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THE ADMINISTRATION OF JUSTICE IN THE REIGN OF AKBAR AND AWRANGZEB: AN OVERVIEW

**Dr. Muhammad Munir*

Abstract

Muslims came to India in a great number when Sindh was brought under their rule in 712 A.D. by Muhammad b. Qasim (d. 98/717) at the time of the sixth Umayyad Caliph, al-Walid b. 'Abdul Malik I (d. 86/705). However, relations between some Indian principalities and the Muslim state of Madina can be traced back to the time of the second *Khalif* 'Umar – the second successor of the Prophet (PBUH), when a delegation from Sarandip (India) visited him in the early days of his reign. Indian coasts attracted many Muslim businessmen to areas such as Malabar. In 15 A.H. the Muslim state sent expeditions to areas of today's Baluchistan and Sindh. Makran was conquered by Muslims in 21 A.H. (Mubarakpuri, 1967). In the north, Mahmud b. Subuktageen of Ghazni (d. 421/1030) occupied a major portion of the Punjab, followed by Shahabuddin Muhammad Ghori (d. 602/1206) who annexed Punjab making it a part of the Caliphate (Juzjani, 2006, 41-47). Delhi fell to the Muslim Commander Shahabuddin Ghori in 1192. The Delhi Sultanate was founded by Qutbuddin Aibak (d. 607/1210-11) of the Slave Dynasty in 1206. Though initially Qutbuddin Aibak made Delhi his headquarter as the viceroy of his royal master, Shahabuddin Ghori, officially the Sultanate came into existence in 1206, when the viceroy became the first independent Sultan of Delhi after the death of his royal master in 1206. The Slave Dynasty lasted till 1290, when the second Muslim dynasty, the Khaljis, got power in India. The Khaljis were defeated by the Thughluqs, the third dynasty, in 1320, while the Thughluqs were overpowered by the Sayyids, the fourth dynasty in 1414. The Sayyids ruled until 1454 when they were beaten by the Lodhis, the fifth dynasty that lasted till 1526. The Lodhis were defeated by Zaheeruddin Babar (d. 936/1530) who laid down the foundations of the Mughal Empire and Muslim power reached its zenith in India. The present study attempts to examine the judicial system of Akbar and Awrangzeb in comparative perspective.

Six extraordinary emperors, in a direct line of descent from Babar, ruled between 1526 and 1707. The Mughal dynasty was interrupted by the Suris from 1539 till 1555 when Nasiruddin Humayun (d. 963/1556) was restored to power (Mitchell, 2000, 3-4). Humayun was forced to flee in 1542 after his defeat and sought asylum at the Persian court of Shah Tahmasap. He defeated his brothers and gained control of Qandahar and Kabul in 1545. Meanwhile Sher Shah Suri (d. 1545) was killed by the Rajputs during a fight and when the Afghans were defeated by Humayun in Lahore in 1555, he was restored to the throne once again. Humayun, on his restoration, "put the idea of a suzerain Caliph to an end." (Qureshi,

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1958, 38 & Husaini, 1952, 22-30). Till that time the successive Muslim rulers considered themselves as the vassal of *Khalifa*.

Although the Mughal dynasty continued till 1857, it was in decay since the death of Muhiyuddin Muhammad Awrangzeb in 1118/1707. For the purpose of this work we will concentrate on the judicial system of Jalal-ud-Din Akbar (1556-1605) and Awrangzeb (1658-1707) because the Empire, under these two rulers, is believed to be at its climax. However, between the reigns of these two the contribution of Nuriddin Muhammad Jahangir (d.1037/1627) cannot be ignored and must be discussed to have a complete picture. Akbar and Awrangzeb were very different in terms of religiosity and presented distinct and opposing political models.

Akbar tried to create a hybrid system of Islam and Hinduism – in his new order (*tariqat*) which was believed to be a synthesis, providing some form of accommodation on the cultural and religious planes. The latter rejected this model outright. The former was praised by his Hindu subjects while the latter by the Muslim population. The judicial system under both Akbar and Awrangzeb were very much similar, as will be explained below. With the exception of Awrangzeb, the Mughul governments in India were purely secular in nature. Although the Emperors were deeply religious men, they did not view themselves as monarchs who had to guard the interests of only one section of their subjects. In matters of governance they held the scales evenly balanced between all communities under their sway.

Judiciary under Akbar

The Mughul rulers of this epoch ruled by decrees or *firman*s. The Sultan was the chief executive, sole legislator, and the chief judge of the land. All the three powers concentrated in him. Akbar had forbidden the killing of cows by law, because that was offensive to Hindus. He had also abolished *jizyah* (poll-tax) early in his reign to please his Hindu subjects. Under the previous Muslim rulers the Hindus had acquired the status of *dhimmies*, i.e., persons who while retaining their own religion, were exempted from military service on payment of poll tax. He had also appointed a large number of Hindus to responsible posts (Qadri, 1968, 112-115). Abul Fadl b. Mubarak (d.1011/1602) remarks, that “[F]or monarchs the worship consists in the proper discharge of their duties to their subjects” (Fadl, 1975, 163). Mulla ‘Abdul Qadir Badauni (d. 1024/1615) once remarked that Akbar insisted that the cases of Hindus

be decided by Hindu judges and not Muslim *Qadhis* (Badauni, 1998-1925, II, 356). Akbar was under the influence of his secretary Abul Fadl who wrote *Akbarnama* (Fadl, 1993, iii). He is believed to be the champion of heterodoxy. He could well be called the chief architect of Akbar's new cult or order (*tariqat*) in which he deviated quite a lot from orthodoxy (Ikram, 1982, 127-131). Some historians deny that Akbar had innovated a new religion – *Din-i-Elahi*. They argue that he had innovated probably a cult or an order but not a new religion. (Ikram, 1982, 127-131 & Qureshi, 1990, 33). The success of Muslim rulers in India was gauged by their ability to tread the fine line between being an orthodox *sunni khalifah*, while at the same time mollifying a potentially aggressive, non-Muslim subject population. Akbar believed that:

Justice and Beneficence must be exercised alike for all subjects (*jami 'ri'ayat*). The King is the shadow of God and the gift of Divine mercy is common to his subjects believers and non-believers. A king must curtail the hand of oppressions (*zulm*) upon the weak because the prophet says 'the cry of the victim of injustice even if he be a *kafir* is never rejected by God'. (Fadl, 1993, III, 257).

His Hindu subjects were the main beneficiary of his scheme. His greatest contribution to a country whose sole industry was agriculture was his systemization of the revenue assessment. Under the *zabity* system introduced by him, he levied a fixed tax which was quite fair to the peasant. Under the previous system, the price of each variety of grain had to be determined each season. He divided the whole country into 119 *dasturs* (assessment circles). Each piece of the land in the various *dasturs* had to pay a fixed amount which depended on the area and quality of the land. The system is largely unchanged in present day India and Pakistan.

Abul Fadl was responsible for the conflict between Akbar and his first *Qadi-ul-Qudat* (Chief Justice) – 'Abd-un-Nabi. The reason of the conflict is interesting. The *qadi* of Mathura had ordered the construction of a mosque. A Brahman Hindu removed the construction material out of his hostility to Islam. The *qadi* summoned the Brahman to his court. The arrogant Brahman not only disobeyed the order but used abusive language for the Prophet (PBUH). The local *qadi* informed the Chief Justice who summoned the Brahman to his court and found him guilty of blasphemy. The Brahman was sentenced to death by 'Abd-un-Nabi. Since all capital

punishments had to be approved by the Emperor, the case was submitted by the *Qadi al-Qudat* to Akbar for confirmation and orders. Akbar refused to execute the Brahman because he was deviated from orthodoxy. In addition, influential Hindu officials working with Akbar interceded with Akbar on behalf of the Brahman. Akbar ordered a secret inquiry into the facts of the case and gave this task to the staunch opponents of 'Abd-un-Nabi. The inquiry, however, confirmed the charges. Akbar was even then reluctant to execute the Brahman and asked 'Abd-un-Nabi not to execute the man. 'Abd-un-Nabi, however, pressed for execution. When Akbar could not find a way out he did not give clear orders and left the matter to 'Abd-un-Nabi who executed the man. Akbar did so because he was too circumspect to take upon himself the responsibility of setting aside the decision of the court (Badauni, 1998-1925, II, 80-83).

Akbar sacked all his existing *Qadis* and one of the conditions of appointment necessary to the highest judicial and religious post was adherence to Akbar's religious philosophy (Badauni, 1998-1925, 284). Moreover, the emoluments and grants of religiousness were cut down and gradually old recipients of grants were totally eliminated. Despite the incident noted above, the judiciary by and large functioned freely (Qureshi, 1958, 186). The heterodox '*ulama* gathered around Sheikh Mubarek – Abul Fadl's father, to play a trick that would make Akbar an Emperor of the highest legal authority. Sheikh Mubarak Nagauri drew up a document to which the leading '*ulama* of the court were forced to affix their signatures. Its main purpose was to establish that if the jurists differed on a point of the law, Akbar would decide what interpretation he would enforce. The document was called *mahdar* (Ikram, 1982, 102-104). It was basically an assembly of the leading '*ulama* who supported Akbar. They got together, discussed the issue and agreed that in case of their disagreement on a question of Islamic law, Akbar would decide the issue. (Ikram, 1982, 102-104). It is important to note that different English authors have spelled '*mahdar*' differently. Mitchell mentions the word '*mazhar*'. (Mitchell, 2000, 12). The scheme did not succeed as such because no situation was reported in which the '*ulama* had differed to such an extent that Akbar had to intervene personally. Abul Fadl painted and propagated the image of Akbar as a 'supreme dispenser of justice.'

The most visible manifestation of the emperor's role in judicial affairs was the evolution of the *jharoka-i darshan*, which had been a

Hindu institution innovated by Akbar to facilitate public appearance. According to Mitchell, “adapting a previously Hindu facility such as this was one of the many examples of Muslim Indianization common to the sixteenth and seventeenth centuries” (Mitchell, 2000, 195). In general, Mughul Emperors were impartial and stern in delivering justice to their subjects. Abul Fadl mentions that: “His Majesty in his court makes no difference between relative and stranger and no distinction between a chief and a tangle haired beggar”, (Fadl, 1993, 387). Akbar gave death sentence to a powerful military Chief of Gujrat for the murder of one Changez Khan on the complaint of the mother of the deceased (Husaini, 1952, 209). Akbar’s judicial policies seem to be partly motivated by the humanitarian principles of *sulh-i kul* and partly to reassure the Rajput nobility serving in the Mughal court.

The second important Mughal emperor to mention in this work after Akbar and before Awrangzeeb, is Jahangir. He ascended the throne in 1605 and retained his father’s definition of a just ruler. As a king the first order he gave was “[F]or the fastening up of the Chain of Justice, so that if those engaged in the administration of justice should delay or practice hypocrisy in the matter of seeking justice, the oppressed might come to this chain and shake it so that its noise might attract attention” (Jahangir, 1625, I, 7). Following this he issued twelve ordinances, varying from the banning of river toll fees to prohibitions against facial disfigurement (Jahangir, 1625, 7-10). Whenever, he periodically shifted his royal court, one of his first orders was to have a temporary judiciary built in the new city. He did this in Ajmir and Ahmadabad. He used to hear civil and criminal cases every week (Hasan, 1936, 318).

In his letter of January 17, 1615, Sir Thomas Roe, Ambassador of English King James I from 1615 – 19 to the court of Jahangir, sums up what he observed in his initial days in the court and says that “They have no written law. The King by his owne word ruleth, and his governours of provinces by that authoritie. Once a week he sitteth in judgment patiently, and giveth sentence for crimes capitall and civill” (Foster, 1990, 89). He took equality before the law so seriously that, after hearing how the governor of Punjab, Sa’id Khan Chaghta’i, was ruthlessly extracting revenue in his area, the Emperor sent him a message that “[M]y justice would not put up with oppression from anyone, and that in the scales of equity neither smallness nor greatness was regarded. If after

this any cruelty or harshness should be observed on the part of his people, he would receive punishment without favour” (Jahangir, 1625, I, 13). Jahangir deplored murder committed by the nephew of Khan ‘Alam, Hushang, and when he was found guilty, the king said, “God forbid that in such affairs I should consider princes, and far less I should consider *amirs*. I hope that the grace of God may support me in this” (Jahangir, 1625, II, 211). With these words, the emperor had Hushang executed. He was very particular about guaranteeing the rights of minorities. In 1608, he issued a *firman* to the governor, officials and *jagirdars* of the province of Gujrat ordering them to safeguard the temples and *dharamsalas* of the Jain community. They were also ordered not to levy taxes on pilgrims visiting the Tirtha of Shatrunjaya (Mitchell, 2000, 197).

Judiciary under Awrangzeb

Under Awrangzeb, courts were extremely independent and were used as a byword for independence. Manucci, who was on the personal staff of Dara Shikoh and had strong dislike of his opponents, testifies to this. He mentions that when Awrangzeb himself wanted the court to give capital punishment to an accused in a case, the court refused to accept the plea (Manucci, 1907-08, IV, 119). Alamghir had been extremely neutral otherwise. He appointed a group of eminent jurists to try Dara Shikoh, his brother who was accused of apostasy. Dara Shikoh was another Akbar in the making because he was more learned. He had translated many books on Hindu philosophy, was the leader of the heterodox, and was an opponent of orthodoxy. Alamghir wanted to demonstrate to the world that he was neutral in the trial and that his treatment of his father, whom he jailed because he had sided with Dara Shikoh, was justified. The special tribunal held that Dara Shikoh’s religious opinions amounted to apostasy and he was executed in September 1659 (Khan, 1874, 47-48). Alamghir did not intervene in the case although it was political in nature.

Alamghir is credited for ordering the famous *Al-Fatawa al-Alamgiriya* (hereafter *Fatawa*) – also known as *Fatawa Hindiyah* – by a Royal Commission of ‘*Ulama* under the supervision of Sheikh Nizam (Ahmad, 1941, 42). It was translated in parts by N E Baillie as *Digest of Moohummudan Law* (Baillie, 1875). The Code was the great Corpus Juris of Aurangzeb’s reign and is more or less an exposition of the substantive law then prevailing in India. It was not only used by the *Qadis* of Alamgir but also by other Emperors till the end of the Mughal dynasty. The *Fatawa*

replaced *Fiqh-e-Firoz Shahi*, which was a Code of Civil Procedure compiled at the time of Firoz Shah Tughlaq (790/1388). This book remained the basis of the judicial system under the Delhi rulers until replaced by the *Al-Fatawa al- Alamgiriya* (Ahmad, 1941, 41-42).

Legal Reforms of Aurangzeb

Of all the Mughal rulers Aurangzeb introduced a series of legal reforms in the administration of justice, some of which survive to this day in both Pakistan and India.

First, he introduced the system of “Remand” of accused by the court to the police custody (Khan, 1930, 278-282). The Kotwals were ordered to obtain a written order from the Qazi to keep a man under custody for the purpose of investigation. Secondly, he took particular notice of the delay in the disposal of cases and issued directions that all criminal cases must be tried without delay. If after the first date of hearing the case was not taken up, the next day the Kotwal was required to send the prisoners daily to the courts till matters were decided (*har roz anja be ferisand ke maamlah ra be istejal faisal numayend*) (Khan, 1930, 282-283). Thirdly, he issued a Firman that no one was to be taken into custody until *prima facie* legal evidence was available and that no prisoner was to remain in jail without a lawful charge (*hech kas be hisab dar qaed na manad*). It is not clear whether it is a mere coincidence or otherwise that when Aurangzeb was issuing these regulations in India in 1679, the British Parliament was enacting the Habeas Corpus Act for England. Fourthly, Aurangzeb wanted transparency in administrative as well as judicial matters and to this end he directed the keepers of State records of rights to permit the public to examine the same. Fifthly, for the first time in the reign of Aurangzeb ‘Vakils’ (lawyers) were appointed to defend suits against the State in every district. They were known as *Vakil-e-Sarkar* or *Vakil-e-Shara*’ (Ahmad, 1941, 163-4, 191, 218). They used to receive a fee of Rupee one daily (Khan, 1930, 149). These *Vakils* had to give free legal advice to the poor. They were appointed by the Chief Qazi of the Province or sometimes by the Qazi-ul-Quzat. Sixthly, Aurangzeb had framed written regulations (*Zabath*) on every subject and required strict adherence to them. This was in addition to his achieving the compilation of *Al-Fatawa al-Alamgiriya*. Finally, Aurangzeb also reformed the appeal system. He issued orders that parties should get their disputes

decided by the local Qazi in the first instance before bringing their cases to him (Ahmad, 1941, 266-268).

Awrangzeb issued orders for the preparation of “Mahzarnamahs” or records of judgments of higher Courts for circulation among the Qazis and Muftis (Ahmad, 1941, 188). Unfortunately, no published record of these cases is available. The only manuscript with details of cases and judgments is *Baqiyat al-Salihah*, which contains fifty judgments. The judgments are written in Persian and bear the seal of the Court. Basheer has found a manuscript called *Baqiyat al-Salihah* which contains 50 recorded cases from the Mughal era 1550-1850. Every case describes the facts, the reasons for the decision, and is signed and stamped (Ahmad, 1941, 37). Basheer later migrated to Pakistan, became a judge of the Erstwhile West Pakistan High Court, and donated the manuscript to National Museum Karachi from where it is missing.

Some authors have mentioned that the Mughul *Qadis* were very corrupt (Jain, 1966, 46 & Jadunath, 1972, 75). However, it is difficult to believe their assertions and ignore Manucci, a European, who has recorded his eye witness account. Khawfi has also praised the independence and impartiality of Mughul’s judicial system (Khan, 1874, 216, 550).

Court Organization and Personnel

Before giving details of court structure and personnel it is necessary to mention the central government of the Mughals. The Emperor was the Commander-in-Chief of the entire army and Navy. The Emperor had a council of ministers, the most influential among them was the Wazir or Vakil-e-Mutlaq or Dastur-e-Mua’zzam. He was like the modern day Prime Minister. Other ministers approached the Emperor through him. The revenue, finance and agricultural departments were under the Diwan-e-‘Ala who was also the final appellate court for revenue cases. Military administration, the salaries and accounts were under the Mir Bakhshi while the administration of justice, jails, customs, baitul mal and mosques were under the Chief Justice, *Qadi al-Qudat*. Other notables ministers were Darogha-e-Topkhana (Master General of Ordnance); Darogha-e-Dak (Post Master General); Mir Saman (Lord High Steward of the Imperial Household); Sadrus Sudur in charge of the Ecclesiastical Department; and Mohtasib-e-Mumalik-e-Mahrusah or the Chief Mohtasib. He was the Chief Public Prosecutor in State cases and was also the Chief Censor of Morals.

Diwan-e-Mazalim

From the very beginning of the Muslim Empire, cases were categorized as civil, criminal and political. The latter two were always tried by the *Khalifah* himself while the former two types were decided by the *Qadis*. Political and administrative cases were sometimes secular in nature and were described as *Nazar fi al-Mazalim* by the *Fuqaha* (Muslim jurists). It is known as '*siyasa shar'iya*' and can be translated as 'the administration of justice according to the *shari'ah*'. Muslim jurists expounded the sphere of the Islamic legal system that was fixed and left the part that was flexible – changing with the times, according to the needs of the Muslim community, to the Imam (the head of the Islamic state). It is this function that the ruler carried out through a policy called the '*siyasa shar'iyah*' (Nyazee, 1995, 111-2). Both Akbar and Awrangzeb devoted one day of the week to such cases and called it *Diwan-i-Mazalim* (Sarkar, 1972, 72). At the Imperial Capital (Darul Sultanat), the Emperor was the first judge of the realm and the 'fountainhead of Justice'. Shah Jahan and Awrangzeb used to hold this special court on Wednesdays. On that day the Emperor would come directly from the window or balcony where he used to appear before the public every morning, (The practice of appearing from the balcony was started by Akbar and was discontinued by Awrangzeb after sometime in his reign) to the *Diwan-i-Khas* (or Hall of Private Audience) and would sit on the throne of Justice. The Hall was filled with the judges (*Qadis*), *muftis* ('*ulama*'), the *kotwal* or prefect of the city police, the superintendent of the law court (*darogha-i-adalat*) and the *muhtasib*. Plaintiffs were presented one by one before the Emperor and narrated their grievances. The Emperor would gently ascertain the facts by asking questions, consult the *muftis* and pronounce the judgment accordingly. As the fountainhead of justice, he tried original civil and criminal cases and also sat as the final court of appeal within the Empire. As an appeal court the Emperor presided over a Bench consisting of the Chief Justice and Qazis of the Chief Justice's Court and decided both questions of law and fact. (Kazim, 1864-73, 1097, 1102). As a court of first instance he generally had the assistance of a *Darogha-e-Adalat*, a *Mufti* and a *Mir 'Adl*. Moreover, all capital punishments were required to be confirmed by the Emperor. All the European travelers have given their accounts of how the Mughul Emperors held courts on a special day (Foster, 1921, 72-73).

The Chief Justice or Qadi-ul-Qudat

Below *Diwan-i-Mazalim*, there was the court of *Qadi al-Qudat* or the Chief Justice (Fadl, 1975, 185). He used to administer the oath of accession to the Sovereign and to order *khutbah* or Friday sermon to be read in the Emperor's name in the mosques in order to give validity to his accession (Manucci, 1625, I, 381). The appointment of the Chief Justice was made by the Emperor. The Chief Justice had the power to try original civil and criminal cases, and to hear appeals from and to supervise the working of the Provincial Courts. He was assisted by one or two *Qadis* of eminence. Below the *Qadi al-Qudat's* court, the Imperial capital had its own *Qadi* who was like the Chief *Qadi* of a Province (Qadri, 1974, 120). The military area in the capital had its own *Qadi* (*Qadi-e-Askar*) who moved from place to place with the troops. Sometimes the officer was styled as *Qadi-e-Urdu*. Urdu means army in Persian (Kazim, 1864-73). Thus, the capital had a lower court presided over by the *qadi*, a court of appeal presided over by the *Qadi al-Qudat* and above that the Royal Court (*Diwan-i-Mazalim*) (Hussein, 1934, 38).

Many officers were attached to the courts mentioned above. They were *Darogha-e-Adalat* who used to receive applications filed in each court. He was also sometimes known as *Darogha-e-Kachehri* (Ahmad, 1941, 147); *Mufti* – whose job was to give legal opinion, but not to give judgment. The *Mufti* attached to the Chief Justice's Court was known as *Mufti-e-Azam* or *Sadre Jahan* (Fadl, 1975, I, 185). There were *Mohtasibs* attached to the Capital who were generally the Prosecutors in Canon Law cases; *Mir 'Adl* was an administrative officer to assist the court. A very important post in the Capital was that of *Diwan-e-'Ala*, who was the final authority on Revenue and Financial matters. Appeals in these matters rarely came to him from the Provinces.

Provincial Chief Qadi

In the Provinces (Subahas) there used to be a Governor or Subahdhar. He was also called Nazim in Bengal and Gujrat and he was responsible for maintaining law and order and was also the Commander-in-Chief of the army within his Province. Initially the word *siphasalar* was the title of the provincial Governor but later on the term *subahdar* was used and sometimes even *nazim-i-subah* was used. (Khan, 1930, 149). He was also the court of appeal for revenue cases within his Province. When the Governor left the Subah for some urgent work he could appoint the *Diwan*

to act for him during his temporary absence. (Blochman, 1927, 37). During the later Mughal period (1750 – 1857) the Governor, especially in Bengal, did a lot of judicial work and for this purpose two officers were attached to his court. However, the Governor used to appoint an official called the *Darogh-e-Adalat-e-Aliah* to run the judicial work of the Governor and this practice was abolished in 1820. The Provincial Judicial Department was under the Chief Provincial *Qadi* called *Qadi-e-Subah* who was appointed by the Emperor and had original civil and criminal jurisdiction and was the Chief Court of Appeal in the Province hearing appeals from the District *Qadis*. Moreover, he had a permanent seat on the Bench of the Governor's Court and administered oath of office to a new Governor. Officers attached to the court of the Chief Provincial *Qadi* were: a *Mufti*; a *Mohtasib*; *Darogha-e-Adalat-e-Subah*; *Mir'Adl*; Pandit; *Sawaneh Nawis*; and *Waqae Nigar*. Beside the court of the Chief *Qadi* of Subah there used to be the office of *Diwan-e-Subah* for revenue and financial cases and to assist *Diwan-e-Subah* other staff was, *Peshkar* or a modern day Reader; *Darogha* called the superintendent of the office; *Mushrif* or the treasurer and *Tahvildar* or the cashier. His clerical staff included a *Munshi*, *Huzur Clerk*, *Subah clerk*, Clerks for crown lands and other miscellaneous work, Record-keepers, Accountants, and Heralds. Appeals usually went to the Governor but sometimes they would go to the *Diwan-e-Alah* in the Capital.

District Qadi

There used to be a *qadi* in each *sarkar* (district) who was under the *Qadi-e-Subah*. The former was in charge of civil and criminal judicial administration and heard appeals from the courts situated in other areas of the district. Beside this his other functions included enquiry of offences; visits to jails and inquiring into cases of prisoners confined therein; collection of *Zakat* and *jizyah* (under Awrangzeb who also transferred to him the control of mosques); leading Fridays/Eid prayers; attending important funerals; seeing solemnization of Muslim marriages. His staff included *Peshkar* (the equivalent of a modern Reader); a *Katib* who had to record evidence and wrote judgements dictated to by the *Qadi*; *Sahebul Majlis* who used to read over depositions of witnesses in Court; *Nazir* who was incharge of the court buildings and the menial establishment; *Daftari* who looked after stationery and book-binding; *Orderlies* – usually four to five – were attached to the Court; *Muchalkah Nawis* who took bonds for attendance from the parties or witnesses. Some of these posts still exist in the

modern Indo-Pak Subcontinent. The District Qadi Court had various officers attached to it. They were Darogah-e-Adalat; Mir 'Adl; Mufti; Pandit or Shastri; Mohtasib; and Vakil-e-Shara'. It is necessary here to mention that Mohtasib were appointed on the orders of Awrangzeb to enforce morality. Their departmental chief was the *Sadr*. Prosecutions in Criminal Courts were conducted by *Mohtasibs* and the Police. Whereas, suits against the State were defended by lawyers appointed full-time in every district and known as *Vakil-e-Sarkar* or *Vakil-e-Shara'*. They were attached to the court of District Qadi and received a fee of Rupee one daily. (Khan, 149) They had to give free advice to the poor free of charge; to conduct suits on behalf of State; and to get State's decrees executed. Sir Thomas mentions the presence of 'solicitor' in his correspondence but it could be taken to mean a legal advisor and not Vakil-i-Sarkar. (Foster, 1990, 261).

Officials with Some Judicial Functions

There were some other officers related to but not direct part of the judicial department of the Mughals. The first such officer was the *Sadr* who was in charge of the Ecclesiastical Department in the district. He was appointed by the *Sadrus Sudur*. His duties included: checking of the 'Sanads' of Qadis, Mohtasibs, Khatibs, Imams, Muezzins and Mutawallis; issuing 'parwanahs' for the daily stipends of officials and Ulamas in the city and other towns; and passing bills for payment to charitable endowments. His judicial functions were limited to settlement of claims relating to *madad-e-m'aash* grants or sitting on a Bench with the District Qadi to try Canon law case. There used to be a Faujdar – whose judicial functions included trying petty offences. Later on his powers were enhanced. Kotwal was another official who was subordinate to the District Qadi and had jurisdiction in minor offences. Another official was called Amalguzar who decided rent and revenue cases. To his court was attached a Darogah-e-Katcheri. Waqae Nigar or Waqae Nawis or Akhbar Nawis recorded proceedings of the courts mentioned above on daily basis and sent them on to the Emperor. These reports were scrutinized by Qadi al-Qudat or Qadi-e-Subah.

a. Qadi-e-Parganah

He was the principal officer in the *parganah* (town). His jurisdiction extended over the villages included in his Parganah. His powers were similar to the District Qadi, however, the former could not hear appeals as there were no subordinate courts to him. A number of officials were

attached to his court. They included a Mufti, a Mohtasib-e-Parganah, a Darogah-e-'Adalat where necessary, and a Vakil-e-Shar'a (who had a staff of three clerks and one accountant). In some Parganahs there used to be a Faujdar-e-Parganah who exercised the same powers as the District Faujdar. A few districts had Amins or Revenue officers, while in other places there were no faujdars at all and their duties were performed by Shiqdars or Kotwals (Khan, 1930, 342). Sometimes the local landlords were appointed in Parganahs to try Common Law cases. Appeals from their courts lay to the District Qadi's Court. Karori and Amin-e-Parganah used to decide revenue cases in the Parganah.

b. Panchayat

Much before the advent of Muslims to India there existed a very good system for resolving small civil as well as petty criminal cases among the population in Indian villages. The early Sultans retained the same system. A village used to have a council of elders called *panchayat*. These panchayats were very active. The punishments took the forms of public humiliation, fines and ostracism. The last punishment had serious social and economic consequences, especially in a caste based society. Hence the orders of the panchayats were invariably obeyed. Serious criminal cases came under the jurisdiction of the qadi. Its main functions were the settlement of disputes. Matrimonial, communal differences, land disputes and quarrels concerning watering fields and sharing of the produce were settled by the panchayat.

The legal relations between the non-Muslim subjects of Muslim rulers in India were regulated according to the principles of their own faith (Baillie, 1875, 174). In disputes between a Muslim and a non-Muslim, the decision was given according to Islamic law, (Husaini, 1952, 196) as already mentioned. When the case was between two Hindus it was referred to the judgment of the *pundits* (Hamilton, 1870, 14). They (Panchayat) held their sittings in public and administered justice in the village in cases involving petty civil disputes and where minor offences were concerned. The decisions of the Panchayat were binding and normally no appeal was allowed. The decrees were generally executed. The Headman or the Chaudhri was usually the head of the Panchayat and had to maintain peace and security in the village. However, the name of the head differed from region to region. In the East of the country the Chaudhri was called the Moqadam, in the West

the Patel and in the South the Chetty. Under the later Mughuls, subordinate courts were established in many of the sub-districts presided over by a Naib-i-Qadi (Hussein, 1934, 70). Jain argues that the Mughul judicial system was simple and served the needs of the people (Jain, 1966, 45). All capital cases had to be approved by the Emperor while all important civil cases were also brought to him.

The *Qadi* was the Chief Judge in criminal cases, and tried them according to Islamic law. Cases between Muslims, as well as cases in which one of the parties was a Muslim, were tried by him. The *Qadi* in each Sarkar had the power to appoint their assistants or *Naib-i-Qadi* in important centres. In each sarkar, the *Kotwal* performed many duties. He acted as a prefect of the police and a municipal officer. Secular type of criminal cases went to him. The *Mufti* was a learned theologian and consulted books on Islamic law regarding disputes and advised the *Qadis* who pronounced the sentence or decision. It appears that each and every *Qadi* consulted a *Mufti* before giving a decision. However, Hussein argues that only *Qadis* who were not quite sure about some legal points referred the case to a mufti and took a fatwa from him (Husaini, 1952, 203).

c. *The Mir 'Adl*

There was a department for discharging the executive duties of the court. The Mughuls called the officer responsible Mir 'Adl. Abul Fadl, Akbar's secretary, has summed up in *Ain-i-Akbari*, the relationship between the *Qadi* and *Mir'adl* in a nutshell: "One finds out, the other puts (the finding) into effect" (Fadl, 1975, 190-191). The *Mir'Adl* used to draw the attention of the *Qadi* to a miscarriage of justice and to delay the execution of some decisions pending trial before a higher court. Moreover, he used to make sure that parties and the witnesses attended the *Qadi* court, and that the decrees of the court were executed (Fadl, 1975, 191).

d. *Qadi-e-Askar*

Under the Mughuls there was a separate *Qadi* for the army known as *Qadi-i-Askar*. His jurisdiction was confined to military camps. In a case in which one party resided in the jurisdiction of the *qadi-i-askar* and other in that of the *qadi* of the city and the latter insisted on having the case tried in the city court, the qadi of the army could not try it exclusively unless he had been specially empowered to try all such cases (Husaini, 1952, 203). However, if both parties belong to the askar and

wanted to take their case to the city *qadi*, they could do so, and the city *qadi* had the power to entertain it (Hassan, 1936, 312). What is clear from this is the fact that there was no difference as far as the content of law or its application was concerned. The *Qadi* of the city as well as the *qadi* of the military camp were applying the same law. There could be civil cases in which two individuals were involved and not a case involving discipline within the army or breach of army code, etc.

e. *Mohtasib*

One of the most important institution of the Mughal Empire was that of "hisba" under which mohtasibs were appointed. The Abbasid as well as the other Muslims rulers who ruled the Delhi sultanate also had the same institutions. Mawardi has given various duties of a mohtasib (Mawardi, 234, 243, 244). The mohtasib was theoretically responsible for the maintenance of the Islamic code of morals and behaviour. There was no overlapping between the duties of a *qadi* and a *mohtasib*. The *qadi* had to adjudicate disputes that were brought before him. The mohtasib's jurisdiction extended to disputes relating to weights and measures, adulteration or fraud in merchandize and loans that were not disputed and yet which were not paid. Moreover, his duties included the prevention of nuisance, removal of obstructions from and encroachment upon public streets. The *Ain-i-Akbari* does not mention the institution of mohtasib but there is no evidence that it was abolished either. It is important, however, that some of the traditional duties of mohtasib were sometimes transferred to the *Kotwal* (Qureshi, 1990, 206). All cities and townships had mohtasibs. All *mohtasibs* were under the *sadr-us-sudur* and were appointed by him (Khan, 1930, 250).

Appeals

After sifting through various sources one cannot find precise rules of appeal as they exist today. What is clear is that the decision of the lower courts was appealed to the higher court and then to the highest court. The last court of appeal was the Emperor himself. Appeal against the decision of a *qadi* lay to the chief *qadi* (*sadr*) in the province and from there to the court of the *Sadr-us-sudur* or *Qadi-ul-Qudat* of the Empire. This was the appeal system for all civil suits and criminal cases of a religious character.

Mirat-i-Ahmadi or History of Gujrat by Ali Muhammad Khan was completed in 1761. It is an excellent book and even the harsh critic of

Mughuls, Sir Judanath Sarkar, calls it a very authentic book (Sarkar, 1972, 177). It is considered to be the most authentic description of their legal and administrative rules because it is based on State papers. It gives full copies of imperial *Firmans* (decrees) addressed to the officials of this province. One of the famous *firman*s, sent by Awrangzeb Alamghir to the Diwan of Gujrat on 16th June 1672, gives his penal code in a nutshell (Khan, 1930, 278-283). The whole *firman* cannot be given here but some of the court personnel, their jurisdictions, and the appeal system are extracted below to understand the nature of judicial system in Gujrat because the same was applied in other provinces of the empire. The code mentions that all serious criminal cases like theft, highway robbery and homicide are decided by the *qadi*. Moreover, in case of crimes for which punishment is not fixed in Islamic law, the court has the discretion to give the punishment of *ta'zir*. If capital punishment was awarded by the *Qadi*, the person was put in prison while the case was reported to the Emperor for confirmation. Cases of revenue were disposed off by the revenue officers. When a man was brought to the *chabothra* of the *Kotwal* under arrest by the police or revenue collectors or accused by a private complaint, the *Kotwal* had to investigate the charge personally. He had to resort to court if there was a case against him. If there was a case of revenue department against him, the case had to be reported to the Governor (*subahdar*). The word *subahdar* and governor are used in the above *firman* interchangeably. In cases where the punishment was not fixed in Islamic law and the *Qadi* had to exercise his discretion, the opinion of the *subhedar* regarding conviction or execution was very important for the *qadi*. Moreover he was personally dealing with revenue cases (Khan, 1930, 149).

Conclusion

In summing up the discussion about the Mughal judicial system, an account of the relationship between the executive and the judiciary is necessary. Moreover, the main reasons for the disintegration of the Mughals are very relevant here. As a matter of fact both the base and the superstructure of the Mughal state laid down by Aurangzeb continued till the death of Muhammad Shah in 1748. The central authority of the state weakened thereafter. However, even in the heyday of the Empire, the administrative machinery used to change slightly from monarch to monarch.

Under the Mughals, judiciary and the executive functioned separately except that the King and his Provincial Governors exercised them together. However, when the Emperor or the Governor held trials, the proceedings in his court were purely judicial. When the Emperor heard appeals, he presided over a Bench consisting of the Chief Justice and Qazis of the Chief Justice's Court (Kazim, 1864-73, 1079-1102). As a Court of first instance, he was assisted by a Darogha e-Adalat, a Mufti and a Mir Adl (Kazim, 1077). Similarly the Qazi-e-Subah was a member of the Governor's Bench and any decision by the Governor had to conform to the legal opinion expressed by the Mufti. On the other hand relations between the Qazis and the executive were cordial during the reign of Aurangzeb as decrees of the law Court were obeyed and the Qazis were held in great respect. Aurangzeb held it to be a maxim that the complaint of a poor citizen against a highly placed individual was to be given credence (Ahmed, 1941, 276-7). Some Hindu authors, nevertheless, accuse Qazis of Aurangzeb to have been corrupt (Jain, 1966). But it seems that they are unfair in their criticism. It is hard to find examples in the Mughal history where a Qazi was removed by the Ruler on the ground that he gave an inconvenient decision.

Aurangzeb had left a completely settled Empire at his death. Its disintegration commenced in the reign of Muhammad Shah (1719-1748). He is said to have thrown an urgent report of an important conspiracy into a barrel of wine as useless bother, and did not recover from the effects of his orgy till two days after. Chaos started on the death of Muhammad Shah in 1748. From 1750 A. D. onwards, there were five puppet Emperors, who were quite incapable of exercising the control necessary to preserve the vast Empire left by Aurangzeb. Consequently, the downfall of the Mughal Empire started when the Emperors were no longer able to uphold individual rights or to do justice between man and man, and when their subordinates became too powerful as against the decrees of the courts. As a result, in the Muslim India that remained, the judiciary became merged in the executive in a manner always discouraged by Islam and the early Caliphs. The Governors, who had assumed the powers of an Emperor in their Subhas, were now supervising corrupt judicial officials. Every judicial official was now trying every kind of case. The situation was summed up by an English official in 1772. "Abuses in the administration of Justice were to be

imputed rather to the corrupt principle of the Muhammadan and Gentoo (Hindu) Judges than to any defects in the Law or in the regulations of the courts” (Range, 1772, 371). It was in this state of affairs when the East India Company was appointed Diwan of the Subah of Bengal in 1765 by a Royal Farman. In 1717, the Company had secured the right to collect revenue over 38 villages near Calcutta in 1717. Moreover, Nawab Siraj-ud-Dula captured Calcutta in 1756. However, the British took it back in the famous battle of Plassey but it did not annex the territory and installed Mir Ja’far as Nawab. In 1765, he was succeeded by his minor son Najm-ud-Dula. Mir Ja’far had ceded the Zamindari of the 24 Parganas to the Company, which now controlled an area of more than 800 square miles thus expanding its territories surrounding the presidency towns under its control. This territory was known as the ‘*mofussil*’. The Company provided the *adalat* system for the administration of justice in the *mofussil*. It appeared that the fate of Muslim India had changed forever.

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AN APPRAISAL OF JOB SATISFACTION OF MEDICAL DOCTORS IN DISTRICT GUJRAT, PAKISTAN: A GENDER BASED ANALYSIS

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Abstract

Job satisfaction is considered to be an important determinant of employees' retention, turnover and work performance. In health sector, job satisfaction is highly associated with staff's intention to quit, quality and efficiency of services, and patient satisfaction. This study investigates the level of satisfaction among the male and female doctors working in Basic Health Units (BHUs) in District Gujrat, Pakistan. District Gujrat has 3 tehsils and 117 union councils, including 89 rural and 28 urban. Approximately, each rural union council maintains 1 Basic Health Unit (BHU) which is supervised by one medical officer. By using systematic random sampling we selected 42 BHUs to conduct this research study. In this study 42 medical officers are interviewed for data collection. Descriptive statistics had been applied to analyze the demographic information of respondents. An index is developed and radar diagram is used to compare the level of satisfaction of male and female doctors. Results show that majority of doctors are not much satisfied with their job performance. Comparatively, female doctors are more satisfied with the amount of salary, working environment, and attitude of senior administration than male doctors. Whereas, male doctors, relatively, more satisfied with the opportunities of professional capacity development provided by department and involvement in decision making by seniors.

Keywords: Job satisfaction, Medical doctors, Gender based Analysis

Introduction

Job satisfaction is defined as the positive personal perception towards work or work experiences. In fact, job satisfaction has been identified as an important determinant of employee retention, turnover and work performance. In health service sectors, job satisfaction is highly associated with staff's intention to quit, quality and efficiency of services, and patient satisfaction. It has been reported that doctors with higher job satisfaction are more likely to provide more satisfactory services and produce better therapeutic effect than those with the lower one. Therefore, higher job satisfaction tends to result in much higher

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patient satisfaction and reduce medical costs, thereby making a hospital more competitive.

Recently, doctors' dissatisfaction has become a subject of keen investigation. In Pakistan, many a time doctors have gone for strike owing to different issues and problems faced by them in the job. Doctors also prefer to leave government job and join private clinics. So far, health service institutions in most countries introduced a patient-centered management, which, to some extent, hurt the interest of doctors. Moreover, in 2000, WHO designed a measure of responsiveness to assess the respect of consumers' rights. These moves, unknowingly, erode the rights of doctors, and impair their motivation to better serve patients.

In Pakistan, Basic Health Units (BHUs) are the primary health care centers available to rural population, owned by state to provide public health services. Employees working in these health units rely entirely on district administration for sanction of funds, facilities, salaries, promotion and work reward. If the district administration fails to respond properly, particularly to doctors, then dissatisfaction can lead to high turnover. So for retention and better service delivery, it is highly important that working staff at these basic health units must be satisfied.

This study is an attempt to measure the level of satisfaction of the doctors working at Basic Health Units (BHUs) in district Gujrat (Pakistan). Further this study will investigate demographic and socio-economic determinants of satisfaction of doctors.

Objectives

- To gauge the level satisfaction of medical doctors working at Basic Health Units (BHUs)/ Public Hospitals in district Gujrat.
- To find out the determinants of satisfaction and to compare either female doctors are more satisfied or male doctors.

Literature Review

(Madaan 2008) identified the demographic determinants of job satisfaction and tried to identify the areas, which serve as potent satisfiers and dissatisfiers in a doctor's job. The Study found that doctors, like all professionals, derive their satisfaction from their work itself. Nearly 66 percent of the responding doctors were happy to be with their jobs, but would appreciate a raise in salary and the availability of greater opportunity to grow for a more fulfilling professional life. Doctors derive

satisfaction from their work, but are not very happy with their work environment.

(Kazmi et al., 2008) have tried to investigate the effect of job stress on job performance. 55 house officers were approached in district Abbottabad who were present at the time of visit to hospital. The analysis showed strong support for the hypothesis that there is an inverse relationship between job stress and job performance indicating that there is high job stress in the house officers, resulting in low job performance. Correct stress management should start from improved health and good intrapersonal relationships. The prevention and management of workplace stress requires organizational level interventions, because it is the organization that creates the stress. Success in managing and preventing stress will depend on the culture in the organization. A culture of openness and understanding, rather than of criticism, is essential. Those house officers who had high level of job stress had low job performance. All the factors affected male house officers more than the female house officers.

In the field of Industrial/Organizational psychology, one of the most researched areas is the relationship between job satisfaction and job performance (Judge, Thoresen, Bono, & Patton, 2001). Landy (1989) described this relationship as the “Holy Grail” of Industrial psychology. Research linking job performance with satisfaction and other attitudes is being done since 1939, with the Hawthorne studies (Roethlisberger & Dickson, 1939). In Judge et al. (2001), it was found by Brayfield and Crockett (1955) that there is only a minimal relationship between job performance and job satisfaction. However, since 1955, Judge et al. (2001) cited that there are other studies by Locke (1970), Schwab & Cummings (1970), and Vroom (1964) that have shown that there is at least some relationship between those variables. Iaffaldano and Muchinsky (1985) did an extensive analysis on the relationship between job performance and job satisfaction. Across their many studies, they found a mean correlation of .17 (Iaffaldano & Muchinsky, 1985). There are also stronger relationships depending on specific circumstances such as mood and employee level within the company (Morrison, 1997). Organ (1988) also found that the job performance and job satisfaction relationship follows the social exchange theory; employees’ performance is giving back to the organization from which they get their satisfaction.

