selects, modifies and develops appropriate materials to take his students from their current stage to target stage)
- Course designer and material provider
- Collaborator

- Researcher
- Evaluator

ESP teachers have to select material to meet the needs of their learners, who are usually well aware of their needs. They are usually expected to do a lot within a limited period of time because ESP courses are usually not very long in duration. There are a number of course which claim to meet the needs of the learners but no ESP course live up to its name. A resource book of pooled material can really be helpful. For many teachers selection of teaching material is based on their availability. While selecting a material certain thing should be kept in mind: language level, interest and relevance of the material.

So teachers need time, skills and support (guidelines) to select, develop and evaluate ESP materials.

Conclusion

Before selecting materials, it is important for an ESP teacher to formulate the goals and objectives of the course, conceptualize the content, select teaching materials, plan the course, and are ready to evaluate it. In the centre of the material design and development process, there should be a particular group of ESP students for whom the course is designed.

Flexible teachers are open to make necessary changes while teaching. They can see what can or should be modified, added, removed or changed or to make the course reflect interests and needs. Therefore, materials development can be seen as an ongoing process.

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Outline

- Introduction to Materials Design
- The Meaning of Materials Design and Material Development
- The Need of Using Materials
- Formulation of Goals and Objectives
- Characteristics of ESP Materials
- Approaches to ESP Course Design
- A Materials Design Model
- Criteria for Evaluation of Teaching Materials and Design
- Constraints of an ESP Teacher in Selection of the Teaching Materials

Evaluation Of Taxes Levied In Pakistan

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ABSTRACT

Islam established its own taxation system over fourteen hundred years ago. It comprised taxes like Zakah, Usher, Jizyah, Kharaj, Khumus, (Ushur) and many other minor imposts. This system was devised by the Muslims in the early Islamic state in the light of their revealed book The Holy Quran and the Sunnah of the prophet (PBUH) of Islam. The system of taxation introduced in the reign of the Holy Prophet and the rightly-guided Caliphs, remained in operation with little modifications until the decline of Muslim power and the occupation of Muslim states by Western colonialists.

Pakistan emerged as an independent Muslim state on in 1947. However, it witnessed an erosion of Islamic values almost from the beginning. In the wake of Islamisation, many laws have been modified and the system of Zakah and Ushr was introduced during the nineteen eighties. There has been a consistent demand to replace existing laws with Islamic practices. Consequently many a writ petitiona has been filed in the Federal Shariat Court and to the Council of Islamic Ideology of Pakistan, challenging existing levies. Lately some circles in Pakistan are pleading that taxes other than Zakah cannot be levied under an Islamic dispensation.

1. The best criterion for assessing the performance of a system is whether the system has been able to achieve its declared objectives. Before making an evaluation of the taxation system of Pakistan on the basis of the abovementioned criteria, let us examine the goals and objectives which the system is supposed to achieve.

2. Objectives of the Tax Policy of the Government of Pakistan, besides raising revenues, are:

I. Increasing the rates of savings and investment by providing appropriate incentives.

II. Encouraging domestic production by appropriate tariff policy.

III. Regulating imports with a view to improve balance of payments situation.

IV. Promoting exports through rebates and duty drawbacks.

V. Dispersal of industry through tax holiday and other incentives.

VI. Diversification and promotion of industrial growth by giving tax concessions to selected industries in key sectors.

VII. Control of inflationary pressures by mopping up excess purchasing power.

VIII. Promoting equitable distribution of income and wealth.

IX. Encouraging plough back of profits by companies through appropriate policies according to the requirements of the economy.

3. If judged on the basis of the abovementioned objectives, there is no denial of the fact that in actual practice, the country's taxation policy has not fully succeeded in translating the said aims into reality.

Briefly speaking, tax revenues have failed to meet out budget requirements and the country has undergone heavy internal and external debts. Our rates of saving and investment are one of the lowest in the world. Situation of balance of payments is miserable. Fiscal incentives like tax holidays, exemptions, rebates, duty drawbacks etc. have failed to motivate industrialization. Disparities in the distribution of income and wealth are on the increase. Inflation in the economy has assumed threatening proportions. The tax policy has failed to tap the taxable capacity of the rich as well as to contain their ostentatious consumption. Widespread tax evasion and rampant corruption provides ample testimony of the failure of our policy makers.

4. To be more specific, following are some of the shortcomings which the critics point out in the taxation system of the country:

I. So many exemptions particularly the continued exclusion of agricultural income from the ambit of income tax.

II. High rates of tax.

III. Inadequacy of tax collections to meet our growing needs for financing development expenditure.

IV. Small tax base.

V. Inelasticity of the tax revenues to match the growth in income, with tax revenue standing only at 13% of GDP.

VI. Heavy dependence on indirect taxes, the direct tax contributing only 15% of the total tax collections of the Federal Government.

