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Editor
Ghulam Murtaza Siyal



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Editorial

The prestigious annual international research journal *Sindhological Studies* Vol: 32 – 40 (2016 to 2024) is in your hand. The combined issue of the journal is the need of hour as the backlog takes years back therefore the joint issue has been brought out so that the gap may be covered up. The journal as usual shares the multidisciplinary articles based on the research papers produced after the lengthy discussions between authors and reviewers which last for months on one hand at a time, and are very essential to develop in scientific research on the other; but such discussion and peer-reviews are kept quite confidential according to the policies.

The journal throughout its journey has mainly focused on the areas pertaining to Sindh studies. As it is evident from the name of the journal, this issue also carries the articles that pertain to Sindh in particular. In addition, the articles based on education, culture and literature have also been included. Likewise the issue in hand carries ten articles which retain immense significance and provide the reader with new vistas and avenues of studies that break new grounds in the line of research methods and plans which is requirement of modern education. Moreover the articles besides being written in a way that paves the way with a clear guide line to the reader, offer a systematic investigation into a problem set by the writer in order to establish new facts against the existing wall in that particular area addressed by the scholar. This, in a sense, is a real contribution to the realm of intellectual growth which plays a vital role to uplift a nation in all the directions.

I would like to thank the worthy board members and the reviewers-national and international without whose timely response and input, it would almost have not been possible to bring out the issue; the same cooperation is expected for the upcoming issues of the journal also, so that, by means of this important tool, it may be easy to track the new findings.

Ghulam Murtaza Siyal

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RISE OF PREHISTORIC CULTURE IN AND AROUND KARACHI

**Shamshad Akhtar
M.R. Dhanani**

ABSTRACT

Discoveries of numerous prehistoric cultural sites in and around Karachi from early Paleolithic to Harappan period reveal the importance of Karachi and its surrounding in the rise of prehistoric culture in Sindh and Pakistan. The excavation of Lower Paleolithic flint artifacts in Ongar indicates possibility of one of the route of migration of early hominids from east Africa to India and China through the coastal strips of Arabian Peninsula, Makran and Sindh. The presence of flint nodules-limestone outcrops near Karachi provided good sources of materials for making Paleolithic, Mesolithic, Neolithic and pre-Harappan stone implements. Therefore, it is worthwhile to examine the rise of prehistoric culture in and around Karachi through excavations of prehistoric sites and artifacts.

INTRODUCTION

Discovery of Paleolithic artifacts in Rohri hills in 1867 by Dickinson and Burgess in 1886 provided rudimentary evidence that early hominids most probably homo erectus also inhabited in Sindh (Cousins, 1929, Evens, 1986, Biagi, 1988). Rohri hills are located in the northern Sindh districts of Sukkur and Khairpur. These hills are composed of limestone and shale beds, geologically belong to Eocene age. These hills have large deposits of cherts/ flints formed in nodules of limestone rocks. The first systematic study of Paleolithic assemblages in Rohri hills was done by de Terra and Paterson in 1936(de Terra and Paterson). In 1970s British archeologist B. Allchin and in 1980s Italian archeologist P. Biagi excavated several sites of lower, middle and upper Paleolithic age and found flint tools' including Acheulian hand axes of lower Paleolithic age (Allchin, 1976 and Biagi, 1988). Biagi believed that Rohri hills 'flints were used for making tools up to Harappan period.

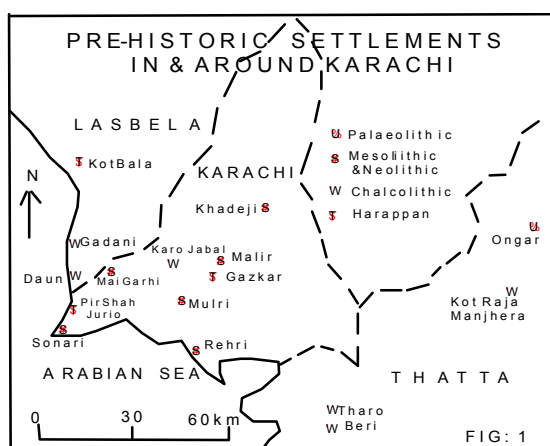
In the lower Sindh earliest flint artifacts most probably pertain to upper Paleolithic, Mesolithic and Neolithic culture were reported by Majumdar in 1930s in Karchat and Thano Bulla Khan, located about 120 kms

from Karachi City. It was also reported that flint blades and scrapers were also found over the conglomerate terrace at Aero-club, NIPA along the university road (Khan, 1963). In 1950 about 60 kms from Karachi near Gujjo town Dales found a promontory of a prehistoric settlement over a limestone ridge locally called Tharro or Tharra. Dales found ceramics and flint assemblages of Chalcolithic or Amri sequence. In the period of 1960 to 1980 A. Rauf Khan, a Professor of Geography, University of Karachi discovered number of prehistoric sites from early Paleolithic to Harappan age in various areas of Karachi and its surroundings. In the period of 2004 to 2013 Paolo Biagi Identified some new prehistoric sites of upper Paleolithic age in Jamshoro and Jhimpir, Neolithic and Chalcolithic age in the Makran coast of Lasbela and over Makli hills (Biagi, 2010).

The present study is an overview of the development of prehistoric culture in Karachi and its surrounding areas (Fig 1). The study is based upon field surveys and investigation of different prehistoric sites which the author conducted during the periods 1996 to 2002 along with Prof. Abdur Rauf Khan, 2004 to 2008 along with the students of geography department, Karachi University and in 2013 associated with Paolo Biagi and Nisbet R.

PHYSICAL SETTING

The study area of Karachi and its surroundings are located just above the tropical zone, between latitudes 24 degree 52 minutes north to 25 degree 10 minutes North and longitudes 65 degree 40 minutes East to 68 degree 13 minutes East. The region comprises Karachi extended in the east up to Ongar, just along the Indus River and in the west up to Sonmiani, along the Makran



coast of Baluchistan. Geologically the region is dominantly covered by marine origin sedimentary outcrops mostly lime stone and shale belong to tertiary geological period. In Karchat, Thano Bula Khan, Ongar and Jhimpir nodules of chert/flint belong to Ranikot and Lakhi formation are found in the Eocene outcrops of limestone (Blandford, 1880). In the Gadani coast outcrops of limestone pertain to par formation of cretaceous age exist where red-light

grey nodules of flints/cherts are found. The existence of chert/flint outcrops in the region support this idea that stone artifacts used by prehistoric people in this region were made from these sources of rocks. Along the mouth of Hub River in Rati Hill ophiolites of Cambrian rocks. Similarly along the coast of Gadani and Daun isolated igneous outcrops exist pertain to cretaceous and Jurassic geological age (Khan, 1980).

The Pleistocene and early Holocene geology of the region is important particularly in view of this fact that rise of prehistoric culture took place in these two epochs. Many prehistoric settlements in the region were found on the conglomerate terraces and loess deposited surface. The palaeo-climatic studies reveal that the Pleistocene epoch faced several glacial and interglacial as well as stadial and inter-stadial phases. During the glacial ice age global sea level dropped to 300 meters deep and present shoreline receded up to 400 meters towards sea. As a result continental shelf exposed and fine materials like silt and clay were picked up by strong south- west winds and deposited over the land like blanket. The process lasted at the end of Pleistocene and beginning of Holocene when last glacial phase ended. These loess deposits were suitable places for the development of Mesolithic and Neolithic Culture because after rain loess deposited areas were covered with grass and appropriate for farming. The impact of glacial and interglacial phases can also be seen in form of conglomerate deposits which formed terraces with the change of base level of local streams and diversion of streams. These conglomerate terraces and loess deposited river valleys were likely places of prehistoric settlements. The arid climatic characteristics of the region are favorable for the exploration of prehistoric sites because the prehistoric artifacts are exposed on the barren surface.

PALAEOLITHIC CULTURE

Archaeologists believe that East Africa was the birth place of early hominids and first tool makers who inhabited there about 2 million years ago. The Paleolithic culture started from the beginning of Pleistocene epoch when homo-habilis first used cobbles as chopping tools and made sharp edge chipped tools; later homo-erectus were specialized in making flaked hand axes. It ended up to the end of Pleistocene when early hunters entered into the new experience of farming. The Paleolithic culture is broadly divided into three phases, the lower Paleolithic when early hunters popularly called homo erectus, inhabited Africa, Southern Europe, Arabian Peninsula, India, China, Indonesia etc., made chopping tools, flaked and core tools like hand axes, cleavers etc. ended roughly about 200,000 years ago. The middle Paleolithic

hunters popularly called Neanderthal were more advance in making flaked hand-axes, scrappers, spear-heads etc. They inhabited up to 40,000 years ago. The upper Paleolithic hunters popularly called homo-sapiens or modern human beings had developed special skills of making microlith tools which include small scrappers, arrow-heads, blades etc.

Discoveries of early Paleolithic artifacts along the coast of Arabian Peninsula, Rohri hills in Sindh, Pakistan and Gujrat, India paved this idea that during first glacial period early Paleolithic hunters entered in the coastal areas of Arabian Peninsula through Bab-al Mandeb. They approached in the Makran Coast of Baluchistan through strait of Hurmuz. On the way of their migration towards northern Sindh and Indian Gujrat, they also inhabited Karachi and its surrounding areas where flint/cherts outcrops, used for making stone artifacts exist (Khan, 1979 and Biaji, 2004).

The trace of finding Paleolithic culture in Karachi region was earliest reported in 1930s in Thano Bula Khan and conglomerate terrace at Aero-club, Karachi (Mujamdar, 1934 and Khan, 1963). The credit of systematic exploration of prehistoric settlements in Karachi goes to Abdur Rauf Khan who started his field exploration in 1960s in and around Karachi. In Late 1960s he explored early Paleolithic assembled over the top of Ongar hill. In 1972 he collected a chopping artifact in the conglomerate terrace, called *Nila Pahar*. It is limestone cobbles pertain to Khirthar formation (Photo1).

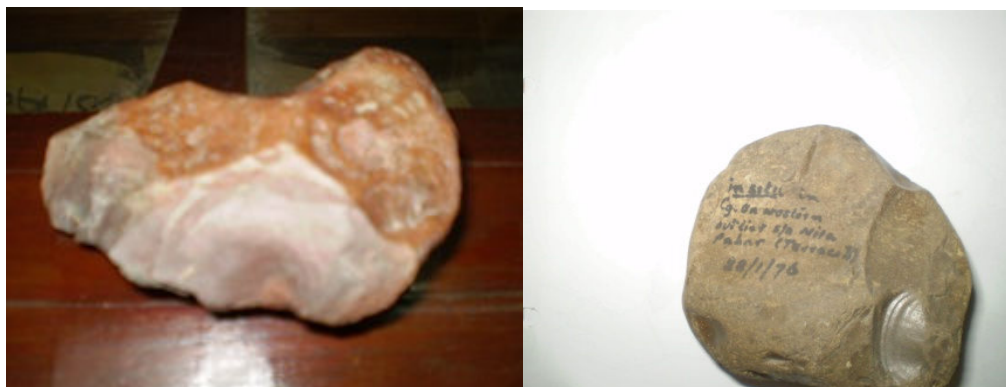


Photo 1: Oldest flaked flint tool and a cobble chopping tool collected by A.R.Khan in 1975 in Ongar and Nila Pahar.

ONGAR INDUSTRY

In the exploration of Paleolithic assemble age from lower Paleolithic to upper Paleolithic Ongar hill industry is as important in lower Sindh as Rohri hill industry in Upper Sindh. Ongar is located at latitude 25° 10" North

and 68° 14" East about 120 kilometers distance from Karachi City, along the Karachi-Hyderabad National Highway. It is a broad mesa, composed of shale and limestone. Blandford (1880) was first who identified that about 9 miles away from Jhirk and 2 miles south-west of Jhuga Pir a ridge capped by Eocene limestone of Khirthar formation named Aongar Hill. On the scarp of the Ongar Hill he found pieces of flints and flint nodules in the eroded beds of shale (Photo1).