Judge et al. (2001) argued that there are seven different models that can be used to describe the job satisfaction and job performance relationship. Some of these models view the relationship between job satisfaction and job performance to be unidirectional, that either job satisfaction causes job performance or vice versa. Another model states that the relationship is a reciprocal one; this has been supported by the research of Wanous (1974). The underlying theory of this reciprocal model is that if the satisfaction is extrinsic, then satisfaction leads to performance, but if the satisfaction is intrinsic, then the performance leads to satisfaction. Other models suggest there is either an outside factor that causes a seemingly relationship between the factors or that there is no relationship at all, however, neither of these models have been used extensions.

The final model is “Alternative Conceptualizations of Job Satisfaction and/or Job Performance.” This model discusses how positive attitudes toward one’s job can predict a high degree of job performance. George and Brief (1996) and Isen and Baron (1991) both found that employees’ attitudes are reflected in their job performance. If this is the case, then we can argue that there is a relationship between employees’ job satisfaction and job performance, as satisfaction is an attitude about their job. Industrial psychologists do not justify any relationship between job satisfaction and job performance; although it has been found that a positive mood is related to higher levels of job performance and job satisfaction.

Scheider and Dachler (1978) found that, over time, satisfaction with a job remains unusually stable, which made them believe that it was people’s personality that was due to the satisfaction with their job, rather than other variables. Most studies dealing with job satisfaction in relation to personality are conducted in large organizations; however, very few have been done to view the impact on smaller organizations (Morrison, 1997). There are many different personality factors that have been correlated to job satisfaction, but overall, there seem to be two traits that have significant correlations: locus of control and negative affectivity (Spector, 1997).

Locus of control refers to people’s beliefs about how much control they have over their job, life, or various other factors (Rotter, 1966).

Locus of control has been correlated with job performance as well as job satisfaction (Spector, 1997).

In a study of maternal healthcare providers in Armenia, included 285 nurses and midwives, and utilized interview and observation methods to identify factors affecting performance, examined a conventional performance improvement model that outlined five key factors believed to influence performance outcomes i.e. job expectations, performance feedback, environment and tools, motivation and incentives, knowledge and skills. Results showed that performance is influenced by several factors e.g. training in the use of clinical tools, receiving recognition from employer or patient and receiving feedback on performance from supervisor. (Fort & Voltero, 2004).

Another study on job satisfaction of 360 nurses working at public and private hospitals in India through questionnaire found that job satisfaction or dissatisfaction leads to a number of consequences. Satisfaction leads to more productivity, high quality of care and intent to remain in the organization. On the other hand, job dissatisfaction was found to increase absenteeism, turnover, high stress, and grievances (Patil & Choudhari, 2011).

A study based on cross-sectional survey on 569 professional nurses tried to highlight the overall dissatisfaction among South African nurses and confirmed the disparity between the levels of job satisfaction of the public and private sectors. The researcher found that variables for dissatisfaction were non-supportive work environments, increased workloads, stress, work and family conflict, role conflict and tenure and for satisfaction were autonomy, work content, task variety, financial rewards, age, professional development and recognition, supervisor support, relationships with supervisor, co-workers and peers, commitment with organization. According to his findings Public-sector nurses were extremely dissatisfied, while private-sector nurses were relatively satisfied. Public-sector nurses were most dissatisfied with their pay, the workload and the resources available to them. They were satisfied only with the social context of the work. Private sector nurses were dissatisfied only with their pay and career development opportunities. (Pillay, 2009)

Another study was conducted in Perils (Malasiha) with sample of 153 registered nurses that with lower job satisfaction intend to leave the organization are preferable. The researcher used one of the most

comprehensive and widely used measures for job satisfaction presented by Wood, Chonko, and Hunt (1986) and Purani & Sahadev, which consisted of six facets of job satisfaction I) Satisfaction with supervisor, II) satisfaction with variety, III) satisfaction with closure, IV) satisfaction with compensation, V) satisfaction with co-workers, and VI) satisfaction with management and HR policies. He tried to show the impact of these facets on intention to leave the organization. The mean and standard deviation showed that the nursing staffs were moderately satisfied with supervisor, variety in work, closure, compensation and were highly satisfied with their co-workers and have a low satisfaction with management and HR policies. As a result it is highly considered that some nurses in the hospital would intend to leave in the future, because of their perceived lower level of job satisfaction (Alam & Fakir, 2009).

The study was conducted in largest public hospital in Cyprus, on 67 medical doctors and 219 nurses tried to investigate how the job satisfaction was affected by four specific motivation factors as job attributes, remuneration, co-workers and achievements. Findings showed achievements were ranked as first among the four main motivators, followed by remuneration, coworkers and job attributes. The job satisfaction was moderately correlated with all motivational factors (Lambrou et al., 2010)

Another study consisted of sample 55 was conducted to measure the relationship between, organizational commitment, perceived organizational support, transformational leadership, and level of education with job satisfaction. All these variables were most strongly related to job satisfaction. Transactional leadership behavior was found not to be a significant predictor of job satisfaction. It also provides further evidence that the more committed they are to their organizations, the more they will be productive and effective in their organizations. This gives a clear message to all nursing home administrators and nursing directors to pay considerable attention to the issues of organizational commitment and job satisfaction for nurses and other employees in their institutions (Al-Hussami, 2009).

Correlation analysis on primary data gathered from the 397 professional Italian nurses showed that Job satisfaction is higher in the presence of organizational support (management, colleagues) especially from management and lower in the presence of job demand, emotional charge and WFC. Supportive management has negative effect on

dimensions but supportive colleagues did not play any role in reducing job demand, emotional charge and WFC. Job demand and emotional charge play a role in increasing WFC and reducing job satisfaction. (Cortese, 2010).

Theoretical Link

According to the study of (Alam & Fakir, 2009) the job satisfaction has positive relation with job performance. All these factors such as Supportive supervisors, Co-workers attitude Working environment to accomplish tasks, Opportunities in the organization to grow, Management and HR policies, Compensation factors also has the positive relation with job satisfaction which leads to the high job performance and high productivity. When all these factors work in a proper way they enhance the moral of the workers as a result they perform actively in the organization.



Figure-1

Methodology

This study used primary data, which had been collected from sampled population by preparing comprehensive questionnaire. District Gujrat comprised by 3 tehsils and 117 union councils, including 89 rural and 28 urban. Approximately, each rural union council maintains 1 Basic Health Unit (BHU) which is supervised by one medical officer. By using systematic random sampling I had selected 42 BHUs to conduct this research study. I had approached 42 medical officers for data collection.

Variables for satisfaction were used ; amount of salary, working environment, attitude of seniors, provision of facilities/equipments, involvement in decision making, and opportunities for professional development.

Result and Discussion**Demographic Information of Respondents****Table-1: Respondents' Gender Analysis**

Gender	Frequency	Percent
Male	28	66.7
Female	14	33.3
Total	42	100.0

Source: Survey conducted by the authors

In total, 42 doctors were interviewed working in Gujrat, out of which 28 were male and rests were the female doctors. Most of them are working in Basic Health Units.

Table-2: Residence wise breakdown of respondents

Residence	Frequency	Percent
Urban	25	59.5
Rural	17	40.5
Total	42	100.0

Source: Survey conducted by the authors

Majority of respondents were living in urban locality (About 60%) while 40% were living in rural areas at the time of interview.

Table-3: Respondents' income wise breakdown

Monthly Income	Frequency	Percent
Below 50,000	4	9.5
50,000 to 69,000	34	81.0
70,000 and above	4	9.5
Total	42	100.0

Source: Survey conducted by the authors

Majority (81%) of doctors were receiving monthly income between Rs. 50,000 and 69,000. Only 9.5% respondents claimed that their monthly income is less than Rs. 50,000 per annum.

Table-4: Respondents' experience

Experience	Frequency	Percent
Less than 5 years	18	42.9
6 to 10 years	9	21.4
11 years and above	15	35.7
Total	42	100.0

Source: Survey conducted by the authors

The respondents with less than 5 years of experience were 43% of total sampled population. While, doctors with practical experience of more than 11 years were 36% of the population.

Analysis of Satisfaction Level of Doctors

Table-5: Overall satisfaction level with job performance

		Gender		Total
		Male	Female	
Are you satisfied with your job performance?	Yes	78.6%	71.4%	76.2%
	No	21.4%	28.6%	23.8%
Total		100.0%	100.0%	100.0%

Source: Survey conducted by the authors

When doctors were inquired “Are they overall satisfied with their job performance?” Majority, 76% of them that they were satisfied with their jobs. The level of satisfaction was high among the male doctors as compare to female doctors.

Table-6: Satisfaction level with the amount of salary

		Gender		Total
		Male	Female	
Are you satisfied with the amount of salary you receive?	Disagree	42.9%	0.0%	28.6%
	Moderate	17.9%	57.1%	31.0%
	Agree	39.3%	42.9%	40.5%
Total		100.0%	100.0%	100.0%

Source: Survey conducted by the authors

At the time of interview, about 40% of doctors were found to be satisfied with the amount of salary they were receiving from the government. Female doctors were found to be more satisfied than male doctors regarding the amount of salary they are getting. About 43% male doctors did not consider the amount of salary is sufficient.

Table-7: Satisfaction with working environment

		Gender		Total
		Male	Female	
Are you satisfied with working environment in Hospital?	Disagree	28.6%	28.6%	28.6%
	Moderate	17.9%	14.3%	16.7%
	Agree	53.6%	57.1%	54.8%
Total		100.0%	100.0%	100.0%

Source: Survey conducted by the authors

Majority of the doctors were found to be satisfied with the working environment in their respective hospitals. It was also noted that the level of satisfaction of female doctors was higher than their male counter parts.

Table-8: Satisfaction with attitude of senior administration

		Gender		Total
		Male	Female	
Are you overall satisfied with attitude of senior administration?	Disagree	17.9%	14.3%	16.7%
	Moderate	32.1%	14.3%	26.2%
	Agree	50.0%	71.4%	57.1%
Total		100.0%	100.0%	100.0%

Source: Survey conducted by the authors

Overall, majority (57%) of doctors were satisfied with the attitude of their senior administration. As given in this category as; female doctors were found to be more satisfied (71.4%) than male doctors (50%).

Table-9: Satisfaction level with provision of facilities and equipment at work place

		Gender		Total
		Male	Female	
Are you provided adequate facilities and equipment to do your job by the Hospitals?	Disagree	39.3%	28.6%	35.7%
	Moderate	28.6%	42.9%	33.3%
	Agree	32.1%	28.6%	31.0%
Total		100.0%	100.0%	100.0%

Source: Survey conducted by the authors

36% of the doctors were of the point of view that they are not provided with adequate facilities and equipments at their work place, which is badly impacting their work performance. The level of dissatisfaction was higher in males (39%) as compared with females (29%).

Table-10: Involvement in decision making by seniors

		Gender		Total
		Male	Female	
Do seniors consult you regarding your opinion while making important work related decisions at Hospital level	Disagree	17.9%	14.3%	16.7%
	Moderate	32.1%	14.3%	26.2%
	Agree	50.0%	71.4%	57.1%
Total		100.0%	100.0%	100.0%

Source: Survey conducted by the authors

Overall 45% of the total respondents replied that they were not involved in decision making by their seniors. It was yet worse in case of female doctors; all of them replied that they were not involved in decision making. Whereas, only 25% male medical officers agreed that they were asked for opinions when important decisions were taken at institution level.

Table-11: Professional capacity development opportunities

		Gender		Total
		Male	Female	
Do you think that your department provides you the opportunity to receive the necessary training you need to perform your job effectively?	Disagree	50.0%	42.9%	47.6%
	Moderate	25.0%	57.1%	35.7%
	Agree	25.0%	0.0%	16.7%
Total		100.0%	100.0%	100.0%

Source: Survey conducted by the authors

It was noted that Government hospitals are not providing the training opportunities to doctors for their professional development. Overall 48% of the doctors replied that their departments did not provide capacity development opportunities. This disagreement was higher among the female doctors than male doctors.

Table-12: Improvement in clinical knowledge and skills

		Gender		Total
		Male	Female	
Do you agree that your knowledge about clinical skills has improved while working at Hospital?	Disagree	35.7%	42.9%	38.1%
	Moderate	10.7%	28.6%	16.7%
	Agree	53.6%	28.6%	45.2%
Total		100.0%	100.0%	100.0%

Source: Survey conducted by the authors

Almost half (45%) of doctors agreed that their clinical skills had improved while working at hospital. But a significant number (38%) of doctors disagreed. Among the female doctors the situation was worse. 43% women medical officers claim that their skills did not improve during working at hospitals.

Gender Based Comparison of Level of Satisfaction

Index Development and Radar Diagram

Radar diagram is used to measure the gap between level of satisfaction of male medical doctors and female medical doctors working in BHUs/Government hospitals in Gujrat, Pakistan. To measure this gap

we have developed the index by giving different weights to each category of all questions. Further it is assumed that respondents who have marked “Very High” are fully satisfied (100% level of satisfaction) with the question, those who have marked on “High” are about 75 percent satisfied with the statement. Similarly “Medium” and “Low” are 50 percent and 25 percent respectively in agreement with the question posed. An index is calculated on the aforementioned basis and graphs are plotted.

As shown below:

$$\text{Index} = \frac{\#X_0(0) + \#X_1(0.75) + \#X_2(0.5) + \#X_3(0.25) + \#X_4(0)}{\# \text{ cat}}$$

#X₀ = number of respondents in the category who answered Very Low.

#X₁ = number of respondents in the category who answered Low.

#X₂ = number of respondents in the category who answered Medium.

#X₃ = number of respondents in the category who answered y High.

#X₄ = number of respondents in the category who answered Very High.

cat = number of respondents in the category.

On the basis of the above formula index calculated for six variables of satisfaction for male doctors and female doctors separately (See Annexure 1). As per calculated index, coefficients of variables (used for satisfaction measurement) shows that doctors working in Basic Health Units (BHUs) in Gujrat are much satisfied with their jobs. It can be due to working in rural areas of small city (Gujrat) with fewer opportunities of professional development, living, entertainment, and children education make them less happy with their job environment. Comparatively, female doctors are more satisfied in case of amount of salary received, working environment, and attitude of senior administration than male doctors. Whereas, male doctors seem comparatively, more satisfied with availability of professional capacity development opportunities and involvement in decision making by the senior authorities.

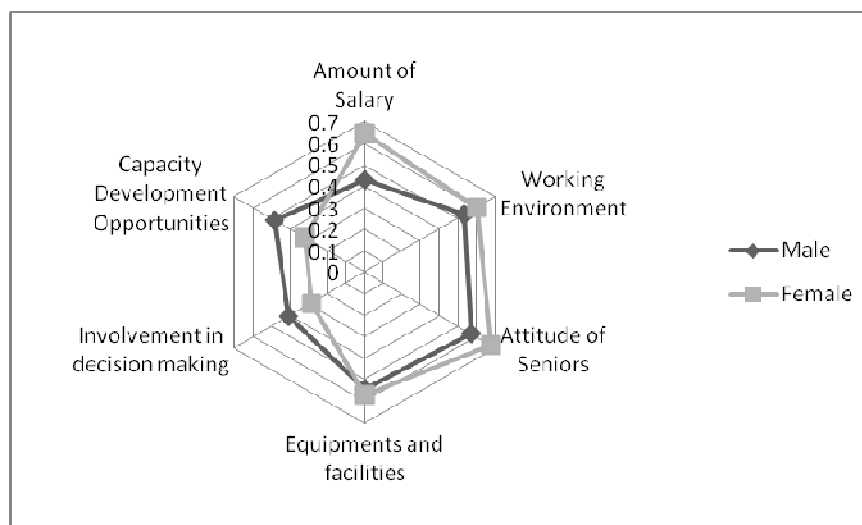


Figure-2: Gender based Comparative Analysis of Satisfaction

We can deduce that although overall medical officers are not much satisfied with their job performance as shown by satisfaction variables. It was noted that male doctors that were able to find more capacity development opportunities, and involvement in decision making process as compared to female doctors.

Conclusion

Job satisfaction is considered to be an important determinant of employees' retention, turnover and work performance. In health sector, job satisfaction is highly associated with staff's intention to quit, quality and efficiency of services, and patient satisfaction. This study was intended to investigate the level of satisfaction among the male and female doctors working in Basic Health Units (BHUs) in District Gujrat, Pakistan. District Gujrat comprises 3 tehsils and 117 union councils, including 89 rural and 28 urban. Approximately, each rural union council maintains 1 Basic Health Unit (BHU) which is supervised by one medical officer. By using systematic random sampling we had selected 42 BHUs to conduct this research study. In this study 42 medical officers are interviewed for data collection. Disruptive statistics had been applied to analyze the demographic information of respondents. An index is developed and radar diagram is used to compare the level of satisfaction of male and female doctors. Results show that overall doctors are not much satisfied with their job performance. Comparatively, female

doctors are more satisfied with the amount of salary, working environment, and attitude of senior administration than male doctors. Whereas, male doctors, relatively, are more satisfied with the opportunities of professional capacity development provided by department and involvement in decision making by their seniors.

On the bases of these results it is recommended that district administration and higher authorities need to look at involvement of doctors in decision making at each step of development. Because majority of these doctor are the in-charge of the BHUs/Departments so their involvement in decision making will not only helpful in making good decisions but will also enhance efficiency, satisfaction and effectiveness. In medical field it is hard to survive without updating the knowledge and practices.

Therefore, it is imperative on part of the authorities concerned to provide better facilities and opportunities to doctors which in turn will enhance their performance and efficiency and will enable them to provide better care to patient in hospitals and will also reduce mortality rate.

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Annexure

Variables	Male	Female
Amount of Salary	0.428571	0.642857
Working Environment	0.535714	0.607143
Attitude of Seniors	0.571429	0.678571
Equipments and facilities	0.544643	0.571429
Involvement in decision making	0.410714	0.285714
Capacity Development Opportunities	0.482143	0.321429

THE HUMANITIES AND THEIR RELEVANCE TO NATIONAL DEVELOPMENT IN NIGERIA

**Erinosho, T.O.*

Abstract

There is no doubt that the humanities are on the academic death row in Nigeria. The precarious nature of the disciplines classified as being humanistic began in the 1970s having ruled the nation's academic world during the colonial rule and the decade following the attainment of Nigeria's independence. Indeed between 1950 and 1970, Nigerian scholars made the nation's universities ports of call as far as African studies were concerned. This was particularly true of the University College (later University of Ibadan) which became a world famous centre of African studies and a Mecca of black peoples throughout the world. However, in the present day Nigeria, the humanities have been relegated to the background on the heels that they are not relevant to national development. The government at all levels, and the general public no longer see any sense in studying 'useless or worthless disciplines' going by the name of humanities. Records of students' enrolments in our senior secondary schools and tertiary institutions attest to this ugly development. The vast majority of our students now patronize science oriented courses as well as management sciences thereby portending serious danger for the survival of the humanities which, according to the critics, have no utilitarian values as far as national development, is concerned. Therefore, this paper is written from an inter-disciplinary perspective, highlighting the relevance of the disciplines which constitute the humanities, with a view to disputing this misleading conception. This is essential in the age of moral decadence to revamp our cultural ethos and to banish the crisis of confidence that confronts students of the humanities.

Keywords: Nigeria, National Policy on Education, Humanities, Science and Technology, Social and Management Sciences

Introduction: Towards Conceptualizing Humanities and Their Development in Nigeria

When dealing with this kind of debate it is very important to clarify what is meant by Humanities. According to the late Professor A.E. Afigbo, humanities refer 'to the study of human experience with a view to using the results attained in raising the level of man's consciousness, and thus his ability to respond to situations appropriately, effectively and rationally (Afigbo in Falola, 2005:692). Attempts made at studying man means trying to study man's culture. Thus, the humanities are said to be those disciplines which study man, or mainly the mind of man and its products, as distinct from nature, and which do so by methods which are said to be more qualitative than quantitative.

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The academic disciplines that constitute the humanities include languages, linguistics, history, literature, classics, religions, archaeology, anthropology, philosophy, music and creative arts. As Afigbo has demonstrated the social sciences like sociology, political science, economics and administration as well as law formed an integral part of the humanities. This was particularly true of the first generation universities. For instance, in the University of Ibadan, the Social Studies Unit was located in the Arts Faculty but in 1962 was removed and transformed into the present Faculty of the Social Sciences comprising the Departments of Political Science, Psychology, Geography, Sociology, and Economics. At the Obafemi Awolowo University (formerly University of Ife), the business and social sciences were grouped with the Arts subjects as humanities. But today, the disciplines have their own distinct faculties of Administration and Social Sciences.

Given the above situation and taking note of the vibrancy of the social science-oriented disciplines in the nation's modern educational development, they are no longer regarded as belonging to the humanities. Therefore, for the purpose of this paper, humanities refer to disciplines earlier mentioned – languages, linguistics, history etc.

In the 19th century, when formal education started in what later came to be named Nigeria, the Christian missionaries taught subjects like history, arithmetic, music (singing) drawing, language, geography and religion which formed the artery of the missionary curriculum. These were taught by the missionaries who used the Mission House which served the dual purpose of Church and School. (J.F.A. Ajayi, 1983: 138-139) With the development of secondary schools beginning with the founding of the C.M.S. Grammar School, Lagos, in 1859, the humanities were accorded significant attention. (J.F.A. Ajayi, 1983: 153) When the former Yaba Higher College, later Yaba College of Technology, Lagos, became operational in 1934, the humanities were not underplayed. Rather, they were well integrated into the curriculum of the newly established tertiary institution which was saddled with the responsibility of satisfying the intermediate manpower needs of Nigeria in all areas (C.O. Taiwo, 1992: 38-39, 42)

In the 1950s and 1960s, the humanities gained currency in the nation's first generation ivory towers. The establishment of the Universities of Ibadan, Nigeria (Nsukka), Ife (now Obafemi Awolowo

University) and the Ahmadu Bello University marked a revolutionary trend in the study of the humanities. For example, at the formerly University College, Ibadan, the Ibadan School of History aroused the nationalist consciousness of not only Nigerians, but also of all Africans in the heat of nationalist struggle for independence. The trail-blazers of the School like Professors K.O. Dike and J.F. Ade Ajayi convincingly established the fact that Africans had their own unique history different from the European activities on the continent and this encouraged and bolstered the morale of the nationalist leaders. (S.A.Ajayi,1999:6-7). In addition, in 1952, when the University College, Ibadan, was about to embark on An Honours Course in History, it was envisaged that it:

would be a good preparation not only for students who become specialist teachers in training colleges and schools, but also for students who will later enter political life, the administrative and other government services, the churches, journalism and broadcasting, commercial and industrial work and many other fields of public life. (A.E. Afigbo, 697).

At the then University of Ife, when it was established in 1962, its College of Humanities was among other things “to develop the Institute of African Studies into a strong centre for research into various aspects of African life... languages, archaeology, history, folklore music and culture, traditional customs and religions”. (A.E.Afigbo, 697).

There is no doubt that the products of the disciplines in the humanities proved their worth in the Nigerian society, either in the public service or in the private sector. Graduates of history, classics, fine arts (now part of creative arts), languages with literature, philosophy, linguistics, religious studies and archaeology as well as in other disciplines had left their indelible marks on the sand of time. Thousands of them emerged as teachers, professors, literary giants of international repute, diplomats, ambassadors, bankers, consultants, employers of labour, journalists, librarians, boardroom gurus, military and para-military officers.

However, it is rather disheartening that the humanities began to record dismal number of students in the 1970s. Up till the present moment, students are not as interested in the humanities as they have in the social sciences, management sciences and pure sciences.

The Decline of the Humanities

As noted above, after the glamorous era of the humanities, the various subjects began to experience decay. The critics of the arts disciplines argue that they promoted academic and literary learning especially during the colonial era. Another criticism levelled against the humanities is that they are ‘useless disciplines’ and therefore have no place in a materialistic age that worships material success and practical utility. The perception of the majority of Nigerians is that the humanities:

Embody what was bad, retrograde and perverse in colonial education which is at times believed to have been specially, indeed satanically, designed by the colonial master to hold Nigeria down through denying her exactly the kind of education in practical subjects that she most needed. (A.E. Afigbo, 694)

Government started to shift emphasis from the humanities in favour of the sciences and its stand is well stipulated in the National Policy on Education that at the tertiary institutions, 60% admission opportunities are for science and technological oriented courses while the arts (humanities) and social sciences take 40%. (Kayode., Ajayi, 1999: 150) As a result, scholars, educational planners, and industrial magnates began to make pronouncements in favour of science of Technology declared in 1986 that science and technology have been the critical instrument used to uplift the economy of any country. One of the representatives of the protagonists on the vanguard for the elevation of science and technology was Ozoro who was very assertive when he said:

The state of science and technology in the country is now a matter of great concern throughout the nation. The concern arises from the increasing realization that Nigeria cannot develop as rapidly as it aspires to, without creating an adequate pool of scientific and technical manpower at all levels in its working populace. (Cited in T.O. Erinosho, 1999:23)

It is understandable that no nation can develop without science and technology which are *sine qua non* to industrialization process and social development but at the same time, caution should have been applied and the fire-brigade approach avoided. The government desire found expression in the NPE blueprint. In their own contribution, Adeyinka, *et. al.* (1992) quoted by T.O. Erinosho, wrote:

Today the philosophy and practice of education in Nigeria seem to be oriented towards the development of academic programmes in science and technology so that the country could be less dependent on the technologically advanced countries of the world for its own technological development and industrial take off. (T.O. Erinosho,2000:23)

Consequent upon the general public aversion towards the humanities and preference for the sciences, the former which ruled the world in the 1950s and 1960s lost to the latter. Since the 1970s, the humanities have been in the doldrums and are being treated with little or no respect by the government and the general public. Apart from discriminatory practices in admission of students in favour of the sciences and to the detriment of the humanities, the students studying science-related courses are greatly favoured in terms of bursary and scholarship awards. Moreover, the governments spend higher amounts of money on the sciences than on the humanities. Thus, the latter are being starved in terms of accommodation, research funds as well as of funds for the procurement of books and instructional materials.

Another strategy devised by the governments towards fatally weakening the humanities was the policy of offering employment to science-related graduates who had already enjoyed monetary benefits in form of bursary and scholarship awards. Conversely, humanities' graduates are being despicably looked down upon as being irrelevant in national development. Consequently, there arose the flight of students, especially first rate students, from the humanities to the sciences. (A.E. Afigbo)

While commenting on government preference for the sciences and its attitude towards their promotion, Ivowi cited by Erinosho cleverly opines:

In Nigeria, attention has recently been paid to the progressive development of science and technology especially at the secondary school level. Government's deliberate policy of liberalization of scholarship for undergraduate science course, free technology and free pre-services teacher training courses at universities and colleges of education, are examples of articulated efforts to prepare the country's soil to germinate and nurture

science and technology as a basis for socio-economic development. (T.O. Erinosho,2000:26)

The extreme posture of the government was noticed by an eminent historian who counseled for caution as he observed that the humanities, social sciences and sciences should be regarded as being complimentary of one another and treated as such. In the words of B.O. Oloruntimehin as quoted by J.D. Fadeyi:

To advocate that studies in the sciences and technology should be pursued to the relative neglect of the humanities and social sciences is to express appetite for the materialism which technology creates rapidly, but without regard for the organic growth and stability of the society. Everyone of us including the scientists and technologist, has to be a citizen. Without the socializing influence of training in the humanities, the aggregation that we present as citizens cannot be properly called a nation. A nation that lacks clear self-identity and which is structurally incoherent cannot be strong whatever its wealth and the amount of gadgetry at its disposal. (J.D. Fadeyi 1986: 80)

Besides the fatal blow dealt to the humanities by the craze for science and technology there is the negative impact of the mad rush for wealth in the country. The get-rich syndrome has eaten deep into the nation's social fabric like a cankerworm to the extent that many students and their parents prefer the social and management sciences to the humanities. It is in the light of this that Professor G.O. Olusanya (1998) opines that:

The movement away from the humanities to social sciences and business studies, particularly economics and business administration is because of job opportunities and better remunerations. Our society has become so materialistic, so devoted to mammon that everything is judged or measured in terms of naira and kobo and not for its intrinsic value. (G.O. Olusanya, 1998:2)

The academic coffin of the humanities seems to have been nailed by the social prestige being accorded professional courses like law, accountancy, pharmacy, engineering courses, medicine, architecture, and so on because their products could become self-employed and may become employers of labour.

Given the precarious state in which the humanities have found themselves, the upsurge in the establishment of new universities particularly by the private sector has therefore paid little or no attention to the humanities as most of them do now have them, with the exception of English studies, as part of their curriculum. Even the National Open University of Nigeria (NOUN) has French and International Studies, taking after many federal and state universities which have renamed their History Departments to include Diplomatic Studies, International Studies, Diplomacy or Strategic Studies. This is being done to attract the interest and patronage of students in humanities.

Having examined how the clamour for science and technology, students' preference for the social and management sciences as well as societal attachment to the importance of professional courses, the question that arises is: How far has the country fared? In reality, any objective assessment will reveal that the country has a long way to go as far as scientific and technological feats are concerned. In spite of the high premium being placed on the sciences by the state and federal governments, the country still hires the services of expatriates for the exploration of our mineral resources especially crude oil; the building and maintenance of oil refineries and their installations. It is therefore laughable of the decision of Osun State where the satanic, fascist and myopic government of the Alliance for Democracy laid off hundreds of secondary school teachers in 2001 for not being science-oriented. One begins to wonder if that state recorded any reasonable level of technological advancement during Bisi Akande's tenure as its Executive Governor. Furthermore, despite the huge financial investments in manpower training and production, and in equipment, the nation's economy still suffers from lack of industrialization. A major reason for the technological backwardness is official corruption as the lion share of the funds earmarked for the development of science and technology is embezzled with impunity.

And considering the so called professionals and management sciences graduates, how many of them have become self-employed, employers of labour, and even being employed by the governments. These and their counterparts in the humanities flood the labour market which clearly demonstrates that the governments have not been making

industrial provisions for absorbing their 'paternized' graduates of science and technology like their humanities and social sciences counterparts.

Are the Humanities Truly Useless?

The relegation of the humanities to the background has been greatly influenced by the erroneous view of the majority of the citizenry who are suffering from poverty of idea. Thus, it is only our leaders especially the policy makers and educational planners who can probably come out publicly and prove that humanistic disciplines are not relevant in national development. At this stage effort is being made to categorically declare that the subjects are as relevant, if not much more important, as the sciences and social/management sciences. Therefore, some of the important roles that the humanities play in human societies are hereby discussed and Nigeria had profited from them.

The humanities assist people to get involved in critical thinking. No scholars well groomed in the humanities would accept any information or report without subjecting it to rigorous probing. This fact must have prompted Professor G.O. Olusanya to declare that: "A historian is taught to question rigorously information available to ascertain its authenticity so that he can get to the bottom of the truth. He is also taught to think coherently and logically." (G.O. Olusanya, 3) Aside history, philosophy, religious studies as well as metaphysical aspects of our languages are involved in critical thinking. For instance, philosophy is involved with logic and critical thinking and thereby rejects any proposition that fails to be in consonance with the stipulated rules guiding the validity or otherwise of an argument. Hence, issues that transcend the mundane realm like incantations and their efficacy are subjected to rigorous logical probing as there is no scientific proof to demonstrate the connection between the incantations chanted and the resultant effects.

Humanities promote the preservation of our cultural heritage. Culture, in the words of Taylor quoted by O.Y. Oyeneeye and M.O. Shoremi, "is that complex whole which includes knowledge, belief, art, law, morals, customs, and all other capabilities and habits acquired by man as a member of society" (O.Y. Oyeneeye and M.O. Shoremi 1997:253). Going by this assertion, there is no Nigerian ethnic grouping that had no culture before the incursion of the oriental and western cultures. Unfortunately, the western culture has badly eroded Nigerian peoples' cultures. Every ethnic group believed in the existence of God or

Supernatural Being who they gave names in their own languages. For the Yoruba He was *Olodumare* or *Olorun*; the Igbo regarded Him as *Chukwu* or *Chineke* while the Hausa called Him *Ubangiji*; and to the Edo people He was *Osanobua*. Among the Nupe He was *Soko*, while He was *Temearu* to the Ijo while He was recognized as *Aondo* by the Tiv, and among the Ibibio He was *Abasi Ibom*. (J. Omosade Awolalu and P.A. Dopamu, 1979:37-41) Before the advent of the western culture and civilization, God was greatly revered and consulted through the deities because of His awesomeness. Today, many Nigerians particularly scholars have turned into atheists and do not believe in the existence of God due to their acceptance of the negative aspects of western culture.

Furthermore, the study of humanities enhances moral chastity. In fact through the involvement in arts disciplines, it has been established that in the olden days, moral chastity, respect for elders, kindness, brotherly love, hard work, honesty, good governance, and egalitarianism were highly promoted in the pre-colonial African setting. Wholesome societies were maintained then as punitive actions were taken against erring members of the society who broke any of the rules or ethics guiding the societal operations. Unfortunately, because of the neglect of the humanities in our educational system especially at the senior secondary school and tertiary levels, most cherished aspects of our cultural heritage have gone virtually into extinction. Consequently, bad governance characterized by looting public treasury, sexual immorality, murder, incest, fratricide, matricide, indecent dressing, laziness, electoral irregularities, political assassination, extra-judicial killing and so on, now permeate our national life, thus promoting moral bankruptcy.

Again, through the study of subjects like archaeology, history and fine art, ancient civilizations in terms of state formation and works of art are discovered and appreciated. The pre-colonial people of Nigeria had high taste for artistic occupations. They devoted a lot of time to artistic designs and these gave rise to the production of art works such as the Ife bronze, the Benin bronze and the Igbo-Ukwu stool. Apart from these, professional carvers who produced ornamental figurines existed in the pre-colonial days. Blacksmithing, pottery, soap making, canoe building, mat weaving, cloth weaving, etc were vigorously pursued among Nigerians before the penetration of the Europeans whose influence impacted negatively on these professional and vocations. The designs

and artistic patterns adopted by the professionals clearly demonstrated their thought pattern and technical/technological ingenuity. As a result, the people were self-employed and did not depend on the government. It is by studying the humanities that these achievements can be revived and improved upon in the modern times.

Humanistic scholarship familiarizes us with the cultural borrowings that took place particularly between the Ife and Bini (Edo), Hausa and Fulani; the Yoruba and Nupe, etc could be well appreciated as these were exhibited in the semblance between the Ife and Benin bronzes or the adoption of *Igunnuko* masquerades by the Yoruba from Nupeland. Again, state formation as well as the governmental systems, political economy and diplomatic relations that characterized such states like the Kanem-Borno, the Old Oyo, Benin, Hausa states etc. can be brought to the fore through rigorous training in the humanities particularly history.

Languages play vital roles in any given human society. In the world of business, diplomacy as well as literary and legal education, the study of languages cannot be ignored and any nation that ignores it does so at its own peril. Multi-lingualism rules the business world today especially with the use of the computer which has turned the world into a global village. Nigerians who speak many of our indigenous languages backed by other important factors like good character, strong financial base, sound education, etc. will undoubtedly excel more than those who are mono-linguists. Business expertise is greatly reinforced if one is fortunate to have the ability to speak foreign languages especially French, English, German and Chinese.

In the same vein, any one who is involved in diplomatic services occupies a vantage position if he speaks foreign languages apart from the official language of his country. For instance, Professor Akinjide Osuntokun, a former Nigerian ambassador to Germany and a distinguished professional historian speaks German and French languages fluently besides English. (R.T. Akinyele: "Akinjide Osuntokun:6-7) The envoy must have cut a niche for himself in the French language during his undergraduate days at the University of Ibadan where he studied history. The idea that students pursuing a career in history should learn at least one foreign language in addition to English was suggested by the Emeritus Professor J.F. Ade Ajayi at Ibadan in the early 1960s, and the proposal was embraced. Thus emerged

people like Jide Osuntokun, B.A. Mojuetan and A.I. Asiwaju as good speakers of the French Language; Dr. R.A. Adeleye became an expert in Arabic language and this adequately equipped him to translate the Sokoto Caliphate records which were written in the Arabic Language when he was working on the Fulani Empire during and after his doctoral programme. In the same vein, Dr B. Sofela now speaks Portuguese and Spanish languages with ease. (R.T. Akinyele:2004:6 and J.D. Omer-Cooper, 1980:3-4) In the same manner, Chief Emeka Anyaoku left his indelible mark on the Commonwealth of Nations' sand of time due to his ability to speak Latin and other European languages. This he acquired partly through the study of Classics at the University of Ibadan.

In the area of legal studies, no one can excel without mastering the nitty-gritty of Latin which is a pre-requisite for people studying law. Latin as a language occupies a pride of place in the study of classics which is one of the heartbeat disciplines in the humanities especially at the University of Ibadan. If the late Chief Bola Ige the revered "Cicero" of Esa Oke, left a lasting legacy in the legal system, his familiarity with and training in Latin while studying Classics mentally equipped him prior to his entry into the legal circle. Furthermore, literary giants like the Nobel Laureate Professor Wole Soyinka and Professor Chinua Achebe have emerged due to their expertise in English and literature. People like Ola Rotimi, Ibitokun, Isidore Okpekwo, Kola Akinlade, Amos Tutuola etc. have distinguished themselves in the literacy world thereby launching the nation's image abroad. Good understanding of Hebrew, Greek, Latin Arabic and our indigenous languages enhances the ability and productivity of religious and the cleric in their chosen professions. The translation of the Bible, Koran and books written in foreign languages into our indigenous languages was made possible through linguistic studies. The same fact is true of the literacy skill of distinguished Yoruba language scholars like Professor Wande Abimbola who had done a lot in discovering the richness of the Yoruba culture in *Ifa* corpus. It is lamentable that the language departments (apart from those of English) in our tertiary institutions are virtually devoid of students.

A major utilitarian value of the humanities is the provision of job opportunities. The erroneous belief is that one would become jobless by engaging in humanistic scholarship. But this is not so as a wide range of

industrial spectrum is open to graduates of the humanities. Teaching, broadcasting, journalism, advertising, clergy, library services, administration, politics, banking, museum and diplomatic services as well as commercial and industrial jobs are open to humanities' scholars. Apart from these, consultancy services offered by experts in humanities are often patronized by the government, individuals, governmental and inter-national organizations. Thus, language experts are hired to facilitate projects aimed at advancing knowledge in languages and linguistics while economic historians and diplomacy experts are consulted respectively on issues having to do with development economies and international relations. Similarly, religious scholars and distinguished traditionalists (like Professor Wande Abimbola) are often consulted by churches, Muslims and Christian organizations as well as lasting solution to the perennial religious crises bedeviling the nation and global system.

The humanities also shed light on the origins of the peoples living in a region, country or continent. None of the disciplines involved in the study of man exists without studying the origins of the peoples it deals with. For instance, classics is involved in the study of the origins, political development and military exploits of the Romans, Greeks, Jews, Palestinians, and other European and Asian nations in the ancient times. On the other hand, nobody learns our indigenous languages without being taught the origins of the owners of such languages. If the Yoruba claim to have come from Mecca or Meroe before finally settling down at Ife which is regarded as the cradle of the Yoruba nation, there are historical antecedents to that. However, the late Professor J.A. Atanda has demonstrated that the Yoruba had existed within the West African sub-region, a claim being established based on linguistic evidence because the Yoruba had existed within the West African sub-region, a claim being established based on linguistic evidence because the Yoruba language belongs to the Kwa group of the Niger-Congo family of languages. (J.A. Atanda, 2007:9) The emergence of Nigeria as a nation-state, incorporating pre-colonial polities and societies, also points to our common origin as Nigerians. Archaeology and anthropology respectively study artifacts and human societies. When we learn about religions, we appreciate the potency of Traditional-Religions in our societies and at the same time learn about the origins of how the two most universally patronized religious – Islam and Christianity – became integrated into

our culture, commanding numerical paramount over traditionalism are known.

Taking the above utilitarian value of the humanities into consideration, it would be naïve of any rational-thinking individual to argue blindly that humanities are worthless. Apart from the points marshaled above, the humanities contribute in no small measure to the formulation of both domestic and foreign policies of the nation.

Towards Rejuvenating the Humanities

Scholars dealing with the humanities have a lot to do in refurbishing and re-launders the image of their respective disciplines, severally and collectively. This paper hereby proffers some of what should be done towards making the humanities vibrant, robust, appealing and popular by charting a new course.

First, scholars must rejuvenate their disciplines by reviving their professional bodies and associations and devote more time to research publications. Though there exist financial constraints they can partly overcome this by sourcing for funds and sponsorship of their research and publishing of their quality reports from non-governmental organizations and educational foundations. In addition, well to do and willing individual sponsors must be consulted for financial assistance.

Again, there should be cooperation among the individual scholars and various departments existing in the faculties, schools or colleges of humanities in our tertiary institutions. Inter-disciplinary research and publications, symposia, conferences, seminars and workshops should be re-awakened and organized frequently. Cross-fertilization of ideas should be encouraged and pursued. Students must be carried along by so doing, their professionalism will be greatly enhanced and their subjects will be well advertised to the general public. In addition, exhibitions, museums, documentation centres as well as galleries must be opened and used as repository of our cultural heritage like drums, costumes, historical documents, past heroes in the study of the humanities.

There is the need for humanistic scholars to get more involved in national policy formulating. They should stop sitting on the fence when they should act. They must regard themselves as important as their social science and science counterparts. Historians, archaeologists, anthropologists, creative artists, philosophers, linguists and religious scholars have their unique roles to play in national development. And the

more they participate in national issues the more they would be known, recognized and consulted by the government and non-governmental organizations.

Moreover, they should endeavour to appear in electronic media houses by featuring on either radio or/and television stations. Through this, they will be advertising themselves to the general public. If politicians, economists, scientists, legal and medical practitioners parade media houses through which many of them have come into the limelight, why not the humanities? They should go extra miles by featuring not only on local and national media stations but also on the foreign ones like the British Broadcasting Corporation, the Voice of America, and the Cable Network News.

Consultancy offices should be opened by humanists in order to attract the patronage of the general public. Coupled with this is the needed to get involved in constant training and retraining of their products in order to enhance their marketability in the already over-saturated labour market. Additional knowledge should be acquired in other areas for the sake of diversification particularly in the sphere of Information and Communications Technology (ICT) and the use of the computer.

In addition, scholars and experts should cooperate and establish a distinct professional body embracing all the disciplines in the humanities. If the scientists have Science Teachers Association of Nigeria, and the social scientists can boast of the Nigerian Academic of Social sciences, the humanists too can float something like the Nigerian Academic of the Humanists. Moreover, the time has ripped for the humanists to fight tooth and nail to protect their academic terrain in the area of the format adopted in the writing of long essays, dissertations and theses. They should rise up and fight a common cause by rejecting the imposition of the social science/educational approach of writing research reports on the humanities which has spread across Nigerian universities.

Finally, individuals can advertise themselves by having personal websites. This would go along way in popularizing those who initiate and take such a step. They would become world class consultants via their websites. This will similarly enrich them as the services they render would serve as a source of income.

Conclusion

The paper examined the concept of humanities and their development as well as how they have been relegated to the background in favour of the sciences, and social/management sciences. Humanist students suffer from crisis of confidence by the fact that their disciplines are being regarded as basically useless, having no utilitarian value. An attempt was made to prove that the humanities are very central to national development and the argument was marshaled by adopting an inter-disciplinary discourse. Finally, some suggestions were advanced towards enhancing the image and usefulness of the humanities.

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USE OF LEARNING AND STUDY STRATEGIES: DOES GENDER MAKE A DIFFERENCE?