VII. Widespread evasion of taxes and duties and large scale smuggling-mushroom growth of plazas and Bara markets.

VIII. Growth of a parallel black or untaxed economy.

IX. Complicated tax laws inconvenient procedures.

X. Corruption and inefficiency of the tax machinery.

5. The National Taxation Reform Commission set up by the Government of Pakistan in July 1985, in its report submitted on 31st December 1986, identified the following main weaknesses in the taxation system of Pakistan:

I Strong feeling of public animosity towards system;

II High tax rates;

III Complicated laws and Regulations;

IV Inconvenient procedures;

V Excessive discretionary powers of the taxation authorities.

VI Widespread corruption among tax officials and opportunities for collusion.

Now let us make an evaluation of the taxation system of Pakistan on the basis of various time-honored criteria as under:-

I. Equity

Basic equity has been provided in the taxation system of Pakistan by the fact that incomes below Rs. 80.000 are exempt from income tax and luxury items are subjected to high rates of custom and excise duties. Rate structure of tax is also progressive as the incidence on the lowest income group is 8.3% of income while in case of highest income group it is 13.5% if income.

Without prejudice to above remarks, the taxation system of Pakistan cannot be regarded as equitable. "Despite the attempts of the tax planners to distribute the burden of tax on different segments of the society on the basis of classification of goods and services in terms of 'necessaries', 'comforts' and 'luxuries', the fact of the matter remains that, enjoying flexibility, the rich remain out of the ambit of everyday use where a person in a lower income group pays the same amount of indirect tax as a person in a higher income group. In such cases, the real burden on the lower income groups in the context of their income group. In such cases, the real burden on the lower income groups in the context of their income is inequitable and regressive".

So far as direct taxes are concerned, no doubt they are progressive and equitable, but their scope is very much limited because of abolition of estate duty, gift tax and capital gains tax and also because of many exemptions given in respect of the remaining two direct taxes, income tax and wealth tax. It would be interesting to note here the observations of the National Tax Reform Commission about the effect of exemptions of income tax on the concept of equity in income taxation in Pakistan. "Once income is adopted as the index of ability, it simply follows that the ambit of taxable income or the tax base should reflect every person's comparative position as fairly as possible. By this standard Pakistan's present incometax base is far from fair because income effectively liable to tax varies considerably from income arising to various persons in equal terms. This variation originates mainly from more than two hundred exclusions and exceptions allowed under various provisions of the Income Tax Ordinance. As a result, the tax burden has not been distributed fairly among the population. Some persons are required to pay little or no tax merely on account of the sources from which they derive their income while others in very similar economic circumstances are required to pay much more."

II. Tax Revenues And Public Expenditure

Following table shows the position of total tax collections during the last three years versus public expenditure:-

(Billion Rupees)

		1988-89 (Actual)	**1989-90 (R.E)**	**1990-91 (B.E)**
	Total Expenditure	201.2	218.7	245.0
I.	1. Current	153.1	163.7	182.0
	2. Development	48.1	55.0	63.0
	Total Revenues	144.3	159.8	188.5
	1. Tax	110.3	120.4	140.9
II.	2. Non-Tax	28.0	33.8	38.5
	3. Surplus of autonomous Bodies	5.2	5.6	9.1
III.	Overall Deficit	56.9	58.9	56.5
IV.	Overall Deficit as per-centage of GDP (m.p.)	7.4%	6.7%	5.7%
V.	Deficit financed by			
	1) External borrowing	18.20	24.59	21.15
	2) Domestic borrowing	38.68	34.32	35.40

The statistical data tabulated above shows the inadequacy of the total revenues to finance the public expenditure. Tax revenues during the last three years were Rs. 110.3 billion, Rs. 120.4 billion and Rs. 140.9 billion as against the public expenditure of Rs. 201.2 Billion, Rs. 218.7 billion and Rs 245 billion respectively. It means that the tax revenues financed only 54.72% of public expenditure in the year 1988-89, 55.04% of public expenditure in the year 1989-90 and 57.14% of public expenditure in the year 1990-91. The tax receipts have even failed to meet the current expenditure during these years what to speak of the development expenditure. To meet the budget deficits we have to resort to borrowings from internal and external sources. The overall budget deficit of Rs 56.55 billion in the year 1990-91 was financed to the extent of 37.4% by external borrowing and 62.6% from internal sources.