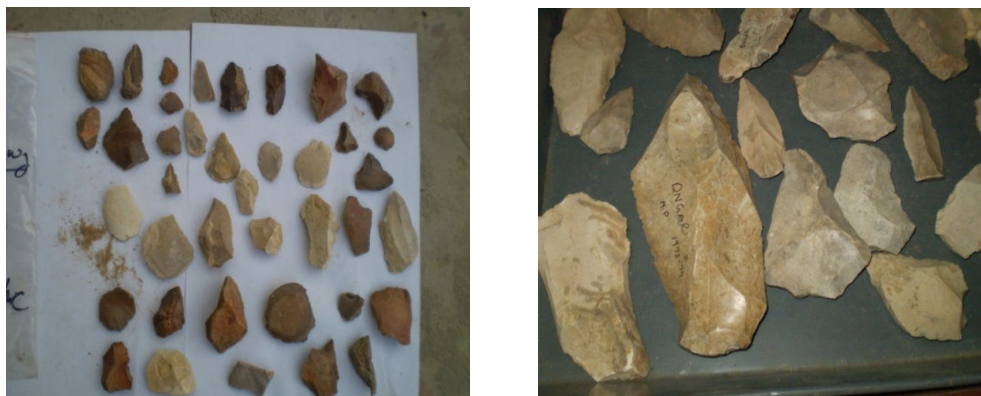
In the late 1960 during his field visits A.R. Khan found a quarry workplace at the Ongar Hill. Light gray chert/flint nodules formed in limestone were chipped and transported to Karachi City for manufacturing decoration pieces. At the top of hill which is flat he found huge pieces of flint artifacts, scattered all over the ridge. In 1973 he conducted a detail study and classified flint artifacts into five industries.



Photo 2: Ongar Hill



Photo 3: Flint artifacts of Middle Paleolithic at Ongar Hill



Photos 4: Middle and Upper Paleolithic artifacts collected from Ongar.

For example Khaskheli (a Sindhi tribe lived in the area) industry was dominated by chopping tools. Similarly Ongar (name of entire hill) industry comprises Acheulian hand axes, cleavers and large core hand-axes. The Khaskheli and Ongar industries comprise lower Paleolithic assemblage. The third industry Miharo (name of village) and four crude industries consist of Middle Paleolithic Levallois flakes and points, spear heads, arrow heads, scrapers and Mousterian artifacts. The fifth industry represents Upper Paleolithic tools like blades, scrapers, burin etc. (Khan, 1979b) (Photo 5).



Photos 5: Lower Paleolithic hand axes collected by A.R. Khan in 1974 from Ongar.

In 1976 B.Allchin visited the area and reported it with the name of Milestone 101. She reported that on the top of horseshoe-shaped hill flint assemblages were present. Two years later she also surveyed the area and recorded wide range of Middle and Upper Paleolithic artifacts.

In the period of 2005 to 2008 Italian archaeologist Paolo Biagi who already worked in Rohri Hill in the period 1984 to 1998) conducted several detail survey of the Ongar Hill and nearby Daphro Hill and Jhimpir Hill. He reported early Paleolithic workshops in between Ongar and Daphro Hill. He collected corticated flakes, Levallois core, scrapers; Levallois flakelets represented Middle Paleolithic artifacts. He also found Upper Paleolithic assemblage like blades, sub conical blade like cores (Biagi P, 2006).

In August, 2013 a short field survey of Ongar and Jhimpir was conducted by the author along with Paolo Biagi and Nisbet R. We found Middle and Upper Paleolithic assemblage scattered over the top of Ongar hill as well as in the eroded scraps of mesa. We did not find any lower Paleolithic assemblage.

At the top of mesa scrapers, cores and flaked artifacts were shining because of reddish and dark brown color patina (Photos 2, 3&4). The original color of flints found in Ongar and Jhimpir hills is light brown, light grey, peach and off-white color. Because of the resemblance of color of chert/flint it can be said that artifacts found in settlements of Mesolithic, Neolithic, Chalcolithic locally called Pre-Harappan or Amri in Tharro, Khadeji, Mulri, Rehri and Malir pertain either from this source of material or from Thanobula Khan because both sources have same characteristics of flints and belong to Eocene formation.

Apart from the Ongar and Jhimpir, A.R. Khan reported collection of late upper Paleolithic flint implements like blades, points, bores, scrapers etc. in Piara Hill, Rohri Hill, Mulri Hill, Konkar, Mol Gorge and Khadeji areas. (Khan, 1979a).

The site Mulri Hill has been completely destroyed due to construction works of Gulistan Jauhar Housing Scheme. When I first visited the area along with A.R.Khan in 1995 only remnant of dry spring was found where we collected a few pieces of cherts.

Similarly in the Rehri area which is a coastal fishing village called Rehri Goth a few chert implements were found during 1997 field visit. In 2012, during field visit few flint microlith were found in the beautiful valley of Langheji (Photo 6).

MESOLITHIC AND NEOLITHIC CULTURE

The last glacial phase ended with the end of Pleistocene. The beginning of Holocene phase started with the change of climate. The loess deposit surface and river flood plains and valleys like in the region were suitable for new cultural development of farming. The Mesolithic stage is the

transitional stage between upper Paleolithic and Neolithic phase which probably took place about 10000 to 8000B.C. The microlithic artifacts were more refined and dominated by lunates, micro blades, burin and micro burin. The Neolithic culture in the region is attributed with red burnished handmade and wheel made pieces of pottery and flint artifacts like sickle blades, burin, lunates, scraper and small polished hand axe.



Photo 6: Rehri Goth and Mai Garhi

MULRI HILL AND UNIVERSITY CAMPUS

Mulri Hill is presently located in Gulistan-e-Jauhar. It is a remnant part of Kund anticline which starts from north of Gadap and parts of Drigh Road hill, Hill Park and Gizri Hill. Mulri Hill is composed of yellow limestone and shale of Guj formation pertains to Miocene age. In front of Mulri Hill, Karachi University is located. In 1968 to 1976 A.R. Khan found 18 Mesolithic sites in different parts of hill from top of mesa to the foot hill and scarp. Similarly in the University Campus areas near Central Mosques a large number of flint assemblages were found. These materials can be seen in the Abdur Rauf Khan Museum of Geography Department, Karachi University.

SONARI

Along the coast and the mouth of Hub River an eroded hillock is located in between ridges of Oligocene-Eocene formation. This place is locally called Sonari which was the name of fisherwomen who lived nearby fishing village. The site of Sonari is located over this flat hillock. It was first identified by A.R. Khan in 1980 as a Neolithic fishing settlement. During field visits along with A.R.Khan in 1997, 1999, 2004 and in 1999 and 2013 along with Paolo Biagi we found remnants of stone structure, red potteries, flint artifacts and marine and mangrove shell middens. The flint artifacts like

lunates, bores, pieces of retouched blades, sinkers as well as red burnished and light coloured pieces of pottery were collected within the remnants of stone structure settlement and outside of it. The colours of flint chipped tools were red and light brown. They were likely taken from Gadani outcrops which are about 20 km from Sonari. Marine and mangrove shell middens were found within the settlement and outside of it. The shell middens were carbon dated and they were found about 4900 to 5300 B.P. It can be said that the Sonari was originally a Neolithic fishing settlement and it continued a fishing settlement in Chalcolithic period (pre-Harappan). Near the settlement a small embankment was found constructed in the Neolithic period to store rain water runoff (Photo 7).



Photos 7: The prehistoric site of Sonari and artifacts.

MALIR, KHADEJI AND LANGHEJI

Along the Superhighway in the Malir Valley and Khadeji River valley several Neolithic sites were identified by A.R. Khan (Khan, 1979). Along the Jorando River a Neolithic site was found over a loess deposited conglomerate terrace. In 1998 when the site was revisited along A.R. Khan we found several pieces of sickle blades, bores and pieces of red- burnish pottery. The most important flint tool was found a Neolithic polished hand axe in loess deposits. The color of flint was off-white and light brown. The source of material was in the Eocene outcrops in Thana-Bula- Karchat areas. At the confluence of Khadeji and Mol River near Goth Bachal two Neolithic sites Khadeji 2&3 were found on the conglomerate terraces during field visits in January 2014 along with Paolo Biagi and Nisbet Renitario. Number of flint assemblage and pottery were collected over the terraces along the Khadeji River. Earlier in 2013 one Neolithic site Khadeji 1 was found over the conglomerate terrace in the interfluvies of Khadeji River and Mol River (Photo 8). The site was located near to a poultry farm. The site was full of flint assemblage including retouched and un-retouched blades, bores, scrapers, cores and pieces of pottery. Red color fired pieces of rocks were scattered all over the site. They were used as hearths. Earlier A.R. Khan also found Neolithic settlements in the area. In 2010 during field visit in between Thaddo and Langheji flint assemblage and pieces of pottery were collected probably pertain to Neolithic culture (Photos 9 & 10).



Photo 8: Neolithic sites and flint assemblage in Khadeji, 2013.



Photo 9: Malir 1 and Malir 2 Neolithic artifacts and polish hand axe



Photo 10: Neolithic artifacts of Malir 2 and Langheji.



Photo 11: Menhie and Megalith graves in Khadeji and Lyari.

MEGALITH TOMBS AND MENHIR

In the interfluvies of Khadeji and Mol River were found during field visits. Chert assemblage and pottery were collected. Similarly in the upper course of the Lyari River near Goth Ismail Khan, over a terrace megalith graves and three standing rocky slabs were found pertain to Neolithic and Chalcolithic periods called Menhir which means long stone (Photo 10). Menhir was first identified in Northern France and Britain.

GADANI AND DAUN

Gadani is a fishing village and a small harbor, located about 45 km from Karachi. The outcrops of Gadani is important because the red, grey and light green colour chert/flint nodules were found in the outcrops of cretaceous Par lime stone. Near Gadani village and along the road goes to Gadani ship breaking and Phowari red chert assemblage, large cores and blocks of chert were found in the loess deposits. In 1998 and 2000 during field visits along with A.R. Khan and P.Biagi shell middens were found along the coast of Daun near pillow lava outcrops. Its geographical location through GPS instrument is $25^{\circ} 8' 37''$ North to $66^{\circ} 21' 27''$ East. Biagi (2012), reported it as Neolithic and Chalcolithic site between 8th to 5th Millennium BP. He also visited the area in 2004 and 2011 and found flint assemblage in the area. The radiocarbon date of one shell midden assemblage was found 4900 B.P. confirm Chalcolithic cultural site.

CHALCOLITHIC/BRONZE AGE/PRE-HARAPPAN/ AMRI

The chalcolithic settlements or locally called pre-Harappan or Amri were found in many areas of Karachi region.

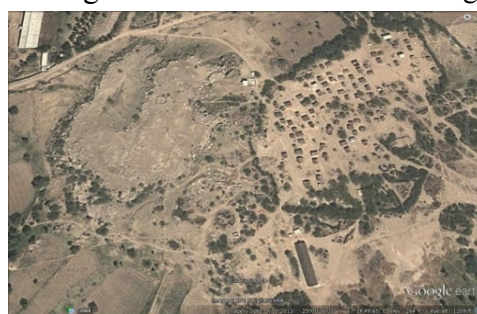
KOT RAJA MANJERA

About 15 km away from Thatta and 5 km before Jhirik along the Indus Highway a flat top small ridge is located called Kot Raja Manjera, the Manjera was a Buddhist ruler while *Kot* means fort. Kot Raja Manjera was first identified as Buddhist site and a stupa in 1852 by W.Cole, a British Collector of Karachi. The site was revisited by D.Ross in 1882. He wrote 'three miles below Jhirik there is a low hill covered with ruins, called by the natives *Kafir Kot*. A.R.Khan visited the area in 1970s and collected chert blades, pieces of pottery. He also identified remnants of stone walled promontory which he believed not more than 2 meters high. He believed the site was probably Neolithic or chalcolithic fortified settlement (Khan, 1979). In 1998 the site was visited along with A.R.Khan and students of Geography

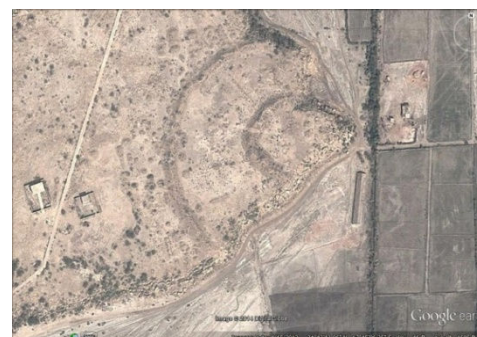
Department, Karachi University and collected chert assemblage and pottery (Photo 11). In 2004 Paolo Biagi visited the area and collected shell middens from the site. He confirmed A.R Khan's findings and declared as Chalcolithic site (Biagi, 2010).