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Abstract

University students enjoy different learning and study strategies. Generally, male and female students exhibit different study behaviors. Gender differences in learning and study strategies usually fall short of supporting one sex. Aim of the present study is to investigate whether or not there are any gender differences in the use of learning and study strategies among Pakistani university students. Learning and study strategies inventory (LASSI) was administered to the sample of 465 students: 206 females and 259 males. Mean score of all the scales was calculated for both the groups. Independent sample t-test was applied to find out the differences between their mean scores on each scale. Female students have performed better on nine scales whereas male students are slightly better than females in study aids scale. This difference is significant on attitude, concentration and time management scales which are in favor of female students only.

Keywords: Gender, Learning and Study Strategies.

Introduction

Entwistle, McCune, and Hounsell (2002) depicted that a number of variables are involved which affect the quality of learning at university and approaches to learning and studying are included in these variables. Students show variant strategic behaviors at different levels (Alexander, Graham & Harris, 1998). Learning strategies are “behaviors of a learner that are intended to influence how the learner processes information” (Mayer, 1988, p.11). Good strategy users possess three kinds of knowledge about strategies which are named as declarative, procedural and conditional (Hartman, 2001). Declarative knowledge is to know about a variety of strategies, procedural knowledge designate how to use these strategies and conditional knowledge is to decide when to use those strategies (Carrel, Gajdusek & Wise, 2001).

Regarding gender, there subsists a general argument that males and females differ vastly on psychological traits. But Hyde (2005), reviewing 46 research studies, advocates the gender similarities assumption that males and females are similar on most, but not all, psychological variables. He pointed out variation in gender differences at diverse age

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levels depending on different perspectives. As far as use of learning strategies is concerned, almost all the researchers agree that female students use more learning strategies than their male counterparts. Downing (2009) viewed gender differences initiated from two decisive features, natural distinction and different social images. He advocates that gender is usually based on biological foundations. "Gender" in the present study is the term to discriminate male and female participants. It includes their biological sex as well as their psychological and social character. Sizoo, Malhotra and Bearson (2003) found adult females significantly more motivated than adult males, while exploring relationship between anxiety and academic success they mentioned that both groups undergone through anxiety which reduced their academic success. Rusillo and Arias (2004) administered four questionnaires including LASSI on 521 grade 9th and 10th students. Results of their study showed that no gender differences exist in various cognitive motivational variables in which learning strategies' use was also included. Girls showed lower level of motivation but were better in use of information processing strategies.

Downing, Chan, Downing, Kwong, and Lam (2008) found that females demonstrated significantly higher levels of self-regulation and a more positive attitude to academic study than their male counterparts. Braten and Olaussen (1998) found that on the motivation, time management, and study aids subscales, the female students reported using more strategies than males, while it was the other way around on the anxiety and information processing subscales. Overall, female students tended to be somewhat more effective in their use of learning and study strategies than males. Yeung and Ha (2007) investigated the learning and study strategies of year one HKUST students. Statistically significant differences between male and female students on attitude and study aids scales were found. On the contrary, Nambiar (2009) concluded that factors as gender, age and ethnicity are not visible reflectors of strategy use rather may be the reflectors of strategy use. Agar and Knopfmacher (1995) investigated that students professed the most troublesome components of learning in motivation and anxiety. Whereas selecting main ideas and test taking strategies were emerged as their weak areas. Regarding the variable of gender few differences were found.

There is a growing body of research in various parts of the world on the use of study strategies by college and university students. In Pakistan, this tradition is less available. This concept has been investigated in Pakistan but with different angles, for example investigating learning styles of the students or their study habits. Iqbal and Shahzadi (2002) explored study habits of female students in a Pakistani University and reported that female students did not possess good study habits. Siddiqui (2004) while investigating study approaches reported no significant gender difference among Pakistani students.

Iqbal (2005) conducted a study on Pakistani students, studying in American Universities. He compared Pakistani and American students' scores on LASSI scales but gender differences were not measured. Iqbal, Sohail, and Shahzad (2010) examined this issue in one of the universities of Pakistan by comparing Pakistani students' LASSI profile with that of American norm on percentile ranks. Gender was not discussed in this study too. The present study is conducted in continuation of the previous study. In this study, gender differences are taken into account. Main purpose of it is to investigate whether or not there are any gender differences in the use of learning and study strategies among Pakistani university students.

Method and Procedures

Sample

465 students from university of the Punjab constituted sample of the study. There were 206 female students and 259 male students.

Instrument

Learning and Study Strategies Inventory (LASSI) developed by Weinstein, Palmer and Shulte (2002) was used as data collection tool. The ten scales are: anxiety (ANX), motivation (MOT), selecting main ideas (SMI), concentration (CON), self testing (SFT), information processing (INF), attitude (ATT), time management (TMT), test strategies (TST) and study aids (STA). For comparing scores of students standardized scores and national norms are provided in this inventory. Every scale contains eight items developed on five point scale. Coefficient Alphas range is .68-.82.

Procedure

Students' responses were added to have total score for each scale. The maximum score against each scale may be recorded 40 while

minimum as 8, because each scale contains 8 items constructed on five point scale.

Procedure

Students' responses were added to have total score for each scale. The maximum score against each scale may be recorded 40 while minimum as 8, because each scale contains 8 items constructed on five point scale.

Analysis of Data

Mean score of all the scales was calculated for both the groups. Independent sample t test was applied to find out the differences between their mean scores on each scale.

Results

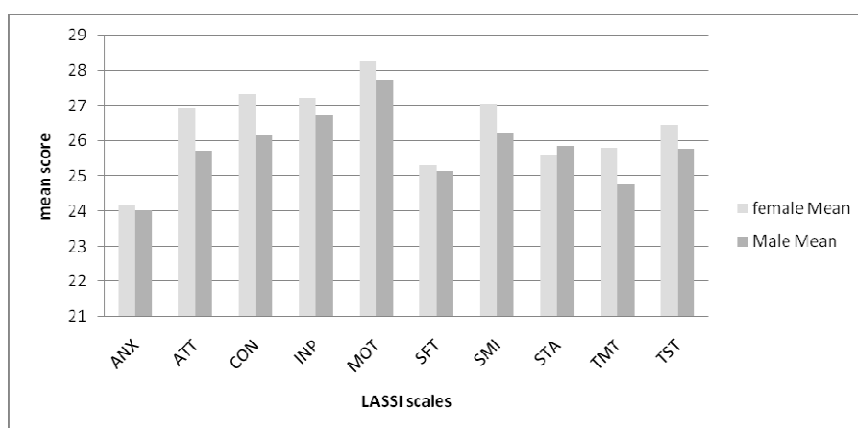


Figure-1: Mean score of LASSI scales for male and female students

Figure 1 displays a great gender difference in favor of female students. On anxiety, attitude, concentration, information processing, motivation, self testing, selecting main idea, time management and test strategies scales females have outperformed their male counterparts. Male students have scored somewhat higher on study aids scale.

Table-1: Independent sample t test for gender differences

LASSI Scales	Gender	Mean	SD	df	t value
Anxiety (ANX)	female	24.18	5.19	422	0.30
	male	24.02	5.69		
Attitude (ATT)	female	26.94	4.84	409	2.48*
	male	25.71	5.12		
Concentration (CON)	female	27.31	4.70	438	2.51*
	male	26.16	4.79		
Information Processing (INP)	female	27.22	5.45	434	0.95
	male	26.71	5.54		

Motivation (MOT)	female	28.28	5.94	434	0.99
	male	27.74	5.42		
Self Testing (SFT)	female	25.31	4.96	424	0.36
	male	25.14	4.91		
Selecting Main Idea (SMI)	female	27.03	5.79	421	1.49
	male	26.22	5.30		
Study Aids (STA)	female	25.61	4.45	422	-0.55
	male	25.86	4.73		
Time Management (TMT)	female	25.80	3.94	391	2.71**
	male	24.74	3.76		
Test Strategies (TST)	female	26.45	4.83	422	1.33
	male	25.79	5.30		

** $p < .01$, * $p < .05$

Male students' mean score is slightly better than females in study aids scale. In rest of the nine scales, female students have performed better. This difference is significant on attitude, concentration and time management scales in favor of female students.

Discussion and Conclusion

The profile comparison between female and male students indicated differences between these two groups on all of the LASS1 subscales. Female students scored higher on nine of the subscales. The groups were found to differ significantly on three of the subscales. Female students reported using more strategies than males on attitude, concentration and time management scales while it was the other way around on the study aids subscale. Overall, our analysis of gender differences suggests that female students tend to be somewhat more effective in their use of learning strategies than males. This is consistent with several recent studies of gender differences in students' strategy use (e.g., Downing, 2009; Sizoo et al., 2003; Rusillo & Arias, 2004; Downing, et al., 2008; Braten & Olaussen, 1998; Yeung & Ha, 2007). These differences indicate that female students have attributes of strategic learners more than males. Female students exhibit more vigilant, accountable, sober and emotional attitudes as compared to male students who were stated casual, tension free, and reckless (Iqbal, Shahzad & Sohail, 2010). Du, Weymouth and Dragseth (2003) also stated girls to be more concerned about school and learning, and hard worker than boys. Further research is needed to explore other possible causes of this difference.

Male students are diagnosed to be weak on attitude, anxiety, time management, test strategies, information processing, selecting main idea,

self testing, motivation, and concentration scales whereas their mean score is slightly better than females in study aids scale. Male students' low score on attitude scale indicates lack of interest in their academic achievement and university. Male students who scored low on anxiety scale can improve the situation by incorporating the strategies which can reduce worry related to academics. Male students' low score on concentration scale shows that they are deficient in focusing on academic activities. By scoring low on motivation scale male students showed their behavior of not to take responsibility for their studies and not trying to achieve their objectives as well. Male students' low score on information processing scale exhibited their less ability to process new information to become successful students. Selecting main ideas is an ability to separate out important points from the study and students' low score on this scale is an indication of a need to improve this ability by enhancing their comprehension. Male students with low score on self testing are supposed to lack in an ability to relate their knowledge in their studies. Time management ability is a parameter to distinguish between more important and less important tasks and to complete the academic as well as non academic tasks on priority basis. Low score on this scale is an indication of deficiency in male students in this regard. Male students are also required to improve test taking strategies. Female students' low score on study aids scale indicates that they need to enhance their ability of using available resources in a better way to become strategic learners.

It is recommended that courses on learning and studying strategies should be included in curriculum and they should be formulated in a way to avoid this gender disparity and it should be made possible to indulge students in activities which may be helpful to make them strategic learner.

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INDUCTION OF ISLAMIC PHILOSOPHY IN MODERN SOCIAL SCIENCES: AN APPRAISAL

**Dr. Muhammad Junaid Nadvi*

"إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ
وَمَا لَهُمْ مِنْ دُونِهِ مِنْ وَالٍ" سُوءًا فَلَا مَرَدَّ لَهُ

*"Verily, never will Allah change the condition of
a people until they change what is in themselves,
but when (once) Allah willeth a people's
punishment, there can be no turning it back, nor
will they find, besides him any to protect."*

(al-Qur'ân 13: 11)

Abstract

The modern social sciences that developed and enhanced the human life in countless ways, has failed to bring about that spiritual and moral awakening in man, that would have enabled him to use all the resources of material strength that were placed in his hands for the betterment of humankind, in the continuation of the Divine purpose. The icons of matter-worship, race-worship, and land-worship, which were bull-dozed by Islam, have now been resurrected on high foot. Man is once again the master of his own kind, and is hardly conscious of his bondage with Creator. We are witnessing a period of religious, social, economic, and political tragedy; uprising of restlessness; suffering of nervousness and dissatisfaction. All the enthusiasts of humanity are uncomfortable over this situation. They are convinced that this is the time to warn the humanity against the approaching catastrophe, and to show him the pathway, which leads to peace, salvation and greatness. This article, though not inclusive or conclusive, provides a specific and logical description of Islamic social sciences and suggests an induction-strategy of Islamic philosophy in modern social sciences.

Prologue

It is generally recognised, that the Muslim savants laid the foundation of modern science, which was based on observation, experimentation and systemisation. They started the work in the 8th century and assimilated whatever their predecessors had achieved. They not only preserved and disseminated it by translating it into Arabic, but, within a short period of time, systematised the knowledge acquired previously, and began making significant advances of such fundamental nature that the phenomenal development of the modern era could not have been possible without the contributions made by them. (Saud, 2000)

Muslims have a firm belief that Islam has a distinct concept of social sciences. This means that, Islam has its own social, economic and

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political system. However, since the colonial rule, Muslims did not have the opportunity to practice their own system. During the last half of the 20th century, when the Muslim nations got independence from colonial rule, there has been an urge to revive and practice the Islamic code of life. The realities, however, have changed a lot during the period when the Muslims remained under colonial rule. There was, therefore, a need to re-discover the Islamic social sciences in the context of modern realities and change or modify the modern social sciences according to their own beliefs and values. Several Muslim scholars took up this task and made scholarly contributions during the last centuries. These contributions gained momentum during the second half of the 20th century, when some prominent Islamic scholars and thinkers decided to take this challenge of Islamization of the modern social sciences within the framework of Sharī'ah. These contributions are now distinctly known as 'Islamic Social Sciences'.

Islamic Social Sciences have been recognised as a regular subject for some time in the field of Islamic studies of several colleges and universities of the Muslim world. In recent times, Islamic universities have been founded in many Muslim countries like Saudi Arabia, Pakistan, Iran, Malaysia, Bangladesh, Indonesia, Uganda, and Niger, in which Islamic social sciences have also been introduced as a permanent department or being taught as a course. In the Western world, Islamic social sciences are also getting attention as a science. Consequently, Islamic Social Sciences today are an important subject of discussion, in both the Islamic and non-Islamic scholarly world.

During the last quarter of the 20th century, significant amount of research work has been done in the field of Islamic Social Sciences, with the result that, Islamic Social Sciences are now being recognised as a scientific discipline in the academic circles. This is further increasing the interests of Muslim and the non-Muslim researchers in the field of Islamic Social Sciences. (Lodhi, 1995)

A program for the Islamization of the Sciences was conceived and crystallized in a number of conferences. It consists of twelve steps, designed to effect the necessary Islamization in the various disciplines of human knowledge. Details of this program can be seen in "*Islamization of Knowledge: General Principles and Workplan*", The International Institute of Islamic Thought, Washington, D.C. (Akbar, 1995)

Some of these steps seek to survey and evaluate modern Western accomplishments. Others do the same for the legacy of Muslim learning. The purpose is to reach full and “state of the art” mastery in each discipline, and to prepare that discipline for re-establishment on Islamic foundations. This implies correction of its prejudices and errors, elimination of its shortcomings, and redress of its methodology and aspirations. Islamization does not mean subordination of any body of knowledge to dogmatic principles or arbitrary objectives, but liberation from such shackles. Islam regards all knowledge as critical; i.e., as universal, necessary and rational. It wants to see every claim pass through the tests of internal coherence, corresponding with reality, and enhancement of human life and morality. Consequently, the Islamized discipline, which we hope to reach in the future, will turn a new page in the history of the human spirit, and bring it closer to the truth.

Understanding of Modern Social Sciences

Before entering the discourse of modern social sciences, it would be appropriate to have a glimpse of ‘Social Science’, from the contemporary perspective.

Generally, the term Social Science is defined as a branch of science that deals with the institutions and functioning of human society and with the interpersonal relationships of individuals as members of society. Social Science in the field of human knowledge that deals with all aspects of the group life of human beings (Hunt & Colander, 1987). It is a science (as economics or political science) dealing with a particular phase or aspect of human society; any discipline or branch of science that deals with the social and cultural aspects of human behaviour; it is sometime called behavioural science. Social sciences generally include economics, political science, sociology, anthropology, social psychology, and human geography. Disciplines of social sciences also include cultural or social anthropology. Also frequently included are social and economic geography and those areas of education that deal with the social contexts of learning and the relation of the school to the social order. History is regarded by many as a social science, and certain areas of historical study are almost indistinguishable from work done in the social sciences. Most historians, however, still consider history as one of the humanities. It is generally best, in any case to consider history as marginal to the humanities and social sciences, since its insights and

techniques pervade both. The study of comparative law may also be regarded as a part of social sciences, although it is ordinarily pursued in schools of law rather than in departments or schools containing most of the other social sciences. During the past quarter of a century, the behavioural sciences have become more and more commonly used for the disciplines cited as social sciences. Those who favour this term do so in part because these disciplines are thus brought closer to some of the sciences, such as physical anthropology, linguistics, and physiological psychology, which deal with human behaviour. Whether the term behavioural sciences will in time supplant “social sciences” or whether it will, as neologisms so often have before, disappear without trace in a few years is impossible to say. Social science is the ambitious concept to define the set of disciplines of scholarship, which deal with aspects of human society. The singular implies a community of method and approach, which is now claimed by few; thus the plural, social sciences, seems more appropriate. As commonly understood, the social sciences include, centrally, economics, sociology (and anthropology) and political science. At their boundaries, the social sciences reach into the study of the individual (social psychology) and of nature (social biology, social geography). Methodologically, they straddle normative (law, social philosophy, political theory) and historical approaches (social history, economic history). In terms of university departments, the social sciences have split up into numerous areas of teaching and research, including not only the central disciplines, but also such subjects as industrial relations, international relations, business studies, social (public) administration. (Kuper & Kuper, 1989)

Evolution of Modern Social Sciences

To comprehend the theme of this article, a concise view of the evolution of modern social sciences is being cited from *Encyclopedia Britannica*:

Although the social sciences were not formally founded until the 19th-century, their theoretical origins can probably be traced to the spirit of rational inquiry that informed Greek thought. In the following centuries, however, the impulse to explore human institutions and human nature weakened. In the Middle Ages theology dominated scholarly views of human behaviour. Theology was replaced in the Renaissance by stultifying

reverence for the Greek classics and, later, by a fascination with the geometrical-deductive philosophy of *Rene Descartes* (1596-1650).

It further writes:

In the 20th century new issues in the social sciences surfaced. Nationalism, mass democracy, unchecked industrialism, and technology have produced and nourished the ideologies of Existentialism, Marxism, and Freudianism. These and other factors in turn have brought about increasing specialization, the growth of interdisciplinary research, and the professionalization of the social sciences. Statistical studies, established as a separate branch, have become valuable tools for each of the disciplines. Despite the 20th century emphasis on method and fact, the search for unifying principles has continued. Some of the better-known modern approaches toward general theory are developmentalism (the studies of growth and of the development of new nations to determine the specific mechanisms of change), the social-systems method (the study of human control functions), structuralism (the study of recurring universal patterns of thought and behaviour), and interactionism (the study of socialization and social modification).

Analysis of Modern Social Sciences

Isma'il R. Al-Faruqi (1921–1986) analyses the basic premises of the modern social sciences with these critical comments: “The disciplines which the West calls “the social sciences” are barely a century old. In most of the universities, these include five disciplines, sociology, anthropology, political science, economics, and history. Two more disciplines enjoy a double status. They are geography and psychology. --- Although these disciplines have achieved autonomous status in the universities only during the last century, the forces that led to their emergence and success are about two centuries old. --- According to the father of social science in the West, natural science possessed the unquestionable methodology of truth. Since it has been successfully applied in physical nature, it was now the time to extend this success to the realm of human relations.

He further elaborates the deficiency of Secular Social Sciences in a very precise manner, which is vital for identifying the theme of this article.

The philosophy of modern social sciences is based on the denial of metaphysical phenomenon or holds a mechanical concept of life in which the existence of non-material things is not recognized. It holds, secular concepts regarding the creation of Man and other creations; creation and administration of the universe by Laws of Nature; the mechanical or accidental concept of universe; universe being subservient to Man to benefit according to his personal instincts and whims; concept of life Hereafter and trial; people's sovereignty; concept of humanism; concept of rights and obligations; laws for the protection of life, property and honour.

This philosophy considers man completely free in his thought and action and regards this worldly life alone to be the sole target. It is the material gain alone, which counts. This concept of natural and social sciences disregards the soul and its requirements and gives exclusive attention to human body and its demands. In consequence, moral values, which prove to be a barrier in the realisation of worldly objectives are either rejected, or regarded as merely relative subject to the needs of time. Thus, secular philosophy of modern social sciences is not compatible to the Islamic philosophy social sciences. (Al-Faruq & Naseef, 1981)

Philosophy of Islamic Social Sciences

A philosophy, howsoever attractive, remains lifeless and ineffective if not integrated with practice. The Muslims own a philosophy, which encompasses every branch of natural and social sciences (al-Qur'an: 28:68; 13:31; 21:33; 32:9; 23:12,13). Islamic philosophy does not only demand to have certain beliefs, and practice some rituals, but it also fervently demands to have firm belief in the revealed knowledge (Holy Scriptures) (al-Qur'an: 2:28; 51:21; 2:246-248; 37:142), sent by Allah (swt) through His Messengers (peace be upon them), to confirm the Truths of this universe and the Man itself (al-Qur'an: 4:163; 40:78; 23:51&52; 4:150,151). Thus, the Islamic philosophy means, true belief in the revealed knowledge, total submission to the Will of Allah, to live a life according to the teachings of Allah and his Messengers, to understand the purpose of Man's life on this planet as a unit, and an organic whole, which cannot be

divided into several compartments (al-Qur'an: 67:2; 73:20; 5:100; 6:32; 2:148; 19:76). Consequently, the Islamic philosophy do not bifurcate the Natural and Social Sciences.

Foundations of Islamic Philosophy of Social Sciences

Islamic Philosophy of social sciences holds the following major foundations, which are adapted from Qur'ân and Sunnah. (Malik, 2002)

1. Man and all other creations owe their existence, to Allah alone.
2. The universe is created and administered in accordance with the regulations set by Almighty Allah, known as "Laws of Nature." Negation of the mechanical concept of universe, which claims, it a product of an accident.
3. Whole universe is subservient to Man for his use and benefit.
4. Humankind's life in this world is a place of trial, which results in the life of Hereafter.
5. Allah alone is the Sovereign; this concept of sovereignty gave birth to the concept of human unity and human equality. This concept slashes the roots of rule of man over man, and negates the concept of kingship, dictatorship, priesthood, and Brahmanism.
6. Every one is equal in the eyes of Islam. All humans enjoy equal rights and can seek redressal, if wronged, through a court of law. Everyone has protection of his life, property, and honour.
7. The Islamic Philosophy is based on *Wahî* (revelation), which demands a believer to adopt a balance between the requirements of body and soul and function for the larger interest of human good. This Philosophy is not neutral to morality. It believes in eternal moral values, through which nations rise and fall.
8. Fundamentals of Islamic philosophy come from Qur'ân and Sunnah. Islam condemns every innovation, for which there is no proof in the fundamentals. However, Islamic philosophy is not static. It gives a golden tenet of *Ijtehad*, an instrument, for use in all places and times of need.
9. Regarding the reason of truth, Islam prescribes that where there is valid evidence for another point of view, should be accepted with humbleness. However, where the evidence is fake or lacking, the Islamic philosophy feels obligated to expose that discrepancy. The truth is exclusive and should be accepted without compromise. The good value is recognition of Allah as the source of all truth.

10. A common misunderstanding about Islamic philosophy is that it demands blind faith in its principles and blocks the way of evaluation. This is a mistaken view, which has created hostility between the natural and social sciences. Islamic philosophy on the contrary, repetitively invites and encourages humankind for judicious thinking about the phenomena of nature.

Need of Induction of Islamic Philosophy in Modern Social Sciences

The answer to the question, why should Islamic philosophy be inducted in modern social sciences or why should the modern social sciences be Islamized?, is very simple that the philosophy of modern social sciences is based on the denial of metaphysical phenomenon, as discussed under the aforesaid title '*Philosophy of Modern Social Sciences*'.

Even though, the Muslims in the past were not using the term 'Social Sciences', as understood today, it does not mean that the Muslims did not have any philosophy and application of their social sciences, as used in the modern era. On the contrary, the Muslims did have an Islamic concept of social sciences, which they were practising from the advent of Islam, and are still practising individually and collectively to an extent in the Muslim and non-Muslim world. Yet, due to the moral downfall, which resulted into the colonial rule, Muslims did not have the opportunity to practice their own social, economic, and political system, according to their own philosophy of life derived from Qur'ân and the Sunnah.

The philosophical concepts and methodology of the modern social sciences, which deny the presence of Allah's will, in His scheme of creations, are creating an anti-Islamic behaviour. A new metaphysics and a modified methodology with a faith-oriented approach are long overdue. For the reason that, modern social sciences, under a secularist-materialist worldview has led the humankind to serious consequences, because it has neglected the ethical, philosophical, and religious dimensions of modern social sciences. Consequently, the human being's physical comfort is confused with true happiness of soul and body. The world today, with all its technological advancement, is crying out for a meaning and purpose of the life, that scientific and technological advancements have failed to provide. Therefore, to ensure normal human life, induction

of Islamic philosophy in modern social sciences is a prerequisite to save the human race from any future catastrophe.

Induction of Islamic Philosophy in Modern Social Sciences

In this section, with a hope of formulation by the devotees of the Muslim Ummah, a strategy for the induction of Islamic philosophy in modern social sciences is drawn. Limitation of this article has not allowed us to present a comprehensive strategy.

1. All the knowledge of social sciences concerning to individual and group, to man and nature, to religion and science, must be restructured under the principle of *tawhīd*, i.e. that Allah (*swt*) exists, is One, He is the Creator, Master, Provider, Sustainer, the ultimate metaphysical cause, purpose and end of everything that is. All objective knowledge of this world is knowledge of His will, of his arrangement, of His wisdom. All human determination and endeavour results by His consent. It needs implementation of His command, understanding of the divine pattern, which He has revealed, to achieve intense happiness of human soul and body.
2. The social sciences, which study man and his relations with other humans, have to recognize man, as living in a kingdom dominated by Allah metaphysically and axiologically. They ought to be concerned with the Sovereignty of Allah on earth, with man's vicegerency. In addition, since man's vicegerency is necessarily social, the sciences that study it should properly be called *Ummatic Sciences*.
3. There should be no bifurcation between humanities and social sciences, because the Muslim learning rejects it. The disciplines of natural sciences dealing with nature, and the Ummatic sciences dealing with man and society also need a reclassification from an Islamic perspective. This spirit of Islamic philosophy includes all the branches of natural and social sciences. The Islamic social sciences should not be afraid of the natural sciences. Their place in the total scheme of human knowledge is similar, with the difference lying in the object of study, not the methodology. Both aim at discovering and understanding the divine pattern: the one in physical objects, the other in human affairs. Understanding the pattern in each realm certainly needs different techniques and strategies.

4. There is a need for systematic attempt to assess Modern Anthropology from an Islamic point of view. There is a lot in this subject for Islamic scholars to learn and much to avoid with the uniqueness and neutrality of the Islamic spirit. The mistaken conclusions of the Modern anthropologists should be exposed with rational and scholastic quality, and those of which have resulted from misinformation may be regarded as methodological errors. The positive direction for a rectified anthropology should be derived from the vision of Islam, which calls to find the Truth. This vision to be determined by the unity and transcendence of Allah, rationale, life and world affirmation, universalism, ummaism and ethical service of humanity.
5. Islamization of the social sciences must endeavour to show the relation of the reality studied to that aspect or part of the divine pattern relevant to it. Since the divine pattern is the standard reality, it ought to actualize, the analysis of what ought to be. Moreover, the divine pattern is not only normative, enjoying a heavenly modality of existence removed from actuality. It is also real in the sense that Allah (swt) has inclined reality to demonstrate it, a kind of *fitrah* existence, which Allah has implanted in the human nature of the individuals. Hence, every Islamic scientific analysis should therefore endeavour to expose this immanent divine pattern in human affairs, to underline that part of it which is required.
6. The Islamic social scientists are gifted for the cause Islam. The divine pattern in human affairs should be the object of their constant attention as well as their expectations and desires. They are not only scientific in the sense of not leaving out the axiological aspects, but are preeminently critical in the light of the divine pattern. Muslim social scientists are the *'ulama* of the Ummah. They are the planners of strategies and designers of its future, and educators of its political, social, and economic activities. Their studies are the "Ummatic" sciences, i.e., those disciplines that study human behaviour as it affects, and is affected by, society. The significance of Ummatic sciences is fulfillment of its ultimate responsibility for the Ummah's course in history. The Muslim social scientist is student and teacher at the same. Both the Ummah's vision and its pursuit constitute his concern as *'alim* (man of knowledge) and

Muslim (committed to vision). As the Ummah is the carrier of the divine message and witness unto the rest of humanity (al-Qur'ân 2:143), so is the Muslim social scientist the trustee of the vision and its first executor. He is, in a unique sense, the true heir of the Prophet (pbuh) in the role of witness of God over the Ummah (al-Qur'ân 2: 142).

7. The Islamic social scientists, should maintain an open and public commitment to the values of Islam, an ideology that lays a rational, critical claim to the truth. They should not be afraid or ashamed of being corrected by their Muslim or non-Muslim monitors, because the truth in their view, is none other than the intelligent reading of nature in scientific reports and experiments, or the reading of Allah's revelation in His holy book. Because, Allah is the Author of both, and both of His works are public, appealing to no authority other than that of reason, and understanding. From such a view, the Islamic social scientists are capable of bringing a new critique to natural and social sciences. Islamic social sciences can therefore, humanize all the disciplines of the modern natural and social sciences.
8. The Islam-committed scientists should intensify an awareness that the problem of Islamization of modern natural and social sciences exists. Moreover, it is becoming extremely grave and dangerous, and the all efforts of reconstructing the *Ummah* will be unproductive, unless the Muslim intellegenstia becomes aware of *Ummah's* mission and translating this mission in all fields of human life.
9. Islam-commited, scientists and scholars of natural and social sciences should be identified and be asked, to seek the Islamic relevance of their knowledge. Similarly, traditional scholars (*'Ulema*), whose reasonableness, sense of history, alarm at the disintegration Islamic knowledge or forceful deterioration of the Muslim Ummah, have urged them to add to their command of Islamic tradition the tradition of secular learning, should be asked to contribute in the task of Islamization of natural and social sciences. Correspondingly, general Muslim talent for creative Ummatic thought outside the academic ranks.

10. A curriculum for Islamic social sciences should be developed, with a complete consensus of the Islamic scholars of the world, to educate the human resources. Islam-committed scholars should be equally conversant with the paradigms of modern science as well as with traditional doctrines. They should hold a firm stand on the relation of science and religion, and must be capable of describe the premises of both the sides.
11. The vision of Islamizing the natural and social sciences is only shared by few scholars and is not readily available to any one. Training Muslim talents with this vision is another urgent task. Such training must be carried out on the post-doctoral level. Intensive courses, workshops, seminars, conferences, and research projects will also serve the required purpose.
12. Annotated, topically arranged bibliographies on major disciplines should be prepared for both the Islamic and Secular traditions of learning. Specialists of Islamic fields should identify the relevant passages, and discipline experts to determine those issues of the Ummah.
Bibliographical surveys, topically systematized anthologies for each problem or area within the discipline, Analytical surveys or articles dealing with the historical development of the problem or discipline, or with the modern state of research, should be prepared by the experts, for use by the less advance in the field. This is the speediest way out for extending the frontiers of Islamic knowledge.
13. Preparation of textbooks for teaching in the Muslim institutions is the next job ahead. A textbook is ineffective without a trained teacher, or a teacher whose loyalty is elsewhere, and whose Islamic-vision and knowledge is deficient.
14. It is the responsibility of the political leaders, thinkers, philosophers, and scholars of the Muslim Ummah to implement a induction strategy of Islamic philosophy in modern social sciences, which will save their destiny and create a peaceful and harmonious future of today's global village.
15. The Muslims occupy a unique position between the two conflicting philosophies: the liberal West and the Communist World. However, the Muslim community is in a dilemma to deliver solutions for many of the challenges, especially in the field of social sciences.

Solutions can be explored, understood and secured, within the creative and scientific principles, any may be replicated on the philosophy of Qur'ân and Sunnah.

Conclusion

Education is the only way to achieve the goal of inducing Islamic philosophy in the modern social sciences. Unfortunately, the secular-materialistic philosophies of the Western World are gradually invading the Muslim World. With the intention of achieving quick intellectual and material progress, the Muslim World adopted these philosophies and tried its best to blend them with Islam. However, this compromise has proved to be horrifying, because Faith and Secular-Materialistic philosophies cannot be synthesized. Therefore, it is high time to substitute the secular-materialistic philosophies by Islamic philosophy, and built up an Islamic thought infrastructure to replace the already entrenched secular philosophies in the Muslim World.

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URBAN POVERTY AND LIVELIHOOD STRATEGIES IN COLONIAL LAGOS

**Monsuru Muritala*

Abstract

The experiences of the people who populated the city of Lagos during the colonial period appeared to illustrate the tension between the traditional and modern ways of life. It is a historical fact that the traditional city-based urbanization process in Lagos shifted in pattern and character during the colonial period. The new urban models introduced by the British colonial government imposed patterns of sharply increasing economic inequality, cultural dilution and socio-spatial segregation on the natives, immigrants and the generality of the citizenry. This paper argues that the rapid urban growth in the absence of strong urban economies and urban livelihood generation mode, occasioned urban inequality and dichotomies. Thus, this became noticeable not only in socio-economic differences but also in the irreconcilable spatial, social, infrastructure, economic and political contradictions, especially inequalities and deprivations leading to urban poverty. This paper therefore, examines the coping and survival strategies of existence in the urban spaces of colonial Lagos in spite of the dominant structures and official bureaucracies of the British. It explores the nexus between tradition, migration, infrastructure, unemployment and the general standard of living in the city of Lagos. It argues further, that apart from the informal platforms, residents of Lagos during the period found strong reliance on social capital as a strategy of survival. The paper concludes that urban poverty symbolized by acute unemployment, low income, deprivations and inequalities in housing, health, infrastructure, environment and economic activities illustrates the endless complexity endemic in the interface of modern and traditional structures and ideas in a colonized space.

Introduction

One of the controversies in the study of poverty is whether it is a social, economic or political problem or a composite of all three (Olakunle, 2003). Walton (1990) conceptualises poverty as having many dimensions: inadequate incomes, malnutrition, lack of access to social services, and lack of social and political status. Besides, Poverty is a historical phenomenon and the poor have lived in Africa from pre-colonial period till present day (Decker, 2010). In pre-colonial Africa, poverty occurred more as a non-monetary phenomenon. A typical African began his life through birth into a particular social class and grew to learn the language, skills and vocation of his people or the profession of his parents (Abimbola, 1997). Then he became integrated into the processes that ensured his admission or initiation into certain age grades. Wealth was in form of land, chieftaincy titles, livestock, skill and

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vocation, age, wisdom, spirituality, kingship and membership of royalty, social class, etc (Abimbola, 1997). Poverty often existed on an individual level when the individual was not able to access majority of the above or if his ability to access them was hindered by either some form of disability, through birth into what was regarded as a degrading social class (Okeke, 1986). The reason why some scholars referred to a merrie Africa was because it was difficult to refer to a man who lacked money in pre-colonial Africa as poor because the yardstick for measuring poverty was essentially, and as stated earlier, non-monetary (Decker,2010). However, monetary yardstick for measuring poverty became popularized in Africa with the advent of colonialism. Colonialism of course, came with monetization of the economy, and it is within this purview that urban poverty and livelihood strategies would be analysed in colonial Lagos.

Rapid urban growth in the absence of strong urban economies and urban livelihood generation tends to generate urban equality dichotomies which are defined by individual or group status (UN-HABITAT, 2008). This was characteristic of nineteenth and twentieth century Lagos where urban, social and physical fragmentation created two cities within the city. The urban poor lived in high urban densities, with unplanned urban spatial layout and mostly deprived of access to adequate housing, residential land, municipal services and other urban benefits. The spatial segregation practiced in Lagos reinforces Wilson's (1987) view on urban inequality when he argues, that the concentration of poverty results in the isolation of the poor from the middle class and its corresponding models resources and job network; more generally, he argues that being poor in a mixed-income neighbourhood is less damaging than being poor in a high poverty neighbourhood, and that concentration effects increase the livelihood of being unemployed and taking up crime. Borrowing from this view, this paper argue that modernization and monetization of Lagos economy attracted migrants from far and wide in the absence of strong urban economies and planning thereby degenerating to 'urbanization of poverty'. This paper therefore, posits that poverty as used, is not limited to inaccessibility to income or social amenities but includes; high cost of living, unemployment, poor housing and settlement pattern, poor health facilities and low literacy level.

Unemployment and Livelihood Strategies in Colonial Lagos

Unemployment in the city of Lagos started in the Depression period precisely 1929 but became prevalent after the World War II. According to a survey carried out by the colonial authorities, 74 per cent of the unemployed are non-Lagosian, being men from the provinces (mostly Yoruba) or from Dahomey, Togoland or the Gold Coast (NAI, Comcol 1, file 894, vol 1). Of the men from the provinces 52 per cent are people who have arrived in Lagos within the past few years, either to learn a trade or to find work, leaving behind them homes to which they might without difficulty return (NAI, file 894, vol. 1). Investigations by the Chief Secretary of State revealed that majority of those unemployed were illiterates that have not been to school. Also, there were large numbers of artisan class: carpenters, bricklayers and painters who had engaged on 'a daily wage, having more or less continuous work for the past seven or eight years, but lost their jobs because the operations of the Public Works Department or Private Contractors had come to an end (NAI, file 894, vol.1). Indeed, the commercial dominance of Lagos over other cities and towns made it a place of succour for the immigrants. In fact, a comparison of employment data of Lagos with that of other regions in 1956 revealed that apart from government, trading and commercial activities served as sources of livelihood for the teeming population of the city.

Table-1: Employment Data by Regions, September 1956

Sectors	Lagos	Western Region	Eastern Region	Northern Region
Federal Government	15,379	4,116	2,633	3,065
Regional Government	---	22,117	13,153	25,585
Local Govt. Councils	3,220	22,787	15,951	43,773
Public Corporations	24,720	12,886	22,610	15,912
Commercial & Others	54,237	27,203	23,299	63,325
Total	97,556	89,109	77,646	151,660

Source: A.L. Mabogunje, *Urbanization in Nigeria*, pp.254

From the above table, it is evident that in the colony of Lagos, a large percentage of the population was employed by informal sectors. Though, it shows the superiority of Lagos over any other urban centre in Nigeria, Lagos tends at one end to attract the rural poor -persons lacking both assets and urban skills (Mabogunje, 1968).

A vivid description of the economic life and attitudes of the people toward wealth and work in Lagos would illuminate, as well as enhance our understanding of the nature and types of unemployment experienced in the colony during the period of study. All groups in Lagos were interested in wealth and its concomitant power. A desire to make money, particularly through trade, seemed to be an integral part of the Yoruba personality (Spencer, 1964). For the liberated African in Sierra Leone and those who returned to Lagos, the desire to make money was accentuated by the need to compete with the white man on his terms (Spencer, 1964). Thus, both the indigenes and the Sierra Leonean returnees emulated the Europeans who refrained from manual labour, and so ventured into commercial activities as well as investment in land sales and speculations in order to become wealthy. The indigenes' aversion to work for someone else, it must be remembered derived from the traditional social structure which allocated manual labour primarily to the women and to the domestic slaves (Spencer, 1964). The men helped only in the initial clearing of the farmland. The man's job was to help govern; to be able at all times to defend the community, and to occasionally supplement the family larder by hunting and fishing (Spencer, 1964). Therefore, manual labour was beneath a free man's proper role in life. Corroborating this attitude of the Lagosians to work, especially manual labour, Alhaja Raji Risikat opined that Lagosian preferred fishing and trading, and when he is out of work, has usually his own house or that of his father or mother in which to live. His mother or his wife would provide a meal; his friends would generally give him something. He was not faced with the possibility of death from hunger or deprivation (Raji Risikat, oral interview, 26 May, 2011).

In the colony of Lagos, the most common business activity in the society was trading. The natives were active traders, and the first generation of the Sierra Leoneans to return to Lagos had been taught to consider independent trading, even if on the smallest scales, as respected way to make money (Spencer, 1964). This factor partly helps to explain Sierra Leonean's aversion to manual labour. On the other hand, the Brazilian repatriates were mostly craftsmen and artisans who engaged in manual labour with few of them in business ventures. While they were only a small minority, these Afro-Brazilians made an important contribution to the city's architecture. In the case of the strangers from

the provinces and the hinterland, the Acting administrator of the colony in 1929 describes their situation thus:

The stranger from the provinces appears to live in Lagos even when he is not earning anything. He can always find lodging with his brother or countryman and food as well. If he is out of work after a spell of employment his landlord will allow him to remain on credit. He has no expenses and 3d will buy him a meal enough to keep him going for a day (NAI, Comcol 1, file 894, vol.1).

Further, he described the case of the stewards and houseboys, who are for the most part from Warri or Onitsha province as those in the habit of an employed houseboy squatting another person who was looking for work (NAI, Comcol 1, file 894, vol.1). Indeed, the state of unemployment in colonial Lagos between 1929 and 1945 was such that the colonial administrators became concerned to the extent of devising means of addressing the situation. In fact, the Chief Secretary to Government wrote on the situation as follows:

There is no doubt that the larger proportion of persons unemployed in Lagos are casual labourers who have drifted from the provinces to this town for many and various reasons. Persons unemployed in Lagos may be divided into three: skilled labour, semi-skilled labour and unskilled labour. For the skilled labour, they includes clerks and skilled mechanics who are Lagosians or whose families had settled permanently in the town who can only wait for a demand for their services or try to seek employment in provincial towns. The semi-skilled labour comprised of large quantities that have been apprenticed to but never mastered such trades as carpentry, tailoring, blacksmith, bricklaying etc. These are persons for whose services are in little demand and yet who are unwilling to work as labourers. So long as they can exist on the food supplied them by their womenfolk or on the charity of their friends or the sale of property acquired in more prosperous time, they are content to remain in Lagos. The greater number of persons unemployed in Lagos will be found to be labourers from the provinces. Of 100 cases of unemployment into which detailed enquiry were recently made, 74% were non-Lagosians (NAI, Comcol 1, file 894, vol.1).

Corroborating this observation by the Chief Secretary to Government, Pa Oluwole Akinsanya opined that the city of Lagos witnessed phenomenal drift of labour from the provinces acting on tips of possible employment from agencies at such places as Ibadan and Ilorin in order to avail themselves to the opportunities for casual labour jobs at the docks, railway terminus, merchant stores or customs warehouses (Oluwole Akinsanya, oral interview, 17 Nov.2010). Besides, such men are usually only temporarily employed but many of them preferred to remain in Lagos at the end of their contract and seek their fortune there rather than return to agricultural pursuits in their own country.

Beyond the skilled, semi-skilled and unskilled labour categorization of the unemployed in Lagos, mention must also be made of the beggars, paupers and ex-servicemen who also constituted the bulk of the unemployed residents of Lagos. The influx of the beggars to Lagos received the attention of the colonial authorities in 1944. According to the letter written by the Colony Welfare Officer to the Commissioner of Police and the Director of Medical Services, he drawled their attentions to the large number of beggars on the street of Lagos and emphasized that there was the need not only to control the influx of crippled beggars into Lagos but also to contain those that were already living in the city (NAI, Comcol 1, file 797/1/ vol.2). He stated further that of the 153 beggars investigated, there were two classes: those who begged because it was the easiest way of making a livelihood, and those who begged because it was the only way of subsisting themselves (NAI, Comcol 1, file 797/1/vol.2). Although, these beggars by their activities have devised a strategy of survival but they are still regarded as the unemployed that constituted nuisance to the city during the period.

In addition to the above, the city of Lagos between 1943 and 1945 witnessed large numbers of destitute labourers and paupers. This of course, was similar to what was experienced between 1930 and 1935 as a result of the “slump” that put an end to the very building and construction programme which had been in progress in Lagos(NAI, Comcol 1, file no 1493 vol.4). Consequently, the large number of labourers that have been attracted to Lagos by military works refused to leave in spite of the large demand for farm labour in the provinces. The reason for this was farmers could not pay the high wages paid by

Government since the introduction of Cost of living allowance(COLA), and a labourer who has been receiving 2/- or 1/6 would be very reluctant to accept 10d or 9d(NAI, Comcol, file no 1493, vol.4).

