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The One with a Wriggly Worm

By Muhammad Umar Memon

In his delightful little book *Letters to a Young Novelist* Mario Vargas Llosa describes the writer as someone afflicted with a "tapeworm." His own life—why, even his own will— is forfeit to this creature; whatever he does is for the sake of this grisly monster. What about his themes? Well, he feeds off of himself, like the mythical "catoblepas." So writing is a calling and one writes from an inexorable inner compulsion, unlike the "graphomaniacs" Kundera deplores. The compulsion arises from what some might call the wayward desire to see a different world in place of the real, with its inherited values and mores and certainties that admit of no contradiction and stifle questioning. Seen from this vantage, the fictional landscape of Urdu would appear hauntingly bleak, with only a few occasional lights shining palely in the gathering gloom, and out there, somewhere in the distance, suddenly a relentless, single spectacular starburst—Saadat Hasan Manto.

Yet this luminary has suffered all along from a reading of his stories merely as social documents and commentary, with a discussion of his poetics curiously absent from the Urdu critical discourse. His fiction is held hostage to the most cynical purposes of politics, sociology, psychoanalysis and, lately, even history, by those who deny literature its inherent self-sufficiency, its radical autonomy and consider it to be little more than an offshoot of their respective other-than-literary disciplines. (Imagine someone applying the rules of *gilli-danda* to astrophysics!)

In a humorous self-portrait, Manto describes himself as a "know-nothing" who never studied Marx or ever set his eyes on any of the works of Freud. He knows Hegel and Havelock only by name. The amazing thing, though, is that critics are absolutely convinced that all of these thinkers have nevertheless influenced him. As far as he knows, he is never influenced by anyone. He considers interpreters of the world stupid. One cannot explain the world to others; one has to understand it for oneself.

One understands the world through the prism of one's own imagination. For critics, the writer and the world are the only two terms of the equation—the substantial agency of human imagination is routinely thrown overboard.

Strangely, though, Manto's stories do easily lend themselves to such distortion because of their deceptive proximity to workaday life (and yet the external reality of the surface is subverted in the subterranean landscape of his stories so subtly

that it provokes doubt and ambiguity in what was taken as a straightforward matter). No one asks, not even the critic, why write stories if all you want is to substantiate reality as it is. Is that what stories are meant to do? Or are they supposed to mount an exploration into the existential situation of the character (and discover, in Milan Kundera's words, what the novel—read fiction—alone can discover). Are fictions not expected to create parallel worlds? Or, at the very least, scramble the elements of existing reality and conjure them back to life in dizzying combinations whose entire geometry is drawn from a playful imagination not bound by the rules of conventional values and modes of thinking?

It is easy to interpret a story through reference to something outside of itself (say, a political or social event), far more difficult to analyze it through an exploration of its particular mode of being, its possibility and promise. Literary critics are a sad lot; not only is their work necessarily derivative and posterior to creation, it must also formulate its criteria of success and failure from within the innards of the fictional work under consideration. Few Urdu critics have tried to delve deeper into the elusive poetics of Manto's stories. Instead, they have attempted to analyze them by recourse to criteria that are organically unrelated to his work. Political events are not the measure of the success or failure of a work of fiction, but rather, whether the work has lived up to its own promise.

Manto may well have written "Toba Tek Singh" following his brief stint in the loony bin. Though doubtful, he may even have intended it to be read as "a scathing indictment" of Partition. (I rather think Manto was quite taken with the image of the character he had created and wanted to follow along with him on his existential odyssey, ready to be surprised by his every reality-defying move.) But should we read it as such? After all, paraphrasing Kundera, it is not the business of fiction to write the history of a society; it is very much its business to write the history of the individual. And judgment ("indictment") has no place in his calling. At day's end, what remains looming on the horizon is the larger-than-life image of the protagonist, Partition having shrunk back into the distance. In a paradoxical way, it is Bishan Singh who retroactively makes history inevitable, and not the other way around. History merely provides the opportunity to discover some truth about the character. That is, precisely, what fiction does.

As for explaining away the work of a writer by relating it back to his biography, characters are seldom the mirror-image of the writer's persona. Even when they appear to bear strong resemblance to certain individuals around us, they remain entirely composite—something Manto has expressed himself:

> Literature isn't a portrayal of an individual's own life. When a person sets out to write, he doesn't jot down the daily account of his domestic affairs, nor does he

> mention his personal joys and sorrows, or his illness and health. It's entirely likely that the tears in his pen-portraits belong to his afflicted sister, the smiles come from you, and the laughter from some down-and-out laborer. To weigh them against one's own tears, smiles, and laughter is a grievous error. Every creative piece seeks to convey a particular mood, a particular effect, and a specific purpose. If that mood, effect, and purpose remain unappreciated, the piece will be nothing more than a lifeless object.[1]

If Saha'e, Mozelle, Babu Gopinath, or Saugandhi impinge upon our consciousness with indomitable force, it is precisely because, in the balance of his major works, Manto saw none of them as a typical representative of his/her social or religious group or as one shaped by its determinants. (Was Mozelle a representative of the Jewish minority of Bombay or her character shaped by the values of her community?) More often, he saw each one in deathly opposition to the certainty of inherited values. Which, at any rate, is the business of fiction. If his characters behave contrary to conventional logic, it is because they act in consonance with fictional logic and "a law that is stronger than the laws of reason and the world." Only in the hospitality of fictional space can polarities coexist without one trying to eliminate the other. Manto's genius lay in recognizing these characters as discrete entities, and history, or social and religious determinants, as merely the backdrop against which each of them, in his own eccentric way, stumbled through his or her particular existential trek.

To read "Mozelle" as a story about Partition would be to ignore the simultaneous presence of many contradictory forces in her complex personality. Partition did not give birth to Mozelle, it only furnished Manto with the occasion to explore and subsequently reveal a truth about the eponymous character. Any traumatic event would have worked just as easily for such existential exploration and activated the tendency that only surfaces, unexpectedly, toward the end of the story.

Manto knew too well that most humans live and breathe in the obscuring haze of contradictory impulses and that certainties—the arbiter of human behavior so predisposed to doling out reward and punishment—are the prerogative only of ideologues, whether religious or political. Fiction can ill afford certainties, and judgment on their basis even less. Take for instance Saha'e: "A staunch Hindu, who worked the most abominable profession, and yet his soul–it couldn't have been more luminous."[2] He was a pimp in Bombay who ran a brothel and dreamed of making 30,000 rupees so that he could return to his native Benaras and open a

[1]"Kasautī," *Savērā* No. 3 (n.d.), p. 61 (my translation).
[2]"Saha'e," in Saadat Hasan Manto, *Mantorama* (Lahore: Sang-e-Meel Publications, 1990), p. 24.

fabric shop. Religious devoutness here exists in a perfectly symbiotic relationship with the demands of a filthy profession. It is a meeting of opposites, of being Jewish and having the freedom to flaunt a swastika like the pop-icon Madonna, regardless of her intention and motive. In real life, a devout man would not come anywhere close to a whorehouse, much less running it, though in the same life most people display an amazing motley of contradictory impulses. Saha'e will remain forever suspect to conventional morality. We may side with this morality but we cannot deny his behavior as a possibility of being, even if it exists only in the liminal spaces of the imagination, even if we only admit to its nebulous existence grudgingly.

Can one call Esther's transformation toward the end of Sándor Márai's novel *Esther's Inheritance*[3] even remotely logical? Robbed and duped by the same swindler, "that piece of garbage," all her life, she is still willing to sign her last possession over to Lajos. She does not believe a word of what he is saying, yet she finds that his statement "there is a law that is stronger than the laws of reason and the world" (143) contains a substantial core of truth. In the real world, even if this ambiguous truth does not change anything, its potential existence cannot be barred from our consciousness. Many of Manto's characters, too, display such logical contradictions.

Life is not the Straight Path leading to Heaven for a writer. It is, rather, a trek riddled with potholes and detours, leading eventually to an infinite, mirror-encrusted maze of giddying, colliding images. The coffin has been lowered into the pit for burial, the mourners stand around the freshly dug grave in a semicircle, the orator is only halfway through intoning his eulogy for the dearly departed when a "neurotic gust of wind" lifts the hat off of Papa Clevis's head and drops it at the edge of the grave. Eventually it will tumble into the grave, but for now a Clevis, hesitating between should he or shouldn't he pick it up, lets his gaze crawl along the erratic course of the bobbing hat. The attention of everyone among the small band of mourners has wavered. No one is listening to the eulogy anymore; instead their eyes are riveted on the comic drama unfolding before them. The funeral loses its meaning and laughter is born.[4]

Such utter disregard for decorum, such hilarity in the most solemn moment of grief and loss—only a writer can think of such contrary situations because he is not beholden to the rules of conventional decorum. He cannot be tamed by the

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[3]Translated from the Hungarian by George Szirtes (New York: Alfred A. Knopf, 2008).
[4]This scene occurs in Milan Kundera's *The Book of Laughter and Forgetting*, translated from the Czech by Michael Henry Heim (Harmondsworth, Middlesex, England: Penguin Books, 1981), pp. 219ff.

tyranny of conventional behavior. Literature, as Manto says, is

> an ornament, and just as pretty jewelry isn't always unalloyed gold, neither is a beautiful piece of writing pure reality. To rub it over and over again on the touchstone like a piece of gold is the height of tastelessness. … [It] is either literature or it is the worst kind of offense … an outrageous monstrosity.[5]

And to those who censured him for immorality and obscenity, instead of delving into the tortuous bylanes of his art, his unequivocal answer would be: "By all means, call me names. I don't find that offensive—swearing isn't unnatural—but at least do it with finesse so your mouth doesn't begin to stink and my sense of decency isn't injured."[6]

Why, then, has the fashioner of such memorable characters, the writer who gave his preferred fictional medium the burning intensity of a light refracted as through a magnifying lens, remained relatively unknown outside South Asia? Why could he and his writings not—I am asked—register as a global literary phenomenon both during his life and after his death?

Several reasons might be suggested. Let's leave aside "global" for the moment and begin with the local. There is no dearth of appreciation for Manto's work in the South Asian subcontinent. He has remained front and center in the consciousness of Urdu and Hindi readers. Equally, reams of critical work of debatable quality have been produced on him in Urdu, but, in my estimation, except for a few pieces by Muhammad Hasan Askari, Manto has still not even received the critical attention he deserves locally. And by critical I mean in-depth studies of his work on its own terms.

One the other hand, there has not been a total absence of Manto from the global scene, though admittedly it has not been as wide and profuse as implied in the question. Hamid Jalal and later Khalid Hassan translated his work into English. Jalal's *Black Milk* had scarcely been released when it was withdrawn from circulation. Hasan's *Kingdom's End* was put out by the reputable British publisher Verso. There have been a number of other translations since, notably by M. Asaduddin. Even Ralph Russell, to the best of my knowledge, translated at least one Manto story, "The Black Shalwar." In 1997, a German collection of five

[5] "Kasauti," p. 60.
[6] *Ibid.*, p. 62.

Manto stories, with multiple translators, was published under the title *Blinder Wahn*. In 2008, Alain Désoulières brought out his French translations, by far the most exhaustive, and just this year Rocío Moriones Alonso published her Spanish translations. Most recently there is Tariq Ali's short column in *Counterpunch* (issue 13-15, 2012). And to all of these may be added the now nearly forty-year-old research monograph of Leslie Flemming, *Another Lonely Voice*. However, to truly register as a global literary phenomenon obviously requires more than this paltry capital.

All the same, more of an attempt could have been made to *bring* Manto to global attention. Unfortunately, Pakistani society is divided along linguistic lines. Few among the Urdu writers control English well enough to render Urdu works in contemporary English idiom. On the opposite side, English-wallahs, even if some of them may be assumed to command Urdu well enough, are at best indifferent to Urdu and its literary culture. Had the latter group made the effort to translate and explain, exhaustively, the narrative architecture and the underlying poetics of Manto's fictional world, quite possibly he would be better known across the world.

Then again, even in the West there is less appetite for the short story and the novel is considered the preferred fictional genre. Whether out of cultural hubris or not, indigenous literatures of South Asia do not, almost as a rule, engage the general public, and publishers are loath to gamble on financially risky ventures. Whatever interest there may be in such literatures scarcely goes beyond the university campus, where, too, they are yoked into the service of non-literary identities such as "Third World," "Colonial," "Post-Colonial," you name it, or where there are federally funded centers of South Asian studies.

That said, let's be realistic. Manto, certainly, stands head-and-shoulders above any other Urdu short-story writer. But he was writing in a borrowed form still in its infancy. He accomplished a lot for his times, indeed he went farther than any other of his contemporaries, and even today one would scarcely find anyone with his masterly control over the short story form. What we need above all is a concerted effort to situate him properly in the context of Urdu fiction.

Quite aside from his place in that context, Manto at least made sure of one thing: that he would not be turned into a "*rahmatullah alaihi*" after he was gone. So, like Bashir (in Anour Benmalek's short story "The Penalty"[7]), just before

[7]This story, translated from the French by Edward Gauvin, appeared in the July 2010 issue of *Words Without Borders* (http://wordswithoutborders.org/). It has now been removed from the site. On inquiry the editor advised that "our lease on the Benmalek piece actually ran out, and the publisher asked us to remove it from the site."

blowing up his suicide vest in the neighborhood mosque instead of in the soccer stadium where he was supposed to, Manto tried to "score one goal against infinity…" — a fate which Iqbal did not suffer and, if the present hullabaloo is any indication, Faiz will not suffer either, though this is the tragic but enviable fate of a writer true to his calling, the one with a wriggly tapeworm in his guts.

Post 9/11 Identity Crisis in H. M. Naqvi's *Home Boy*

By Asma Mansoor

Introduction

With the fall of the Twin Towers on 9/11, it was not merely the geo-political infrastructure of the world that underwent a deliquescence; the idea of the self, when placed in a world of massive unpredictability and inveterate fear, underwent a drastic alteration. Ethnicity and religious identity came under the microscope as people were labelled "terrorists" on the basis of racial and religious affiliations. Literature could not remain immune to these changes, especially Pakistani fiction in English, since Pakistan's standing acquired ambiguity both as a friend and foe of the USA. This ambiguous status was transferred to the average Pakistani out on the streets of any American city. While the world reviewed its opinion about Pakistan, the Pakistani literati also reviewed their notions of identity in their fiction.

Research Objectives

In view of this parameter, the research objectives of this study are as follows:

- To investigate the perplexity added to the concept of the Self in the average pro-West Pakistani citizen and its reflection in the post-9/11 Pakistani novel in English *Home Boy.*
- To define the idea of "terrorist" and "terrorism" in connection with the focus acquired by Pakistan in the immediate aftermath of 9/11
- To scrutinize the search for a new parameter to define identity in terms of being a Pakistani and a Muslim by the protagonist of *Home Boy.*

Research Questions

This study will investigate the following research questions:

- How has the notion of identity crisis undergone an alteration in the post-9/11 global scenario?

- What alterations has the concept of the Other undergone in the post-9/11 world and how has the altered concept of the Other affected the notion of the Self in the post-9/11 Pakistani novel in English *Home Boy.*

- Is the protagonist of *Home Boy* moving from a hybrid identity to a unified Muslim identity?

Significance of the Study

Since 9/11, it has been conventional for Western popular writers to portray Muslims in general in an unflattering light as "terrorists" or supporters of terrorism in the West. Basing their theories on the events and agents that shaped the 9/11 cataclysm, the Western literati and the masses formed stereotypical assumptions about Islam as creed that harbors and nurtures terrorism. This prejudicial treatment has led to a sense of insecurity amongst the Muslims, particularly in the United States of America. Since Pakistan bore the heaviest brunt in the aftermath of the fall of the Twin Towers, many Pakistani expats faced racial harassment both on the streets and by the US government under its Patriot Act of 2001. This sort of harassment and discrimination was then made the subject matter of numerous Pakistani novels in English by Kamila Shamsie, Mohsin Hamid and H.M Naqvi. This study will bring into focus an analysis of the identity crisis that the protagonist of the novel *Home Boy,* Chuck, experienced in the aftermath of 9/11 as an expatriate Pakistani. It would invariably give a new direction to a study of idea of the Self as being a construct responding to massive social alterations in the post-9/11 world. Moreover, this research attempts to highlight the refraction that the concept of the Other has undergone since the September 11 attacks. Since this is a theme which is constantly being dealt with by contemporary Pakistani fiction in English, analytical studies in this domain have not as yet taken wing. This study could help mobilize discussion and encourage further research in this domain.

Contextual Definitions Of Key Terms: Identity, Resistance Identity, Other And Terrorism

This study has been conducted on the basis of the following formulations of the key terms that govern it.

a. Identity:

Identity is a relational term used in social psychology that highlights the relationship between an individual and society. The notion of the Self is the

consciousness of one's own identity (Burke and Stets 9). It is the emergence of this Self out of a sense of alienation and difference from the hegemonic community and reverting to the religious substratum within which it was originally embedded that has been displayed by Chuck's search for selfhood in the wake of 9/11. It deals with the following questions:

- Who am I and how did I develop into the person I am?
- To what culture am I forever linked?

b. Identity Crisis:

A schism emerging within an individual owing to drastic alterations in the social order, which, in turn, exerts pressures on an abruptly marginalized individual is termed an Identity Crisis. This schism leads to a subsequent appraisal and redefinition of the Self within a new paradigm, in Chuck's case, within the paradigm of his religion.

c. Resistance Identity:

A notion of the Self developed by the marginalized or stigmatized members of a community through the deployment of shields of resistance, by developing an assumption of the Self as being independent from the dominant order is termed a Resistance Identity. This could be through an outright rejection of the dominant order, as exemplified by Chuck's return to Pakistan.

d. Other:

In the post-9/11 power discourse, the notion of the Other – the "not me" (Bressler 240) – had come to signify that particular sense of being different which a person of Muslim roots experiences at the hands of the intensely xenophobic American hegemonic order. This Other finds itself on the reverse side of the power equation. In the post-9/11 scenario, the Other falls within the paradigm of the 'Other of the USA' and is no more confined to the postcolonial binary of "the West/the Other" (Bressler 240) as new modes of domination come into being.

e. Terrorist:

A terrorist is generally defined as a person engaged in illegitimate violence and instilling mass fear. In the post-9/11 world, this term was re-chiseled to encapsulate Muslims of all callings. Since labeling someone a terrorist is tantamount to condemning them, labeling Muslims terrorists unequivocally condemns them, as evinced by the treatment meted out to Chuck.

Research Method

This study is a narrative research project incorporating some methods of historical research. Qualitative methods of data collection have been utilized. Since this study investigates the concepts of **identity crisis, identity, the Other and terrorist,** it incorporates social psychology as a pertinent theoretical tool for establishing a theoretical framework. The development and resolution of identity crisis in the protagonist is analysed in the light of these four major terms in a sequential manner and I have supported arguments through carefully culled textual evidence. In addition, since 9/11 is a major event of contemporary history, I referred to newspaper articles for delineating the subsequent impact of this event on Pakistani Muslims residing in America. The sampling frame incorporates one selected work (i.e. the novel, *Home Boy*). The study begins with a delineation of the research methods and research questions. Relevant statements and quotations have been selected from the novel under scrutiny as well as from the most pertinent critical articles and books relating to the sample population. The relevance of these quotations is then validated in the light of the operational definitions of the key terms. Research articles dealing with the political and literary discourse on the post-9/11 scenario have also been consulted. The study is exploratory in purpose, following the holistic content-based mode of analysis. This means that the life of the protagonist, Chuck, has been brought under the microscope so that the varying patterns of identity crisis may be traced. In addition, graphical presentations to elucidate the patterns of identity transformation have also been given.

Delimitations of the Study

This study focuses on the novel *Home Boy* by H.M Naqvi. Based on the definition of identity crisis, this study primarily limits itself to defining the notions of identity and identity crisis against the backdrop of the conflict between Muslim religious identity and globalization (i.e. *identity for resistance*) (Castells 6) and focuses on the influence of these aspects on the protagonist of the novel. Since identity crisis takes place at multiple stages in life in a plethoric variety of social and cultural paradigms, this study focuses on the notion of a schismatic self in the post-9/11 scenario. Moreover, it has restricted itself to identity crisis developing within the notion of the Self of an individual, instead the notion of the 'role' of an individual.

Literature Review

While there is no dearth of material related to the assumptions of identity crisis in various contextual and thematic paradigms, the attack on American soil was an event of such great magnitude that it ushered in a new discourse of power politics in the light of what Said calls "American global dominance" (284). It is within the jurisdiction of this new discourse that the notion of the Other, particularly as the 'Other of the USA' acquired a new direction and which has been explored in this study.

The field of contemporary psycho-sociology is replete with literature pertaining to the theory of identity and the Self, and literature has not remained immune to the impact of these theories. Particularly, literatures in English written by non-Native English writers have invariably dealt with the varying notions of identity set in multiple socio-political backdrops. However, for convenience, my literature review deals with the socio-psychological theoretical assumptions presented by Erik Erikson, Manuel Castells, etc. surrounding the notions of identity, identity crisis, resistance identity and the modern terrorist as the Other of the USA. It then moves on to elucidate the various backdrops against which the theme of identity crisis has been dealt with by Pakistani writers of English fiction.

Identity and Identity Crisis

Many sociologists and psychologists have dealt with the concept of identity in different contextual backgrounds. Erik Erikson defines identity crisis as a time during adolescence in which an individual experiences a tussle between individual identity and role confusion. In the book *Identity: Youth and Crisis*, Erikson presents the idea of identity as being relative to another group, and that a stronger identity develops when the weaker group is emancipated from the identity of the dominant group or community and that identity answers the question "Who am I?" As with all studies in identity crisis, this book is pivotal in formulating a conceptual outline for analyzing identity crisis in any literary paradigm.

On the other hand, Manuel Castells in his seminal work, *The Power of Identity,* deals with the "conflicting trends of globalization and identity" (1) that range across issues like the construction of identity and resistance voices against the various trends of globalization, giving an overview of the different revolutionary

movements that have shaped the contemporary world. It includes environmental movements and militias in American society, as well as Al-Qaeda's attacks on America, revealing America's "vulnerability" through its "media-conveyed humiliation of the imperial power of the United States, thus potentially freeing the Muslim masses from their feeling of powerlessness" (140). This book offers useful insights into "Muslim elites living in contact with the global, dominant networks" (144). For them, "the choice was between becoming culturally Western or being downgraded in their social and cultural status" (144). Castells astutely analyses how this event may be seen as a "revolt against socio-economic irrelevance and the resistance of identity against Western cultural domination that could alter the course of history […]" (144). This angle of perception provides valuable insight into the dilemmas of the educated, Westernized Muslim community and on the protagonist of *Home Boy.* Castells's book displays great objectivity and research into the multiple factors that have gone into shaping and defining individual and collective identities from a global perspective.

Identity Theory by Peter J. Burke and Jan E. Stets presents identity theory as a social psychology theory, treating identity as an interactive process and the outcomes of these interactions. This work elucidates the concept of identity working on multiple planes such as "social identities and person identities" (112) and how every individual has multiple identities that are arranged according to a "hierarchical control system" (175). Although it is a work centered on social psychology, it offers a useful background on factors governing identity change within a shifting social order.

Identity formation and identity crisis take place in both the psychological as well as the social realms and are affected by developments in the political sector. Hence, the work *Citizenship, Identity and the Politics of Multiculturalism: The Rise of Muslim Consciousness* by Nasar Meer is useful to the current study in that it focuses on how British Muslims try to gain recognition in a society which treats them as alien subjects. This work provides insight into how Muslims are treated as suspects and their loyalties are doubted. This, in turn, forces them to re-evaluate their notion of selfhood within a multicultural society that has become increasingly xenophobic. While this book focuses on Muslim consciousness in Great Britain after 9/11 and 7/7 specifically, it is restricted to the issues of British Muslims.

The Other

While identity has been declared a social construct, it is normally defined within two conceptual frameworks (i.e. Difference and Sameness). The Other is generally the individual who is not the 'Same', and these notions are constructs that stem from the notion of difference provided by Lacan, Spivak, Said, etc. in multiple contexts. Generally, it is those who are socially hegemonic who impose the notions of Sameness and Otherness. Otherness remains a multi-dimensional concept dealt with by Lacan in his philosophical anthropology, by Spivak in feminist discourse, and in "the Kantian notions of taste and sense" (Buyze) that focus on the Other as being less rational and more crude and primitive. However, in imperial discourse, the concept of Otherness was further elaborated upon vis-a-vis the Us/Other binary that existed between the colonizer and the colonized. In his work *Orientalism*, Said deals with the concept of the Orient as the Other of the West: inferior, alien and conquerable.

In the chapter entitled "The Other Question: Stereotype, Discrimination and the Discourse of Colonialism" in *The Location of Culture,* Homi K. Bhabha defines Otherness as "an articulation of difference contained within the fantasy of origin and identity" (67), focusing on how racial and cultural Otherness leads to the marginalization of the alien subject in the dominant discourse. Highlighting the historical dimension of Otherness in the colonial discourse, Homi Bhabha's work is an illuminating exegesis of the power politics that came into play in defining the identity of the colonized in relation to their colonizers and the difficult liminal space between them. While *The Location of Culture* provides a sound infrastructure for comprehending Otherness in a postcolonial ambit, its formulations need to be adjusted in light of the contemporary global changes where a new form of imperialism has taken wing.

Another work that has dealt with the idea of the marginalization of the Other within imperialistic discourse and in the aftermath of the Empire is Edward Said's *Culture and Imperialism.* This book deals with a multiplicity of issues related to the subjection of the colonized under imperial rule, challenging many Western assumptions about the East. This subjection was not merely political; rather, it extended into the cultural and literary fields as well. This subjection and marginalization led to the rise of dissenting voices and the politics of difference that are generated when a hegemonic culture almost effaces the subjected culture which it endeavours to control. Interestingly, culture became the dominant means of controlling the colonized. It also became the dominant tool of resistance used

by the colonized and suggests the contrapuntal method of re-reading the canonical texts to extract the subjected histories and discourses they encapsulate. The important element of this book is that it also highlights the shifts that have taken place in the global power structure in the wake of the rise of American hegemony. Like its earlier counterpart (i.e. European imperialism), American hegemony is ubiquitous in a number of post-/11 novels. This form of "contrapuntal reading" (Ashcroft and Ahluwalia 89) may be used in the post-9/11 Pakistani fiction to highlight the repression that the 'Other of the USA' experiences.

The New Orientalists: Postmodern Representations of Islam from Foucault to Baudrillard by Ian Almond is another book that traces the background of 'the nightmare Other' and the representation of Islam in a postmodern context. It covers the engagement with Islam as an Other by scholars like Nietzsche, Foucault, Derrida, Baudrillard and Kristeva. It outlines the evolution of the representation of Islam in contemporary history and Islam's resistance to the global hegemonic order. However, while this book encapsulates the "multiple identities" (195) and the Otherness of Islam, it also identifies how Palmuk sketches the revival of the East and focuses on the notion of Islam as implicated in this nostalgia for a 'true or 'original' identity (119) in the backdrop of the Turkish quest for redefining identity. While this book does highlight Zizek's depiction of Islam as a fundamentally active and volatile Other, inserting a gap in the New York skyline through its attack, its premise can lead researchers to formulating a new foundation in which Islam can be proven to ACT constructively to re-forge a new consciousness of its Self.

Contemporary Terrorism

When the Twin Towers fell, the masses understood that the world had slid into a new phase of existence owing to its "symbolic shock" (Baudrillard). With the symbols of hegemonic power collapsing, a tangible manifestation of the desire of the dispossessed and disinherited could be read in the symbolism of the act. However, an important essay by Baudrillard provides valuable foundations for building a theory on the refraction taking place within the notion of the Other. This essay is entitled "The Spirit of Terrorism" and was published in *Le Monde* on November 2, 2001. Stating that through this event "not only are all history and power plays disrupted, but so are the conditions of analysis" -Baudrillard moves on to highlight that this event had been dreamt of since the downfall of a hegemonic power is a latent desire in everyone. This article highlights the binary of difference in the following terms:

> It is almost they who did it, but we who wanted it ...When the situation is [...] monopolized by global power, when one deals with this formidable condensation of all functions through technocratic machinery and absolute ideological hegemony (pensee unique), what other way is there, than a terrorist reversal of the situation (literally 'transfer of situation': am I too influenced by early translation as 'reversal'?)? It is the system itself that has created the objective conditions for this brutal distortion. By taking all the cards to itself, it forces the Other to change the rules of the game. And the new rules are ferocious, because the stakes are ferocious. To a system whose excess of power creates an unsolvable challenge, terrorists respond by a definitive act that is also unanswerable (Baudrillard Trans**.** Dr. Rachel Bloul).

This important essay provides very pertinent insight into the changing global order and the reaction that it would elicit in re-framing the political infrastructure of the world. Although it highlights the hyper-reality of the situation via the media propaganda, its views about Otherness are very astute in the light of this study.

The Terrorist Identity: Explaining the Terrorist Threat by Michael P. Arena and Bruce A. Arrigo pertains to the issues related to terrorism. It offers a historical overview of organizations labeled as terrorist outfits (i.e. IRA, Hamas etc.). It is a meticulously researched text highlighting the origins of terrorism in the identity crisis that stems from a confusion of roles in a highly stratified and differentiating society and also in a "context of conflict" (6). Tracing the origins of terrorism to Erikson's idea of identity crisis and relating it to Crenshaw's summarization of terrorist behavior, this book is an important text displaying how terrorists, incapable of overcoming the "crisis of initiative" owing to inferiority or deficiencies, are unable to create what Erikson calls "positive identities" for themselves. This process of identity construction and its connection with a terrorist identity offers a comprehensive insight into the factors that go into making a terrorist.

The chapter entitled "Why the United States?" in *The Kristeva Reader* (edited by Toril Moi), highlights the opinions of Julia Kristeva pertaining to the "polyvalence" (274) of American society. This polyvalence, she states, leads to "'ghettoizing' the opposition, since for each opposition an enclave is created where it stagnates" (274). This premise provides the groundwork for future research into various forms of marginalization in American society and its outcomes.

Various Paradigms of Identity Crisis in Pakistani Fiction in English

Since Pakistan has had a turbulent history, Pakistani fiction in English could not remain aloof to the socio-political developments that were contouring this country's temporal and spatial landscape. Moreover, since one's consciousness of one's individuality and identity cannot remain impervious to the socio-political developments that are configuring one's environment, identity, both collective and individual, underwent a transmutation. While Post-colonial fiction in general has dealt with the protean notions of identity crisis, Pakistani fiction in English has treated it within the backdrop of Partition, the secession of East-Pakistan, the Martial Law of the 1980s and the political alterations since the 1990s.

The Partition of the Indian Sub-Continent punctuated the notion of the Self with a big question mark. This notion of the Self anchors itself in both the collective and the individual domains. For instance, Mumtaz Shah Nawaz's novel *The Heart Divided* deals with the identity crisis that was generated amongst the Muslims of the Sub-Continent in the 1930s and 40s, when the over-arching notion of Indian-ness underwent a liquefaction owing to communal differences with the Hindus. As the protagonists Sughra and Zohra undergo an evolutionary change in their thought processes, they come to realize that they would have no separate identity as Muslims if they insisted on continuing their cooperation with the Congress:

> Even if we all joined the Congress, we would only be as salt in the flour and no more. We would remain a minority: and we could not influence its policy. Besides, we want our own leaders, our own flags, our own songs. It's only natural (308).

While Mumtaz Shah Nawaz dealt with the notion of identity from a political as well as a feminist perspective, Bapsi Sidhwa deals with the notion of identity crisis from the perspective of a minority group in addition to the feministic angle. Identity is displayed as a flimsy construct emerging out of the partition of the Sub-Continent as individuals watch the "British gods" playing their insensitive game: "I am Pakistani. In a snap. Just like that" (Sidhwa 140). Yet at the same time, religion became the major standard for defining identity as Ranna's and Ayah's stories exemplify. The notion of Otherness had, thus, undergone a major refraction. The "politics of difference" (xix Raja) had finally reached the point of no-return.

Commenting on these "politics of difference" (xix) in *Constructing Pakistan*, Masood Ashraf Raja writes that the "development of a political language also

involved developing the concept of the Other within the language of Muslim politics. Muslims had to be defined as different from their Hindu counterparts..." (xix). Hence, the Muslim identity crisis was based on the premise of an over-arching Indian-ness, which would lead to their marginalisation. The Partition became a turning point in the history of the Muslims of the Sub-Continent since it dealt with the restructuring their Selfhood within the new prototype of nationality which is a process "in which objective differences between peoples acquire subjective and symbolic significance" (121 Paul Brass as quoted in Raja). Ahmed Ali's short fiction also deals with identity crisis within similar paradigms. Raja's book *Constructing Pakistan* is a pivotal work that explores the relation between the Muslims' political awakening and the evolution of Muslim literature in the Sub-Continent. .

However, as the ball of history rolled onwards, and Pakistan endeavoured to recover from the trauma of Partition, many other obstacles hindered its movement onwards. The experiences of the Martial Law, the secession of East Pakistan, Zia's Martial Law regime, the nuclear tests conducted by Pakistan – all were interwoven into the literary fabric of Pakistani literature in English. Kamila Shamsie's novel *Kartography* deals with the concept of identity crisis against the backdrop of the volatile ethnic rivalries that were ripping Karachi apart in the 1980s and 90s, while *Salt and Saffron* deals with Aliya Dard-e-Dil's and Mariam Apa's iconoclasm rooted in the sub-text of Pakistan's turbulent history (Chopra). Kamila Shamsie's *Broken Verses* focuses on the struggle of Aasmani Inqilab, the protagonist who forges a new identity for herself in the shadow of a celebrity mother.

Twilight by Azhar Abidi deals with the idea of resistance identity as two major characters in the novel resist traditional norms and conservative ideals to forge new niches and identities for themselves. But for Chanda and Jugnu, the protagonists of Nadeem Aslam's *Maps for Lost Lovers* reforging of a new Self outside the cultural mores of their society leads to their brutal murders. Hence, numerous Pakistani writers have exploited the ideas of multiple identities and identity crisis within various socio-political and religio-cultural frameworks of the Pakistani environment. Similarly, *Moth Smoke* by Mohsin Hamid highlights how the notion of the individual Self transmutated as the power structure of the society changed "from the old feudalism, based on birth, to the new Pakistani feudalism based on wealth" (Desai) while Pakistan and India were engaged in a nuclear stand-off.

However, 2001 became a turning point for Pakistani writers writing in English. With Pakistan bearing the acrimony of the world as George W. Bush told the country's president "Either you are with us, or you are with the terrorists" (Chalmers), Pakistani literature in English could not remain aloof to these developments.

Burnt Shadows, by Kamila Shamsie, deals with the theme of multiple identities and the tensions generated therein as the narrative of Hiroko, the protagonist, extends across multiple cultures and time frames until 9/11. With her son Raza, we enter the Afghan Jihadi camps in the 1980s, the smouldering ruins of the World Trade Centre in New York, and finally the Canadian border as Raza Conrad Ashraf himself replaces the Afghan, Abdullah, and is taken to Guantanamo.

While the protagonist of Mohsin Hamid's *Reluctant Fundamentalist,* Changez, presents the inner struggle of a young Pakistani working in the USA, he is inexplicably satisfied as he "was caught up in the symbolism of it all, the fact that someone had so visibly brought America to her knees"(43), despite his admiration for the USA as the land of opportunity. Subsequently, as he is viewed with suspicion, he returns to teach, yet harbours a resentment for the wrongs done to his part of the world, as he becomes a "reluctant anti-American" (Budhos). This novel gives insight into the notions of Otherness as they change, owing to the intensifying hegemonic discourse imposed upon the world by a wounded but aggressive USA.