THARRO AND BERI

Along the National Highway about 50 km from Karachi near Gujo town a Chalcolithic or Amri fortified settlement is located on the flat top limestone ridge locally called Thari or Tharro. Its geographical location is $24^{\circ} 43' 27''$ North to $67^{\circ} 44' 78''$ North. It was first identified by S. Piggott in 1950. He believed Tharro was island in Chalcolithic period. A.R. Khan visited the site in 1976 and initially considered it a Neolithic site. In 1997 and 1998 the site was visited along with A.R. Khan and collected hundreds of long size blades. The largest was about 4 cm long. These blades were retouched and unretouched, flaked cores and scrapers. The shape and size of blades show characteristics of Amri or chalcolithic site. The settlement was surrounded by two rocky promontory semi-circular walls. The outer edges of two sides of ridge form cliffs. Two baked earthen bowls were also found, buried in the remnants of settlement which also show Amri pottery. In 2000 the site was revisited for collecting samples of marine along with A.R.Khan and Paolo Biagi.



Photos 11: Kot Raja Manjhera and Kot Kara Jabal





Photos 12: Tharro



Photo 13: Tharro: the Chalcolithic/ Amri settlement

Marine and mangrove shell middens. In 2013, the site was again visited and chert implements and shell middens were collected (Photos 12 & 13).

In 2004 and 2009 Biagi visited and collected chipped tools and shell middens from Tharro and Beri. Beri is another ship like limestone flat top ridge about 2 km from Tharro which was also believed a Chalcolithic Island settlement. The radio carbon dates of gastropods shells and mangrove *Terebralia* shells of Tharro and Beri were 5240 BP and 5960 BP (Biagi, 2010).

KOT KARA JABAL

The Amri site of Kot Kara Jabal is located along the Konkar River in Karachi. It is a fortified settlement built over a conglomerate terrace. The remnant of promontory wall, pottery and flint assemblage were found during field visit in 1997 and 2013. It was first identified by A.R.Khan in 1976 (Khan, 1979). The promontory wall of the settlement can be seen in the satellite image (Photo 11).

HARAPPAN

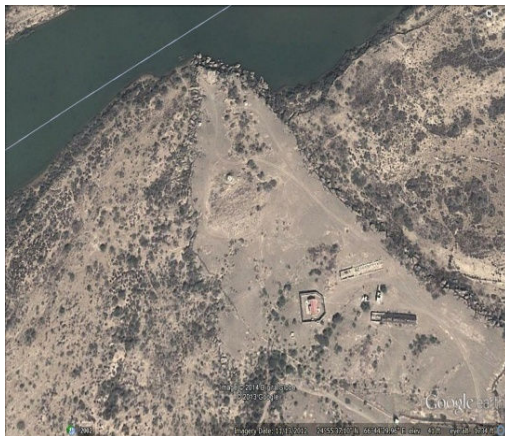
With the end of Chalcolithic or Bronze Age, the age of Harappan civilization started 2700 BP to about 1500BP. Harappan civilization flourished in the vast region of India and Pakistan from eastern edge of Balochistan and Khyber Pukhtunkhwa in Pakistan to the eastern edge of Punjab, Rajasthan in India. Moen Jo Dero and Harappa were two core cities. In the Karachi region number of Harappan settlements were explored by A.R.Khan in 1970s (Khan.1979).

PIR SHAH JURIO

Pir Shah Jurio was identified as Harappan harbour (Khan, 1979), located near to the mouth of Hub River over conglomerate terrace. It is now a grave yard and shrine of a saint known as Pir Shah. In 1999, 2000, 2004 and 2013, the site was visited and perforated potteries, chert assemblage were collected from the site (Photo 14).

GAZKAR

Gazkar is an important Harappan settlement located along the Super Highway near Langheji River. The site was located over the mound of clay and shale. Foundation walls of stone structure of settlement can be seen in the site. The whole site is covered with pieces of red potteries. The site was identified by A.R. Khan in 1976. In 1998, 2004 and 2013 the site was visited along with A.R. Khan and Paolo Biagi. Pieces of baked bangles, pieces of perforated pottery, remnant of furnace and few pieces of chert implements were collected. The most important feature of the site is its foundation stones structure (Photos 15&16). The unfortunate thing is that construction work has been started in the site area and half of its site has already been destroyed.





Photos 14: Pir Shah Jurio: Harappan site



Photo 15: Gazkar



Photos 16: Harappan artifacts collected from Gazkar (Langheji) in 2013.

KOT BALA

Kot Bala or Bala Kot is located about 3 km north of the Karachi-Lasbela highway. It is 5 km from Dam Bander a fishing village and harbour in Sonmiani. It is located about 70 km from Karachi (Photo 17). The site is located over mound, buried in loess deposit. It was excavated by Dales in 1960s and 1970s. He identified it as Harappan port. In 2000 the site was visited along with A.R.Khan and Biagi. Biagi believed it was much earlier than Harappan probably developed as Amri settlement of Bronze age (Biagi, 2013).



Photo 17: Kot Bala

CONCLUSION

The discoveries of early Paleolithic to Harappa settlements in Karachi and its surrounding areas reveal that the region remained important in the development of prehistoric culture in Sindh and Pakistan. The discoveries of pre-historic coastal settlements and artifacts provide good understanding that how prehistoric people lived in the coastal environment used sea foods like

mangrove shells, gastropods, oysters and fish. The exploration of artifacts collected from prehistoric farming settlements located in loess surface and along ephemeral streams indicate the technical advancement of inhabitants in flaking and making sophisticated chipped flint tools and potteries.

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CAMPUS CRIMES AND PREVENTIONS: A CASE STUDY OF UNIVERSITIES IN JAMSHORO

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ABSTRACT

The author of this article has worked on the issue of Campus Crimes from socio-legal perspectives. Crime on university campuses have existed since their founding but this got public attention in 1980s, when media spotted over some violent crimes, which occurred on several school, college, and university campuses in United States. Present study aimed to explore sociological root causes of the campus crimes and preventive measures at universities in Pakistan. Study is conducted with qualitative and quantitative approaches of data collection; moreover, adopted Krejcie & Morgan's "Small Sample Techniques" for survey respondents. Survey study used self-designed questionnaire of .857 Cronbach's Alpha reliability. Using SPSS, results are presented in simplest form of tables and charts. Study showed that, campus crimes could have similar causes, as to those which occur anywhere outside but their consequences are more complicated. Study will promote understanding about campus safety and security dilemma at higher educational institutions, esp. in Pakistan.

Keywords: Awareness, Campus Crimes, Education System, Safety, Security, etc.

INTRODUCTION

The "Campus" and "Crimes" are two different words, but media used both together in 1980s, while reporting some violent crimes on college or university campuses in America (Bedenbaugh, 2003). Situation in Pakistan is alarming due to terrorist attacks and fear of it, clashes between the students' revival groups, violent protests, boycotts, corruption, malpractices, and sexual harassment against female students and teachers on campus, etc.

Most of the campus crimes occur due to political means besides several ulterior factors contribute significant role. Although mostly peoples in Pakistan are not yet aware about the term "Campus Crimes", but teachers, students with parents always seems perturbed for campus safety and security issues, along with academic environment at their university. Therefore,

present study aimed to explore social, legal and policy perspective of campus crimes. Further it investigates campus safety and security issues along with preventive measures at the university campuses in Pakistan. Presents study aims to explore causes and consequences of the campus crimes and this will also promote sense for understanding present / future challenges towards peaceful academic environment for quality education and future development of the country.

LITERATURE REVIEW

The aftermath of world war – II engraved massive transformative impacts over societies worldwide, hence a new era started. Wherefore more people pursued higher studies, thus many educational institutions were established for higher learning enrichment and world's forthcoming needs. Meanwhile, gradually increasing number of academic institutions with their students and staff, also changed public views about those institutions, which they believed safe against crimes, faced by the surrounded larger societies. According to Smith (1988), problems of evolutionary societies have begun to intrude upon academia. Moreover, offshoots of modern technologies and developments has disintegrated wall between society and academia; consequently, historic status of the academic institutions has also been drastically changed.

So far, many students, teachers, and staff have become victim; due to lack of awareness about the extent of actual crimes, committed on their university campuses or at surrounded societies. According to Fisher & Nasar (1992), criminal activities on campus shatters positive activities and undermines the quality of learning environment, moreover it dissuades students from attending their college or university campuses and destabilize the core principles of higher education. Modern research explicitly notifies importance of peaceful academic environment for quality education, and future development; but the crimes and fear of crimes, badly affects the performance and glory of any institution. Present study is an attempt to show importance with causes and consequences of the campus crimes.

RESEARCH METHODOLOGY

This study intends to explore real picture of the sociological root causes of the campus crimes. Moreover, this is an exploratory research and conducted with both quantitative and qualitative approaches for data collection and analysis. Survey data has been collected through self-designed questionnaire with tested reliability at .857 Cronbach's Alpha. Further by

using Krejcie & Morgan's "Small Sample Techniques" with stratified sampling method, study included 378 survey respondents from the area of study i.e., main campus of the i. University of Sindh (SU), ii. Mehran University of Engineering & Technology (MUET), iii. Liaquat University of Medical & Health Sciences (LUMHS) all established together in Jamshoro, Sindh, Pakistan. Study attempts to resolve research quandary in the light of collected empirical data and review of literature.

RATIONALE OF SELECTION OF AREA OF THE STUDY

Campus safety and security situation in Pakistan is not different as said by Morriss (1993), educational institutions are not anymore safe by worldly happenings. Thori Phattak incident (1984), Malala's school van shooting in Swat (2012), Terrorists' attacks on APS Peshawar (2014), Bacha Khan University Charsadda (2016), Mashal Khan's lynching at Mardan University (2017), etc., are some glimpses from Pakistan. Area of present study is selected in Jamshoro, because place is country's largest residential university campuses site and known as "Education City of Pakistan".

LIMITATION OF THE STUDY

Limitations in this study are characteristics of contextual framework. They influence research applications and constraints on generalizability of the present research findings. Thus, eases interpreting results for establishing internal or external validity. Thus, present study is focused to its area, research questions, and hypotheses of the study.

HYPOTHESES AND RESEARCH QUESTIONS (RQS)

Hypotheses of the present study bases on main research questions, i.e., Campus Crimes occurs due to Population Growth; Poverty; Tribalism; Politics; Educational System; and / or, Lack of awareness.

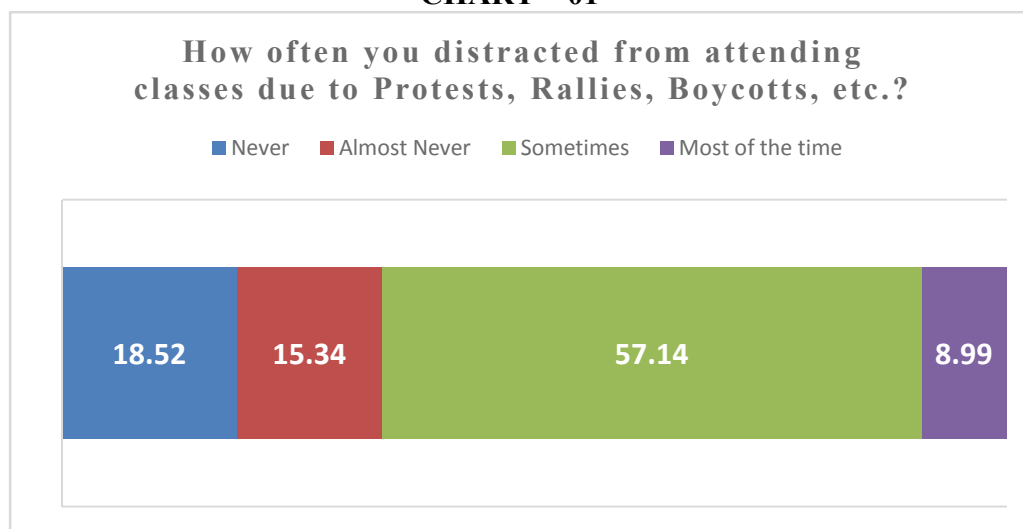
RESULTS & DISCUSSION

Survey questionnaire included few questions to know about the respondents' living, income, and parent's qualification, etc. Hence, data revealed that only 5.69% parents of the survey respondents were reported uneducated; however rest of the 100% answered their parents' qualification at primary, secondary or any higher degree. Only 8.2% showed their monthly income less than ten thousand and 19% mentioned living with their large family. Moreover, 69.32% respondents showed satisfaction over university policies but only 38.89% were aware about, where to call or complain in the

situation about any crime or fear of it? Besides, 65.07% respondents replied they know, where to report if scheduled classes are not conducted. The overall satisfaction about the Campus Security, Private Security, Police, and Rangers' performance was reported 46%. Results showed that highest 61.11% respondents were reported satisfied with Rangers' performance and lowest of 34.65% about the Police performance at their university campuses. Furthermore, less than half i.e., 45.9% respondents replied their university rules are fair but only 24.78% said these rules are properly enforced or practiced justified. Survey administrated few questions to know where (e.g., Class, Library, Hostel and Home) respondents find better study environment. Results shown that, 62.96% replied library but even greater number of the respondents i.e., 74.60% replied at their homes. Study shown many commuter students esp. girls could not return campus for library and they prefer study at their homes.