The Colonial authorities and the residents of Lagos adopted both social and economic strategies in response to the hardships occasioned by the depression and the world war II situations. The colonial authorities had foreseen the outbreak of unemployment as earlier as 1935. Then it was observed that very large numbers of labourers have been attracted to Lagos by the military works which were undertaken in or near Lagos (NAI, Comcol 1, file no 894, vol.2). The Chief Secretary noted that because much of the public works was nearing completion, he anticipated a considerable amount of unemployment in the comparatively near future. In response to this observation, a committee was appointed in 1935 to enquire into the problem of dealing with the Lagos unemployed. The report was forwarded to the Commissioner of Colony under cover of the Chief Secretary's confidential letter no 24243/206 of the 13 January, 1935(NAI, Comcol 1, File no 894, vol.2). Its main recommendations were:

- a. Compulsory repatriation
- b. Land Settlement
- c. A Lagos Labour Bureau (NAI, Comcol 1, file no 894, vol.2)

Indeed, repatriation expressed the determination of the colonial authorities in Lagos to maintain "certain approved standard and practices by the inhabitants, and majority of those repatriated were labeled "undesirable" who, the authorities considered a nuisance to the new urban environment (Decker, 2010). During this period however, no action was taken on land settlement, and only fifty-five persons were repatriated under the Townships ordinance. Meanwhile, a Labour Bureau was opened on the 6th of January, 1936 by the Youth Movement assisted by Government(NAI, Comcol, file no 894, vol.2). The Labour Bureau closed down operation the following year precisely on 31st March, 1937 because the government financial support ceased. The failure of this 1935 committee to achieve much in the alleviation of the conditions of the unemployed made the colonial authorities to revisit repatriation strategy along with other measures during the war years.

The undesirables to be repatriated were classified as: the temporary floating population from the province, who had no visible means of

support (They were also given free transport back to where they came from); any person from the province who have not had work for a period of six months. This was carried out with the condition that anyone could be allowed to visit Lagos for two weeks each six months to look for work but if not successful by that time to clear out (NAI, Comcol 1, file no 896). These include the sick and destitute labourers, able and non-able bodied beggars as well as the juveniles of non-Lagos origins. A survey was carried out to determine the number of beggars in Lagos. Though, particulars were taken of 153 beggars comprising of 11 cripples, the colonial authorities accepted the figure but still believed that the beggars were more than the number given by the investigating officers(NAI, Comcol, file no 797/1, vol.2). A simple analysis of the cases divided the beggars into two classes: those who begged, because this was their easiest way of making a livelihood, and those who begged because it was the only way of subsisting themselves. Further classification also includes old people, residents of Lagos for many years who had no means of supporting themselves and took to begging in order to do so. These are Yoruba beggars, dumb men, and deaf, those without limb, who, if they really had a mind to do it, could find some sort of work within their capacity(NAI,Comcol 1, file no 797/1 vol.2). The prominent and most interesting of all were the professional beggars, who regarded it as an honourable family profession. If they have no infirmity, they produced one. Large numbers of these professional beggars invaded Lagos from the Northern part of Nigeria.

By 26th April, 1945, the Acting Town clerk of the Lagos Town Council forwarded to the superintendent of Police names 30 non-able bodied to be repatriated under section 79(1) and (2) of the Township Ordinance, chapter 57, to leave the township of Lagos within 14 days. They are:

1. Mesanmari Kumasi
2. Danladi Kano
3. Seibu Katsina
4. Amodu Jebba
5. Dankaro Sokoto
6. Sunmonu kano
7. Garuba Kano
8. Adamu Kano

9. Karimu Mueri
10. Aliu Madandi
11. Momo Dende
12. Adamu Mala
13. Amodu Alumalo
14. Wano Sebarumo
15. Dambalam Lamgaran
16. Awudu Sokoto
17. Waziri Kano
18. Waziri Kano
19. Yauri Kano
20. Mohammadu Yaruwa
21. Abudu Raimi
22. Gogobiri Kano
23. Chiroma Yola
24. Ibrahim Zaharma
25. Ladi Kano
26. Amadu Agege
27. Yinusa Katango
28. Jimmai Kano
29. Masalati Kano
30. Mallam Garuba. (NAI, Comcol 1, file no 1493, vol.4)

Also, by 1st November of the same year, another set of beggars numbering 33 were also repatriated under section 79(1) and (2) of the Township ordinance, chapter 57. In a letter sent to the superintendent of Police, they were also asked to leave the colony within 14 days of service. They are:

1. Zandalma Maiduguri
2. Mohammed Mustafa
3. Umaru Bornu
4. Momodu Kanike
5. Momo Yaruwa
6. Asabe Baramutum
7. Garuba Kano
8. Adamu Kano
9. Ramatu Kano
10. Zakari Yawu

11. Garuba Hadeija
12. Salihu Kano
13. Lawani Egba
14. Garuba Sokoto
15. Hawawu Almigra
16. Talefi Binta
17. Oke Ibadan
18. Salawu Atanda
19. Amusa Ajadi
20. Adeshiyan Oyo
21. Audu Zabarma
22. Idie Dosso
23. Adamu Lafungu
24. Umaru Zabarma
25. Umaru Zabarma
26. Bayo Aremu
27. Momodu Alao
28. Momodu Tijani
29. Musa Iyanda
30. Hassan Doso
31. Danladi Ikpo
32. Abdulai Sabarumo
33. Garuba Sokoto (NAI, Comcol 1, file no 1493, vol.4)

Apart from the paupers that were repatriated, the colonial government also became embarrassed by the increasing number of juveniles seeking employment in the colony. A committee named Advisory Committee on Juvenile Employment and After Care was established. And the colonial administration in order to forestall the influx of child labour into Lagos from other provinces issued the Lagos Township Young Persons Ordinance No.51 of 1946. This regulation of course, specified that only those children who have attended a bonafide primary school in Lagos and colony for a period of three years was taken as the qualifying period, were without further formalities eligible for what was considered “blue card” i.e to be registered at the Lagos employment exchange as juveniles seeking employment (Decker, 2010).

It is imperative to re-emphasise that the most important factor stimulating immigration into Lagos during the period 1901-1950 was the

increasing widening gap in employment opportunities between Lagos and the rest of the country. This gap became more pronounced with the World War II when, owing to shortage of supplies, many employers in the country had to dismiss most of their staff (Mabogunje, 1968). So great was the influx of the unemployed people at this time that, in order to ensure that many of those resident in Lagos had a chance of securing employment, the registration of workers in Lagos (currently employed) and (unemployed) was closed to people from the provinces by a series of orders, Nos. 202,234,271 of 1944, and Nos.6 and 7 of 1945 (NAI, Nigerian Annual Report, 1945). Besides, after 1945 the number of the unemployed in Lagos swelled by a fresh stream of immigrants, namely, ex-servicemen. This was as a result of the general demobilisation of troops serving overseas which begun in October of 1945. In response to this, the colonial authorities enacted an ordinance named, the employment of ex-servicemen ordinance, No.48 of 1945. This made incumbent on all employers of not less than ten Africans to register and then to employ ex-servicemen, until ten per cent of their normal establishment consisted of ex-servicemen (NAI, Comcol 1, file no 2807/S.I). By 1948 a record of the number of ex-servicemen absorbed by such employers shows the positions as follows:

Table-2: Employment of Ex-servicemen by Regions, 1948

Regions	Ex-Servicemen Employed	Civilians Employed	Total
Northern Region	9,474	71,444	80,918
Eastern Region	7,883	54,112	61,995
Western Region	4,074	46,987	51,061
Lagos	6,001	47,102	53,103
Total	27,432	219,645	247,077

NAI, Annual Report for the year 1948, Lagos printer, 1950, p.15.

What is most striking from the above figures is that, compared with the regions, each of which had a population of over five million, Lagos, with its population of only about 200,000 was easily the most important employment centre in the country (Mabogunje, 1968). Indeed, this socio-economic strategy of alleviating the conditions of the poor in the city of Lagos helped as far as the survival of the war returnees both able and disable were concerned. In addition to this sources of wage employment,

was the railway corporation which has been credited as the largest single wage employment provider in the colonial history of Nigeria.

During the year ending March 31st, 1934, despite drastic measures of economy to meet financial conditions and the lessening of the European Staff by twenty-three officials, the number of Africans employed has increased by slightly over 900, mostly in the labouring class (Oldfield, 1936). Statistics also revealed that in the past fiscal year 16,376 Africans and West Indians have been employed by the railway, while European staff number only 369 officials (Oldfield, 1936). Of the total number of native workers including West Indians, 11,075 are labourers, 3,509 artisans and 1,792 salaried staff (Oldfield, 1936). In fact, the following tabulation shows the increasing percentage of Africans who occupied posts in the salaried staff formerly held by Europeans:

Post	African or West Indian
Station Masters	100%
Locomotive Drivers	53.5%
Firemen	100%
Guards	94.5%
Shop Chargemen	53.3%
Clerical Staff	100%

The above statistics and chronology on wage employment lend credence to the fact that appreciable number of residents in colonial Lagos earned wages either as skilled workers or unskilled workers.

Immigrants and Coping Strategies in Lagos

Having examined the strategies employed by the colonial authorities to combat poverty and unemployment condition, it is important to examine the various strategies adopted by the immigrants as well as the residents to survive in the city of Lagos. The fact remains that majority of Lagos residents at this period found succour largely in the informal sector of the economy. Apart from the traditional occupation of the natives-fishing and trading, larger percentage of the strangers and immigrants from the hinterland were gainfully employed in the informal sector as :boat builders, porters (mostly *Zabaruma* from the North), washermen, pepper grinder (mostly females from Oyo province), Night soilmen (dominated by *Egbe* natives from Kwara), goldsmiths (synonymous with the *Ijebu* migrants), artisans, petty traders, prostitutes

(dominated by the Itsekiri and people from eastern province) currency counterfeiting and money lending(Kunle Lawal, Oral interview, 12 February, 2011).

Nevertheless, a summary of the general employment pattern revealed on the surface, the available means of livelihood of the citizenry in Lagos. For instance, the 1950 census showed that of 202,000 persons in Lagos aged 5years and above, some 119,000 (59 per cent) were gainfully occupied. There was employment for both males and females, even though at a ratio of 2 to 1(Mabogunje, 1968). The Census officer, however, commented that this proportion of gainfully occupied males and females was due, on the one hand, to the employment in various undertakings of large numbers of young person's less than 15 years of age and, on the other, to the fact that many housewives combine with their duties as home makers some gainful occupation, usually trading (Mabogunje, 1968). Thus three out of every four women gainfully occupied were employed in trading, while 70 per cent of the males were employed in four occupations, namely craftsmen and production process workers (30 per cent), clerical and related workers (14 per cent), labourers (14 per cent) and domestic and personal service workers (12 per cent) (Mabogunje, 1968). It is indeed, obvious from the breakdown that larger percentage of the residents in Lagos found their livelihood means in the informal sectors.

Housing and Settlement Pattern in Colonial Lagos

Housing, settlement pattern and cost of living in Lagos remains important aspects of this study evaluation of poverty in colonial Lagos. Like cities everywhere, those of West Africa harbor a range of conditions and living standards and styles (Gugler.J & Flanagan.W, 1978). Of course, the cities boast modern buildings and facilities occupied and utilized by national and expatriate elites, but they also contain the range of places of residence and work of the rest of the urban population (Gugler.J & Flanagan.W, 1978). A major proportion of this large remainder of homes and businesses accommodating unemployed migrants, factory workers, clerks, and even skilled workers consists of overcrowded tenements and shacks. These are the slums and shanty towns found throughout the third world. Thus, Colonial Lagos was not an exception. Therefore, an analysis of the British urban policy and

settlement pattern would illuminate on the standard of living of the poor natives and immigrants in Lagos.

One of the major problems of environmental management in the coastal areas is how to provide more land space with improved physical conditions, to meet the ever increasing demand (Abegunde, 1978). An Influx of immigrants from the hinterland and the existing settlement of the Brazilian and Sierra Leonean returnees in Lagos put great pressure on available land in Lagos, especially the Island. The quickening tempo of commercial activities that accompanied it also compelled the urban population to use the poorly drained, swampy and marshy sandy terrain for housing and settlement. It would be recalled that the early settlers of the Island of Lagos (excluding Ikoyi) occupied the patches of sandy ridges and mounds of limited area extent found on the Island (Abegunde, 1978). About three-quarters of the surface area of the Island were then occupied by lagoon inlets, mangrove swamps and creeks. The widespread nature of the lagoon inlets and swamps was a major obstacle to a systematic expansion of settlements on the Island. The northern front of the lagoon, for instance, was broken into several lagoon inlets which included extensive ones as the Idumagbo and Isaleigangan lagoons, and the inlet north of Epetedo (Abegunde, 1978). The Idumagbo lagoon, being the largest, occupied an area of about sixteen hectares. On the western front of the island, there were also the Elegbata and Alakoro creeks, and within the island the largest areas of swamps were found in the north and south of Ikoyi, Okesuna and behind Marina (Abegunde, 1978).

The Europeans took the existence of these creeks and swamps as an excuse to segregate the settlement pattern in Lagos such that by 1929, it was noted in a report that the city was divided into two parts by the Macgregor canal. On the one side was the densely populated African settlement and, on the other, the European residential area, Ikoyi, with police and Military barracks and a few indigenous villages (NAI, Comcol, file no 1981, vol.1). Also, the colonial administrators and foreign commercial agents built their administrative offices, residential houses and warehouses along the Marina, in order to take the advantage of the constant breeze from the lagoon and the sea. They cut drainage channels through the Marina and reclaimed the swamps there. But unfortunately they did not consider it essential to organise a similar

systematic planning and improvement of the poorly drained and congested areas occupied by the indigenous people (Abegunde, 1978). In fact, as earlier as 1893, there existed large stretches of swamps that separated the Whiteman's built up areas of Marina from the northern and central sectors of the island occupied by local people. And as noted by Olukoju(2004), the high density of the population resided in the indigenous part of the island, and that the congestion associated with it had adverse effects on the living conditions of the people . Sada (1969) also corroborated this when he observed, "A major part of the problems of planning and administration of the Lagos Metropolis can be traced directly and indirectly to the rapid growth or misdistribution of the population." In this connection, the bulk of the population resided on the island. Indeed, up to 1950, 65.4% of the population of Lagos lived there (Sada, 1969). The desire to reside as near as possible to the centre of economic activities, and the infrastructure of railway and metalled roads further facilitated the movement of the people from the mainland and the hinterland to Lagos, especially the Island.

As mentioned earlier, larger proportions of the island were swampy or water-logged. But owing to the enormous pressure on land, many people resorted to erecting buildings even in such areas as Elegbata, Alakoro, Anikantanmo, Oko-Awo and Sangrouse which were ordinarily uninhabitable. It was observed in 1919, for instance, that the floors of buildings in these areas were constantly damp and during the rainy season the yards and outhouses were mostly under water (Editorial, Nigerian Pioneer, 1919). In fact, Oko Awo was a basin standing below the 1.5metre contour which formed the margin of the Idumagbo inlet (Abegunde, 1978). It was a permanently waterlogged area, yet highly occupied by residents. The standard of housing in Lagos was very low. This was evident in the type of houses built. Most houses have neither piped water nor a sewage system. The only bathroom or lavatory might be a rough shelter of corrugated iron with a bucket, knocked together in a corner of the yard (Marris, 1961). Water had to be collected from a stand pipe in the street, and latrine buckets collected by a service of the Town Council, complemented by the Night soil men-otherwise popularly referred to as *Agbepo* (Iyanda Afeez, oral interview 25 Sept. 2009). Every part of Lagos was congested. In central Lagos (*isale eko*) ,an area of narrow winding streets, it was common to see some places with open

drains running through living areas, highly populated and indigenous in essence and character (Iyanda Afeez, oral interview, 25 Sept. 2009). The living condition was such that there were 4-7 people to a room, and most of these rooms were small, dark and poorly ventilated (Iyanda Afeez, oral interview, 25 Sept. 2009). Living as they did in such places, outbreak of disease epidemics was just a matter of time, and it eventually happened with the outbreak of Tuberculosis and Bubonic plague in 1919 and 1924 respectively.

Between 1919 and 1930 the standard of living in Lagos had deteriorated to the extent that a leading newspaper succinctly described the situation thus:

The virility of the African is generally conceded, but nowhere has the ability to exist anywhere and anyhow apparently impervious to bad surroundings been demonstrated by our people than the denizens of this most unhealthy and pestiferous district...Such a place as Oko-Awo should not be allowed to continue in the middle of the municipal Area of Lagos to the danger of lives in surrounding areas and the detriment of trade(Nigerian Pioneer, 29 Aug. 1919).

The above remark by the *Nigerian Pioneer*- a foremost newspaper of the period on the impending danger of disease epidemics was not yielded to on time both by the residents and the colonial administrators. This bad living conditions and the public health negligence associated with the incomplete modernisation of the colonial cities such as Lagos snowballed into the outbreak of tuberculosis in the city in 1919 due to overcrowding and defective ventilation (Editoria, Lagos Weekly Record, 13 Sept. 1919). And within a short period tuberculosis became prevalent in the city. The major reasons adduced for its fast spread had been “overcrowding in the city”. In fact, the medical officer of Health claimed that in one instance, 15 persons slept in one room nine feet by ten feet square. He contended that “overcrowding approximating to this is not uncommon (NAI, Annual Report on the Colony of Lagos).” The medical officer further attributed the steady rise in death and infant mortality rate over the preceding years to poor conditions of living and overcrowding (NAI, Annual Report on the Colony of Lagos). A survey of certified deaths of Africans from tuberculosis between 1912 and 1922 lend

credence to the prevalence of tuberculosis in the city. See table 1.3 below:

Table-3: Certified Deaths of Africans from Tuberculosis in Lagos, 1912-1922

	1912	1913	1914	1915	1916	1917	1918	1919	1920	1921	1922
Lungs	21	36	35	40	44	43	50	53	48	57	74
Tuberculosis	8	6	11	15	9	13	23	10	8	8	4
Total	29	42	46	55	53	56	73	63	56	65	78
Total certified death of Africans	332	411	428	466	497	544	982	823	1002	1060	1196
TB % of certified Deaths	8.7	10.2	10.7	11.8	10.6	10.2	7.4	7.6	5.6	6.1	6.5

Source: *Lagos Town Council, Annual Reports, 1921, p.7; 1922, p.7. Also cited in Olukoju.A, "Population Pressure, Housing and Sanitation in Metropolitan Lagos, 1900-1939" in Lawal.O 2004 (ed) Urban Transition in Africa: Aspects of Urbanisation and Change in Lagos: Longmann.*

The prevalence of tuberculosis attracted the reactions and protest of the *elite* in Lagos. By 1922, representatives of the Lagos community comprised of four White Cap Chiefs, Professionals such as Lawyers and newspaper editors as well as businessmen presented an address to the Governor on "a very vital question", which deserved "close attention" (Olukoju, 2004) The signatories to the address lamented that the development of the European residential area at Ikoyi had "disappointed the sanguine expectations of the native community who are thus compelled to huddle themselves together under insanitary conditions and are also faced with perplexing problem of discovering some other outlets for expansion." They, therefore, asked the colonial government to grant the people access to a large area of Ikoyi plains (Olukoju, 2004). The Governor, in his response, claimed that Ikoyi and its surrounding villages had been underutilised even by the Lagosians before the establishment of European settlements. And that the presence of the European settlements at Ikoyi did not impede the natural expansion of Lagos. He, therefore, assured that Africans could settle at Ikoyi at a later date if they desired to do so (Olukoju, 2004).

As it would be recalled, Oko Awo, Anikantanmo and Sangrouse area of Lagos was filthy, swampy, overcrowded and infested with rats. This partly explains the reasons why the bubonic plague that started in 1924 and ravaged Lagos into the 1930s started from these areas. Within three months of its outbreak, 318 people were reported dead, while over 60,000 persons were inoculated (Nigerian Pioneer, 24 Nov. 1924). The

plague got worse in 1926 and when 476 deaths resulted from 490 reported cases, there was a drop to 163 cases and 159 deaths in 1927, but the respective figures rose to 514 and 504 in 1928 (Nigerian Pioneer, 28, Dec.1928). The severity of the plague eventually generated response from the colonial authorities. Sir Thornton flagged off anti-plague campaign which includes: physical destruction of rats and the cleaning and disinfection of infested premises. Initially, it worked positively, and it was reported that as many as 400 rats per day were brought to the offices of the Town Council up to 12 November, 1924 after which the figures dropped to 85 and then to 60 per day (Olukoju, 2004). Subsequently, the anti-plague campaign seemed to have been inefficient in addressing the situation, and so the *Pioneer*, suggested an alternative to Sir Thornton theories when it “reported that the alarm being expressed in Lagos” not so much at the loss of life and the considerable harm being done to trade and shipping, but at the sad prospect of the plague becoming endemic in the country! (Nigerian Pioneer, 9 Nov. 1928) The newspaper, therefore, enjoined the colonial government to compulsorily evacuate the slums of Lagos under the Health Ordinance with adequate compensation being paid to the evacuees. This, of course, remains one of the reasons for the land reclamation and slum clearance exercise that was carried out in colonial Lagos in the late 1950s. Indeed, this slum clearance was a paradox, while it saved the city from further outbreak of disease epidemics; it also wrought untold hardship on many; as residents were dispossessed of their lands, houses and means of livelihood.

Conclusion

Urban poverty in colonial Lagos no doubt, was a creation of the new logic of modernization and urbanization linked to the ideologies of colonialism and modernity. The paper examined the critical relation of urbanization and livelihood strategies with the background of socio-economic interaction as being important for human survival. From the analysis, it can be deduced that in addition to the monetized economy, incomplete modernization as epitomised by poor infrastructure, poor urban policy and negligence in health care delivery enhanced the urbanization of poverty in the city of Lagos. Thus, in response to the policy of segregation and poor settlement pattern of the British, the residents found succour in the development of housing and

accommodation in the swamps, slums and uninhabitable areas. Consequently disease epidemics had devastating effect on the citizenry.

This paper concludes that the strategies adopted by the colonial authorities to combat unemployment, explosive in-migration and overcrowding in the city further destroyed the livelihood of the residents. Though, larger percentage of the citizenry were employed in the informal sector, the slum clearance and re-housing programme that was carried out in the late 1950s destroyed physically the livelihood of many of the residents without a corresponding rise in their standards of living.

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A CRITIQUE OF COMPRADOR CLASS IN MUHAMMAD HANIF'S A CASE OF EXPLODING MANGOES

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Abstract

Muhammad Hanif's *A Case of Exploding Mangoes* looks back with boisterous humor at dictatorial regime of General Zia-ul-Haq who overthrew by military power, the elected democratic government of Zulfikar Ali Bhutto to serve and secure the vested interests of the imperial power. Like a typical neo-colonial ruler he maneuvered all the political and ideological forces at hand to keep the people oppressed. He kept the masses at arm's length maintaining an air of being the sincere guardian of their rights and ideology. He misshaped religion to use it as a tool for continuity of the dictatorial authority and to stupefy the people about their basic human rights and national ideology. The novel is a critique of neo-colonial rulers of Pakistan, especially Zia who under the guise of religious fervor and commitment to promulgation of Islam manhandled the constitutional setup of the state. The text has interwoven the plot around the characters of Prince Naif, the General's American friend Raphael and a crowd of military subordinates with the General at the centre. Lack of common public characters in the main plot of the novel is itself a critique of the marginalization of the people in the neo-colonial rule and exposition of the elitist and imperialist mode and temper of the governance. This article studies Hanif's exposition of General Zia's neocolonial regime and his abuse of religion, constitution and army, the most powerful institution of the state for his dictatorial purpose under the deceptive garb of the service of the nation.

Keywords: postcolonialism, comprador class, neocolonialism, Zia Regime, misuse of religion, marginalization of the people

Theoretical Background

In a neo-colonial society, comprador class refers to the mercantile class that plays its role in transferring the nation's wealth and resources to the ex-colonizers. They function as representatives of multi-national corporations and foreign investors. They contribute to the continuation of dependence of the nation upon the capital of the center. Tracing the reasons of this phenomenon, Fanon says that anti-colonial movements can result in replacement of Western ruling class with an indigenous ruling class psychologically westernized because of western education. They, unfortunately come to represent the people whose aspirations and dreams they do not share. They deceptively own the responsibility to speak on their behalf but actually exploit the opportunity to disempower the people and to keep them so (McLeod, 2000, p.108). This is what has

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happened in Pakistan like many of the newly independent states at the end of the colonization. this new elite that destroys the nation in name of its defense and development is called comprador class which literally refers to 'a local merchant acting as a middleman between foreign producers and a local market' (Ashcroft, 2004, p.55) and by extension of meaning in postcolonial studies this term refers to the class functioning as a link between the former rulers and the present public, actually serving the former and falsely representing the latter.

The term comprador has come to denote the artists, the academicians and creative writers – intelligentsia, in short – who identify themselves with their ex-rulers and compromise on the freedom of the nation and the state. They are of course not separate from the major run of society and, therefore, they successfully maintain their grip on the society with deception of true representation. A post-colonial society is bound to experience the neo-colonial effects. Their inclination is always towards the foreign masters in their policies and decisions.

Frantz Fanon's term 'native intellectual' refers to western educated natives, the writers and the thinkers from the colonized nation. They, owing to their psychological makeup, are forced from within to identify themselves with the middle class bourgeoisie of the colonizers rather than with the Indigenous masses of the colonized community/nation. This role complicates the role of native intelligentsia and perverts the basic aims and objectives of the movement (Fanon, 1963, pp.84-85). Resultantly the nation at the dawn of freedom finds itself at the losing end with a horrible disillusionment with reference to the expectations with the new Free State of their own.

Michael Barrat Brown 'identifies the comprador class, a holdover from the colonial era, as one of the three key elements in the new ruling class, along the native capitalists and feudal landlords' (Hawley & Nelson, 2004, p.113). Paul Baran refers to comprador regime as those governments that sell their natural resources to the multinational corporations earning huge profits for themselves and keeping the people poor.

Nandy's assertion that 'colonialism is first of all a matter of consciousness' (McLeod, 2000, p.340) is very relevant to Pakistani neo-colonial experience although he writing in the context of British colonization of sub-continent. Ironically when he wrote it, i.e. in 1983,

Zia was at the climax of his regime in Pakistan and had captured the consciousness of the nation fully through his deceptive strategies and slogans like 'Mard-e-Momin Mard-e-Haq, Zia-ul-Haq, Zia-ul-Haq'. Nandy's point of view can be seen in detail:

... colonialism colonizes minds in addition to bodies and it releases forces within the colonized societies to alter their cultural priorities once for all. In the process, it helps generalize the concept of Modern West from a geographical and temporal entity to a psychological category. The west is now everywhere, within the west and outside; in structures and in minds. (McLeod, 2000, p.11)

This is exactly applicable to neo-colonial experience of Pakistan. Asghar Khan's account gives historical reason of why political leadership could not emerge as a consequence of colonial past as mentioned above but military rulers did not let political institutions develop and grow and mature. Rather the whole fabric remained in a state of confusion of values and institutional disharmony and incompatibility. Zia is a glaring example of this lamentable situation. An assistant professor of Islamic Studies at GC University, Faisalabad, Mr. Ataa-ul-Mustafa, referred to a verse from the Holy Quran meaning that God gives honor and rule to those who are active and powerful and therefore, he derived, army deserves to rule the masses (informal conversation with Professor Atta-ul-Mustafa. This is the level of psychological colonization that people feel that even God is with the colonizers. In this regard they are perfect replica of their former masters fostering in the masses exactly the same feeling and faith about themselves as the colonizers had done in their turn and time of loot and plunder. Gandhi's stance is valid here: ... that the British were in India (and by implication, neo-colonizers were in Pakistan) because the Indians had invited them and then they had uncompromisingly and often self-interestedly the daily fact of the British rule (McLeod, 2000, p.343). Ngugi wa Thiong'o also considers the power of colonization in the same way. Colonizers ensure that the colonized people are grateful to the former for generosity, civilization and sublime values. 'A slave is not completely a slave until he accepts that he is a slave'. (Ngugi, 1981)

Ngugi wa Thiong'o says that economic structure of a society is also class oriented because no society provides absolutely even distribution of

quantitative and qualitative sources to all the members of the society nor do all the members of a society utilize the available resources equally. The classes with greater exposure to the social resources are bound to dominate the society. It is this dominant class for whose interests state power and machinery, like army, police and judiciary function. In case of Pakistan Ngugi's observation is more directly relevant because here army was not a tool in the hands of an elite class, rather it was all in all in every sphere of life, with all governmental machinery at its disposal. V.

I. Lenin in his Critical Remarks on the National Question says that:

There are two nations in every modern nation ... there are two national cultures in every national culture ... in every nation there are toiling and exploited masses whose conditions of life inevitably give rise to the ideology of socialism and democracy. But every nation also possesses a bourgeois culture (and most nations a reactionary and clerical culture as well) in the form of ... dominant culture. (Ngugi, 1981, p.10)

Historical Context

Muhammad Asghar Khan in his book *Tareekh se Kuchh Naheen Seekha* analyses the situation of the newly independent states as follows: Some colonies got their freedom even earlier than they expected. The leadership of these countries busy in the struggle for the freedom movement was prepared to take up the new responsibilities. The leadership in the freedom movement offered great sacrifices and carried out their role very valiantly but this leadership did not find time and opportunity for planning to run the country. When they got freedom, they had disciplined army and trained bureaucracy but no political manpower and resultantly, no wonder, the new political leadership was left at the mercy of and fell a prey to bureaucracy and military. This process strengthened with the passage of time. (Khan, 2005)

Self-Serving Policies

The comprador class ruling in Pakistan, Hanif explicitly points out and sometimes suggests, can sell anything for their political and economic ends. General Zia dies with some fellows in the airplane crash. The sons of the deceased general file case against the conspiracy but their purpose is to get 'lucrative cabinet posts' (Hanif, 2009) as political underhanded bargain, not justice. In response to the General Zia's disturbance over his possible murder, Brigadier Tahir Mehmood assures

him that they cover all the points and ways of access to the army house and ‘monitor all movements within five mile radius’. He further adds that he would not go to the President House even to perform his official duties, obviously because public engagements and official duties carry no significance to them in comparison with their personal security and authority. The country is for him and not the other way round. He can therefore even cancel the National Day Parade on the National Day. When the parade is inevitable, ‘the post-parade mingling with the people’ is definitely cancelled. Hanif’s introduces a long list of men in the street doing ordinary day to day activities, a fair representation of the whole nation, with one question in their minds and it is by implication the question of the author as well: ‘If his security is so important, why don’t they just lock him up in the Army House?’ (Hanif, 2009, p.91)

Prince Naif comes to see General Zia by F16 and Mr. Bill is also invited but he is a bit late and is on his way flying above the Arabian sea. They are supposed to have their breakfast together. When Naif comes the first thing that happens between them is discussion on their private things about which General Zia is disturbed. The Prince advises Dr. Sarwari to take care of his private parts as if they were the Prince’s own. The doctor investigates the case briefly and feels it to be a case of worms. However detailed check up is postponed.

Unmindfulness to Public Problems

A *Case* is prominent in complete indifference to social, economic and even military affairs of the regime. There is not a single reference to any construction or development, any plan or strategy. Zia is busy in treatment of his private parts and his pseudo religious pursuits which actually conceal his selfish personalized motives and all the official paraphernalia and an army of subordinates is only assisting him in realization of his presidential endeavors which have nothing to do with people. The construction of this strange anti-public kind of plot of the novel is of Hanif’s indirect comment on Zia government’s lack of concern with the public problems and exposition of sham morality of so called public representatives.

Deceptive Concern for the People and the Country

The comprador class keeps assuring the masses of its loyalty to and love for the state and the country and great concern for the well-being of the people. General Zia after the coup in the first meeting with eight

generals says that in thankfulness to Allah Almighty they should start the meeting with recitation of the Holy Quran as they 'were able to the country without spilling a single drop of blood' (Hanif, 2009, p.39) and he also prays to God for His guidance as well as backing of course in all his future endeavors. General Zia after his dictatorial acts comes to think that he is 'a man of the people'.

National Identity and the institutions and symbols of national pride are toys for the comprador class. One brain wave of Zia's mind converts the National Parade Day into a Widows' Day or Orphans' Day only to satiate the General's sense of pseudo generosity and fellow feeling with the masses whom he had been ruling in the name of democracy and in violation of all promises. And to befool the people who want to see tanks and parade and planes flying past, it is suggested that the ceremony can be conducted on any day the General likes and broadcast for the people on the day they want to see it.

Consciously Sustained Confusion

One typical characteristic of the comprador class is that it sustains confusion in all political and official affairs not to let the people have genuine participation in the government affairs. Once confusion is delivered to the people with an air of certitude, it can be cashed for years or even decades. In case of Zia debacle no autopsy was conducted:

Nobody can ever say that the coffin that was buried in Arlington cemetery didn't carry bits of General Zia's remains and what lies buried in Shah Faisal Mosque in Islamabad are not some of the remains of the State Department's brightest star. (Hanif, 2009, p.5)

Nothing was actually left behind except remains. What came out of the wreckage of the plane were splattered pieces of the flesh on the destroyed parts of the airplane, burnt bones stuck up with mangled metal, chopped limbs, and unrecognizably misshapen melted faces, not photogenic faces and bodies of the martyrs. But the history is stupefied by blocking the investigations

Comprador Class's Indifference to their People's Ideology

The unnamed narrator says that their Islamic Studies did not teach them because he was angry with them because when he entered the classroom, they were singing a folk song with a dirty variation in it. This minor incident is very significant in its connotations. Army men in

Pakistani public's estimation carry immaculate character. They are born heroes, sure prop of the nation in all crises, who have always saved the country. But how ironic that they were singing pornographically distorted folk song in the class of Islamic Studies! To a sensitive Pakistani it is a joke against folk character and religious identity of the nation. But then this is what the comprador class does with the nation.

Sham Democracy

In Pakistani neo-colonial situation, as anywhere else, masses carry no position. They are marginalized almost to the point of non-existence. The people are either absent in the text or if they appear they are voiceless, strained into army discipline. In Part 12 of the novel, General Zia is distributing cheques among the poor women, standing in a long queue before him. Their faces showed their poverty but they had 'made up the effort to dress up for the occasion'. The first lady enters the camp office adjacent to the Army House where her husband General Zia-ul-Haq, 'was playing the President'. The First Lady felt extremely irritated at the dichotomy of the President's character who posed to be 'the Man of Faith, the Man of Truth, the Friend of Widows' but actually was 'nothing but a tit-ogler'. Hanif pinches the balloon of charity instinct of General Zia who out of mercuric caprice decides wide out of schedule to distribute one hundred new notes among 300 widows. It was June not Ramazan when this kind of ceremonies was usually conducted. The staff had to obey the orders of the General-cum-president who was feeling compelled to help the needy and the poor. It was an uphill task to gather 300 widows. They could produce only 243 with a great difficulty and the rest came from the staff to make up the deficiency. The banner in the backdrop also mocks at the sham generosity: President's Rehabilitation Programme for Windows. And what is this Rehabilitation Programme all about? Distribution of 100 rupee notes to the widows. Zia is concerned with newness of notes, not with meaningfulness and purposefulness of the amount.

Discomfiture with the Masses

Ngugi says that one typical characteristic of the comprador class is its discomfiture with the masses. The working classes and peasants are not trusted and their ethnic divisions are encouraged and highlighted. The reason is that the comprador class has no roots in the people nor do the people own them. As long as General Zia is amongst VIPs in public

gathering sessions, he feels at home, but when he comes to people, he feels to be amidst a 'hired crowd' whose flag-waving and slogans are well rehearsed mechanical acts devoid of any emotional attachment. But to themselves the members of the comprador class perceive to be the messiahs and saviors of the nation and proportionate to this perception they cherish in their hearts heroic regard in the eyes of the public. General Zia considers himself Caliph Omar the Second for visiting the people on his bicycle. In his heart he glorified anyone who had ruled longer than him. So Fidel Castro, Kim-II Sung and King Abdul Aziz are his real ideals rather than the Caliph Omar. General Zia has no association with the masses. when he goes around on his bicycle on the roads of Islamabad to find no one around, he thinks: 'What if everybody had migrated somewhere else and he was ruling a country where nobody lived except his army, his bureaucrats and his bodyguards?' (Hanif, 2009, p.280) Ceausescu's advice to General's Zia exactly describes a dictator's relationship with public: 'The key (to power) is they should either love you or fear you; your decline starts the day they become indifferent to you' (Hanif, 2009, p.275). And his Don Quixote cycling to mingle with the people is to see whether the people are indifferent to him or not.

Distrust in the people comes to the surface during 100 rupee note distribution ceremony among the widows. Some of them come wearing *burka* which frustrates the security forces who do not know whether they are women or something else, or even if they are women, what if they are carrying explosives hidden in the *burkas*. Irony is that Zia himself enforced non-progressive version of Islam in Pakistan and his subordinates cannot afford an expression of this version of Islam which a section of the society was upholding and practicing by their own free will.

Exploitation of Religion to Befool the Masses

General Zia is a typical representative of the comprador class, always sure of his being right. He introduced the wonderful formula of 'mixing religion with the business of running the country'. He is reading the Holy Quran to find some verses appropriate to the occasion of receiving the Nobel Prize when he unfortunately happened to look at the verse 21:87 translated by Marmaduke Pickthall as: 'There is no god but thou: glory be to thou: I was indeed wrong!' This 'troublesome verse' is

something indigestible for the General who cannot conceive of being in the wrong. So he moves from one translation to another to find some suitable version of the Book. Eleven years when he removed the elected Prime Minister Zulfikar Ali Bhutto, he opened Holy Quran and got a loving and pampering verse: 'He it is who hath made you regents in the earth'. But today twice he had seen the troublesome verse. He was using the Quran not as holy word of Almighty but a personal horoscope. The implication is that religion for the comprador class is tool in their hands that has to serve the purposes of justifying their rule. Or they modify it to their own ends.

Hanif creates another situation to expose the hollowness of love for religion in continuity of the verse referred to above. When he was looking for a suitable passage for recitation in the Nobel Prize ceremony, he had many considerations in his mind. One was to polish his Arabic and deliver his address in Arabic to please his Saudi friends; the other was that he would be the first Nobel Prize winner to insist on recitation of the Holy Quran: the purpose thus was satisfaction of his ego narcissistic self rather than any genuine service to religion; thirdly and ultimately it the political pressure prevails and he decides to deliver his address in English in respect of his good friend Ronald Regan. This tendency was described by Fanon as ruling class's 'permanent wish for identification with the bourgeois representatives of the mother country, who under neo-colonialism become the missionary agency for the continuation of cultural imperialism ...' (Ngugi, 1981, p.31)

The General received a solid gold compass from the second Crown Prince of Saudi Arabia, Prince Naif, who told him in way of joke, 'This will point you towards Mecca even if you are in space.' And General Zia had humorously answered, 'If wishes were Aladdin's carpets, sinners like me would always be flying to Mecca'. The irony runs here at two levels: first, he is literally in the air when he dies as a result of the crash of his plane. These references foreshadow the tragedy for which the nation thanked God. And the second, the man who usurped the government representative of the people and who ruled for eleven years after the promise of conducting the elections within ninety days, he is befooling the people and with the guise of extreme love for religion by his hollow claims that he always likes to flying to Mecca because he is so devout a Muslim.

General Zia went to mosque without changing uniform, not because he would get late for prayer but because the verses about Jonah were disturbing him. Otherwise Imam dared not start prayer before the General's arrival. It is again symbolic of subordinating religion to one's personal authority. And Zia even apparently listening to the 'recitation with his eyes shut ... (actually) tried to calculate the percentage of kickbacks'.

General Akhtar is another representative of comprador class. He is always with the General in all crucial affairs, even in his prayer. He keeps his movements of prayer slightly slower than the General's so as to synchronize with him and follow him perfectly. Thus he was obeying Allah through his boss as if his boss's obedience and pleasure was more important than obedience to Allah. So General Zia goes to prayer because he needs consoling clarification of a disturbing verse and General Akhtar goes to prayer because his boss goes there.

Blind Zainab who was molested is another representative of the public, dismissed with indifferent surprise as a 'simple case of unlawful fornication' turned into an international issue without reason and rationale. When a reporter during a long interview asked him about Zainab, he gave a meaning standard reply that the matter was in the court and therefore the President should not be asked about the case. The situation is that Zainab, a blind woman who was raped by three men, is going to be stoned to death. Part XVIII deals with her case and situation but her silence is significant. She feeds the sparrows and crows, massages the feet of the pregnant fellow cell-mates and wants to live and even die in that loving environment. Zia, after discussion with his co called extremely pious, learned Islamic scholar, imposes the Presidential decision of death by stoning for fornication on the plea that as a blind man's crime of fornication cannot be forgiven for his blindness, a blind woman too cannot be excused on the same grounds. This is stupid logic coldly indifferent to 'how can a blind woman recognize who the men were?' and 'how could she even resist the assault?' In her innocence she felt that she would be stoned as Devil is stoned in Mecca ruminating over how the people could kill a living flesh and blood human being when they could not kill the stone effigy of the devil even after the centuries of stoning. Her interview is published in an American newspaper and then

she is transported to the Fort so that international media may not interfere in Zia's Islamic pursuits.

Zainab's case reflects how comprador class misuses religion to blind the masses to prolong and strengthen their own rule and to crush the rights of the common people. Zainab can do nothing else but hurl curses upon the head of this comprador class: 'May worms eat the innards of the person who is taking me away from my home. May his children not see his face in death'. Zainab's words prove curse as well as prophecy. General Zia, the usurper of the mandate of a democratic government, so called Mard-e-Momin, went to Khana Kaaba and behaved there like a 12 year old boy with ill omened birth: 'He threw tantrums, he cried, he smashed his head against the black marble wall of Kaaba and sprinted around it as if he was in some kind of competitive run, not a pilgrimage.' (Hanif, 2009, p.106)

Burlesque and Lampoon, Hanif's Weapons of Critique

Burlesque and lampoon are Hanif's weapons to dismantle and expose the destructive role of the comprador class in Pakistan. General Zia-ul-Haq's teeth are described as flashing unnaturally. He was walking like a 'constipated man' in a great discomfort. The US Ambassador to Pakistan is accompanying him on his right hand. He is a very respectable man, with shiny bald head and well groomed moustache. After all this detail Hanif bathetically falls to his air of a 'homosexual businessman'. In western context it may not be very odd perhaps but in Pakistani context this anti-climax is ridiculous.

When Zia is sitting on the prayer mat, thinking over the troublesome verse, he scratches his left buttock because, perhaps, he is not involved in his prayer; his real focus is on personal, ulterior motives. Zia comes to his room to find his wife lying with her huge buttocks towards him and had to leave remembering Prince Naif's explanation why Arabs have evolved so huge organs. Zia also feels deprived why in his case evolution could not function.

Hanif's novel is fictional dethronement of the comprador class. His repeatedly slipping into satire, lampoons and anti-climaxes serves this political purpose of demystifying the so called ruler. When General Zia asks Brigadier Tahir Mehdi second time who wanted to murder him, General's raised voice carried smell of fear as 'you can smell it in goats before the slaughter; a bleat on their lips, and piss between their legs'

(Hanif, 2009, p.72). He was alarmed and spit was showering out of his mouth. Brigadier Tahir Mehdi reminds him of Indra Gandhi who was gunned down by one of her own military body-guards. Zia witnessed her body burning to ashes at the hands of her own son. He thanked God that he gave them Pakistan where the sons cannot do what they do in India (Hanif, 2009, p.73). This is typical comprador mentality: they feel that the country has been given to them for their joy, recreation and merry-making. This is what Bill says to the General: 'Cheers to you General. Nice country you have got here'.

In the last chapter again Hanif's burlesque becomes hilarious. General Zia is feeling grinding pain in his belly and blackish red blood trickles down his pants on the carpet. Zia is busy in keeping the ball rolling, pushing the conversation to a higher level to keep the people too involved to see the blood on the carpet. Zia confused and simultaneously arrogant mind is exposed in his disliking that history should consider him a boring president. To overcome this would-be impression he thinks of cracking some jokes but he remembers none. If he remembers the beginning the punch point is missing and vice versa. Devising this kind of situations Hanif is fighting against the stupidity and exploitation of the dictator's regime.