This review of literature related to the major concept of identity crisis and the development of a new kind of Other indicates the extensive research that has been done in various socio-psychological and literary models and in Pakistani fiction in English. This study has engaged these fields and the insight provided by the above-mentioned works to highlight how the protagonist of *Home Boy* is treated as an alien, despite his immersion in the American way of life. While these works provide useful insights in support of this research, at some points, they tend to diverge from the premise of this study. Despite that, they provide a more lucid idea about the direction that this study has taken.

New Theorizations and Projections of American Power

The latter half of the twentieth century and the early decades of the twenty first century have been times of monumental political alterations on the global geo-

political front. With the deliquescence of European Imperialistic rule in Asia, innumerable political changes further chiseled the world into new forms. The world's political scene seemed to have acquired the malleability of play dough as countries and political forces instituted massive changes on its canvas. Imperialism seemed to have given way to the Cold War as the USA and the USSR struggled to attain global supremacy. With the Cold War ending with the liquidation of the USSR, the USA emerged as the dominant political power in the world. America's rise to power was marked by "the ideological need to consolidate and justify domination in cultural terms that has been the case in the West since the nineteenth century, and even earlier" (Said 284). As the USA emerged as the new "guardian of the Western civilization" (Said 285), it dominated the world with its own "imperial creed" (Barnett as quoted in Said 286). This imperial creed was symbolically manifested in the Twin Towers as the hub of World Capitalism and unrivalled cultural domination. When the Twin Towers collapsed, the West took it as an attack on the heart of American Imperialism by "Islamic terrorists" (Cooper 2). As America sifted through the debris, Al-Qaeda and Islamic countries, particularly Pakistan, came under the spotlight. Since, Pakistan was a country that had extended recognition to the Taliban and had even been dubbed as the "The Taliban's Godfather" (Elias), Muslims in general and Pakistanis in particular were stereotyped as terrorists and exposed not merely to racial profiling but also to prejudices, harassment and discrimination in multifarious forms. This development provided fodder for many literati in Pakistan to integrate this monumental event into their writings and explore the resultant identity crises in their new forms.

Identity and Identity Crisis in *Home Boy*

Since this research focuses on the concepts of identity and identity crisis, one needs to highlight some of the important definitions of these concepts so that they are effectively elucidated.

Identity, according to Castells, is "the people's source of meaning and experience" (6)If one explores the various meanings of identity, it comes to light that identity, whether of objects or of people, develops out of a sense of belonging or association with a group or assemblage due to some common denominators. At the same time, identity is also based upon the notion of being different from some other entity, which leads to moments of intense recognition. According to Kath Woodward:

> Identity is marked by similarity, that is of the people like us, and by difference, of those who are not. […] identities are necessarily the product of the society in which we live and our relationship with others. Identity provides a link between individuals and the world in which they live. Identity combines how I see myself and how others see me. Identity involves the subjective, and the external. It is a socially recognized position, recognized by others, not just by me (7).

Thus, identity remains firmly entrenched in both the subjective and the collective substratum of an individual's being. It is relational, based on the linkage between 'me' and 'them', 'us' and the 'others' and manifests itself by operating on the social canvas. Woodward adds that the question of identity also deals with the "tension between how much control I have in constructing my identities and how much control or constraint is exercised over me" (8) or in Lacanian terms, how the Other imposes itself upon us through its hegemonic place in the social order.

Shehzad a.k.a Chuck, the protagonist of *Home Boy*, is a Pakistani expat living in America who has to bear the direct brunt of the fall of the Twin Towers as his control over constructing his identity vacillates. Residing in New York, whose air still reeked of the burning smell from the molten detritus of the previously towering symbols of American hegemony, his own awareness of his Self in association with the American society undergoes a deliquescence as well. The very first sentence of the novel *Home Boy* begins with a notion of the Self:

> We'd become Japs, Jews, Niggers. We weren't before. We fancied ourselves boulevardiers, raconteurs, renaissance men, AC, Jimbo and me. We were self-invented and self-made and certain we had our fingers on the pulse of the great global dialectic (1).

A close reading of this paragraph indicates the identification of the first person narrator, i.e. Chuck, with the cultural openness that was the hallmark of the American Dream. Before the 9/11 debacle, the USA was seen as the Promised Land for political exiles and migrants. Yet history proves that the Japanese, the Jews, and the Black Americans had faced an uphill task integrating into American society. All were treated as pariahs at one time or another; they did, however, manage to gradually forge a niche for themselves in a society that gave them space in the margins. Chuck, being a Pakistani Muslim, is placed in such a time frame when he and his compatriots would be looked down upon with suspicion just as the Japanese had been viewed in the post-Pearl Harbour world. This association of his Self with these forcibly marginalised people remains significant as its implications tend to get magnified throughout the novel.

While, at the beginning of the novel, Chuck's leanings are more pro-American, readers feel the pull from the Pakistani aspect of his identity pronouncedly. Although he develops qualities of sameness with the citizens of the host country, particularly of New York – "I'd since claimed the city and the city had claimed me" (Naqvi 3) – he cannot extricate himself from the qualities of sameness that he shares with his home country, i.e. Pakistan.

> ... we listened to Nusrat and the new generation of native rockers, as well as old school gangsta rap, so much so that we were known to spontaneously break into *Straight outta Compton, ... From a gang called Niggaz With Attitude* but were overwhelmed by hip-hop's hegemony... Though we shared a common denominator and were told half-jokingly, *Oh, all you Pakistanis are alike,* we weren't the same (Naqvi 2).

His identity, at this initial stage, is thus a nexus point arching forward towards acquiring an American mantle, and yet is drawn backwards. It vacillates between US brands and Pakistani food, between locales like Rothman, Lincoln Plaza and Clifton Beach and Bundoo Khan. Since identity is a construct; it contains some inherent tensions that stem from what Castells calls a "plurality of identities" (6) which creates conflicts within an individual, also known as an identity crisis. Oxford Dictionaries.com defines **identity crisis** as

a period of uncertainty and confusion in which a person's sense of identity becomes insecure, typically due to a change in their expected aims or role in society.

In part, this definition provides the most appropriate paradigm within which the concept of identity crisis functions in Naqvi's novel *Home Boy.* Indeed, the protagonist of the novel, Chuck, does seek a more lucid sense of the self in the society where he was situated at the "turn of the century" (Naqvi 3), a turn which had been "epic" (Naqvi 3). A few weeks later, for him, "it was time to forget, time to be happy" (Naqvi 6), yet this was to mark the beginning of the "period of psychological distress" as the definitions of his identity, vis-a-vis his nationality and religion are blurred. Taking up Kath Woodward's expression, his social position as recognized by others undergoes a metamorphosis.

Since identity stems from the internalization of socially dominant institutions (Castells 7) and are in effect "constructed" (Castells 7), any change in the social institutions would require a readjustment of the notion of the Self in the backdrop of such major transitions. The fall of the Twin Towers was indeed one such

change. The researcher has built this generalization on the premise provided by Castells

> The construction of identities uses building materials from history, from geography, […] from collective memory and from personal fantasies, from power apparatuses and religious revelations. But individuals, social groups, and societies process all these materials, and rearrange their meaning, according to social determinations and cultural projects that are rooted in their social structure, and in their space/time framework (7)

When social determinations and cultural structures undergo alterations, the notions of identity, both on collective and individual levels, experience a metamorphosis too. 9/11 was one such socio-political alteration that did not merely destabilize the pre-existing world order; it also induced insecurity and complexity in the average person's life particularly in Pakistan and the USA. Moreover, in such a scenario, the indeterminacy and confusion in identity that is induced gains greater intensity. To highlight the tenuousness of identity in the wake of a development of this magnitude, two events at the beginning of the novel *Home Boy* may be cited as examples. One is Chuck's encounter with the dazzlingly beautiful Venezuelan "Girl from Ipanema" (Naqvi 11) who, despite being a political exile declares herself an American: "They take all Papa's houses. We are leaving. We are American" (Naqvi 13). These three sentences couched in grammatically aberrant English simplify the entire concept of American openness to foreigners. Contemplating this, Chuck believes that by marrying her, he "too would become a bonafide American. In a sense, we were peas on a pod, she and I, denizens of the Third World turned economic refugees turns scenesters by fate, by historical caprice" (Naqvi 13). Ironically, she had assumed that he was Italian, and finding out that he wasn't, she politely removed herself, while he was left in a state of inert numbness. This event is prophetic since Muslims in particular would have a hard time blending into American society, a society that is a medley of innumerable alien nationalities.

History's capricious play would not be as simple for Chuck as it was for the Girl from Ipanema. Drawn forwards, he endeavours to reconstruct his identity in a new form, defined by the American ideal. Yet, in a later temporal space, he would be forced to redefine his identity counter-directionally. This redefinition would not be based upon his personal dreams, but would be impelled by the political and religious machinery of the post-9/11 USA. Hence, Chuck, at this time is on the

fulcrum of change, rocking back and forth, his identity is merely an attenuated entity.

Alterations in Identity Consciousness

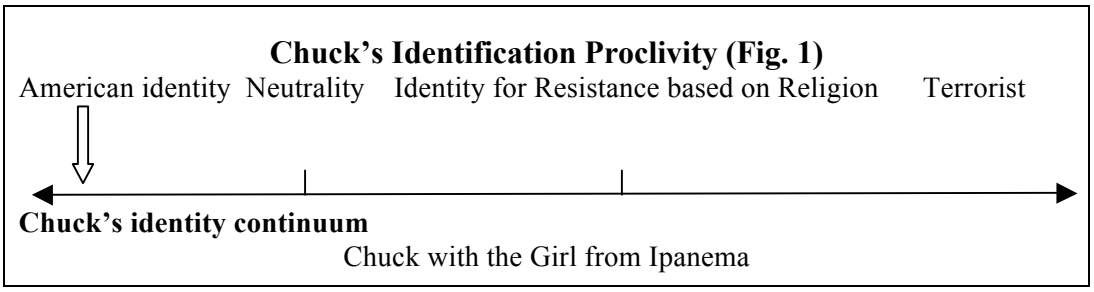
The direction of Chuck's identity crisis will take a U-turn when he is arrested while looking for his friend Muhammad Shah, née the Shaman, who has gone missing since 9/11. Before this, however, his sense of identity crisis is deepened when Chuck is beaten up by a gang of bar brawlers at Jake's bar. Using expletives, these brawlers maul Chuck when he and his friend are disparagingly called "*A-rabs"* (Naqvi 23). Just as the event with the Girl from Ipanema rattles Chuck so that "that night would stand out in the skyline of my memory" (Naqvi 14), this event was "almost like we weren't just contending with each other but with the crushing momentum of history" (Naqvi 23). It is the symbolic weight of this conflict that adds perplexity to Chuck's notion of his Self and his awareness of his own being as he realizes "Things were changing" (Naqvi 25). Ruminating over this insult and almost independently of his will, Chuck retaliates physically, as if something innate awakens. The following passage brings this aspect into relief:

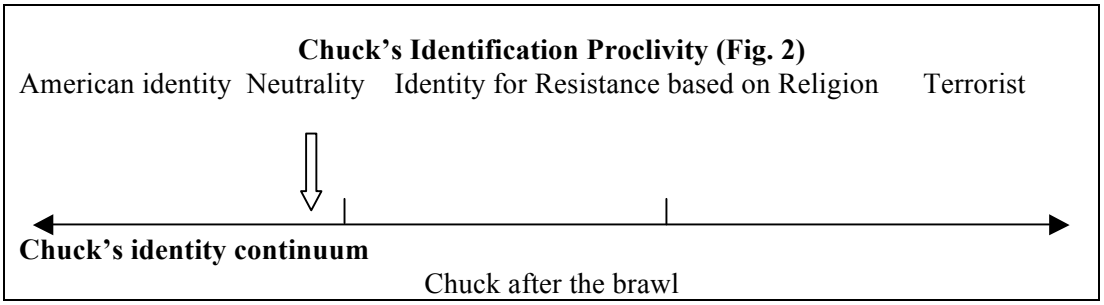
> Repeating the word in my head, I realized it was the first time I'd heard it spoken that way, like a dagger thrust and turned, the first time anything like this had happened to us at all… This was different. 'We're not the same,' Jimbo protested.
>
> 'Moslems, Mohi-cans, whatever,' Brawler No.2 snapped…
>
> Then for some reason that remains inscrutable to me, I rose as if I had just been asked to deliver an after-dinner speech… with uncharacteristic chutzpah, proclaimed, 'Prudence suggests you boys best return to your barstools __ ' Then there was a flash, like a lightbulb shattering, a ringing in my ears, the metallic taste of blood in my mouth. I didn't quite see the fist that knocked me flat on my back (Naqvi 24).

It is this kind of identity crisis – "I didn't know where or who I was" (Naqvi26) – that leads and has led to the creation of a particular form of identity, particularly amongst the expat, diasporic Pakistani community in the post-9/11 USA. This form of identity is known the "Resistance identity" (Castells 8).With Muslims being labeled as 'terrorists' in the post-9/11 USA, Pakistanis like Chuck faced a double brunt (i.e. they were stigmatized due to both their religious association with Islam and due to Pakistan's support for the Taliban that was believed to be harboring Al-Qaeda). This became a situation, which caused many Pakistanis

residing in America, both on a permanent and temporary basis, to revise their status in the radically changed American society that had provided a habitat for them. A resistance identity then surfaced. Castells says this resistance identity is "generated by those actors who are in positions/ conditions devalued and/or stigmatized by the logic of domination, thus building trenches of resistance and survival on the basis of principles different from, or opposed to, those permeating the institutions of society" (8). With the antipathy that an average Muslim garnered on the streets of any American city, it was imperative that they fit in with the society. Failing to do so yielded difficult scenarios (i.e. they were either forced to go back to their homelands, to rescind their allegiance to their ethnic roots or to be imprisoned under the Terrorism Criminal Law of the Patriot Act 2001). This is the world in which the identities of Chuck in particular, and of AC and Jimbo in general, had to undergo a re-evaluation.

An important speech that stands out prominently in the novel *Home Boy* is the one delivered by AC. Although inebriated, AC is able to present the entire debacle of how the Mujahideen turned from "Holy Warriors" into the "the Taliban, the Bastards of War!" (Naqvi 10). According to AC, the Taliban were "all transmogrified into the villains of modern civilization, but you know, they're not much different from their fathers – brutes with guns – except this time they're on the wrong side of history" (Naqvi 11). This is a pivotal speech since at a later stage in the novel; this would become the pole towards which the USA's hegemonic policies would push all Muslims, particularly those of Pakistani origin, for identification. Being a "country which continues to try to dictate its views about law and peace all over the world" (Said 286), America's "cultural imperialism" (Said 291) was to become the new force that would cause the schism in the identity consciousness of people like Chuck. He is pushed into a liminal territory where American society, owing to its indoctrination through government propaganda via the American media, blindly implemented the policies of alienation that its government proselytized. In order to observe how this liminality in Chuck's identity is posited, one may graphically present the two poles that would govern his identity through subsequent stages as indicated in the following graphic depiction of the alterations in Chuck's identity along a linear continuum. The reason why I devised a linear continuum is not to over-simplify the process of identity metamorphosis; rather the aim was to portray the change in a lucid manner.





In figure 1, Chuck's leanings are more towards the American ideal at the beginning of the novel. In figure 2, his identity marker leans away from a sense of identity couched in the American ideal after the brawl at Jake's at the end of Chapter Two of *Home Boy*, and moves towards a neutral signifier between the American identity and his religious identity.

In addition to the Girl form Ipanema being an indicator of the paradigm within which Chuck endeavours to place his awareness of his Self, his attaining a job as a banker at a "big bank that had just become bigger" (Naqvi 28) is also a signifier of his pro-American leanings. The American Dream seemed to be more than palpable as this individual with no particular professional inclination, majoring in literature, attained this prestigious position. A year later, he was fired with nothing tangible being offered as an excuse except "the Invisible Hand" (Naqvi 31). Since the banking sector may be taken as an electrocardiogram or facsimile of the thriving American Capitalistic ideology, Chuck's sacking may symbolise his being pushed away by the American system so that Chuck retaliates by becoming a "bonafide New York cabbie" (Naqvi 35). One notices his repeated desire to be amalgamated in the US society at all costs. It also indicates his trust in the opportunities that the American system has to offer. The following figure elucidates the transformation in his concept of his identity.

Chuck's Identification Proclivity (Fig. 3)

American identity Neutrality Identity for Resistance based on Religion Terrorist

Chuck's identity continuum

Chuck as a lit-major banker Chuck as a cabbie

In figure 3, the pointer of Chuck's identity has slid further and further away from the American signifier towards a more religion-based signifier on the identity continuum. Since the cabbies are all lower-class immigrants of Asian, Middle-Eastern or South American ethnicities, they may all be taken as the marginalised communities on New York, composed of people who have not been able to make it big, yet are determined to remain peripherally annexed to the system that may disgorge them at any time. It is this element that binds them together in times of crises, with the "concern one Muslin has for another (Naqvi 42):

> ... on 9/11 we frantically dug up each other's numbers, scrawled on the backs of receipts and folded scraps of notebook paper, and called to exchange disyllabic assurances and expressions of disbelief... (Naqvi 36).

The breach in Chuck's identity further opens up with Chuck's consolatory comment explaining the reason why he had reacted physically to the insult which the brawlers had levelled against him. The statement "When somebody hits you, you hit back." (Naqvi 40) gains ironic reinforcement as Chuck re-configures his identity, but not as a retaliatory terrorist.

The Self: The Other or the Terrorist?

The Other or the Terrorist?

The formulation of a Resistance Identity is a complex process incorporating intrinsic shifts in the notions of 'Us' and the Other stemming from a new, modified "rupture in experience" (Alpert 92). In the Imperialistic discourse, Otherness came to be a pivotal term in the context of the colonizer and the

colonized. However, over time, this concept experienced a metamorphosis. In the words of Edwin Thumboo,

> As a literary term, the circumstances of Other applications are generally cross-cultural, colonial to ex-colonial, their continua and subsequent incarnations. Almost inevitably, there are nuances of inequalities, and one-sided understandings, compulsions, urges, preferences, and judgments. These reflect a fundamental *difference* that defines the Self as content, thus making it a word, a metonym for national identity, sustaining the 'us' and 'we', as distinguished from 'them' and 'they', respectively subject and object…("Conditions of Cross-Cultural Perceptions: The Other Looks Back" 11).

In the post-9/11 scenario and the rise of American Imperialism, this notion underwent refraction since it was religious identity that came to be the identifying signifier for the marginalised Other in collaboration with the characters' national identities. Hence, this notion of the Other indicates a shift from the concept that Edwin Thumboo has defined. It is this sense of Otherness that is experienced by Chuck:

> You could feel it walking down some streets: people didn't avert their eyes or nod when you walked past but often stared, either tacitly claiming you as their own or dismissing you as the Other (Naqvi 45).

This sense of Otherness that is experienced by Chuck would provide the foundations for the creation of the terrorist Other. In comparison with the notion of the "Other of Europe" (Spivak 24) in post-colonial jargon, this terrorist may be said to be the 'Other of the USA'. Writing in 1994, seven years before the collapse of the Twin Towers, Said dilated upon this Otherness with reference to Operation Desert Storm in *Culture and Imperialism*:

> Arabs are only an attenuated recent example of Others who have incurred the wrath of a stern White Man, a kind of Puritan superego whose errand into the wilderness knows few boundaries and who will go to great lengths indeed to make his point. Yet of course the word "imperialism" was a conspicuously missing ingredient in American discussions about the Gulf (295).

Carrying on with the argument in the same way, Edward Said writes very astutely that the first Persian Gulf War had been portrayed as a "painless Nintendo exercise" (301). In doing so, he ironically alludes to an important component that functioned in marginalising and dangerously stereotyping Muslims. This

component was the American media and the images it portrayed. In the post-9/11 scenario, America's aggression and anger were far more direct and tangible, owing to the fact that the terrorists appropriated the power of images for their own benefit since the media could be relied upon for the mass dissemination of their message. This is a point to which Baudrillard draws attention to in his essay "The Spirit of Terrorism":

> The spectacle of terrorism imposes the terrorism of the spectacle... Any slaughter would be forgiven them if it had a meaning, if it could be interpreted as historical violence -- this is the moral axiom of permissible violence. Any violence would be forgiven them if it were not broadcast by media ("Terrorism would be nothing without the media"). But all that is illusory. There is no good usage of the media, the media are part of the event, they are part of the terror and they are part of the game in one way or another.

If this argument is applied to *Home Boy*, we notice that the media is playing a concrete role in the 'Othering' process. The news bulletin broadcast that Chuck watches while at the Shaman's home gives a practical demo of this fact. The story of Ansar Mehmood's arrest is narrated as: "*the FBI found that Mehmood had no terrorist objectives, an investigation revealed he had assisted some friends who had overstayed their visas, making him guilty of harbouring illegal immigrants…"* (Naqvi 91). This event functions as an objective correlative to Chuck's situation, since his visa was nearing its expiry date and he too was helping friends. American society, courtesy of the American media, was going to treat him in very much the same way, owing to its absorption of the projected "dehumanizing stereotypes" (Said 301).

It is in such a scenario that Baudrillard says that the Other is forced to change "the rules of the game" ("The Spirit of Terrorism"). The American game was then to be the "erasure of the Other" ("The Spirit of Terrorism") both on its home territory as well as abroad. Ironically, Pakistani Muslims residing in America had to face it on a more personal level, even as their friends turned their backs on them. The following statement elucidates this point with great clarity.

> There was something in the tenor of the phrase, in the way she said *you guys*, that got me hot and bothered. It might have been the offhand suggestion that we eluded her despite all the time we had spent together or that we had somehow mutated overnight. Although I felt no different, I had this feeling that the Duck wasn't the same (Naqvi 72).

The over arching impact of this clear bifurcation between 'Them' and 'Us' leads to the creation of another term 'terrorist' - for those whose resistance against America is massively destructive and hence, more vocal.

A terrorist is defined as an individual who instils fear in the masses for political leverage (Scanlan 21, Cooper 31), feeding on the publicity gleaned thereof. The word terrorism and its derivative "terrorist" incites negative feelings in the masses because terrorism, in the words of Mark Hoffman as quoted in Barry Cooper's *New Political Religions, or an Analysis of Modern Terrorism,* is

> […] the deliberate creation and exploitation of fear through violence or the threat of violence in the pursuit of political change. All terrorist acts involve violence or the threat of violence. Terrorism is specifically designed to have far-reaching psychological effects beyond the immediate victim(s) or object of the terrorist attack. It is meant to instill fear within, and thereby intimidate, a wider "target audience" that might include a rival ethnic or religious group, an entire country, a national government or political party, or public opinion in general. […] Through the publicity generated by their violence, terrorists seek to obtain the leverage, influence and power they otherwise lack to effect political change on either a local or an international scale (31).

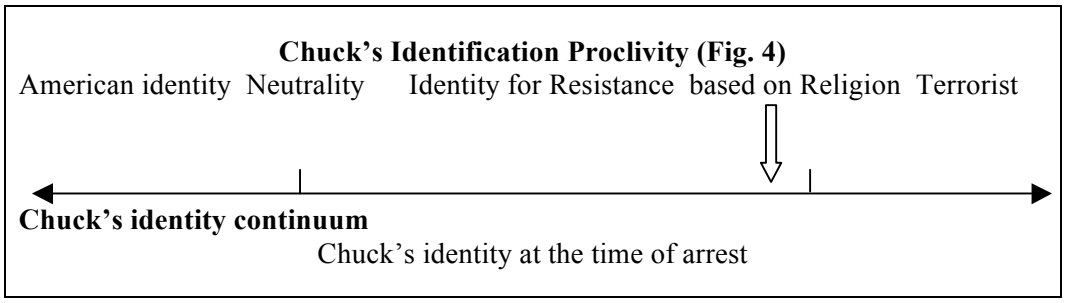
In post-9/11 USA, this notion of terrorism was re-formulated to fit in all Muslims or individuals resembling Muslims, as individuals who inspired fear. Terrorism was dangerously seen to have become synonymous with Islam ('Struggling Against Stereotypes'). It is to be remembered that labeling an individual or a community a terrorist delegitimizes its standing, since terrorism is defined as "illegitimate violence" (Scanlan 6), or "other people's violence" (Scanlan 6). Hence, terrorism jumped in to fill in the gaps left by the fall of Nazism, Fascism, Communism etc. (the previous Others). "To call people terrorists is to condemn them" (Scanlan 6), just as, earlier on, labeling someone a Communist had been equivalent to condemning them. It is this social condemnation of individuals who are not actual terrorists but have been termed terrorists or treated as such (Akram and Johnson 295), that leads to a revision of the parameters of identity which these so-called Others use to define themselves. With 9/11, the notion of the binaries underwent a tectonic shift, and while many individuals engaged in "creating new mythologies of resistance" (Raja 41), characters like Chuck had to experience an inner schism to negotiate a new identity for themselves, within the framework of their religion (i.e. Islam).

Formation of Chuck's Identity for Resistance

In order to trace the metamorphosis of identity crisis into resistance identity, Chuck's unfounded incarceration in the Metropolitan Detention Centre "America's Own Abu Ghraib" (Naqvi 105) needs to be scrutinized. George Bush's speech was ironically resounding in the background at the time of his arrest from the missing Muhammad Shah's home:

> *I also want to speak directly tonight to Muslims throughout the world, We respect your faith… Its teachings are good and peaceful…The terrorists are traitors to their own faith, trying in effect to hijack Islam itself… After all that has just passed, all the lives taken, and all the possibilities and hopes that died with them, it is natural to wonder if America's future is one of fear. Some speak of an age of terror… this country will define our times, not be defined by them. As long as the United States of America is determined and strong, this will not be an age of terror, this will be an age of liberty, here and across the world* (Naqvi 97-102).

While the FBI arrests AC, Jimbo, and Chuck for being at their friend's house, the irony becomes more pronounced because as the arrests are put in effect, both AC and Jimbo are drunk and merely fooling around. So while the impact of George Bush's speech stands nullified by the irrational, even paranoiac, Hollywood style arrest of three Pakistani youngsters, it would become a major stimulant, compelling Chuck to re-define his Self vis a vis "the notions of collective identity" (Naqvi 103). Knowing that he wasn't the only Pakistani being subjected to such political harassment, since the media reported such events with great frequency, he realizes that being Pakistani "no matter what [he] did, [he] couldn't change the way [he] was perceived" (Naqvi 103). This realization becomes the fulcrum that tilts the lever of his identity. The open hypocrisy of the American promise of religious freedom and the exploitation of expatriates in the name of the "Material Witness Statute" (Naqvi 106) makes the pointer of his identity slide further towards a more religion-affiliated pole as the following diagram indicates:



However, a close reading of the text indicates that this transition is not abrupt. The narrative up to this point is peppered with subtle reminders of Chuck's affiliation with his religion and these reminders are noticeably filtered through Chuck's own consciousness. For instance, at the beginning of the novel, when he makes a cigarette for himself and smokes it, he "nodded to the heavens as if in prayer" (Naqvi 8); Amo, who is AC's sister, dons a hijab and although Chuck understands its import, he "did not care to wear [his] identity on [his] sleeve" (Naqvi 55). Moreover, when Old Man Khan uses the word "jihad" (Naqvi 54) in the context of "doing God's work, making Heaven on Earth", Chuck can understand the deviance of this connotation of Jihad from the post-9/11 connotation of Jihad that had "entered discourse with a bang" (Naqvi 54). In addition, when AC's father recites "*In the name of God, the Beneficent and Merciful"* (Naqvi 51), it resonates throughout the novel, since this is the paradigm to which Chuck's conception of his Self will return as he resists the American hegemony, not by destroying it, but by discarding it.

The interrogation to which he is subjected in prison catalyses the development of a resistant form of identity, which is entirely different from the identity of a terrorist. The terrorist, according to Baudrillard functions in the following paradigm:

> And to see in terrorist action a purely destructive logic is nonsense. It seems to me that their own death is inseparable from their action (it is precisely what makes it a symbolic action), and not at all the impersonal elimination of the Other. Everything resides in the challenge and the duel, that is still in a personal, dual relation with the adversary('The Spirit of Terrorism').

Yet, Chuck's identity for resistance, nevertheless, is also unequivocally antipodal to the stereotyped identity construct imposed upon him by his interrogators during

detention. The interrogation itself reflects the dual relation with the opponent which Baudrillard has referred to.

> Grizzly: You are a terrorist?
> Chuck: No, sir.
> Grizzly: You a Moslem?
> Chuck: Yes, sir.
> Grizzly: So you read the Ko-Ran?
> Chuck: I've read it.
> Grizzly: And pray five times a day to Al-La?
> Chuck: No, sir. I pray several times a year, on special occasions like Eid.
> Grizzly: Drink?
> Chuck: … Yes, sir
> Grizzly: Won't Al-La get mad? … What's important to Him…?
> Chuck: (…) Well, I suppose… that I'm good… to people
> […]
> Grizzly: I want to know does the Koran sanction terrorism?
> Chuck: I've read it. I'm no terrorist
> Grizzly: Then why do Moslems use it to justify terrorism?
> Chuck: It's all a matter of interpretation… I mean take the Bible. It's interpreted differently by, like, Unitarians and Mormons, Lutherans, Pentacostals …
> Grizzly:… Look. All I want to know is why the hell did they have to blow up the Twin Towers?
> Chuck: Your guess, sir, is as good as mine.
> Grizzly: Can't you put yourself in their shoes?
> Chuck: No, can you? (Naqvi 113-117)

A close reading of this dialogue reveals the Islamophobic forces at play that make Chuck' later reversal towards a religion he keeps at the periphery significant. The criterion that defines a terrorist in the eyes of the American order is brought to the fore through this conversation. A terrorist reads the Quran and prays five times a day, and being a Muslim makes one privy to the plans of all other Muslims. The conclusion that the investigator draws is noted down by him as: "*Boy's excitable… Defended Islamic religion, terrorism"* (Naqvi 117). Chuck's subsequent thought becomes a manifest explication of his version of identity for resistance that develops not just a harder crust, but a harder core as well: "I didn't really mean to but didn't mean to apologize for myself either (Naqvi 117). Taking up Baudrillard's explanation, again we notice that Chuck is simply taken as an 'adversary' and the conversation is more like a 'duel' in which the individuality

of the Other (Chuck) has to be eliminated, submerged in an inhuman, unjust stereotyped heterogeneity. The reason for this is:

> It is the power of the adversary that has humbled you, it is this power which must be humbled. And not simply exterminated... One must make (the adversary) lose face. And this cannot be obtained by pure force and by the suppression of the other. The latter must be aimed at, and hurt, as a personal adversary. Apart from the pact that links terrorists to each other, there is something like a dual pact with the adversary. It is then, exactly the opposite to the cowardice of which they are accused, and it is exactly the opposite of what Americans do, for example in the Gulf War (and which they are doing again in Afghanistan): invisible target, operational elimination (Baudrillard "The Spirit of Terrorism").

Since Chuck is taken to be the opponent, he has to be humbled, locked up in a cell whose toilet is choked. He must be made to lose his respect and, therefore, not merely insulted collectively, but individually. Yet, this scared boy is not accused of cowardice, but of something more contemptible, i.e. defending Islam. Ironically Islam is manifestly being taken as a synonym for 'terrorism'. A close analysis of this binary pattern reveals that it is not merely Chuck who is made the Other of the USA; Islam is, too. If one were to apply the algebraic patterns of syllogistic equation, one would get the following mathematical equation:

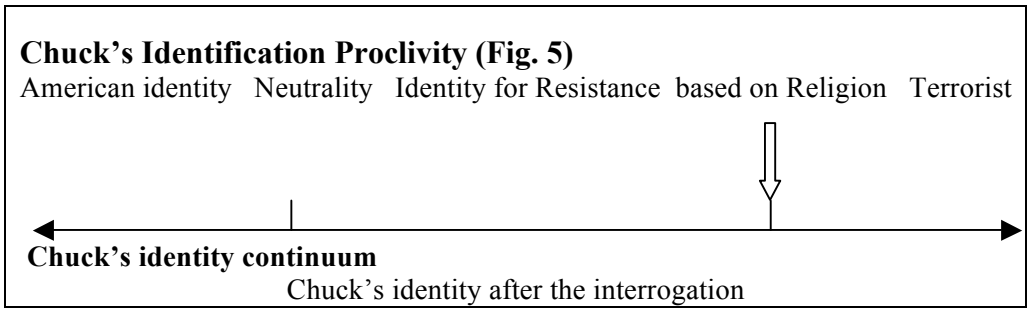
If Terrorist = Muslim, then

$\Longrightarrow$ Chuck = Muslim, so

$\Longrightarrow$ Chuck= Terrorist

It is this realization that causes Chuck's identity to slide along the identity continuum towards a more expressive and manifest form of identity for resistance.

A diagrammatic portrayal of the alteration in Chuck's identity would be as follows:



However, subsequent events indicate the reconstructed identity of his Muslim Self will display a polarity from the identity of a terrorist who uses his religion as the dominant signifier. Thus, the concepts of both the Other and the Self display a unique refraction, as H.M Naqvi in particular and Pakistani fiction writers in general highlight in their compositions.

Hybridised or Unified Identity?

The earlier sections have essayed to throw light upon the concepts of identity and identity crisis vis-à-vis Chuck's placement in New York at the time of the collapse of the Twin Towers. I have also dealt with the idea of identity for resistance and explored how this notion metamorphoses Chuck's awareness along with the articulation of his Self. This concluding section evaluates the next stage of this meiotically modifying identity. While Chuck's identity sheds its pro-Western chromosomes, it takes on Islam as the most manifest index of his 'Selfhood' to maintain its constitutional balance. Yet, this identity does not translate itself through some destructive course of action; rather it manifests itself through a symbolic reversion, so that the imparity induced in his awareness of his Self attains equipoise.

Identity Conundrum of Expat Muslims in the West

In the world of "policing terror" (Baudrillard "The Spirit of Terrorism"), the major dilemma faced by Muslims living in Western societies was to reconcile their Muslim identities, sympathies and Pan-Islamic allegiances with their fidelity and devotion to their host countries. In this scenario, most of the Muslim youth, in particular, had to reconstruct their communal identities in some visible, non-aggressive but vocal form. Nasar Meer, while tracing the evolution of Muslim consciousness in post-7/7 United Kingdom, highlights this point as below:

> As a 'demonization of Islam' took place in local and national press, … the youth perceived their *communal* identity to be under threat and 'closed ranks' ... And yet, throughout the same period in the same school, no more than two or three students prayed in an area set aside for prayer. The fact that their grievances did not translate into prayer, but instead heightened their sense of an 'associational' identity (Modood, 1997), supports the distinction between Islamic and Muslim identities in my account of Muslim-consciousness… This is informed by 'the feeling of "otherness" powerfully generated by western racism and orientalism. In this context it is likely that the images of Muslim civilians seen to be dying and suffering in various hotspots around the world … will impact upon the emotive ties inherent within identity construction' (Greaves, 2007: 22) (qtd. In Meer 81-82).