The abovementioned facts and figures depict a very dismal picture of the economy. The inadequacy of public revenues leads to borrowings and the result is that the country is over head and ears in debt. Total internal debt amounted to Rs. 422 billion in the year 1990-91 while the external debt is about 16 billion dollars (about Rs. 400 billion). In the year 1991-92, total debt servicing on internal and external debts is estimated at Rs. 81 billion or so.

III. Tax Collection And GNP

Another time honored criteria for judging a tax system is to compare its yield with the national income of the country. On the basis of this criteria, following position emerges in Pakistan:-

Year	G.N.P	Total Tax Collection	Tax Collection As % of G.N.P
1986-87	608857	65702	10.79%
1987-88	704484	75984	10.78%
1988-89	797750	110340	13.83%
1989-90	894714	120390(revised)	13.45%
1990-91	1048872	140870(budget)	13.43%

While analyzing the relationship of tax receipts with national income we find that the percentage of tax collection is very low which shows that we have a very low taxes to national income ranges between 10% to 20%. In developed countries the ration exceeds 20%. In the United States the ratio is 25% and this is exceeded by some countries in Western Europe.

We also find that the tax revenues have not kept pace with the increase in GNP and thus elasticity is less than unity. Tax elasticity was calculated at 0.81 in the year 1985-86 and so the tax system is not buoyant.

IV. Direct Taxes Versus Indirect Taxes

Following table shows the respective shares of direct and indirect taxes in the total tax receipts:-

Year	Direct Taxes	Indirect Taxes
1986-87	16.08	83.92%
1987-88	15.58%	84.42%
1988-89	15.29%	84.71%
1989-90	14.70%	85.30%
1990-91	17.52%	82.48%

Statistical data given above depicts that there is high degree of deviation in the tax structure of Pakistan. We are heavily dependent on indirect taxes perhaps because such taxes are easy to collect and less annoying to the rich and politically influential and powerful classes. Share of direct taxes in the total tax receipts in the year 1988-89 was 15.29% only which further slipped down to 14.70% in the revised budget estimates of 1989-90. In the budget estimates of the financial year 1990-91 the share of direct taxes was expected at 17.52% in the total tax receipts which shows a slight improvement over the preceding year. The contribution of direct taxes in Pakistan is just negligible in view of the position obtaining in the developed countries where more than 70% revenues come from direct taxes. We even do not favorably compare with some of the developing countries in our region where the direct taxes account for more than 25% of the total tax receipts.

"The existing balance between direct and indirect taxes has been examined in the context of equity objectives of public policy. While holding that ultimate point of reference in the context of distributive justice is always the progressiveness of the whole fiscal system, it has been pointed out that the higher expenditure required for serving the cause of the impoverished through the fiscal system as a whole calls for higher receipts through taxation which brings into focus the need for a just distribution of tax burden. Indirect Taxes do hold the potential for adding to the progressiveness of the fiscal system but the balance of a judicious distribution of tax burden hinges in the final analysis on the progressive character of the direct taxes".

V. Tax Base

There are about 11 lac assessees in a population of 14 crore in our country, which means that less then one percent population is paying income tax. Agriculture which accounts for 25 percent of GNP is exempt from incomtax. In addition to that, the Income Tax Ordinance, 1979 exempts from Income-tax almost 200 incomes or classes of income, major ones being income from National Savings Schemes, Tax holidays to certain industrial undertakings, poultry farming, fish farming, cattle breeding, income from certain properties, capital gains, bonus shares, manufacture of agricultural machinery etc. Moreover, many concessions are also available in the form of tax credits, tax rebates and accelerated depreciation allowances. Similar is the case in respect of wealth tax. So far as Customs is concerned, almost 50% imports are exempt from custom duties and exports are almost 100% exempt. With regard to excise duty, we can say that only few items not more than 50 are being subjected to tax. In the case of sales tax, the notifications of exemptions issued by the Central Board of Revenue are so much that they cannot be easily counted.

VI. Tax Rates

There is a general feeling in the country that the rates of tax are very high. One feels robbed rather than taxed. After meeting the tax liability, little savings are left with the tax payer for his future requirements or to build his business capital which induces him to resort to evasion. High rates of indirect taxes are stated to be the main cause of smuggling, evasion of duties and misdeclaration of value.