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PAKISTAN'S ROLE IN THE OIC: A CRITICAL ANALYSIS

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Abstract

We have reached the era of history, where mankind is ridden by conflicts, poverty and food security. However amidst this darkness in the Muslim world and OIC, Pakistan is an example of benevolence having made sacrifices for solidarity among Muslim Ummah even though it does not share regional boundaries or gain major benefits. Pakistan's endeavors are briefly highlighted in OIC forum, whereas it was influential from the inception and with the organising of Second Summit conference, which marked the unity of the organization and paved way for future conferences at all levels. Pakistan organized the highest number of seminars for the OIC and has continued to serve for a number of educational, scientific, economical and infrastructural cooperation and not only incurred financial costs for these activities but also provided military resources to assist Muslim countries in conflict resolution. Keeping in view, basic intention is to prove two arguments. Firstly, that without Pakistan's efforts the OIC would carry little political or cultural connotation. Secondly, the OIC member states should support Pakistan which is going through one of the most difficult times of its History.

Keywords: Organization for Islamic Cooperation (OIC), Muslim Ummah

Introduction

This article tries to investigate the main objectives of the establishment of OIC, the dream of United Islamic Ummah and answer to the question that why Pakistan is alone despite all its sincere services to OIC. Pakistan is facing many external and internal conflicts and its people are handicapped because of several problems. Sixty billion dollars are due on it as mortgage. There is no bird naming 'political strength' in Pakistan. Besides, it is called by some political and economic experts a "failed state". But still Pakistan is playing pivotal role in uniting Muslim ummah and strengthening OIC.

To being with, this article will provide a brief exposition of the current status and historical objectives of the Organization for Islamic Cooperation (OIC). This article will also present a geographical and political review of Pakistan in relationship to OIC. Finally we will put forth an explanation of the Muslim Ummah to set the stage for how Pakistan has been essential to the OIC.

The OIC is an inter-governmental organization consisted of Fifty Seven Muslim States from South and East Asia, Africa and Gulf Region

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that represent one-quarter of the membership of the United Nations and symbolize most part of the world and approximately entire Muslim world (Hashmi, 1996). The OIC was established in 1969 with the objectives of promoting close ties among Islamic countries in the economic, political and cultural fields. It is an organization consisted of one of the most densely populated countries of the world, having population over one billion people and mostly almost all members of UNO.

Pakistan is a Muslim state which came into being in 1947 with the sole representation of Muslim ideology. It has not only rich natural resources but is most important strategically. Now Pakistan's population is above 180 million; it is the sixth most populous nation on the planet and the second largest in the Muslim world.

Located on the gateway of Persian Gulf at the strategic crossroads of the Middle East, Central Asia, China, and South Asia, Pakistan provides the shortest route to reach the hot waters of Arabian Sea. Pakistan is also bordered with the Muslim countries which are its friends and allies. It also serves as a land bridge between energy-starved India and the energy-rich Central Asian Region (CAR) and Iran.

Due to Pakistan's strategic position as front line state for different Gulf Arab states, it became essential for Pakistan to have a strong defense power. For this purpose Pakistan had started working on the "Atomic Bomb". Pakistan also took part to resolve many conflicts in the OIC Muslim countries by supporting not only morally but also by sending its troops and ammunition as in the cases of Saudi Arabia, Somalia and Bosnia (Khan, 2004).

Pakistan's presence and importance on the international forums like United Nations, Organization of Islamic Cooperation, South Asian Association of Regional Cooperation, World Trade Organization, Economic Cooperation Organization and Association of South East Asian Nations has strengthened mutual interests and benefits of Muslim countries to such an extent that it has risked its own peace. For example, despite repeated US warnings and pressures regarding the issue of Pakistan –Iran gas pip-line, Pakistan Foreign Minister Khurshid Kasuri told that *"We are an ally of the US in the global war on terror, but we will not take dictation from anybody" and Pakistan will not stop bilateral cooperation with Iran on the gas pipeline decision.*

Pakistan came into being with the spirit of assisting and making contributions towards the Muslims solidarity as illustrated in April 1943 by the speech of Quaid-i-Azam:

Pakistan would be a base where we will be able to train and bring up Muslim intellectuals, educationists, economists, scientists, doctors, engineers, technician, etc. who will work to bring about Islamic renaissance. After necessary training, they would spread to other parts of the Islamic world to serve their co-religionists and create awakening among them eventually resulting in the creation of a solid, cohesive bloc - a third bloc- which will be neither communistic nor capitalistic but truly socialistic based on the principles characterized by caliph Omar's regime (Ahmad, 1966).

Since Pakistan's inception, its foreign policy is based on "*the endeavor to strengthen the bonds of Unity among the Muslim States*". This ambition has ensured that Pakistan is an active associate for Islamic countries and OIC member countries and it has always realized its serious responsibility in this regard. Prince Faisal of Saudi-Arabia, summarizes Pakistan's efforts, when he rightly said that, '*Pakistan is the fort of Islam*', (Rehman, 1966) so let us now turn our attention to the concept of the Muslim Ummah.

The word "Ummah" is derived from the Arabic root word of "umm". For that reason whenever the word "Ummah" is applied in terms of a Muslim community, it transmits a broader connotation and applied at a broader sense i.e. a group of people professing the same religion though coming from different countries as well as belonging to diverse ethnicities and culture.

By clarifying this issue, we will now focus on a historical as well as present day account of Pakistan's role within the OIC, and thereby raising the momentum for arguing the two points. Firstly that Pakistan's input has been vital and secondly that in the absence of such efforts, the OIC, the Muslim Ummah and Muslim communities in general would be of little significance both in the domestic and international political scenarios.

Pakistan Role in the History and Evolution of OIC

The first OIC summit was held in Rabat (1969), but actually it was in second Summit in Lahore (Pakistan, 1974) that expanded the scope of

the activities of OIC and provided it an organizational framework. The Lahore Summit, attended by 37 heads of governments and states enabled the OIC to be the most representative and authentic voice of the Muslims all over the world. That was the major achievement of OIC which proved the sincerity of Pakistan's struggle for the unity of Muslim Ummah. It was at Lahore that PLO was recognized as the sole representative of the Palestinian people for the first time.

Pakistan is the founding member of the OIC and its role in its establishment and its performance in this organization is very clear. To fortify this point, one can know how Pakistani poets like Allama Muhammad Iqbal's Islamic philosophy approve this unity. Pakistan was included in the earlier 25-OIC members who joined hands to work for the mutual interests of Muslim Ummah.

For the better execution of OIC's objectives, rational and specific sort of institutions were required and Pakistan has been crucial in this respect. It led the way in the inception and development of various institutions within its homeland and other Muslim countries.

Primarily there are three institutions working in Pakistan namely COMIAC (the OIC Permanent Committee on Information and Culture), COMSTECH (the OIC Permanent Committee on Science and Technology) and COMCEC (the OIC Permanent Committee on Commercial and Economic Cooperation). Tenth ICFM conference also approved the establishment of the Islamic Chamber of Commerce and Industry (ICCI) and Karachi was nominated as its' headquarter.

Along with these, Pakistan also played a pivotal role in the establishment and functioning of Islamic centers in different Muslim countries and supported them with heavy funds, as in the establishment of Islamic University in Nigeria, the Islamic University in Uganda, the regional center for Research and Islamic Studies in Timbuktu, etc. (Khan, 2004). It is normally believed that institutes and organizations are just bricks and mortars if they do not have definite objectives and proper functioning.

Pakistan has a sizeable representation in the OIC conferences and resolutions. Pakistan has an important status among member states because of its valid concern for the prosperity and progress of Muslim world, through the forum of OIC (Abbot, 1968).

Acting in the position of Assistant Secretary General (Asian seat) Pakistan was elected twice, once on the 7th ICFM (Istanbul: May 1976) and then on the 24th ICFM (Jakarta, Dec. 1996). Pakistan is also the member of the Board of Governors of the OIC's International Islamic University Malaysia (IIUM) (Ahmad, 1994).

Table-1: OIC Conferences held in Pakistan (Dates and Venues)

Conference	Dates and Venues
2 ND ICFM	26-28 December, 1970, Karachi
2 ND Islamic Summit	22-24 February, 1974, Lahore
1 ST EICFM	27-28 January, 1980, Islamabad
11 TH ICFM	17-22 May, 1980, Islamabad
21 ST ICFM	25-29 April, 1993, Karachi
7 TH EICFM	7-9 September, 1994, Islamabad
1 ST EIS	March, 1997, Islamabad

Pakistan has the credit to host a number of OIC's conferences in its land. These conferences played a vital role in the progress of its respective objectives. Under the OIC forum, Pakistan hosted many seminars in order to spread information and share knowledge to increase the mutual understandings of the issues and other's concerns, especially with regards to; science & technology, education policies and gender equality.

Along with many Pakistani leaders, role of Mr. Sharifuddin Pirzada and Zulfiqar Ali Bhutto is unforgettable on the OIC forums. During 15th ICFM Sharifuddin Pirzada was elected as the OIC's fifth Secretary General and he remained in the office from 1985-1988 (Saad, 2001). But it was the 2nd Islamic Summit that was the gigantic achievement of Zulfiqar Ali Bhutto. His efforts made the young OIC organization a progressive and vibrant body which showed the real picture of Muslim unity.

The OIC Commission of Eminent Persons is relatively newer body, established during the 10th OIC Summit held in Putrajaya, Malaysia in October 2003 on the suggestion of Pakistan. That was the first meeting of the Commission, while the second and final meeting of the Commission was held in Islamabad in May 2005. The efforts of Pakistani President Mr. Pervaz Musharraf were also remarkable in shaping OIC's influence among Muslim nations.

Pakistan and Muslim Ummah

Pakistan's role is not only apparent in the establishment and functioning of OIC and its institutions but It also provided support to the Muslim states independently as well as through OIC forum. The Muslim territories and countries such as Palestine, Kashmir Afghanistan, Iraq and Bosnia etc. are struggling for their freedom and resolving internal as well external conflicts from decades and Pakistani efforts demonstrate that why Pakistan is essential to the preservation and growth of the Muslim Ummah (Manzoor, 1964). Keeping this context in mind we now explore Pakistan's affiliation with Palestine.

Support of Palestine is the core of Pakistan foreign policy, and it has never compromised on its views and commitments. Pakistan has consistently extended diplomatic, political and moral support to the Palestinian people who are struggling for self determination and the establishment of an independent state. Furthermore, Pakistan raises the issue of Palestine on every international forum to coordinate efforts of international community for the resolution of Middle East Peace Process.

Prime Minister Shaukat Aziz said that the resolution of long-standing conflicts particularly in Kashmir and Palestine are essential for the victory of the international fight against terrorism, the common menace for the whole world.

Pakistan's stanch commitment to the cause of Palestine and Jerusalem landed her as the founder member of the OIC's AL-Quds Committee, during 6th ICFM (Jeddah, July 1985). Pakistan also remained the chairman of this committee for the tenure of 1979-1980 and during 8th ICFM Pakistan was included in the 12 member Hijrah Committee.

Pakistan has long term historical relations with Afghanistan as they are bound in a strategic geography where their security and economic well-being are interdependent and inseparable; these commonalities bring together both nations as strong allies.

Regarding the sensitivities of Pakistani public opinion, the foreign minister of Pakistan in an interview on 15 September 2001 stated, "*The people of Pakistan have close cultural ties with the people of Afghanistan. They are based on the principles of mutual trust, sovereign equality and non-interference, therefore Pakistan always strived for its independence and peace. Although in these efforts it is facing terrorist attacks and*

internal instability but still its support for Afghanistan's peace process remained entrenched.

Pakistan's role in initiation and continuation of peace process in Afghanistan especially after 9/11 incidents is very crucial. Due to its strategic position and strong commitment as a frontline state against terrorism, Pakistan is highly appreciated and given special importance by international community.

Pakistan's principle role in protecting the rights and benefits of Muslim neighbor states influenced many political leaders to visit Pakistan. The visit of President Hamid Karzai to Pakistan on 8 February 2002 and Pakistan's President Musharraf visit to Afghanistan on 2 April 2002 were one of the key points of this chain; in response to this the bilateral cooperation between Pakistan and Afghanistan increased with the passage of time. During these visits, an agreement was signed and a Joint Ministerial Commission was announced to promote trade, economic activity and to co-ordinate reconstruction of Afghanistan. As a goodwill gesture on the eve of Mr. Karzai's visit, the government of Pakistan announced the release of 50 Afghan prisoners who were arrested for minor crimes.

The visit also manifested renewed promise to fight against terrorism and to start air traffic between the two countries. Also, a \$10 million as part of the \$100 million package was presented to the Afghan government for reconstruction. In terms of export of manpower, Pakistan sent teachers, engineers, architects, builders, doctors and trained manpower for reconstruction of damaged areas of Afghanistan in order to build better future.

Pakistan while doing these efforts also faced many challenges and its own people sacrificed their lives in suicide bombings and also welcomed migration of millions of Afghanis.

Along with these efforts, the permanent commission on Afghanistan is also working in Islamabad since 1994. The basic focus of this commission is to hold peace talks in Afghanistan and to provide solutions to problems related to terrorism. Pakistan is also a vibrant member of the Parliamentary Union of the OIC Member States (PUOICM) where she puts her efforts.

The 15th ICFM nominated Pakistan to chair OIC Experts committee to look into ways and means for better functioning of OIC. Apart from that Pakistan is also a member of OIC Ad hoc committee on Afghanistan

(May 1980), the OIC contact group on Bosnia (May 1993) and the OIC contact group on Jammu and Kashmir (Khan, 2004).

The efforts made by Pakistan have received due acknowledgment from OIC all key Standing Committees, subsidiary organs and specialized agencies of the OIC. Pakistan is also a key member of the OIC Contact Groups/Ad-hoc Committees on critical issues of the Islamic world - Palestine, Afghanistan, Jammu & Kashmir, and Somalia.

Pakistan's Contribution in Educational and Economic Reforms of OIC Countries

The OIC is the international forum of all Muslim countries where they strive to discuss and solve the problems of individual Islamic countries as well as problems of their mutual interest. The range of these interests is diverse and it includes cultural, scientific, economic, legal, financial, technical, educational, informational and social issues.

The Article-III of the charter of OIC also states that, the objective of organization is, "To consolidate cooperation among Member states in the economic, social, cultural, scientific and other vital fields of activities, and to carry out consultations among Member states in international organization". In order to safeguard these mutual interests, several committees and institutions are working in different Muslim countries. Among these important areas the role of science and technology is vital because it has direct or indirect link to all walks of life.

In Pakistan the literacy rate is high enough and world-class higher research institutes are available here. Due to its strong educational standards, students from the different OIC member countries come to Pakistan for higher studies both on scholarships as well by paying very low fees. Pakistani universities always welcome their Muslim brothers and sisters to share their expertise and knowledge on every field of studies. Many universities have collaboration and student exchange programmes with many Muslim countries.

Pakistan's quality of education and expertise in the science and technology is well known among the whole Muslim world where the educational standards of the most of the Muslim states are not even comparable to the underdeveloped countries of the world.

To address such miserable situation of education in Muslim countries, OIC have many subsidiary organs and committees. The most important is COMSTECH that is responsible for all scientific and

technological issues pertaining to OIC member countries. Due to Pakistan's lead in the field of science and technology among OIC member countries, it was proposed to establish this (COMSTECH) institute in Pakistan. It was decided on the occasion of Third Islamic Summit Conference and COMSTECH was chaired by the President of Pakistan on the request of King Hassan II of Morocco and other members of Islamic conference (Khan, 2004).

From the day COMSTECH was established, it has gone through a long phase of struggle and got a hold of remarkable successes. Its list of achievements is very long but few most important one's are as under:

- COMSTECH publishes books, profiles, article, periodicals, research papers and journals at regular basis.
- It has established six Inter Islamic networks, Islamic Academy of Science and ISTECH (Islamic Centre for Science Policy and Techno-Economic Studies).
- It held seminars on the sensitive issues and international conferences on areas of current importance.
- It organized courses for the staff as well as for common public of Muslim countries to develop their skills and enhance knowledge.
- It established schools fully equipped with information technology in Maldives and Sudan in order to increase the computer literacy.
- Numbers of international conferences are frequently organized by the Islamic Academy of Science with the close cooperation of COMSTECH.

In this context, the fifth Islamic Summit in Kuwait adopted a resolution to appreciate the progress of COMSTECH contribution in promoting science and technology in the Muslim countries and the establishment of inter-Islamic network of science and technology through which exchange of scientists and sharing of knowledge became easier.

Pakistan's endeavors for the promotion and progress of the Muslim countries in the field of science and technology are substantially enough. This strong initiative of Pakistan shows not only its concern but also illustrates its struggle. Pakistan raises its voice in each and every conference for the betterment of COMSTECH and other committees. The president at the inaugural session of 10th meeting of the OIC Standing Committee on Scientific and Technological Cooperation appealed Islamic countries to declare "Jihad-i-Akber" for strengthening

of science and technology by generously contributing for creating a multi-billion dollars fund by announcing first \$1 million fund and in response the rest of the member countries announced a total contribution of \$650,000.

These kinds of efforts are not limited to a one forum but the officials of Pakistan, wherever and whenever possible, stress on the need of mutual work on education and science and technology. These kinds of backing are to help advance OIC institutions in order to show better productivity in the field of science. *"It is imperative that the OIC member States should not remain silent spectators but fully participate in many miracles that science has to offer in almost every sector of human endeavor."* It was stated by Senator Wasim Sajjad at inaugural ceremony of an international workshop on *'Current Advances in Gene Therapy'* organized by the Higher Education Commission and the OIC Committee on Scientific and Technological Development (COMSTECH). These forums not only promote the scientific research but also endorse the skills and talents of fresh scientists through trainings in the field.

Among Muslim countries, Pakistan has the most promising and technologically sound population and it fulfills the technological needs of many Muslim countries. The efforts of Pakistan for promotion of Science and Technology through the forum of COMSTECH are highly applauded by all the leaders of Muslim countries. These efforts not only secured the joint partnership and development of the OIC countries but also tried to solve the problems like diseases, epidemics.

The role of science and technology can only boom, if the economic conditions of the region allow the country to invest in this area where the basic educational infrastructure is built on strong basis, where poverty is low and literacy rate is satisfactory. But if we see the countries of Third World then it is obvious enough that their economic conditions are inadequate. Besides spreading awareness about the importance of education and science and technology in the Muslim world, it is also very important that the developed Muslim countries assist the poor OIC countries in order to improve their basic educational infrastructure, as it is difficult for the poor countries to educate maximum population in its limited resources (Mehdi, 1988).

The economic yoke of the countries can be decreased through proper networking of countries. For this purpose an IAP-sponsored

meeting hosted by the Pakistan Academy of Sciences on 16-17 March, the participants agreed to create a Network of Academies of Science in OIC countries for the enhanced collaboration. Dr. Atta-ur-Rahman, chairman of the Higher Education Commission and president of the Pakistan Academy of Sciences, hosted the event, and was elected as the network's president. Also Pakistan's good track record in financial discipline made it a member of the OIC's financial Control Organ (FCO), when it was created at the 10th ICFM (Khan, 2004).

After 9/11, US coalition with Pakistan's military ruler Gen. Pervaz Musharaf to launch the 'war against terror' pushed Pakistani nation to the unending battle of terrorism.

In the light of Pakistan's sacrifices and struggle for the Muslim Ummah, Pakistan expected that Muslim countries will show unconditional support in this critical juncture but reality is that OIC members are now going to establish partnership with India, as Tan Sri Ahmad Fuzi Hj Abdul Razak, Secretary General of WIEF (*World Islamic Economic Forum*) said, "*The one on one meetings with leading Indian companies were set up to establish dialogue to identify and promote trade and investment opportunities through WIEF partnership*" at the occasion of 5th World Economic Forum.

Pakistan is one of the most important countries in Muslim World and its progress and prosperity will ultimately manifest progress and prosperity of Muslim Ummah. The strength of Ummah will also result in the strength of Pakistan because it has already taken an irrefutable position in the world due to its atomic deterrence. Also the geographical position of Pakistan demands the attention of Muslim Arab countries because their own survival is dependent on the existence of strong Pakistan.

Why have other OIC Member States not taken an active role in the development of the organization?

Throughout this paper, we have substantiated the view that Pakistan has been integral to the OIC and Muslim Ummah, and present the view that whilst Pakistan is currently facing difficult times, the OIC and Muslim Ummah's own development and survival is tied with a strong Pakistan. It is important to highlight why other OIC member states have not adopted similar policies for the development of the OIC and Muslim Ummah.

Firstly, Pakistan's geographical location, being at the strategic junction of the Middle East, Central Asia, China and South Asia, accounts for commitment, whereby other OIC member states are located in such a position that it would have made for them more cumbersome or complex to play such role. Secondly, Pakistani citizens and Government as compared to other OIC members have been less concerned regarding fundamentalist stance towards religion and more open towards mutual integration, advancement and peace within Muslim affairs and the OIC forum. Although other Muslim regions may have greater economic means, resources and trade potential than Pakistan, the issue is not about money but about the spirit and attitude.

Finally, Pakistan has an improving rate of literacy and the educational standards are quite high and consistent, and especially steps towards the inclusion and promotion of women's education and training are remarkable. These conditions signify and have helped strengthen Pakistan's capacity for encouraging greater educational reforms, with the focus of science and technology being central to this mission in terms of its role within the OIC and its subsidiary organs.

Conclusion

OIC over the years has emerged as the sole spokesman of the Muslim Ummah that is representative of 57 nations on the globe. There is a big question mark on the performance of Organization that it has not come up to the expectations of Muslims. It was unfortunate that most international issues were linked directly or indirectly to the Muslim world, the role of OIC was scarcely there. Unfortunately, OIC has been long on idiom but short on action.

Pakistan has played a pivotal role in the deliberations of OIC since its inception. Pakistan is a founding member of the Organization of the Islamic Conference. It has played a vital role in the establishment of the Organization and a number of its subsidiary organs and affiliated bodies. Pakistan has hosted numerous conferences and meetings, which have facilitated the growth of the institutional infrastructure of the OIC.

It was Lahore Summit in Pakistan in 1974 that expanded the scope of the activities of OIC and endowed its organizational framework. The Lahore Summit, attended by 37 heads of governments and states enabled OIC to be the most representative and authentic voice of Muslims all over the world. It was at Lahore that the PLO was first recognized as the

sole representative of the Palestinian people. Pakistan since then have given full political and moral support and also energized Organization by taking bold political initiatives regarding Bosnia and Kashmir.

There is a growing realization that OIC must move step by step with the contemporary world otherwise it would unfasten its relevance. This realization was the motivation for the historic initiative taken by President Musharraf in the last summit held in Malaysia in 2003 to establish a Commission of Eminent Persons, which should look into all aspects and make recommendations for OIC's reform and restructuring, both in terms of organizational structure and the ideological policies.

The OIC still has a long way to move, if member states want an effective framework for achieving the declared objectives, a number of drastic steps should be taken for making an effective body for Muslim world such as:

- The requirement for success in present age demands collective action and large groupings, which can protect ones interests and influence in the course of international events. Today, we should strengthen economic and political bonds in order to form broader Islamic groups between the Islamic states and people in an Islamic union under some unitary framework that can consolidate the position of Muslims in the world, guarantee their interests and carry their united voice to others. Islamic unity requires reforms to be introduced with a view of creating a truly democratic system in the Islamic world that is based on transparency, pluralism and accountability based on justice and the respect of human rights.
- The OIC should strongly advocate Muslim's issues and grievances in front of international community. Issues like democracy, human rights, women's rights, minority rights, role of civil society organizations and the need for a Muslim think tank as well as greater political coordination and economic cooperation within the OIC member states, should no longer be ignored.
- The chairmanship of the summit should rotate among member countries after every four years. The OIC should formulate an agenda for change that can strengthen and transform the Jeddah-based Secretariat which should act as the nerve center for all OIC-related activities.

- There is also a need to make improvement in the image of Muslims and Islam and also should take serious steps to remove the picture of Islamophobia in the west.
- Mutual consensus of all OIC countries on all issues of Muslim Ummah and their rise as one unit is the actual solution of all the problems. One organization of the whole Muslim world should have one voice and action. This can be planned and pursued by the OIC's Organization and its Secretariat. It needs to develop a reform agenda designed to deal not only with past deficiencies, but also with new global changes.

Historically Pakistan has taken an important role within every sector of the OIC. Conversely at present the country is at a critical junction with the threat of terrorism, consequently in acknowledgement of Pakistan's former efforts and in the view of the OIC and Muslim Ummah's continued survival, the rich Muslim countries should help Pakistan politically socially and economically at this time of spasm.

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SALES FORCE MOTIVATION OUT OF ORGANIZATIONAL JUSTICE: A STUDY

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Abstract

This study aims to examine the effect of organizational justice (PJ, DJ) on Independent Sale Personnel's (ISP's) motivation. This study is cross sectional and self administered questionnaires were distributed among the sale personnel of International Brands Private Limited (IBL), Company Pakistan. Total five branches of IBL, Pakistan were taken for data collection i.e. Karachi, Lahore, Islamabad, Peshawar and Kohat. In order to investigate the relationship between Organizational justice (i.e. procedural justice and distributive justice) and ISP's motivation regression and correlation techniques were used. The result of the study suggests that there is a significant positive impact of predictors on the response variable.

Keywords: Organizational justice (Procedural Justice, Distributive Justice), ISP's motivation.

Introduction

Organizational justice (or fairness) is a significant subject in explaining employees' performances within the organization. It is evident from literature that organizational justice performs an important role in explaining employees' attitudes and behaviour (Choi, 2008). The impact of organizational justice on work outcome such as job satisfaction, organizational commitment and turnover intentions are clearly documented by the research literature (Williams, McDaniel & Nguyen, 2006). However, extensive searches of sales and non sales literature investigated the impact of organizational justice on employees' motivation. Distributive justice (DJ) and procedural justice (PJ) are the two categories of organizational justice (Greenberg, 1990; Konovsky, 2000). Perceived fairness of the outcomes (e.g. pay, status) comes under distributive justice; whereas PJ deals with the perceived fairness of the processes that eventually leads to the outcomes (Greenberg, 1990).

Motivation and performance are most important issues for all types of Independent Sale Personnel (ISP's) management (Tyagi & Wotruba, 1998). By using the proper and fair organizational justice (PJ, DJ) within

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the organization have multiple benefits for organizations like increase in ISP's motivation, job performance, pay satisfaction, productivity, and workers efficiency. Therefore many organizations uses fair organizational justice for the smooth functioning of organizational tasks (Tyagi & Wotruba, 1998). In Pakistan a very small number of researches were conducted to identify the effects as well relation between organizational justice and ISP's motivation. Therefore, the objectives of this research study are to find out the impact of organizational justice (PJ, DJ) on ISP's motivation and also to find out the relationship between organizational justice (PJ, DJ) and ISP's motivation. The organizational justice (PJ, DJ) is taken as an independent variable (I.V's) whereas (ISP's) motivation is taken as a dependent variable (D.V). The study highlights the importance of organizational justice and its effects on ISP's motivation within the organizations of Pakistan. To meet the objectives of the research study the data was collected from four branches of the International Brand Limited (IBL) Company Pakistan.

The IBL Group is a diversified business house engaged in a wide range of business activities in Pakistan including international trading, local manufacturing, marketing, sales and distribution of various products and financial services. In mid 80s the Group management decided to diversify into manufacturing by creating strategic partnerships with some of the companies for which it had provided distribution services. As a result the ownership and management of the group companies was divided into two sub groups known as IBL Group. In 1991 a new company by the name of International Brands (Private) Limited was formed and since then, all its marketing and distribution activities are now undertaken in a Group. The IBL business department comprises of Gillette, Proctor & Gamble, Searle Pharma & Consumer, Shezan and Telecom.

The rest of the paper is organized as follows, the next section reviews the prior literature paper and develops research hypothesis. Section two also discusses the theoretical framework. The following section describes research methodology. Results of the study are presented in section four. The last section discusses these results and gives some suggestions.

Literature Review

It is evident from the research literature that distributive justice (DJ) and procedural justice (PJ) are the two main kinds of organizational justice (Greenberg, 1990; Konovsky, 2000). Perceived fairness of the outcomes (e.g. pay, status) comes under distributive justice; whereas PJ deals with the perceived fairness of the processes that eventually leads to the outcomes (Greenberg, 1990). According to Adams' (1963, 1965) theory, employees are being judged on their own inputs like time and effort and are compared with their own outputs like pay and status, as to be treated justifiably or unjustifiably. As a result, employees are either satisfied or dissatisfied resulting in low or high performance and motivation (Mowday & Colwell, 2003).

Referring to cognition theory (Folger, 1977) argue that outcome (DJ) and procedure (PJ) correlate in a way to create a sense of overall justice or injustice within the organization. Relationship between justice perceptions and motivation is so far investigated by very few empirical studies. As stated earlier, justice perceived would eventually lead into the motivation of the sale force if there own inputs that is time and efforts are rated justifiably. Findings from these limited studies along with the advancement in conceptual development strengthen the proposition that motivation and justice have been overlooked both in sales and non-sales research (Locke & Latham, 2004).

More specifically, motivation has long been viewed as a central role in performance (Barrick, Stewart & Piotrowski, 2002). According to Ambrose and Kulik's (1999) there is a gap of empirical knowledge explaining how motivation can be directly related to performance. Given that much research from non-sales literature has already documented the impact of justice on job performance and pay satisfaction (Haq, Iqbal & Rehman, 2008). It is evident from the research that there is direct impact of justice perceptions on sales peoples' motivation, and the indirect impact of justice perceptions on sales peoples' performance and pay satisfaction via motivation. The traces of these relationships can be found in Adams' (1963, 1965) equity theory and Porter and Lawler's (1968) work motivation model.

The relationships, according to equity theory can be described as: Outcomes which are unfair (e.g. pay, status) motivates the employees to rectify the unfair situation if they are not happy with these outcomes,

however behavioural reaction that could be taken into account which could reduce their inputs or performance level (Farmer, Beehr & Love, 2003). It has been clearly stated by number of significant studies that there is positive effect of justice perceptions on pay satisfaction (DeConinck & Stilwell, 2004). On other hand there are few studies which yet indicate the importance of justice in predicting employee's motivation and job performance (Zeffane & Zarooni, 2008).

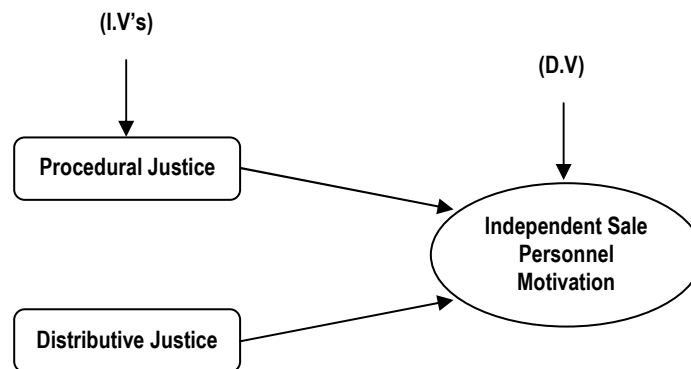
According to Tyagi's (1990) specifically in sale research study of insurance salespeople found that their perception of money unfairness had a strong unpleasant effect on extrinsic motivation, and similarly recognition unfairness had the significant negative effect on intrinsic motivation of salespeople. According to Dubinsky and Levy (1989) fairness perception of pay administration has positive effect on retail salespeople's motivation. However, none of the study included performance in investigation. Based on the preceding literature discussion above, the following hypotheses are proposed.

H₁. PJ has significant positive effect on ISP's motivation.

H₂. DJ has significant positive effect on ISP's motivation.

Conceptual Framework

The conceptual framework of the study is as follows namely, PID model.



Research Methodology

This research study was conducted to investigate the effect of organizational justice (PJ, DJ) on ISP's motivation. The data was collected through random distribution of questionnaire among the staff members of five branches, Karachi, Lahore, Islamabad, Peshawar and

Kohat of IBL Company Pakistan. The questionnaire instrument was designed to measure the motivation level of the sale personnel.

The questionnaire items of this research study were taken from the study of Niehoff and Moorman, 1993, Price and Mueller, 1986 and Kovach, 1987. Items on procedural justice were adopted from Niehoff and Moorman (1993) which focuses on the employee perception of procedural justice. Items on the distributive justice were taken from the Price and Mueller (1986) and the remaining items to measure the ISP's motivation were adopted from (Kovach, 1987). The respondents were asked to provide their opinion on the issue and rate them on a five Likert scale ranging from strongly disagree =1 to strongly agree=5. The questionnaire items were examined and found reliable and consistent with Cronbach's alpha (0.90)

The questionnaire was distributed among the on upper, middle and lower management sale personnel of IBL, Pakistan. More specifically, data was collected from two branches of Khyber Pakhtunkhwa, one each from Punjab, Sindh and Islamabad. The descriptive statistics shows that the majority of participants were male with age of early 20's to 40 years and above. *Initially, descriptive analysis were measured and then correlation, regression was calculated between (IV's) and (D.V) for the analysis of the organizational justice (PJ, DJ) and ISP's motivation.*

Descriptive Analysis

In the analysis section firstly, descriptive statistics of demographic variables were measured and then correlation and regression was calculated between (I.V's) and (D.V).

Table-1:

Age	Gender	
	Male	Female
20 – 28	47	1
29 – 39	44	2
40 and above	17	0
Total	108	3

The above table shows the cross tabulation of age and gender. The age was categorized in 20-28 years, 29-39 years and 40 and above years. The Male represents 108 of the total sample 111 which shows 97.2%, and Female represents 03 of the total sample 111 which represents 2.7%.

Table-2: Gender * Management Level Cross Tabulation

Management Level	Gender		Total
	Male	Female	
Top	2	0	2
Medium	5	3	8
Low	101	0	101
Total	108	3	111

The above table shows the cross tabulation of management level and gender of IBL Peshawar. Top level managers include National Sales Manager and Regional Sales Managers of IBL Company. Middle level includes Area Sales Managers of IBL and Low level includes Unit Managers and sales personnel of IBL Company. Top level staff members were 02 in which all were male, out of 111 which represent 1.8% of the total. Medium level staff members were 08 in which male represents 05 and female represents 03 out of 111 which show 7.2% of the total. Low level staff members were 101 out of 111 in which all are male which demonstrates 90% of the total.

Table-3: Descriptive Statistics

	N	Range	Sum	Mean	Std. Deviation	Variance
Age	111	2	191	1.72	0.716	0.512
Gender	111	1	114	1.03	0.163	0.027
Management Level	111	2	321	2.89	0.366	0.134
Valid N (listwise)	111					

Table 3 shows the descriptive statistic of age, gender and management level.

Correlation Analysis

The Pearson correlation finds out between organizational justice (PJ, DJ) and ISP's motivation. The correlation value is lie between -1 and +1. The value -1 represents negative relationship and +1 represents positive relationship between variables. Table 4 demonstrates the correlation matrix of the employee PJ, DJ and ISP's motivation. Pearson correlation between PJ, DJ and force motivation is positive and highly significant with the values of .861** and .630** at 0.01 significance level. This reveal that there is positive relationship exist between (I.V's) and (D.V).

Table-4: Correlations

		PJ	ISP's Motivation	DJ
PJ	Pearson Correlation	1	0.861**	0.630**
	Sig. (2-tailed)		0.000	0.000
	N	111	111	111
ISP's Motivation	Pearson Correlation	0.861**	1	0.605**
	Sig. (2-tailed)	0.000		0.000
	N	111	111	111
DJ	Pearson Correlation	0.630**	0.605**	1
	Sig. (2-tailed)	0.000	0.000	
	N	111	111	111

** Correlation is significant at the 0.01 level (2-tailed)

Regression Analysis

The research study uses the multiple regression analysis in order to check out the effect of predictors on response variable. The multiple regression model is as follows:

$$Y = \alpha + \beta_1 X_1 + \beta_2 X_2 + \beta_3 X_3 + \beta_4 X_4 + \varepsilon \dots\dots\dots (1)$$

Where Y is ISP's motivation (D.V)

α is constant

X is other factors affecting ISP's motivation

β is the regression coefficient which may be positively or negatively affecting (D.V) and (I.V's)

$$\text{ISP's M} = \alpha + \beta_1 \text{PJ} + \beta_2 \text{DJ} + \varepsilon \dots\dots\dots (2)$$

Where ISP's M = Independent Sales Personnel Motivation (D.V)

$\beta_{1 \text{PJ}}$ = Procedural Justice $\beta_{2 \text{DJ}}$ = Distributive Justice (I.V's)

Table-5: ANOVA^b

Model	Sum of Squares	Df	Mean Square	F	Sig.
Regression	147.883	2	73.942	159.802	0.000 ^a
Residual	49.972	108	0.463		
Total	197.856	110			

a. Predictors: (Constant), DJ, PJ

b. Dependent Variable: ISP's Motivation

The F-test value is 159.802 and the significance value is (sig = .000) which is less than $P < 0.05$ which shows the regression model is significant. This further implies that the correlation between dependent variable and independent variables is statistical significant and overall regression model is valid and fit.

Table-6: Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	0.865 ^a	0.747	0.743	0.680

Table 6 represents the Regression coefficient 'R' = .865 or 86.5% which means that correlation between (D.V) and (I.V's) are positive. The coefficient of determination 'R²' = .747 which show that 74.7% of variation in ISP's motivation is explained by PJ and DJ.

Table-7: Coefficients^a

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Collinearity Statistics	
		B	St. Error	Beta			Tolerance	VIF
1	(Constant)	0.264	0.201		1.316	0.191		
	PJ	0.78	0.061	0.796	12.774	0	0.602	1.66
	DJ	0.111	0.057	0.107	1.941	0.05	0.602	1.66

a. Dependent Variable: ISP's Motivation

In the above table the regression coefficient for PJ and DJ (β_1 and β_2) = .796 and .103 which implies that one percent increase in PJ and DJ increases 79.6% and 10.3% in ISP's motivation level if other variables are kept controlled. The T value of PJ and DJ are 12.774 and 1.941 which is significant at .000 and .050 level because significance level is $P < .05$. This implies that the both the hypotheses of this study are accepted. The hypotheses are PJ has significant positive effect on ISP's motivation and DJ has significant positive effect on ISP's motivation.

The above table also demonstrates the multicollinearity statistics. The tolerance value less than 0.20 indicate a multicollinearity problem (O'Brien & Robert, 2007). In the above table the tolerance values of all (I.V's) are .602 and .602 which shows that the tolerance level is moderate and good. The reciprocal of the tolerance is known as the Variance Inflation Factor (VIF). The VIF 5 to 10 and above indicates the multicollinearity problem (O'Brien & Robert, 2007). In the above captioned table VIF values of (I.V's) are 1.660 and 1.660 which shows that there is no any problem of multicollinearity.

Table-8: Collinearity Diagnostics^a

Model	Dimension	Eigen value	Condition Index	Variance Proportions		
				(Constant)	PJ	DJ
1	1	2.883	1.000	0.01	0.01	0.01
	2	0.071	6.364	0.94	0.30	0.08
	3	0.045	7.966	0.05	0.69	0.91

a. Dependent Variable: ISP's Motivation

The eigen values close to 0 explain little variance. In above table value of 2 and 3 are near to 0 which shows little variance in these variables. The condition index over 15 indicates a possible multicollinearity problem and over 30 suggests a serious multicollinearity problem. In above table values of condition index are in range of 1.00 to 7.966 which reveals that there is no multicollinearity issue between (I.V's) and (D.V).

Conclusion

This study examines the relationship of organizational justice (PJ, DJ) and ISP's motivation. The results support the presumption that Procedural justice has positive effect on Independent sales personnel's motivation and was found significant. This is consistent with Zeffane and Zarooni (2008), Tyagi and Wotruba (1998). The results also support the second hypothesis that distributive justice has significant positive effect on Independent sales personnel's motivation and are in line with Dubinsky and Levy (1989). The overall, regression value of procedural justice, distributive justice and Independent sales personnel was 0.865 which demonstrates that 86.5% impact of (I.Vs) on ISP's motivation (D.V) in IBL, Company Pakistan.

The results demonstrate that PJ and DJ have a significant positive effect on ISP's motivation of the IBL, Company Pakistan. The multiple regression model shows the significantly strong relationship between set of two independent variables namely procedural justice, distributive justice and dependent variable that is independent sale force motivation. However, procedural justice was found to be the most significant (I.V) having strong relationship with the (D.V) i.e. ISP's motivation. The regression coefficient R shows the value 0.865 which shows 86.5% proportion of variability between IV's and D.V and coefficient of determination $R^2 = 0.747$ which shows 74.7% variation in D.V explained by I.V's. The independent variables that are organizational justice (PJ, DJ) explained 79.6% and 10.7% of variation respectively towards dependent variable of ISP's motivation.

Overall, the results revealed that organizational justice (PJ, DJ) and ISP's motivation were positively correlated. Fair organizational justice (PJ, DJ) was found to be of significant importance if properly implemented. Moreover, organizational justice (PJ, DJ) programs were found to have a positive impact on the ISP's motivation which brings

benefits in terms of better organizational performance, higher productivity, competitive advantage and increased employee motivation. Findings of the study also demonstrate that there is positive correlation exist between (I.V's) and (D.V). Fair organizational justice (PJ, DJ) within the organization is very much beneficial and its effect directly on employee motivation. This might reduce the propensity of employee turnover.

Keeping in view the results of this study it can be recommended that Government should have to adopt and implement fair organizational justice policies in both public and private organizations of Pakistan. Through fair organizational justice (PJ, DJ) employee become motivated and overall organizational productivity and effectiveness can be enhanced. It is significant to build up such an atmosphere where employees are well satisfied. This research study strongly suggests that fair organizational justice (PJ, DJ) must exist in the organizational atmosphere. In this way employees' become motivated and perform better. Future research should exploit both public and private organization to comprehend some other factors contributing towards sale personnel motivation.

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DEBATES ON HINDU-MUSLIM UNITY: AN ANALYTICAL STUDY OF 1937 AS A WATERSHED YEAR IN THE HISTORY OF FREEDOM MOVEMENT

**Dr. Kishwar Sultana*

Abstract

The Year 1937 in British India experienced the provincial elections in which both major political parties, the Indian National Congress and All India Muslim League participated. The results of the elections changed the political scene of colonial India as the Indian National Congress won in six out of eleven provinces whereas the success percentage of Muslim League was on only 25%. After coming into power, the Congress Ministries adopted the policy of seizing the Muslim rights and pushed the Muslims to demand independence. In this paper, an attempt is made to explain the role of 1937 Provincial Elections as a mile stone in the freedom movement focusing on the Marathon debates for Hindu-Muslim unity amongst the prominent Indian leaders. Inspite of the elections, the year of 1937 paved the way for the attainment of freedom for the Muslims. Why the 1937 year became a watershed in the freedom struggle? Most of the main leaders of Muslims majority areas demanded the provincial autonomy. Why Congress leaders became fearful and perturbed from Muslim League's session of 1937. All the factors would be discussed in this paper.

Keywords: Provincial Elections, Congress, Muslim League, Self-Defence, Federation, and Mahasabha.

The Year 1937 is very important in the history of freedom movement as well as the Pakistan Movement. The major parties of British India - Indian National Congress and All India Muslim League - took part in the provincial elections of January-March 1937 on the promise of freedom for the Indians. After the elections, the dynamics changed as the Indian National Congress won in six out of eleven provinces. The Muslim League could not win an impressive victory as only 25% of its candidates could win. Intoxicated with power, the Congress leaders issued statements against the Muslim League which were interpreted by the Muslim League leaders (headed by Jinnah) as if the Congress wanted to eliminate the Muslim League. In certain provinces the Congress refused to form coalition ministries with the Muslim League as in UP. To add fuel to the fire Mahatama Gandhi, Pandit Jawahral Nehru and other leaders of the Congress issued statements which, according to the Muslim League leaders, were against the interests of the Muslims. The Congress financed certain Muslim

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parties against the Muslim League including the Ahrars, Khaksars, Muslim Ulama Board but the majority of the Muslim public opinion could not be won over by the Congress.