The same feeling of Otherness dictates Chuck's reversion towards Islam, but stops there and continues to function and develop. This is unlike the protagonist of Mohsin Hamid's *Moth Smoke*, whose identity awareness functions through a practical resistance instead of a symbolic one. Chuck's resistance is of a symbolic order, functioning within a more personal domain. He turns away from what Baudrillard calls the practices of "'Western traditionalism' [which] are more hypocritical, forever pretending to be something they are not, forever claiming their opposites (superstition, religion, tribalism) to be radically different from themselves." (Almond 170). In his study, Ian Almond states that "Baudrillard goes on to suggest that the Western traditionalist is more willing to commit acts of violence than his Islamic counterpart: 'it is always the Enlightenment fundamentalist who oppresses and destroys the other, who can only defy it symbolically' (p 80). The West's insistence on reifying the reality around it – on imposing signs and images onto everything it meets – leads to it paranoically losing touch with that reality" (Almond 171). It is this hypocrisy and severance from reality that Chuck experiences on a more personal level and it compels him to establish a redefinition of his identity since his pro-Western consciousness of his Self has been placed precariously on a ridge. Fighting a nervous collapse, Chuck feels as if he "was teetering on the ragged edge of the universe. One misstep, one slip, and I would totter, I would fall" (Naqvi 199). This can be paralleled with the condition of the Muslim youth in post-9/11 British society. Highlighting this condition, researcher Tahir Abbas writes in his article "After 9/11: British South Asian Muslims, Islamophobia, Multiculturalism, and the State" that

> Internally, young Muslims are increasingly found in the precarious position of having to choose between one set of loyalties in relation to "the other" (Islamic

> verses British; liberal verses radical), and being impacted by radical Islamic politics on the one hand and developments related to British multicultural citizenship on the other. This creates tensions and issues, which encourage some to take up the "struggle" more vigorously, while others seek to adopt more western values, for example (33).

Chuck's situation in New York parallels the condition of his compatriots in Britain. However, the choice he makes is mid-way between the two choices defined by Tahir Abbas. He does not adopt a more pro-West approach (an approach highlighted through the placement of the American flag on cabs by Pakistani cab drivers on the streets of New York in *Home Boy)*; neither does he opt for a radicalized Islamic identity. His identity construct is less volatile, yet that does not in any way attenuate the symbolic significance of his reversion. An event highlighted in *Home Boy* that substantiates this element is the time when Chuck's frenzied mind contemplates springing AC from prison, "like ninjas" (Naqvi 195). Chuck was driven to contemplating this extreme action because he had found out that

> […] although the terrorism charges against AC were dismissed __ the bomb-making manual and the sinister Arabic literature turned out to be The Anarchist Cookbook and Ibne Khaldun's Muqaddimah, respectively__ the authorities four and a half grams of cocaine *on his person*. 'The penalty for possession in New York is the same for second-degree murder (Naqvi 193).

AC was thus put away for fifteen years. While Chuck was contemplating his plans, an epileptic seizure at the sight of a policewoman articulated his embedded fear of the US authorities: "The authorities gave me existential heebie-jeebies. They had become what scarecrows or clowns were to some kids, avatars of the Bogeyman. At that moment, however, I realized I couldn't take a walk in the park, much less walk into a prison… (Naqvi 197). This epiphanic moment becomes the final contouring factor defining his non-violent Islamic identity.

The Prayer Motif

As mentioned earlier, the prayer motif finds recurrent expression in *Home Boy*. The daily prayers offered five times a day are an identifying marker for Muslims. However, as Chuck's re-evaluation and re-configuring of his identity is catalyzed by his arrest and subsequent release, the prayer motif recurs with greater frequency. While prayer may be taken as a symbol of communal association

(Meer 81-82), for Chuck, it was more of a spiritual anodyne and hence, as the dilemma acquires greater intricacy, the prayer motif tends to stimulate clarity. For instance, when Old Man Khan suffers a heart attack, owing to his son Jimbo's arrest, Chuck prays

> I raised my hands and bowed my head and mumbled a prayer that began, 'Allah Mian, please help Khan Sahab get back on his feet. His family needs Him.' … Before I could complete the plaint, God dispatched a doctor (Naqvi 169).

Similarly, when Khan Sahab is on the point of recovery on the same day, Chuck assures him:

> 'I'll pray for you, Khan Sahab,' I said before heading out,
>
> 'I am alive because of your prayers, Shehzad Beta'(Naqvi 179).

Prayer, (pronounced as 'brayer' in the Arabic world and hence carries a humorous pun) binds Chuck to the Moroccan who empathetically tells him

> 'I brayed for you… You bray too. Allah looks after His children'… I was reminded that we shared the same rituals, doctrinal vocabulary, and eschatological infrastructure, even if we did not read the same books, listen to the same music…(Naqvi 203)

Chuck's Reversion to Islam

While prayer functions as a binding agent, the common experiences of the Muslims in the USA after 9/11 also knits them together. Just as Chuck has no idea about the whereabouts of his friend AC, similarly, one of the Moroccan's acquaintances has also been taken away by 'them'. AC, Shaman and the Morrocan's acquaintance become corporeal symbols of the hypocrisy and injustice that was percolating through the American system, owing to its hyped up security concerns. The hybridity, evinced by both the linguistic features of the text of *Home Boy* and the name of the protagonist, is finally discarded when a little girl questions him:

> 'Chuck,' she chuckled. 'What kinda name is Chuck?'

> 'Well … I suppose, it's American.'
>
> 'Are you American?'
>
> 'Um, no … I'm actually Pakistani.'
>
> 'Why'd ya have an American name when you're Pakistani?' (Naqvi 188)

This conversation impels Chuck to establish a sort of a "reactive Muslim consciousness" (Meer 200) in which he reframes his idea of his Self. Since the Self reveals itself during the process of social interaction, especially as the actor begins to experience his or her own behavior in connection with others, his social interaction with American society and with the Muslim community, in comparison, indicates his predilection for a return to Pakistan. His reversion was indeed reactionary, yet it burgeoned from roots ingrained deeply within his being. Chuck's discarding of his hybrid Self was, in effect, a re-awakening of his dormant, inherent Self that had been anchored in the substratum of his religion.

A Unified Self

Chuck's journey, however, is not so simple as to be encapsulated within a few terms; neither was this reversion merely an emotional reaction. Had it been as flimsy as that, Chuck would not have discarded the opportunities to remain in America and become a bona-fide American citizen, as he had so ardently desired at the beginning of the novel. For a person who has had such an intimate brush with the American War on Terror policy, he refuses to avail any such opportunity to be reintegrated into a system that was rapidly morphing into an exploitative mechanism. Just as he comes to a decision about returning, Chuck gets a call notifying him that he has qualified for a vacant position in a prestigious institution. He does not even care to listen to the whole message and hangs up.

The second motivating factor which could have compelled him to cancel his return to Pakistan was Amo, Jimbo's sister whom he always fancied. She does not want him to go away as she questions: "Is there like, any way I can convince you to stay?" (Naqvi 211), but it was an idea he could not consign himself to. This was because Chuck now saw America as a police state:

> […] there's sadness around every corner? There are cops everywhere? You know, there was a time when a police presence was reassuring,… but now I'm

> afraid of the, I'm afraid all the time. I feel like a marked man. I feel like an animal. It's no way to live. Maybe it's just a phase, maybe it'll pass, and things will return to normal, or maybe,… history will keep repeating itself (Naqvi 206).

The seeming endlessness of this form of persecution makes him turn away as he tells his mother: "I want to come home, Ma" (Naqvi 207). However, the process of unifying the Self does not end there. This re-integrated, unified Self is further consolidated through a startling, symbolically poignant obituary published for the Shaman who is revealed to have had died a hero's death in the collapsing Towers:

> **Mohammad 'Mo' Shah**
>
> **No Friend of Fundamentalism**
>
> … 'Everybody thinks all Muslims are fundamentalists,' said Michael Leonard, a coworker. 'Muhammad wasn't like that. He was like us, like everybody. He worked hard, played hard.'[…] Mr. Shah was attending a conference at the World Trade Centre when tragedy struck. He called Mr. Leonard to ask him to cover for him. A plane had hit the building, he said. He was going to be late.
>
> […] The story was simple, black-and-white: the man was a Muslim, not a terrorist (Naqvi 213-214).

This obituary becomes the crux of the entire novel for it brings to the spotlight, with jolting clarity, the futility of the American exercise of arresting AC, Chuck and Jimbo. Muhammad Shah had been suspected of being a terrorist when all the while he had been working conscientiously, like any other American citizen and had died like many other Americans who had perished in the World Trade Centre. Rather than a being condemned as a terrorist, he was being celebrated as a hero. Moreover, another factor that registers itself on our awareness with the maximum impact is that it was his Muslim identity that made him a prime suspect. This overly simplistic generalization about all Muslims compels Chuck to turn away from the "*land of the free"* (Naqvi 215). Yet this turning away is expressed, again, in the symbolic gesture of a prayer.

> […] positioning myself generally east, toward Mecca, recited the call to prayer.
>
> *In the name of God, I began, the Beneficent and Merciful. God is great …God is the Greatest. There is no God but God.*

> Raising my hands to my temple, I murmured, 'Accept these prayers on behalf of Muhammad Shah.'
>
> Then, when it was time to go, I left (Naqvi 214).

This conclusion of the novel articulates the complete formation of Chuck's identity paradigm vis-à-vis his religious allegiance. This formation stems from two binary realizations, i.e. disillusionment with the American system and a feeling of vindication through Muhammad Shah. The schism that had cleaved his personality seems to have been rationally erased as Chuck finds a pragmatic course of action through re-embracing his religious identity. Moreover, just as the individuals from the Muslim community had reached out to him in his time of need, so does he become a source of deliverance for a martyred Muslim friend.

Conclusion

Though Pakistanis have borne the brunt of the War on a Terror on both individual and collective levels, this has enabled them to devise a conception of their Self which does not demand the exclusion or the abandonment of Islam as a practical creed. Embracing their own Otherness, they have become engaged in intellectual debates about what it means to be a Muslim. The most important idea that has crystallized out of this study is the idea of Muslim-hood as a latent seed in every person of Muslim origin and that this seed can burgeon even in the most moderate of Muslims. This flowering may not get translated into destruction but it gives a solid sense of identity consciousness. Moreover, it breeds a signification of a completely concatenated identity instead of a hybrid one that had come out of an effort to blend into the American/ Western *weltanschauung.*

While this study concludes that the protagonist of this novel does indeed forge a unified identity, it also invites more studies to explore if individuals are able to erase internal fractures that result from compelling events like 9/11.

We find this theme of a unified identity and the efforts that pave the way for this sort of unification in numerous Pakistani writings in English, such as those of Kamila Shamsie and Mohsin Hamid. This element bears testimony to the idea that post-9/11 Pakistani fiction in English remains a vibrant ground displaying the real-life impact of this event on an average Pakistani and the choices he/she makes. In short, while this study has delimited itself to the exploration of one idea

(i.e. identity crisis in the post-9/11 scenario), more studies may be conducted to elaborate the multifarious impacts of this event and the myriad patterns through which it has been incorporated into Pakistani fiction in English.

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Impact of Radical Islamisation of Education on Pakistani Society

By Muhammad Safeer Awan

The Objectives Resolution and the Constitution of Pakistan

The postcolonial state of Pakistan, initially demanded because of the fear of the majoritarian oppression in a united India, itself became an oppressive state, which soon started operating on the amnesia of the insecurities that are experienced by minorities in any social formation. That majoritarianism does not necessarily signify democracy is perhaps nowhere more acutely observed than in the post-Independence Pakistan. Right after the death of Quaid-a-Azam Muhammad Ali Jinnah, the founder of Pakistan, the religious establishment (which originally opposed the idea of a separate homeland for the Muslims of India) was given a greater say in the affairs of the new state by the then prime minister Liaqat Ali Khan. The roots of radicalism and violence in Pakistan against minorities and those considered 'lesser' Muslims by the radical Islamists date back to March 1949 when the process of constitution making was started. At the behest of the religious establishment, an Objectives Resolution was attached to the new constitution as a Preamble, where it is stated that the "sovereignty over the entire universe belongs to God Almighty alone and the authority which He has delegated to the state of Pakistan through its people for being exercised within the limits prescribed by Him."[1] The minority members of the Constituent Assembly, S.C. Chattopadhyay and B.C. Mandal from East Pakistan, made moving speeches to remind the Assembly of Jinnah's speech of August 11, 1948 wherein he rejected that Pakistan would be a theocratic state, and they objected to the metaphysical and communal nature of the Objectives Resolution but their objections and apprehensions were over-ruled by the majority Muslim members. Thus the first move to establish a modern, democratic and progressive Pakistan (as visualized by its founding father) was undemocratic. The idea of universal citizen at the heart of modern democracies was replaced with the metaphysical concept of sovereignty.

The second important development for the nascent state of Pakistan was that Prime Minister Liaqat Ali Khan visited the US in 1951 and aligned Pakistan's foreign policy to the US for the whole Cold War era. The contours of that

relationship are now revealed in a document declassified in 2001 by the US State Department.[2] As a Cold War strategy, the United States planned to use Islam as a "friendly tool" against the spread of communism as early as 1951. Thus Pakistan became a mercenary state mostly for the profit-making of its military and bureaucratic elite.

Islamization and Radicalization

In 1977, General Zia ul Haq overthrew the democratic government of Zulfiqar Ali Bhutto and overturned almost all the state machinery into instruments of hyper-Islamization. His policy of creating cultural bulwarks through Islamization had resulted in the radicalization of the national curricula. Therefore, in the national educational policy promulgated in 1979 by the Zia regime, the subject of "Dinya'at" (or the knowledge about religions) was replaced with "Islamia'at" (or the study of Islam only). This change had enormous consequences. In the multi-cultural, multi-religious society like Pakistan, the minorities were suddenly pushed out of the national curriculum and thus "Pakistaniness" began to be replaced with a fanatical concept of Islam. Analyzing the five phases of social science research in Pakistan since Independence and tracing the difference between the Bhutto era liberal reforms with those of the Zia-era conservative establishment, Akbar Zaidi writes:

> The 1977-88 era marks yet another structural shift in the political economy and evolution of Pakistan with its imprint of the 'Ideology of Pakistan', and the state/ public assertion and use of Islam. Without a doubt, this ideological expression had not left a hugely significant impact on its own' times, but perhaps, redefined Pakistan once again. Present day Pakistan is the legacy of the Zia era, despite having attempted to break free from this past (Zaidi 2002:3646).

In 1979, after the USSR invaded Afghanistan, Pakistan started fighting the long proxy war fueled by the American dollars and arms. The American think-tanks and many NGOs were actively shaping Pakistan's national policies because they needed a whole generation of jihadists, (now, since 9/11 conveniently being termed as terrorists). They served the American global agenda well but began to play havoc with Pakistan's social order after the end of jihad in Afghanistan. Sectarian killings became rampant; the returning jihadists from Afghanistan waged jihad against 'lesser' Muslims and non-Muslims alike. A close look at the syllabus of Pakistan Studies and Islamia'at for various levels is enough to

demonstrate that the state-sponsored hate ideology has been systematically inculcated in the minds of a whole generation of school children, college and university graduates of that era. That nursery has grown into a mature mob of fanatics who not only are waging war against American occupation of Afghanistan but also pass fatwas [radical religious decrees] and carry out suicide bombings in the social space of common Pakistanis. The military and religious establishment weaved a security doctrine that derived its strength from the idea and history of jihad in Islam. Therefore, the military and the mullahs worked closely to radicalize the Armed forces as well as the civilian population to feed their ambitions.

As Dr Ayesha Siddiqa writes: "Historically, our fields of humanities were negatively influenced due to the predominance of national security and the subservience of education to the security discourse." (Siddiqa 2011). This damaging over-emphasis on a security doctrine has been due to the successive military regimes and lack of political succession. It has had its effects on the way history was depicted in the curricula of Pakistan Studies until 2006, which increasingly portrayed what Rubina Saigol termed as 'glorification of military.' (Saigol 1995).

Impact of Islamization on Pakistan's Myriad Cultures

The areas that constitute Pakistan now have been at the cross-roads of history. Many invaders, conquerors, caravans as well as saints from Arabia, Persia and Central Asia passed through these areas. It has been the cradle of many civilizations and the birth place of Hinduism, Buddhism, Jainism, and Sikhism while Islam, Christianity and Zoroastrianism have been welcomed here. Naturally all these contributed to the evolution of myriad cultures that rise above their individual hues. However, since General Zia's Islamization drive, a systemic Islamization-of-Islam started resulting into the intolerance of other cultures, religions, and even other sects within Islam itself. Therefore, all the minorities, cultural or religious, have been suffering from the violence committed by a single sect that believes in the singularity of meaning and only one self-styled interpretation of Islam. And the glorification of militant Islam has been inculcated in the minds of the young through the national curricula. Like Pakistan's foreign policy, the national curricula, introduced by the Zia regime mainly and perpetuated by the successive regimes, follows certain cardinal principles: (a) that India is a perennial threat to Pakistan's existence; (b) that Islam is the only

cementing force that can keep Pakistanis united since their cultural differentiation is too obvious and therefore unpalatable for the ruling elite; (c) that the military is the second holy power (after Islam) that binds Pakistan together and a guarantor of its existence; (d) that Pakistan belongs to the Ummah, especially the Middle East, and not to the South Asian cultural history marked by diversity and plurality.

It is neither in the economic interests of the religious establishment who run madrassahs nor does it suit the ruling elite to create an equitable educational system. The prevailing three-tier system has its roots in the colonial times when the British allowed the religious seminaries to thrive since their aim of introducing modern education to only a limited class was to prepare a select number of people who would facilitate them in running the colonial bureaucracy. Some of those religious schools were run by Christian missionaries and some formal and informal religious education was controlled by the Muslim religious scholars. This discrimination continued, both in India and Pakistan, even after the Independence. In Pakistan, however, this situation created more sinister implications for the society and the state. The religious establishment was deliberately strengthened by successive governments for political expediencies. Consequently, since the Russian occupation of Afghanistan, thousands of madrassah students (or Taliban) were employed to fight in the Afghan wars. The story of the rise of Taliban is too well known to be narrated here. The disgruntled and disillusioned jihadists, returning from Afghanistan turned against what they perceived as the enemies of Islam in Pakistan. It explains the large scale sectarian killings that continue even today in almost all parts of Pakistan. What turned them into such fanatics? And why even a good number of college and university students (studying rational sciences) were attracted to extremist thought? The answer is simple: The national curricula in Pakistan Studies, Islamic Studies, history, and Urdu have been designed to promote extremist ideology. A significant development of the late 1970s has been the decline of the discipline of History, replaced in turn with Pakistan Studies as a compulsory subject up to the undergraduate level.

Educational Policies and National Curricula

The 1992 National Educational Policy was a continuation of Zia-era policies; and the 1998 policy was again a grim reminder that the Zia-era remnants among the policy-makers were still influential to keep Pakistani society on the old track. In

1999, with the return of military rule, Pakistan once again was thrown into the abyss of political instability and ideological chaos. Due to 9/11 attacks, Pakistan became the frontline state in the war on terror. Under American pressure, the military government of General Musharraf tried to change Pakistan's socio-cultural trajectories by bringing about substantial changes to the national curricula as reflected in the syllabus of various subjects prepared from 2003-08. These measures, however, proved cosmetic as no serious attempt was made to reform the educational system, particularly of the religious seminaries most of which still function on the same lines set by Zia-era policies, catering to the needs of the Cold War era. There is no regulatory authority to control the 12599 seminaries where, according to 2008-09 statistics, around 1.65200 million students are enrolled. They are pre-dominantly controlled by the private sector and the state is oblivious to them.

The condition of state-run schools and colleges is no better since the syllabus of various subjects taught there is equally radical. A survey of text books of Punjab Text Book Board for grade 1 to 10 covering three subjects (Urdu, Pakistan Studies, Islamic Studies) reveals that out of 871lessons, 318 are pertaining to religion, 299 about Islam, and 261 about ethics with Islamic interpretation and characters. In its comparison, only 100 lessons (purely based on Ethics and in favor of peace and Tolerance) are included in all the text books for the three subjects. As against 29 lessons depicting non-Muslim characters favourably, there are 45 that paint them in negative terms. Alongside 61 lessons that use religion in favour of peace and tolerance, still there are 16 that promote religion not in favour of peace and tolerance. There are 98 lessons that promote nationalism. There is no harm in that if responsible nationalism, and not militant one, is promoted. This thinking is also reflected in the 70 lessons that use religion and nationalism simultaneously. The nine lessons promoting peace and tolerance by using religion and nationalism are effectively neutralized by the 29 which use religion and nationalism not in favour of peace and tolerance. Since waging wars is mostly a male hobby, there are only 08 lessons with female characters as against 210 that have male characters.[3] Dr Ishrat Hussain in his analysis of the state of social sciences has pointed out the importance of de-radicalization of curricula of certain fundamental subjects:

> The constraints imposed on the universities and academia in general to subscribe or follow a particular school of thought about religious thinking, ideology of Pakistan, history of separatism from India etc. should be removed. Competing or alternative ways of thinking provoke debate,

> discussion, discourse and further inquiry that challenge conventional wisdom and generate new knowledge continuously. Hostility towards other view points or defensiveness are not the right attributes for an academic community. These are the attributes of an intellectual graveyard. Some of the challenges facing Pakistan today would have been resolved if there was freedom to pursue independent thinking on some of these issues (Hussain 2008:14).

Perhaps the most impressionable of all school-going children belong to sixth, seventh, and eighth grades. If text books for these classes for the compulsory subjects of Urdu and Social Science are analyzed, it reveals a disturbing picture. Of 165 lessons, 58 are about religion, of which 57 are about Islam. Of these 58 lessons about religion, only 06 promote peace and tolerance. There is not a single positive reference of any non-Islamic character. Not only this, there are even references against various Islamic sects. There are 42 lessons about religion and nationalism. Only one of them emphasizes the importance of tolerance and religious harmony. According to Amer Riaz, an anylysis of such content reveals certain precepts upon which Pakistan's national curriculum is prepared:

1. All positive things are to be found only in Muslim culture.
2. Some Muslim sects diverge from the path of Islam and are therefore condemnable.
3. Religion and nationalism are employed in the cause of war against all 'others', whether Muslim or non-Muslim others.
4. Islamic/Muslim history is taught in a way that the easily impressionable minds of children can be molded on extremist lines
5. The content about science & technology, modernity, peace and tolerance is minimized while war and jihad (only in the limited sense of armed struggle) are glorified
6. Narrow-mindedness is inculcated by ignoring the good qualities of the rest of the world and thus militant nationalism is ingrained in the minds of the young. (Riaz 2010)

The consequences of such ideology for the national cohesion and social fabric of Pakistan are not hard to imagine.

Role of the Higher Education Commission in Pakistan

On the policy level, this thinking is sufficiently reflected in the working of the Higher Education Commission in Pakistan. The founding chairman of the HEC, perhaps bewildered by the lack of trained workforce on modern lines, or being a man of science himself, put too much emphasis on the promotion of natural sciences and the study of various technologies. Asad Zaman laments the state of social sciences in Pakistan:

> Those with market-oriented views, especially popular among economists, believe that market prices are socially optimal. That is, low wages for social science means that social sciences are not very valuable or productive for society. If this is so, then there is no problem to fix. We should not invest resources in areas that are not very productive or valuable. Several prominent educationists have expressed the sentiment that developing countries cannot afford to waste resources on philosophy, literature or soft sciences – these luxuries can only be afforded by the rich. We must concentrate on science, technology, infrastructure etc. as the route to riches (Zaman 2011:1).

It seems logical positivism – the idea that using the scientific and quantitative method is the best way to understand human behaviour and relations – has been the driving force behind the thinking of most of the policy-makers. Positivism is based on the assumption that the only knowledge worth pursuing is that which is measurable and quantifiable; that the final and fixed truth is knowable. Therefore, since intangibles like human emotions, desires, and fears are not quantifiable, even if they make up most of human existence. Consequently, qualitative methodologies are not accorded the rightful place in the realm of social sciences and humanities because the adherents of positivism believe that social reality can be reduced to numbers.

In the advanced western societies, post-positivism has challenged the narrow assumptions of the positivist methodology in research. On the contrary, most researchers in Pakistan, assailed by the new academic fashions like the study of language and linguistics, conveniently forget that human and social sciences are about humans and societies which cannot be studied as if they are atoms, germs, and cells or mere signifiers and signifieds. Human beings are not like mice and pigs in the science labs; human culture is not like the scientists' culture in the controlled atmosphere of the labs. Humans are complex beings. When one

interprets human behaviour and societies, one is dealing, not with natural given facts, but with interpretations, that is, one deals with beings who already live with a set of interpretations or meanings or a worldview. This is the essential difference between positivism and a post-positivist model of interpretation. However, under the influence of such models of economic success as that of the so-called Asian Tiger economies, the 'Korearization' of education is underway in Pakistan under the helm of the HEC. This is obvious from the following diagrams and table adapted from the HEC annual reports for the year 2009-10.[4]

Discipline-wise/Gender-wise PhDs Completed

Gender		Discipline							Total PhDs completed to date	Total PhDs completed in FY 2009-10
Male	Female	Agriculture and Veterinary Sciences	Biological Sciences	Physical Sciences	Engineering and Technology	Arts and Humanities	Business Education	Social Sciences		
552	184	74	82	199	149	49	55	128	736	185

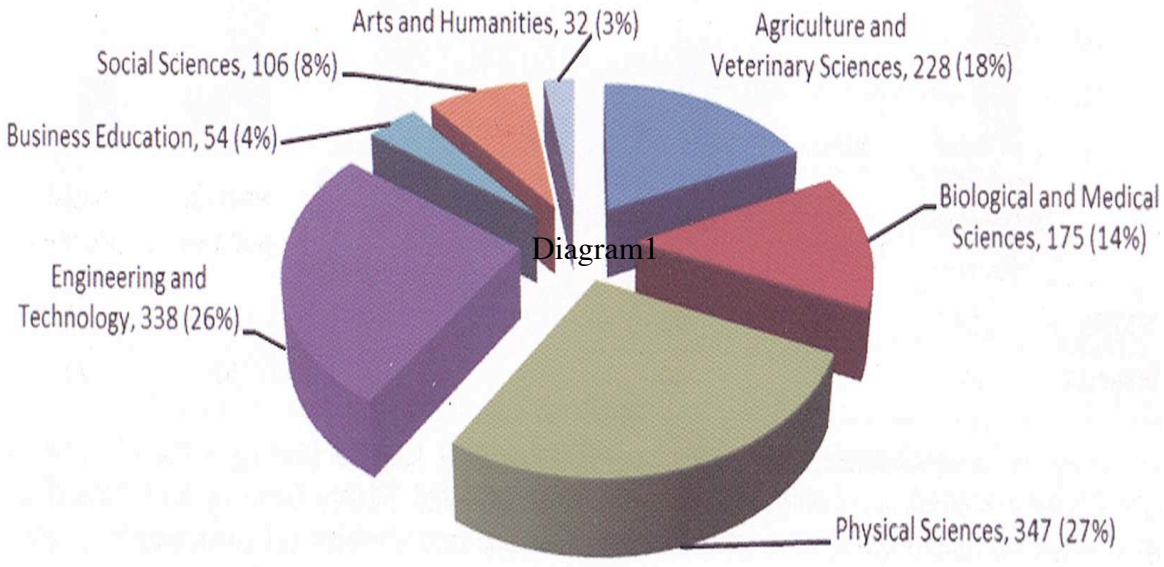
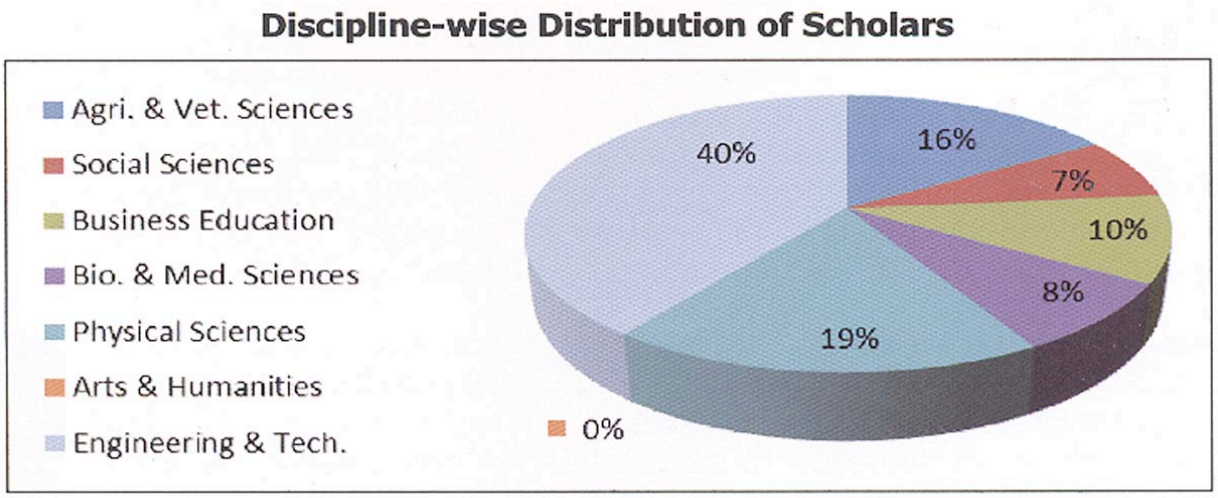


Diagram1



The figures are heavily tilted in favour of physical sciences and engineering and technology while social sciences, arts and humanities are clearly neglected. The consequences of such an imbalance are not hard to imagine. The HEC authorities often compare Pakistan with the Asian Tiger economies as well as the industrially advanced countries of Europe and the Americas. But they forget that General Zia did not happen to these advanced countries but to Pakistan, and that Pakistan is the hub of global terror, and that its own national and territorial integrity is being threatened by the extremists. The raging militancy in Pakistan is threat not only to Pakistan but to the world peace in this age of terror with global reach.

There is no end in sight to the increasing extremism and acts of violence as, according to official statistics, around 39000 Pakistanis, predominantly civilians but including security forces personnel, have died in terrorist attacks since 2002. These figures are rising due to many acts of terrorism. It is because the nursery that produces suicidal terrorists is thriving due to neglect of social sciences and due to the fact that religious education is left to the whims of the extremists mostly. Therefore, Pakistan must invest in the promotion of social sciences, humanities and arts for quite some time to purge it of the ideologies of hatred and extremism. If the foundations of creating a humane, just and equitable society are laid down even now, and the social sciences and humanities are purged of such

material that promote nationalist, religious or sectarian ideologies of various hues and colours, the hope for a secure, democratic and progressive Pakistan is still not lost.

Notes

1. From Preamble to the Constitution of Pakistan retrieved from Pakistanconstitution-law.org/annex-the-objectives-resolution/
2. Enclosure to Dacca Despatch No. 13, August 7, 1951; Declassified on October 27, 2001, retrieved from http://www.ph-ludwigsburg.de/html/9e-aaax-s-01/seiten/Brynn/AFP.pdf
3. The statistics given here are adopted from a research report prepared by Amer Riaz with the funding provided by ActionAid Pakistan. The report, yet unpublished titled as "What are we teaching to our children" is prepared in Urdu. The author of the article has translated the relevant extracts.
4. Adopted from HEC annual report 2009-10, HEC Press, Islamabad.

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Perspectives of Organizational Culture in Effective Teacher Socialization: A Study of Beginning English Teachers in Pakistan

By Adnan Tahir and Samina Amin Qadir

English language teaching in Pakistan is one of the major areas in current educational reforms with a special focus on the professional socialization of English teachers. This study aims at discovering and quantifying the relationship between organizational culture and effective socialization of beginning English teachers. Organizational culture has been identified with the considerations of equal & fair treatment with beginning teachers, well-defined policies, self-recognition, academic facilities, teachers' interaction and individual and organizational expectations. The required data was collected through survey method techniques, selecting a sample from the colleges located in Punjab province and Islamabad and completing questionnaires. The data, collected from 295 respondents, was analyzed and testified with statistical description. The results rejected the null hypothesis that no relationship existed between effective socialization and organizational culture. The results identified many socialization challenges to beginning teachers related to organizational culture including within weak relationship among teachers, concerns for equal treatment, unsupported administrative milieu, shaky self-perception, insufficient academic resources and ineffective role of the staffroom. Finally it is suggested that organizational culture of Pakistani colleges may be made more conducive to teachers' effective socialization by training beginning teachers in conformity with the organizational objectives and professional requirements, bringing down the rate of conflicts and errors and above all enhancing the positive role of the principals who should create a productive environment with the help of a young team of enthusiastic beginning teachers.

INTRODUCTION

Perspective

In the sector of English language teaching in Pakistan, a great deal of multifunctional reforms are imminent, both in private and public institutions. Commonly, all these multiple reforms have mainly focused on the professional and organizational development of English teachers to facilitate their effective socialization in the teaching profession and their respective institutions.

Progressively, a mind-shift is eminent that tends to change the focus from the traditional off-the-job training programs and workshops to the professional socialization which promises such workplace learning as can be linked with teachers' self-perceptions, their tutorial concerns and the projected teaching reforms simultaneously. In the specific context of beginning English teachers, it is generally believed that the existing teacher training programs contribute very little to their early year socialization in their organizations, which in turn do not fulfill the expectations of these newly inducted teachers up to the required level of satisfaction. This study investigates the self-perception made by beginning English teachers as regards the role of organizational culture in their effective socialization into their newly adopted careers. It also studies socialization challenges which beginning teachers have to face in relation to the organizational culture, which ultimately influence their choices and the rationale underlying the socialization behaviors they exhibit during the initial years of their service.

The significance of the issue of organizational culture and effective socialization lies in its relationship with other organizational variables such as job satisfaction, work performance and teachers' self-perception. This study is not only *on* beginning English teachers; rather it is a study *for* English teachers as it will increase the awareness among teachers about the nature of their socialization into teaching community and this way they would have a better understanding of and control over their organizational culture. An improved and favorable organizational culture would ultimately contribute to the effectiveness of their professional socialization into a teaching career.

Teacher Socialization in the Early Years

Danziger (1971) defines teacher socialization as a branch of knowledge which primarily studies the ways and methods whereby the individuals become participative members of teachers' community. Further, effective socialization has been defined as the criterion through which the success of the organization's socialization programs and the newcomer's adjustment through the entire socialization process is evaluated (Anakwe & Greenhaus, 1999). Effectiveness of the socialization process may be interpreted in terms of the chief output of organizational development which ultimately influence the inner commitment and job performance of the individuals and thus contributes to overall organizational success. Smith (1989) concludes that if the newcomers are socialized effectively, the organizations and the individuals may get at least three

benefits: employees' job satisfaction level rises, employees' organizational commitment increases and overall turnover rate decreases. For the effective and successful socialization the individuals need to mold their professional skills, practices and behaviors according to the organizational knowledge and skills to achieve the organizational objectives successfully (Feldman, 1976). In response, the organization watches out for the individuals' needs and priorities and helps them to adapt to the new work settings smoothly and effectively. Many studies have found that effective socialization develops a psychological and emotional association between the organization and the individual, in the form of an implicit contract of agreement between the parties on fulfillment of expectations and needs of both the sides (Hunsaker & Cook, 1986; Kotter, 1973; Schein, 1982). Therefore, a successfully socialized teacher is an independent participant in the organizational development, who understands the organizational and educational objectives and the ways to achieve them. Successfully socialized individuals show various behaviors which reflect their effective socialization in organizational culture e.g. internal motivation, organizational commitment and job satisfaction in general (Kotter, 1973). Similarly some studies (e.g., Breaugh, 1983; Feldman, 1981) have found that effective socialization significantly reduces the job turnover rates in organizations.