However during last few years, the rates of tax have been consistently brought down. The maximum rate of incometax has been lately fixed at 35% while the rates of indirect taxes have also been considerably lowered. It would not be without interest to mention here the observations of the National Tax Reform Commission in their report of 1986. The Commission observed:

"In our examination of rates of tax, we find that the high rates of incometax have been reduced since last year and now they compare favorably with tax rates in other countries. In fact, these rates are now the lowest not only in comparable countries but are much lower than in U.K, USA or Japan. For example, in Pakistan the effective tax rate for an income of Rs. 200,000 with investment allowance, is less than 17%. In comparison, India charges 31%".

Since then the rates of income tax have been further reduced and, as mentioned above, at present the maximum rate is 35%.

VII. Cost of Collection

The total collection, the total of collection and cost s percentage of collection of all the Federal taxes during the last few years has been as under:-

(In million rupees)

Year	Collection	Cost of Collection	Cost as % of Collection
1986-87	65701.7	455.5	0.69%
1987-88	75983.6	528.0	0.69%
1988-89	91019.9	573.1	0.63%
1989-90	104918	659.6	0.62%
1990-91	111751	708.5	0.63%

The break-up of the cost of collection under two major heads, namely direct taxes show the following position:-

Year	Cost of Collection of direct taxes	Cost of Collection of indirect taxes
1986-87	1.76%	0.49%
1987-88	1.88%	0.48%
1988-89	1.59%	0.46%
1989-90	1.43%	0.48%
1990-91	1.59%	0.42%

The above tables show that the percentages of cost of collection in Pakistan are appreciably low by any standard. Cost of collection much more than the one in Pakistan is generally considered to be reasonable in the developed countries of the world. Lower cost in Pakistan is, in fact, a great impediment to the effective administration of the taxes.

VIII. Tax Laws

Tax laws are very complicated and procedures of assessment of liability and payment of tax are mostly inconvenient and sometimes even undignified for the tax payer. Laws are not only beyond the comprehension of the common man but sometimes even the tax officials and legal practitioners fail to understand many provisions. Moreover the laws are not properly codified and updated. Circulars and notifications issued by the Central Board of Revenue are so numerous that it is even difficult for a tax official to remain up to date about them. Every year at the time of the budget, scores of amendments are made in the taxing statutes that the element of certainty which is an important canon of a good taxation system becomes conspicuous by its absence. Due to frequent changes and amendments in the laws and policies, neither the tax payer *is certain about what he has to pay nor the exchequer is* certain what it is going to receive. Complicated laws, inconvenient procedures and frequent changes enable the tax administrators especially the black sheep among them to harass the tax payer, to wield excessive powers and to misuse discretion.

IX. Lack Of Public Confidence In The System

It is primarily the public trust in the fairness of the system that brings about the highest possible degree of compliance. But unfortunately this is lacking very much is Pakistan. The inconveniences, indignities and embarrassments faced by the taxpayers during the course of assessment and payment of taxes may be considered as one of the major obstacles against social acceptance of taxation system among our people. The present state of mutual confidence between the taxpayer and the tax collector is deplorable. On the one hand the tax payer is convinced that what the government collects from him by way of taxes, it is neither entitled nor does it collect fairly. He frequently criticizes the ever – increasing expenditure of government departments particularly the uneconomical, inefficient and wasteful use of government funds. Thus he does not feel any moral compunction in evading the taxes. The tax collector, on the other hand, thinks that the tax payers are intrinsically dishonest and would pay nothing without coercion. This relationship of mutual distrust has far-reaching consequences; it results in the blocking up the escape routes and stringent laws against evasion and it also results into curtailing the discretionary powers of the tax collectors and thus making the system more mechanical and inhuman.

X. Tax Evasion

In Pakistan tax evasion of direct as well as indirect taxes has assumed threatening proportions. Though none can give us an accurate idea about its extent in terms of figures, yet it can be safely said that it exists to a considerable degree in our society. National Tax Reform Commission on the basis of national income accounts for the year 1984-85 estimated that as against the assessed income of Rs. 19,299 million, the amount that escaped income-tax was of the order of Rs. 50763 million. It means that 72.4% of the income liable to tax escaped taxation in that year. Total quantum of black wealth in the economy was reported at Rs. 170 billion approximately.

We can have a fair idea about the extent of tax evasion by referring to the declarations filed under various schemes of general amnesties announced in the time of first Martial law in the year 1958, tax of Rs. 22,37,56,000 was received with excess income declarations, which was 62% of the total income tax received during that year. At the time of second Martial law in the country in the year 1969, tax collected from the declarants was Rs. 22, 55, 40,000 which was 25% of the total revenue of income tax of that year. In the year 1976 Civil Government announced a scheme under section 3-C of the income Tax Act of 1922 which brought into treasury an amount of Rs. 45 crore of tax from the tax evaders. In the year 1985 the Government announced another money whitening scheme in the form of Special National Fund Bonds and Foreign Exchange Bearer Certificates. An amount of Rs. 15 billion was invested alone in the Special National Fund Bonds.