The Muslim League leaders and Jinnah issued statements in self-defence which demonstrated that Jinnah and the Muslim League were acting in the best interests of the Muslims. In October, 1937, the All India Muslim League arranged its special sessions in Lucknow to consider the alarming situation. Not only the Muslim League leaders gathered in large numbers, but non-League leaders including Maulvi A.K.Fazul Haq, Premier of Bengal, belonging to Kirshak Sramik Party, and Sardar Sikander Hayat Khan, Premier of Punjab, belonging to the Punjab Unionist party also joined these deliberations. They promised that all Muslim members of their parties and legislatures would join the Muslim League. The presence of these Premiers in addition to the leaders of Assam and Sindh further enhanced the importance of these deliberations.

Jinnah, as the President of the Muslim League, set the tone of the Muslims of India. A resolution for full independence of the Provinces was also passed. This aspect of provincial autonomy led the Congress leaders to realise the need for negotiations with Jinnah. The long and protracted correspondence with Jinnah ensued. But they failed to allay the concerns of Jinnah for the cause of the Muslims of South Asia.

Before articulating the demand for Pakistan in March 1940, the All India Muslim League demanded in October 1937 at Lucknow “the establishment in India of full independence in the form of a federation of free democratic States in which the rights and interests of the Musalmans and other minorities are adequately and effectively safeguarded in the constitution” (Pirzada, 2007, 247). This resolution was passed on a motion moved by Maulana Hasrat Mohani, who while explained the intent of the resolution that “the League wanted a federation of free States in India”. When he used the expression of “full independence” Hasrat Mohani was widely acclaimed, because the Congress had used the phrase “Purna Swaraj” which was not precisely defined. Mohani also explained that in 1921 Ahmadabad Congress he had moved the same resolution, but it was mainly because of opposition from Mahatma Gandhi that “he failed to carry his independence resolution” (Pirzada, 2007, 248). Others who spoke in favour of this resolution were Maulana Zafar Ali Khan (Punjab), Shamsul Husain (Bengal), Abdul Waheed (Peshawar), Syed Abdur Rauf

Shah (C.P), Husain Imam, Abdur Rahman Siddiqi, I.I.Chundrigar (Bombay), Munshi Azhar Ali, Choudhri Khaliquzzaman (U.P), Begum Mohammad Ali. This resolution was “passed unanimously by all standing amidst shouts of *Hindustan Azad, Islam Zindabad and Allah-ho-Akbar*” (Pirzada, 2007, 250). This resolution was passed to support Jinnah’s spirited Presidential address to this session of the Muslim League in which he had portrayed the Congress Caucus’ negative attitude towards the Muslims and other minorities in the following words:

The present leadership of the Congress, especially during the last years, has been responsible for alienating the Musalmans of India more and more, by pursuing a policy which is exclusively Hindu; and since they have formed Governments in the six provinces where they are in a majority, they have by their words, deeds and programme shown, more and more, that the Musalmans cannot expect any justice or fair play at their hands. Wherever they were in a majority and wherever it suited them, they refused to co-operate with the Muslim League party and demanded an unconditional surrender and the signing of their pledges (Pirzada, 2007, 241).

There were eleven recognised provinces in British India. Balochistan was not included, hence it was a centrally administered area. The Muslim League demanded Baluchistan to be a recognised province. If this demand was accepted, then there would be twelve provinces. Of these, the Muslim League circles believed that if “full freedom” is granted to the provinces, the six Muslim provinces – NWFP, Punjab, Sindh, Baluchistan, Bengal and Assam – would be freed from the expected Hindu Raj. As specifically demanded in March 1940, Pakistan would consist of these six provinces. On this basis, Jinnah was justified in claiming equal status for the Muslim League with that of the Congress.

Muslims’ demand particularly disturbed the Congress leaders especially Mahatma Gandhi, Pandit Jawaharlal Nehru, and Subhas Chandra Bose. Two factors perturbend them: the unity amongst the Muslims and the Muslim resolve to get “full freedom” at least in the six provinces where they formed majority. They decided to engage Jinnah and other Muslim leaders in correspondence so that they could persuade them on the plea that the Indian National Congress also represented the Muslims and other minorities. The Congress also patronized the smaller

Muslim parties like the Ahrars by directly funding them. One aim was to weaken the Muslim League's claim to be sole representative of the Muslims. This correspondence and meetings between Jinnah, Gandhi, Pandit Jawaharal Nehru, Subhas Chandra Bose are discussed here.

Initially, the correspondence between these leaders was kept secret by agreement. However, Jinnah complained that some of the matters discussed by him with Gandhi and Nehru confidentially have been partially released to the press without his previous consent. Therefore he released all the correspondence to the press but informed the concerned leaders. Gandhi and Jawaharlal Nehru had the correspondence with Jinnah between October 1937 - April 1938. This correspondence was released to the Press in full text on 16 June 1938 (*Times of India*, 1938). There was also correspondence between Jawaharlal Nehru and Nawab Mohammad Ismail Khan (Lucknow) which was released to the press on 4 July 1938 (*Times of India*, 1938). After failure of these talks, another round of correspondence developed between Sir Chandra Bose, President of the Indian National Congress, and Jinnah, during May-December 1938. First phase of this correspondence was released to the press by Bose on 17 August 1938 (*Times of India*, 1938). As the correspondence continued between Jinnah and Bose till December 1938, Bose was careful enough on each aspect of the correspondence and asked Jinnah's consent to release the correspondence to the press to which Jinnah readily agreed. As there were several issues to be discussed by the parties, the matter lingered on till December 1938 when finally the tone was set for Muslim League's option for Pakistan Movement.

Jinnah was very particular in keeping up his promises but when he saw breach of promise from the Congress side, he complained: "Publication of correspondence between Pandit Jawaharlal and myself is a breach of confidence... I must release now your correspondence along with the rest. Hope you will agree" (*Indian Annual Register*, 1938, 359). Jinnah complained to Gandhi, who replied: "I am sure the publication is unauthorised but you may publish our correspondence" (*Indian Annual Register*, 359).

As a matter of fact, Gandhi had felt antagonized by Jinnah's address at the Lucknow session of AIML of October 1937 which he, in his letter of 19 October 1937, described as "a declaration of war", but which Jinnah, in his reply to Gandhi on 5 November 1937, called "purely self

defence".(*Times of India*, 1938) In his reply of 3 Feb. 1938 Gandhi endeavoured to bring into focus his previous relationship with Jinnah: "When in 1915 I returned from my self-imposed exile in South Africa everybody spoke of you as one of the staunchest nationalists and the hope of both the Hindus and Mussalmans. Are you still the same Mr. Jinnah. If you say you are, in spite of your speeches, I shall accept your word". Gandhi also cajoled him that "it is the cry of a friend not of an opponent" (*Indian Annual Register*, 1938, 360). In response to this Jinnah replied on 15 Feb. 1938:

With regard to your saying that when in 1915 you returned from South Africa everybody spoke of me as one of the staunchest of nationalists and the hope of both the Hindus and the Mussalmans and you ask me the question, 'Are you still the same Mr. Jinnah?' and proceed further to say, 'If you say you are, in spite of your speeches, I shall accept your word'. And you say in my speeches you miss nationalist. Do you think you are justified in saying that? I would not like to say what people spoke of you in 1915 and what they speak and think of you to-day. Nationalism is not the monopoly of any single individual. In these days it is very difficult to define it, but I do not wish to pursue this line of controversy any further (*Indian Annual Register*, 361).

Discouraged by Jinnah's response, Gandhi suggested that these matters could not be solved by "written replies but personal discussion". He expressed his desire that Jinnah should meet him on or before 10 March 1938 at Shegaon(Ashram) in the presence of Maulana Abul Kalam Azad whom he termed "as my guide" after Dr. Ansari who had now joined Jinnah's camp (*Indian Annual Register*, 361). On 3 March Jinnah agreed s to meet Gandhi but he was neither prepared to go to Shegaon nor converse with him in the company of Maulana Abul Kalam Azad. Instead, he invited Gandhi to meet him in Bombay or Delhi. Jinnah plainly expressed that: "I find there is no change in your attitude and mentality when you say you would be guided by Maulana, as Dr. Ansari is no more. If you pursue this line, you will be repeating the same tragedy as you did when you expressed your helplessness because Dr. Ansari, holding pronounced and diehard views, did not agree and you had to say although you were willing but what could you do. This happened, as you know, before you went to the Round Table Conference.

At the Round Table Conference the tragedy was repeated by you when you seemed to be willing to accept provisionally certain terms but there also expressed you were helpless as Hindus were unwilling and you, as representing the Congress, would have no objection if Hindus and Mussalmans came to an agreement. We have reached a stage when no doubt should be left. You recognize the All India Muslim League as the one authoritative and representative organization of Mussalmans in India, and on the other hand you represent the Congress and other Hindus throughout the country. It is only on that basis we can proceed further and further and devise a machinery of approach” (*Indian Annual Register*). Consequently, Gandhi alone met Jinnah on 28 April 1938 in Bombay but without any results (*Indian Annual Register*, 362).

Initially Jinnah did not know that Gandhi and Nehru were in close liaison with each other in planning strategy to tackle him in the new scenario. The Muslims, whether they belonged to the Muslim League or not, had come to believe that the Congress was acting against their interests. These fears were expressed in the Lucknow gatherings of the Muslim League in October 1937. The Congress leadership had initiated their plan to isolate Jinnah and his Muslim League from the Muslim people. The Congress was able to enlist support of some important religious leaders including Maulana Abul Kalam Azad, Maulana Hussain Ahmad Madani. But this planning also did not work successfully. In the Lucknow sessions of the Muslim League not only the Muslim League leaders had gathered in great number but it also attracted non-League Chief Ministers of the Punjab and Bengal -- the two largest Muslim provinces of India. Among them Sir Sadullah Khan (Premier of Assam) belonged to the Muslim League, but Jinnah made pacts with Sir Sikander Hayat Khan (Premier of the Punjab) belonging to the Unionist Party, and Maulvi A.K.Fazlul Haq (Premier of the Bengal) belonging to the Krishak Seramik Party. These pacts made the Muslim members of the Bengal and Punjab legislatures’ members of the Muslim League. This was an alarming situation for the Congress leaders particularly Gandhi and Nehru who had hoped to end the Muslim League influences. On the contrary, the Muslim League was further strengthened.

In his letter of 18 January 1938, Nehru chose to confront Jinnah about his presidential address at Calcutta to the All India Muslim Students’ Federation’s first session on 27 December 1937. In this address, Jinnah

had said: "It was difficult for the two communities to work in co-operation, harmony, and unity in all matters." (*Indian Annual Register*, 1937, 467). Giving background to his earlier political role in the Hindu-Muslim co-operation, Jinnah continued to explain: 'He [Jinnah] has not changed in the slightest degree since 1913 when he affirmed that in any constitution that might be framed for the government of the country and by whomsoever framed, there should be adequate safeguards for the rights and interests of Muslims because they were in a minority and it was on that basis that the Lucknow Pact was brought about in 1916. This Pact was part and parcel of both the Congress and the Muslim League and on the basis of it various Unity Conferences were called and other efforts made to find an agreed formula for the purpose of safeguarding the rights and interests of all minorities in India. This went on until the High Command of the Congress, especially during the last five or six years discarded this basic and fundamental item from its policy and programme and took up an attitude that there was no such thing as a minority question at all. He added that one of the fundamental and vital differences between the League and the Congress was that the former not only believed that there was such a thing as a minority question in India but also felt that it was a matter of life and death for the Muslims".

This objective was to be achieved on the basis that "India should be a fully independent and self-governing nation", but "many Hindu friends who talked of nationalism, freedom and independence excluded Mohamodans from them. That is the fundamental and vital difference between the Congress High Command and the Muslim League" (*Indian Annual Register*, 467). Jinnah also claimed that "many Hindus agreed with him fully and wholeheartedly but at the present moment their voice was either silenced or drowned and it was merely a cry in the wilderness." However, he made it clear that "ours is a just position and if we are united, we have nothing to fear. If we are united, I feel confident that a large body of Hindus will agree with us that the Congress High Command must be brought to their senses." (*Indian Annual Register*). He also made it clear that "even the Congress which called itself national did not bother much about the Muslim people. They had started what they called Muslim Mass Contact movement, which really was "massacre contact". For all this, there must be Muslim workers who would by their selfless devotion build the foundation of a great society." Jinnah

concluded: “One great difficulty in achieving an inter-communal settlement lay in the fact that till now neither Mahatma Gandhi nor the Congress nor the Hindu Mahasabha had agreed to any single demand of the Muslims” (*Indian Annual Register*, 468). The talk of building Hindu-Muslim rapprochement by the Congress High Command, as a matter of fact, is “an *ex parte*” exercise without accommodating the genuine demands of the Muslims, Jinnah maintained (*Indian Annual Register*).

In his communication Nehru complained to Jinnah that “you issued some kind of a challenge to me. ...I feel that your approach is not very helpful.... Let me know what exactly are the points in dispute which require consideration?” (*Indian Annual Register*, 1938, 363). In his reply Jinnah informed Nehru that “it is very difficult for me to understand” your ignorance about the Hindu-Muslim issues (*Indian Annual Register*). Nehru, replying Jinnah’s letter, explained that it was “misapprehension” on the part of Jinnah that he had come to this conclusion. For resolving the Hindu-Muslim question he proposed meeting with him, Jinnah agreed. Before the meeting, Jinnah specifically pointed out the following issues for Hindu-Muslim settlement in his letter of 17 March 1938:

1. The Fourteen Points formulated by the Muslim League in 1929.
2. The Congress should withdraw all opposition to the Communal Award and should not describe it as a negation of nationalism.
3. The share of the Muslims in the State services should be definitely fixed in the Constitution by statutory enactment.
4. Muslim personal law and culture should be guaranteed by statute.
5. The Congress should take in hand the agitation in connection with the Shahidganj Mosque and should use its moral pressure to enable the Muslims to gain possession of the Mosque.
6. The Muslims’ right to call Azan and perform their religious ceremonies should not be fettered in any way.
7. Muslims should have freedom to perform cow-slaughter.
8. Muslim majorities in the provinces, where such majorities exist at present, must not be affected by any territorial re-distribution or adjustments.
9. The ‘Bande Mataram’ song should be given up.
10. Muslims want Urdu to be the national language of India and they desire to have statutory guarantees that the use of Urdu shall not be curtailed or damaged.

11. Muslim representation in the local bodies should be governed by the principles underlying the Communal Award, that is, separate electorates and population strength.
12. The Tricolour Flag should be changed or alternately, the flag of the Muslim League should be given equal importance.
13. Recognition of the Muslim League as the one authoritative and representative organization of Indian Muslims.
14. Coalition Ministries (*Indian Annual Register*, 369-370).

Instead of expressing his readiness to Jinnah for debate and discussion on these issues, Nehru chose to rebut these points in his reply of 6 April 1938, to Jinnah:

1. Fourteen points, I had thought, were somewhat out of date. Many of their provisions have been given effect to by the Communal Award and in other ways some others are entirely acceptable to the Congress; yet others require constitutional changes which, as I have mentioned above, are beyond our present competence. Apart from the matters covered by the Communal Award and those involving change in the Constitution, one or two matters remain which give rise to differences of opinion which are still likely to lead to considerable agreement.
2. The Congress has clearly stated its attitude towards the Communal Award, and it comes to this that it seeks alternations only on the basis of mutual consent of the parties concerned. I do not understand how any one can take objection to this attitude and policy. If we are asked to describe the Award as not being anti-national, that would be patently false. Even apart from what it gives to various groups, its whole basis and structure are anti-national and come in the way of the developments of national unity. As you know it gives an overwhelming and wholly undeserving weightage to the European elements in certain parts of India. If we think in terms of independent India, we cannot possibly fit in this Award with it. It is true that under stress of circumstances we have sometimes to accept as a temporary measure something that is on the face of it anti-national. It is also true that in the matters governed by the

Communal Award, we can only find a satisfactory and abiding solution by the consent and goodwill of the parties concerned. This is the Congress policy.

3. The fixing of the Muslims' share in the State services by statutory enactment necessarily involves the fixing of the shares of other groups and communities similarly. This would mean a rigid and compartmental State structure which will impede progress and development. At the same time, it is generally admitted that State appointments should be fairly and adequately distributed so that no community should have cause to complain. It is far better to do this by convention and agreement. The Congress is fully alive to this issue and desires to meet the wishes of various groups in the fullest measure so as to give to all minority communities as stated in No. 11 of the fourteen points "an adequate share in all the services of the State and in local self-governing bodies having due regard to the requirements and efficiency." The State to-day is becoming more and more technical and demands expert knowledge in its various departments. It is right that, if a community is backward in this technical expert knowledge, special efforts should be made to give it this education to bring it up to a higher level. I understand that at the Unity Conference held at Allahabad in 1933 or thereabout a mutually satisfactory solution on this question of State services was arrived at.
4. As regards protection of culture the Congress has decided to embody this in the fundamental laws of the Constitution. It has also declared that it does not wish to interfere in any way with the personal law of any community.
5. I am considerably surprised at the suggestions that the Congress should take in hand agitation in connection with Shahidganj Mosque. That is a matter to be decided either legally or by mutual agreement. The Congress prefers in all such matters the way of mutual agreement, and its services can always be utilized for this purpose where there is a desire to this effect on the part of the parties concerned. I am glad

that the Premier of the Punjab has suggested that this is the only satisfactory way to a solution of the problem.

6. The right to perform religious ceremonies should certainly be guaranteed to all communities. The Congress resolution about this is quite clear. I know nothing about the particular incident relating to the Punjab village which has been referred to. No doubt, many instances can be gathered together from various parts of India where petty interference takes place with Hindu, Muslim or Sikh ceremonies. These have to be tactfully dealt with wherever they arise. But the principle is quite clear and should be agreed to.
7. As regards cow slaughter, there has been a great deal of entirely false and unfounded propaganda against the Congress suggesting that the Congress was going to stop it forcibly by legislation. The Congress does not wish to undertake any legislative action in this matter to restrict the established rights of the Muslims.
8. The question of territorial distribution has not arisen in any way. If and when it arises it must be dealt with on the basis of mutual agreement of the parties concerned.
9. Regarding the *Bande Mataram* song the Working Committee issued a long statement in October last to which I would invite your attention. First of all, it has to be remembered that no formal national anthem has been adopted by the Congress at any time. It is true, however, that '*Bande Mataram*' song has been intimately associated with Indian nationalism for more than thirty years and numerous associations of sentiment and sacrifice have gathered round it. Popular songs are not made to order nor can they be successfully imposed. They grew out of public sentiment. During all the thirty or more years the '*Bande Mataram*' song was treated as a national song in praise of India. Nor to my knowledge was any objection taken to it except on political grounds by the Government. Then, however, some objections were raised; the Working Committee carefully considered the matter and ultimately decided to recommend that certain stanzas, which contained

certain allegorical references, might not be used on national platform or occasions. The two stanzas that have been recommended by the Working Committee for use as a national song have not a word or a phrase which can offend anybody from any point of view and I am surprised that anyone can object to them. They may appeal to some more than to others. Some may prefer another national song; they have full freedom to do so. But to compel large numbers of people to give up what they have long valued and grown attached to is to cause needless hurt to them and injure the national movement itself. It would be improper for a national organization to do this.

10. About Urdu and Hindi I have previously written to you and have also sent you my pamphlet on the question of language. The Congress has declared in favour of guarantees for languages and culture. I want to encourage all the great provincial languages of India at the same time, to make Hindustani, as written both in Nagri and Urdu scripts, the national language. Both scripts should be officially recognized and the choice should be left to the people concerned. In fact, this policy is being pursued by the Congress Ministries.
11. The Congress has long been of opinion that joint electorates are preferable to separate electorates from the point of view of national unity and harmonious co-operation between the different communities. But joint electorates, in order to have real value, must not be imposed on unwilling groups. Hence the Congress is quite clear that their introduction should depend on their acceptance by the people concerned. This is the policy that is being pursued by the Congress Ministries in regard to local bodies. Recently in a Bill dealing with local bodies introduced in the Bombay Assembly separate electorates were maintained but an option was given to the people concerned to adopt a joint electorate, if they so chose. This principle seems to be in exact accordance with No.5 of the fourteen points, which lays down that 'representation of communal groups shall continue to be by means of separate

electorate as at present, provided that it shall be open to any community, at any time, to abandon its separate electorate in favour of joint electorate'. It surprises me that the Muslim League group in the Bombay Assembly should have opposed the Bill with its optional clauses although this carried out the very policy of the Muslim League.

12. The National Tri-colour Flag was accepted originally in 1929 by the Congress after full and careful consultation with eminent Muslims, Sikhs and other leaders. Obviously, a country and national movement must have a national flag representing the nation and all communities in it. No communal flag can represent the nation. If we did not possess a national flag now we would have to evolve one. The present national flag had its colours originally selected in order to represent the various communities but we did not like to lay stress on this communal aspect of the colours. Artistically I think the combination of orange, white and green has resulted in a flag which is probably the most beautiful of all national flags. For these many years our flag has been used and it has spread to the remotest village and brought hope and courage and sense of all-India unity to our masses. It has been associated with great sacrifices on the part of our people, including Hindus, Muslims and Sikhs and, many have suffered *lathi* blows and imprisonment and even death in defending it from insult or injury. Thus a powerful sentiment has grown up in its favour. On innumerable occasions Maulana Mahomed Ali, Maulana Shaukat Ali and many leaders of the Muslim League today have associated themselves with this flag and emphasized its virtues and significance as a symbol of Indian unity. It has spread outside the Congress ranks and been generally recognized as the flag of the nation. It is difficult to understand how any one can reasonably object to it now. Communal flags cannot obviously take its place for that can only mean a host of flags of various communities being used together and thus emphasizing our disunity and separateness. Communal flags might be used for religious

functions, but they have no place at any national functions or over any public buildings meant for various communities. May I add that during the past few months, on several occasions, the national flag has been insulted by some members or volunteers of the Muslim League? This has pained us greatly but we have deliberately avoided anything in the nature of conflict in order not to add to communal bitterness. We have also issued strict orders, and they have been obeyed that no interference should take place with the Muslim League flag even though it might be inappropriately displayed.

13. I do not understand what is meant by our recognition of the Muslim League as the one and the only organization of Indian Muslims. Obviously the Muslim League is an important communal organization and we deal with it as such. But we have to deal with all organizations and individuals that come within our ken. We do not determine the measure of importance or distinction they possess. There are a large number, about a hundred thousand, of Muslims on the Congress rolls, many of whom have been our close companions, in prisons and outside for many years and we value their comradeship highly. There are many organizations which contain Muslims and non-Muslims alike such as the Trade Unions, Peasant Unions, Kisan Sabhas, Debt Committees, Zamindar Associations, Chambers of Commerce, Employers' Association etc. and we have contacts with them. There are special Muslim organizations such as the Jamiat-ul-Ulema, the Proja Party, the Ahrar and others which claim attention. Inevitably the more important the organization the more the attention paid to it, but this importance does not come from outside recognition, but from inherent strength. And the other organizations, even though they might be younger and smaller, cannot be ignored.
14. I should like to know what is meant by coalition. A Ministry must have a definite political and economic programme and policy. Any other kind of Ministry would

be a disjointed and ineffective body, with no clear mind or direction. Given a common political and economic programme and policy, cooperation is easy. You know probably that some such co-operation was sought for and obtained by the Congress in the Frontier Province. In Bombay also repeated attempts were made on behalf of the Congress to obtain this co-operation on the basis of a common programme. The Congress has gone to the Assemblies with a definite programme and in furtherance of a clear policy. It will always gladly co-operate with other groups whether it is in a majority or a minority in an Assembly, in furtherance of that programme and policy. On that basis I can conceive of even coalition Ministries being formed. Without that basis the Congress has no interest in a Ministry or in an Assembly (*Indian Annual Register*, 370-373).

Jinnah was not satisfied with this. In his reply of 12 April 1938, he stated:

It has been to me a most painful reading. It seems to me that you cannot even accurately interpret my letter as you very honestly say that your mind is obsessed with the international situation and the sense of impending catastrophe that hangs over the world, so you are thinking in terms entirely divorced from realities which face us in India. I can only express my regret of your turning and twisting of what I wrote to you and putting entirely a wrong complexion upon the position I have placed before you at your request. ... I am extremely sorry to find that you have in your letters already pronounced your judgment and given your decision on a good many of them with a preamble which negatives any suggestion or discussion. ... Your tone and language again display the same arrogance and militant spirit, as if the Congress is the sovereign power. ... Here I add that in my opinion unless the Congress recognizes the Muslim League on a footing of complete equality and is prepared as such to negotiate for a Hindu-Muslim settlement, we shall have to wait and depend upon our inherent strength which will determine the measure of importance and distinction it possesses (*Indian Annual Register*, 374-375).

Thus the correspondence failed to bring any kind of settlement between Nehru and Jinnah and it was by agreement between them that the correspondence was released to the press as mentioned before. Thus these exchanges of letters came to an end.

The Congress Cacus developed another strategy to deal with Jinnah. This time Subhas Chandra Bose, President of Indian National Congress was asked to contact Jinnah and persuade him to Hindu-Muslim rapprochement. Following the party line Bose took the initiative and he engaged Jinnah in another series of correspondence and talks so that he could soften Jinnah on the Muslim issues. But, Jinnah was not a soft player. It required wisdom to engage him on the Muslim issue. In May 1938 several meetings were held between Bose and Jinnah, followed by intense correspondence. Jinnah's view was that the Congress, as a matter of fact, was representing the Hindus only (*Bombay Chronical*, 1938). With the exception of a few individuals belonging to different communal groups other than Hindus, the Congress claim could not be justified, maintained Jinnah (*Bombay Chronical*).

Initially there was a meeting between Jinnah and Bose in the evening of 14 May 1938 in which a note was handed over to Jinnah on behalf of the Congress by Bose which spelled out:

It is obvious that the Musalmans of India, though a minority in the whole country, form a very considerable part of the population and their wishes and desires must be considered in any scheme affecting India. It is also true that the All India Muslim League is an organization representing a large body of Muslim opinion which must carry weight. It is for this reason that the Congress has endeavored to understand the view-point of the League and to come to an understanding with it. The Congress, however, would be bound to consult other existing Muslim organizations which have cooperated with the Congress in the past. Further in the event of other group or minority interest being involved, it will be necessary to consult representatives of such interests (*Quaid-i-Azam Papers*).

It was also explained that the Congress "cannot accept the position of representing one community and thus itself becoming a communal organization. At the same time the Congress is perfectly willing to confer and cooperate with other organizations which represent minority

interests.” (*Quaid-i-Azam Papers*) Against this Jinnah proposed that the “conversations” should proceed on the following basis: “The All India Muslim League as the authoritative and representative organization of the Indian Muslims, and the Congress as the authoritative and representative organization of the solid body of Hindu opinion, have hereby agreed to the following terms by way of a pact between the two major communities and as a settlement of the Hindu-Muslim question.” (*Quaid-i-Azam Papers*) In the backdrop of this exchange of note and views, next day on 15 May 1938, Bose wrote to Jinnah: “Last night I gave you a note explaining our position. You asked me what constructive proposals we had to make. I think the note is self-explanatory. Having made known the Congress reaction to your suggestion, according to us, it remains now to proceed to the next stage namely appointment of respective committees which will jointly settle the terms of understanding.” (Letter, Bose to Jinnah, 1938) Replying to this on 16 May 1938 Jinnah said that “matter will be placed before the Executive Council and the Working Committee of the All India Muslim League” at its next meeting which was to be held in the first week of June (Jinnah to Bose).

The Executive Committee (Working Committee) of AIML met on 4-5 June 1938 at Jinnah’s residence in Bombay. There were twenty-two leaders from different parts of the country particularly Sir Abdoolah Haroon (Sindh), Maulan Shaukat Ali (U.P), Abdul Majid Sindhi (Sindh), Sardar M. Aurangzeb Khan (NWFP), Sir Sikandar Hayat Khan, (Punjab Premier) Abdul Matin Choudhri (Assam) Moulvi A.K. Fazlul Haque (Bengal Premier) (*AIML Papers*). Jinnah briefed the Committee about his parleys with Bose alongwith the correspondence between them whose copies were circulated in the meeting for discussion (*AIML Papers*). After some deliberations the Committee unanimously resolved:

It is not possible for the All India Muslim League to treat or negotiate with the Congress the question of Hindu-Muslim settlement except on the basis that the Muslim League is the authoritative and representative organization of the Musslamans of India (*AIML Papers*).

The Committee also considered Mahatma Gandhi’s letter to Jinnah of 22 May 1938 in which the former suggested that in the proposed Congress Committee designed to negotiate with the Muslim League

Committee a Muslim representing the Congress would also be included. This proposal of Mahatma Gandhi was turned down by this committee unanimously (*AIML Papers*). This unanimous opinion of the Committee was conveyed to Bose by Jinnah on 6 June 1938 (Letter, Jinnah to Bose, 1938).

The Working Committee of the Congress met in July 1938 to evaluate the pros and cons of the Muslim League resolution for Hindu-Muslim settlement. After thorough debate and discussion in the Committee certain decisions were taken which were conveyed by Bose to Jinnah on 25 July 1938 (Bose to Jinnah). This detailed letter rebutted certain points raised by Jinnah's letter. As to the representative character of the AIML, Bose conveyed to Jinnah that as "there are [other] (Author's parenthesis) Muslim organizations which have been functioning independently of the Muslim League" and "some of them are staunch supporters of the Congress", and "moreover, there are individual Muslims who are Congressmen, some of whom exercise no inconsiderable influence in the country", and "then there is the Frontier Province which is overwhelmingly Muslim and which is solidly with the Congress", "it is not only impossible, but improper for the Congress to make the admission" that the AIML is the most representative and only authoritative organization of the Muslims (Bose to Jinnah). To make this admission by the Congress was considered "impossible" because the Congress represented "all communities". It was made clear to Jinnah that the Congress was "in no sense a communal organization". Bose also explained that, as a matter of fact, the Congress "has always fought the communal spirit because it is detrimental to the growth of pure and undefiled nationalism" (Bose to Jinnah). Bose also conveyed the decision of the Congress Working Committee that the Muslim League is "purely a communal organization" because it services the Muslim interests and its membership is confined to the Muslims only. The Congress, however, was ready to negotiate with the Muslim League for Hindu-Muslim settlement without acknowledging Muslim League's representative character as desired by the Muslim League Working Committee (Bose to Jinnah).

The Executive Council of the AIML in its meeting of 30-31 July 1938 discussed Bose's letter of 25 July 1938 and asked Jinnah to prepare a letter for Bose whose contents were also approved by the Committee

(*AIML Papers*). This letter was sent to Bose by Jinnah on 2 August 1938 (Jinnah to Bose, 1938). All the issues raised by Bose were thoroughly replied by Jinnah:

The Council is fully convinced that the Muslim League is the only authoritative and representative political organization of the Mussulmans of India. This position was accepted when the Congress-League Pact was arrived at in 1916 at Lucknow and ever since, till 1935 when; Jinnah-Rajendra Prasad (Jinnah-Prasad talks, 1935) conversation took place, it has not been questioned. The All India Muslim League, therefore, does not require any admission or recognition from the Congress But in view of the fact that the position - in fact the very existence - of the League had been questioned by Pandit Jawaharlal Nehru, the then President of the Congress, in one of his statements wherein he asserted that there were only two parties in the country viz. the British Government and the Congress, it was considered necessary by the Executive Council to inform the Congress of the basis on which the negotiations between the two organizations could proceed.

Beside, the very fact that the Congress approached the Muslim League to enter into negotiations for a settlement of the Hindu-Muslim question it presupposed the authoritative and representative character of the League and as such its right to come to an agreement on behalf of the Mussulmans of India.

The Council are aware of the fact that there is a Congress coalition government in N.W.F.P. and also that there are some Muslims in the Congress organization in other provinces. But the Council is of opinion that these Muslims in the Congress do not and cannot represent the Mussalmans of India, for the simple reason that their number is very insignificant and that as members of the Congress they have disabled themselves from presenting or speaking on behalf of the Muslim community. Were it not so, the whole claim of the Congress alleged in your letter regarding its national character would fall to the ground.

As regards "the other Muslim organizations" to which reference has been made in your letter, but whom you have not even named, the Council considers that it would have been more proper if no reference had been

made to them. If they collectively or individually had been in a position to speak on behalf of the Mussalmans of India, the negotiations with the Muslim League for a settlement of the Hindu-Muslim question would not have been initiated by the President of the Congress and Mr. Gandhi. However, so far as the Muslim League is concerned it is not aware that any Muslim political organization has ever made a claim that it can speak or negotiate on behalf of the Muslims of India. It is, therefore, very much to be regretted that you should have referred to "other Muslim organizations" in this connection.

The Council is equally anxious to bring about a settlement of "the much vexed Hindu-Muslim question" and thus hasten the realization of the common goal, but it is painful to find that subtle arguments are being introduced to cloud the issue and retard the progress of the negotiations

In view of the facts stated above the Council still hopes that the representative character of the Muslim League will not be questioned and that the Congress will proceed to appoint a committee on that basis (Jinnah-Prasad talks).

Jinnah also conveyed to Bose that inclusion of a Muslim would "not command the confidence of either Hindus or the Mussalmans" which is expected to create an "embarrassing" position. As for the issue of "other minorities" the Muslim League was willing to consult them which is in accordance with the declared policy of the League (Jinnah-Prasad talks). In his letter of 16 August 1938 Bose conveyed to Jinnah his acknowledgement of the receipt of the letter. In this letter he also made it clear that "as the issue is a very important one" it will be placed before the next meeting of the Congress Working Committee which was scheduled to be held in September (Bose to Jinnah, 1938).

After the Congress Working Committee meeting Bose wrote to Jinnah on 2 October 1938 in which he did not answer the arguments conveyed by Jinnah to Bose on 2 August 1938. Rather, it evaded the core issue by terming that "there are inaccuracies in your letter" which were not specified on the plea that "no purpose will be served by dwelling on them" (Bose to Jinnah, 1938). However, it conveyed that the Congress Working Committee was willing to appoint a five-member Committee to

confer with the Committee appointed by the League for Hindu-Muslim settlement without making admission regarding representative character of the Muslim League (Bose to Jinnah, 1938). Jinnah in his reply of 10 October 1938 wrote to Bose:

The Executive Council of the All India Muslim League regret very much that the Working Committee of the Congress should have entirely misread my letter dated the 2nd of August 1938 which is quite clear and does not require any elucidation or further interpretation. The Muslim League is still ready to proceed with the negotiations for a settlement of the Hindu-Muslim question on the basis defined by my letter referred to above and would appoint its representatives to meet the Committee that may be appointed by the Congress on the footing indicated by us in our three resolutions of the 5th of June 1938 already communicated to you (Jinnah to Bose 1938).

The Congress circles felt very much disappointed by this 'negative' attitude of Jinnah. Finally the Congress Working Committee in its meeting held in December came to the conclusion. This decision of the Congress Working Committee was conveyed to Jinnah on 16 December 1938:

The Working Committee have considered your letter of the 10th October 1938 and regret the decision contained therein. Since the Committee do not find it possible to agree with the Council of the Muslim League as to the basis of the negotiations and since the Council insist that an agreement as to the basis is a *sine qua non* of any negotiations between the Congress and the League, the Working Committee regret that they are not in a position to do anything further in the direction of starting negotiations with the League with a view to arriving at a settlement of the Hindu-Muslim question (Bose to Jinnah, 1938).

This was a good opportunity to deal with Jinnah. But this last opportunity was lost. The issues which were raised by Jinnah in this correspondence with the Congress leaders based on the decisions of the Muslim League Executive Committee were the core issues which lingered on to the last. The Congress prolonged the negotiations in the hope of depriving the Muslim League its popular support for which they

encouraged and financed smaller Muslim parties. In the elections of 1945-46 the Muslim League emerged victorious in winning majority of the seats in the central and provincial legislatures which were reserved for the Muslims. The Muslim League pursued its policy of securing six Muslim majority provinces into Pakistan, but when it saw that the Congress leaders and Lord Mountbatten were determined to give Jinnah “truncated” Pakistan, it had no choice but to accept it. Consequently Pakistan emerged on the world map on 14 August 1947.

The bloodshed ensuing the partitioning of the subcontinent in August 1947 would have been avoided if Jinnah’s plan to carve out six majority Muslim provinces into Pakistan had been accepted by the British Government and the Congress leadership. The inclusion of sizeable non-Muslim minority in these six Muslim provinces would have encouraged the Hindu citizens to stay on along with the Muslims. They would have contributed in Pakistan as good citizens and participated rigorously in the political process. This would have strengthened the non-sectarian, non-ethnic, and non-religious politics in the newly created republic.

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SOCIO-POLITICAL PROBLEMS OF LANGUAGE TEACHING IN NIGERIA

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Abstract

The languages spoken in Nigeria do not only play significant roles in the socio-political life of the country, but also help in no small measure to unify or integrate the country that is so much diverse in all spheres of life. In realizing these multiplicity of roles the languages play in the country, the Government instituted and enacted a policy called language policy to control and plan the use, teaching and learning of the various languages that we have in the country. The languages are of three categories: the indigenous ones that are about 450, the official one used for official purposes, which is English, and those that enjoy Foreign Language status, that is, Arabic and French. All these languages co-exist in the country. However, the Government policy on the use, teaching and learning of these languages is bedeviled with a lot of problems which range from inadequate materials and personnel to handle the teaching of the recommended ones in the policy to socio – political problems initiated and propagated by the various groups in the country. It is thus recommended that the Government of the Federation should revisit the policy on languages in the country, rework it to accommodate the socio/politico-cultural differences and realities of the nation in order that the country may tap and enjoy the intent benefits of the multiplicity of languages and cultures that the nation is endowed with.

Keywords: Language Planning, Nigeria, Mother Tongue, Second Language, Teaching, Foreign Languages.

Introduction

Language plays a crucial role in social interaction and it is an all-important agent in the transmission of cultural and social values. It is shaped by the same political, social, and cultural forces which produce the world's diverse civilizations and cultures. The forces lead to the issue of "Language Planning" in Nigeria which can be described as a set of deliberate activities systematically designed to develop the language resources of a community in order to enhance the utilization of such resources for development. Various activities may take place while planning language: these may involve "status" planning which either widens or narrows the function of a language or dialect and the rights of those who use it, it could also involve dialects and the rights of those who use it, it could also involve "corpus" planning, which seeks to develop or improve the structure of a language or dialect.

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The Birth of Language Planning in Nigeria

Some indigenous languages are not only taught in schools since Western type education was first introduced into the country, but also developed into native language status since political independence in 1960. As a result of development in this direction, Government policy on Education was being questioned. It was felt that English should be replaced as official language by one of our indigenous languages twenty years after independence (Bamgbose 1976:12-13). It is viewed that more effort should be put into the teaching of the major indigenous languages to enable them to serve as alternatives to English as official means of communication in Government and Business (Osaji 1979:159).

The overall effect of the suggestion and pressures of this kind was to bring about an important shift in the attitude of the Government, particularly at the Federal level, to the indigenous languages, since the Government is aware that a language is simultaneously a vehicle for a people's culture and a means of maintaining and indefinitely preserving that culture. The implication of this, which the Federal Government came to see and appreciate, is that if we are not to lose our national identity together with our rich indigenous cultures, then we must begin to pay more attention to the teaching of our indigenous cultures, then we must also begin to pay more attention to the teaching of our indigenous languages. In addition, on the relationship between language and culture, the Government also came to see the indigenous languages more clearly for variable and practical means of communication, which could easily be harnessed for effecting national integration, especially for a country still struggling to consolidate its independence.

This consideration is made explicit in Section 1, paragraph 8 of NPE; as a result, the Federal Government began from the late 1970's onward to take official interest in, and make policy pronouncements on the teaching of the indigenous languages, instead of concerning itself solely with English. Thus, in an official document first published in 1977, revised in 1981, and titled Federal Republic of Nigeria National Policy on Education (NPE), the Federal Government for the first time laid it down as a policy for the whole country that:

- a) In primary school, which last six years, each child must study two languages, namely:

- (i) His mother-tongue (if available for study) or an indigenous language of wider communication in his area of domicile; and
- (ii) English language;
- b) In Junior Secondary School (JSS), which is of three years' duration , the child must study three languages viz.:
 - (i) His mother-tongue (if available for study) or an indigenous language of wider communication in his area of domicile.
 - (ii) English language, and
 - (iii) Just any one of the three major indigenous languages in the country, namely, Hausa, Igbo and Yoruba, provided the Languages chosen is distinct from the child's mother-tongue;
- c) In Senior Secondary School (SSS), which also lasts three years, the child must study two languages, viz.:
 - (i) An indigenous language, and
 - (ii) English language.

French and Arabic exist under the policy as language options at both the Junior and Secondary School levels, but there are no specific prescriptions in the policy document under reference for language education at the tertiary level of education, it is being felt, presumably, that the choice of subjects at that high level will necessarily be determined by the choices already made at the Primary and Secondary School levels.

Given what was said earlier, it can be seen that the teaching of English in the schools is of course not a new policy initiated by the NPE, so also the teaching of the indigenous languages, or at least the teaching of some of them, as mother tongues. These two types of languages have continuously featured in the country's schools since the middle of the nineteenth century. As it actually turns out, the only innovation in the NPE as far as language education is concerned is the teaching of the three major indigenous languages as second languages.

Constitutional Backing for Language Planning

The Government has continued to have inherent power to formulate policies regarding all aspects of life in the country, including that of educational policy on language. But in order that the Government's power in this particular matter is placed well beyond doubt or dispute, a brand new subsection was written into that portion of the country's 1999 constitution dealing with the educational objectives of state policy. The

subsection in question, viz: sub-section 19(4), says that “Government shall encourage the learning of indigenous languages.” It is providentially cast in such general terms as it allows easy reading and imposition of sanctions on defaulters. Thus, it sanctions the policy requirements for teaching Secondary School levels concerning the use of the child’s mother tongue or, in the alternative, some indigenous languages of wider communication in his place of domicile.

Mother Tongue Teaching

The country is believed to have over 400 distinct indigenous languages (see Osaji 1979, Bamgbose 1971) and Adegbite (2010) says there are 500 of such languages. As each of the languages is by definition a mother tongue, in theory, they are all qualified to be taught as school subjects under the NPE policy on language education in Primary and Junior Secondary Schools. However, because most of them have sizeable numbers of speakers, it would not appear practicable to teach them as school subjects. For this reason, according to Brann (1977:47), the former National Language Center, now transformed into the current Language Development Center (LDC) and placed under the Nigerian Educational Research Council (NERDC), in 1976 suggested that, in addition to the three major languages, viz: Hausa, Igbo, and Yoruba, only nine of the remaining 397 or so indigenous languages in the country should be allowed to feature in the country’s formal school system. They are: Edo, Fulfulde, Ibibio, Idoma, Igala, Ijaw, Kanuri, Nupe and Tiv.

Technically, very sound as that suggestion may actually be, it overlooks or completely ignores the degree of loyalty, some of the so called minority groups have towards their respective languages, as a result of which they appear ready to go to any length to ensure that such languages are formally taught to their children in school. One of such groups is formed by the Urhobos of Delta State, for whose language commercially printed Primers and Readers which have existed for about ten years now were established. Another group is that of the Ghotuos of Edo state, whose language, according to Elugbe (1991), is currently being reduced to writing preparatory for the production of Primers and Readers for teaching in Primary School. Some other groups that would appear to fall under this category are the Ebira of Kogi state, the Gwari of Niger, Kebbi, and Kaduna States, and the Jukun and Kutep of Taraba State. The loyalty that members of these groups have towards their

individual languages, particularly in the case of the Jukun and Kuteb, is so strong that it appears somewhat unlikely that they would be prepared to give up such languages altogether and adopt another indigenous language of wider communication instead. Accordingly, one would expect that, with time, the number of indigenous languages featuring in the nation's schools would rise beyond the twelve suggested by the former National Language Center.