Personal and Structural Challenges to Pakistani Beginning English Teachers

The Pakistani academic class is involved in many socio-politico-lingual controversies pertaining to English language and its teaching. National educational policies waver with regard to the implementation of English teaching in Pakistani institutions where a lot of resistance already exists against the non-regional (or non-provincial) languages. Along with a series of education problems, this partial attitude affects the professional socialization of English teachers who are faced with many organizational and professional challenges, largely noticeable in the early years of their careers. Many socialization challenges have been identified related to on-the-job professional development of beginning teachers through formal training programs and job experiences, relationship of beginning teachers with experienced colleagues for advice and support, administrative inconsistencies which influence the effective socialization and successful adaptation to organizational culture and organizational practices. Many studies in the local context have discussed in detail the issue of English language teaching in Pakistan and presented the list of professional challenges the teachers confront: e.g., obsolete teaching practices, inappropriate teaching stuff with little focus on skill development, the old or perhaps the long forgotten ways of students' evaluation, vacillating national policies and above all the lack of resources (Mansoor, 2009; Mirza, 2009; Rehman, 2009; Siddiqui, 2002; Warsi, 2004). The studies of Sarwar

(2001), Siddiqui (2002) and Warsi (2004) also have concluded that conditions under which English language is taught in Pakistan are not favorable to learners as well as English teachers. This situation has offered many challenges to beginning teachers to adjust to the teaching profession and organizations effectively. In addition, the teachers are not equipped with latest audio-visual aids, modern teaching equipment and an effective feedback mechanism. In rural areas the intensity of problems increases as the teachers and students have to survive even without proper furniture and drinking water. Commencing the professional career in this context, the beginning English teacher finds no bright future and appropriate direction to move to and thus in this stage of wonder he/ she remains busy to unite back the broken hopes and expectations they have brought to the teaching profession.

Organizational Culture: A Vital Content for Teacher Socialization at Workplace

Organizational culture is understood as a multidimensional subject with the scope of organizational values (Deal &Kennedy, 1982), an organization's generally established system of meaning (Pettigrew, 1979) or an organization's working philosophy (Ouchi, 1981). According to Schein's (1992) theory, organizational culture is described as a mechanism of common assumptions that a group with the common objectives learns and then it externally adapts to and internally integrates with.

Knowledge reflects the degree of how much an employee understands the organizational culture. Acceptance of culture refers to the degree of how much an employee has internalized the norms of organization. According to Schein (1988), the socialization or enculturation of the novice employees is successful in contributing to effectiveness when the employees *internalize* the organizational norms and develop a new self-identity in conformity with the new culture. With cultural acceptance, the new employees find it convenient to interpret everyday situations without falling victim to ambiguities.

The studies on beginning teachers have focused on the impacts of organization's professional culture on the performance and overall socialization of beginning teachers. Newmann and Wehlage (1983), for instance, suggest in their work that the organizational cultures are very significant for the teachers who are newly appointed because in the early years, beginning teachers decided on their occupational choices and laid the foundation of their future professional career. The literature discusses the tensions between the beginning teachers' endeavors to adapt and the detriments to their effective socialization into organizational culture, which is

not a positive indicator for beginning teachers' career. This tension, if intensified, may develop a negative self-perception in beginning teachers.

Many works discuss the socialization research mainly in the perspective of administrators and authorities of the organizations. Robinsons (1998) concludes that it is the principal's responsibility to smooth the progress of the successful socialization of beginning teachers in organizations. Stombus and Chodzinski (1998) also support the viewpoint that the administrators should contribute to effective mentoring and socialization of beginning teachers. This study focuses the role of organizational culture with the considerations of equal & fair treatment with the beginning teachers, well-defined policies, fair execution of rules, self-recognition, academic facilities, organizational exposure, role of staffroom and the expectations, beliefs and values with which the beginning teachers enter the teaching career.

Organizational Needs and Interests of Beginning Teachers

According to Odell and Ferraro (1992) beginning teachers have some special needs during the initial years of their career for the successful adjustment into the culture of the organization. Doerger (2003), from the literature on teacher socialization, has summarized a long list of specific needs of beginning teachers which he thinks may vary from organization to organization in relation to the type of the school. Similarly Kelchtermans & Ballet (2002) have identified some major interests of beginning teachers which they continually secure by adopting different techniques consciously or unconsciously:(1) organizational interests – related to role clarity, duties and assignments; (2) material interests – accessibility to study materials, supportive infrastructure and organizational time flexibilities; (3)self-interests – related to professional recognition and social acceptability; (4) social-professional interests – issues related to relationships with colleagues and personal problems; (5) cultural-ideological interests – related to organizational norms, practices and working rules.

Learning in Workplace Culture: An Ignored Subject in Local Community

The organizational culture and job settings at workplace influence, to a great extent, the professional learning and organizational behaviors of beginning teachers. Unfavorably, educational institutions in Pakistan do not pay necessary attention to workplace mentoring and learning of beginning English teachers. Correspondingly, the day to day classroom management and ability to learn problem solving in the actual organizational culture do not occupy much space in planning the professional development programs (Mirza, 2009). Instead of strengthening the workplace culture, the focus remains on traditional faculty development programs which include only obsolete and off-the-job academic workshops which have been proven

ineffective for producing any significant and effective change among (English) teachers and bringing about any notable reformative changes in English language teaching. Contrarily, the studies in the area of teacher socialization reveal that workplace culture and teachers' socialization experiences within the specific organizational settings mainly including classroom ecology, occupational trainings, the colleagues and the institutional characteristics influence and even determine the effectiveness of the socialization process of (beginning) teachers (Zeichner& Gore, 1990).

Development of Hypothesis

With the above discussed considerations, this study has been conducted to find if there is no relationship between organizational culture and effectiveness of socialization process of beginning English teachers in Pakistan.

From the extensive study of literature pertaining to beginning teacher socialization, the following relationship was hypothesized for conducting this investigation.

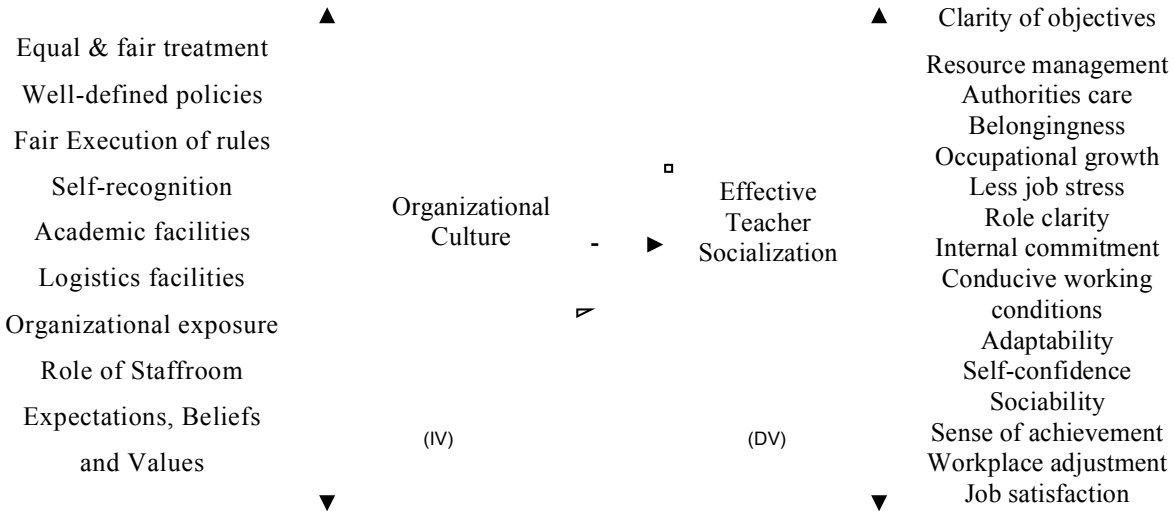

Figure 1. **Effective teacher socialization process: Organizational culture perspective**

The study hypothesis states: there is no significant relationship between *organizational culture* and *effective socialization* of beginning English teachers in Pakistan.

The study attempted to understand the role of organizational culture and related problems of beginning English teachers along with workplace challenges of beginning teachers linked with their job experiences. The study has attempted to quantify these influences which contribute to the effective socialization.

METHODOLOGY

This study is a blend of quantitative research techniques together with qualitative insights. Mainly, the survey method was employed to investigate the organizational and cultural influences on the effective socialization of beginning English teachers.

Sample

Beginning English teachers were the population of this investigation. Since the literature on teacher socialization discusses the work experiences of beginning teachers from one to five years of their organizational life (e.g., Cheng & Pang, 1997; McArthur, 1979; McCann et al., 2005; Quaglia, 1989; Zeichner& Gore, 1990), so this study is limited to only those teachers who have less than or equal to four year experiences. Data was collected from 55 institutions (colleges and higher secondary schools) located in federal capital Islamabad and Punjab province. As the stratified random sampling method was used, the following strata were formed to maximise the true representation of population in the sample:

a. *Gender*
   i. Male
   ii. Female
b. *Type of the Institution*
   i. Government & Private
   ii. Urban & Rural
   iii. Provincial Board & Federal Board affiliated
   iv. Co-education & Single-gender education
   v. Co-gender staff & Single-gender staff

The sample truly reflected the equal participation of both male and female beginning teachers, denoting the ration of almost 1:1 as 145 (49.2%) were male beginning teachers and 150 (50.8%) were female. Similarly, keeping in view the experience limit of beginning teachers, the sample included only those having less

than or equal to four years teaching experience as regular faculty members in affiliated institution with Federal board or Provincial boards (both public and private).Among the participants of this investigation, 41 (13.9%) had one year teaching experience, 72 (24.4%) two years, 107 (36.3%) three years and 75 (25.4%) four years. It was ensured that the sample must be a true representation of the population and hence the sample was collected from different types of institution ranging from: government, private or other sector (e.g., run by NGO's), urban and rural areas, affiliated with provincial boards and federal board, having co-education and single-gender education system, and co-gender staff and single-gender staff.

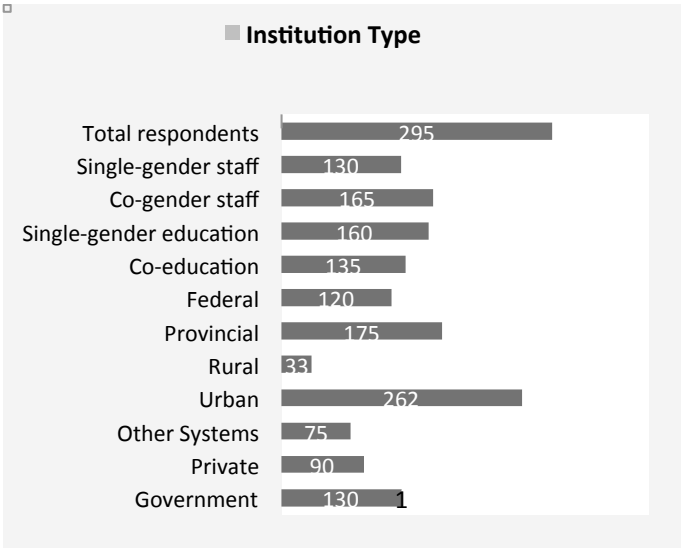

***Figure 2.*Representation of beginning teachers from different types of institutions**

Research Instrument: Questionnaire

For collecting the data for this investigation the questionnaire was used as a data-gathering instrument. The background profile contained socio-demographic characteristics of the respondents including age, gender, education, the number of years they had served the organizations as well as their assigned job position, level of teaching and the institution type they belonged to. The questionnaire focused on exploring beginning teachers' perceptions about organizational culture and their socialization in workplace environment. Likert format was used for structuring the questions. In this

survey type, five choices were provided for every question or statement. The choices represented the degree of agreement or satisfaction each respondent had for the given question. The scale given below was used to interpret the total responses of all the respondents for every survey question by computing the weighted mean:

Range	**Interpretation**
4.01 – 5.00	Strongly Disagree/ Great Problem
3.01 – 4.00	Disagree/ Small Problem
2.01 – 3.00	Neutral
1.01 – 2.00	Agree/ Pleasing
0.00 – 1.00	Strongly Agree/ Very Pleasing

The questionnaire was divided into three sections: *Section One* included the background and demographic information related to the respondent, *Section Two* included measurement scale for e*ffectiveness of socialization process,* the dependent variable (DV), *Section Three* included measurement scale for *organizational culture,* an independent variable (IV).

Measurement scales.

Different scales were used to measure the constructs used in this investigation. The term *beginning teacher* refers to one who keeps a master's degree in English language and/ or literature, ELT/ TEFL, or Linguistics with equal to or less than four year teaching experience; that is, a teacher presently in the first, second, third or fourth year of their teaching career. For obtaining such information, the declaration of the respondents was considered enough and reliable. Similarly, *experience* refers to the teaching as a part of permanent (regular or contract) faculty/ staff in some affiliated institution at higher secondary / intermediate level. For obtaining such information the declaration of the respondents was considered enough and reliable. Another term of *institution* or *organization* refers to government and private colleges and higher secondary schools which are affiliated with Federal Board of Intermediate and Secondary Education (FBISE) or any of the eight Boards of Intermediate and Secondary Education in Punjab province (e.g., MBISE) for higher secondary/ intermediate classes. For obtaining such information the available data on the official websites of educational boards was accessed.

Effective socialization and organizational culture scale.

Based on the concept of organizational socialization of beginning teachers in school cultures measurement scales were devised after adapting from different valid scales being used for the purpose. Some questions were rephrased keeping the main content intact so that the scale might be adjusted to the local situations of Pakistani institutions where the study was conducted. A five-point Likert scale was used for measuring effective socialization and organizational culture, ranging from strongly agree/ very pleasing to strongly disagree/ great problem. The 15 items (total 27 including sub-questions) were used for making composite effective socialization scale and 23 items for organizational culture scale. Responses to the questions reflected the degree of effectiveness of socialization process and degree of satisfaction with the organizational culture and occupational adjustment within it. Participants rated their scores by choosing the options from (1) strongly agree/ very pleasing, (2) to agree/ pleasing, (3) neutral, (4) disagree/ small problem, (5) and strongly disagree/ great problem. The lower their mean rated, the higher their effective socialization and cultural satisfaction level rose and vice versa.

Cornbach's alpha.

For the questionnaire, the most popular method of estimating reliability was chosen i.e., measures of internal consistency through Cornbach's alpha. The alpha for the 27 items, summed to create the composite effective socialization score, was .85, which indicated that the items formed a scale that had reasonable internal consistency. Similarly, the alpha for the 23 items, summed to create the composite variable of *organizational culture* score, was .89, which indicated that the items formed a scale that had reasonable internal consistency.

Response.

The distribution and the task of getting the questionnaires filled accurately appeared as a great challenge. The questionnaires were distributed to the selected respondents in the following ways: (1) personal visits to the institutions, (2) personal visits to the teachers' homes, (3) direct mails to the respondents, (4) using network of friends and colleagues. Overall the response rate of 74% remained encouraging. Out of 430 questionnaires distributed, 319 were returned from which 24 were rejected due to errors and thus 295 questionnaires were used for further analysis and study results. The role of personal relationship (PR) and mobile (cell) phone were very significant in producing such good responses. Cell phone remained a very cost-effective tool

for follow up on non-respondents**.** Even some queries were entertained on mobile short messaging service (SMS) which was as affordable or free.

RESULTS

Descriptive Analysis

The following are the results and descriptive analysis of the data related to effective socialization scale.

Table 1
Description of Data on Effective Socialization Scale

Domain/ Item	Strongly agree/ Very Pleasing	Agree/ Pleasing (Freq. Percent, Cum.	Neutral (Freq. Percent, Cum.	Disagree/ Small Problem (Freq.	Strongly disagree/ Great Problem
Clear objectives	79	170	38	8	0
You understand well what your	26.8	84.4	12.9	2.7	0
organization's objectives are.	26.8	57.6	97.3	100.0	100.0
Resource management	63	136	59	32	5
You have good resources to successfully	21.4	46.1	20.0	10.8	1.7
complete your job responsibilities.	21.4	67.5	87.5	98.3	100.0
Authorities care	73	119	67	33	3
Authorities (e.g., principal, HoD,	24.7	40.3	22.7	11.2	1.0
Administrator) care about you as a person.	24.7	65.1	87.8	99.0	100.0
Belongingness	42	161	81	11	0
Your colleagues and seniors listen to your	14.2	54.6	27.5	3.7	0
opinion.	14.2	68.8	96.3	100.0	100.0
Growth	63	137	58	26	11
You have the opportunity to learn and	21.4	46.4	19.7	8.8	3.7
grow in this job.	21.4	67.8	87.5	96.3	100.0
Job stress	23	106	88	61	17
Your workload, in general.	7.8	35.9	29.8	20.7	5.8
	7.8	43.7	73.6	94.2	100.0

Role clarity & adjustment	100	144	37	11	3
The types of duties assigned to you (e.g.,	33.9	48.8	12.5	3.7	1.0
Teaching).	33.9	82.7	95.3	99.0	100.0
Internal commitment	21	229	27	11	7
Extra or Co-curricular duties (e.g.,	7.1	77.6	9.2	3.7	2.4
arranging debates)	7.1	84.7	93.9	97.6	100.0
Conducive working conditions	36	92	87	63	17
Your working conditions, in general (class	12.2	31.2	29.5	21.4	5.8
size, classroom conditions, duties load	12.2	43.4	72.9	94.2	100.0
etc.)					
Adaptation	30	100	117	34	14
Participation in new roles other than	10.2	33.9	39.7	11.5	4.7
teaching (e.g., organization, management,	10.2	44.1	83.7	95.3	100.0
monitoring)					
Confidence	55	168	38	33	1
You feel your classroom control/	18.6	56.9	12.9	11.2	.3
management in general.	18.6	75.6	88.5	99.7	100.0
Sociability	48	141	85	20	1
You are in good relationship with your	16.3	47.8	28.8	6.8	.3
principal.	16.3	64.1	92.9	99.7	100.0
Sense of Achievement	66	144	75	10	0
You feel yourself a successful teacher.	22.4	48.8	25.4	3.4	0
	22.4	71.2	96.6	100.0	100.0
Cultural adjustment	47	168	74	3	3
You feel yourself adjusted in the culture of	15.9	56.9	25.1	1.0	1.0
your institution, in general.	15.9	72.9	98.0	99.0	100.0
Job satisfaction	45	171	63	16	0
Overall, you are satisfied with your job.	15.3	58.0	21.4	5.4	0
	15.3	73.2	94.6	100.0	100.0

Afterwards, the results and descriptive analysis of the data related to organizational culture are as followed:

Table 2
Response Frequency of Respondents for Questions Related to Organizational Culture

Domain/ Item	Strongly agree (Freq. Percent, Cum.	Agree (Freq. Percent, Cum.	Neutral (Freq. Percent, Cum.	Disagree (Freq. Percent, Cum.	Strongly disagree (Freq. Percent, Cum.
Equal Treatment	42	102	96	47	8
You feel equal treatment and behavior for males	14.2	34.6	32.5	15.9	2.7
and females.	14.2	48.8	81.4	97.3	100.0
Equal Treatment	33	82	78	81	21
You feel equal treatment and behavior for contract	11.2	27.8	26.4	27.5	7.1
and permanent employees.	11.2	39.0	65.4	92.9	100.0
Equal Treatment	30	53	83	98	31
You feel equal treatment and behavior for	10.2	18.0	28.1	33.2	10.5
beginning teachers and experienced teachers.	10.2	28.1	56.3	89.5	100.0
Equal Treatment	21	130	58	74	12
You feel equal treatment and behavior with English	7.1	44.1	19.7	25.1	4.1
language teachers and teachers of other subjects.	7.1	51.2	70.8	95.9	100.0
Well-defined Policies	33	107	67	72	16
You feel administrative rules and policies are well	11.2	36.3	22.7	24.4	5.4
defined.	11.2	47.5	70.2	94.6	100.0
Fair Execution of Rules	19	86	79	99	12
You feel administrative rules and policies are	6.4	29.2	26.8	33.6	4.1
executed fairly.	6.4	35.6	62.4	95.9	100.0
Self-recognition	33	149	104	8	1
You feel yourself a significant part of English	11.2	50.5	35.3	2.7	.3
department.	11.2	61.7	96.9	99.7	100.0
Self-recognition	40	128	108	16	3
You feel yourself a significant part of staffroom.	13.6	43.4	36.6	5.4	1.0
	13.6	56.9	93.6	99.0	100.0
Self-recognition	55	104	115	17	4
You feel yourself a significant part of the	18.6	35.3	39.0	5.8	1.4
institution.	18.6	53.9	92.9	98.6	100.0
Academic facilities	62	97	64	59	13
You feel the institution is well equipped with	21.0	32.9	21.7	20.0	4.4
regard to teaching material, library facility, copying facility etc.	21.0	53.9	75.6	95.6	100.0

Logistics Facilities	38	112	66	61	18
You feel the institution is good with regard to	12.9	38.0	22.4	20.7	6.1
canteen, shops & service facilities.	12.9	50.8	73.2	93.9	100.0
Cultural Exposure	43	127	71	42	12
You feel the institution is good with regard to	14.6	43.1	24.1	14.2	4.1
cultural & extra-curricular activities.	14.6	57.6	81.7	95.9	100.0
Role of Staffroom	44	132	96	16	7
You feel staffroom/ common room (or any place	14.9	44.7	32.5	5.4	2.4
where teachers gather) is the best place for:	14.9	59.7	92.2	97.6	100.0
Informal discussions					
Role of Staffroom	35	168	66	22	4
Academic issues	11.9	56.9	22.4	7.5	1.4
	11.9	68.8	91.2	98.6	100.0
Role of Staffroom	54	110	95	25	11
…	18.3	37.3	32.2	8.5	3.7
Relaxation/ Passing time	18.3	55.6	87.8	96.3	100.0
Role of Staffroom	38	104	111	36	6
…	12.9	35.3	37.6	12.2	2.0
Professional learning	12.9	48.1	85.8	98.0	100.0
Role of Staffroom	32	135	108	18	2
…	10.8	45.8	36.6	6.1	.7
Building relations	10.8	56.6	93.2	99.3	100.0
Role of Staffroom	28	110	96	44	17
…	9.5	37.3	32.5	14.9	5.8
Lecture preparation	9.5	46.8	79.3	94.2	100.0
Expectation of Beliefs and Values	73	162	48	12	
You feel the fulfillment of your beliefs and values	24.7	54.9	16.3	4.1	0.00
about :	24.7	79.7	95.9	100.0	
Duty/ responsibility					
Expectation of Beliefs and Values	67	190	23	15	
…	22.7	64.4	7.8	5.1	0.00
Professional honesty	22.7	87.1	94.9	100.0	
Expectation of Beliefs and Values	75	159	48	11	2
…	25.4	53.9	16.3	3.7	.7
Self-respect	25.4	79.3	95.6	99.3	100.0
Expectation of Beliefs and Values	61	152	65	17	0.00

…	20.7	51.5	22.0	5.8	
Behavior and attitudes	20.7	72.2	94.2	100.0	
Expectation of Beliefs and Values	51	175	61	7	1
…	17.3	59.3	20.7	2.4	.3
Friendship and well wishing	17.3	76.6	97.3	99.7	100.0

It was found that most of the variables were approximately normally distributed; that is, they had skewness values between -1 and 1 and so could be used for inferential statistics of regression analysis. However, from the output (Table 1&2a&b: appendix), it was also found that three variables were skewed; *role clarity & adjustment* with the mild skewness value of 1.02 and e*xtra-curricular involvement* with large skewness value of 1.70 and e*xpectation of beliefs and values* regarding professional honesty with the skewness value of 1.92. However, the researchers did not pay much attention to the skewness of these items because they were not used as individual variable but combined to create composite variable of effective socialization and organizational culture before using inferential statistics.

Test of Hypothesis

Hypothesis states:

There is no relationship between *organizational culture (OC)* and *effective socialization (ES)* process of beginning English teachers in Pakistan.

To test the hypothesis, linear regression analysis was conducted to predict the effects of predictor variable of organizational culture on the criterion variable of effectiveness of socialization process. The predictor variable of organizational culture and the criterion variable of effective socialization were entered into the analysis which came up with following outputs:

Table 3

Model Summary

R	R Square	Adjusted R Square	Std. Error of the Estimate
.654(a)	.428	.426	.25951

a Predictors: *OC*

The model summary table shows that the correlation coefficient is .65 (R^2 = .42) and the adjusted R^2 is .42, meaning that 42 % of the variance in effective socialization can be predicted from organizational culture.

Table 4

Overall Statistical Significance Hypothesis

	Sum of Squares	Mean Square	F	Sig.
Regression	14.763	14.763	219.211	.000(a)
Residual	19.733	.067		
Total	34.496			

a Predictors: *OC*

b Dependent Variable: *ES*

The table 4 shows that the overall model is significant, p = .000 and that F = 219.21. This suggests that the predictor variable of organizational culture significantly predicts the criterion variable of effective socialization.

Table 5

Beta Coefficient

	Standardized Coefficients	t	Sig.
	Beta		
(Constant)		19.171	.000
OC	.654	14.806	.000

a Dependent Variable: *ES*

The table 5 indicates the standardized beta coefficient, which is interpreted similarly to correlation coefficients or factor weights. In the table, it is shown that organizational culture is significantly contributing to the prediction of effective socialization, as p = .000 and β = .65.

FINDINGS AND DISCUSSION

Significance

The results regarding the study hypothesis did not approve the hypothesis of no significant relationship between *organizational culture* and *effective socialization* of beginning English teachers in Pakistan. Conversely, the results may be interpreted as, first, the variance in *effective socialization* can be predicted from *organizational culture* and that the overall model is significant. Second, the results show the positive direction of the effect which indicates that the association or relationship between the dependent variable of effective socialization and independent variables of professional learning are positive, i.e., both will move in the same direction either moving in positive direction (→) or moving in negative direction (←) . Third, the effect size defines the strength of relationship between the independent variable and the dependent variable, i.e., .42 which indicates a medium effect size of independent variables (OC) on the dependent variable (ES).

Effective Socialization

From the results it becomes obvious that the beginning English teachers' socialization in Pakistan substantiates several assumptions associated with the process of organizational socialization of teachers in general that: effective socialization is strongly influenced by beginning teachers' working conditions, their performance and professional task mastery; beginning teachers have so many concerns related to ecological and cultural settings of organization; socialization does not occur in a vacuum; and individuals accept and adjust to new cultural situations in remarkably similar ways. The investigation underpins Zeichner and Gore's (1990) findings in reference of teacher socialization in the workplace and school culture that workplace influences on teacher socialization relate to classroom conditions, pupil conversation and above all cultural features of schools.

Challenges of Organizational Culture to Effective Socialization

The study has rejected that there is no relationship between the organizational culture and effective socialization process of beginning English teachers in Pakistan. However, it has been found that organizational culture needs great attention for the effective socialization of beginning English teachers in Pakistani institutions. At many places, the results are marginal, even where they are showing a general acceptance of organizational culture. Many areas have been identified which need to be considered as potentially problematic areas, if not the current problems.

Weak relationship among teachers and concerns for equal treatment.

The study has found that a great number of beginning teachers feel that they do not receive equal treatment by the authorities and senior colleagues in the colleges. It is found that the beginning teachers experience discrimination on the grounds of gender, nature of job, teaching experience and subject. During the informal talks with beginning teachers, it also revealed that both the genders had different kinds of complaints regarding gender discrimination. Job security appeared as a great problem for the beginning teachers. The results show the cumulative percent of only 39% for the option of *agree* for domain/item of equal treatment with regard to contract and permanent employees (Table 2). During the informal sessions, the beginning teachers expressed their fears of being insecure and unsafe in the jobs. Most of them feared being terminated at any time. The results pertaining to equal treatment with reference to the experienced and beginning teachers reflect a great deal of dissatisfaction of beginning teachers. Only 28% of the cumulative percent for the option of *agree* was viewed and the rest of 78% remained neutral or disagreed (Table 2). These findings may be interpreted in context of critical approach to socialization as summarized by Zeichner and Gore (1990): "A vital concern of those operating within the critical paradigm is social transformation aimed at increasing justice, equality, freedom, and human dignity" and "reality is viewed as socially created and sustained" (p.5). These can be explained further in the conformity with the findings of Feiman-Nemser and Floden (1986) which were concluded by Zeichner and Gore (1990) as, "such factors in a society such as the bureaucratization of work, the de-skilling of labor, the social division of labor, and stereotypes and discrimination against women have affected the circumstances of teachers' work" (p.24).

In Pakistani institutions there is a need to pay more attention toward establishing a cozy relationship between senior teachers and beginning teachers. This purpose can be achieved by introducing various socialization programs, for instance, informal mentoring programs, arranging informal gatherings where teachers may interact with one another and assigning various joint ventures to the teams of teachers. The senior colleagues can play their crucial role welcoming the new teachers and helping them in their professional adjustments. Mentoring should be adopted as a (cost) effective workplace learning strategy, contributing to the effective socialization of beginning teachers. The senior colleagues must be persuaded to play their role in 1)

helping beginning teachers for classroom management, material preparation and administrative problem solving; 2) advising beginning teacher how they should respond to different challenging or new situations, which otherwise could create a problem for them; 3) mentoring beginning teachers for coping with different academic and teaching challenges through informal academic guidance; 4) interacting with them on the personal level so that beginning teachers may express their complaints and concerns openly before them. This interaction would help in smoothing the socialization process of beginning teachers.

Unsupportive administrative milieu and vague policies.

A great number of beginning teachers were of the opinion that administrative rules and policies were not well-defined to them. While it is generally believed that for the effective enculturation the employees of any organization need to be aware of the job rules and regulations. However the study results reveal that only 47.5% of the teachers were of the view that they were clear about the policies and procedures of their institutions (Table 2). Similarly, only 35.6% percent of the teachers thought that the administrative rules and policies were executed fairly in their institutions. Why the teachers usually have negative impressions about administration and authority, specifically in Pakistani colleges is a difficult issue to analyze. Even in the informal sessions, the teachers could not elaborate clearly why they felt uncomfortable about administrative rules and policies. However, the literature on teacher socialization suggests that it is more through the structural imperatives of the job than through the influence of individual administrators that teaching perspectives are developed and maintained over time. According to Tabachnick and Zeichner (1985) such feeling may signal potential problems as the socialization process unfolds.

In Pakistani colleges, principals and administrators may augment their role by making their policies more helpful and their treatment more considerate for beginning teachers. The literature in this area has also identified multiple processes by which highly effective administrators create and maintain an environment that assists novice teachers in discovering their place in the teaching community while cultivating the talents and skills necessary to become a master teacher. Principals in Pakistani colleges can be very effective in helping the young teachers in their socialization process. They must be held responsible for promoting and maintaining a positive organizational culture and assisting novice teachers to adapt to, and become active participants in, the institution's culture. Principals must assist novice English teachers in the understanding of and integration into the environment

in which they work. By doing so, the beginning teachers may become aware of the dynamics of the institutional culture and identify their ability to function as members of a community.

Crisis of self-recognition.

Another challenge to beginning English teachers is related with the crisis of self-recognition, a very significant element contributing to the effectiveness of socialization process of neophytes in any organization. The results show a marginal percentage of 56.9% and 53.9% for the domain/item of *self-recognition* they enjoy in staffroom and their institutions (Table 2). However, the majority of teachers feel they are a significant part of their (English) department; so this departmental recognition is really a contributing factor towards the effective socialization into their organizations. The literature on teacher socialization asserts that organizational culture is a determining factor in building the self-concept of beginning teachers. Nias (1998) interprets Blumer's (1969) viewpoint that human beings are composed of "multiple selves" which are caused by the variation of situational contexts but "relatively inflexible substantial self into which we incorporate the most highly prized aspects of our self-concept and the attitudes and values that are most salient to it" (p.26).According to Van Maanen and Schein (1979) and Schein (1988), the adjustment to organizational norms and values is beneficial when it leads to the internalization of pivotal norms and development of a new self-identity. In fact, beginning teacher's self-concept indicates the progression of effective socialization process. It is a domain which also calls for attention so that the beginning English teachers in Pakistani colleges may improve their self-concept and self-recognition.

Beginning English teachers in Pakistani colleges have also been found with an improvised self-perception of their being ideal teachers. Teachers' self-perception may be improved by recurrent encouragement and support from all the participants of college organization including, principal, administrator, colleagues and students. Empowering beginning teachers in their classrooms may have a positive effect on teacher self-perception. Related to this, the transformational approach of mentoring may be associated with the change of self-perception, professional values and beliefs and the way teachers evaluate, judge, interpret and question. The reflective approach should be a part of teacher socialization program which brings illumination to teaching and teacher's self-perceptions.

Insufficient academic resources and facilities.

Beginning teachers are not found satisfied with the availability of academic facilities in the colleges. From the total respondents, 47% feel that their institutions are not well equipped with academic facilities, e.g., availability of teaching material, teaching aids and resourceful library (Table 2). Better academic and logistic arrangements contribute to the improvement of infra-structure and organizational culture where the newcomers can easily adjust themselves successfully. Warsi's (2004) work underpins the findings of this investigation when concludes that in rural areas the conditions of English language teaching are worse as the institutions are not equipped with the audio-visual aids which have proven to be very effective for language classrooms. However, in some metropolitan cities the conditions are relatively better but not on par with international standards.

There is a short of the required standard of academic and recreational facilities which can enhance the effective socialization of beginning teachers. The findings of Schneider (2002) may be revisited in Pakistani context to improve facilities in colleges. Spatial configurations, noise, heat, cold, light, and air quality obviously bear on students' and teachers' ability to perform. The libraries, computer and research laboratories, canteens and tuck shops, photocopy machines, comfortable staffroom chairs, air-conditioning, transportation, and many other similar facilities increase the adjustability of newcomer into their organizations. In fact, it simply requires adequate funding and competent design, construction, and maintenance.

Ineffective role of staffroom.

It has been found that in the socialization of beginning teachers, staffroom (common room) is not playing an effective role which, at least in Pakistani colleges, is a very important forum for teacher workplace socialization. It is usually the only place where the teachers interact with each other. The staffroom is an important factor which can affect the socialization of beginning teachers to a great extent. The role of staffroom in Pakistani colleges is multidimensional as it serves many purposes: e.g., informal socialization and collegiality, informal professional learning, relaxation and passing time, building relationship with other colleagues, lesson planning and lecture preparation etc. However, this study has found that the beginning teachers consider the staffroom as a good place for informal discussion and academic problem solving but not an appropriate place for their professional learning, mental relaxation, establishing personal relations and preparing the

class lessons (Table 2). So the results call for the attention that Pakistani staffroom should be given special consideration and its role needs to be increased in the effective socialization of beginning teachers.

Staffroom has a very significant role in beginning teachers' socialization; it needs to be improved. Seating arrangements and other facilities should be made in a way that it becomes a place where colleagues meet to share ideas and information, discuss different aspects of professional practice and celebrate success. The principals, mentors and heads may introduce different informal activities to create a positive social environment where beginning teachers can become friends, providing and seeking mutual support and advice. One of the few opportunities for beginning teachers to share their ideas, thoughts and concerns is when they meet in the staffroom; so this opportunity should be used. They can build personal and professional relationships with their colleague with mutual trust, respect, affective communication and teamwork which are the essential features of a well-socialized staffroom.

CONCLUSION

This investigation has been successful in attaining the objectives of the study. It has identified many socialization challenges of beginning teachers which are helpful in understanding the socialization process of beginning English teachers and knowing their influences on effectiveness of socialization process. It is known that effective socialization is strongly influenced by beginning teachers' job satisfaction, their self-perception and their performance and organizational practices. The study has presented an optimistic picture for the beginning teachers to understand their socialization process and the effective role of organizational culture. This understanding would contribute to an easy and flexible adjustment to their beginning careers. Nevertheless, organizational culture of Pakistani colleges may be made more conducive by training beginning teachers in conformity with the organizational objectives. When the beginning teachers know how to do things the right way and what the organization and their profession expect from them, the rate of conflicts and errors can be brought down significantly. Another need is to bring about positive changes in the culture of the organization by analyzing the existing culture and comparing it with the expectations and perceptions of young teachers. The principal can play his or her role by creating a productive

environment with the help of a young team of enthusiastic teachers who are interested in working as a team for improving the working conditions, as a whole.