Politics is a social science which is offered as separate discipline by many institutions and when students are asked to elect their union representatives, in such manner it is practiced at these institutions in a limited scale. Besides, somewhere students come out on roads and interfere in government matters by protests or other mob activities. However, education not only refines politics, but also facilitates its transmission to young generations. Meaningfully, politics and educational institutions interplay in our society. Thus, survey administrated question to know political atmosphere at our university campuses.

CHART – 01



University campuses rank higher amongst all educational institutions. They impart knowledge with modern scientific methods and advanced research techniques. Besides, violent crimes against the students and teachers, harassment complaints by the female students and lady teachers, and campus property crimes have been increased rapidly in near past. Therefore, issue needs proper investigation and understanding, whether campus crimes occur due to overall country's situation or there are other reasons behind this situation. Thus, present study is limited to explore relationship between the population growth, poverty, tribalism, politics, education system, and lack of awareness with campus crimes. Table – 01 mentioned below shows the average of the total of survey results.

TABLE – 01

(%)	Yes	No	To some extent	Don't know	
Population Growth	57.23	21.60	13.49	7.67	
Poverty	51.05	17.33	16.01	15.61	
Tribalism	41.67	14.55	17.99	25.79	
Politics	52.48	21.46	13.79	15.71	
Education System	52.57	16.89	15.08	7.78	
Lack of awareness	58.11	19.66	15.52	6.70	

POPULATION GROWTH AND CAMPUS CRIMES:

Population growth is obvious to informal social control and crimes (Chamlin, 2004).

Furthermore, Jalil (2010) defined: social perspective of urbanization encourages crime as mostly big cities are reported with higher crime rates. People could observe administrative weaknesses behind the reasons for crimes.

Data shows the number of students with teaching and non-teaching staff has increased so as the university campuses, teaching departments, science laboratories, libraries, residential and transportation facilities, etc. Besides, 57.23% survey respondents replied to population growth is reason behind the campus crimes.

POVERTY AND CAMPUS CRIMES:

Gal Brecht said, addressing crime would involve poverty along with numerous other factors within community (Ben, 2012). There are many reasons to believe that poverty alone is not responsible for crimes, and it doesn't seem predictor of crimes, but factors evolve with poverty could have relation with numberless crimes. Present survey results showed, 51.05% respondents said poverty is related to campus crimes.

TRIBALISM AND CAMPUS CRIMES:

Tribalism in terms of conformity is a way of thinking or behaving in which people are more loyal to their tribe than to others, e.g., friends, social groups, etc. (Bonnie, 2002).

Peoples often comply with rules from a desire for security within a group, mostly a group of a similar age, sex, culture, region, religion, politics, and educational status.

Literature review explains conformity affects humans of all ages but often associated with adolescence and youth culture. Moreover, unwillingness to comply with tribal rules may result opposition or social rejection by different groups. Survey data of present study identified, 41.67% respondents considered tribalism, reason behind the campus crimes.

POLITICS AND CAMPUS CRIMES:

The 1972 law in Pakistan permits Students' Unions but they were banned in 1984 by the Gen. Zia-ul-Haq's regime, meanwhile almost all political parties opened their students' wings. However, every main stream party has promised the ban lift but yet they didn't so. Political critics also claim that political parties have dissuaded students' core issues and diverted student's attention from the academics. The survey data shows, 52.48% respondents believe political clout is the reason behind most of the crimes which occurs against the academia.

EDUCATION SYSTEM AND CAMPUS CRIMES:

Unfortunately, education is one of the deprived fields in Pakistan. Low literacy, low standards, curriculum, attendance, teaching skills, training aids, including many other problems have driven since decades and yet requires governments due attention. Besides direct or indirect effects of all above problems have derived towards our universities, but fees, transportation, dormitory, laboratories, library, or other annual and semester-based exam problems are often reported. Moreover, survey data shows that, 52.57%

respondents consider weakness of our education system are the reasons behind campus crimes.

LACK OF AWARENESS AND CAMPUS CRIMES:

Modern research explicitly spells out the importance of information. Bedenbaugh (2003) defined, information plays role of remedy against the fear of crime to self-defense; moreover, necessary, and timely information dissipates victimization. Pakistan was the first country in South Asia, when it promulgated the Freedom of Information Ordinance in 1997.

Besides, that Ordinance was neither placed before the Parliament nor re-promulgated and lapsed but the same was again enacted by the Presidential Ordinance in 2012.

However, 17th Constitutional Amendment in Pakistan further provided cover to all those laws and never required separate ratification by the Parliament. University campuses can be safer but yet it requires enough to do. Survey data shows, 58.11% respondents believe campus crimes occurs due to lack of awareness of campus community.

CONCLUSION

Study identifies population growth, poverty, tribalism, politics, education system, and lack of awareness could be the reasons behind the campus crimes, but campus administrative measures are more stringent.

SUGGESTIONS & RECOMMENDATIONS

1. Campus administrative, safety and security policies should be reviewed in the context of present and future challenges.
2. Coordination approach between security officials and administration should be promoted.
3. The establishment of a '*Control Room*' at the Campus Security Office. This will be equipped with all necessary modern equipments to directly monitor campus safety and security situation. This will also maintain '*Campus Event Log*' and '*Campus Crimes Statistics Register*'.
4. It is suggested that regular training programs should be arranged for Campus Security Officials along with those designated same or related duties.
5. Students' unions promised under law should be restored. This will promote students supported academic environment at university campuses.

6. Positive and healthy extracurricular activities must be promoted at campus classes and dormitories. Students' societies (Registered) can be supported for this purpose.
7. It is suggested that necessary and timely information must be provided to keep campus community aware about the crimes and fear of it, with safety precautions in the light of modern research.
8. Government should establish "Campus Police Department" and speedy trails at courts, by making necessary legislative amendments to meet modern challenges and litigation problems, esp. for campus property crimes and other heinous crimes against academia.

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EDUCATION IN PAKISTAN: LACK OF INTEREST BY STUDENTS, WHO TO BLAME? STUDENTS, PARENTS, TEACHERS

**Komal Ansari
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Khalid Noor Panhwar**

ABSTRACT

This article addresses the issue of education in its global context in general, and the state of higher education in Pakistan in particular, with specific reference to the roles of teachers, students and their parents plays within the entire framework. It focuses on the hardships faced by the teachers and the problems experienced in drawing out a balance between studies and extra-curricular activities that our youth are engaged in. Constant reference is also made to parent-children relationship and how they can cause a chain reaction obliterating the entire educational process. With this as background, various strategies are discussed that could prove effective in reducing inconsistent behavior, namely-lack of interest in studies, cutting back of social activities, cheating in examinations, decreased confidence levels, degraded student-teacher relationship, acts of violence, and a host of other flaws as exhibited by our students. In addition to the above shortcomings, other relevant issues are also discussed and some suggestions are made as to how the present situation could be improved.

INTRODUCTION

Standing on the ground, on a strange land, amidst bizarre people, with hot sun burning your feet, your perspiration draining you of all ego you possess, can be an excruciatingly painful experience --- especially if that strange land is a university in Pakistan.

Traditional educational attitudes in Pakistan have now taken a backseat to business attitudes that people have adopted instead (Akram & Mahmood, 2007). But it was not always like this in our country. There was a time when things were different around here. One still remembers the days

spent as an ardent student, going first to school, then to college and then finally to the university (Malik, 2010). One can even remember what was done after school, alternatively studying, playing and partying when called for. What one does not remember is neglecting studies altogether, being addicted to the face book-twitter-lifestyle-complex (Afzal, 2012), cutting back from a meaningful social life, or disrespecting parents or teachers for that matter (Jane, 2010).

Anyone who reads this will automatically recount a “those were the times” scenario. But the unfortunate fact is, the time we are at present concerned with, a time when class fellows competed for every single credit they could earn, that time was only six years ago (Afzal, 2012).

Those days of hardship gradually turned into sloth and student practices that eventually became more and more distasteful as one became a teacher. As I reminisce those days, now a teacher deeply rooted in educating adolescent minds, I start to notice all the mistakes that were made along the way that might be the reason why I and many other teachers, not to mention numerous students, never made it as far as we could have in our line of duty (Warsi, 2004).

Some say that it is our socio-economic conditions that are responsible for our plight. See for instance (Haider, 2008; Media Cet, 2012; Siddiqui, 2007).

Warsi (2004) says that students today are being affected by the same mistakes that various educationalists themselves had to endure many years ago; all centered around our teaching and learning environment in the recent times.

EDUCATION AND ITS IMPLICATIONS

Education plays a critical role in the development of modern youth. This youth constitutes the future of our world. Furthermore, given that most youngsters incorporate our future tax base and investors, not to mention the politicians of our world, they also embody the heritage of a community. In fact, it would not be unwise to assert that the very identity of a country is intertwined with the image projected by its youth, to an even greater extent than holds true for the adult population. Taken together, these factors clearly demonstrate that the youngsters represent the heart and soul of our global community. And it is due to this importance, that most of the professional and scholarly literature today has tended to concentrate on teenage development in terms of higher education.

Tight (2003) has designed a course for those people who have a flair for adult education and training and wish to develop further insight into the

whole arena itself. Written in an accessible and relatively jargon-free style, his book on key concepts in adult education contains plentiful references for those who would like to investigate particular concepts in more detail. In an extensive study on the accomplishments in the field of education, and its future possibilities, Sheared et al. (2001) has raised some very important questions. What knowledge, she asks, is critical for inclusion (in the education process). How do we break the mold of traditional educational methodology? How do we provide for reflection on content? How do we get a worldwide view with a range of voices? How do we reach out to social movements, grassroots groups, alternative epistemologies? and more. Corder, an educator who has been involved in just about every aspect of adult education there is, from cleaning the classrooms as a teenager to managing a large adult education centre, has examined the dos and don'ts of education based on twenty years' experience. He sees teachers as the people who can be shown how to improve teaching. We have some natural ability, but knowing a bit more will help us enormously (Corder, 2002).

From knowledge and skills required by higher educators, to adult education policy and research, to the history and political economy of educational philosophy, Foley (2004) has surveyed various issues and innovations in adult education and learning. His is of the belief that "there is no one best way to understand learning, since learners and educators are each very different and are constantly changing." Consequently, numerous existing theories have given way to new theories informing education, and we have no reason not to think these new theories would survive future attacks or reinvention.

Edelson (1999) has likewise explored how adult education can continually adapt to changing social, institutional and cultural circumstances. Findings in this area of research can help us beget creative thinkers, each laced with the capacity of rallying and extracting up-and-coming future educational needs. Keeping this as background, educational practitioners must understand one vital point of information, i.e., there is no one correct way of teaching students or a generic essentialized teaching methodology that can be successfully implemented in classrooms, given the myriad differences between people and the various changes they experience. Therefore there has to be a blend of various teaching techniques and practices that should be based upon various situations, and keeping in mind several different backgrounds of students a teacher is likely to come into contact with.