Whatever the number of such languages that may eventually turn out to be, however, what seems very clear for now is that only very few of them are currently being adequately taught. The three major indigenous languages that have always been taught in the schools since the second half of the nineteenth century do not belong to this small group. The three languages are not only fully taught and examined as mother tongues in Primary and Secondary Schools, they, have for the past twenty or so years now, also being taught and examined as Single Honors subjects at first and higher degree levels, particularly in the case of Igbo, Yoruba and Hausa. Efik, Ibibio has also long featured as a school subject. It is, together with the three major languages, in the very small class of four indigenous languages examined for several decades now by the West African Examination Council (WAEC) and perhaps National Examination Council (NECO) and may by now, have started being examined at Certificate and first degree levels as well. Edo, Urhobo and Kanuri are currently taught for some years in Primary School, and are also taught at Certificate level and as part of first degree programme, all in an attempt to increase the number of people that could be employed and deployed to teach the three languages in Primary and Secondary Schools. The University of Maiduguri has a vision on its programme for teaching Fulfulde at preparatory level for teaching of the language in Primary School and Delta state University has commenced degree programme in Urhobo with a vision to train teachers to teach the language at both Primary and Secondary school levels. Similarly, some of the languages spoken in River state are taught at the University of Port-Harcourt.

Besides, some indigenous languages are taught at some State-owned Colleges of Education which do not include the languages that are regularly taught in the nation's schools. The reason for this is two-fold. First, only a few languages have enough materials to sustain teaching as

they really ought to be taught at any educational level. Only Hausa, Igbo and Yoruba can be said to satisfy the set criterion; Efik, Ibibio would seem to satisfy that same criterion for being taught in Primary school and secondary School levels, but not up to the degree level. The remaining indigenous languages have a very long way to go in this regard, particularly for those of them that are yet to be reduced to writing. Secondly, only the three major indigenous languages can actually boast of enough teachers at all levels, While Efik, Ibibio may have teachers fully trained to teach that language at Primary and Secondary school levels, it would not appear to have enough people who could teach it at the tertiary level.

The Teaching of Indigenous Languages as Second Languages in Nigeria

The teaching of the three major indigenous languages as second languages is faced with both logistic and conceptual problems. To take the latter first, the National Policy on Education, as indicated earlier, requires each school child at the Junior Secondary School level to study one of those three languages in addition to his mother tongue. However, for practical reasons, as also indicated earlier, many school children cannot actually study their mother tongues but must have to study an indigenous language of wider communication instead, in Primary School as well as at the Junior Secondary school. This being the case, the language of wider communication that some of such children have to study as their mother tongue or first language (L1) is always one of the three major indigenous languages. This is also the case for children in Bauchi, Plateau, and Kaduna States, where Hausa would appear to serve as a language of wider communication, and in parts of Ondo, Edo and Kogi States, where Yoruba similarly serves as a language of wider communication. In this circumstance when children in these places have indigenous languages as their second language (L2), it then becomes a controversial issue in the country's language policy. Thus, Bamgbose (1977:23), for example, feels that such children, by having indigenous languages as their L1 would have satisfied both the letter and the spirit of Section 1, Paragraph 8 of NPE, which says:

In addition to appreciating the importance of languages in the educational process, and as a medium of preserving the people's culture, the Government considers it to be in the interest of national unity that each child should be encouraged to learn one of the three major

languages other than his own mother-tongue. In this connection, the Government considers the three major languages in Nigeria to be Hausa, Igbo and Yoruba.

Awobuluyi (1966;17-18, 1979: 19; 1991b) on the other hand, is of the opinion that children in this category would only have satisfied the latter but not the spirit of the above quoted NPE language provision. The spirit of that provision, which derives from the needs of national unity, would seem to Awobuluyi require each school child in the country to communicate in indigenous language in the country other than his own. As a result, a child who studies only one of the indigenous languages as his first language is only exposed to his own cultural zone, and must therefore, study yet another major indigenous language as his second language in order to fulfill the real spirit of the language provision in question. What these clearly show is that substantial issue of the policy requires urgent clarification concerning the teaching of the three major languages as second languages.

Another relevant issue of the policy which has, however, tentatively unofficially been clarified is the Nigerian language required to be studied as a core subject at the Senior Secondary School level. As NPE does not openly indicate whether the language should be the child's L1 or his L2; different states in the country initially tended to interpret the language provision differently, to suit their purposes or biases. Later, however, the National Council on Education (NCE), the highest policy making body for Education in the country, ruled that the language must be the child's L2. But then, as pointed out in Awobuluyi (1991a), that the ruling of the NCE's is certain to prove very injurious to the growth and development of the three major languages, as it would in effect prevent them from being studied as L1 beyond the Junior Secondary School level.

Similarly, it affects all other indigenous languages that qualify to be studied as L1 in the nation's schools. To avoid this undesirable consequence, therefore, it has been suggested and also recommended to the Government in (Bamgbose and Akere 1991) that the single Nigerian language each child must study as a core subject at the Senior Secondary School level should either be his L1 or his L2. An early decision by the Government on this particular recommendation would completely eliminate the uncertainty and confusion that had hitherto characterized

and bedeviled the teaching of the three major indigenous languages as L2 in country's secondary schools.

Lack of suitable pedagogical materials in the form of bilingual dictionaries and L2 pupil's and teacher's printed and/or tape-recorded texts, and an acute inadequacy of suitable trained L2 teachers for the three major indigenous languages have also constituted a very major problem militating against them as L2 in Secondary Schools throughout the country. It is not more than ten percent of the schools actually teach any of the languages as L2, ten years after the inauguration of the policy. A very noteworthy positive step was recently taken in this direction with the establishment in Aba, Imo State, of the Institute of Nigerian Languages, whose main functions, are to train L2 teachers and produce audio-visual materials for teaching the three major indigenous languages.

The Teaching of English in Nigeria

English, as indicated earlier, has for well over a century now continued to enjoy the pride of place in the nation's educational system, whereas the indigenous languages are rarely given more than three lesson periods a week on the school time table, English has up to five periods, and may even be given as many as seven or eight periods particularly in schools that prepare students for the Oral English examination. The language enjoys a profusion of pedagogical materials, and in this respect, contrasts sharply with the indigenous languages, the vast majority of which lack enough materials for teaching them as L1 even in Primary School.

Nevertheless, the teaching of the language in the nation's schools has its own problems too, just as the teaching of the indigenous languages, as indicated above. The most serious of such problems has to do with the quality of the teachers available to teach the language. Nearly, all the teachers are L2 speakers. The L2 speakers who were themselves taught by other L2 speakers who, in their turn, had learned the language imperfectly from other L2 speakers of English in the nation's schools today, have a fairly good command of the written and spoken forms of the language. To make matters worse still, such teachers have no training in contrastive Linguistics, and therefore are unable to understand and consequently devise effective pedagogical strategies for combating the mother-tongue induced kinds of learners' errors that recur in their pupils' written and oral performances in the languages. Another

problem besetting the teaching of English relates to the books that are available locally in the language. Although the country has come a long way as the production of locally written texts in English, a lot of books particularly for children nevertheless still have to be imported from abroad. And such books are written and meant for other cultures than ours, one of their glaring shortcomings as books for the nation's schools is their cultural inappropriateness.

The teaching and examination syllabuses for the languages in Primary and Secondary Schools would appear to be over ambitious and therefore inappropriate for those two levels. Thus, primary school children being prepared for the Common Entrance Examination (used for determining admission into Secondary Schools) are expected to be able to show, for instance, what verb forms, whether singular or plural, the English conjunctions "and" and "as well as" which even most adult native speakers of English would not know and would therefore tend to avoid. Similarly, final year students in Secondary Schools are expected in their written English to display mastery and control of various register, even though their control of the language is so shaky that they scarcely can produce two to three grammatically flawless sentences at a time. While the latter two problems of suitable textual materials and appropriately syllabuses can perhaps easily be solved with hard work and determination, this is not the case for the unsatisfactory quality of the teachers of English available for the nation's schools. Ideally, the language ought to be taught in the country by specially trained native speakers, but given the current down-turn in the country's economy and the great demand for such teachers in other parts of the world such as the Gulf states that can afford better remunerations for them, these calibers are thus not available in the nation's schools. Accordingly, the possibility of effecting appreciable improvement in the quality of the English spoken in the country as a whole would appear very remote indeed, except a positive step is taken to ameliorate the problem.

The Teaching of French and Arabic

Although French and Arabic are elective subjects in the Secondary School Curriculum at both Junior and Senior levels. The Government is hardly aware of the problems that are likely to affect the teaching of both languages in the nation's schools, knowing that they are foreign languages for which pupils will not readily find models to interact with

on a daily basis. However, the nation has now established two Special Language Villages, one for Arabic in the north-east of the country, and another for French in the South-west, where students can, over periods ranging from six months to one whole year, experience full immersion in those two languages. This approach to the teaching of French and Arabic, has the unexpected benefit of pointing at or highlighting what would appear to be a fundamental fallacy in the teaching of English based on the assumption that the language is a second rather than a foreign language in Nigeria. As long as this assumption continues to hold sway, with the result of proficiency attained in it by teachers and necessarily by their pupils also, will persist in the nation's school system, and this will continue to pose a big problem to the nation's educational planners.

Conclusion

In Nigeria, for instance, the government has made some policy statements which are enshrined in the constitution and the national policy on education document. In each case, the statement refers to the ideology of the government concerning the language planning in the country as follows:

Section 51 of the Nigeria Constitution of 1979, 1989 states thus:

“The business of National Assembly shall be conducted in English and Hausa, Igbo and Yoruba when adequate arrangements have been made therefore”.

The statement above shows the intention of the Nigeria government towards assigning new role to the three major indigenous languages in order to promote them. It is also evident from the opinions reviewed in this paper, that all the languages taught in Nigeria (both indigenous and foreign) are bedeviled with one problem or the other, notable among the problems is the lack of competent qualified teachers to handle the teaching of the languages. Besides, there are also the inherent political and cultural problems affecting the teaching of the recommended languages in the policy. This is mainly due to the refusal of the minority groups in the country to embrace and accept the teaching and use of the three major languages. Each of the minority group is aspiring to develop their own languages to the recognizable level. As a result, it is viewed that there is the need to revisit the language policy once more with a view to reworking it, so that the languages so recommended may gain

national acceptability, and for the country to benefit from the multiplicity of languages and cultures that the nation is naturally endowed with.

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CULTURAL VALUES AND LANGUAGE IN ADVERTISEMENTS OF PAKISTANI URDU AND ENGLISH MAGAZINES: A COMPARATIVE STUDY OF AKHBAR-E-JAHAN AND MAG THE WEEKLY

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Abstract

This study examines the cultural values about language trends presented in advertisements of Pakistani Urdu and English magazines. This research analyzes the kind of language being used in advertisements of English magazine Mag the Weekly and Urdu magazine Akhbar-e-Jahan. For this study, the time period has been chosen from 1st July 2008 to 31st of December 2008.

To accomplish the task, content analysis of advertisements appeared in Akhbar-e-Jahan and Mag The Weekly has been conducted. Language has been examined to know whether it depicts Pakistani or Non-Pakistani cultural values. Two hypotheses are developed and tested. There are 791 advertisement studied _518 in Akhbar-e-Jahan and 273 in Mag The Weekly.

The research indicates that the use of type of language according to Pakistani culture in Akhbar-e-Jahan is 95.5% while in Mag The Weekly is 94.66%. Similarly, in case of Non-Pakistani language values, Akhbar-e-Jahan depicts 4.5% and Mag The Weekly depicts 5.34%. So, the findings of the study indicate that Pakistani language values are dominating in both the magazines. At the same time, the ratio of Pakistani language values in Akhbar-e-Jahan is slightly greater than Mag The Weekly and, the ratio of Non-Pakistani language values in Mag The Weekly is also slightly greater than Akhbar-e-Jahan.

Keywords: Language, Values, Advertisement, Magazine, Culture.

Introduction

Culture is regarded as an essential component for all the societies as it binds the people, and that's why it is very important for the survival and continuation of a society. Language is very important for any culture as it provides the ways to expand and promote culture. A language not only makes us enable to communicate with the people but it also differentiates and highlights the features of different countries. It would not be wrong to say that without language you would have to talk to other person by means of signs. Language is inherent to the expression of culture. As a mean of communicating beliefs, norms, values and customs, language has a vital social role. So, it is a device which conveys and preserves culture, its traditions and the shared values. Language is

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fundamental to cultural identity and that is why it is important that people keep their own language alive.

It is always a good idea to do some research on the importance of language in any culture, because language is something that plays a vital role in distinguishing cultures of different societies.

Pakistani Culture is unique because of its ethical and social values. Pakistani culture revolves around the religion of Islam. Pakistani society is largely multilingual and multicultural. There are some similarities than differences that can be found as most Pakistanis belong to Aryan heritage. Like Sindhis and Punjabis would obviously have a language difference. Most of the rural areas of Pakistan are still dominated by their own tribal customs dating back hundreds of years.

People are bombarded by advertisements every day which encourage them to buy particular products, goods or services. There are different mediums of delivering messages including traditional media such as magazines, newspapers, television, radio, billboards or direct mail. The images shown in these advertisements also act as socializing agents that influence our attitudes, values, beliefs, and behaviors. Modern advertising developed with the rise of mass production in the late 19th and early 20th centuries.

Although, English is widely spoken in Pakistan, Urdu is the official language. The other languages that are spoken in Pakistan are Punjabi, Sindhi, Pushto, Balochi, Hindko, Saraiki, Brahvi, etc.

Cultural learning of a person is directly concerned with his society including his family and surrounding because a person does not learn culture from birth. Even if a person is born in one culture but is brought up in different culture, he or she will have the characteristics of the culture in which he or she is brought up. So, culture is not ingrained in a person from birth.

Edward (1871) in his book, *Primitive Culture*, said that culture is "that complex whole which includes knowledge, belief, art, law, morals, custom, and any other capabilities and habits acquired by man as a member of society." Language is a major element of any culture.

So, culture may be considered as a powerful human tool for its continued existence, but it is a fragile phenomenon. Culture exists only in our minds and thus it is constantly changing and easily lost. Our

written languages, governments, buildings, and other man-made things are merely the products of culture, they are not culture in themselves.

Significance of Language

Language plays a vital role in keeping a culture alive. Culture may be defined as a significant feature of a people identity, contributing to how they see themselves and the groups with which they identify. It may also be comprehensively defined as “the sum total of ways of living built up by a group of human beings, which is transmitted from one generation to another. Every community, cultural group or ethnic group has its own values, beliefs and ways of living”. Culture has some very important observable aspects like language, clothing, celebrations, religion and food, but these are only part of a person's cultural heritage. A mutual cultural inheritance bonds the members of the group together and produces a sense of belonging through community acceptance.

Language, customs and values are all important aspects of national culture. Culture is a valuable and unique part of a nation's identity. Culture has a unifying value that keeps masses together, giving them collective characteristics. “In countries around the world where citizens lack a common culture, there is often tremendous strife, as evidenced in the Balkans, regions of the African continent, the former Soviet Union, and the Middle East, to name a few. In the places where people have been able to identify, and in some cases exploit, their obvious differences, deadly consequences have often ensued”.

Language has a deep relation with society. Social changes may result in change of language values. As a result, it affects values in ways that have not been properly and accurately understood. Thus language incorporates social values. However, social values are only the same as linguistic values when the society is a stable and unchanging one. Once society starts changing, then language change produces special effects.

Rationale of the Selected Magazines

The researchers have chosen one English weekly magazine “Mag The Weekly” and one Urdu weekly magazine “Akhbar-e-Jahan” for the study, because these two magazines are considered elite magazines of Pakistan. Moreover, these both magazines are published by the largest circulating JANG group of Pakistan.

Mag The Weekly is one of the elegant English magazine in Pakistan with extended readership among the well educated and elite class of

Pakistan. Its readership is not limited to Pakistan only, it is also studied by the foreign nationals. Akhbar-E-Jahan is considered as the most circulated Urdu weekly magazine of Pakistan. Akhbar-E-Jahan is widely read magazine among the elite and middle class.

Akhbar-e-Jehan

With over 60 years of service to readers and contribution to the newspaper industry, Jang Group of Publications is now accepted as the hallmark of objective journalism in Pakistan. Akhbar-e-Jehan, now in its 38th year of publication is the largest world wide circulated full colour Urdu weekly magazine which has already crossed the circulation mark of two hundred and eighty thousand.

Mag the Weekly

Mag The Weekly is also a magazine of Jang Group of publications. It is regarded as the most circulated English Weekly Magazine of Pakistan. Mag The Weekly has its readership among the educated and elite class of Pakistan. The Editor-in-Chief of Mag The Weekly is Mir Javed Rehman and the publisher is Mir Shakeel-ur-Rehman. It is being published from Karachi.

Rationale of the Study

The major focus of the study is to examine the language values that have been shown in the advertisements of Pakistani English and Urdu magazines. One of the important factors for increasing impact of Non-Pakistani cultural language values on Pakistani society are the Western and Indian cultural values those have been depicted in the Pakistani society through the advertisements shown in media. Researchers would also examine the language difference among these magazines that which magazine is portraying more Pakistani or Non-Pakistani language values, an Urdu magazine or an English magazine.

Objectives of the Studies

This study will focus on advertisements of Pakistani elite magazines, what sort of language they are portraying. Language values in this particular research mean that, whether it depicts Pakistani culture or not.

1. This research will examine the language values presented in magazine advertisements.
2. To check whether the language values being presented in the advertisements by English and Urdu Magazines are similar or not.

Statement of Problem

The studies on advertisements, language and culture have got very importance now a days. Therefore, lots of work has been done in this regard some of which has been presented in next paragraphs. This study has been designed to investigate and show what sort of language is depicted in advertisements of Pakistani elite magazines, Mag The Weekly & Akhbar-E-Jahan.

Limitation of Study

This study examines only two magazines. Out of these two magazines, Akhbar-e-Jahan is an Urdu magazine and Mag The Weekly is an English magazine. Both these magazines belong to same group of publications i.e. Jang Group of Publications. Moreover, both magazines are society magazines in nature. Due to time constraint, this study examines a sample of about six months publications of both magazines and this period is from July, 2008 to December, 2008.

Literature Review

English and Hach (1984) describe that most magazines like newspapers cannot survive without advertising. The average newspaper or magazine derives more than three-fourth of its income from this source. It is also the reason that advertisers put their money into the specialized magazines to reach a selective audience for specialized products and services.

Root (1966) says that magazine is generally published to attain several goals. To make money is certainly one goal and some would say the most important. A second goal of magazine is to serve. In their third goal, the magazines may seek to promote ideologies and ideas

Davis (1985) writes that the media currently available for advertising is press (magazines, newspapers, free publications), television, cinema, radio, poster and transport, direct media, exhibition merchandising and sales promotion, point of sale material.

“Advertising is one of the many marketing tools that are used to attract attention of prospective customers to a business or its products or services. The more effective an advertising campaign, more the customers it draws, and with greater frequency. Advertising is part of the overall marketing strategy of a business, which includes public relations, promotional programs, signage, incentives, newsletters, and word of mouth, among other strategies. The aim of a marketing strategy is to use

advertising, along with these other tools, for maximum impact”. Anthony (2006).

Advertising is the flow of information and it means to inform. However, it's not only the flow of information, it further persuades and influences the people to take a desired action i.e. to purchase a particular product, idea or good, etc.

Rodman (2006) says advertising has become an international business since 1980. After industrial revolution that began in 1830s, it led to modernization because of the fact that people started to adopt up-to-date factory innovations like vacuum cleaners and phones.

The article “The value of language” (2010) states, language can be used as a way of communication through speech, body language, the written word and even with symbols. Even inanimate objects such as flowers, trees, mountains, rivers and streams are reported to have a language.

Stephan (2004) summarizes the research carried out so far on the influence of culture on advertisement and provides an overview of the current state of knowledge. The paper also suggests further areas for research.

Everett (2011) says that there are two forms of communications---verbal and non-verbal. Nonverbal communication is usually taken as the process of communicating with each other through sending and receiving wordless messages. Communication is not confined to language only, there are other ways as well. Messages can be communicated through gestures and touch, by body language or posture, by facial expression and eye contact.

The article “Reflections of Culture: An Analysis of Japanese and American Advertising Appeals” (1986) examined the advertising of Japan and United States, to check whether the commercials shown in these countries reflect their cultural values or not, thereby indicating the need for specialized campaigns. Print advertisements from mass circulation magazines were selected as the sample of the study. American advertisements served as a standard against which the degree of westernization of advertising appeals was compared. Results indicated that there is a big difference between the advertisements shown in Japan and United States.

Media plays a very important role in presenting the culture of any society. Language has great importance in any culture of the world. The various means through which media portrays the culture include drama, film, advertisement etc. Advertisements have great impact as they influence the buying patterns of masses and thus may result in changing cultural values. The cultural language patterns have been found differently in different parts of the world.

Research Questions

Q. 1: Whether the selected magazines presenting the language values of Pakistani society or Non-Pakistani society?

Q. 2: Is Akhbar-e-Jahan, being an Urdu magazine, is presenting Pakistani language values more heavily than the English magazine Mag The Weekly?

Q. 3: Is Mag The Weekly, being an English magazine, is presenting Non-Pakistani language values more heavily as compared to the Urdu magazine Akhbar-e-Jahan?

Hypothesis

H1: An Urdu magazine, Akhbar-e-Jahan will present more Pakistani language values than Mag the Weekly.

H2: An English magazine, Mag The Weekly will present more Non-Pakistani language values than Akhbar-e-Jahan.

Methodology

This study explores the language presented in advertisements of Mag the Weekly and Akhbar-E-Jahan.

Research Design

Researchers have chosen content analysis as a research design in this particular study.

The study utilizes both the quantitative and qualitative methods of research for analyzing data.

Universe

All the advertisements published in magazines are considered as the universe of the study.

Population

The population of this research study includes all the advertisements published in Mag the Weekly and Akhbar-E-Jahan from July 2008 to December 2008.

Sample

Researchers have selected the entire population as a sample. Total 557 advertisements of Akhbar-e-Jahan and Mag The Weekly are selected. The tool of census study has been applied.

So, the sample of the study consists of 6 months publications i.e. Advertisements published in Mag The Weekly and Akhbar-E-Jahan from July 2008 to December 2008. The total sample comprises of 193 advertisements of Mag the Weekly and 364 advertisements of Akhbar-E-Jahan.

Units of Analysis

Advertisements published in Akhbar-e-Jahan and Mag The Weekly for the selected period of study are chosen as unit of analysis of the study.

“A sampling unit is that element or set of elements considered for selection in some stage of sampling”. (Smith, 2000)

According to the nature of the research, the researcher has devised certain rules on the basis of which language will be observed. In this regard, certain elements have also been indicated to decide whether the language values are Pakistani or Non-Pakistani. These indicators have been made after conducting a pilot study including discussions with people belonging to different categories i.e. cultural experts, teachers, students, religious people's, general public and language experts.

Operational Definition

The available written material on the ads of the magazines will be considered as language. Language informs about the message that has been delivered in the advertisement, in written form. Language is the representation of message by means of a writing system.

Indicators for Pakistani and Non-Pakistani Language

1. A text containing content that is prohibited in Islam, will be considered as Non-Pakistani language.
2. A written message that contains vulgar words will be included in Non-Pakistani language category.

Results

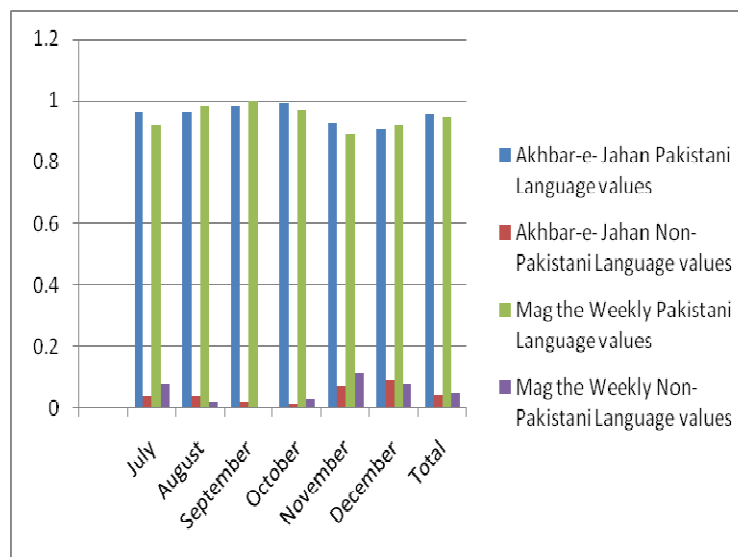
This study has been conducted to examine the language values presented in the advertisements of Pakistani Urdu and English magazines.

A total of 791 advertisements were analysed_ 518 in Akhbar-e-Jahan (65.4%) and 273 in Mag the Weekly (35.6%). This research made the comparative analysis of language values in advertisements of Akhbar-e-Jahan and Mag The Weekly.

It was found that Pakistani language values in Akhbar-e-Jahan is almost 96% while in Mag The Weekly is 95%. Similarly, in case of Non-Pakistani language values, Akhbar-e-Jahan depicts almost 4% values while Mag The Weekly depicts almost 5% values. (see Table1 and Graph 1)

Table-1: Comparison of Ads of Akhbar-e-Jahan and Mag the Weekly about Language Values from July 2008-December 2008

Sr. No	Month	Akhbar-e-Jahan		Mag the Weekly	
		Pakistani Language	Non-Pakistani Language	Pakistani Language	Non-Pakistani Language
1	July	96%	4%	92%	8%
2	August	96%	4%	98%	2%
3	September	98%	2%	100%	0%
4	October	99%	1%	97%	3%
5	November	93%	7%	89%	11%
6	December	91%	9%	92%	8%
7	Total	95.50%	4.50%	94.66%	5.34%



Graph No. 1: Comparison of Ads of Akhbar-e-Jahan and Mag the Weekly about Language values

Table 1 and Graph 1, shows the percentage of Pakistani and Non-Pakistani language in the months of July, August, September, October, November and December. It also shows the overall percentage in all the selected months. While observing Akhbar-e-Jahan, in the month of July,

96% advertisements depicted Pakistani language values while 4% depicted Non-Pakistani language values. Similarly, in case of Mag the Weekly, 92% advertisements depicted Pakistani language values while 8% depicted Non-Pakistani language values. (See graph 1 also)

Table 1 and Graph 1 also shows that while observing Akhbar-e-Jahan, in the month of August, 96% advertisements depicted Pakistani language values while 4% depicted Non-Pakistani language values. Similarly, in case of Mag the Weekly, 98% advertisements depicted Pakistani language values while 2% depicted Non-Pakistani language values. In the month of September, it was found that Akhbar-e-Jahan depicted 98% Pakistani language values while 2% Non-Pakistani language values. Similarly, in case of Mag the Weekly, 100% advertisements depicted Pakistani language values while 0% depicted Non-Pakistani values. It also shows that while observing Akhbar-e-Jahan, in the month of October, 99% advertisements depicted Pakistani language values while 1% depicted Non-Pakistani language values. While in Mag the Weekly, 97% advertisements depicted Pakistani language values and 3% depicted Non-Pakistani language values. In the month of November, it was found that Akhbar-e-Jahan depicted 93% Pakistani language values while 7% Non-Pakistani language values. Similarly, in case of Mag the Weekly, 89% advertisements depicted Pakistani language values while 11% depicted Non-Pakistani language values. Table 1 shows that Pakistani language values were also dominated in the month of December as there were 91% and Non-Pakistani language values were 9% in Akhbar-e-Jahan. Similarly, in case of Mag the Weekly, 92% language values were of Pakistani in nature while 8% were Non-Pakistani in nature. (See graph 1 also).

It was found that overall 95.5% language values were Pakistani in nature while 4.5% were Non-Pakistani in Akhbar-e-Jahan. In case of Mag the Weekly, 64.66% language values were Pakistani in nature while 5.34% were Non-Pakistani.

Conclusion

Hypothesis H1 suggests that an Urdu magazine Akhbar-e-Jahan will present more Pakistani language values than an English magazine Mag The Weekly. The findings of the content analysis support the hypothesis as 95.5% advertisements of Akhbar-e-Jahan were depicting Pakistani language while 94.66% advertisements of Mag The Weekly were

depicting Pakistani language. So, Akhbar-e-Jahan depicts more Pakistani language values than Mag The Weekly and thus hypothesis is supported.

Hypothesis H2 states that an English magazine Mag the Weekly will present more Non-Pakistani language values than Akhbar-e-Jahan. The findings of the content analysis extend the support to hypothesis as 5.34% advertisements of Mag the Weekly depicts Non-Pakistani language while 4.5% advertisements of Akhbar-r-Jahan depicts Non-Pakistani language. So, the portrayal of Non-Pakistani language values in Mag The Weekly is greater than Akhbar-e-Jahan. Hence, the hypothesis is supported.

The first research question states that, “Whether the selected magazines presenting the language values of Pakistani society or Non-Pakistani society?” In this regard, it is clear that the intensity of the portrayal of Pakistani language values is greater than the Non-Pakistani values in both magazines.

The second research question states that “Is Akhbar-e-Jahan, being an Urdu magazine, is presenting Pakistani language values more heavily than the English magazine Mag The Weekly?” The findings of the study show that Akhbar-e-Jahan is depicting Pakistani language values more heavily than Mag the Weekly.

Third research question asked, “Is Mag The Weekly, being an English magazine, is presenting Non-Pakistani language values more heavily than an Urdu magazine Akhbar-e-Jahan?” The findings of the study show that Mag the Weekly is presenting Non-Pakistani language values more heavily than an Urdu magazine Akhbar-e-Jahan.

The findings of the study indicate that Pakistani language values dominate in both magazines and its intensity in Akhbar-e-Jahan is greater than Mag the Weekly. One of the reasons for having greater intensity of Non-Pakistani language values in Mag the Weekly may be a specific advance and elite readership, which seems to be more focused on Non-Pakistani culture. This research indicates that the Non-Pakistani culture has produced a great impact on Pakistani society and as a result, the advertisers are applying the Non-Pakistani language appeals. In order to promote and enliven the Pakistani language and culture, the magazine and advertising industry can play a vital role by presenting their own language and cultural values.

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PROBLEMS OF PAKISTANI WOMEN JOURNALISTS, MEDIA AND SOCIETY: A CASE STUDY OF PESHAWAR BASED FEMALE JOURNALISTS

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Abstract

The working woman in Pakistan is prone to many prejudices and this is especially so in the Khyber Pakhtunkhwa, province of Pakistan. This research paper investigates the Problems of Female Working Journalists in Khyber Pakhtunkhwa, through a survey conducted using both the questionnaire and interviews form of Survey Experimental Research design. For this purpose, the researchers collected the data of registered Female Journalists from the Peshawar Press Club. According to the data available there were a total of 380 registered journalists both male and female with Peshawar Press Club out of which only a mere 16 were Female. It was revealed during the course of this research paper that the Female working journalists in Khyber Pukhtoonkhwa are facing a lot many problems during the course of their reporting in the field, from various quarters of the society, both with in the offices where they work and whilst commuting i.e. going to their offices and coming back to home. These and a host of other problems effect both their personal and professional lives to a great extent and thus subsequently due to these problems they are unable to do justice to their profession.

Keywords: Working Female Journalists, Problems, Peshawar Press Club, Khyber Pakhtunkhwa, Print Media.

Introduction

Journalism in today's modern world is an occupation where both males and female segments of society are thought to be equally represented. However there used to be a time when journalism was considered to be entirely a male profession. Women in this profession were looked down upon and had to deal with issues that female journalists in today's society don't have to deal with. Currently women in journalism from Khyber Pukhtoonkhwa are still in the process of struggling to earn their equal rights and hopefully they eventually will succeed in the same. Still it is an established fact that the early women of journalism have with great difficulty paved the way for the young female journalists of today by showing men that women can be just as effective

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as males in the field of journalism. It is very evident that even though women in this relatively backward region currently have more rights than they did several decades ago as far as other facets of professions are considered but, in the field of journalism they still have a long distance to go to reach equal rights. Scholars were initially of the opinion that Journalism was totally a “man’s job” and that it would be too dangerous a job to be considered safe for any female.

Journalism in the Khyber Pakhtunkhwa initially remained basically a male dominated profession just like other spheres of life. But it was not because of the lack of the capabilities or inabilities of the female in this field, rather it was because of strict social norms, restrictions and purely religious grounds which hindered the women strata of the society to utilize their talent to join this profession. The working conditions have never been encouraging for women to do something other than household in this part of Pakistan. It is an accepted truth all over the world that the women of Pakistan and particularly the female of Khyber Pakhtunkhwa have always experienced gender discrimination in every field of life.

The Social, Cultural and Religious factors have reduced the number of women entering the job market. Women are brought up to believe they should stay within the four walls of their homes and avoid any contact with men they are not related to. These misconceptions are still prevalent in the society, and women, particularly working women in the province of Khyber Pakhtunkhwa, have faced a lot of problems. As compared to other provinces of the country the Pashtoon society in Khyber Pakhtunkhwa is socially and culturally very rigid and restricted. It is worth to mention that in most of the districts of Khyber Pakhtunkhwa, first the women are not allowed for the jobs, but if somewhere they do jobs, then they have to face a number of problems in this rigid society. The literacy rate in this province is very low as compared to other parts of the country, and the people as a whole are very conservative and traditionally bound.

A Brief Background of the Khyber Pakhtunkhwa

North West Frontier Province (NWFP) which is now known as Khyber Pakhtunkhwa is one of the four provinces of Pakistan. Geographically the Federal Administered Tribal Areas (FATA) is situated in the West and towards the South of Khyber Pakhtunkhwa

province; it touches the Afghanistan border to the North West, Azad Kashmir to the East, the province Gilgit Baltistan to the North East, Punjab province and the capital of Pakistan Islamabad to the South East and Baluchistan to the South of Khyber Pakhtunkhwa province. It is always remained a gateway to the Central Asia. All the invaders interred to the Sub-Continent through this territory. Geographically it is a very important province of Pakistan because Pakistan is the front line ally of Western countries in the war against the terror. According to the 1998 census the population of Khyber Pakhtunkhwa was 17 million of whom 52% were male and 48% were female. This province consists of a total area of 74521 Square kilometers.

Statement of the Problem

The study aims to explore the working conditions and nature of problems endured by the female working journalists of Peshawar city within the premises of the offices as well as at the field in the light of their perception about the environment of the job.

Objectives of the Study

The study has been designed in order to explore:

- The working conditions and environment within media offices
- Impact of the job/profession over their family and conjugal life
- Gender discrimination
- The nature of problems being faced in the field
- The attitude of their male colleagues towards them and their profession
- The root causes of the low induction of females in media organizations.
- The privileges in shape of transport facility and job security
- Whether their job is hurdle in the way of their marriages

Methodology

In order to investigate the issue, the researchers administered a survey of the female journalists who are members of the Peshawar Press Club and who are Reporters, Correspondents or representatives of their respective Media Organizations. As mentioned earlier the 16 female journalists are so far members of the Peshawar Press Club but due to their busy schedule we were able in gathering the data of 14 respondents. The Questionnaire was designed to examine along with the variable experience of journalists their perception about the problems of the

Female working Journalists face in reporting the events and happenings in Khyber Pukhtoonkhwa on a number of different issues.

Findings

The results of the survey regarding the issue are being described in the quantification manner with the help of the tables.

Table-1: A comparative relation of Experience of the Female Journalists and their job effects on their children and social life.

		Does your job affect the look after of your children and your social life?		Total
		Yes	No	
Experience as Journalist	Less than a year	2	0	2 (14.3%)
	1 to 5 years	4	2	6 (42.9%)
	6 to 10 years	2	2	4 (28.6%)
	Above 10 years	2	0	2 (14.3%)
Total		10 (71.4%)	4 (28.6%)	14 (100%)

In the above table it is quite clear that 2 (14.3%) of the 14 respondents having an experience of less than a year said that yes their job affects their personal and social life, 6 (42.9%) of the total 14 respondents were having an journalism experience 1-5 years, among these 6 respondents, 4 said that their job affects and 2 respondents replied that it doesn't affect their children and social life. 4 (28.6%) of 14 respondents were having an experience of 6-10 year and among these 4, 2 of the respondents declared that it affects and 2 replied that it doesn't affect their life. While 2 (14.3%) of the 14 respondents said that it affects their personal and social life. So out of total 14 respondents 10 (71.4%) of the respondents said that their job strongly affects their personal and social lives and among these 10, 4 (majority) of the respondents were having experience of 1-5 years, while 4 (28.6%) said that it doesn't affect their lives.

Majority of the respondents 10 (71.4%) of the total 14 said that their job affects their personal and social lives

Table-2: A comparative relation of Experience of the Female Journalists and hurdles for Female Journalists in their marriages.

		Does your job affect the look after of your children and your social life?		Total
		Agree	Not agree	
Experience as Journalist	Less than a year	2	0	2 (14.3%)
	1 to 5 years	4	2	6 (42.9%)
	6 to 10 years	2	2	4 (28.6%)
	Above 10 years	2	0	2 (14.3%)
Total		10 (71.4%)	4 (28.6%)	14 (100%)

The above data shows that on the basis of experience it has been investigated that how much a job creates problems in the marriage of a female.

Out of a total 14 respondents 2 (14.3%) having an experience of less than a year said that a job creates difficulties for a female in her marriage while 6 (42.9%) having an experience of 1-5 years among which 4 respondents said that they are agree that job creates problems in the marriage while 2 showed no such opinion and said that the job can never have, had something with the marriage of a female. 4 (28.6%) having an experience of 6-10 years, among 2 said that they are agree and 2 replied that they are not agree with the statement that a job can create problem in the marriage of a female, while 2 (14.3%) of the total 14 respondents who were having experience of above 10 years said that they are agree that the job of a female can creates lot many problems in her marriage. So 10 (71.4%) o the total 14 respondents replied that the job of a female create difficulties and problems in her marriage out of which 4 (majority) respondents were having an experience of 1-5 years, while 4 (28.6%) of the total 14 respondents said that it doesn't have any affect on the marriage of a female.

Majority of the respondents 10 (71.4%) of the total 14 said that their job creates hurdles in their marriage.

Table-3: A relation between experience as journalists and causes of low induction of female in journalism?

		What are the major causes of low induction of female in journalism?			Total
		Rigid and restricted Pashtoon culture	Female themselves don't want	Females are not properly guided at educational institutions	
Experience as Journalist	Less than a year	1	0	1	2 (14.3%)
	1 to 5 years	3	1	1	5 (35.7%)
	6 to 10 years	3	2	0	5 (35.7%)
	Above 10 years	0	2	0	2 (14.3%)
Total		10 (71.4%)	7 (50%)	5 (35.7%)	2 (14.3%)

The above table shows the causes of low inductions of female in Journalism on the basis of experience, out of the total 14 respondents, 2 (14.3%), 5 (35.7%), 5 (35.7%) and 2 (14.3%) were having Journalism experience less than a year, 1-5, 6-10 and above 10 years respectively, and majority of the respondents 7 (50%) of the total 14 said that it's the rigid and restricted Pashtoon culture which is a cause of low induction of

female in Journalism. 5 (35.7%) of the respondents told that female themselves don't want to come to this field while 2 (14.3%) said that they are not properly guided at educational institutions.

Majority of the 7 (50%) of the total 14 respondents declared the rigid Pashtoon culture as cause for the low induction of the female in the field of Journalism.

Table-4: A comparative relation between transport facilities the Female Journalists use while coming to office and comfort in public transport?

		While coming to office in public transport, do you feel easy?			Total
		---	Yes	No	
What kind of transport facility you use while coming to office?	Public	0	1	10	11(78.6%)
	Private	3	0	0	3(21.4%)
Total		10 (71.4%)	3(21.4%)	1(7.1%)	10(71.4%)

Here the relation of transport, the female journalist uses, and their comfort in Public transport has been found. Majority of the respondents 11 (78.6%) out of 14 uses the public transport and 10 (71.4%) among them said that it is too difficult for them while coming in public transport to the office and back to home while 3 (21.4%) uses private transport.

Majority of the respondents uses the public transport and 10 among them feel uneasy while using the public transport.

Table-5: The relation between conveyance facility of the organization and causes of not facilitating the Females with conveyance facility?

		Why your Organization did not give you conveyance facility?			Total
		---	Don't have such policy	Don't have any vehicle	
Does your organization give you conveyance facility?	Yes	3	0	0	3(21.4%)
	No	0	9	2	11(78.6%)
Total		10 (71.4%)	3(21.4%)	9(64.3%)	2(14.3%)

The above table shows the relation of conveyance facility of the organization and if it not gives what is the cause. Majority of the 11 (78.6%) out of the total 14 said that their organization does not give them conveyance facility and majority of the 9 (64.3%) among 11 said that their organization does not have such a policy. While 3 (21.4%) of the total 14 respondents told that their organization provide them the conveyance facility.

Majority of the 11 (78.6%) out of the total 14 said that their organization does not give them conveyance facility and majority of the 9 (64.3%) among 11 said that their organization does not have such a policy.

Table-6: A comparative relation between duty hours and Job Security of the female Journalists?

		Do you have your Job Security?		Total
		Yes	No	
For how many hours you work in your Organization?	5-7	1	2	3(21.4%)
	8-10	1	4	5(35.7%)
	11-14	1	5	6(42.9%)
Total		3(21.4%)	11(78.6%)	14(100%)

The above table shows the relation of working hours of Journalists and their job security. 3 (21.4%), 5 (35.7%) and 6 (42.9%) of the total 14 respondents works 5-7, 8-10 and 11-14 hours daily, respectively. Majority of 6 (42.9%) work for 11-14 hours daily and majority of 11 (78.6%) respondents out of 14 said that their job is not secure while only 3 (21.4%) out of 14 said that their job is secure.

Table-7: A comparative relation between the Bureau Chief Supports in profession and the cooperation of the male colleagues working in the organizations?

		Are your male colleagues cooperative with you?		Total
		Yes	No	
Does your Bureau Chief support you in this profession?	Yes	4	4	8(57.1%)
	No	2	4	6(42.9%)
Total		6(42.9%)	8(57.1%)	14(100%)

The above table shows the problem to female journalist with in the organization, the support of the bureau chief and cooperation of the male colleagues has been found in the above table. Majority of the respondents 8 (57.1%) out of 14 said that their bureau chiefs encourage and support them in their profession while majority of 8 (57.1%) said that their colleagues are not cooperative in their profession while 6 (42.9%) told that they are cooperative. Majority of the respondents (57.1%) said that their bureau chiefs support and encourage them but (42.9%) shared that their male colleagues are not cooperative in their field.

Table-8: The comparison between the Gender Discrimination in the offices and its nature?

		To what extent?			Total
		---	To some extent	To a great extent	
Do you face Gender Discrimination and favoritism in your Office?	Yes	0	1	6	7(50%)
	No	7	0	0	7(50%)
Total		7(50%)	1(7.1%)	6(42.9%)	14(100%)

The above table shows the gender discrimination and their nature with in the offices. 7 (50%) respondents of the total 14 said that they face

gender discrimination while 7 (50%) of the respondents told that they don't face such an activity and among those 7 respondents who said that they face gender discrimination 6 (42.9%) said that this discrimination is done at a great extent.

Table-9: A comparative response between the hurdles, while reporting in public places, political gathering and rallies and its causes?

		What are the causes?			Total
		---	Staring of people	My own colleagues	
Do you face hurdles, while reporting in public places, political gathering and rallies etc?	Yes	0	8	2	10(71.4%)
	No	4	0	0	4(28.6%)
Total		4(28.6%)	8(57.1%)	2(14.3%)	14(100%)

The problems to female journalists during reporting have been investigated in the above table and its relation was found out with the causes of these hurdles. Majority of 10 (71.4%) said that they face hurdles and problem while covering an event in the field and 4 (28.6%) said that they do not face any problem and majority 8(57.1%) of those who face problems said that the main problem is the starring of the people while covering and event.

Majority of the respondents 10 (71.4%) faces hurdles while reporting in the field and among them majority 8 (57.1%) experience the hurdle from the people when they stare.

Conclusion

Analysis and interpretation of the questionnaire after the course of this research helped in evaluating the status of women journalists in Khyberpakhtunkhwa. The maximum problems that female working journalists face during the course of their duties in different places such as commuting, in their offices, on spot reporting, and also to discover the factors due to which females are reluctant to join this profession. Keeping in view the objectives of this research, a number of questions were kept in the questionnaire of this research to get maximum information about the problems of female journalists. The problems that appeared after interpretation clearly shows that most of the problems they are facing while performing their duties in their offices, in field work and reporting, in their society, and also the low induction of female in the field of journalism are because of non acceptance of the working woman in these regions.