Obviously, unhealthy organizational culture develops restlessness and stress among beginning teachers; nevertheless, the problems and challenges of Pakistani teachers may not be equalized with what Terry (1997) feels that the "frustrations" experienced by beginning teachers ultimately end up with what is termed as "teacher burnout". Anyhow, the study results can be identified with the findings of Berliner (1987) who suggests that the socialization process for novice teachers lacks organizing frameworks to understand classroom information, and hence leaving teachers isolated in their efforts. The administrators may improve the organizational culture by maintaining a healthy communication with the new teachers and influencing them with their leadership qualities. The principals should be very keen regarding conflicts which are an inevitable part of organizations. Therefore, when conflicts do arise, the administrators must settle them quickly and amicably, lest they should fester and tensions worsen over time. It would be very significant for improving organizational culture that the organization should create an unbiased, transparent and impartial conflict resolution mechanism. If beginning teachers feel they are all being treated equally, they are more likely to accept their mistakes and the judgment of the management. The rules of the business should be clear so that the newcomers may know what is expected from them and how they will be rewarded. The role of staffroom can be enhanced in creating an amicable organizational culture where the teachers may have strong interaction with other colleagues, particularly the senior ones.

The results found in this study cannot necessarily be generalized to the population in general. The forthcoming researchers are suggested to take a relatively large sample size from the entire population of the country. This study has focused on the self-perception of beginning teachers about organizational culture in socialization process. The future researchers must use new directions and instruments for understanding the role of organizational culture in the process of effective socialization. Nonetheless, it is understandable that the results of this study bear great practical significance. It is hoped that findings of this research would help in developing strategies for the future researchers investigating the socialization and professional challenges to English teachers in the perspective of English teaching reforms in Pakistan.

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APPENDIX

Table 1
Univariate Analysis for Effective Socialization

		Clear objectives	Resource	Authorities care	Belongingness	Occupational growth	Job stress	Role clarity & adjustment	Extra curricular involvement	roles	Conducive working	Effective classroom	Good working	Sense of	Cultural adjustment	Job satisfaction
N	Valid	295	295	295	295	295	295	295	295	295	295	295	295	295	295	295
	Missing	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Mean		1.92	2.25	2.23	2.21	2.27	2.81	1.89	2.26	2.67	2.77	2.18	2.27	2.10	2.14	2.17
Median		2.00	2.00	2.00	2.00	2.00	3.00	2.00	2.26	3.00	3.00	2.00	2.00	2.00	2.00	2.00
Mode		2	2	2	2	2	2	2	2	3	2	2	2	2	2	2
Std. Deviation		.707	.969	.981	.725	1.014	1.037	.834	.695	.971	1.094	.874	.825	.778	.724	.746
Skewness		.587	.647	.496	.258	.815	.284	1.021	1.709	.349	.163	.786	.336	.263	.590	.507
Std. Error of Skewness		.142	.142	.142	.142	.142	.142	.142	.142	.142	.142	.142	.142	.142	.142	.142
Minimum		1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
Maximum		4	5	5	4	5	5	5	5	5	5	5	5	4	5	4
Percentiles	25	1.0	2.0	2.0	2.0	2.00	2.00	1.00	2.00	2.0	2.00	2.00	2.00	2.0	2.0	2.0

	0	0	0	0					0				0	0	0
50	2.00	2.00	2.00	2.00	2.00	3.00	2.00	2.26	2.00	2.00	2.00	2.00	2.00	3.00	3.00
	0	0	0	0					0				0	0	0
75	2.00	3.00	3.00	3.00	3.00	4.00	2.00	2.26	2.00	3.00	3.00	3.00	3.00	3.00	4.00
	0	0	0	0					0				0	0	0

Table 2a
Univariate Analysis for Organizational Culture

		Equal Treatment	Equal Treatment	Equal Treatment	Equal Treatment	Well-defined Policies	Fair Execution of Rules	Self-recognition	Self-recognition	Self-recognition
N	Valid	295	295	295	295	295	295	295	295	295
	Missing	0	0	0	0	0	0	0	0	0
Mean		2.58	2.92	3.16	2.75	2.77	3.00	2.31	2.37	2.36
Median		3.00	3.00	3.00	2.00	3.00	3.00	2.00	2.00	2.00
Mode		2	2	4	2	2	4	2	2	3
Std. Deviation		1.006	1.132	1.148	1.039	1.105	1.025	.716	.822	.896
Skewness		.224	-.002	-.302	.353	.215	-.127	.148	.258	.172
Std. Error of Skewness		.142	.142	.142	.142	.142	.142	.142	.142	.142
Minimum		1	1	1	1	1	1	1	1	1
Maximum		5	5	5	5	5	5	5	5	5
Percentiles	25	2.00	2.00	2.00	2.00	2.00	2.00	2.00	2.00	2.00
	50	3.00	3.00	3.00	2.00	3.00	3.00	2.00	2.00	2.00
	75	3.00	4.00	4.00	4.00	4.00	4.00	3.00	3.00	3.00

Table 2b
Univariate Analysis for Organizational Culture

		Academic facilities	Logistics Facilities	Cultural Exposure	Role of Staffroom	Role of Staffroom	Role of Staffroom	Role of Staffroom	Role of Staffroom	Role of Staffroom	Expectation of Beliefs and Values	Expectation of Beliefs and Values	Expectation of Beliefs and Values	Expectation of Beliefs and Values	Expectation of Beliefs and Values
N	Valid	295	295	295	295	295	295	295	295	295	295	295	295	295	295
	Missing	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Mean		2.54	2.69	2.50	2.36	2.29	2.42	2.55	2.40	2.70	2.00	1.95	2.00	2.13	2.09
Median		2.00	2.00	2.00	2.00	2.00	2.00	3.00	2.00	3.00	2.00	2.00	2.00	2.00	2.00
Mode		2	2	2	2	2	2	3	2	2	2	2	2	2	2
Std. Deviation		1.157	1.120	1.036	.884	.823	1.003	.935	.789	1.023	.758	.713	.793	.802	.706
Skewness		.316	.339	.540	.548	.804	.485	.198	.250	.413	.571	1.920	.776	.440	.511
Std. Error of Skewness		.142	.142	.142	.142	.142	.142	.142	.142	.142	.142	.142	.142	.142	.142
Minimum		1	1	1	1	1	1	1	1	1	1	1	1	1	1
Maximum		5	5	5	5	5	5	5	5	5	4	4	5	4	5
Percentiles	25	2.00	2.00	2.00	2.00	2.00	2.00	2.00	2.00	2.00	2.00	2.00	1.00	2.00	2.00
	50	2.00	2.00	2.00	2.00	2.00	2.00	3.00	2.00	3.00	2.00	2.00	2.00	2.00	2.00
	75	3.00	4.00	3.00	3.00	3.00	3.00	3.00	3.00	3.00	2.00	2.00	2.00	3.00	2.00

Dr. Mahmood Ahmad Ghazi (1950-2010): Life & Contributions

By Dr. Muhammad Junaid Nadvi

> "Verily in the creation of the heavens and the earth, and the alternation of night and day there are indeed signs for men of understanding; Men who remember Allah, standing, sitting, and lying down on their sides, and contemplate the creation of the heavens and the earth." (al-Qur'ân 3:190-191)

Introduction

Islam has been a subject of great significance for Muslim scholarship and common man as a normative source of guidance. It has been a subject of endless series of writings and studies done by historians, traditionalists, jurists and scholars interested in the disciplines of social sciences[1]. In the 1st century, Qur'ân and Sunnah became a vital source of developing the Islamic civilization. The first three centuries of Islam is a period of compilation and classification of the available information about the life, conduct, personality and statements of the Prophet of Islam. In the later period, the scholars focused on the interpretation of the collected data and the transformation of Islamic sciences as a systematic discipline.[2]

The arrival of Western colonial powers to the Muslim World in the late 19th century opened a new era of studying Islamic sciences. Because of the intense intellectual encounter between the Muslim orient and colonial occident, new aspects of studying Islamic sciences were discovered and a new genre of literature emerged in response to the large quantity of work produced by the Western writers on Islamic sciences.[3]

Importance of Social Sciences

One of the most important objectives of Islam is to enable its followers to live an enlightened life. The Qur'ân and Sunnah does not conceal its preference for those who possess knowledge and those whose faith is tempered by reason. Muslims correctly value those who have knowledge and '*Ulama'* [4] have for centuries determined how Muslims understand Islam and the world. But over time Muslims have mistakenly begun comparing knowledge with a narrowly defined perception of religious knowledge, and scholars too with narrowly defined conceptions of scholarship. Thus, as the frontiers of knowledge expanded and human understanding of things and the scope of social sciences expanded, the Muslim vision of what knowledge is and who is knowledgeable shrank.[5]

The Muslim minds should realize that the diminishing Muslim vision of knowledge and the knowledgeable is specifically responsible for the decline of creativity, dynamism, vitality and power of the Islamic civilization. Today, the Muslim world lingers behind other civilizations in its production and consumption of knowledge. At present, most Muslims think of knowledge as limited to the familiarity of medieval Muslim understanding of law and jurisprudence. Scholars are only those who "memorize" Qur'ân and Traditions, and are familiar with thousand year old pedagogically and epistemologically developed tools. It is therefore not surprising that under the intellectual leadership of this class of scholars the *Ummah*[6] has gone from one low to another lower low.[7]

The area of knowledge that has been deeply neglected by Muslims is social sciences.

Except for the 'Islamization of Knowledge' project and the American Journal of Islamic Social Sciences, both initiatives launched by American Muslims in the early 1980s, there has been very little attempt by Muslims to indigenize social sciences. Social sciences, unlike Islamic sciences, which are essentially normative paradigms, have an empirical focus. Social sciences are more interested in understanding and describing the world as it is rather than on assuming on how it ought to be. Without being prejudicial about what is more important, we must realize that while medieval Islamic sciences do provide a view of how the world ought to be from a thousand years ago, they do not equip our jurist-scholars with the training and tools necessary to understand the world as it is. 'Ulama's discourses on how the world ought to be become meaningless and

therefore ineffective because they are not grounded in contemporary realities. Simply, if you we don't understand who we are, where we have to go, we will be lost. Therefore, understanding of contemporary social sciences is important to make the traditional Islamic sciences more effective and useful.[8]

With this brief preamble and significance of social sciences, in the following section we will introduce a globally renowned Islamic scholar of the late 20th and 21st centuries, Dr. Mahmood Ahmad Ghazi, who foresaw the truly neglected areas of Islamic social sciences and made his utmost contribution.

Memoir of Dr. Mahmood Ahmad Ghazi

Dr. Ghazi was an Islamic scholar of the late 20th and 21st centuries, acknowledged for his intellectual and academic contributions to *Islamic Social Sciences*, with special reference to the concept of cosmopolitan Islamic jurisprudence.[9]

Mahmood Ahmad Ghazi was born on September 18, 1950 at Raey Brayli, Uttar Pradesh[10], India and died on September 26, 2010 in Islamabad[11]. His ancestral native land was *Thana Bhawun*, U.P., India, the hometown of the celebrated Islamic scholar 'Mawlâna Ashraf Ali Thânwi'[12]. Ghazi was the disciple of Mawlâna 'Abd al-Qadir Raypuri, connecting to the Khilafa-chain of Mawlâna Ashraf Ali Thanwi.[13]

The genealogical roots of Dr. Ghazi's father 'Muhammad Ahmad Faruqi' meet the family tree of 'Umar ibn al-Khattâb, *Radi-Allahu 'Unhu*. Dr. Ghazi's father was a Hafiz of al-Qur'ân; graduate of Islamic Scienes from the school of 'Mazâhir al-'Ulum, Saharanpur, a city of India. He was an employee of the Pakistani High Commission, Delhi[14]. The mother of Dr. Ghazi 'Ammata al-Rab' belongs to the famous Siddiqĩ family of Kandhla city U.P., India.[15]

The family of Dr. Ghazi's mother comes from the pedigree of Abu Bakr al-Siddĩq, *Radi-Allahu'Unhu*[16]. Mahmood Ahmad Ghazi got married to Hamidah al-Ansari, the daughter of a well known Islamic scholar and writer Sadruddĩn 'Amir al-Ansari on April 15, 1980, from her Ghazi has five daughters.[17]

Educational Journey of Mahmood Ahmad Ghazi

Ghazi started memorizing al-Qur'ân from the madrasa of Mawlâna Siddĩq Ahmad, during stay with his grandmother (Nani), and completed the Hifz after

migration to Karachi, Pakistan in 1954 from the madrasah of Qâri Waqa-Allah Panipati, at the age of eight years. Started Dars al-Nizami[18] from Jamiyah al-Binnoriyyah, Karachi and completed the syllabus from Madrasa Ta'lim al-Qur'ân, Rawalpindi in 1966. Got the degrees of B.A. honours (Arabic) in 1966; B.A. honours (Persian) in 1968; M.A. (Arabic) in 1976; and PhD in 1998 from the University of Punjab, Lahore.[19]

Mentors of Mahmood Ahmad Ghazi[20]

1. Mawlâna Muhammad Ahmad Faruqi, father and mentor.
2. Hafiz Abdul Aziz, from: Kandhla, Uttar Pradesh, India.
3. Mawlâna Abdul Jaleel Bastawi, from Kandhla, Uttar Pradesh, India.
4. Mawlâna Zainuddin Bastawi, from Kandhla, Uttar Pradesh, India.
5. Qâri Waqa Allah, from Karachi.
6. Qâri Nazir Ahmad, from Karachi.
7. Mawlâna Abdullah Kakakhail, from Karachi.
8. Mawlâna Muhammad Yusuf, Jamiyah Binnoriyyah, Karachi.
9. Mawlâna Muhmmad Hamid, Jamiyah Binnoriyyah, Karachi.
10. Mawlâna Muhammad Idrees Merathi, Jamiyah 'Ulum-e-Islamiyah, Karachi.
11. Mawlâna 'Abdul Qayyum, Jamiyah 'Ulum-e-Islamiyah, Karachi.
12. Mawlâna Muhammad Yousuf 'Atiyyah, from Jamiyah al-Azhar, Egypt.
13. Muhaddith Abdur Raheed Nomani, from Karachi.
14. Muhaddith Zafar Ahmad Usmani, from Tando Allahyar, Sindh.
15. Mawlâna Badr-e-Alam Merathi, from Tando Allahyar, Sindh.
16. Muhaddith Mawlâna 'Abdur-Rahman Campbellpuri, Rawalpindi.
17. Mawlâna 'Abdul-Shakoor, Rawalpindi.
18. Shaykh Sawi 'Ali Sh'lan, Egyptian Poet and Writer.

Dr. Ghazi was an extensively published scholar of English, Urdu and Arabic languages. He has produced more than thirty books in the areas of Islamic law, Muslim political thought, Islamic resurgence, Islamic economics and Islamic education. In the following section his major published, unpublished, and unfinished work in English, Arabic and Urdu languages are being cited.

Published English-Work of Dr. Mahmood Ahmad Ghazi[21]

1. *The Hijrah: Its Philosophy and Message for the Modern Man*: The book should be palaced in the category of Surah literature. It talks about the purpose, philosophy and the message of Islam by the Prophet Muhammad (Peace be upon him). Publisher: Islamic Book Foundation; Distributors: Al-M'aarif, Lahore, 1981, 1988, 1999.

2. *Qadianism*: The book deals with some of the interpretations of Mirza Ghulam Ahmad. It discusses the finality of prophethood, the prophethood of Ghulam Ahmad, and its consequences in Muslim society. It also mentions the status of the Ahmadiyya Community and its political plans. Publisher: u.n. Lahore, 1992.

3. *The Life and Work of the Prophet of Islam, Vol. 1*: The book has been translated from the marvelous French work on Surah by Dr. Muhammad Hamidullah. Publisher: Islamic Research Institute, International Islamic University, Islamabad, 1998.

4. *Renaissance and Revivalism in Muslim India—1707-1867*: The book elaborates the history, rise and fall, and the revival of the Muslim ideological thought India. Publisher: Islamic Research Institute, International Islamic University, Islamabad, 1998.

5. *The Shorter book on Muslim International Law*: This work is the translation and editing of the Arabic book *al-Siyar al-Saghir* written by Muhammad Al-Hasan Al-Shaybani, the student of Imam Abu Hanifah, one of the six primary collections of the Zahir al-riwaya in the Hanafi School. A systematization and codification of the international law of Islam in the second century of Hijrah. Publisher: Islamic Research Institute, International Islamic University, Islamabad, 1998.

6. *An Analytical Study of the Sannusiyyah Movement of North Africa*: The book probes the complexity and diversity of the Islamic movement through

historical evidence of the movement in the northern part of the African continent, comprising Morocco, Mauritania, Algeria, Tunisia, Libya, and Northern Egypt. Publisher: Islamic Research Institute, International Islamic University, Islamabad, 2001. Book is based on his PhD dissertation.

7. *Islamic Renaissance in South Asia (1707-1867)—The Role of Shah Wali Allah and His Successors*: The book is a study of the evolution of Islamic thought in the Subcontinent in general and Shah Wali Allah's contribution to it in particular for he represents the zenith of Islamic intellectual contribution and scholarly excellence in South Asia. The author, with his insight into the dymanics of Indian Muslim history, traces significant moments of the rise and fall in the cultural career of the Indian Muslim community until the crisis-ridden era of Shah Wali Allah. He brings out the impact of the great thinker on the delovopment of Islamic thought and highlights that Muslim community was witnessing a major sociopolitical turmoil in its eventful history. Publisher: Islamic Research Institute, International Islamic University, Islamabad, 2002.

8. *State and Legislation in Islam*: Drawing on theories of legal pluralism, this book tests whether and to what extent claims of the modern nation-state laws to exclusive dominance over other spheres are acceptable, and reassesses the operation of laws in an Islamic society. In eradicating existing misconceptions, the book provides a thorough commentary of the contributions made by Islamic States in the development of state laws. Publisher: Shariah Academy, International Islamic University, Islamabad, 2006.

Unfinished English Work of Dr. Mahmood Ahmad Ghazi [22]

1. A Textbook on the Philosophy of Islamic Law, based on Maqasid al-Shari‘ah.
2. The Life & Work of the Prophet of Islam-2, English translation of Dr. Muhammad Hamidullah’s French book, Le Prophete de l’Islam: Sa Vie et son Oeuvre, vol.2.
3. English Translation of Imam Ghazali’s Kitab Qawa‘id al-‘Aqa‘id, with notes and Introduction.

Published Arabic Work of Dr. Mahmood Ahmad Ghazi[23]

1. *Ya Uma'm al-Sharq*: translation of a Diwan of 'Allama Iqbal from Persian into Arabic with commentary in collaboration with an Egyptian poet. Publisher: Dar al-Nashr, Damascus, 1986.

2. *Al-Qur'ân al-Karim*: *Al-Mu'jizah al-Ilahiyyah al-Kubra,* Islamabad, 1994.

3. *A Critical Editing of Al-Siyar al-Saghir*: the book of Imam Muhammad ibn al-Hasan al-Shaybani. Publisher: Islamic Research Institute, International Islamic University, Islamabad, 1998.

4. *Al-'ulama: Akbar al-Tahdiyat al-Hadariyyah lil Ummah al-Islamiyyah fi al-Hadir wa al-Mustaqbal* [Globalization: present and future biggest cultural challenge to the Islamic nation]: Globalization refers to the increasingly global relationships of culture, people, and economic activity. It is generally used to refer to economic globalization or the global distribution of the production of goods and services, through reduction of barriers to international trade such as tariffs, export fees, and import quotas and the reduction of restrictions on the movement of capital and on investment. Globalization may contribute to economic growth in developed and developing countries through increased specialization and the principle of comparative advantage. The term can also refer to the transnational circulation of ideas, languages, and popular culture. Dr. Ghazi has discussed the cotemporary situation and the upcoming challenges of globalization to be faced by the Muslim ummah. Publisher: Dar al-Basair, Cairo, 2008.

5. *Tarikh al-Harakah al-Mujadadiyyah, Dirasah Tarikiyyah Tahliliyyah*: The book presents an historical and analytical study of the al-Mujadadiyyah movement initiated by Imam Ahmad bin 'Abdul-Ahad Sirhindi, considered to be the mujad'id (revivalist) of the second millennium. The book discusses his reforms in the Indian sub-continent, and translation of some of his letters and his writings. Publisher: Dar al-Kutub, Beirut, 2009.

6. *Mubadi' al-Fiqh al-Dawli al-Insani fi Shari'ah al-Islamiyyah*: The book identifies and elaborates the humanitarian principles of international jurisprudence in Islamic law. Publisher: Dar al-Basair, Cairo, 2010.

Unpublished Arabic Work of Dr. Mahmood Ahmad Ghazi [24]

1. *Al-Wajiz fi Dirasat Ijaz al-Kitab al-Aziz.* An Introduction to the study of I'jaz al-Qur'ân down the ages, approximately pp. 200.
2. A Selection of Mujadid's Epistles. (With Arabic translation), pp. 250.
3. *Mabadi' al-Qanun al-Duwali al-Insani fi'l-Shari'ah al-Islamiyyah*. An Introduction to the Shari'ah Principles of International Humanitarian Law).
4. *Al-Qanun al-Duwali al-Insani*: A Text Book on Muslim International Law, (Arabic).
5. A fresh Arabic translation of Muhammad Iqbal's *Reconstruction of Religious Thought in Islam*.

Published Urdu Work of Dr. Mahmood Ahmad Ghazi [25]

1. *Adab al-Qadi*: A comprehensive Urdu work on procedural Islamic law; published by Islamic Research Institute, International Islamic University, 1983.

2. *Musawwadah Qanun-e-Qisas wa Diyat*: A book on Islamic law of crimes against human body, edited and partially translated. Publisher: Islamic Research Institute, International Islamic University, 1986.

3. *Ahkam-e-Bulughat*: Book deals with the Islamic injuctions of puberty. Publisher: Islamic Research Institute, International Islamic University, Islamabad, 1987.

4. *Amr bil Ma'ruf wa Nahy 'un al-Munkar*: A book dealing with the methodology of how to preach Good and forbidding Bad in the society. Publisher: Da'wah Academy, International Islamic University, Islamabad, 1992.

5. *Islam Mein Riba ki Hurmat awr Bilasud Bankari*: The book elaborates the prohibition of interest in Islam and the possibilities of a banking system without interest. Publisher: Shari'ah Academy, International Islamic University, Islamabad, 1993.

6. *Hurmat-e-Riba awr Ghayr Sudi Maliyati' Nizam*: The book is focused on the issue of monetary system without interest. Publisher: Institute of Policy Studies, Islamabad, 1993.

7. *Islam ka Qanun Bayn al-Mamalik*: An inclusive book on Muslim International Law. Publisher: Islamia University Bahawalpur, 1st ed. 1997 and Islamic Research Institute, International Islamic University, Islamabad, 2nd 2007.

8. *Usul-e-Fiqh*: The book discusses the importance and process of Islamization of Pakistani laws. Publisher: Shari'ah Academy, International Islamic University, Islamabad, 2002.

9. *Muhkamat-e-'Alam-e-Qur'âni*: Iqbal's concept of 'Quranic World. Publisher: Da'wah Academy, International Islamic University, Islamabad, 2002.

10. *Qur'ân: Ek Ta'a'ruf*: An Introduction to al-Qur'ân). Publisher: Da'wah Academy, International Islamic University, Islamabad, 2003.

11. *Fariza-e-Da'wat-o*-Tabligh: This booklet highlights the importance of promulgating Islam. Publisher: Da'wah Academy, International Islamic University, Islamabad, 2004.

12. *Muhadarat-e-Qur'ân*: A series of lectures delivered on *Ulum al-Qur'ân* (Qur'ânic Sciences). Publisher: al-Faisal Nashiran, Lahore, 2004.

13. *Muhadarat-e-Hadith*: A series of lectures delivered on *Ulum al-Hadith* (Hadith Sciences). Publisher: al-Faisal Nashiran, Lahore, 2004.

14. *Usul al-Fiqh-I*: An introduction to Islamic jurisprudence-1. Publisher: Shari‘ah Academy, International Islamic University, Islamabad, 2004.

15. *Usul al-Fiqh-II*: An introduction to Islamic jurisprudence-2. Publisher: Shari‘ah Academy, International Islamic University, Islamabad, 2004.

16. *Qawa‘id Fiqhiyyah-I*: The book presents a reading of the history of Islamic law. Publisher: Shari‘ah Academy, International Islamic University, Islamabad, 2004.

17. *Usul-e-Fiqh*: A book dealing with the establishment of Islamic rules. Publisher: Shari‘ah Academy, International Islamic University, Islamabad, 2005.

18. *Qawa‘id Fiqhiyyah-II*: The book presents a study of selected Islamic laws. Publisher: Shari‘ah Academy, International Islamic University, Islamabad, 2005.

19. *Taqnin al-Shari‘ah*: The book deals with discussions on Islamic jurisprudence. Publisher: Shari‘ah Academy, International Islamic University, Islamabad, 2005.

20. *Muhadarat-e-Fiqh*: A series of lectures delivered on Islamic Law. Publisher: al-Faisal Nashiran, Lahore, 2005.

21. *Muhadarat-e-Sirat*: A series of lectures delivered on Sirah Sciences. Publisher: al-Faisal Nashiran, Lahore, 2007.

22. *Asr-e-Hazir awr Shari‘at-e-Islami*: Lectures on the understanding and application of Shari‘ah in cotemporary world. Publisher: Institute of Policy Studies, Islamabad, 2008.

23. *Muhadarat-e-Shari‘at*: A series of lectures delivered on Islamic Law. Publisher: al-Faisal Nashiran, Lahore, 2009.

24. *Muslamanon ka Dini wa 'Asri Nizam-e-Ta'lim*: An analysis of religious and contemporary eduacational system. Publisher: al-Shari'ah Academy, Gujranwala, 2009.

25. *Islami Shari'at awr Asr-e-Hazir*: Eight lectures on the understanding and application of Shari'ah in the modern world. Publisher: Institute of Policy Studies, Islamabad, 2009.

26. *Islam awr Maghrib kē Ta'aluqat*: The book deals with the relations of Islam & West. Publisher: Zawwar Academy, Karachi, 2009.

27. *Muhadarat-e-Ma'ishat-o-Tijarat*: A series of lectures delivered on Islamic principles of trade, commerce and economics. Publisher: al-Faisal Nashiran, Lahore, 2010.

28. *Islami Bankari*: The book is an introduction to Islamic Banking. Publisher: Zawwar Academy, Karachi, 2010.

Apart from the abovementioned works in English, Arabic and Urdu languages, Professor Mahmood Ahmad Ghazi wrote more than one hundred articles related to Islamic Law, Muslim resurgence, Islamic education, Sirah, Islamic history and Islamic economics.[26]

During his lifespan, Dr. Mahmood Ahmad Ghazi held numerous academic and administrative positions, fellowships of several national and international scholastic bodies, and attended around 100 national and international conferences. The following section gives an impression of his contributions.

Academic, Administrative Positions, Fellowships[27]

- Judge of Federal Shari'at Court of Pakistan, March 2010- till demise September 2010.
- Chairman Shari'ah Board, State Bank of Pakistan, till demise 26, September 2010.

- Chairman Shari‘ah Advisory Cell, International Islamic University, Islamabad, till 2010.
- Chairman Shari‘ah Supervisory Committee, Takaful Pakistan, Karachi, 2005-till death.
- Professor/Associate Dean, Faculty of Islamic Studies, Qatar Foundation, Doha, 2008.
- Professor of Sharī‘ah, Faculty of Sharī‘ah and Law, IIU, Islamabad, 1987-2008.
- President, International Islamic University, Islamabad, 2004-2006.
- Vice President (Academics), International Islamic University, Islamabad, 1994-2004.
- Federal Minister for Religious Affairs, August 2000-August 2002.
- Member of ‘Constitution Commission’ appointed by President of Pakistan, 1983-1985.
- Member, Religious Board, Modarabah Companies Pakistan, 1990-1994.
- Member, Board of Advanced Studies & Research, Allama Iqbal Open University, Islamabad, 1991-1994.
- Member, Board of Trustees, Ibn Rushd Islamic University, Cordova, Spain, 1992-1996.
- Member, National Security Council, Government of Pakistan, 1999-2000.
- Member, Council of Islamic Ideology, 1990-1993 and 1997-2000.
- Member, Syndicate, Arid Agricultural University, Rawalpindi, Pakistan, 2006-2008.
- Member, Executive Council, Allama Iqbal Open University, Islamabad, 2004-2007.
- Member, Academic Council, International Islamic University, Islamabad.
- Member, Al-Tajammu’ al-‘Alami li ‘Ulama al-Muslimin, Makkah, Saudi Arabia.
- Member, Al-Ittihad al-‘Alami li ‘Ulama al-Muslimin, Cairo, Egypt.
- Member, World Forum for the Proximity of Islamic Schools of Thought, Tehran, Iran.
- Member, Arab Academy, Damascus, Syria.
- Judge (Adhoc), Shari‘ah Appellate Bench, Supreme Court of Pakistan, 1998-1999.

- Director General, Shari'ah Academy, International Islamic University, 1991-2000.
- Director General, Da'wah Academy, International Islamic University, 1988-1994.
- Khatib, Faisal Mosque/Director, Islamic Centre, Faysal Mosque, 1987-1994.
- Editor, al-Dirasat al-Islamiyyah, Journal of the IRI, Islamabad, 1981-87; 1991-93.
- Editor, Fikr-o-Nazar, Journal of Islamic Research Institute, Islamabad (1984-1987).
- Jurisconsultant, Federal Shariat Court of Pakistan, 1980-1998.
- Jurisconsultant, Shariat Appellate Bench, Supreme Court of Pakistan, 1981-1998.
- Associate Professor, Islamic Research Institute, Islamabad (1981-87).
- Research Fellow/Assistant Professor, Islamic Research Institute, Islamabad (1979-81).
- Fellow/Lecturer, Islamic Research Institute (1973-79).

Academic & Administrative Journeys of Dr. Mahmood Ahmad Ghazi [28]

Professor Ghazi had thorough knowledge of Arabic, English, Persian, Urdu and French languages. During his lifespan, he held numerous academic and administrative positions, fellowships of several national and international scholastic bodies, and attended around 100 national and international conferences, and visited the following countries mentioned in alphabetical order: Africa, Algeria, Australia, Bangladesh, Brunei, Canada, China, Denmark, Egypt, Fiji, France, Holland, Hong Kong, Hungary,India, Iran, Italy, Kazakistan, Kenya, Kirghizistan, Kuwait, Libya, Malaysia, Morocco, Qatar, Russia, Saudi Arabia, Singapore, South Africa, Spain, Syria, Tajikistan, Thialand, Turkey, UAE, UK, USA, Uzbekistan, West Indies.

كُلُّ مَنْ عَلَيْهَا فَانٍ—وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ

Everyone upon the earth will perish, and there will remain the Face of your Lord, Owner of Majesty and Honor. (al-Qur'ân 55:26-27)

Notes & References

[1] Nomani, Shibli, *Seerat al-Nabi, vol. 1* (Islamabad: Services Book Club, 1985), Adapted from: pp. 1-7.

[2] Ghazi, Mahmood Ahmad, *Muhadrat-e-Seerat* (Lahore: Al-Faisal Nashran, 2008), Adapted from: pp. 136-180.

[3] _____, *The Life & Work of the Prophet of Islam, Vol. 1* (Islamabad: Islamic Research Institute, 1998), tailored from translator's note, pp. i-ii.

[4] 'Ulamā' (علماء) refers to the educated class of Muslim legal scholars engaged in the several fields of Islamic social sciences. They are well versed in sharî'ah law (fiqh/jurisprudence), some of them also go on to specialize in other fields, such as hadîth or tafseer.

[5] Khan, M. A. Muqtedar, "*The role of social scientists in Muslim societies*" (USA: Islamic Horizon, May 2004); also see, <www.ijtihad.org/IslamicSocialSciences.htm> [30-02-2012]

[6] Ummah (أمة) is an Arabic word means "community" or "nation." Commonly used for the whole Muslim world.

[7] Khan, M. A. Muqtedar, "*The role of social scientists in Muslim societies*" (USA: Islamic Horizon, May 2004); also see,<www.ijtihad.org/IslamicSocialSciences.htm> [30-02-2012]

[8] Ibid., <www.ijtihad.org/IslamicSocialSciences.htm> [30-02-2012]

[9] See, Sunni Ulema Forum, at: http://www.sunniforum.com/forum/showthread.php?6353 (2010); also see, *Daily Times*, at: <http://www.dailytimes.com.pk/default.asp?page=2010%5C09%5C27%5Cstory> [27-09-2010]

[10] A state located in the northern part of India, formerly called "United Provinces".

[11] Chishti, Ali Asghar, *"Dr. Mahmood Ahmad Ghazi: Shakhsiyyat awr Khidmât"* (Islamabad: Ma'arif-e-Islami, Allama Iqbal Open University, Vol. 10, No. 1, 2011), p.12.

[12] Ibid., p.12.

[13] Ismatullh, Dr., *"Dr. Mahmood Ahmad Ghazi: Hayâtuhu wa Athâruhu al-'Ilmiyyah"* (Islamabad: Ma'arif-e-Islami, Allama Iqbal Open University, Vol. 10, No. 1, 2011), p. 313.

[14] Ibid., p. 313.

[15] A state located in the northern part of India, formerly called "United Provinces".

[16] Bhutto, Muhammad Moosa, *"Dr. Mahmood Ahmad Ghazi Marhum"* (Hyderabad, Sindh: Monthly Bedari, Sindh National Academy Trust, Vol. 7, No. 92, 2011), p. 13-14.

[17] Ismatullh, Dr., *"Dr. Mahmood Ahmad Ghazi: Hayâtuhu wa Athâruhu al-'Ilmiyyah"* (Islamabad: Ma'arif-e-Islami, Allama Iqbal Open University, Vol. 10, No. 1, 2011), p. 313-314.

[18] A curriculum used in a large portion of Islamic religious schools in South Asia.

[19] Chishti, Ali Asghar, "*Dr. Mahmood Ahmad Ghazi: Shakhsiyyat awr Khidmât*" (Islamabad: Ma'arif-e-Islami, Allama Iqbal Open University, Vol. 10, No. 1, 2011), p.14-16; also see, Ismatullh, Dr., *"Dr. Mahmood Ahmad Ghazi: Hayâtuhu wa Athâruhu al-'Ilmiyyah"* (Islamabad: Ma'arif-e-Islami, Allama Iqbal Open University, Vol. 10, No. 1, 2011), p. 317.

[20] Khatak, Hairan, *Meray Ghazi Sahib*, (Islamabad: *Da'wah*, International Islamic University, Islamabad, vol. 17, no. 4-5, 2010), pp. 165-173; Also see, *"Hayat-e-Daktar Mahmood Ahmad Ghazi:Ayk Nazar Mein"*(Karachi: *al-Seerah al-'Alami,*vol.25, 2011), pp.381-386; also see,

Chishti, Ali Asghar, *"Dr. Mahmood Ahmad Ghazi: Shakhsiyyat awr Khidmât"* (Islamabad: Ma'arif-e-Islami, Allama Iqbal Open University, Vol. 10, No. 1, 2011), pp.11-16; also see, <http://www.iiu.edu.pk/index.php> [27-09-2010].