Brookfield (1994) maintains a similar stance when he suggests that the facilitation of learning and assisting adult students make sense of and act upon

their personal, social, political and occupational environment in which they live is as important a part of education as training a pet tiger to hunt for food. Context is therefore not a static container in which a learner flows but is active and dynamic, the community being our point of focus at all times.

There is, however, another class of experts, such as Hamilton (1992), who on the contrary has observed that community development among educational institutions neither possesses a very high priority among many professional educators of adults, nor is it well or consistently documented in the literature. However, he is hopeful that such issues are quite susceptible to receiving great deal of importance from educationalists in the future, given the formulation of the likes of 1990 Handbook of Adult and Continuing Education with its emphasis on "Community-Based Adult Education".

In recent years, two books in North America, Fingeret and Jurmo's (1989) *Participatory Literacy Education* and Auerbach's (1992) *Making Meaning, Making Change: Participatory Curriculum Development for Adult ESL Literacy* have been widely used and cited in support of participatory practices in adult education. These two volumes focus on the general adult literacy with an emphasis on programs in formal education settings or community-based literacy projects.

Speaking in terms of community, parents are an integral part of our society. It is well documented that educationally disadvantaged students entering undergraduate programs that have been coached by their peers (especially mothers or fathers) typically perform as well as or better than their peers entering without such a support system (Beasley 1997; Finders & Lewis 1994). These findings were supported by Bourke et al. (1996) who also identified 'parental isolation' and 'motivational problems' as major reasons for student withdrawals. These authors noted that parental support greatly reduced the risk of attrition for especially the non indigenous students. In accordance with these observations, Seda (2007) reported that even the indigenous students entering higher education with a strong coordinative parental system often had higher success rates and lower attrition than indigenous students entering otherwise-although considerable annual variation in student performance between groups was observed.

Ryan & Cooper (2007) identify that schools that lack parental involvement are the single largest roadblock to students' academic achievement,' Seda (2007).

Furthermore, research has also proven the positive effects of parental school involvement in the social sphere. Koonce & Harper (2005) believe due credit to be given to the parents in case their youngsters' educational

achievements are characterized by higher attendance rates, positive attitudes toward school, positive behavior and increased positive interactions with peers (Seda, 2007).

The above research by no way is centered upon parents alone. Every teacher ought to be trained to facilitate the growth and development of students. And since both teachers and parents have a common goal to educate children, therefore, simple logic points out the fact that they should be natural allies, and there is no reason why the administrative circle cannot play a big role in the same (Ryan & Cooper, 2007; Plevyak & Heaston, 2001).

A teacher who is able to affirm this liaison will actually feel more rewarded in his or her role as a teacher (Tozer et al., 2006). A teacher, who has quick access to parents that has been built over time, also has quick access to the solution to many of the students' problems (Tozer et al., 2006).

Much has therefore been contributed to the field of education. There is so much we are already aware of, and so much more to still comprehend. Whatever the expertise one may be entitled to, the simple fact remains; we have serious problems in our education system. And there is no magic lamp or a jinni that could eliminate these problems by move of the wand. So the question is, what are we to do about this?

STUDENT-TEACHER RELATIONSHIPS

In order to find maximum solutions to education related issues, I would like to start with the student problem itself, with special reference to one university in particular – the University of Sindh. Sindh University is located in Jamshoro, at a distance of approximately 200 kilometers from Karachi. It is home to millions of students, majority of whom are inhabitants of distant villages throughout Pakistan, who leave their home for the quest of knowledge (Shah, 2011), dreaming that one day they will make it in the world; one of these days they will be something. Sometimes these dreams do come true, as often we have observed a senator of two claiming to have studied from the University of Sindh in their prolonged political speeches. But for the rest, this dream ceases even being a dream as such once students come face to face with the harsher realities of life (Pasha, 2011; Sindh Study, 2012).

As McCaleb (1995) asks, where do we go wrong? Despite all the effort being put in why aren't our students able to achieve brilliance in life? How can we process our younger generations' dreams and convert them to reality?

A student who attends a Pakistani University's orientation sessions for the first time soon discovers a thing or two about what lies ahead of him. First,

a life full of struggle and hardships; two, a life that nonetheless does offer freedom (Ahmad, 2011). The one blunder that students or their instructors often commit at this point in time is accepting one of the aforementioned alternatives at the cost of the other (Goetz, et al., 2006; Shernoff, et al., 2003).

Consequently, we the teachers end up on the losing side because of the same. The same story repeats itself. As Ahmad (2011) and Pasha (2011) further tell us, one of the two kinds of students choose an extrovert life, employing their energy in organizing and attending parties, functions, festivals, picnics, student fairs and a variety of other such activities that have nothing to do with their studies what so ever, hoping that despite the above they will be able to secure a better future.

On the contrary, we also beget those other kind of students who lock themselves in their rooms and concentrate on studies all day long, without acknowledging their friends or outdoor activities, thus becoming a pair of goody two shoes, believing that theirs will be the future bright with success, believing meditation alone will be able to resolve conflicts and disputes (Carlson & Lewis, 1993.)

Unfortunately what they fail to realize, until of course it is too late, is that life never encourages one to choose extremes. Those who do, ultimately pay the prize. Why, because life can never be a partial display of features unique to one's own self but is in fact a harmonious blend of clashing elements around us (Costas, et al., 2012).

Therefore choosing an introvert career at the cost of an extrovert one, or vice versa, should be considered a serious error and teachers must try to encourage their students to adopt a balanced attitude towards their studies (Blunsdon, et al., 2003; Kistow, 2011; Perloy, 2011).

FACTORS LEADING TO STUDENT DISSATISFACTION IN HIGHER EDUCATION INSTITUTES

From the above discussion, it is quite evident that the proper means of study plays a crucial role in the development of a student. But it is not the only thing that is responsible for harnessing a student's capabilities (Csikszentmihalyi, 1977).

Confidence is one thing that can make a student or break one (Fenichel, 1966; Fryer, 1996; Shoemaker, 2011). Sadly, in today's modern world, students at Pakistani universities still fall short of achieving self-confidence. Rather than tenaciously presenting one's thoughts, they leave it to possibility and probability to decide their fate (Davies, 2000). But as much as

we would like to have it believed, it is not exactly their fault. In fact, they do have logical reasons for their hesitation of speaking out in public.

LACK OF SELF-CONFIDENCE

A large number of students today never achieve proper confidence, the prime reason being their nervousness and their fear of becoming a laughing stock. There is a saying that when you want to believe in something hard, you find reasons to believe in it. And that is where the whole problem lies. Most of our students are deluding themselves into thinking that confidence is a gift bestowed by Providence on only a few rarely endowed individuals. A belief which is strengthened once the students enter the university life and get acquainted with a host of teachers and other students who apparently share an innate power of fluent ornamental expression which makes them great speakers (Ahmad, 2011; Pasha, 2011).

Here we are to be blamed as much as our students. Instead of teaching them with ease, instead of creating partnerships with students so as to facilitate the whole learning process (McCaleb, 1995), some of us would rather show off our linguistic skills, forgetting it is the students we are addressing, who sometimes need more space (Davies, 2000).

What, we as teachers then must do, is change ourselves as well as our students' thinking. The first step in doing so is definitely to let one's speech scintillate with sincerity, original conception, and even-temper; the second would be to adopt a psychological training procedure in our classrooms (Brophy, 2010). We must make the students realize one simple fact --- at the outset of one's career everyone is beset with self-consciousness and is almost paralyzed with audience fright.

Due to this they even end up making mistakes that earn them uproars of laughter. Then again, and I do thank God for this, with time everyone forgets everything. Confidence is something that anyone can achieve. If one can learn how to cook, one can also develop confidence. It's like an exercise that becomes better and better with practice and more practice. This is what teachers should encourage their students into believing; and what better way to achieve this than by making a few language mistakes themselves. If there is one thing in the world students just love doing, it is to correct their teacher's errors. And confidence does come from speaking out, not from fear. See, for instance, Falchikov (2004), Kilgore (2003), and Mcnamara (1997).

INDISCIPLINE AND STUDENT VIOLENCE

When it comes to instruction and training in higher education, often the question of yielding power arises especially in context of students versus the teachers. Trying to come up with a proper answer, Willard Waller, an early sociologist of education, has been quoted in suggesting children are certainly defenseless against the machinery with which the adult world is able to enforce its decisions: the result of the battle between teachers and students is foreordained (cited in Manke, 1997).

This leads us to yet another factor that has lead to a massive decrease in student productivity; that is ill-discipline.

The rising incidence of indiscipline appears to indicate that neither the teaching system, nor the punishments imposed have been able to curb the increase in student disciplinary offences (Hoffman, 1996; Miller, 1969).

It is not that we do not have proper punishment systems, because we do. It is simply that a lot is missing in the current education system, which tends to apply tactics unsuitable for these problems. Students quarrelling with other students, punching each others' lights out; students retorting to their teachers, being under the impression that the teacher does not have the merit or intelligence to command their respect; students cheating in exams, often misbehaving with their respective invigilators when told to stop cheating; students copying off each others' assignments; male students misbehaving with female students, etc, are all aspects of the psychological mind that can never be controlled completely (Benbenishty & Astor, 2005; Moeller, 2001).

The only thing left for us to do is try to curb these insane emotions. For that we use various alternative methods. We punish them, insult them, negatively mark them, and force them out of our classrooms, some of us even failing them in papers. But these are all logical solutions to control illogical behavior and situations, and they never work. What we can try doing is adopting *conflict resolution skills training* programs (Chandras, 1999) or something that K.K. Vashisht, an Indian professor with the National Council of Educational Research and Training (NCERT), has suggested doing, namely to help students see the difference between violence on television, that appears to be somewhat attractive, and the impact of violence in real life, on their careers (IANS, 2008). We can even try to control depression, anger and group fighting among students both at university level and at home (Adler & Denmark, 1995).

U.S President Bill Clinton is of the opinion that most of the times students display acts of violence out of spite for other students (Govt. Doc, 1999). He further tells us how they might be jealous of each other's reputation

as students, or, as crazy as it may seem, they might even be envious of each other's outfits. People are extremely touchy about their appearance and a person who cannot afford to dress well may feel inferior to others. Here what we can do is avoid encouraging a few particular students alone, which would no doubt discourage the rest of them. Some teachers even comment on students' appearance. This must also stop. However these are all a set of do's and don'ts that never work. It is not that we don't know what to do. We just don't know how to do it. Moreover, even if some of us do end up figuring out a temporary solution to some of these problems, none of us have ever succeeded in tackling the root cause of this anomalous behavior among students, which is their lack of decency and respect for others, and their irresponsible behavior and their attitude toward authority (New York Times, 2008).

Again, we have tried many a conventional methods to achieve this but have simply failed since abnormal behavior cannot be fought by normal means. A change of tactics is therefore in order.

IGNORANCE TO PARENTAL AND TUTORIAL GUIDANCE

There is a wise saying that if you cannot beat them, it is better to join them instead (Ogawa, 1998). Sometimes, as Gray (2010) tells us, students do not appreciate paying heed to advices, especially the ones coming from their parents or teachers. It's high time that we realized this simple fact and started avoiding all direct preaching (Gray 2010). Instead, we can try changing our tactics instead. Silverman (2001) believes, whenever possible, teachers should inform students about options rather than giving them advice. He further tells us when students seek advice about a problem, and then it is up to us to give their issues utmost emotional attention. But rest of the time, they are likely to be more encouraged if we consider challenging them to achieve more in their particular field.

'Students perform best when the level of difficulty is slightly above their current ability level. If the task is too easy, it promotes boredom and may communicate a message of low expectations or a sense that the teacher believes the student is not capable of better work' (Margolis & McCabe, 2006; excerpted from Kirk, 2012).

Williamson (1939) likewise suggests it should be obvious that giving advice to students can be of little value if we do not know what they need, or in what manner their needs should be delivered to them. An understanding of what each student needs and can carry can lead to advices that are good for all students. To quote (Reeve & Jang 2006).

‘Students can have increased motivation when they feel some sense of autonomy in the learning process, and that motivation declines when students have no voice in the class structure. Giving your students options can be as simple as letting them pick their lab partners or select from alternate assignments, or as complex as "contract teaching" wherein students can determine their own grading scale, due dates and assignments.’ Excerpted from Kirk (2012).