It is a matter of great regret that almost all classes of people indulge in tax evasion including the most elite class of professionals. The statistics given in the Report show that in the year 1984-85, only 3610 individuals were assessed at Rs. 1 lac or above in the whole of Pakistan Further analysis revealed that this included a total of only 190 doctors, lawyers chartered accountants, incometax practitioners and engineers. Even today, that is, in the year 1990-91 the number of tax payers who are being assessed at an income of Rs. 1 lac or above does not exceed 15000 in the country.

Tax evasion has been identified as one the major factors which generates dissatisfaction with the taxation system of Pakistan, according to the NTRC, main reasons of this malady inter alias include: (a) non-acceptance of tax evasion as a vice, crime or sin by the general public on account of various historical and psychological factors; (b) compulsions imposed by the prevailing commercial practice; (C) non-discrimination between an honest and dishonest tax payer by society as well as tax authorities: (d) magnitude of cash transactions in the economy; (e) existence of tax-exempt sector and (f) repeated amnesties allowed to tax evaders.

Methods of evasion generally employed by the tax evaders, according to the study of NTRC, include (a) total non-reporting of income, (b) under-reporting of income through the mechanisms of suppression of transactions, under-statement of sales, inflation of purchases, inflation of expenses, under-invoicing of imports, in certain cases, over-invoicing of exports, under-statement and under-valuation of stocks, and showing good debts as bad debts and capital expenditure as tax deductible revenue expense, and (c)diversion of income through various methods.

XI. Corruption And Inefficiency In The Tax Machinery

NTRC not only made an in-depth study of the malady of tax- evasion but also examined the phenomenon of corruption in our society generally and in the government machinery particularly. The report says:

"So far as corruption is concerned, there is no doubt in the minds of the public that most government and semi-government departments are corrupt; many know it from personal experience while others have just to look at the standard of living of the comparatively low-paid officials, their cars, their houses, the type of parties they give, the expensive schools their children attend and the clothes and jewelry their wives wear to realise that all this costs a lot of money and that such expenses could not be covered by the emoluments of the officials concerned."

"Corruption is no longer confined to Government functionaries but is now prevalent in previously respected institutions such as the banks. A comparatively new factor is that corruption is visible even at the political level; this is evident from the fact that political contributions are sought and made and that influential persons are able to get bank loans which are not paid back and that persons suspected of criminal activities but with political connections are seldom apprehended."

Though the extent of corruption cannot be easily determined, yet the public pronouncement by an authority not less than a sitting Federal Finance Minister about Rs. 40 billion corruption bill per annum is a big eye-opener regarding the gravity of the problem.

There are complaints of widespread corruption in the tax machinery, involving unreasonable use of discretion and deliberate misinterpretation of legal provisions leading to harassment, delay, financial injury and even personal indignities.

XII. Un-Islamic Provisions

Despite our high – sounding claims of Islamization, very glaring un-Islamic provisions still exist in our taxation codes. One such provision is with regard to charging of interest for delayed payments of tax and similarly payment of interest for delayed refunds. Interest has been prohibited by the Qur'an (Al-Baqarah2:275). But we are charging it under different names like compensation, additional tax etc.

In Islam every individual even a minor and a new born baby has got his own distinct personality and all the basic human rights, including the right to income and property accrue to him. Appropriating their income or their wealth is a violation of these rights. The provisions in the income tax law as wealth tax law pertaining to clubbing of income or wealth of family members is tantamount to converting a Muslim family into a Hindu undivided family which is un-Islamic.

Various exemptions from tax granted by taxation laws particularly the exemptions conceded in favour of individual entities or specific classes of incomes or persons run counter to the Islamic principles of equality before law, equity and justice. Provisions regarding deemed income, fictitious or presumptive income are not supported by Islam. Multiple or complex taxation of the same sources and same persons by various authorities from the local to the federal level is also unjust in certain circumstances.

Incomes earned through lotteries, gambling, games of chance, prize schemes etc. were exempt from income tax up to the year 1989-90 when the government took a wise step to bring such incomes to tax though at a very low rate of tax. Such incomes are strictly prohibited by Islam and the need of the hour is to put an end to such incomes by clearly declaring them as illegal. Till that is done, the rates of tax on such incomes should be very high almost near the level of confiscation. Charging them at lower rates of tax is tantamount to encouraging games of chance and also providing coverage for tax evasion, which is not approved by Islamic injunctions.