[21] See, Federal Shari'at Court, <http://federalshariatcourt.gov.pk/AJ2.html> [Retrieved: 01-01-2011]

[22] See, Federal Shari'at Court, <http://federalshariatcourt.gov.pk/AJ2.html> [Retrieved: 01-01-2011]

[23] See, Federal Shari'at Court, <http://federalshariatcourt.gov.pk/AJ2.html> [Retrieved: 01-01-2011]

[24] See, Federal Shari'at Court, <http://federalshariatcourt.gov.pk/AJ2.html> [Retrieved: 01-01-2011]

[25] Chishti, Ali Asghar, *"Dr. Mahmood Ahmad Ghazi: Shakhsiyyat awr Khidmât"* (Islamabad: Ma'arif-e-Islami, Allama Iqbal Open University, Vol. 10, No. 1, 2011), pp.11-16; also see,*"Hayat-e-Daktar Mahmood Ahmad Ghazi:Ayk Nazar Mein"*(Karachi: *al-Seerah al-'Alami,*vol.25, 2011), pp.381-386; also see, also see, Ismatullh, Dr., *"Dr. Mahmood Ahmad Ghazi: Hayâtuhu wa Athâruhu al-'Ilmiyyah"* (Islamabad: Ma'arif-e-Islami, Allama Iqbal Open University, Vol. 10, No. 1, 2011), p. 313; also see, <http://www.iiu.edu.pk/index.php> [27-09-2010]; <http://federalshariatcourt.gov.pk/AJ2.html> [Retrieved: 01-01-2011].

[26] See, Ismatullh, Dr., *"Dr. Mahmood Ahmad Ghazi: Hayâtuhu wa Athâruhu al-'Ilmiyyah"* (Islamabad: Ma'arif-e-Islami, Allama Iqbal Open University, Vol. 10, No. 1, 2011); also see online publications of Islamic Research Institute, International Islamic University, Islamabad; publications of Sharî'ah Academy, International Islamic University, Islamabad.

[27] See, Federal Shari'at Court, <http://federalshariatcourt.gov.pk/AJ2.html> [Retrieved: 01-01-2011]; also see, *Da'wah*, International Islamic University, Islamabad, vol. 17, no. 4-5 (September-October 2010), pp. 165-173; also see, <http://www.iiu.edu.pk/index.php> [27-09-2010].

[28] Ismatullh, Dr., *"Dr. Mahmood Ahmad Ghazi: Hayâtuhu wa Athâruhu al-'Ilmiyyah"* (Islamabad: Ma'arif-e-Islami, Allama Iqbal Open University, Vol. 10, No. 1, 2011), p. 316.

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Inter-Provincial Water Sharing Conflicts in Pakistan

By Amit Ranjan

Non-renewable natural resources like coal, gas, crude petrol etc, due to their economic values had been major source of conflict among communities, societies or nations.[1] With growing time and increasing resource-fed pattern of development they have also acquired political values. The possessor through their possession can easily regulate the development of the one who do not have or have it in limited quantity. Though he natural resources were not the main cause for two world wars but a demand for resources acted as a catalyst for wars. Those wars were triggered because then major powers wanted more and more colonies under them; which could provide raw materials to their industries. Even at present the United States of America's adventure in west Asia is covertly for establishing its suzerainty over the gas and oil fields in that region.

Unlike non-renewable resources the renewable resources had never played such significant role but now they too are gaining significance due to growing gap between their supply and demand. The renewable resource, which is all likely to result into a conflict is –water[2]. In past water has played a role during wars[3], but never had been main reason for it. In recorded history, only war that had occurred over water was 4500 years ago between the city-states of Lagash and Umma in the Tigris-Euphrates region.[4] It is not that the quantity of water on planet earth is less rather it is the most ubiquitous resource on earth, but 97.5 percent of the world's water is too salty for human consumption and crop production. Even the rest of the fresh water, an estimated 35 million cubic kilometers (million cu km)/year, cannot be fully accessed; most of it is locked either in the ice cover of

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[1] *See* Kennedy,Paul(1987)*The Rise and Fall of the Great Powers*: New York: Vintage

[2] Dixon, Thomas F.Homer "Environmental Scarcities and Violent Conflict: Evident From Cases"*International Security*,Vol 19,No.1(Summer 1994) P.5-40.

[3] An early example to it is the intentional damming of the Tigris River in B.C.1700 by Abi Eshuh,grandson of Hammurabi,in an effort to prevent the retreat of rebels seeking independence.Then in 1573,at the beginning of eighty years war against Spain,the Dutch flooded the land to break siege of Spainish troops on the town Alknoor.In 1938 Chang-Kai Shek ordered the destruction of flood control dikes along Huang-He(yellow river) to flood the areas threatened by the Japanese army.*see* Glieck,Peter H.,(2006),*The World's Water 2006-2007*;Chicago: Island Press.

[4] Glieck,Peter H.,(2006),*The World's Water 2006-2007*;Chicago: Island Press.

Arctic and Antarctic regions or in deep underground aquifers.[5] Thus, the physically accessible fresh water potential of the world is only 90,000cukm/year. This amount represents just 0.26 percent of global fresh water reserves.[6]

Close to the two-thirds of available water known as *green water* evaporates back to the environment and responsible for rainfall and balancing the ecological system. Even the rest, known as *blue water,* which can be used cannot be fully utilized due to economic, technological and environmental limitations, spatial and temporal mismatch between fresh water availability and demand, and pollution-induced quality deterioration.[7] The spatial distribution is grave problem as water resources are not available where or when needed. Brazil with small fraction of global population has one-fifth of world's water resources whereas India and China, with more than a third of population have only one-tenth of global fresh water resources.[8]

The growing demand –supply gap due to geometrically increasing population and phenomenon of climate change is making this resource as a cause of conflict between the states and also among communities. In this on-going global phenomenon Pakistan cannot remain an exception. As an agricultural dominated economy with deep ethnic and regional fissures water has acted as a catalyst to increase the level of tension among the administrative units. This paper is an attempt to politically analyze the inter-provincial water sharing conflicts in Pakistan. The focus is mainly upon on two most important provinces of Pakistan-Punjab and Sindh.

Reasons for Water Conflicts in Pakistan

There are two major river systems in Pakistan: rivers flowing into Arabian Sea and Endorheic river basin. The former comprises; Indus river basin, Lyari river ,Hingol, Hub rivers.Later comprises of: Mashkal, Siastan basin, Indus plain etc. Among all, it is river Indus ,alongwith its tributaries, forms Indus River System(IRS)[9], is considered as the "lifeline" of Pakistan.Pakistan has the largest

[5] Saleth, Maria R. and Ariel Dinar (2004), *The Institutional Economics of Water A Cross-country Analysis of Institutions and performance* Cheltenham, UK: Edward Elgar.P.3.
[6] As cited in Saleth, Maria R. and Ariel Dinar (2004), *The Institutional Economics of Water A Cross-country Analysis of Institutions and performance* Cheltenham, UK: Edward Elgar.P.3.
[7] Saleth, Maria R. and Ariel Dinar (2004), *The Institutional Economics of Water A Cross-country Analysis of Institutions and performance* Cheltenham, UK: Edward Elgar.P.3.
[8] ibid
[9] This system constitutes river Indus and its tributaries ,which are transborder rivers flowing in India,Pakistan after Afghanistan.It includes rivers;Jhelum,Indus,Ravi ,Chenab,Sutlej,Kabul and Beas.Out of it Jhelum,Indus and Chenab's water is being used by Pakistan.Sutlej,Ravi and Beas 's water is being used by India.River Kabul is a tributary ,which mainly flows in Afghanistan.

contigous irrigation system in the world,which provides the backbone to its economy.[10] Therefore, provinces in Pakistan are in conflict over use of maximum quantity of water for their agricultural, industrial and domestic needs. Sindh, Balochistan, Khyber-Pakhtunkhwa (earlier known as North West Frontier Province) ,almost province-like unit, Gilgit-Baltiastan[11] and federal territory of "Azad" Kashmir(Pakistan side of Kashmir) always allege that Punjab steals their share of water by diverting the water from river Indus and its tributaries to provide benefit to its farmers.

Major reason for growing water conflicts throughout the globe is the increasing demand of limited resource. The increase in demand is due to increase in population, which requires more water for their use. This use is both direct as well as indirect. Direct use of water means use of water for domestic consumption and irrigation. Indirect use of water means use of water to produce food. More people mean more food, which requires more water to irrigate crops. As the number of people is increasing they need more industrial goods for their consumption this also need more water because the industrial production process too requires water .Besides this consumption problem the water supply is being badly affected by the phenomenon of climate change. Failure to manage uneven distribution of rainfall, seasonal deluge and depletion of glaciers, are adversely affecting the availability of fresh water. The per capita availability of water in Pakistan was 5210 cubic meter in 1951,it reduced to 1100 cubic meter in 2006[12].In 2010 it was 1038 cubic meter and is being projected to be 877 cubic meter by 2020[13]. Some global warming projections have been estimated a decrease in the water availability in the Indus river system to a staggering 40 percent by mid-century, which if it were to happen would threaten the very

[10] Imran Ali "Political Economy and post-2000 Development in Pakistan"in Jetly,Rajshree(ed)(2009) *Pakistan in Regional and Global Politics* :London,New York and New Delhi:Taylor & Francis Group.P.235-261.

[11] According to Gilgit-Baltistan (Empowerment and Self-Governance) Order 2009; Gilgit-Baltistan will have a Governor as Pakistan has in the other four provinces. The leader of the legislative assembly will be known as chief minister; the Assembly will have 33 members, of whom 24 are to be directly elected and have powers to legislate on 61 subjects. The territory will have its own Chief Election Commission and Public Service Commission. This arrangement is almostwhat provinces in Pakistan have, sans the formal constitutional status.See Subramanium,Nirupama "Measures for Gilgit-Baltistan Generates Suspicions"*The Hindu*,1 September,2009.

[12] "Water Availibility vs Population Growth"www.wapda.gov.pk accessed on 25 April 2012.

[13] "Population Growth Will Reduce Water Availibility" *Xinhua* 28 June 2010.

survival of a population already swollen beyond sustainability.[14]According to Water Stress Index developed by Mallin Falkenmark Pakistan, is already a water stressed country and by 2020 it will fall in category of country with acute water shortage[15]. That situation will further aggravate the water conflicts among the provinces.

There is also a problem of different treatments meted out by the provinces in Pakistan due to the phenomenon called "Punjabisation of Pakistan"[16]. Under its burden even the logical and legal demands of the other provinces have been either overlooked or being ignored. Punjab has attained this status because of the key role it has played in throughout post-independence Pakistan's history. It is home to Pakistan Army, which has wielded power directly for two and half decades and indirectly for longer still.[17] Even during the civilian regimes; the region has been of pivotal importance. During her first (1988-90) ministry, Benazir Bhutto found to her cost that a national administration in Islamabad could be undermined by a hostile provincial government in Lahore.[18]

It plays important role economic growth of Pakistan and others are ,more or less, fully dependent upon it. It constitutes around fifty six percent of population of Pakistan. The massive irrigation projects introduced by the British in the late 1880s ensured the west Punjab would be the bread basket of Pakistan, just as it had been of British India. Green Revolution technology introduced in the 1960s.Pakistan's agricultural output grew from 7.7 billion in 1960 to Rs 12.2 billion in 1969-70.In 1976-7 the Punjab was producing 76 percent of country's output of major crops and 67 percent of the food grains output.[19]Even today Punjab is bread basket of Pakistan and also industrially developed than other provinces.

Due to its political status and economic importance it uses maximum resources of Pakistan. This dominance has been more oftenly challenged by the others. East Pakistan (now Bangladesh) dis-membered due to this and also Balochis have

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[14] Imran Ali "Political Economy and post-2000 Development in Pakistan"in Jetly,Rajshree(ed)(2009) *Pakistan in Regional and Global Politics* :London,New York and New Delhi:Taylor & Francis Group.P.235-261.
[15] Mallin Falkenmark, "Global Water Issues Confronting Humanity," *Journal of Peace Research* 27 No.2(May 1990);177-190.
[16] Samad,Yunus ,Pakistan: From minority rights to majoritarianism in *Fault Lines of Nationhood* by Gyanendra Pandey & Yonus Samad(2007); New Delhi:Roli Books Pvt Ltd
[17] Ian Talbot "The Punjabisation of Pakistan :Myth or Reality?" in Jafferlot,Christopphe,*Pakistan :Nationlism Without Nation*;New Delhi,Manohar Publication.P.51-62.
[18] ibid
[19] ibid

fought civil wars and still fighting against the Punjabi-dominanted, state establishment for their right to use indigenious natural resources. Sindhis too in past had raised this issue. G.M.Syed, a politician who once supported the Pakistan movement and the two nation-theory became a trap for Sindhis, instead of liberating Sindh, it fell under Punjabi-Mohajir domination and until his death in 1995 he called for a separate Sindhi "nation" implying a separate Sindhi country.[20]

As Ernest Gellner maintains; reason for nationalism is the denial of economic resources by a dominant region or group to the others. This leads to a revolt by the deprived group or region against the dominant groups. They use racial or ethnic inferiorities as a reason for this sort of discrimination. Their discontent can find "national" expression: the privileged are manifestly different from themselves, even if the shared "nationality" of the under-privileged starts off from a purely negative trait, i.e. shared exclusion from privilege and from the "nation" of the privileged. It is in these situations that 'culture, pigmentation, etc. become important : they provide means of exclusion for the benefit of the privileged and a means of identification etc.,for the under-privileged (….).[21]

Homer-Dixion argues that the resource war leads to tensions and competition among the groups. He also maintains that the ruling elite's behaviours towards others lead to resource conflicts. [22] In Pakistan all of the state's resources are effectively placed at disposal of the landed elite. If the poor want to save themselves or access these resources they could only do so through feudals in their district. The system in Pakistan at the best times is based on political patronage[23].

Finally, as a praetorian state there is a deficit of democratic-decentralization in Pakistan, this leads to feud among the provinces on the issue of water sharing. Regionalism is growing very strongly due to this deficit of

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[20] Cohen,Stephen P.(2005)*Idea of Pakistan* :New Delhi:OUP.P.212.

[21] Gellner as cited in in Jafferlot,Christopphe,*Pakistan :Nationlism Without Nation*;New Delhi,Manohar Publication.P.10.Also see Gellner,Earnest,(1964), *Thought and Change*,London:Weidenfield and Nicholson.

[22] Water Conflicts in South Asia :Managing Water Resource Disputes *Within* and *Between* Countries of the Region (S.Ayub Qutub) Umesh Parajuli ;Project Implemented by Global Environment and Energy in the 21st Century (GEE-21) and the School of Advanced International Studies,Johns Hopkins University (SAIS); Sponsored by the Carnegie Corporation of New York.

[23] Shah,Muhammad Azeem Ali, "Lessons from the 2010 floods in Pakistan"*Seminar* Issue No.626 October 2011.

democratic-decentralization. The civil-society has failed to engage into a serious debate over the issue of water, which gives ample space to the politicians to exploit parochial and regional sentiments[24].

Constitutional and institutional arrangements to address water conflicts.

Constitutionally, Pakistan has a federal system of government, where both federal and provincial government shares power. But in practice it's the Federal Government, which dictates its terms over the provinces. The main reason for it is the Pakistan has been mostly under the military rule, which requires a Unitarian system to hold its power. In its Constitution, a Council of Common Interests (CCI) is prescribed to formulate and regulate policies for matters in Part II of the Federal Legislative List such as railways, mineral oil, natural gas and the water & power development authority[25]. The Federal Ministry of Water and Power is responsible for water sector policy formulation. This ministry has set up an autonomous agency, The Water and Power Development Authority (WAPDA), for the development of water resources, including main dams; barrages link canals, public tube wells and drainage projects, across the country. However, WAPDA retains the management of the multipurpose reservoirs on the Indus and its tributaries and operates them in consultation with the Indus River System Authority (IRSA) and Provincial Irrigation Departments (PIDs) according to the water rights and seasonal allocations to the provinces[26].

In an effort to, theoretically, decentralize the administration of water resources Asif Ali Zardari-led civilian government has passed Eighteenth amendment in 2010.This amendment has tried to constitutionally resolve the increasing inter-provincial water conflicts by inserting provisions like:[27]

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[24] Habib, Zaigham (2005), "Water: issues and Politics in Pakistan" *South Asian Journal,* issue no.8 pp-35-43.

[25] 1973 Constitution of Pakistan 1973Retrived from www.mofa.gov.pk/Publications/**constitution**.pdf.Acessed *on* 11 March 2011.

[26] Water Conflicts in South Asia :Managing Water Resource Disputes *Within* and *Between* Countries of the Region (S.Ayub Qutub) Umesh Parajuli ;Project Implemented by Global Environment and Energy in the 21st Century (GEE-21) and the School of Advanced International Studies,Johns Hopkins University (SAIS); Sponsored by the Carnegie Corporation of New York.

[27] Eighteenth Amendment to Constitution of Pakistan, 2010. Retrieved from www.comparativeconstitutionsproject.org/files/pakistan_2010 pdf.Acessed on 22 May 2010.

Article 157 (i) "Provided that the Federal Government, prior to taking a decision to construct or cause to be constructed hydro-electric power stations in any Province, shall consult the Provincial Government concerned and;
(3) In case of any dispute between the Federal Government and a Provincial government in respect of any matter under this Article, any of the said Governments may move the Council of Common Interests for resolution of dispute."

These amendments have also tried to strengthen, the weak structures of CCI, to resolve inter-provincial water conflicts in Pakistan.

Past and Present Inter-Provincial Water Conflicts in Pakistan.

Economic developments, in present Pakistan, hinged principally on the emergence of an extensive network of perennial canals, taking off from the Indus and its western tributaries in the province of Punjab and Sindh. Constructed from the mid 1880s these canals transformed hitherto arid and barren land into an agricultural zone that is of crucial value to and indeed underwrites the contemporary Pakistan's economy.[28]

Water from the Indus River System (IRS) is being used as political weapon by the rulers since colonial days. Due to loyalty of Sikh soldiers in suppressing 1857 war of Indian independence and other British wars, colonial rulers rewarded them by setting up canal colonies in Indus basin of Punjab, where the retired soldiers could be settled. The waters of the five rivers were harnessed in an ambitious irrigation development. The transformation of 6 million acres of desert into one of the richest agricultural regions in Asia was seen as stupendous engineering feat that was seen as colonial government biggest achievement[29]. This was also an attempt by the colonial government to establish loyalty among the soldiers staying in that area and dilute the rising tide of nationalism. As Sir Charles Aitchison maintained that " It is of greatest importance to secure for these tracts manly peasantry capable of self-support and of loyal and law-abiding disposition"[30].But in early decades of 20th century these colonies too came under impact of growing nationalist movement and revolts took place there too. Afterwards the British changed their policies. In 1914 Michel O Dwyer developed the scheme for grant of land in colonies to the 'landed gentry'. Their holders were to provide natural

[28] Imran Ali "Political Economy and post-2000 Development in Pakistan"in Jetly,Rajshree(ed)(2009) *Pakistan in Regional and Global Politics* : London,New York and New Delhi:Taylor & Francis Group.P.235-261.
[29] Talbot,Ian "Punjab Under Colonialism: "Order and Transformation in British India" *Journal of Punjab Studies* Vol 14No.1 2007 PP 1-10.
[30] As cited in Talbot, Ian "Punjab Under Colonialism: "Order and Transformation in British India" *Journal of Punjab Studies* Vol. 14, No.1 2007 PP 1-10.

leadership to the settlers. Seven and half percent of Lower Bari Doab colony were reserved in this way. The main beneficiaries were large land holders such as Noons and Tiwanas,who were loyalist military contractors to the Raj[31].This process has led to emergence of feudals in Punjab, who were dependent upon waters from Indus to enrich and support their lavish life-styles. And thus conflict for getting more water through diversion projects began.[32] After the British left the subcontinent and Pakistan came into being in 1947, the water from the IRS still occupied same importance and is being still a source for inter- provincial confrontation in Pakistan.

For the first time in 1901, the issue of water conflict between Punjab and Sindh came to the fore, when the Indian Irrigation Commission prohibited Punjab from taking even a drop of water from Indus without the approval of Sindh[33]. Then in 1919, the then government of British India issued the Cotton Committee report; where in, it prohibited Punjab from undertaking any projects until Sukkur barrage was completed and water needs of Sindh were determined[34]. In 1925, Lord Reading, then British Viceroy of India, rejected Punjab's request for Thal canal from Indus considering the undue deprivation of Sindh's lower riparian rights. In 1937; however, the Anderson Commission allowed Punjab to withdraw 775 cusecs of water on experimental basis from Indus for Thal canal[35]. This happened even with the absence of Thal canal in the terms of the commission and clearly constituted a direct violation of the viceroy's orders of 1925. In 1939, Sindh lodged a formal complaint with the government, under the Government of India Act of 1935. Consequently, in 1941, the Rao Commission recognized the injustice that was meted out to Sindh, recommended construction of two new barrages in Sindh on Indus, and ordered Punjab to pay 20 million Rupees of the construction cost of these barrages to ameliorate Sindh's losses due to the actions of Punjab[36]. Under the guidance of the Rao Commission, a committee comprising of the chief engineers of Punjab and Sindh came out with an agreement in 1945, known as "Sindh- Punjab Agreement." It resolved the distribution of the waters of all Indus basin rivers between Punjab and Sindh. Essentially, this agreement recognized

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[31] ibid
[32] ibid

[33] Memon, Altaf(2002), *An Overview of the History and Impacts of the Water Issue in Pakistan*,retrieved from **www.world** sindhi.com, accessed on 28october 2009.

[34] ibid
[35] ibid
[36] ibid

Sindh's supremacy over the Indus River and nothing upstream could be changed or built without her formal consent and approval[37].

After partition of India in 1947, Pakistan came up as a sovereign state. The partition of country also led to partition of resources. Now the Indus was not a free flowing river rather it gained a status of a trans-border river flowing between India and Pakistan.[38] Hence the resources were to be shared between them. But this sharing or division could not immediately done because when the British Act of Parliament was passed on July 18, 1947,the boundary between the two new dominions was not demarcated and so it was impractical to deal with the allocation of waters[39]. To remedy the legal vaccum created by the partition, the chief engineers of East Punjab (India) and West Punjab (Pakistan) signed a Standstill Agreement on December 20, 1947 providing, *inter alia*, that until the end of the current *rabi* crop, on March 31, 1948, the status quo would be maintained with regard to water allocation in the Indus Basin irrigation system. The authorities in East Punjab refused the renewal of the agreements upon expiration and on April 1 1948, halted the supply of water to several canals in Pakistani territory[40]. While Pakistan criticized the incident and called India's action "Machiavellian duplicity", India relied on the fact that the agreements had simply lapsed and stated that the proprietary rights in the waters of the rivers in East Punjab continued to be vested in East Punjab (India), and that West Punjab (Pakistan) could not claim rights to any share of those waters[41]. After losing its own water to India, Punjab targeted Indus to siphon off its waters in violation of the existing agreements between Sindh and Punjab. Punjab constructed a link canal called as "Bambanwala-Ravi-Bedian (BRBD) link canal" without the consent and approval of Sindh in a clear violation of Sindh - Punjab Agreement of 1945[42].

In this situation one option Pakistan had was to go for war and many advocated for it but the government avoided it. Finally both sides ready for dialogue. Following extensive discussions in an Inter-Dominion conference held in New

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[37] ibid

[38] Iyer, Ramaswamy (2008)"India's Water Relations with her Neighbours"lecture delivered at University of Texas Austin.

[39] Salman, M.A.Salman &Kishor Uprety(2002); Conflicts and Cooperation on South Asia's International Rivers; a Legal Perspective. Washington D.C.; The World Bank.

[40] ibid

[41] ibid

[42] Memon,Altaf(2002), *An Overview of the History and Impacts of the Water Issue in Pakistan*,retrieved from www.world sindhi.com, accessed on 28october 2009

Delhi on May 3-4 1948, a new agreement was signed (commonly called the Delhi Agreement) on May 4; 1948.Under the terms of that Agreement, East and West Punjab recognized the necessity to resolve the issues in the spirit of goodwill and friendship. Without prejudice to its own rights, the government of East Punjab granted to West Punjab the assurance that it would not suddenly withhold the supply of water without providing sufficient time for West Punjab to develop alternate sources. This arrangement was continued until the Indus Water Treaty was signed in 1960[43].Sindhis complaints that Dr. Saleh Qureshi, a Sindhi, was initially made a member of the negotiating team but was promptly removed when the One Unit was imposed before the serious negotiations began[44]. This they believe was to give water leverage to Punjab province in the treaty.

According to IWT, India has been allocated twenty percent of water from the IRS while Pakistan receives eighty percent. Pakistan got rights over rivers Indus, Jhelum and Chenab plus Kabul barring some limited uses for India in Jammu and Kashmir. India got the entire waters from three smaller rivers (Ravi, Beas and Sutlej), and some minor irrigation uses for Pakistan from four nullahs that joins the river Ravi. India was also permitted to develop additional irrigation of 1.34 million acres in J&K. Further India is allowed 3.60 Million Acre Foot(MAF) of storage (0.40 MAF on Indus, 1.50 MAF on the Jhelum and 1.70 MAF on the Chenab)[45]. The treaty has dispute settlement body and there are mechanisms to resolve the dispute over water sharing.

According to the IWT Pakistan got funds from various donor countries including India and the World Bank to construct barrages, canals etc to utilize its share of water[46]. The government carried on various projects. Since then the whole problem has started. The provinces constantly blame Punjab for using those projects to divert their share of water for its own use.

In 1968, under the chairmanship of Akhtar Hussain, the Water Allocations and Rates Committee was constituted by the Governor of former West Pakistan, to review barrage water allocations, reservoir release patterns and drawdown levels and use of ground water in relation to surface water deliveries. The committee submitted its report in July1970 and since then no attention was paid on this

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[43] Salman,M.A.Salman &Kishor Uprety (2002); Conflicts and Cooperation on South Asia's International Rivers; a Legal Perspective. Washington D.C.; The World Bank

[44] Memon,Altaf(2002), *An Overview of the History and Impacts of the Water Issue in Pakistan*,retrieved from www.world sindhi.com, accessed on 28october 2009

[45] Iyer, Ramaswamy R. (2005) "Indus Treaty: A Different View" *Economic and Political Weekly*, July 16, 2005; pp 3140-3144.

[46] Salman,M.A.Salman &Kishor Uprety(2002); Conflicts and Cooperation on South Asia's International Rivers; a Legal Perspective. Washington D.C.; The World Bank

report.[47] Again in 1970 Justice Fazl-e-Akbar committee was constituted to recommend apportionment of water of river Indus and its tributaries. This committee submitted its report in 1971. During the same period, ad hoc distribution from Chasma barrage and later Tarbela reservoir storage among the provinces was ordered[48]. No substantive decision was taken on the Fazl-e-Akbar committee recommendations and water continued to be distributed on ad hoc orders by the government of Pakistan. In 1977, the government of Pakistan established another commission comprising the chief justices of the High Courts of the Province, headed by the Chief Justice of Pakistan to examine the issue of water apportionment.[49] Then there was Justice Halim Commission set up to look into the matter.[50]

As a typical South Asian phenomenon, the recommendations made by these commissions were never tried to be implemented by the federal government and the whole effort of these commissions have been wasted. Few points out of various recommendations were tried to put into action to make an interim arrangements and not the final solution of the decades old water conflicts among the provinces of Pakistan.

Finally, in 1991, Nawaz Sharif led government forced the Indus Water Accord to resolve all Indus water-sharing related conflicts. This accord was signed on 16th March 1991 at Karachi, in a meeting of the chief ministers of Punjab, Sindh, Balochistan and Khyber Pakhtunkhwa. The Indus River System Authority (IRSA), with headquarters at Lahore, was established to monitor the distribution pattern among the provinces. According to the accord the three on-line reservoirs at Tarbela, Mangla and Chashma and inter-river link canals are the key structural facilities for Indus Basin water management. The allocation of reservoir water shared by provinces was centralized, using 'suggested operation criteria' established on a 10-day basis[51]. According to formula to distribute water

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[47] Mansur, Hasan (2002) 'Sindh's struggle for control of the Indus", *Himal South Asian,* Katmandu, 6 July 2002

[48] ibid

[49] ibid

[50] Feyyaz,Muhammad "Construction of Kalabagh"PILDAT paper retrieved from http://www.pildat.org/construction/of kalabagh pdf.accessed 12 April 2012.

[51] Water Conflicts in South Asia : Managing Water Resource Disputes *Within* and *Between* Countries of the Region (S. Ayub Qutub) Umesh Parajuli ;Project Implemented by Global Environment and Energy in the 21st Century (GEE-21) and the School of Advanced

from IRS total water available in the system was estimated to be 114.35 MAF below rim stations. It was allocated as 55.95 MAF for Punjab, 48.76 MAF for Sindh, 5.78 MAF for Khyber Pakhtunkhwa, and 3.87 MAF for Balochistan[52]. The accord provided for the distribution of any surpluses and the shortages as well. The agreement left water discharge to the sea unresolved subject to a study; however, it allocated 10 MAF in the interim for discharge to the sea[53].

Soon after the apportion accord was signed it marred into controversy in 1994, when Sindh alleged that Punjab was not releasing its agreed quantity of water. Even Sindh was blamed for not releasing water to Balochistan[54] . It was alleged that Punjab continues to violate even this one-sided agreement with open connivance of WAPDA, IRSA, and the federal and Punjab governments. Sindh's share of water is being diverted to Punjab unabashed under one pretext or another[55].

After the 1994 incident, the Ministry of Water and Power and WAPDA reverted to allocations on the basis of historical use, rather than accord. IRSA was dissolved in 1998, after the then Prime Minister announced controversial plans to build the Kalabagh Dam on the Indus River over the objections of NWFP and Sindh.The IRSA was revived in 1999, but as an agency attached to the Federal Ministry of Water and Power, with headquarters in Islamabad. In effect, it has been reduced from an autonomous inter-provincial bargaining arena to an executive agency for short-term operational decision-making[56].

During the droughts of 2001 and 2002, IRSA failed to generate consensus over water allocation. Demonstrations in Sindh induced the President/Chief Executive(CE) to override its decisions. Technically, the resolution of such conflicts is a matter for the Council of Common Interests(CCI),but since it was

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International Studies, Johns Hopkins University (SAIS); Sponsored by the Carnegie Corporation of New York.

[52] Ministry of Water & Power (1991), Government of Pakistan, *Water Apportionment Act*,Islamabad.Retrieved from www.boell-Pakistan.org/water_apportionment_accord_1991.pdf .Acessed 13 June 2011.

[53] ibid

[54] Mansur, Hasan (2002) 'Sindh's struggle for control of the Indus", *Himal South Asian,* Katmandu, 6 July 2002.

[55] ibid

[56] Water Conflicts in South Asia :Managing Water Resource Disputes *Within* and *Between* Countries of the Region (S. Ayub Qutub) Umesh Parajuli ;Project Implemented by Global Environment and Energy in the 21st Century (GEE-21) and the School of Advanced International Studies, Johns Hopkins University (SAIS); Sponsored by the Carnegie Corporation of New York.

inactive ,the CE dealt with the problem at the apex. Subsequently, provinces have directly approached the Secretariat of the Chief Executive, much to the apprehension of IRSA[57]. Further demonstrating a declining trust in IRSA's ability to ensure that its decisions are implemented ,the government of Sindh decided to send inspectors to upcountry reservoirs to check storage and diversions in person. Increasingly during 2002, critical decisions were taken in the CE secretariat in consultation with provincial governors. In 2003, the situation changed again with the transfer of executive responsibilities by the President to elected governments at the Federal and provincial levels[58].

In July 2010 on the issue of opening up Chashma-Jhelum (CJ) Link Canal, Sindh and Punjab came against each other. Sindh wanted reversal of the decision and removal of Shahfaqt Masood (a Punjabi) as a chairman, while Punjab stated it would not compromise with its due share of water. Later on the matter was resolved by an intervention by the Prime Minister Gilani. In a compromised arrangement Raqueeb Khan from Khyber Pakhtunkhwa was appointed as chairman of IRSA[59].

To pacify its growing inter-provincial water conflicts Pakistani establishment always blame India for diverting or stopping water from the IRS, which leads to reaching up of less amount of water to Pakistan. Hence the provinces get less amount of water for their use. This was denied by former foreign minister Shah Quereshi, who categorically maintained that Pakistan's mismanagement of water, leads to wastage of 35% of its Indus water share and so it is responsible for its own water woes.[60] But this does not make India free from blames, writing for Times of India, Sherry Rehman, former Pakistani cabinet minister, blames both India and Pakistan for the IWT crisis. She avowed that India can technically remain right side of the IWT if it builds hydropower dams on the rivers Chenab and Jhelum ,but it is not allowed to use storage and timing to render down stream farmers destitute nor to divert tributaries as indicated by the Kishanganga plan.[61] As the impasse over the Kishanganga project could not break down so Pakistan used arbitration clause of IWT and the verdict of arbitration body is still pending. John Briscoe, who has worked for more than 30 years on south Asia water management and conflicts, and is currently Professor at Harvard, has said that while there is no inherent conflict between India and Pakistan on the water issue, the dams that India is building will give it the ability to choke off water if it wanted to pressure its neighbour." He has also

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[57] Ibid
[58] ibid
[59] Daily Times ,14 July,2010
[60] "Qureshi pleading India's case on water issue: JI"*The Nation* May 02,2010.
[61] Rehman, Sherry, "Peace Needs Working On" *Times Of India* May 17,2010

suggested that India should provide water flow data to Pakistan. He has also warned Pakistan against the heated rhetoric on water issue and slipping the issue in the hands of the terrorist groups[62]. In 2010, India allowed Pakistan to inspect several under construction Indian hydropower projects on the western rivers. The two nations have also agreed to set up a telemetry system to measure river flows.[63]

Controversial Multipurpose Projects

In Pakistan the growing number of multipurpose projects to exploit IRS, is seriously affecting the flow of river water and posing threat to environment. One of the major complaints made by the provinces other than Punjab is that before partition, there was only one barrage, the Sukkur barrage, on the River Indus built in 1932. In the last sixty plus years, there are now 19 barrages and 43 canal systems with 48 off-takes on the Indus River System in Pakistan, creating world's largest contiguous man made system of 61,000 km of canals and 105,000 water courses, irrigating 35 million acres of land.. Three storage reservoirs were also built, Mangla on River Jehlum and Tarbella and Chashma on River Indus, with total storage capacity of 20 MAF. Additionally, 12 link canals were built to transfer water from western rivers to eastern rivers or to the tributaries of the River Indus[64].

The first post- partitioned project was the construction of Mangla dam in Pakistan side of Kashmir. This created ruckus in Mirpur region because the Mirpuris considered it as a ploy to divert their legal water resources to Punjab and also to flood their region in order to check their demand for an independent Jammu & Kashmir by the Pakistani political establishment. To Pakistan Mangla is a vital asset, which brings many benefits: second only to mighty Tarbela as a source hydroelectric power, it also serves as the principal water-storage reservoir for the entire canal system of West Punjab. Mangla is thus critical to the success of the Pakistani economy as a whole[65].

At present also the people inhabiting in Gilgit-Baltistan, Potohor and Mirpur have their share of complaints against the federal government. They are demanding their due share in the profits from hydel power generated from the region. A long standing wrangle over the Mangla dam has found new voice with the demand that Pakistan administered Kashmir(Pak) should get royalties just as

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62 Briscoe,John "Troubled Water :Can a bridge built over the Indus" *Economic &Political Weekly* ;Vol XLV No.50.December 11-17,2010.pp 28-32.