HEC: BRILLIANT SOLUTIONS TO INCOMPREHENSIBLE PROBLEMS

A unique force that has now come into effect in our educational process is that of HEC. Since its inception in 2002, HEC has shown widespread concern over the decline in students’ productivity as well as their grading (LID, HEC, 2011).

The foundation stones of this organization believe that it is the teachers, some of them at any rate, who are developing bad practices, and increasing chances of students losing not only interest in studies, but ultimately in life (Rahman, 2011).

To reform the way teachers teach, HEC has now devised various training programs comprising numerous strategies that could prove very fruitful in training our students (HEC Pakistan, 2008). Regrettably, as inopportune as it may seem, many of such methodologies have been rendered ineffective in our educational system (Haider, 2008; Malik, 2010).

Teaching our youngsters properly has simply become a pointless task because no matter how excellent the strategy is or how skilled the teacher may be, the simple fact is often no teacher is as good as the student, or a student as good as the teacher (Cooper & McIntyre, 1996). From the psychological point of view, there is now a severe draught in student-teacher relationship that is getting worst with the passage of time. And it is all of us who are to be blamed. Instead of concentrating to improve the connection between teachers and students, much interest is bestowed upon the improvement of teaching methodologies instead (Porter, 2007).

Traditionally speaking, the objective of a good educationalist has always been to establish harmony between himself and his students. But often our personal preferences and smack of egoism stand in our way of achieving such a goal (Manke, 1997).

Manke again reminds us how this is a common flaw, one that costs a teacher not only his integrity but also his importance in the classroom. The object of a good teacher should always be to state his points of view, but at the

same time he must also expect and welcome opposing arguments. He must encourage his students to express their points of view as he himself does. He must answer rather than refute all queries posted by the students, no matter how foolish or out of the context they may seem.

Later on, he can always make the student realize the imprudence of his arguments, but not before he answers them. Here the teacher has to marshal all his powers of persuasion. He must judge the temper of his audience and the demands of the moment. Then, without losing his calm, he must satisfy them. After all, one can always be quick in retort without being pert or rude (Ogawa, 1998).

The University of Sindh, under the patronage of Higher Education Commission of Pakistan and the Oxford University Press have been constantly involved in instructional programs, the primary goal being the alignment of new Remedial English course materials with fresh minds (Shah 2011).

The purpose of this project has been to work with teachers and students of the higher education sector in Pakistan to move toward a comprehensible course that could provide students with a better concentrative ability. But too much amazement of the teachers, it's been found that as easy as it is to understand, students are still unable to grasp what seems to be right there in front of their eyes (Shah, 2011). While various new curricular projects have been formulated keeping in mind the life of a common student in terms of content, it has been found that students lack proper study skills and interest both of which play a crucial role in the success of any student (Akram & Mahmood, 2007). What many teaches have suggested is for any effort designed to improve student success we must take into account not only the reading material and activities that go along with it, but also refer to the extent to which students can understand a foreign language (Memon & Badger, 2007).

For some students things are not so bad. They are focused and have their priorities clear. But as Shah (2011) concludes, in most of our students, especially the rural ones, the comprehensive skills are often amiss. They neither know what they want to do nor how to go about it. And worst of all, since there are not that many schools and colleges in the villages, they have no command of English what so ever.

Therefore there is still more needed to make efforts to make the new course even more comprehensible then it already is. And for that a constant research and analysis on discovering learner needs in the higher education context is definitely a must (Biggs 2003a; 1989b; 1979c; 2003d).

TEACHERS VERSES PARENTS VERSES STUDENTS

It is a widespread phenomenon that many parents today prefer to believe it is the teacher who is responsible for a child's interest in his studies. Thus if a student fails his exam or does not do well in his class, the entire blame is forced upon the teacher, the parents believing that the teacher probably hasn't received an extensive education at the youth level himself. Actually, the success or failure of the schools depends mostly on daily life (Pauly, 1991). What most parents tend to forget is that today institutions, even Pakistani ones, require all teachers and parents to undergo a similar process, to possess a certain educational degree so they are better equipped to teach and raise effectively. See, for instance, Armstrong (1995); Booth & Dunn (1996); Carvalho (2001).

The conceptualization of these blame games is almost as frightening as the fear of Tsunami. Parents must learn to trust teachers if they want teachers to trust them and train their kids properly. Teaching cannot be a one-way process. It requires a support system, which can never function properly without the cooperation of all three parties involved – the parents, the teachers and the students (Fagnano & Werber 1994).

In addition to the above, many students are not given proper career guidance at home, their parents forcing them to choose a subject of their own liking rather than their child's (Scheele 2005). Instead of helping the child make his decisions, they make all the decisions for him. They neglect his natural aptitudes and interests and force him to become what they would want him to be. Consequently, due to this poor guidance, the student's chance for triumph diminishes, as his innate interests are never addressed. Unable to cope with the forced subject, he fails and loses confidence in himself. See for instance Anamika (2012) and Nazir (2012).

Aspects of the education process that should therefore be mandatory for teachers should include encouragement extended to both the parent and the student to adopt and test a subject of student's choice. And later, if he feels a change to be in order, the student should be allowed to do just that without any fear. This does not mean that a parent should not take interest in the student's life at all, leaving it completely up to him to decide his own future (Ogawa, 1998).

That would be suicide since all that many students may want to become is an actor, a drama star or a film star. Parents do have a general idea of what their children could go for --- they know what subjects are in demand and what job opportunities exist, not to mention students always need guidance, no matter what (Bowlby 1988). But rather than forcing decisions

upon students what parents can do is direct their children towards a particular trend without pressurizing them. That way, they will be able to fulfill their own wishes, without losing their children's respect, and the students will not lose their confidence (Grieshaber, 2004; Socha & Stamp, 1995).

Incidentally, one hears sometimes thoughtless and selfish parents say that they themselves, as well as their children, do not benefit from the schools, colleges or universities, especially of smaller localities. Surveys to investigate why some children are never enrolled in schools or higher education institutes in Pakistan find that a vast majority of the children or parents are "not interested" in education: the finding is further used to conclude that people do not really understand the importance of education and therefore cannot be relied upon to educate their children (Groot 2007).

However, there is not much truth in it. There is not a single person in this world that does not somehow benefit from our educational institutions. Almost all educationalists, whether trained or untrained, help us, and we do benefit: sometimes directly, sometimes indirectly (Johnston 1985; Henig et al. 1999).

It would be a disgraceful thing if we did not realize that. I am a teacher, and it is because I was once a student that I am very keen on whatever I have suggested. Personally I think, keeping in mind my experience as a student, there is no body in the world that can and will work for ideals like the teachers. Professionally, teachers would be absolutely lost in this world without the intervention of students and their parents (Meyer & Boyd, 2001).

CONCLUSION

Education is becoming more and more expensive every day. Instead of training young Einstein's, some institutions are concentrating more on making large profits, where teachers become no more than glorified sales representatives. And this is what has degraded our institutions to mere profiteering concerns. For some institutions it is now impossible to maintain a proper standard of teaching.

To make things worse, we have even run short of adequate supplies. Not only are we lacking relevant purpose, appliance, guidance, interest, diversion, efficiency in motivation, but most important of all, we lack understanding and friendship.

Consequently, too many students and teachers in Pakistan are being negatively affected due to these mutual mistakes. This is against our interest, and we alone, the parents, the teachers and the students, can bring this situation to an end.

Parents and teachers can continue doing what they have been doing so far, but let's face it - the time to instigate the amendments I have outlined is gone. And we must work fast.

The changes would require active participation on part of the parents, proper guidance and motivation on part of the teachers and total effort and hard work of the student.

This does not sound easy. It is something that requires a lot of time, hard work and patience. But it must be done. Additionally, there can be no satisfactory scheme for the assessment or evaluation of teaching that could be put forward, because so many factors have to be taken into account.

Education in Pakistan has no doubt been deranged to an admittedly great extent, but the present epidemic of it is due to conditions and circumstances that have mostly arisen as a result of poverty, feuds and depression, and which cannot be ended or mended quickly by any particular action. Only by patience and a slow mending of student-parent-teacher relationship can we look for relief.

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ANALYSIS OF REASONS FOR CLIMATE CHANGE AGENDA CUTTING IN THE PAKISTANI MEDIA

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ABSTRACT

Climate change is a global issue, having equal impacts for both developed and developing countries. Therefore, this issue is considered a more significant threat to Pakistan than terrorism. According to the Global Climate Change Risk Index (GCCRI) Report-2017, Pakistan stands on the number 7th most vulnerable country because of climate change impact around the world. In this line, previous studies have revealed that climate change does not receive proper coverage as it is downplayed or avoided. Similarly, the lack of media coverage affects climate change adaptation and mitigation strategies. The objective of this qualitative study is to examine reasons for less coverage of climate change in Pakistani media. To achieve the above objective, semi-structured in-depth interviews of 15 environmental journalists working for Pakistani media were conducted. The findings revealed that problems that become the reason to cut climate change content from the Pakistani media are; climate change is a scientific issue, climate change is investigative journalism, climate change coverage needs more resources, climate change is soft news, climate change coverage is the issue or event-based, there is lack of experts & data sources, and climate change coverage is time-consuming.

Ke ywords: *Climate Change, Coverage, Pakistani media, Reason for Less Coverage*

INTRODUCTION

In the current global scenario, climate change has been considered as a worldwide issue, having similar threats for all nations around the world. It has equal impacts on both developed and developing countries (Wyss, 2019). In the early 1990s, this issue has remained the center of attention for all stakeholders, i.e., the public, policymakers, and media. Many global events from international forums in the late 1980s and early 1990s brought this issue into the limelight (Meribe, 2017).

In this context, the media's role to create awareness among the masses regarding this critical issue was exemplary for two and a half decades. Though, it is exposed that the proper attention from the media builds agenda of climate change among all stakeholders. It helps to aware the public regarding the adaptation mitigation (Elia, 2021). Instead of this, studies contended that climate change has not received adequate coverage, downplayed, or have not received any coverage at all (Anderson, 2009; Boykoff, 2009, 2014; Boykoff, Katzung, Luedecke, & Nacu-Schmidt, 2020; Hart & Feldman, 2014; Kakonge, 2011, 2013; Ungar, 2014).

However, the coverage has been compromised in both developing and developed countries (Kakonge, 2013; Shanahan, 2009; Takahashi & Meisner, 2012). Thus, the lack of media coverage affects climate change adaptation and mitigation strategies around the globe.

The climate change scientists have indicated that the countries which produce the meager amount of GHG emissions are more exposed to the effects of climate change (Aakre & Rübhelke, 2010). Likewise, Pakistan faces the same situation. It stands on number 7th in the list of most vulnerable countries to climate change impacts all over the world (Akram & Hamid, 2015; Chaudhry, Mahmood, Rasul, & Afzaal, 2009; Pakistan Ministry of Environment, 2011).

The reports have also been exposed by the GCCRI Report-2017. Therefore, this issue is considered a more significant threat to Pakistan than terrorism.

In this context, a few research studies are found in Pakistan, which discusses media coverage and representation of climate change. That is why it is hard to analyze that media cover the issue of climate change not or adequately in Pakistan (Salam, 2013).

From the above analysis, it is evident that the climate change issue is not on the priority of media in Pakistan. Thus, the objective of this qualitative study is to examine reasons for less coverage of climate change in Pakistani media.

LITERATURE REVIEW

Climate change is one of the world's toughest challenges (Graham & De Bell, 2020; Wyss, 2019). It has been considered a significant threat to the globe for the last three decades. Due to its urgency at the global level, most of the time, it has remained on media, public, and policy agendas (Depledge, 2013; Sachsman, 2000). However, it is common practice that many issues get hype in media coverage but, after some time, disappear from the content

(Lyytimäki, 2011, 2012). Nevertheless, climate change is an international scientific issue (Brossard, Shanahan, & McComas, 2004). It is happening because of human activities (such as transportation, electricity consumption, and livestock breeding) (Schmidt, Ivanova, & Schäfer, 2013).

Though the contribution of different countries in the production of Greenhouse Gases varies (Ge & Friedrich, 2020). Besides, it has similar norms and values, variable and considered equal threat for all nations around the world (Adger, Huq, Brown, Conway, & Hulme, 2003). Its omnipresent and unobtrusive nature makes it salient for all stakeholders, including the public, policymakers, and the media, equally.