Another objective of this research was to find out about the “Low induction of females in the field of journalism”. It transpired that the social and cultural values and the rigid and restricted customs of Pashtoon Society are highly different than other provinces of the country. In Pashtoon Society “*HIJAB or PARDA*” is an important component in the backwardness of Pashtoon society in Khyber Pakthun Khwa as compared to the other provinces in the country. Although presently in other parts of Pakistan females have great opportunities in each and every field such as Education, Health, Defense etc, but in Khyber Pakthun Khwa the rigid customs of that tribal culture are the major hurdles in the active participation of female. So at one side the lack of proper guidance at University level and on other side are the Pashtoon traditions and customs do not allow and neither do they encourage females to join this profession.

The data collected in this research regarding the low induction of Female in the field of journalism shows that, when the respondents were asked about the low induction of female in this field then 50 % of the respondents were of the opinion that “Rigid Culture of Pashtoon Society was the major cause of the low induction of female in this field”, 35.714 % respondents were of the opinion that “female themselves don’t want to join this profession”, while 14.285 % told that female are not properly guided in their Educational institutions regarding the profession of journalism.

Another major factor in the backwardness of the people of Khyber Pakthunkhawa is the low literacy rate. From the data collected from Khyber Pakthunkhawa Bureau of Statistics, the total population of the Khyber Pakthunkhawa was 20,215,000 in 1998 census. According to the 1998 census the literacy rate of Khyber Pakthunkhawa was 37.25 % including both male and female.

It is a fact that in Khyber Pakthunkhawa the women’s response towards the different fields like teaching, nursing, medical etc is positive, but there is very less attention towards the field of journalism. Due to the low literacy rate and rigid customs of the Pashtoon Society majority of the families do not want their daughters and sisters to join the profession of Journalism particularly. So in addition to the social and cultural values the low literacy rate plays a decisive role in the low induction of females in journalism.

From this study it is obvious that the working environment for female journalists is not according to even the basic requirements of a

civilized society. Majority of the respondents face problems while reporting in public places due to the in different attitude of the general people and their continuous staring and passing of obnoxious remarks. The organizations in which those female journalists worked also did not give any professional training in order to polish their skills. The respondents wanted such trainings to be arranged for them on a regular basis. We thus come to know that the majority of the females were bound not to report their own but they were strictly directed by their bosses on how, what and which manner to report.

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FEMALE POVERTY AND ITS SOCIAL AND ECONOMIC CAUSES: A CASE STUDY OF PAKISTAN

**Asim Mashkoor*

Abstract

The purpose of this study is to find out the impact of female poverty on society as whole and its social and economic factors. Pakistan being a Third World country is facing dire consequences of ever increasing poverty. On the other hand a study is required to analyze the multi-fold affects of poverty which is harnessing uncountable social and economic evils. The universe of this study is the cosmopolitan city of Karachi, which is also the largest city of Pakistan. The study was based on primary source of data, for this purpose survey method was used by Closed Ended Questionnaire. In Measurement Scale we used 5-Likert Scales as a tool for data collection & the sample Nature was chosen on Convenient Sampling. The study had certain limitations including time and resources constraints which confined our research to only one city of Pakistan. During the study we found out the horrible and alarming situations in the vicious surroundings of poverty and its deep effects on human psyche. The most important problem is the resonance effect on the whole family which is so damaging that sometimes it prolongs for the coming generations as well. However, at least the females in the education institutes are fully aware of the situation. They want to serve with their education and family values. They want to develop themselves as extremely confident qualified and responsible family members, so at the time of crisis, they could prove their mettle among their male counterparts.

Keywords: Poverty Alleviation, Economic Development.

Introduction

Poverty can be characterized in numerous ways, ranging from traditional approaches that emphasize low consumption or income, to broader conceptions of well-being or livelihood. In recent years researchers have made progress in broadening the understanding of poverty in important ways and demonstrating some shortcomings of narrow measures based on consumption or income .(UNDP 1998)

Despite these new developments, this review is limited to using the traditional definition of poverty as material deprivation. The information reviewed focuses on quantifiable aspects of poverty. The main reason for this is that the international agricultural research system was mandated to alleviate poverty defined in terms of monetary and physical well being, so its performance should be evaluated on the basis of these criteria. In any case, income and consumption are important components of well

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being, and they are highly correlated to many other aspects of well being. (Carvalho and White 1997).

“There is growing evidence not only of a substantial increase in women headed household all over the world but also of the severely disadvantaged economic condition of these households. These women are amongst the poorest of the poor belonging to what may be “Fifth world”” (Mohiuddin, 1989).

But the factors contributing in the rising menace of poverty in every country and city have some distinctive elements. In the paper we will going to discuss some very common as well as very unique factors taking part in the development of poverty among females.

Literature Review

International Scenario

Poverty in India

Poverty is a global phenomenon. Population wise South Asia is the most populous region of the world. But poverty is the most important problem of this region. Almost 60% of the population wasted their lives beyond poverty line.

Poverty and Education

Indian women has lesser chance of education than men. As per the Census report 2001, Only 54.16 per cent of literate women lives and in men the percentage is around 65.38 per cent. Both Government and Non-Governmental organizations has been putting up a sincere effort to improve the educational attainments of women. Major policy shifts in all the educational levels have shown the seriousness of the government in this issue (Sharmila, Dhas, & Christopher, 2010).

Poverty and Agriculture

Although India is predominantly agriculture country but female wages are as low as industrial sectors have. “Rainfed rice cultivation predominates, leading to sharp fluctuations in employment availability: seasonal fluctuations have been reported of up to 40 per cent for female employment and 15 per cent for males (Bardhan, 1979). Although wages are not so low as in other regions and male/female wage gap is actually among the lowest in the country, person-day unemployment is high overall and especially high for women” (World Bank, 1991).

Poverty and Culture

Status of women in India portrays a bleak picture. The respect and status of women is low and is associated with a patriarchal and patrilineal social structure. The Females are considered as inferior to man and rather weak and useless especially in financial matters, completely supported by the folklore (Jetley, 1984). Arranged marriages, physical and social segregation and extensive restrictions on women are some of the characteristic features of the rural society.

“Poverty plays a conditioning role on the relationship of woman’s autonomy to their reproductive behavior. On the one hand, among middle and high income women in rural Orissa, autonomy does in fact play a major role, even independent of household economic characteristics on fertility behavior. On the other hand, among the poorest women, women’s autonomy remains virtually unrelated to their reproductive behavior, suggesting that among these women, even women with a certain amount of autonomy require large numbers of children for their very survival” (Panda, 1994).

National Scene

Pakistan came into being on the name of Islam in 1947. But the fact of the matter is the practical implementation of Islam is still nowhere near to reality. Islam protects and explains more laws for females than any other species of the world, Because females were the most deprived human beings at the time of advent of Islam. In order to attain the honor and respect for females Islam introduced special affirmative actions and procedures for both marital and heirship.

The table shown is the perfect example of the major issue of female problems. When the disparity is so huge even in major issues how someone can think about the minor issue of the life. There are certainly some cultural and social issues forcing this inequality among the females. Tribal culture and social rigidity in this regard is overshadowing the wisdom and parity of Islamic culture and ideology. (ADB, 1998)

Gender Disparities in Human Development Indicators (percent)

	Female	Male
Literacy rate	28.0	51.0
Gross primary enrollment	64.0	80.0
Combined enrollment ratio	25.0	50.0
Labor force participation	11.4	69.1

Earned income share	20.0	80.0
Seats in Parliament	3.4	
Top administrative/management jobs 3.0		
Maternal mortality 340 per 100,000 live births		
Mortality rate (1-4 years) Female 12% higher than males		

Source: United Nations Development Program (1998), "Statement of Gender in Pakistan"

Social and Economics Factors

Education and Training

The comparison of human development indicators in Table 1 shows that Pakistan's performance is below the average of South Asian countries and below the average for the developing countries. Furthermore, gender differences in human development are also significant within country and across countries. For example, in 1999, difference in male and female literacy rate was 24 points in Pakistan, higher than the difference in less developed countries (equaling 15 points). [See HDC (2001)]. Similarly, within Pakistan, male literacy rate increased from 35percent in 1980-81 to 56.6 percent in 1998-99 whereas female literacy rate increased from 16 percent in 1980-81 to 32.6 percent in 1998-99. This shows that despite doubling of female literacy rate, the gap between male and female literacy rate widened from 19 percent in 1980-81 to 24 percent in 1998-99. Similarly, another indicator of human capital, i.e., the net enrolment rates at primary level exhibited a declining trend in 1990s, particularly among males. An important reason for the decline could be rise in poverty. Table 2 shows a sustained increase in net enrolment ratio with income, and the positive income effect is higher in urban areas. In rural areas, the enrolment rate increases with income but there is slight decline in female enrolment rate at the highest income level. Thus, despite rapid rise in female enrolment the gender, differences persist and income is the main factor affecting demand for education. (Hamid & Siddique, 2001)

Honor and Recognition

Choudhry & Rahman, 2009 wrote that:

The status of women in Pakistan is somehow different from that of western countries. Gender is one of the organizing principles of Pakistan's society. Home has been defined as a women legitimate ideological and physical space where she performs her procreative role as a mother and wife while a man dominates the world

outside the home and performs his productive role as a breadwinner. Men and women are conceptually divided into two separate worlds. The household resources are allocated in favor of sons due to their productive role. Male members of the family are given better education and are equipped with skills to compete for resources in public arena, while female members *European Journal of Economics, Finance and Administrative Sciences - Issue 15 (2009)* are imparted domestic skills to be good mothers and wives. They are given limited opportunities to create choices for themselves in order to change the realities of their lives. Therefore, strong gender disparities exist in educational attainment between rural and urban areas and among the provinces (ADB, 2002).

Female Empowerment and Economic Growth

Siddique (1998) explored the poverty alleviation and its cross connection gender issues in Bangladesh.

- 1) The study concludes that alleviation of poverty is not possible without empowering women.
- 2) Reduction in female poverty is only dependent on education provided to them. Statistical data proves that the relationship between the number of children born by women and level of education of these women is completely negative. It means that lower the number of babies born higher the possibility of getting education and reduction of poverty. Educated women are health conscious as well.
- 3) He concluded that the education and employment are the two key factors which are integrated together in a way that educated females are easy to get employed and have better opportunities for economic growth.
- 4) Vocational education for women should be given top priority to alleviate poverty.

According to Castello and Domenech (2002), “human capital inequality has negative effect on economic growth. They used the data from the studies of Barro and Lee (1994), the data provided the information about the school education attainment and average years of schooling”.

Methodology***Research Instrument***

The study is based on primary source of data. Thus instrument used to conduct the research is Close Ended Questionnaire. Close Ended questionnaire floated in the different universities and colleges, target population is the female students of Karachi.

Sample and Data Collection

The sample was chosen on convenient sampling .The sample size for this study is 200 respondents from five different colleges and universities of Karachi. The questionnaire is designed on LIKERT scale and is analyzed through Correlation and Regression technique.

Data Analysis Methodology

Researcher used different analysis from SPSS i-e. mean, median, mode, t-test, REGRESSION ANALYSIS, CORRELATION. All these analysis confirmed the data from different angles and proved very useful.

Mean

The average of a set of figures.

Median

The central item in a group of observations arranged in a ascending and descending order.

Mode

The most frequently occurring number in a data set.

t-Test

A statistical test that establishes a significant mean difference in a variable between two groups.

Pearsons's Correlation

The Pearson Correlation matrix obtained for the five interval-scaled variables. The Pearson coefficient is appropriate for interval and ratio scaled variables.

Regression Analysis

The threat to internal validity that results when various groups in the study have been selected on the basis of their extreme scores on some important variables.

Hypothesis

The study examines the following hypothesis:

H0: Female poverty is increased as social responsibility increases

Ha: Female poverty is decreased as social responsibility decreases

H0: Female poverty level is high, religious restriction is also high

Ha: Female poverty level is low, religious restriction is also low

H0: Female poverty level is high, family support level is also high

Ha: Female poverty level is low, family support is low

H0: Female poverty level is high, educational choice is high

Ha: Female poverty level is low, educational choice is low

H0: Female poverty level is high, religious restriction is also high

Ha: Female poverty level is low, religious restriction is also low

H0: Female poverty level is high, marital choice increases

Ha: Female poverty level is low, marital choice decreases

H0: Female poverty level is high, job provision increases

Ha: Female poverty level is low, job provision decreases

H0: Female poverty level is high, earning capacity increases

Ha: Female poverty level is low, earning capacity decreases

H0: Female poverty level is high, heirship increases

Ha: Female poverty level is low, heirship decreases

H0: Female poverty level is high, career orientation increases

Ha: Female poverty level is low, career orientation decreases

H0: Female poverty level is high, economic equity is rising

Ha: Female poverty level is low, economic equity is down

Data Analysis

	R-Square	F-Test	T-Test	Correlation	Significance
Social Responsibility	0.168	40.007	6.325	0.410**	0.000
Religious Restrictions	0.102	22.405	4.733	0.319**	0.000
Family Support	0.152	35.443	10.111	0.390**	0.000
Educational Choice	0.170	40.474	6.362	0.412**	0.000
Marital Choice	0.211	52.862	7.271	0.459**	0.000
Job Provision	0.263	70.480	8.395	0.512**	0.000
Earning Capacity	0.178	42.978	6.556	0.422**	0.000
Heirship	0.314	90.785	9.528	0.561**	0.000
Career Orientation	0.219	55.473	7.448	0.468**	0.000
Economic Equity	0.246	64.665	8.041	0.496**	0.000

Empirical Analysis***Social Responsibility***

The Correlation value is 0.410** that shows a perfect positive correlation between economic development and social responsibility. The value of t-test is 6.325 which is higher than 2.5 that's why we accept the alternative hypothesis and reject the null hypothesis. The R square is .168 or 1.68% which shows the independent variation between dependent variable.

Religious Restrictions

The Correlation value is .319** that shows that there is positive correlation between Religious restrictions and Female poverty. The value of t-test is 4.733 which are higher than the 2.5 that's why we accept the alternative hypothesis and reject the null hypothesis. The R square is .102 which shows the independent variation between dependent variable.

Educational Choice

The Correlation value is .412** that shows positive correlation between educational choice and female poverty. The value of t-test is 3.362 which is higher than 2.5 that's why we accept alternative hypothesis and reject null hypothesis. The R square is .170 which shows the independent variation between dependent variable.

Marital Choice

The Correlation value is .459** that shows another positive correlation between marital choice and female poverty. The value of t-test is 7.271 that is higher than 2.5 that's why we accept alternative

hypothesis and reject null hypothesis. The R square is .211 which shows the independent variation between dependent variable.

Job Provision

The Correlation value is .512** that shows positive correlation between job provision and female poverty. The value of t-test is 8.395 that is higher than 2.5 that's why we accept alternative hypothesis and reject null hypothesis. The R square is .263 which shows the independent variation between dependent variable.

Earning Capacity

The Correlation value is .422** that shows positive correlation between earning capacity and female poverty. The value of t-test is 6.556 that is higher than 2.5 that's why we accept alternative hypothesis and reject null hypothesis. The R square is .178 which shows the independent variation between dependent variable.

Heirship

The Correlation value is .561** that shows positive correlation between heirship and female poverty. The value of t-test is 9.528 that is higher than 2.5 that's why we accept alternative hypothesis and reject null hypothesis. The R square is .314 which shows the independent variation between dependent variable.

Career Orientation

The Correlation value is .468** that shows positive correlation between career orientation and female poverty. The value of t-test is 7.448 that is higher than 2.5 that's why we accept alternative hypothesis and reject null hypothesis. The R square is .219 which shows the independent variation between dependent variable.

Economic Equity

The Correlation value is .496** that shows positive correlation between economic equity and female poverty. The value of t-test is 8.041 that is higher than 2.5 that's why we accept alternative hypothesis and reject null hypothesis. The R square is .246 which shows the independent variation between dependent variable.

Hypothesis Analysis

H₀: Female poverty is increased as social responsibility increases

H_a: Female poverty is decreased as social responsibility decreases

In above hypothesis we reject the null hypothesis and accept the alternative due to t-test analysis and significance of variable is ($p < 0.05$)

is .000 which directly concludes the alternative one. The current situation of our country for female is that social responsibilities are very strict and inbound for every average family.

H₀: Female poverty level is high, religious restriction is also high

H_a: Female poverty level is low, religious restriction is also low

In this hypothesis we reject the null hypothesis and accept the alternative due to t-test analysis and significance of variable is ($p < 0.05$) is .000 which directly concludes the alternative one. Female poverty is being impacted by religious restriction too because we are culture orientate society especially for females.

H₀: Female poverty level is high, family support level is also high

H_a: Female poverty level is low, family support is low

In above hypothesis we reject the null hypothesis and accept the alternative due to t-test analysis and significance of variable is ($p < 0.05$) is .000 which directly concludes the alternative hypothesis. Family support is most important factor in female development in our society but unfortunately we are unaware of this opportunity and control them beyond the unusual restrictions.

H₀: Female poverty level is high, educational choice is high

H_a: Female poverty level is low, educational choice is low

In above hypothesis we reject the null hypothesis and accept the alternative due to t-test analysis and significance of variable is ($p < 0.05$) is .000 which is directly to accept the alternative one. Education is the must for every human either is male or female. In our country, we have limited educational choices especially for females. We can see that in rural areas where females are only for household works. Education system is not found in those areas. It is important to develop the proper education options where females learn knowledge and aware of societal etiquette.

H₀: Female poverty level is high, marital choice increases

H_a: Female poverty level is low, marital choice decreases

In above hypothesis we reject the null hypothesis and accept the alternative due to t-test analysis and significance of variable is ($p < 0.05$) is .000 which is directly to conclude the alternative hypothesis. Marital choices are must for females. They have complete rights to live their own life according to her will. Increasing Female poverty level is due to ignorance of marital laws and lack of choices.

H0: Female poverty level is high, job provision increases

Ha: Female poverty level is low, job provision decreases

In above hypothesis we reject the null hypothesis and accept the alternative due to t-test analysis and significance of variable is ($p < 0.05$) is .000 which is directly to conclude the alternative hypothesis. In this hypothesis we are testing job provision variable for female.

H0: Female poverty level is high, earning capacity increases

Ha: Female poverty level is low, earning capacity decreases

In above hypothesis we reject the null hypothesis and accept the alternative due to t-test analysis and significance of variable is ($p < 0.05$) is .000 which is directly to conclude the alternative hypothesis.

H0: Female poverty level is high, heirship increases

Ha: Female poverty level is low, heirship decreases

In above hypothesis we reject the null hypothesis and accept the alternative due to t-test analysis and significance of variable is ($p < 0.05$) is .000 which is directly to conclude the alternative hypothesis.

H0: Female poverty level is high, career orientation increases

Ha: Female poverty level is low, career orientation decreases

In above hypothesis we reject the null hypothesis and accept the alternative due to t-test analysis and significance of variable is ($p < 0.05$) is .000 which is directly to conclude the alternative hypothesis.

H0: Female poverty level is high, economic equity is rising

Ha: Female poverty level is low, economic equity is down

In above hypothesis we reject the null hypothesis and accept the alternative due to t-test analysis and significance of variable is ($p < 0.05$) is .000 which is directly to conclude the alternative hypothesis.

Conclusion

In this study we have promising response from the females of the Karachi and the most important point that they are fully aware of this fact that's why they invest their time in getting best educational results. But on the other hand even though literate families do support their daughters and sisters in education but when they are looking for a suitable spouse they forget the heirship culture habitually.

In the analysis, we have clearly found out that all the negative segments of questionnaires result 100% correlation. Although this is alarming that even in educated families most of the girls were aware of the economic atrocities their elder female family members had faced. But

the most important thing is that they want to fight the rituals with education and positive struggle.

Recommendations

- 1 Government must amend the social support laws for women.
- 2 These laws must be designed by women legislators.
- 3 All the family laws which are against the Islamic family system must be abandoned.
- 4 Female heirship must be guarded by government.
- 5 Job quotas of females must be increased to 25%.
- 6 Female discrimination must be ended especially by legislations.
- 7 Free education quota for females in higher education system must be available.
- 8 Agriculture sector has worse discrimination against the females. Laws should be made to protect wage less work for females.
- 9 Female health insurance system must be developed for poor families so they could benefit from maternity and health issues.
- 10 Government has started First Women Bank. But due to a vision less approach it was not able to perform. Women bank must be shifted to a women legislator's council and run by professional women according to women council advises.

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BOOK REVIEWS

More of Ejaz Rahim and his Verse by Ejaz Rahim

Ejaz Rahim is a prolific but versatile poet of English with some sixteen published verse collections to his credit. As a veritable man of parts, his genius embraces a highly refined poetic sensibility, a deeply observant eye, an immense fund of knowledge and worldly experience, an enviable command of the English language and its idiom and syntax, and an innate urge for creativity. A knowledgeable but discreet reader would readily substantiate the objectivity of the adjectival phraseology employed in this observation from a direct reference to his many verse collections.

As a brilliant career civil servant, his natural poise and modesty would not let him loud-speak his poetic ambitions. In fact he has maintained a remarkable balance between his official and literary pursuits. Now that he has laid down his bureaucratic robes, he continues to engage himself on assignments like rural uplift, governance of academic institutions, guest speaker on higher management skills, developmental strategies and policy-making, and miscellaneous consultancy besides of course his prime preoccupation with versification.

Poetry can communicate the actual quality of experience with such subtlety and precision as might not be reachable by any other means. But if poetry is to matter, and matter much, it will have to imbibe the intelligence of the age with a view to enhancing the finer awareness of the age. Thus what one can fairly expect of the poet is that he shall show himself, by the texture of his poetry, to have been fully alive in our time. It has been observed that in poetic geniuses 'technical originality is inseparable from the rare adequacy of mind, sensibility and spirit that it vouches for'.

Viewed in this context Ejaz Rahim has over the years established his credentials as a poet fully capable of communicating the actual quality of experience with great subtlety and precision within the framework of the poetic art. His style is expressly original inasmuch as it does not draw on any extraneous source; instead its distinctive elan derives its force from the expanse and diversity of his knowledge, experience and imaginative fecundity. The themes of his poetry are rooted in contemporaneity as life in its kaleidoscopic enormity happens

to be its warp and woof. His perception of life, far from being dreamy or hallucinatory, is founded on humanism whose fountain lies in anthropology, philosophy, psychology, sociology, egalitarianism and ethics --- romantic love in its earthly form excluding which reflects the poet's predilection for objectivity.

Door, Lock and Key – My Poems to Motherhood by Ejaz Rahim. Karachi: Elite Publishers Ltd., D-118, SITE, 2012, pp.138. (Price not indicated)

The poems contained in this book are dedicated to motherhood: *All mothers are sacred/The snake's, the cheetah's, the bear's/The murdered and the murderer's alike/The sinner as well as the saint's*. The poems on motherhood mournfully resonate with an insatiable longing for a departed mother whose elegance and grace remained unimpaired to the last, and 'Whose ampleness/Lifted minarets of hope/Even in the thick of gloom'. It is a very tender expression of an unbounded filial affection brimming with nostalgia. Apart from the 'mother poems', there are other poems also that bespeak the spatiality of the poet's knowledge, experience and poetic accomplishment.

As the addition of strangeness to beauty constitutes the romantic character in art, the addition of insatiability to this desire of beauty, which is reversibly akin to truth, would constitute as it were, the modernistic character in art. So here is a poet, nay a sceptic, 'face to face' with himself --- passionately questioning his own identity and its metaphysical transcendence or otherwise on the horns of a veritable existentialistic dilemma of 'to be or not to be': 'If I am I/And you are you/Then who is in-between?'

The poet seems to be fully conscious of the translucence of his craft: 'Each poem is a ray/Born in the mind/Borne on the wings of thought/Racing like a dart/Toward the nascent sun/Hiding in the curls of night. Each ray is questing/For a mother-sun/Waiting to pour light.' Some poems, as he views, 'eulogise the moon', yet there are some other poems too that would seem to intrude into the privacy of the moon-goddess 'to her bare skin'. And curiously enough, the moon in turn, ascending on high, would shed light from the sky to unveil the features of the earth 'hidden from poems'. Could there be a better appraisal of the mystique that surrounds the fairy realm of art? In a monologic tone, the poet further questions 'the sources of luminescence' as a symbiotic

‘cognate’ of truth and would rhetorically suggest that it traced its ‘train’ from only one sun ‘through which/We discern ourselves’.

Moonrising with Maveria Poems by Ejaz Rahim. Lahore: Sang-e-Meel Publications, Lower Mall, 2012, pp. 184. (Price not indicated)

The poems included in this book are in the words of Prof. Fateh Muhammad Malik ‘a poetic landmark in capturing the growth and efflorescence of a daughter between the ages of 2 and 6. Cast in the mould of an incessant and intensive dialogue between father and daughter, these poems attempt in reality to encapsulate the journey of several billion years of human life.’ Prof. Gilani Kamran’s observation on some Maveria poems (22) contained in an earlier collection by the poet titled *Floating Landmarks* that ‘the poet has looked at life through the transparent soul of an innocent daughter’ is equally pertinent in respect of the instant collection (134 poems).

Commenting on Ejaz Rahim’s verse, noted critic and column writer Ashfaq Naqvi opined that he ‘is probably the best of the present day English poets in the country’ whereas another well-known critic and connoisseur of the arts Prof. Kh. Masud was of the view that ‘Ejaz Rahim is pre-eminently successful in providing us with genuine poetry which steers clear of the Scylla of obstructionism and the Charybdis of naturalism’.

Pristine innocence coupled with an innocuous curiosity highlight the uncanny demeanour of the child in the texture of these poems. The collection looks like a continuing dialogue between father and daughter. The quizzical queries of the precocious daughter are satisfied (or not!) by the omniscient father at great length, to the amazement, and delight also, of the reader. Here are a few examples:

‘Baba, why did God/Create dinosaurs/In the first place/If they were to be destroyed?/ That is a good question/But one God chooses/Not to answer/He says that matters/Of Life and death/And reasons behind His will/We cannot comprehend’

‘When people die/They are supposed to leave/A portion of their treasures/Like jewelry and other precious things/To their children/And grand-children/So we may remember them/When you die, baba/You too must leave/Nice gifts for me/Which I will deliver/To my children/In their turn.’

‘But baba, here you are/Telling me stories about robbing men/While every night at nine/Mama robs me/Of my cartoon networks./What is the matter with you?’

‘Mavera, why do people die?/Because they must/And where do they go/Afterwards?/ Good people go to heaven/The bad – to hell/Who taught you this triage/Of human destiny?/Nobody, baba/It’s self-taught.’

Not Poems but Arrows by Ejaz Rahim. Lahore: Adeel Niaz, Ghazni Street, Urdu Bazaar, 2012, pp. 145. (Price Rs. 200/-)

It is an album of some 98 short poems focused on a variety of themes --- both abstract and sensuously palpable. Here brevity is the soul of wit but the adroitly honed textual implications of their content do tend to surprise the unsuspecting reader for the microcosmic delineation of a visual image would gradually seem to be transforming into a macrocosm of umpteen symbolic meanings.

‘The short poem/Rushes my fingers/With a force of its own./At such times,/Were I to grasp a tree/It would unseal/The sky’s scriptorium.

The stance assumed by the poet in these poems is that of an archer shooting ‘arrows of love --- suicidal, luminescent’. Love, hate, good, evil, ‘nirvana’, pretence, childhood, ambivalence, nostalgia, human psyche, catechism, the phenomena of nature, metamorphosis, and parallelism besides some specific men, matters, and events, duly versified, form the themes of the poems in this collection. Lexically aphoristic, they seem to have an aura of a quasi-mystic abstemiousness about them as the poet envisions that ‘Poems too are tokens/Of our emptiness/Our begging bowls/Waiting to be filled.’

The poet’s parting message here is: ‘When the music stops/And silence begins/Only love remains in place. /Love overcomes trepidations/And recovers the bloom/That reason will surrender/To the hour of gloom.’ For him ‘To love is to endure suffering/To inflict pain, the obverse.’

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Off Thinking, Focus and Achievement

David Joseph Schwartz, Jack Canfield, Mark Victor Hansen, Les Hewitt and Brian Tracy belong to a group of American writers/speakers/coaches/experts/facilitators who have, in the recent past, worked wonders in the kindred domains of motivation and inspiration by their speeches, writings and training programmes focusing on the enhancement of human faculties and skills for achieving higher goals and objectives. Three of their books (translated into Urdu) highlighting the magic of thinking, the power of focus, and the phenomenon of maximum achievement are being jointly reviewed here in view of the homogeneity of their content.

Bari Soch Bari Kamyabi (The Magic of Thinking Big) by Dr. David Joseph Schwartz, Translator: Malik Ashfaq. Lahore: Book Home, 46-Mozang Road, 2011, pp. 216. (Price Rs. 400/-)

The late Dr. David Joseph Schwartz, who taught at Georgia State University, Atlanta, was one of the foremost experts on motivation. His book *The Magic of Thinking Big* (1959) dwells on the question: How to think big and correspondingly achieve big?

The book has some thirteen chapters with eponymous titles: power of faith facilitates success; the need of curing one's sense of deprivation, failure as a disease; cultivating self-confidence, banishing fear; how to achieve big thinking; what kind of thinking generates dreams; what do we and what should we think; upgrading our environs to join the top-rankers; developing a cordial attitude toward people; thinking positive of them; urgency of physical work; converting defeat into victory; keeping an eye on one's goals by moving forward; and, thinking like a leader.

Most of the observations made in the book would instantly appeal to the reader's common sense and motivate him to faithfully follow the writer's advice on how to achieve success in life by determining specific goals and working assiduously but consistently to reach them. He also suggests that quantification of activity by setting time-lines would facilitate realization of one's desires and dreams in life.

Soch Ki Quwwat (The Power of Focus) by Jack Canfield – Mark Victor Hansen – Les Hewitt, Translator: Amjad Mahmood. Lahore: Book Home, 46-Mozang Road, 2011, pp. 248. (Price Rs. 400/-)

Authors Jack Canfield and Mark Victor Hansen happen to be world-recognized inspirational-cum-motivational speakers and co-creators of 'Chicken Soup for the Soul' book series whereas Les Hewitt is a top-ranking performance coach and business speaker in North America. *The Power of Focus* (2000), the prototype of the book being reviewed here, is a joint venture of the three writers.

It deals with a vital human resource building faculty deemed as a pre-requisite to practical success in life. Here too, the titles of the (ten) chapters of the book, which are spelt out below, would seem to compress its theme and content: one's habits would determine one's future; concentration, not confusion, leads to success; comprehensive future planning; need of extreme moderation and balance in life; fostering excellent human relations; the virtue of self-confidence; seeking help and advice from others unhesitatingly; determination; decisiveness; and, the concept of a purposeful life.

Life is a formidable challenge; one has to countenance it boldly, with a well-thought out plan. The authors counsel the reader to punctiliously draw on the strategies enumerated in the book if they wish to lead a life of purpose, happiness and success.

Aala Kamyabi Ka Husul (Maximum Achievement) by Brian Tracy, Translator: Malik Ashfaq. Lahore: Book Home, 46-Mozang Road, 2011, pp. 216. (Price Rs. 400/-)

The third book in the series, authored by Brian Tracy --- a self-help author and motivational speaker, also based in the US --- would seem to amplify, as it were, his own statement that "If you consistently and persistently do the things that other successful people do, nothing in the world can stop you from being a big success also."

Brian Tracy believes that our mind is one of our most valuable possessions and our success in life depends upon how we develop, train, and utilize it. Successful people become more successful because they are all the time thinking about their successes. He pronounces that man is the architect of his own destiny --- sitting behind the steering wheel of his life, and that there is no limitation upon his will to think, plan and act except what he places on himself by his own thinking. We have to resolve in advance that we won't give up, no matter how intriguing the odds are!

Like the other two books, the titles of the (twelve) chapters of this book do also illustrate their author's intent in the framework of its scope: how to make one's life spectacular; seven rules of controlling one's mind; how to conceive a highly promising future; the art of attaining superlative intellectual prowess; the art of attaining superior skills, the art of attaining maximum power; the art of higher decision making; the art of attaining maximum success in life; the art of building superb relations with fellow beings; the art of being good parents; and, the power and potential of love.

Translation from one medium to another is no doubt an onerous exercise but the translators in the instant case have done their job remarkably well. They have succeeded in correctly conveying the sense of the original in the process with little recourse to any unwanted lexical embellishment. Readers for sure will benefit a lot from these books.

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The Crow Eaters Translated (Junglewalla Sahib) by Bapsi Sidhwa, Translator: Muhammad Umar Memon. Lahore: Ilqa Publications, 12-K, Gulberg-II, 2012, pp. 287. (Price Rs. 795/-)

Bapsi Sidhwa alongwith Ahmed Ali, Zulfikar Ghose, Nadeem Aslam, Uzma Aslam Khan, Tariq Ali, Mohsin Hamid, Sara Suleri, Kamila Shamsie, Faryal Gauhar Ali, and Adam Zameenzad is among those writers of English fiction from Pakistan who are widely acclaimed for their literary talent and for demonstrating many different dimensions of Pakistani life in their work. Pakistani English literature, in Muneeza Shamsie's view, is 'a product of the East-West encounter and reaches out to an Anglophone readership beyond Pakistan'. Subjects like ethnic discord, religious intolerance, 'identity and belonging', decadence and degeneration are the common themes of its fiction.

Bapsi Sidhwa's first of her five novels, *The Crow Eaters* (whose title is the brainchild of Justice® Dr. Javed Iqbal) appeared in 1978-79 in the wake of the 'literary discourse developed in western academia which highlighted the vibrancy and quality of English language writing from the Commonwealth', and was fuelled by the egalitarian, liberal ideas fanned by social activism and the ongoing feminist revolution. The 'extra-literary purpose' underlying the publication of this novel is partly explicated by its theme – a lively and humorous account of the Parsi community in Pakistan who are 'stereotyped as being excessively loud and talkative' as its irreverent title would suggest. One of Bapsi's interviewers Julie Rajan opines that this novel 'ushered in a new era in South Asian writing'.

Bapsi Sidhwa and Rohinton Mistry, a Canada based Indian novelist of Parsi descent and author of *Such a Long Journey*, are among the few authors who have written about their community --- a small but prominent ethnic group that immigrated to the subcontinent from Iran in

the 10th century A.D. They have excelled themselves in different walks of life on either side of the border --- notable amongst whom are Byram D. Avari and Minocher Bhandara (Pakistani trader/industrialist), Rustam S. Sidhwa and Dorab Patel (Pakistani jurists); Jamshed Marker (Pakistani diplomat/cricket commentator); Ardeshir Cowasjee (Pakistani journalist/business magnate/philanthropist); Homi J. Bhabha (Indian nuclear physicist); J.R.D. Tata (Indian business tycoon); F.M. Sam Manekshaw (ex-army chief of India); and Sohrab Modi (the Indian movie icon of yore).

Reverting to the subject, the city of Lahore is central to most of Bapsi's novels which carry an autobiographical element also like the parents' characters based on her own parents. Soon after she was born in Karachi, her parents moved to Lahore where there were few Parsis. Being Gujarati speaking, the family was eventually involved in the bilingual culture of Lahore. Thus a transcultural setting is seminal to Sidhwa's work as a whole.

Dr. Muhammad Umar Memon, a distinguished Pakistani expatriate and translator of the work in view, currently Professor Emeritus of Urdu Literature and Arabic Studies at the University of Wisconsin-Madison, is an accomplished scholar, translator, poet, Urdu short story writer, and editor of the journal *The Annual of Urdu Studies*. The quality of the translation, endorsed by the author herself in her introductory remarks to the instant edition, bespeaks his literary acumen.

Faiz called the novel a socio-literary document on the Parsi ways of life unravelling their peculiar mystique to the inquisitive reader, with no pretence to self-righteousness. It is 'a veritable *tour de force*' to him. In her prefatory remarks on the book, Bano Qudsia, the celebrated Urdu fiction writer, appreciates the novelist's craft and her approach that hold the reader spellbound while poring over it. Dr. Javed Iqbal, in his flap, admires the artistic blend of sobriety and jocosity in Bapsi's style.

The novel describes the social mobility of a small Parsi family, headed by Fareedoon Junglewalla (its protagonist), from the forests of central India to the riverside Lahore in the north, around the advent of the last century. Bapsi's choice of history as a major theme of her novel is a characteristic feature of many a post-colonial novelist who in the words of M. G. Vassanji, a Kenyan born Canadian nuclear physicist and an up-and-coming novelist, is a 'preserver of the collective tradition, a folk historian and myth maker'.

In *The Crow Eaters*, the novelist seems to have maintained this role with a marked artistic éclat as viewed by an Indian academic Dr. G. A. G. Iyengar in a well-worded critique of her person and art. He thinks that Faredoon's journey to Lahore and his huge success as a merchant symbolizes the 'migratory nature of her (Bapsi's) community, their adaptability, eccentricity, ethnic customs, rituals and religious beliefs', and that seepage of history into fiction serves to transform it into 'a human story'. Alamgir Hashmi would also seem to voice an identical view: 'Bapsi Sidhwa writes from a deep historical consciousness.' In fact *The Crow Eaters* together with *The Bride* and *Ice-Candy Man* provides a unique perspective on the history, politics, and culture of India and Pakistan.

Bapsi's novel in view has been termed as 'deceptively perceptive' as she seeks to interweave 'historical facts with satirical fiction and lampoon' and thus recreates the Parsi milieu providing delightful reading. Besides Faredoon aka Freddy, portrayed as a lovable scoundrel, his mother-in-law Jerbanoo, a 'shrewish and humourless' *bete noir*, is another funny character to dwell on the pages of the novel whom even he could not vanquish although Bapsi has been able to inject 'some admirable humanity and a drop of pathos' into the veins of the 'tough-apple' yet 'dulcet voiced' Freddy.

The internecine rivalry between Freddy and Jerbanoo catalyzes 'barnyard' humour in the story that at places smacks of vulgarity offensive to good taste, i.e., vulgarity badly done, likely to besmirch the image of the writer in the eyes of the connoisseur, if not the common, unwary reader. Otherwise the novel is an interesting, as also informative, read.

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Chishti Sufis in the Sultanate of Delhi 1190-1400: From Restrained Indifference to Calculated Defiance by Tanvir Anjum. Karachi: Oxford University Press, 2011, pp. 433.

Sufism has been a dynamic phenomenon of the Muslim World since the beginning of the Islamic history. The early Sufis wrote down bulky volumes to disseminate their spiritual message to the later generations. Some disciples also compiled discourses of their preceptors, popularly

know as *malfuzat*. In the modern age, both Muslim and non-Muslim scholars have produced comprehensive commentaries upon different aspects of Sufism. The book under review explains the political dimensions of Sufism in medieval India.

The work is basically a PhD dissertation, which has later been developed into a book. It should be noted that Chishti Sufis' relationship with the medieval state is not an area which has been scholarly dealt with for the first time. Khaliq Ahmed Nizami of Muslim University Aligarh devoted most of his academic life in exploring the history of Chishti silsilah in India. His efforts have resulted in comprehensive and voluminous accounts of Chishti Sufis, in the form of *Tarikh*. The author of the present work has consulted Nizami on various points of her discussion; however, she did not make a review of Nizami's work to indicate how her work adds upon and substantially contributes to already much acclaimed works of Nizami. The SPACE theory introduced by the author, which will be discussed at length, is not sufficient for the basis of an altogether new argument for the research. The author employs historical approach avoiding sociological and anthropological framework 'acknowledging the problems and limitations in undertaking a social-scientific study of Sufism and related phenomena'. Again the originality of the approach may be questioned as she merely replaces 'outdated style of intellectual history' by systematic one, while the 'systematic' still requires explanation as one fails to see where she has implemented this approach.

The work is mostly based upon *Malfuz* literature and traditional history writings. Therefore it can be important from theoretical perspective only. We have no other basis upon which one can conduct any kind of survey in order to reconstruct the medieval ages with respect to Sufism. Therefore, empirical perspective of the study, which the author vows to construct, can not make any sense (p. 6). "A new interpretation" does not correspond to empiricism but falls to the fold of theory if it has no living experiences. Further, the 'practical perspective' is unexplained and unrelated trait of research in the work.

The first chapter, though, relates the political dimensions of Sufism supposedly, gives a general background of Sufism in Islam. The author patched the existing opinions together regarding different aspects of the development of Sufism in Islam. Some of the approaches regarding comprehending Sufism are analyzed but it could not save the discussion

from being a 'patchwork' of different analyses. Moreover, 'Political Dimensions of Sufism' could not clear the sense that what Sufism has to do with the politics. Considering all shades of opinion among Sufis regarding the behavior towards politics the author insists upon the anti-political stance of Sufis. Also despite accepting the influence of Sufi thoughts upon other circles of the society, especially Ulema, the author portrays the connotation of Ulema as anti-Sufis. The details of main topic which could justify the addition of the chapter cover a little space and other details which should have been attached to the introduction as a background engulf most of the chapter.

Traditional Muslim politics (caliphate and sultanate) are often taken as tyrannical and antihuman in modern framework. Impressed by the Western democracy apologetic Muslim approach stretched the concept of democracy to the governance of early four caliphs erroneously (it is generally ignored that precedence of hereditary rule in Islam was set by Ali, the Fourth Caliph when he installed his son Hasan as Caliph after him). This development has left no room for locating any positive trends in the traditional Muslim rule. The author follows in the footsteps and laments Delhi Sultanate in a similar fashion. The Sultanate is undermined regarding the role of Islam in India. Coincidence of inception, rise and decline of Chishti Silsilah and Delhi Sultanate strengthens the view that this was a two way phenomenon of existence. The author has pointed out the coincidence but does not recognize the partnership in developing a community among majority of Hindus. It should be noted that Nizami has already pointed out this relationship in his work.

SPACE carved out by the Chishti Sufis is another simple argument of the author supported by similar statements repeating many times. It is held that Chishti's stance was independent of the state as they used to decline any favor from the court in any form. It is acknowledged on many points that Sufis remained mindful in order to avoid any overt clash with the state. In a state of no clash it is hard to think about the supposed control. There would be SPACE for anyone who does not pose any challenge to the authorities. SPACE could only be claimed in the teeth of some conflict. The author has clearly instanced that Shaykh Nizam al-Din had to write to the Soharwardi preceptor of Sultan Ghiyath al-Din in order to escape the latter's edict of beheading the Shaykh (p. 203). This raises another question why Chishti Sufis recognized

Soharwardi silsilah who had no reservations in accepting grants from the rulers. The author does not touch this point anywhere. Lastly Shaykh Nasir al-Din had to obey the orders of Sultan Muhammad Tughlaq and after him Chishti Shaykhs shed the principle of not accepting grants from the Sultan. Where was the SPACE? Again Nizami has described the phenomenon in other words that Sufis had sultanate inside the Sultanate. However, it does not imply that Nizami considers their sultanate infallible. He considers the politics practiced by the Sultanate as complementary to the Sufi stance upon the Indian society.

In this backdrop we examine the subtitle of the book which addresses the central argument 'Indifference and Defiance' of Chishti Sufis towards the state. First of all the order in which attitudes are placed i.e. from indifference to defiance is wrong. If we consider any kind of defiance then it should be in reverse order i.e. from defiance to indifference. Moreover, only 'Calculated Defiance' is given a brief touch to stretch the term to the plot of the whole chapter (p. 181). There was no defiance regarding the state encroachment. Defiance was only for the adherents of Silsilah to accept the state favor which ultimately turned into indifference towards acceptance or rejection of grants.

The book, however, is not without its merits. First of all the author deserves appreciations for choosing such a challenging area as a topic of her doctoral studies especially in Pakistan. Medieval India is one of the most important and rich area of research which, however, is generally neglected in Pakistan. Specially in order to understand the social fabric of Muslim society in medieval India, Sufi literature is one of the most significant source. Attractive academic style of narration with copious notes is of much value for those who are interested in further exploring the subject. Extensive use of primary and secondary material related to Sufism, not only of India but also of the whole Islamic world enhances the value of the work. No doubt, the students can benefit a lot from the author's effort. It is hoped that the author has laid foundations for other students to work on the subject.

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Contributions

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