63 Kugelman,Michael "Safeguarding South Asia's water Security"*Seminar* Issue 626-October 2011.15-22.

64 Memon,Altaf(2002), *An Overview of the History and Impacts of the Water Issue in Pakistan*,retrieved from www.world sindhi.com,accessed on 28october 2009.

65 Ballard,Roger " Kashmir Crisis: View from Mirpur";*Economic and Political Weekly* Vol.26.No.9/10 (Mar 2-9,1991),pp 513-517.

Khyber Pakhtunkhwa province is being duly compensated from the Tarbela dam. They are concerned also about two more power projects being constructed by Chinese companies on Neelum-Jhelum confluence and Kohala with a capacity of over 2,000 MW each. They fear that what they see as their just compensation will be looted from them[66].

In August 2000 the federal cabinet of Pakistan approved the Vision-2025 programme to develop its water infrastructure. It has to be implemented in three phases. Under phase I of the three phase programme the government has given go-ahead to undertake detailed engineering and feasibility studies for Basha dam and the greater Thal canal, as well as for Kachi canal in Balochistan the Chasma right bank canal in Khyber Pakhtunkhwa, Thal resorvoir project in Punjab and three projects in Sindh; Sindh riverine area development, thar canal and Sehwan barrage. The total cost of projects is estimated at $11.71 billion. Priority hydroelectric generations project in phase I includes; Jinnah, Malankhand-III,Allai Khaman,Golen Gol, New Bong, Khan Khawar, Duber Khawar, and Pehur high level[67].

In January 2001 the federal government also approved phase II and phase III of the vision 2025 pogramme. Hydro projects under phase II include: raising of the height of Mangla dam to increase its reservoir storage and power generation capacity,Thal Resorvoirs, Doylan, Neelklum-Jehlum, Kohali Matitan, Gulpure, Abbasian, Rajdhani and several combined cycle power generation projects. Phase III includes sixteen schemes, including Dasu, Pata, Tahakot, Bunji, Munda, Chakothi, Naran, Suki Kina, Patrind, Azad Pattan, Karol, Thar coal project, lakhna coal project and several combined cycle power generation projects. The world bank Asian Development Bank,China,Saudi Arabia and United Arab Emirates(UAE) are the main financing agencies and the countries[68].

This drafted and the finalised Vision-2025 by the Pakistani federal government has been criticized by the federal provinces in general and Sindh in particular. The provinces feels that most of these projects have been designed to benefit the Punjabi military and civilian establishment and their lackeys and not the common man in Pakistan. They feel that by building so many projects Punjab will easily divert the water from various rivers to its own benefit at the cost of others. Even by the standard global practice it is not good for the health of the

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[66] Bukhari,Shujaat "An Election in PoK Highlights Issues Familiar to J&K" *The Hindu* Dated June 24,2011.

[67] Rizvi,Shamim Ahmad(2001),WAPDA-Vision 2025,*Industry &Economy*; July30-August 05, 2001.

[68] ibid

rivers to have so many dams. That affects the natural flows of water and also harms the animals living and depending on the rivers.

Kalabagh project is the most controversial multi-purpose project in Pakistan. Other then Punjab no other provinces find it beneficial therefore they are unanimously opposing its construction and commissioning. The site of the project lies in Mianwali district of Punjab bordering Khyber Pakhtunkhwa. If completed it will be 260 feet high, will submerge 35000 acres of land, will generate 3600 MW of hydel power, store 6.7 MAF water for flood control and supply 12.8 MAF water to Mianwali, Khushab, Dera Ismail Khan and Jhelum districts for irrigation[69]. In March 2011 three provincial assemblies-Sindh, Khyber Pakhtunkhwa and Balochistan- have passed a resolution against its commissioning[70]. The annual outflow of water into the Arabian Sea is considered a "waste" in Punjab, which feels that water can b used to irrigate Pakistani infertile lands. Punjab wants not just Kalabagh, but also two more large dams on the Indus, at Bhasha and Skardu/Katzarah. It feels that the Kalabagh site is the most favourable, compared to the other two, and that it should be built finally.[71]The Lahore Chamber of Commerce and Industry has estimated that the dam would produce enough energy to obviate the need to import twenty million barrels of oil.[72]

Another controversial multi-purpose project, which has been resolved, in Pakistan was Diamer-Bhasha.The empowered CCI has resolved the crisis over it whose construction was being bitterly opposed by Sindh. The opposition to the project has made the World Bank to withdraw itself from financing the project. But now, this project has been approved by the Council for Common Interest, in its first meeting, after getting more power through 18th amendment[73]. This project is expected to finish by 2019.Its storage capacity would be 6.4 million acre feet and would likely to produce 4,500 megawatt of electricity. It will be world's highest roller compacted concrete dam. In this project Pakistan would be assisted

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69 Abbasi, A.N.G and Kazi, A.M., "Kalabagh Dam: Look Before You Leap," http://www.angelfire.com/az/Sindh/indus4.html, February 23, 2000.

70 Reported in Daily Times,27 March 2011.

71 Abbasi, A.N.G and Kazi, A.M., "Kalabagh Dam: Look Before You Leap," http://www.angelfire.com/az/Sindh/indus4.html,Acessed on February 23, 2010.

72 Vaughn,Bruce etal "Security and Environment in Pakistan" Congressional Research Service;Retrived from www.fas.org/spg/crs/row.Acessed 26 March 2012.

73 "Diamer-Bhasha Dam"www.internationalrivers.com acessed on 24 Feb 2012.

by the World Bank and China. China in addition to funds will send 17, 000 of its workers engaged in building three Gorge dam, to build this dam[74].

Conclusion

Pakistan is facing grave problem due to inter-provincial water conflicts. The federal as well as the provincial governments have to utilize the available resources judiciously, without diverting and disturbing the flow of the IRS water. The multipurpose projects are also source of concern because they are being politically used to deprive others from using their indigenous resources. Pakistani establishment must look out for better form of management of their water resources instead of going for endless multipurpose projects construction over the IRS. Also Pakistan has to improve its water management infrastructure to store rain water and even flood waters. Their water management system was exposed during 2010 flood when barrages like Taunsa, constructed to meet such challenges, failed to stop it.[75]

[74] ibid

[75] Shah,Muhammad Azeem Ali, "Lessons from the 2010 floods in Pakistan" *Seminar* Issue No.626 October 2011.

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Blind Faith: Women at War in *Khuda kay Liye* and *Escape from Taliban*

By Pascal Zinck

The US administration declared the War on Terror in retaliation against the al-Qaeda attacks on the Wall Street Twin Towers, an event which sent shockwaves comparable to Pearl Harbor. The invasion of Afghanistan was justified on the grounds that the Taliban had provided sanctuary to the al-Qaeda terrorist network.[1] The additional agenda was to topple the Taliban regime, which imposed a medieval form of justice based on Sharia law and replace it with a pro-American government. Under the influence of Cold War expert Zbigniew Brzezinski and the neoconservative think tank, *Project for the New American Century*,[2] President Bush recycled Huntington's "Clash of Civilizations," as "the Axis of Evil" or the Global War on Terror (GWOT). Thus Operation Enduring Freedom transformed a geopolitical design into a crusade for human rights. In the White House weekly radio address to the Nation, First Lady Laura Bush made the link between those two issues explicit as she mobilized support for the US-led campaign in Afghanistan:

> Fighting brutality against women and children is not the expression of a specific culture; it is the acceptance of our common humanity – a commitment shared by people of good will on every continent. Because of our recent military gains in much of Afghanistan, women are no longer imprisoned in their homes. They can listen to music and teach their daughters without fear of punishment. Yet the terrorists who helped rule that country now plot and plan in many countries. And they must be stopped. The fight against terrorism is also a fight for the rights and dignity of women. (Laura Bush, 2001)

1. *Taliban or Taleban* is the plural of *talib* or student or more generally someone who seeks knowledge.
2. One of *PNAC*'s founding members was Afghan-born Zalmay Khalilzad who was appointed as special policy adviser to several US Presidents and served as US Ambassador to Afghanistan from 2003-2005, where he oversaw the drafting of the Afghan constitution. His behind –the–scenes manoeuvres earned him the nickname of Viceroy of Kabul.

Ten years into the war most experts and human rights activists agree that Afghan women have little cause for "rejoicing" this quote by Laura Bush and that her appeal which did not extend to Saudi women amounted to political expediency, propaganda or national therapy (Dreyfuss, 2005; Rashid, 2008; Kolhatkar, 2006; Joya, 2009; Mokhtareizadeh, 2011).

Another blowback from this Manichean cold war rhetoric is the media vilification of Islam or more precisely the conflation of Islam – as though it was a monolithic religion – with terrorism. For Hollywood and Bollywood, the Islamic terrorist became the archetypal villain and a new subgenre of thrillers emerged featuring terrorist cells with films such as *Shoot on Sight: Is It a Crime to Be a Muslim?* (Mundhra, 2007), *New York* (Khan, 2009) or *My Name is Khan* (Johar, 2010), to name but a few releases. For all its stretching of the viewer's imagination, the latter film illustrates the demonization of Muslims in the West. The eponymous hero played by Sharukh Khan, Bollywood's icon, embarks on a Forrest Gump-like mission, which takes him coast to coast across America, particularly to the Deep South, to vindicate his religion, courtesy of gospel-singing African-Americans, and reclaim his rightful place in America's suburbia. The present paper discusses the issues of women's rights, particularly forced marriage, and the growing influence of fundamentalism in the Pakistani box office success, *Khuda kay Liye* (Mansoor, 2007) and in the Bollywood film, *Escape from Taliban* (Chatterjee, 2003).

As the echoes to Allah reverberate at the beginning and at the end of the film, *Khuda kay Liye* explores the place of Islam in the context of 9/11 in contemporary societies in Pakistan, Britain and the USA. Shoaib Mansoor's film resonates with the demonization of Muslims in the West. *Khuda kay Liye*, however, has a wider scope as it examines complex issues such as religion, secularism, fundamentalism versus religious toleration, modernity and tradition from different perspectives in Chicago, London, Lahore, Pakistan's tribal areas or Afghanistan.

While it aims to avoid standard clichés mediated against Muslims, *Khuda kay Liye* remains a product of its time and presents a Manichean worldview. The film is constructed on binaries reflected by sets of characters: the two brothers, the second generation westernized Pakistani young woman and her intransigent chaperon of a father and the two Pakistani clerics, the two rival muezzins calling for azan and the clashes in court between the NGOs' female supporters and the cohort of bearded fundamentalists.

A rift estranges two brothers Mansoor (Shaan) and Sarmad (Fawad Afzal Khan) who have become very popular singers on the Lahori scene attracting rave reviews and television coverage. Under the sway of an Islamist cleric, Maulana

Tahiri (Rasheed Naz) who rants against the pernicious influence of Western culture and considers the likes of Nusrat Fateh Ali Khan as deviants,[3] Sarmad becomes inward-looking and critical of westernized mores. Thus, he begins to pursue a radical interpretation of Islam, grows a beard and discards his jeans and guitar, also pressuring his free-spirited family to comply. Much to his chagrin, Mansoor does not accept that pop is degenerate art and leaves Pakistan to attend music school in Chicago. There he is at liberty to improvise and is encouraged to make forays into world music: The course is taught by an African American academic and students who come from different cultural and musical backgrounds experiment with crossovers. He then falls in love with an American cellist whom he eventually marries, despite deep cultural reservations over their radically different cultural identities.

In England, second generation Pakistani Mariam/Mary (Iman Ali) is in love with Dave, a white British fellow student and the pair intend to marry. Her father, a lapsed Muslim, who is living with a British woman to whom he is not married, is opposed to the very idea as it would make him the "laughing stock" of the expatriate Pakistani community. Although he smokes and drinks alcohol, he sees the world in Manichean terms divided between Pakistanis and Westerners or "goras" / "goris." To protect his daughter from foreign, permissive values, he contrives a hasty trip to Pakistan, the locus of orthodoxy, promising that the marriage will go ahead once they return to England. However, while touring the tribal areas or FATA he has Mariam/Mary forcibly marry Sarmad, who is also her radicalised cousin. Mary is then abandoned in the remote village of Zakakhair on the border between Pakistan and Afghanistan and cut off from all links to her culture, friends and relatives.

The situation deteriorates markedly after 9/11. US raids have replaced Soviet reprisals. As Pakistan is gradually sucked into the Afghan war, its North-Western frontier, the FATA and Khyber Pakhtunkhwa provinces are destabilized like Afghanistan and Pakistani tribals grow the ranks of the Haqqani Taliban. Sarmad and Sher Shah (Hameed Sheikh) are almost killed not under American bombs or drones, but as a result of mujahideen internecine rivalries(maybe a note here explaining this terminology). In her compound Mariam/Mary cannot adapt to a life of obscurantism, segregation and submission to male power. After her efforts to teach young girls rudiments of literacy are frustrated by the village elder, she tries to escape wearing a burqa. The scene in which she comes within reach of her freedom in a "garroti," a primitive open wooden cable car – as illustrated below – epitomizes her struggle.

3. The mullah only tolerates vocal music in the *azaan*, the muezzin's call to prayer.

Realizing that she is about to be dragged back and recaptured, as the lifeline is turned into a rope, she rearranges her black burqa as a kind of shroud and collapses in the casket-like car.

Once back in her compound, Mariam/Mary pays the price for her dreams of emancipation: she is kept under a tighter rein and Sarmad, who is instructed by his mullah to consummate the marriage by force, eventually rapes her.

In *Chicago*, marital bliss is short-lived. Indeed, the cross-cultural nuptials are hardly over when in the aftermath of 9/11 and with the all-pervasive paranoia over security, FBI officers arrest Mansoor on hearsay rumours – the rantings of a turban-wearing drunk man accusing him of being a terrorist. Subsequently, he is detained in solitary confinement and tortured for a year because of his affluence as well as his Islamic background, until he confesses his involvement with the al-Qaeda network. Although, the name Guantanamo is not mentioned, there are clear hints and parallels with the detention camp: Mansoor's torture in the infamous three-piece suit resonates with the 20-hour long interrogations, humiliations, random brutality, food as well as sensory deprivation inflicted on the likes of Asif Iqbal, Ruhal Ahmed and Shafiq Rasul (aka the Tipton Three) at the hands of the Extreme Reaction Force (Rose, 2004; 2006). Against all hope, Mansoor refuses to surrender and turn into what his gaolers would like him to, i.e. an anti-American. On the walls of his prison, he scribbles his love for the USA. Yet, at the end of his ordeal, after repeated assaults and humiliations, he suffers from permanent brain damage and is institutionalized.

Khuda kay Liye explores the tensions and challenges facing Islam in multicultural and multiconfessional Western societies post 9/11. It does not shirk from investigating similar crises in the context of Pakistan's mutating urbanized society. It also posits that US discourse inspired by Huntington's theory of "the Clash of Civilizations" has much to answer for in disseminating "Westoxification" (Maulana Tahiri's pro-Taliban sermons) and alienating mainstream Muslims. The ideological underpinnings of the film are consonant with Hamid Mohsin's *The Reluctant Fundamentalist*, Kamila Shamsie's *Burnt Shadows*, Uzma Aslam Khan's *The Geometry of God* or the more recent *Ours Are the Streets* by Sunjeev Sahota. *Khuda kay Liye* is less about the confrontation between liberal and radical Islam than about misguided beliefs. In that respect, contrary to the teenage rebellion of *Kamosh Pani*'s Salim Khan and its exploitation by fundamentalist clerics from Lahore (Sumar, 2003), the film leaves the spectator in the dark as to the reasons for Sarmad's sudden

radicalization and equally sudden detalibanization. The spectator may critique the way Shoaib Mansoor consigns the debate between secularism and religion, between Deobandi fundamentalism / Wahhabism and moderate Islam to a large extent to the end of his film. The violent tensions between Shi'a / Sufi and Sunni Islam in Pakistani society are also conveniently overlooked. So is the collusion between radical Islamic parties and sections of Pakistani civil society and military circles following General Zia ul-Haq's Nizam e-Mustafa policy of Islamization illustrated by the injunction "chadar aur chaardhiwaaree" (the sheet and four walls). For example, the fundamentalist vandals who ransack the concert stage are not brought to justice.

At least two reasons can be invoked. On the one hand, film may not be the most suitable medium to articulate complex religious issues in a short time frame. Hence the debate between radical Maulana Tahiri (Rasheed Naz) and liberal Maulana Wali (Naseeruddin Shah) appears didactic and somewhat artificial like the tirades between Police Commander Tariq Ali (Naseeruddin Shah) and Imam Junaid (Om Puri) in *Shoot on Sight : Is It a Crime to Be a Muslim ?* (Mundra, 2007), unlike similar controversies that mobilize and divide the characters of Hanif Kureishi's *Black Album*, Nadeem Aslam's *Maps for Lost Lovers*, or Uzma Aslam Khan's *The Geometry of God*. The reception of the film, on the other hand, amply justifies Shoaib Mansoor's caution. Although *Khuda kay Liye* was no art-house work, the film had to be released privately and incurred several fatwas to have it banned. Furthermore its success provoked several riots.

Those two reasons help explain the director's treading a fine line between condemning fundamentalism, especially the deployment of religious discourse to incite hatred and countenance jihad on the one hand, and humbling the articulate Islamist hardliner, Maulana Tahiri, on the other.[4] Incidentally, there is one character that is excoriated for his humbug religion – Mariam/Mary's father has no qualms sacrificing his daughter's happiness as he becomes a born again Muslim.

The showdown between the two clerics is a significant set-piece. On the surface, it promotes contestation and establishes that the Quran and Hadith are subject to interpretation, hence the debatable edict of fatwas banning music and pictures. Maulana Wali, played by Indian actor Naseeruddin Shah, often typecast as Bollywood's voice of moderation, tells the court to beware of the literal meaning: "deen me dadhi hai, dadhi me deen nahi" (the beard is the beginning of love, not its zenith) . In his riposte to his radical counterpart who promotes the prohibition of art, Maulana Wali quotes the syncretism of Hazrat Dawūd (Prophet

4. The radical cleric may be based on Maulanas Abdul Aziz Ghazi or Abdul Rashid Ghazi of Islamabad's Lal Masjid.

David) who was inspired by ragas and was gifted with the most beautiful vocal chords and a talent for playing instruments.

From a theological perspective, the liberal cleric argues that Mary's nikah (marital contract) is invalid under Islamic law, since she was given a Christian name and was brought up as a Christian. Furthermore, although "wilayat al-ijbar" (guardianship right) empowers the young woman's father the right to marry his daughter without her consent, the provision is not absolute but contingent on the absence of hostility, compatibility between the spouses and the suitor's ability to pay the mahr (gift to the bride). On the basis of Hadith ("Bukhari, volume 3.94; Nasai, volume 2.403"), Maulana Wali invokes lack of consent to annul the marital contract.

On a political level, it must be noted that the debate is taking place before the Lahore High Court. Thus it would seem fair to assume that what is at stake is not so much the expression of diverse religious faiths – Sufism is hardly mentioned. Rather, the Pakistani State seems to recuperate the message of toleration.[5] Such interpretation tallies with the erosion of support for the religious parties which countenanced General Zia's and General Musharraf's military regime.[6] Yet despite his much reduced influence and funding in the aftermath of the Jihad against the Soviets, the firebrand mullah wields much support whether in Lahore or over the tribal areas.[7] Indeed, he does not hesitate to challenge the authority of the High Court, and, through it, that of the government, which he considers as illegitimate and "unIslamic."

The High Court of Lahore may be instrumental in quashing Mariam/Mary's forced marriage to Sarmad and indicting her own father. However, it is the Pakistani army that pressures the village elders to avoid a diplomatic crisis with the British authorities and sends a helicopter to rescue the young woman.

Thus the film reminds its viewers and critics that Pakistan is an Islamic republic, while at the same time championing the sovereignty of the State, through two of its still popular institutions – the judiciary and the armed forces. Despite the controversial fatwas decreed against it, the film's success was hailed

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5. In *Shoot on Sight : Is It a Crime to Be a Muslim ?* there is a similar hijacking of moderate islam by the British institutions.
6. The MMA or Muttahida Masjlis-e Amal is ironically referred to as the Mullah-Military Alliance (Racine 29).
7. The cleric's ubiquity may confound a western viewer. However, it is consonant with the spread of fundamentalism. Besides, it is consistent with Pashtun tradition in the Federally Administered Territories (FATA): "Pashtuns throughtout history have maintaineda pattern of moving between two residences, both for the purpose of seasonal migration and to have an escape route from tribal feuds." (Nawaz 30)

and recuperated by President Pervez Musharraraf as a national achievement. By championing Maulana Wali's tolerant Islam, the film reconciles Mohammad Iqbal's theocracy with Jinnah's secular ideal.

However, *Khuda kay Liye*'s consensual message takes liberties with politics and sociocultural practices. Forced marriages were prevalent in diasporic societies with a rural background and the British Foreign Office was involved to curb the practice. Mariam/Mary may have been unsuspecting of her father's ulterior motive. However given their liberal position, it is highly unlikely that Sarmad's parents would have would have cut off all relations with their son or would have countenanced his rushed marriage away from Lahori society. The section of the film devoted to the FBI's physical as well as psychological demolition of Mansoor makes for grim watching while the film overlooks the themes of honour killing, rape, mutilation as well as the stoning of recalcitrant women at the hands of the Taliban and their partisans (Aslam, 2008 ; Joya, 2009 ; Bieber, 2010). The reason for this imbalance may be domestic consumption and sensitivity: it may have been more politically correct to expose Western abuses against innocent Muslims, rather than denigrate the country for the violence and discrimination inflicted on women. Generally, female oppression is glossed over and Mariam/Mary's epiphanic moment at the end to renounce her existence as a free woman in London to return to the same village compound where she had been imprisoned for two years to educate illiterate girls in the tribal lands beggars belief given the role of madrassahs and the hold of feudalism. The use of violence against women is more convincingly portrayed with Sushmita Bannerjee / Sayed Kamal in Ujjal Chatterjee's *Escape from Taliban* (2003) or Khaled Hosseini's and Atiq Rahimi's fiction.

Militants easily blend in Lahore and re-emerge in Waziristan and vice-versa, but little geopolitical insight is provided on the AfPak war and the issues of Pashtun identity and Pashtunistan and Afghan refugees are not explored. It is worth pointing out that about 15 million Pashtuns / Pakhtuns inhabit Afghanistan,[8] while some 25 million live in Pakistan, mainly in FATA, because it contains tribes that straddle the Durand Line, the disputed border between British India and then Pakistan and Afghanistan (Nawaz 2).

Furthermore, the army is represented as the nation's bulwark against terrorism. Its overbearing presence and ambiguous role are never articulated. Nor does the relationship between the militarization of the State and the escalation of violence nationwide come under any scrutiny. *Khuda kay Liye* operates double standards for domestic political reasons. It is almost foregrounded with US suppression of

8. Both pronunciations are correct, *Pakhtun* being favored by northerners and *Pashtun* by southerners.

diversity and mental torture, a proleptic link with the Patriot Act, extraordinary rendition and Guantanamo. Yet, at the same time, Shoaib Mansoor seems to be oblivious of the Pakistani State's apparatus against human rights and of the collusion between the CIA and ISI to sustain the war industry.[9]

The country's promising duo with its crossover music has given way to an image of schizophrenia and self-destruction. Both Sarmad and Mansoor are shell-shocked either at the hands of the Taliban or the West's heavy-handed treatment of its Muslim Others.

Like *Khuda kay Liye*, *Escape from Taliban* (2003) critiques the violence meted out to women in the context of Talibanization and radical Islam. However, Mansoor's dual narrative film broaches the theme from a different perspective – the tensions between radical and moderate Islam – as well as the wider geopolitical context of Pakistan versus the West and the demonization of Muslims in Western societies. In contrast, apart from a few liminal scenes based in Kolkata, India where the two main protagonists live and fall in love and one episode at the Indian and Afghan embassies in Islamabad, Chatterjee's bollywood film is mostly located in Afghanistan, a country ravaged by war and associated with bloodshed, firebombs and jihadis firing AK47s as underlined in the prologue.

Another key difference is that in *Khuda kay Liye*, Mary is coerced into marriage whereas Sushmita (Manisha Koirala) and Jaanbaz Khan (Nawab Khan) choose to get married despite her family's opposition since Jaanbaz is a Muslim and the Banerjees are Hindus and the two elope to Afghanistan, her husband's native country.

This significant difference explains why Western-educated Shusmita finds herself lost and alienated in a place her husband had misrepresented as heaven on earth, conveniently failing to mention Russian air raids and the mujahideen insurgency. Another significant omission, in common with *Khuda kay Liye*, is the condition of women, especially those who challenge purdah and male patriarchy. The heroine's sense of oppression in her new homeland is eloquently reflected by the film's sand colour scheme and barren mineral landscape, mostly shot in Ladakh and Rajahstan, unlike *Kabul Express* which was filmed in war-ravaged Afghanistan.

It is worth pointing out that, at least from a visual point of view, Sushmita's diary does not start chronologically in 1988 with her marriage plans in Kolkata or her perilous journey to her Afghan village, in the Gazni region, after an 18-hour ride from Kabul or even her mixed reception with her in-laws during

9. The film is reported to have been bankrolled by the ISI.

which she is given a Muslim name, Sayed Kamal and she is segregated as a "kaffir" or infidel.

Rather, her narrative is triggered off by a punitive raid by the Taliban on 2 December 1994. Rebuking her for non-observance of roza during Ramadan, the Taliban repeatedly slap her, punch her and hit her with the butt of their kalashnikovs as she refuses to conform to their injunctions and they drag her to her bedroom where she is confronted by a broken portrait of her husband who has migrated to India to eke out a living. This chronological reordering could be justified by Sushmita's confusion and trauma. Thus, the Russian invasion and the ensuing civil war between the Najibullah puppet regime and the US-funded mujahideen is displaced chronologically. She later records an earlier conversation with the village elder, Dranai Chacha (Prithvi Zutshi) informing her that "the war [with the Russians] has claimed this nation. It has ruined the future of our children. Everything is finished."[10]

A more likely explanation is that the narrator foregrounds this scene with the Taliban because it crystallizes several dominant themes such as human rights abuses and the brutal suppression of dissent. This scene is a point of no return as she makes explicit, she has become "a prisoner of fanatics, the Taliban," Sushmita's prostrate position, her sombre scarred face are reflected in the way she writes her diary, a covert gesture of resistance by the fire or kerosene light.

By rearranging chronological order as in the marriage episodes, Sushmita contrasts her own situation as a victim and a non-Muslim outsider. The contrapuntal references to paradigmatic Bollywood nuptials, particularly the choreographed song "Aye jaane jaa" and the sabre and scarf dances at Kala's wedding (Jahangir Khan) also illustrate the divide between communal Afghan cultural practices and Taliban sectarianism.

The marriage ceremonies are framed by brief shots of mullah-inspired, gun wielding rallies as well as scenes in which the Taliban round the villages in their ubiquitous Toyota pick ups propagating their fatwas against miscreants who do not pray five times a day (namaz), read books other than the holy Quran, defy burqa orders, leave women unescorted by a "mahram" or male relative, play music at weddings or shave off facial hair.[11] The episode is a graphic illustration of the Taliban edicts, most of which deal with the restriction of women's rights (burqa provisions), segregation on public transport, social exclusion and invisibility (ban on education, employment and recreational activities).

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10. The elder's story of scorched earth resonates with equally graphic accounts by Atiq Rahimi, Khaled Hosseini and Yasmina Khadra.
11. Similar scenes are depicted in the fiction of Khaled Hosseini and Atiq Rahimi as well as in Malalaï Joya's autobiography.

Sushmita's resistance to male patriarchal order is best illustrated by her defiance of the Taliban who, in her words, treat women as shoes, chattels or slaves.[12] Yet her rebellion started with her disobeying her father's order not to marry a Muslim. Colonel Banerjee (Yusuf Hussain) slaps his daughter, a gesture that is repeated by her husband, her extended family and by the Taliban. Sushmita hits back Jaanbaz in public and calls him a liar for not informing her of the existence of his first wife, Gulghutti (Ferozeh) with whom she develops a female bond against male oppression.[13] To combat prejudices as illustrated by the faith healer who fails to save a young mother in labour or by the self-appointed doctor who prescribes medicines past their sell-by dates, the main protagonist enlists the support of Jaanbaz's aunt, Guljarina or Abu (Vineeta Mallik) to create a dispensary for women. The locum resents Shushmita's tirade as he is trying his best to provide relief to an impoverished population with a high rate of illiteracy and no medical facility. The film's implicit message is that the issue of liberating Afghan women cannot be resolved with military expenditure and at the expense of health and education improvements.

On a personal level, Sushmita adopts Tinni (Krupa Sindhwad) to relieve Sadagi (Benika) of the stigma of delivering a baby girl before marriage and to compensate for the loss of her own baby after being hit by her husband. In the course of her work at the dispensary, she encounters a burqa-clad young Indian woman who ironically entreats her to rescue her from physical and psychological abuse by her in-laws. Her husband in a similar fashion to Jaanbaz has left her to remarry in Pakistan because she could not give him children. Sushmita also provides succour to battered women like Gulghutti who is repeatedly beaten up by Jaanbaz's brothers or like the young women attending her English class.

Sushmita falls foul of the Taliban on several occasions whether for failing to wear the regulation burqa, to follow roza or for opposing the execution of Jalil (Shubhrajyoti). Violence escalates on the third time she crosses the path of the Taliban commander. On their previous showdown, after ransacking the wedding ceremony of a renegade family, Abdul Malik (Aly Khan) had vowed to have the kaffir woman hung up in public. This time he has come to deliver expeditious justice according to Sharia law. Sushmita stands accused of "teaching the language of Satan" and empowering women – a charge she denies vehemently : "I am teaching them the language of humanity and to stand up against your tyranny !" Given his cold-blooded precedents, the Taliban commander acts rather out-of-character hearing out a feminist lecture. Ransacking the dispensary, Abdul

12. Her denunciation resonates with Malalaï Joya's campaign against the brutalization of women who often choose immolation over forced marriage.

13 . The issue of male violence and female solidarity in the context of a polygamous society is explored in *A Thousand Splendid Suns* (Hosseini, 2007).

Malik strikes her with the butt of his rifle before dumping her to the ground and asking two of his guerillas to drag her body away from the compound as illustrated below.
Sushmita's barbaric ordeal is graphically highlighted by her white shroud bissected by her dishevelled jet black hair as well as her Christic cross-like or prostrate position. One particular striking low-angle shot suggests that a grave is being freshly dug up. In the sequel during which Sushmita is nearly kicked unconscious by her four attackers, the camera zeroes in on a space clearly designated for summary executions. This interpretation is further substantiated by the four lines converging from the four automatic rifles to the young victim's fallen body. Furthermore, the unrealistic scene in which Abu rushes to rescue Sushmita protecting her body from bullets and calling her torturers "animals" who defile Islam reminds the viewer of a pietà.

Incidentally, "Ruk jao," Abu's command to the Talib leader echoes Mary's plea as she tries to break from her shackles in *Khuda kay Liye*. The main protagonist cannot live with a permanent sword of Damocles above her head. She decides to

escape to Pakistan, taking advantage of Gulbibi's sudden illness (Kanisha) and Gulghutti's company. However, her first attempt is foiled after she tries to phone her family in Kolkata and the Indian and Afghan embassies decline to intervene. Sushmita and Tinni are kidnapped by Jaanbaz's brothers who beat her up. Her second endeavour is almost nipped in the bud by a Taliban patrol which is busy executing villagers. It, nevertheless, aborts as Jaanbaz's brothers stop her in her tracks and take away her daughter. Her third successive escape equally ends in failure. Despite Gulghutti's help and her own resourcefulness posing as a burqa-clad doctor and hijacking an opium-laden tractor, she is brought before a Sharia court in the neighbouring city. Her trial takes place in a dimly lit reception room sparsely decorated with handwoven carpets, cushions, copper pots and the ubiquitous kalashnikov. Sushmita, her back to a wall faces four sitting judges and her three standing Taliban accusers. Abdul Malik reminds the court of the stoning sentence for women who disobey or dishonour their husbands. The accused denies his charge that she is maligning Islam and "brainwashing" young girls and women against the teachings of the Quran. For her defence, Sushmita contends that she is empowering them against retrograde customs that have nothing to do with Islam :

> Women have no right to education, they can't voice their opinion...they can't go without an escort. Confined inside all a woman got to do is produce children, cook and clean the house, as if she's a slave. If she disobeys you, you hit her till she faints. You kill women ! A woman means nothing to you but a slave!

Her plea falls on deaf ears pursuant to order 34 of the Taliban code stating that women have no legal recourse and that a woman's testimony is worth half a man's testimony. Accordingly, under Abdul Malik's direction that she should be given the death penalty, the mullah returns a guilty verdict, declaring that she should be converted to Islam, whipped twenty five times before being punished according to Sharia law.

By sheer coincidence and quite ironically, Sushmita is saved by the timely presence of the AK 47 on the wall as well as the deus ex-machina appearance of village mashar, Dranai Chacha at the eleventh hour in a UN car.

Even though the film evokes the devastation and dismantling of Afghanistan under Soviet direct or proxy rule as well as the feudal warfare out of which the Taliban emerged, it mainly focuses on the plight of a Western-educated woman who refuses to be brow-beaten by fanatics and almost pays with her life her militancy for women's rights. Given its focus and the fact that it purports to be "a true story," *Escape from Taliban* cannot provide a comprehensive insight into

the rival Taliban movements, let alone Afghanistan's complex factional and ethnic politics. In the Gazni district where the film is located the Tadjiks account for 50%, the Hazaras 25%, and the Pashtuns 25% (as opposed to 47% for the Tadjiks and Hazaras and 51% for the Pashtuns in the Gazni province). No insight is provided into this cultural diversity.