One century ago, in 1890, Swedish scientist Arrhenius' assumption became a reality with the discovery of the stratospheric "Ozone Hole" in 1987. In *Rio de Janeiro* during Earth Summit in 1992, 154 countries around the world became a signatory of the United Nations Framework Convention Climate Change (UNFCCC).

However, it was in the result of the 1990's Intergovernmental Panel on Climate Change (IPCC) the first report which describes that "earth's climate has risen by 0.5 C" (Pakistan Ministry of Environment, 2011; Pralle, 2009).

Further, Sachsman (2000) explains that the frame of reference of environmental issues among different stakeholders changed with the publication of Rachel Carson's "Silent Spring" and the development of mass media in the shape of the broadcasting and television industry. However, before that, environmental issues were part of the industrial and business discourses. Nevertheless, the report of the Pakistan Ministry of Environment also explains similar things in "National Climate Change Policy" that the signing of UNFCCC in 1992 by 154 countries and ratification of the Kyoto Protocol in 1997, initiated the debate on the issue of climate change around the world (Pakistan Ministry of Environment, 2011).

Above all events have raised media attention to climate change which made climate change public and policy makers 'concern till two and a half decades. In the wake of it, media has played a significant role in creating awareness among all stakeholders regarding the preparedness and resilience strategies. Especially among the people of developed countries where people access to information regarding climate change is natural and the media can make them aware.

In this line, previous studies have revealed that climate change does not receive proper coverage as it is downplayed or avoided (Kakonge, 2011, 2013). However, some studies have revealed that in comparison to developing countries, developed countries' media prioritized climate change issues in

their coverage for the last two decades. The media indexes regarding climate change show that the coverage of the issue has been decreased since 2010 (Kakonge, 2013). Scholars argue that climate change coverage is not getting proper coverage in developing countries (Shanahan, 2009; Takahashi & Meisner, 2012). A further decline in the advanced nations has slowdown it in developing countries, too (Kakonge, 2013). Similarly, the lack of media coverage affects climate change adaptation and mitigation strategies.

The climate change scientists have indicated that the countries which produce the meager amount of GHG emissions are more exposed to the effects of climate change (Aakre & Rübhelke, 2010).

Pakistan faces the same situation. It stands on number 8th in the list of most vulnerable countries to climate change impacts all over the world (Akram & Hamid, 2015; Chaudhry et al., 2009; Pakistan Ministry of Environment, 2011). However, according to a recent GCCRI Report-2020, Pakistan stands on the number 5th most vulnerable country because of climate change impact around the world. Therefore, this issue is considered a more significant threat to Pakistan than terrorism.

Besides, there is a dearth of studies regarding climate change reporting in the Pakistani media. Thus, it is hard to analyze that media coverage patterns on the issue of climate change in Pakistan (Salam, 2013). Though, a longitudinal quantitative content analysis study conducted by Khuhro (2020) revealed that the Pakistani press does not give proper coverage to climate change. From the above analysis, it is evident that the climate change issue is not on the priority of media in Pakistan. Thus, the objective of this qualitative study is to examine reasons for less coverage of climate change in Pakistani media.

RESEARCH METHODS

The researchers have used the inductive method i.e., semi-structured in-depth interviews for data collection, with the help of a semi-structured open-ended questionnaire.

In this context, the purposive sampling technique was used to select 15 samples from the population of environmental journalists working for the Pakistani media. The journalists sampled were working on environment beats in local and mainstream media. The researchers purposively selected respondents from the areas/regions/cities of the country under the severe impacts of climate change.

These regions were included as “Karachi, Lahore, Islamabad, Hyderabad, Quetta, Tharparkar, Badin, Dadu, and Gilgit-Baltistan.” The

demographic details of the environmental journalists are given below in Table.1.

TABLE-1
Demographic Descriptions of the Participants/Interviewees

Interviewees	Gender	Experience	Place of Work (Organization)	Position
Participant A	Male	4 years	Mainstream/Big	Freelance Environmental Journalist
Participant B	Male	7 years	Freelance	Freelance Environmental Journalist
Participant C	Male	19 years	Mainstream/Big	Reporter-Dawn Badin District of Sindh Province
Participant D	Male	20 years	Mainstream/Big	Senior Environmental Correspondent-Sindh Newspapers
Participant E	Male	27 years	Small/Local	Senior Reporter/Tharparkar-Daily Kawish
Participant F	Male	9 years	Freelance	Bureau Chief Daily Jang, Hyderabad Region
Participant G	Male	19 years	Mainstream/Big	Senior Correspondent District Jamshoro and Dadu (The News Jang Group)
Participant H	Female	25 years	Mainstream/Big	Senior Columnist -Daily Dawn on Environment and Climate Change
Participant I	Male	12 years	Mainstream/Big	Freelance Environment Journalist
Participant J	Male	27 years	Small/Local	Reporter -Daily Kawish Mirpurkhas District Sindh Province
Participant K	Male	9 years	Mainstream/Big	Environment Correspondent "The News" Lahore
Participant L	Male	40 years	Small/Local/Mainstream	Veteran Journalist and Pioneer of Many Sindhi Newspapers/ Working as Senior Correspondent for Dawn, Hyderabad
Participant M	Male	20 years	Mainstream/Big	Bureau Chief Dawn Hyderabad
Participant N	Male	17 years	Mainstream/Big	Bureau Chief Dawn Hyderabad
Participant O	Male	10 years	Mainstream/Big	Freelance Environment Journalist

The data was collected through interpersonal interviews, after getting an appointment. The consent was taken from respondents to record interviews on the device. The recorded interviews were then analyzed manually by transcribing, translating, and coding the data in different themes that occurred from the data. The findings are interpreted below.

ANALYSIS AND RESULTS

The objective of this qualitative study is to examine reasons for less coverage of climate change in Pakistani media. In this context, the results synthesized from the interviews revealed that climate change is one of the least attended subject issues by the Pakistani media. It was revealed that only 2% to 3% of media houses in the country give priority to climate change reporting. In comparison to other issues, it meager attention from the media in the countries. In response to the objective of this study, the data collected from the environmental journalists exposed that problems such as climate change are a scientific issue, the climate is investigative journalism, climate change coverage needs more resources, climate change is soft news, climate change coverage is the issue or event-based, there is lack of experts & data sources, and climate change coverage is time-consuming. These issues are interpreted in detail below.

SCIENTIFIC ISSUE

According to the findings, the first problem is climate change is one of the most complex subjects for the journalist working for the Pakistani media. The journalists lack knowledge regarding it. Participant-G shares that “a few environmental journalists in the country have proper knowledge about this subject scientific in nature and these are those who have a personal interest in this subject.” Thus, its tough nature keeps many journalists away to cover this issue. Participant-C has also explained that “in Thar desert which is one of the most affected regions in the country because of climate change impacts, most of the journalists are unaware and lack knowledge about this issue.” Similarly, Participant-J takes this issue differently that “in Pakistan, the majority of the journalists are less educated. The more educated journalists delve deep into the matter. However, most of the journalists working in Pakistan lack education, will, and professionalism.”

Further, another important aspect regarding coverage of climate change is it requires the technical skill of investigative journalism. According to Participant-B, most journalists in the country lack the technical skills to cover this scientific complex issue. Likewise, Participant F-also shares a similar opinion that “it is a scientific subject. If you do not have proper

background knowledge about an issue related to this, you cannot report it.” Similarly, Participant-I who is the only senior correspondent and columnist for mainstream media shares the experience that “it requires thorough study and in-depth investigation. The major difficulty a journalist faces to encounter scientific jargon and terminologies. First, the journalists must understand themselves, and then they would report it. It needs a lot of effort and hard work. That is not easy. Thus, journalists avoid climate change reporting.”

Furthermore, Participant-N who is working for mainstream English language newspaper *Daily Dawn* shares his experience that “the journalists cannot understand the simple concept about change in weather. They cannot analyze and relate effects on communities and their livelihood in the shape of agricultural and livestock.”

Moreover, the results revealed that in comparison to urban reporters, most rural journalists are not well-educated. They can only read and write in local languages. It can be concluded from the statement of the Participant-D “I have the credit of reporting climate change issues such as sea-level rise, deforestation, and changes in weather first in Sindhi media. I do not have the proper training or scientific knowledge about this matter. I report climate change from the perspective of the public that how it affects the public. I also asked other journalists to report such problems in their newspapers.” Though rural journalists are interested in climate change reporting and sometimes compete for coverage of such news stories. However, rural journalists also lack the proper knowledge and technical skills required for reporting this complicated matter. Participant-C agrees on the same notion.

Thus, the findings revealed that those journalists who got an opportunity to participate in the capacity building programs organized by the Non-governmental Organizations (NGOs) are better equipped to report this issue. In this context, it is explained that those journalists who have an academic background and got opportunities to build capacity regarding climate change are reporting climate change appropriately. However, there is a lack of educational institutions about this subject in the country, from where a journalist could get training and related degrees. However, nowadays NGOs working in this field are providing opportunities to journalists for training and field visits. It is positive towards their capacity building.

INVESTIGATIVE JOURNALISM

Other significant findings analyzed from the data revealed that climate change is a form of pure scientific investigative journalism. Most of the participants agreed regarding the phenomenon. As Participant-A describes

that “I can count the names of journalists working on this subject at fingertips. Most people avoid joining this beat. Though, I have an excellent educational background and have worked with many International Non-governmental organizations too. Thus, I have a good understanding of climate change-related issues. However, this is not easy for less educated journalists.”

The collection from the environmental journalists revealed that climate change coverage needs a lot more background research and fieldwork. Likewise, for climate change reporting, the journalists have to investigate thoroughly. Nevertheless, the journalists ‘must-visit libraries, review related material on the internet, take an expert opinion, and visit fields affected areas because of climate change impacts. It needs a lot more effort to develop stories. It is a fact, that the journalists in Pakistan are not appropriately trained to go through all these process of investigative journalism. That is why most journalists avoid joining this field. However, a few people are working in this area. Mainly, these are those individuals who have a personal interest, experience, and relevant academic background in the field of environmental journalism or Environmental Sciences. Though NGOs are working on environment and climate change have trained a few journalists, who are still keenly working on this.

LACK OF RESOURCES

The findings exposed that as climate change reporting is counted under investigative environmental journalism. Therefore, its coverage needs proper research and thorough investigation to develop a story. Most of the respondents agreed that it requires more resources such as time, money, and hard work. More resources are also needed for information gathering and field visits. According to Schiffirin (2010), media houses cannot finance journalists’ travels to fields and journalists get help through corporate sponsorship. It impacts the content of the stories. As Participant-A tells that “One of the biggest issues for me is the field visits. The climate change affected areas are located from South to North of Pakistan. Bearing data gathering for a story is too much. A journalist cannot finance it, neither would his organization.”

Further, in Pakistan, media organizations do not pay appropriate salaries to journalists. Also, they are not paid for coverage expenses of routine stories. Thus, climate change is compromised by the media executives and owners. It is not in their coverage priority. Though most environmental journalists invest in their climate change-related stories by themselves. However, it is not affordable for the journalists working for local and small media organizations to bear such kinds of expenditures, investment

of time and money on the stories which are not appreciated by their newsroom too. In this context, the Participant-I sheds light that “it is hard to go in the field because most media organizations do not bear the travel or living expenses of the journalists working in the field. Therefore, an ordinary journalist cannot afford such type of expenditures and investment of his time on the story which is not appreciated by his newsroom too. In Pakistan, only a few English dailies pay daily allowances to the journalists for the coverage of environment and climate change.” Likewise, most of the respondents explained a similar situation in their organizations. However, the mainstream media organizations finance journalists when they assign them to cover stories related to significant issues such as events and disasters related to climate change. If journalists are interested to cover such a story and their managers are not interested then they must manage their expenses by themselves.

On the other side, results revealed that environmental journalists are supported by non-governmental organizations for field visits to the affected areas. Participant-C tells that “Many NGOs which are working in this field, support journalists for coverage of climate change. Sometimes they organize field visits, training workshops and provide related literature published by their organizations to journalists.” On the contrary, these organizations do not bother too much about journalists associated with local or small media organizations. Most of the journalists shared similar thoughts.