Besides, although Gazni has a high degree of Taliban insurgency, the militant nexus between the Pakistani and Aghan borders is vaguely alluded to, as is the opium and arms trade funding the militias or the war in Chechnya. Furthermore, there are several references to Afghan labourers in India. But, curiously no explanations are provided why Afghan migrants would look to India in preference to Pakistan, which seems culturally and ideologically closer.
A film critic may dismiss some of the Bollywood interludes which may be meant to alleviate the overall sombre climate, yet seem to turn local folk dances into Mumbai theatrics, albeit in shalwar kameez. While praising the woman's perspective, columnist Prerna Singh Bindra is critical of the film for lacking subtlety and for catering to the Indian audience which likes overdramatisation (Vasagar, 2003). The charge is relevant to a large extent, but it is partly due to the focus on the heroine's tentative struggle and the film's chromatic scheme. Admittedly, the Taliban commander lacks credibility as he keeps issuing empty death threats to Sushmita; he fits in with the mullah's "kalashnikov culture" (Nawaz 15) and is more trigger-happy when it comes to despatching those who dare criticize his rule abroad or who denounce his involvement in the opium trade. Yet, his character is consistent with the emergence of ruthless as well as charismatic young men who took on the Red Army, then fought the Nato coalition and "are not tribal leaders by lineage or election and whose power and legitimacy are based on their recently acquired wealth – either Arab money or the exorbitant compensations paid by the army – and their ability to fight and fill the power vacuum." (Nawaz 26) *Escape from Taliban* highlights how jihad has reshaped tribal society around the militants and the mullahs in both Afghanistan and Pakistan's tribal belt. TTP's leader Baitullah Mehsud (Tehreek-e-Taliban-e-Pakistan) is a case in point; although not a cleric himself, he nonetheless used religion to rise to prominence:

> Traditionally, the mosque was not used for tribal political activity. The mullah, who has a low status in Pashtun society, was subordinated to the tribal elders, who had the monopoly on political activity conducted in the *hujra* (the guest house of the leaders), which acted as a counterweight to the mosque. The mullah acted as a mediator between parties in conflict but he did not handle the gun. When the threat came from a non-Muslim enemy, the mullah came to the front and preached jihad […]. New opportunities have enabled the mullah to reject his traditional role and to move from the

> mosque to the *hujra*. Mullahs participate in the new jirga as members of parliament […] Jirgas, which were traditionally held in the open, have been held inside madrassas and addressed by mullahs. In the traditional system, mullahs could not sustain a network of political patronage, as they lacked financial means. But now they have access to money and have created a space for themselves in the society. (Nawaz 26)

On a thematic level, the violence unleashed against women is consonant with real-life daily tragedies denounced by NGOs, such as *Time*'s front cover of the mutilations of Aisha Bibi, the acid attacks on schoolgirls as well as the flogging, rape, torture and immolation of women (Joya, 2009). Sushmita's plea is reminiscent of the summary executions and stonings in Khaled Hosseini's *The Kite Runner*, Nadeem Aslam's *The Wasted Vigil* and Atiq Rahimi's *Maudit soit Dostoïevski* (*Damn Dostoyevsky*). It strikes a forceful contrast with *Kabul Express*, a Bollywood-ized documentary by two Indian rookie reporters who land in Afghanistan with no maps or contacts and meander their way through the ruins of Kabul.[14]

A more serious flaw is that Chatterjee's film conflates fanaticism with custom and tradition. Obviously, the Taliban propagate a literal view of the Quran and a rigid application of Sharia law to all. Indeed, the film does justice to their puritanical stance which appeals to uneducated young males and marginalizes women. This exposure tallies with documentaries produced by journalists like Sharmeen Obaid-Chinoy. However, initially, the Taliban's popularity was due to their challenge of feudal practices and obligations and delivery of quick and free justice (Joya, 2009; Nawaz, 2009). This more efficient form of leadership was based on a challenge of the *kashars* (the young, the poor, and those belonging to minor lineages) against the *mashars* (the tribal elders) and the "mafia" of maliks and political agents who had an interest in maintaining the status quo (Nawaz, 27), a fact that the film chooses to ignore as Sushmita's feminism alienates both the Taliban and village elders. Thus the film overlooks the atrocities committed by the mujahideen and the warlords propped up by Western governments to single out the Taliban. Furthermore, although it alludes to the Taliban's complicity in the opium trade, it falls short of analyzing Pakistan's ambiguous role vis-à-vis Mullah Omar and the Quetta Shura.

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14. The war is not seriously addressed other than in a few scenes involving an implausible hostage crisis with a Taliban doubling as a member of the Pakistani Frontier Corps, murderous AK-toting Hazaras or villagers stoning Taliban. Apart from the odd burqa, incidentally used by men as a camouflage, Afghan women are marginalized.

With all their geopolitical and cultural approximations as well as their technical blemishes, *Escape from Taliban* and *Khuda kay Liye* not only make for compelling viewing, they also help probe some of the misconceptions and brutal realities about Afghanistan and Pakistan. Radicalization cannot be reduced to a homegrown phenomenon; rather it is created by Western assumptions of the concepts of modernity as well as insensitivity to different cultural or religious practices and issues of territorial sovereignty. As Michael Barry emphasizes with his theory of Yagestan, exogeneous forces have always failed to shape Afghanistan. *Khuda kay Liye* is equally dismissive of intolerance on both sides of the Atlantic.

Radicalization is partly fuelled by a credility gap. While focusing on the Taliban and burqa issues, the US has deflected criticism for its role in the debacle (Joya 288-90). By instrumentalizing the mujahidden warlords in their jihad against the Soviet Union, the US has not only undermined a delicately poised state on the geopolitical map, it has further eroded confidence in the Pakistani State and institutions, sparking off major refugee crises both in Pakistani cities ill-equipped to deal with such influx or in camps with the barest of facilities which turn into hotbeds for mafias and militants. Both films show that all is not quiet on the Eastern front as violence against civilians, mostly women and children go unabated and food, health and education programs lag far behind military aid. At the peril of their lives, an increasing number of women find the courage to challenge bigotry and male patriarchy.

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Review: Benazir Bhutto, *Reconciliation: Islam, Democracy and the West*

Reviewed by Muhammad Atif Khan

Benazir Bhutto, *Reconciliation: Islam, Democracy and the West*.
New York: HarperCollins, 2008.352 pages. ISBN-13: 978-0061567582

"If you would not be forgotten, as soon as you are dead and rotten; Either write things worth reading, or do things worth writing" (Benjamin Franklin). Benazir Bhutto did both. She started to write this book, her masterpiece undoubtedly, during eight years of exile. She was going to finalize the draft of this book on her return to Pakistan, until her last breath, as the main manuscript was found in her handbag at the time of her assassination on 27 December 2007 in Rawalpindi, Pakistan.

The central theme of this book is an explanation of the numerous conflicts that have defined international relations in recent years, including the so-called "Clash of Civilizations" between the Muslim and non-Muslim worlds, and the various conflicts within Muslim societies. The value of this book, however, lies not only in its comprehensive explanation of these conflicts, but also in the panacea Bhutto prescribes for all of these conflicts: "accommodation and reconciliation."[1]

In the first chapter, Bhutto describes her arrival back to Pakistan, after eight years of exile due to the military regime of General Pervez Musharaf. That day - 18 October 2007 - which was so joyful to her, ended in tragedy due to a suicide attack on her motorcade near Karachi airport, killing hundreds of her party workers.

The second chapter gives a comprehensive account of intra-Islamic sectarian, political, and religious conflicts. Bhutto explains their genesis, nature and effects on Muslim societies all over the world coherently and in depth. Notwithstanding her public image as a modern, liberal woman, Bhutto possesses a detailed knowledge of Islamic tradition and history. What differentiates her from many

[1] (p.16)

other commentators on political Islam is that she eloquently clarifies misconceptions dominant in the Western academy, especially regarding the rights of women in Islam and the alleged incompatibility of Islam with democracy. She argues that "Islam is not the caricature that is often portrayed in Western media." [2] To clarify her arguments, she quotes many references from the Koran and the hadith (the sayings of the Prophet Muhammad), revealing a sophisticated engagement with both modern and traditional Islamic thought and jurisprudence.

After reading the third chapter, it is very hard to blame Muslim societies, as popular critics often do, for their lack of democracy and democratic values. Bhutto explains how, throughout modern history, the West, the champion of democracy, has itself been responsible for blocking "any reasonable chance for democratic development in Muslim-majority countries." [3]From colonialism to the Cold War, the West has opposed and disrupted democratic movements in many Muslim countries, particularly in the Middle East, for its own economic and geo-strategic interests. American "dirty politics" in Iran during Raza Shah's regime, France's opposition to demands for democracy in Tunisia and Comoros and Britain's actions against the *Wafd* party in Egypt are some of the many examples she uses in this chapter to prove her hypothesis. Interestingly, she includes many examples from non-Muslim countries, such as Greece, Argentina and Congo, where the West behaved similarly in blocking democratic regimes. In this chapter, Bhutto displays a strong grip on contemporary world affairs and global political history.

The fourth chapter focuses on Pakistan. Bhutto describes the independence movement of the early twentieth century, the partition of India, its consequences for the two new states of Pakistan and India, and the early history of Pakistani state-building. She then explains in detail the two main reasons, as she sees it, for the dysfunctional politics and the failure of democracy in Pakistan. These are the early death of Mr. Jinnah and the lack of grassroots political organization in the Pakistan Muslim League, the party which achieved independence from British rule.[4] Although eloquent and informative, this chapter seems misplaced in a book addressing the bigger issue of reconciliation between Islam and other civilizations of the world.

In the fifth chapter, she expands the debate on the "Clash of Civilizations" by tracing the development of this concept from the early Twentieth century until the

[2] (p. 18)
[3] (p. 81)
[4] (p.167)

present. She provides a comprehensive review of this discussion from Oswald Spengler's *The Decline of the West* (1918) to Samuel Huntington's *The Clash of Civilizations* (1993). Interestingly, like an expert political writer, she adds her criticism on all these hypotheses of conflicts and confrontation among different civilizations of the world. In the later part of this chapter, she divides contemporary commentators on civilizational conflict into two groups: the "Clashers," who believe a clash of civilizations is inevitable, and the "Reconciliationists," who believe the contrary[5]. Placing herself in the latter category, she criticizes the former eloquently. A more interesting insight in this chapter is her categorization of the "Clasher" group into two sub-groups: "Intellectual Clashers" like Huntington, and "Radical Clashers," like Robert Spencer and Hizbul-Tahrir.

One can find the height of her argumentation in the sixth and final chapter of this book where Bhutto explains the main viewpoints of her own group: the "Reconciliationists." However the real worth of this chapter is that, besides advocating for reconciliation among civilizations of the world, she stresses that intra-Islamic reconciliation is equally important. By charting a course for Muslims to solve the internal confrontations that divide their global community[6], she clearly proves herself not as a Muslim scholar, but one of the leading female Muslim reformers of the contemporary world. Her par excellence expertises in this book manifold our sorrow because after we can know clearly that what we lost in her assassination. Another distinctive feature of this chapter is that as well as advocating for reconciliation, she also provides some concrete steps and policy recommendations, for example toleration of differences in the faith and a more solid commitment to democracy, for achieving this reconciliation among Muslim communities, and between Muslims and non-Muslims. "There has been enough pain. It is time for reconciliation" is the last sentence of her book, which I strongly recommend for students and researchers of global politics. It is tragic that Bhutto herself came to be a victim of this pain by sacrificing her life.

[5] (p. 233)
[6] (p. 279)

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Review: Muslim Becoming

Reviewed by David Waterman

Muslim Becoming: Aspiration and Skepticism in Pakistan. Naveeda Khan. Duke University Press, 2012. 262 pages. ISBN-13: 978-0-8223-5231-0.

Muslim Becoming begins with Naveeda Khan's account of a debate among four librarians in the Assembly Library in Lahore, in which she "learned how everyday expressions of religiosity simultaneously impinge upon the local, the political, and the spiritual, in the temporal register of possible pasts and futures" (1). The theological debate between a Shia and three Sunnis becomes heated, and could easily be construed as further evidence that Pakistan still has not worked through its institutional relationship with Islam. Naveeda Khan, an anthropologist at Johns Hopkins University, only partially accepts such an explanation, insisting that a Bergsonian notion of time-as-becoming leads us to consider a Pakistan "that demonstrates its inheritance of an Islam with an open future and a tendency toward experimentation," without wishing to discount the country's problems since 1947 (7). Aspiration and striving become the key elements in such a becoming-Pakistan, where the emphasis is on process rather than final forms, where Iqbal takes center stage rather than Jinnah, and where "political theology" must necessarily exist alongside the legacy of colonial administration (11; 13). The book itself is the result of ethnographic fieldwork carried out by the author, from the late 1990s to the mid-2000s, on mosques in Lahore – the link with our four librarians becomes clear in the context of "the spatialization of theological arguments" (18).

Chapter One is subtitled "Pakistan as a Mosque," and begins with the observation that contemporary mosques are in large part simply gathering-places for prayer, in contrast to their predecessors, which often functioned as schools, hostels, hospitals and courts of law. Mosque ownership is not always clear as various sects often compete for local dominance, while the State refuses to enter the fray; the term *qabza* is introduced, meaning confiscation or occupancy, referring not only to the mosques but also to the enormous migrations of Partition. Khan suggests that such ambiguity can be a useful lens through which to examine Pakistan-as-process: "one had to learn to inhabit this place, to acquire the right etiquette in sharing it with others with differing perspectives on how to be Muslim" (23). The following chapter highlights the role of Muhammad Iqbal within "A Possible Genealogy of Muslim Aspiration," including his philosophical

ties to both Bergson and Nietzsche, with a close reading of Iqbal's poems "Complaint," regretting the fall of Muslims from their previous status, and "Answer to the Complaint," calling for a continual striving toward one's destiny. Evolution, according to a Bergsonian reading of Iqbal, must take into account present time as implicated in the past and the future simultaneously, while progress is made through creative choices; perhaps even God does not yet understand how such potential will come to be realized (71; 75).

The third chapter examines Iqbal's legacy, using the precise example of the Ahmadi question and the history of the 1954 Munir Report, a report which intended to establish who might claim to be a Muslim. Contrary to most, Khan does not interpret the marginalization of the Ahmadi sect – through Constitutional amendment – as a cynical political gesture, but rather as a State which used religious and legal argument as part of the striving / aspiration process (92). Iqbal too sides with the expulsion of the Ahmadi in the quest for necessary Muslim solidarity (118). Chapter Four is more personal, an exposé of Farooq sahib, the author's Urdu teacher and research guide, and more specifically the appearance of jinn within his family and by extension an examination of jinn in Pakistani society. Jinn are vouched for in the Qur'an (Sura 72), a particular form of life created by God out of smokeless fire and generally accepted by Muslims, and for the author's purposes important in the striving of the pious (126-128). The penultimate chapter of *Muslim Becomings* is entitled "Skepticism in Public Culture," and deals with the "Other" in the person of the mulla rather than the Shia or the Ahmadi, measured by the frequency of anti-mulla jokes which are to be heard (147). After citing several examples, Khan arrives at the conclusion that most maulwi deal with the jokes in two ways, first defensively then by a desire to be part of the mainstream of Pakistani society, as representatives not only of the past but also largely forgotten as members of the present (170), which finally supports a two-prong analysis dealt with in Chapter Six, namely "Pakistan as the site of ongoing aspiration as well as widespread malaise" (172). The Deleuzien concept of symptomatology informs Khan's definition of becoming:

> What I take from Deleuze, however, is that literature has great capacity to yield a diagnostics that can apprehend blockages to striving and provide therapies, much in the manner in which Iqbal's literary and philosophical writings provide us an orientation to striving. Moreover, such diagnostics may provide the imagination of political action, perhaps as an unrealistic expectation but that nonetheless births a new possibility. (174)

Such new possibilities are, for Khan, what underpin the meaning of Muslim, the "suspended opinion" which she borrows from Mufti in the context of aspiration and striving (198). An epilogue, called "Becoming Present," suggests three possible futures for Pakistan: establishment of democratic government, political

meltdown, or "a partial return to the state of turmoil and restlessness that prevailed earlier but which was not a condition of war and imminent disaster" (205). The author believes the third is most likely, and indeed the possible future most desired by many Pakistanis; restlessness must not be feared, rather it should be harnessed as a positive force, "making the law a fecund site for experimentation over what it is to be a Muslim […] allowing Muslims opportunities to reinhabit their tradition . . ." (206).

Muslim Becoming succeeds largely because it goes against prevailing wisdom, obliging the reader to adopt a different perspective regarding present-day Pakistan by insisting that Pakistan is not a finished product – while many current difficulties are indeed the result of errors and missed opportunities, many others are the normal missteps of a country seeking its way as an Islamic republic and former British colony, its past – and indeed, future – sitting restlessly alongside its present. Readers interested in a radical departure from the typical fare served up by Washington think-tanks and talking heads will find much of interest in Naveeda Khan's excellent book.

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How Faiz Saved My Life

By Masood Ashraf Raja

I started reading Faiz in eighth grade at a time when Faiz was unpopular amongst those who ran our country. For me, there was a sort of tacit excitement about reading him, a sort of secret pleasure in doing what was forbidden. I was then at a military boarding school, a school that has produced so many of the military top brass of Pakistan. We were potential officer cadets being given a deep indoctrination into the hierarchical system of military order. Faiz, with his socialistic leanings and egalitarian thought, was a natural enemy to this ordered hierarchy.

When I joined the army, reading Faiz at military gathering was banned, but that made reciting Faiz even more exciting. I remember as a young officer, whenever I introduced my battalion variety show, I always opened with a full recitation of one of Faiz's greatest poems: *Sheeshon ka Masiha koyee Nahiin*.

My troops, who all came from the rural heart of Pakistan and did not have much in the way of literary training, responded amazingly to every word, every metaphor in this most beautiful of Faiz's poems. And even though neither we did not fully understand the poem, its lyrical beauty, its rhythm, and, maybe, its subtle message, moved us more than any other poetry.

There was something intriguing about Faiz's poetry: it was high diction, the most classical metaphor and language, but accessible in its emotional content in its pathos.

The poem, I can still recite it from my memory, is the most elegant rendition of eternal class struggle juxtaposed against the endless possibilities and unstoppable greed. It is a tragic poem, which its refrain highlights after every few stanzas:

Sheeshon ka masiha koyee nahiin
kya aas lagaye baithey ho

There is no messiah of broken mirrors
What are you hoping for!

But in its poetic resonance, Faiz clearly apportions the blame upon an unnamed group of people, the destroyers of dreams, the sellers of all possibilities. This

eternal fight between the dreamers and their oppressors reaches its zenith in the last lines of the poem:

kab loot jhapat se hasti ki
dukaanein khaali hoti hein
yaan parbat parbat heerey hein
yaan saaghar saghar moti hein

Kuchh log hein jo iss daulat par
Pardey latkaatey phirte hein
Har parbet ko, har saghar ko
Neelam chardhaatey phirtey hein

Kuchh woh bhi hein jo ladh bhird kar
ye pardey noch giraate hein
Hasti ke uttthai giron ki
har chal uljhaaye jatey hein

In donon mein ran pardta hai
Nit basti basti, nagar nagar
Har baste ghar ke seene mein
Har chalti rah ke maathe par

Ye kalak bhartey phirte hein
Woh jot jagate rehte hein
Ye aag lagatey phirtey hein
Woh aag bujhate rehtey hein

Sab saaghar sheeshay laal o guhar
iss baazi mein bid jaate hein
Uttho sab khaali haathon ko
is run se bulawe aate hein

It is at the end of the poem where all those who hade been nursing their broken dreams are called to enter the final battle filed, the end of days of class struggle, where the people finally wrest the material means and thus symbolics of their hopes and aspirations and it is at that moment in the pome that you and the listener automatically, without a single thought, become a part of that great alliance of desire in that Deleuzian way. That my soldiers listened to it in rapture and that their hands rose in defiance and their eyes glistened with tears had

nothing to do with my recitation: it was the pathos of the poem itself, its lyrical beauty, its transportive power that moved them. In the end, I was only a vessel through which Faiz spoke and even when he had been silenced by the military-machine, we could still continue his message, feel its power, and gain those few moments of unlimited imagination, courage, and a sense of loss.

Many years later, as a young officer, I carried Faiz with me to the highest battlefield in the world: Siachin Glacier. My brother gave a copy of Faiz's collected works, which I carried in my rucksack as I trekked toward my first post for what would turn out to be the most trying year of my life.

In that harsh climate of Karakoram mountains surrounded by snow-clad peaks, so breathlessly beautiful, fighting an unnecessary war, an un-needed war, a war that took so many of Faiz's people, the common people, away, while our generals bickered over the little credit that every single victory brought them and passed around their failures to those down the chain.

Faiz was a great comfort in those dark days. We all stayed up all night long. I huddled in my high altitude tent and read Faiz in lantern light. The air is thin at nineteen thousand feet above sea level, and one had to remove the lantern glass for it to function properly. So, in those cold nights, caught in a useless war of national pride and human waste, I had Faiz to keep me going. His words gave me solace, provided me something larger than myself to think about, and, at times, revealed to me the absurdity of my personal motivations, my indoctrination.

It was at that post, a post named Red Camp, that Faiz saved my life figuratively and literally. His rich poetry gave me something more that war and its wastage to worry about. It gave me hope and a deeper understanding of the people of my country. In that one year, Faiz helped me realign my allegiance: I was for ever bound to the welfare of the weak and the down-trodden and became deeply critical of the powerful. Faiz shaped my worldview, a shaping that still figures prominently in my scholarly work. I know, because of Faiz, I will never side with the powerful at the cost of the weak and no amount of dizzying success or display of power will ever convince me that the national or international economic elite are, somehow, better than the masses. Faiz did that for me: he helped me choose my side, my people, my fights. I learned to become a thorn in the heart of power instead of becoming yet another flower in that beguiling bouquet of power and riches that seduces us into becoming the objects of its logic, minions of its instrumentalizing reach. No, sir, Faiz cured me of my microfascist tendencies and gave me an unending fight: a fight for justice, love, and equality. I am thankful for that.

Literally, too, Faiz saved my life. The Red Camp was an administrative post. Every night my troops left our post laden with oil, ammunition, and food to

replenish the fighting post above us. We never got bombed and had no direct firefights with the Indians. But on the night of May 12, 1988 a few artillery salvos fell on our post. I was in my tent when I heard the first round fall. There is a peculiar music to artillery shelling and if you experience it long enough, you can tell the destination of a particular artillery shell by its sound. Thus, when I heard that long piercing screech, I knew that the shell was about to hit my post. The bomb landed, I heard the splash of shrapnel and dashed out of my tent to get my men into the shelling bunker. We had to spend a few hours in the shelling bunker. After the shelling subsided, I returned to my tent. It is then that I noticed that one side of the tent was ripped and the copy of *Nuskha Haai Wafa* that had been resting against the left side of left, as I the first artillery round fell, had a deep cut on it. When I examined it carefully, I saw a small piece of shrapnel lodged in it; It had piereced through the hardcover but had failed to go beyond that. I picked up the book and reenacted my exact position. I noticed that had the book not been leaning against my left side, the same piece of shrapnel would have entered my body and would have ripped my heart. And that is how Faiz literally saved my life.

I no longer have that book, but I still carry Faiz in my heart and I will carry his words and his wisdom with me till the end of my days. And when I am breathing my last, I would hum Faiz's poetry to myself. Yes, softly, without fear:

Chashm-e-nam, jaan-e-shoreeda kafi nahin
Tohmat-e-ishq-posheeda kafi nahin
aaj bazaar main pa-bajolan chalo
Dast afshan chalo, mast-o-raqsan chalo
Khak bar sar chalo, khoon badaman chalo
Rah takta hai sub shehr-e-janaan chalo
Hakim-e-shehr bhi, majma-e-aam bhi
Teer-e-ilzam bhi, sang-e-dushnam bhi
Subh-e-nashaad bhi, roz-e-naakaam bhi
Unka dum-saaz apnay siwa kaun hai
Shehr-e-janaan main ab baa-sifa kaun hai
Dast-e-qatil kay shayan raha kaun hai
Rakht-e-dil bandh lo, dil figaro chalo
Phir hameen qatl ho aain yaro chalo

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From Demography to 'Something', and 'Something' to Something Else…: A Pakistani Graduate Student's Experience in Norway

By Mashhood Ahmed Sheikh

After completing a Masters in Population Sciences (Demography) from University of the Punjab[i], and flirting with several art and design courses from National College of Arts (NCA), and College of Art & Design (University of the Punjab), Pakistan, I decided to pursue higher education in any high-income western country. My decision was primarily based on the assumption that the quality of education is superior in high income countries in the west. That assumption was soon to be tested in the northernmost university in the world. The MPhil in Visual Cultural Studies program[ii] at the University of Tromsø, Norway, seemed like a good combination of social science and video production, so I came with an enormous motivation to learn a completely new research method, and subject.

The classes began with a focus on learning the technical aspects of filming and the theoretical aspects of Visual Anthropology. I soon realized that I had learned the technical aspects of filming much better in Pakistan, but the main issue I had to face was converting from being a demographer to being an anthropologist.

As a demographer, I was used to looking at the world in terms of empirical and concrete data. After taking several lectures related to anthropology, I soon made two initial conclusions: one) some of the teachers really need to pass an IELTS or TOEFL test[iii], something which is required by every international student from a non-EU country for admission in Norway; two) what is this 'something' they talk about again and again?

Teachers used the word 'something' at least 20 times in a class to point to a 'something' concept, which does not has a specific name yet. I came to learn that anthropology is probably the branch of social science and humanities which tends to study culture at such depth, that no concepts can explain anything anymore, and all there is left is 'something', related to 'something'. I was not the only one having these crises. Out of my 5 class fellows, only one had studied anthropology before; the rest had backgrounds as diverse as 'English literature', 'Education',' Sociology', and even 'Law'. One can imagine the quality and focus of discussions in a class with such diverse backgrounds.

In the second semester, here at the University of Tromso, Norway, I decided to look for courses beyond my department. I consider myself very

fortunate to enroll myself in a 'research methods' course taught by Dr. Floyd Rudmin. Finally, I met a teacher in Norway, who actually loves his job, and is damn good at it. Apart from what he taught, he imparted the passion for research to me. It was probably then that I decided that I should still try to pursue another degree and continue learning different perspectives. Isn't that what we look for in a teacher? Inspiration?

The overall experience of studying in Norway did not impress me at all. I thought that I could not take this anymore, and decided to apply to other degree programs elsewhere in the world for the next year. To my surprise, I even managed to get scholarship offers from the U.K. and a world-renowned institute in Thailand.

Meanwhile, here in Tromsø, Norway, luck was on my side, and I got Peter Crawford as my thesis supervisor. I decided that I should not leave things incomplete, and finish this degree instead. In some months, I had started to observe and analyze social situations, and look for 'somethings' to explain a culture myself. The teachers have succeeded in their task, and I could now analyze social life and culture in shades of grey as well (of course, black and white is best measured with numbers). I was glad that I continued to study in Tromsø, Norway, and did not leave for a different degree elsewhere.

A year and a half later, I embarked upon the same problem, and purposely wrote a thesis draft, full of theories, concepts and 'something's'. I am grateful to my supervisor, Peter Crawford, for making me realize in good time that I am making things much more complex than they are (apparently there was a limit, even in anthropology), and that I need to stay in touch with reality, or more appropriately, the data that I have collected during my field work. It was a like a déjà vu. I have become exactly what I hated about some of my lecturers in the first year.

Two years passed, and I finished the degree with flying colors (I still wonder how that happened). My film[iv] got screened in more than a dozen festivals around the world, and I managed to draft several articles out of my thesis, one of which has already been published[v].

I have successfully finished the never-ending degree. I could now appreciate the importance and relevance of qualitative, image-based research, which took two years to learn and understand.

As was expected, the choice of studying Visual Cultural Studies was not a very practical one. We had a joke in the class that if someday we find a job vacancy asking for "visual anthropologists", it must be a prank by one of our class fellows.

To secure the unlimited supply of junk food on my table, I enrolled myself in another Masters degree, specializing in quantitative research. I'm not done with Norway yet. The journey still goes on…..

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[i] Masters in Population Sciences, Department of Population Sciences, Institute of Social and Cultural Studies, University of the Punjab. URL: http://pu.edu.pk/program/show/900041/M.Sc-in-Population-Sciences-Self-Supporting-

[ii] http://en.uit.no/study-catalogue/show-program?p_document_id=269222

[iii] Apparently, the second language at the department was French instead of English.

[iv] Sheikh, Mashhood Ahmed. **Side effects: Portrait of a young artist in Lahore** (2009) 35 min, DVD, produced by Visual Cultural Studies, University of Tromsø, Norway. Distributed by Intervention Press, Denmark.

Film URL: http://www.intervention.dk/indexip.htm

[v] Sheikh, Mashhood Ahmed. 2010. Religiosity and rebelliousness among young men in Lahore, Pakistan. (Journal Article) Betwixt & Between 2010. Pp 142- 157. Betwixt & Between – Sosialantropologisk Forening 2010. Oslo. BK Grafisk AS. ISSN: 1504-2618. ISBN: 978-82-90835-00-7.

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Hamid Ali Bela: Tribute to a Legendary Sufi Singer

By Waqar Haider Hashmi

Mujhe Khabar Nahin Ye Shayari Hai Ya Kuch Aur
Atta Huwa Hai Mujhe Zikr-o-Fikr-o-Jazb-o-Suroor

(Translation: I do not know if it is poetry or something else, I have been bestowed with the attributes i.e., remembrance; reflection; rapture & passion) - Allama Muhammad Iqbal

Hamid Ali Bela was a legendary singer who had mastered the poetic work of Shah Hussain a revered Punjabi Sufi poet. Hamid has also sung Khawaja Ghulam Fareed's poetry with no less perfection.

Hamid wanted to become a ghazal singer, but on the advice of senior professionals he opted to tread upon the difficult path of Sufi singing, and his voice had a natural semblance with different mystical moods depicted and portrayed by Shah Hussain through his multi-dimensional poetic work.

'Bela' means wilderness and Hamid in a TV interview revealed that once he was singing at the tomb of Shah Hussain where a Darvish was listening to him. The Darvish suggested that since his voice was deep and serene so he should adopt the name 'Bela'. Hamid Ali is a beautiful name but 'Bela' adds another endearing dimension to it.

So it is not just a coincidence or a sheer stroke of luck that the first ever Kafi of Shah Hussain that Hamid rendered became an instant hit and an all time great listening experience. Here are some verses with translation from this illuminating piece of art:

Mae ni main kinnoun aakhan [O' mother with whom shall I share…]
Dard vichoray da haal ni [The pain of losing touch with the Beloved…]
Dhuan dhukhay mere murshad wala [Underneath smouldering heap of my Mentor's love…]
Jaan pholan taan laal ni [Lies red hot fires…]
Jungle baille phiraan dhoudaindi [But wandering from one wilderness to another…]
Ajay na payou laal ni [I have yet to meet my Beloved…]
Dukhaan di roti, solan da salan [I eat and drink nothing but pain…]
Aahen da balan baal ni [And hot sighs to breath…]

Kahay hussain faqeer nimana [Says Hussain the hapless faqeer…]
Shoh milay tan thewan nihal ni [Only communion with the Beloved can give me real joy…]

It is believed that Shah Hussain symbolically used to equate the grave with mother's womb meaning thereby that just as a child remains in mother's womb before birth, grave keeps the body till transition to next life. For a saint, communion with the Beloved is like a new birth, hence is the driving inspiration. The deep and rich quality of Hamid's voice well translates the essence of Shah Hussain's verses.

The pain of separation, thoughts of remorse, helplessness and ordeal of temporary existence are esoterically portrayed by the master singer. Sweetness, serenity and depth in his voice lend beauty and grace to the mystical expression. This is the reason why among renditions of the same Kafi by many notable singers, Hamid's version stands out to most unique.

The somber and deep expression of the above Kafi (no. 102) is replaced with a joyful *Mera sohna sajjan ghar aaya* [My adorable Beloved has graced my abode… Kafi no. 118]. Here Shah Hussain paints a joyful picture of communion with the Beloved in the following manner:

Tusi rul mil dayou mubarkaan [Please offer me collective felicitations…]
mera sohna sajjan ghar aaya ni [My adorable Beloved has graced my abode…]
Jis sajjan nu main dhoond-di wataan, [The One whom I always long for…]
sou saajan mein payou ni [So I have found Him…]
Vehda te aangan mera bheya sohana [My home has blossomed…]
muthe noor souhaya ni [My forehead radiates with joy…]

Hamid improvises a little bit to maintain rhythm and harmony by skipping a few words to fine-tune phonetics. He emphasizes on 'sohna sajjan' meaning the most beautiful Beloved. 'Noor' means enlightenment of soul and intellect, as Lord Almighty has shown the right way to mankind i.e., how to offer prayers, observe religious rituals and achieve highest moral, ethical and spiritual levels. Hamid's awareness of the significance of symbols used in this Kafi is evident from his rendition. It is indeed a difficult task to maintain the sanctity of the mystical expression particularly when it has been camouflaged with the notations used by mortals. Only Hamid can do it.

Rabba mere haal da mehram toun [O'Lord you are fully aware of my ordeal…]
Ander toun hain, baahar toun hain, roum roum vich toun [You are inside me, You are all around, You are in every part of my soul]

Toun hain tana, toun hain bana, sabh kujh mera toun [You are the weft, You are the warp; You are everything I have]
Kahe Hussain faqeer namana, main nahin sab toun [Says Hussain the hapless faqeer, I am nothing You are everything]

Hamid elates the feelings and fuels the spirit by perfectly illustrating the Sufi experience of annihilation of great Shah, and Hamid's voice depicts typical Lahori Punjabi dialect and mood. Opening line is so fulfilling that you forget you have to taste through more delicacies. The Kafi flows smoothly like a clear running water on a serene lush green piece of land. Hamid takes off and flies so cleanly.

Another of Hamid's nostalgia filled number is *Ni tenu rab na bhulli* [May you never ever forget the Lord…]. Let us examine the spirit behind this Kafi no. 47:

Dua faqeeran di ey ha [Prayer of the faqeer is that…]
Ni tainoun Rab na bhulle [May you never ever forget the Lord…]

Rab na bhullien hor sab kujh bhullien [Forget everything but never forget Lord…]
Rab na bhullan jeyha [How can we forget our Lord…]

Sohna roupa sab chul waisi [Beautiful appearance and everything will disappear…]
Ishq na lagda layha [Divine love is not worth giving-up…]

Horaan naal hasaindi khidaindi [You are intimate with others…]
Chah tay ghunghat keyha [Why wear veil for your Lover…]

Kahe Hussain faqeer Sain da [Says Hussain the faqeer of Lord…]
Marna tay maana keyha [Death cannot stand between me and my Lord…]

Baba Ghulam Fareed's poetic work is sweat and sublime. Consider his Kafi no. 59:

Sanwala, na maar naina de teer [O'Beloved do not hurt me with sharp gaze…]

Thal chitraang de andar mein Sassi [I am like Sassi experiencing the roughness of Thal desert…]

Baile baithi Heer [And I am like Heer sitting in wilderness…]

Kojhi kamli tede naa ve [Unattractive and naive associates herself with Your name…]
Na kar yaar kareer [Please do not ignore…]

Tede naal he Sanwal sohna [Beautiful Beloved is with you…]
Dil lawan taqseer [One can't help loving the Beloved…]

Ghaus qutab sab tethon sadke [Ghaus and Qutab are ready to lay down sacrifice…]
Kon Farid faqeer [Who cares for Farid a faqeer…]

Hamid's captivating delivery of the opening line where he further beautifies 'Sanwala' and decorates 'na maar naina' with a subtle twist as if the mystic poet is in fact happy with the attention he is getting from the Lord but deliberately complains to advance the romantic dialogue.

Yet another of Hamid Ali Bela's masterpieces is Shah Hussain's Kafi which he artfully decorates with patches from other works of Shah Hussain. Here are the lyrics:

Nyounh la leya [or originally *Mun atkeya*] *Bey-Parwah de naal* [I have set my heart to the One who pays no heed…]
Ouh deen dunee de Shah de naal [With Lord of divine path and this mundane world…]
Qazi mulla mattee'n deinde [Worldly wise people extend their advice…]
Kharre sayane raah dasainde [Only the truthful and wise can show the way…]
Ishq ki lagge rah de naal [Divine love is in itself a way!...]
Nadiyoun paar Ranjhan da thana [Across the river is my Beloved's abode…]
Keeta koul zaroori jaana [I swear I'll go there…]
Kahe Hussain faqeer nimana [Says Hussain the hapless faqeer…]
Duniya chore aakhir mur jaana [After all one has to leave this world and die…]
Orhak kum Allah de naal [After all will have to unify with Allah…]

Sufi singing scene would have been dominated by Seraiki and Sindhi singers had there been no Hamid Ali Bela who rightfully placed Lahori Punjabi accent to the heart of the genre. Hamid achieved recognition in his lifetime and won many

accolades and awards. Although he left for heavenly abode on June 27, 2001 leaving a huge void in Pakistani music scene, but he will always remain in the heart of music lovers as an icon.