SOFT NEWS

The findings explored that media in Pakistan consider climate change soft news. It is not considered hot news for the press like crime, politics, terrorism, and daily happenings. Participant-B is of the same point of view that “for the Pakistani press, climate change is not a hot issue, it is a soft subject... the reason is that the media in the country always searches hard news to make headlines.” Besides, the findings revealed that the Pakistani media does not consider climate change a significant issue. Thus, it is compromised, and it gets less space and airtime. As explained by Participant-E that “media owners and executives think if they fill their space and time with climate change stories, it will impact rating and readership. It would affect their advertising revenue directly.”

Nevertheless, it is considered significant, when something important regarding climate change happens at the national or international such as events or disasters. In this context, the Participant-C experiences are worthy, as he says that “for example, these days the Pakistani press is providing proper coverage to drought in the Thar Desert. The reason behind it is since 2013 a

big number of children died when a famine-like situation hit the region. Either these types of stories do not get space and airtime in the Pakistani press.” Most of the respondents are of the same point of view. However, Participant-E explains that “climate change does not get continuous coverage. It gets hype whenever any disaster hits or a political controversy gets birth because of any natural disaster. Then it disappears from everywhere.”

Though, most of the participants agreed that the mainstream, particularly, the English press, gives a little bit better attention in comparison to local or small media organizations.

ISSUE OR EVENT-BASED COVERAGE

Further, results exposed that media reporting of climate change in the Pakistani press is an issue or event-based. In this context, Participant-E explains that “The media focuses on issue-based coverage, but climate change is a silent issue that affects silently. Nevertheless, the media pays attention when some things associated with it takes place like natural disasters, events, or legislation, etc. These problems get hype in media coverage and become a priority of the government and other stakeholders too.” The stories related to climate change get published when there is any controversy or human-interest issues like an event or disaster-related to climate change impacts. However, media stop coverage when events or disasters end. Most of the participants gave the same opinion about it.

LACK OF EXPERTS & DATA SOURCES

According to findings, the availability of relevant data is necessary to make an objective story on a scientific subject such as climate change. However, the data sources regarding climate change lack in Pakistan. Participant F told that “there is a lack of availability of data in government offices. As this is a scientific issue, you need a lot more data about this. That is why the lack of availability of data in government offices makes it more difficult for journalists to report it.”

In comparison to the coverage of crime, politics, economics, terrorism, and daily happenings, the main difficulties the journalists in Pakistan encounter during coverage of climate change are access to the data sources and gathering and compiling data. Though, there is a lack of relevant experts and reliable data sources for journalists about climate change in the country. Participant-A says that “here are a few climate change-related experts in the country. This is even not 0.01% of the community who are trying to make a difference.” Also, data revealed that it is tough for journalists in Pakistan to

access a specialist in the field for an expert opinion about climate change. There is an acute shortage of experts about climate change in government as well as private institutions. The Participants-B shared that “usually when you are stuck somewhere, you do not understand any concept then your search for an expert in the field. That is a very hectic task.”

Another important issue the environmental journalist face, there is a lack of availability of data and research studies on Pakistan on this subject in government departments. In this context, The Participant-D also shares this concern that “A journalist does not have access to the reports published by these concerned government departments. Then it is hard to report on the highly technical and scientific issues without expert opinion or facts and figures.” Nevertheless, this is a scientific issue; the journalists need a lot more background data to make a story. However, the unavailability of data in government offices makes it more difficult for journalists to report it objectively. Similarly, Participant-N raises a similar query that “The main difficulties during coverage are data compiling and data gathering. The reporters have to think about the data sources, from which sources they will retrieve data?”

Further, the findings showed that in the major cities of Pakistan, environmental journalism is mostly playing a better role in comparison to backward areas like Gilgit-Baltistan which are facing disastrous problems related to climate change and the region less privileged by the media. However, the government also lacks data on the loss of lives and infrastructure. That is why it is difficult for the reporters to access for reporting the incident. Most of the time, government officials do not provide information to journalists for reporting. Thus, the unavailability of data sources and experts in the field also make underprivileged in the media coverage.

TIME CONSUMING

The findings further exposed that in contrast to issues like crime, politics, and daily happenings, climate change reporting requires extra effort and hard work. Thus, climate change reporting is considered time-consuming by journalists. In this context, Participant-F says “The problem in climate reporting is, a single story needs a lot of time to collect data, writing process and several readings to check the reliability of available facts and statements. It needs more time than routine issues.” It is revealed that a reporter can cover at least two to five stories about politics, crime, social issues, incidents, economics, and events every day. The reason behind it is that the journalists

have become used to make stories about these routine matters. Nevertheless, a single story regarding climate change takes at least a minimum of a week. However, some reporters hardly file a single story monthly.

Further, climate change reporting is hard because it is scientific investigative environmental journalism. For example, first, a journalist must visit the sites where there is the impact of climate change, second, consecutive meetings with government officials and experts. Third, a thorough study of the jargons and terminologies is required. That is why media organizations and journalists are less interested in this issue. Participant K shares his views that “The coverage of climate change is a kind of robust investigative journalism. For example, if you ask me to cover a hundred stories about politics and crime, I can do it in a week. But if you ask me to file a story about climate change, I will agree to submit a single story with the same resources and time, what I was doing in a week.”

LACK OF INTEREST AT THE GOVERNMENT LEVEL

Though in the future, Pakistan must face the terrible impacts of climate change. According to some reports, the country's contribution to Greenhouse Gases is petite. Nevertheless, the country is facing severe impacts, and it will affect millions of people in the coming years. However, globally, many countries are trying to create awareness and making efforts to reduce climate change impacts. However, still, the government in Pakistan did not set its priority, and government departments related to climate change in Pakistan did not pay heed to this issue. In this context, Participant-E elaborates that “Climate change is considered a mainstream problem in other countries. All stakeholders’ governments, political leaders, institutions, civil society, and the media give equal importance to it. However, in Pakistan, climate change is not considered significant by the government. That is why other stakeholders including the media have the same attitude towards the issue.” Most of the participants of this study have shared a similar point of view.

Though it did not count climate change in the list of mainstream issues of the country and the state is failed to form and implement policies regarding adaptation and mitigation. The failure and lack of strengthening policies regarding adaptation and mitigation strategies take away the media’s attention from this issue. This non-serious attitude on the government side effects the importance of the issue in the eyes of all other stakeholders, including the media. Participant C elaborates that “a few years back, in the Conference of Parties (COP21) in December 2015 in Paris, France, thousands of people attended the event from around the world. But only one journalist from

Pakistan attended this conference. It shows a lack of interest from the government side. Though, climate change does not stand in the mainstream issues of the country.”

DISCUSSION

The objective of this qualitative study is to examine reasons for less coverage of climate change in Pakistani media. However, the findings synthesized from the transcriptions of the in-depth interviews exposed that climate change is one of the least covered issues by the Pakistani Press. The results found that only 2% to 3% of media organizations in the country give priority to climate change reporting. In comparison to other subjects, climate change gets very little attention from the media in the country. Nevertheless, the findings exposed many problems that become the reason to cut climate change content are discussed in detail below. In response to the causes of less coverage of climate change, first, results revealed that climate change is a scientific issue. In comparison to other issues, scientific nature makes it different and tough for reporters. It supported the findings given by Hiles and Hinnant (2014).

The majority of the journalists lack knowledge and capacity for climate change reporting in the country. The proper reporting of climate change requires an in-depth investigation of the phenomenon. Though academic background diversity of rural and urban journalists is also a significant factor for less reporting to climate change. The rural journalists are interested to compete for climate change stories; however, they are less knowledgeable to report. Even urban journalists also lack the capacity to this issue. The reason behind, there is no educational institution to train journalists about proper coverage. Thus, the scientific nature of the climate change issue is also a significant factor in agenda cutting in the Pakistani press. Further, results showed that climate change is a form of pure investigative journalism with the involvement of science (Bohr, 2020).

Its reporting requires a lot more background research and fieldwork. Thus, investigative journalism of climate change reporting is a significant reason for agenda cutting in the Pakistani press. Besides, the findings examined that climate change needs more resources and finance. In the process of the data gathering of a story, field visits of climate change impacts' hit areas are necessary. Though for the field visits, the climate change affected areas in Pakistan are located the long distances from South to North. Some areas are away more than two thousand kilometers. That is why the field visits of the regions are highly expensive. Thus, for journalists, it is challenging to

manage such financial constraints and media organizations do not support journalists in this context. There is no proper wage board decided by media houses in the country. Majority of the journalists works on lower salaries or without salaries. Though the mainstream media supports journalists, local or small media houses cannot bear such expenses. The funding from NGOs and their own pockets is insufficient. That is why lack of resources is also a significant reason for agenda cutting in climate change reporting Pakistani press. These findings support the previous research (Gavin & Marshall, 2011; Shanahan, 2009).

Furthermore, the findings revealed that climate change has been considered as soft news by journalists and media organizations in Pakistan. The hot news issues get proper space and time in the media and soft news is used to fill the space (Glogger, 2019).

The media organizations have not assigned beats of environment or climate change, except a few big media houses. However, climate change comes under the reportage of media when something significant happens such as a natural disaster or during an unexpected change in the weather. Thus, considering climate change a soft issue by media houses becomes a significant reason for agenda cutting.

Moreover, results revealed that media reporting of climate change in the Pakistani press is an issue or event-based. The stories related to climate change get published when there is any controversy or human-interest issues like an event or disaster-related to climate change impacts. However, media stops coverage when events or disasters end (Kakonge, 2011, 2013).

Besides, findings exposed that the availability of relevant data is necessary to make an objectivestory on a scientific subject such as climate change.

Major difficulties the journalists in Pakistan encounter during coverage of climate change are access to the data sources and gathering and compiling data. According to political and experts voices have acceptance in the context of climate change (Boykoff & Roberts, 2007).

However, there is a lack of relevant experts and reliable data sources for journalists about climate change in the country. Therefore, the lack of experts in the field and lack of accessibility to data resources regarding the subject is also a vital reason for agenda-cutting of climate change reporting.

Additionally, the results showed that climate change reporting is time-consuming. Gathering information for story development requires a lot of time. In this context, field visits and proper study of the subject require a lot of time. That is why journalists and media organizations do want to invest much

time in this important issue. Thus, the lack of time resources also becomes an important reason for agenda cutting of climate change. Finally, the findings revealed that lack of interest at the government level is to discourage climate change reporting in the Pakistani press. Though in the future, Pakistan must face the terrible impacts of climate change. However, still, the government in Pakistan did not set its priority, and government departments related to climate change in Pakistan did not pay heed to this issue. The government did not count climate change in the list of mainstream issues of the country, and the state is failed to form and implement policies regarding adaptation and mitigation. The failure and lack of strengthening policies regarding adaptation and mitigation strategies take away the media's attention from this issue. This non-serious attitude on the government side effects the importance of the issue in the eyes of all other stakeholders, including the media. Thus, lack of interest at a government level supports agenda cutting of climate change reporting in the Pakistani press.

CONCLUSION

In conclusion, the findings explored that the major causes of less reporting of climate change in Pakistani press are climate change is a scientific issue, the climate is investigative journalism, climate change coverage needs more resources, climate change is soft news, climate change coverage is the issue or event-based, there is lack of experts & data sources, and climate change coverage is time-consuming. These issues and problems influence the content of the climate change reporting in the Pakistani press. Through this study, it is recommended that media houses in Pakistan must take important steps to increase climate reporting. First, media organizations must set a specific climate change beat and hire a special correspondent. Second, the training programs should be organized for environmental journalists to boost their knowledge and skills regarding this issue. Third, the government of Pakistan should give priority to the issue. The data banks should be build and experts should be assigned the task to brief media to the public regarding adaptation and mitigation strategies.

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CONCEPT OF ONENESS OF GOD IN THE POETRY OF SHAH BHITTAI

Dr. Khalil-ur-Rahman Shaikh

ABSTRACT

People have held Shah Abdul Latif of Bhit Shah either as a secular or otherwise in accordance with their respective ideology. But, in fact this great poet was a staunch Muslim. He believed in Oneness of God and accepted Hazrat Muhammad (Peace be upon Him) as His last apostle. He knew the holy Quran in detail and always kept it with him alongwith two other books i.e Masnavi of Maulana Jalaluddin Rumi and Risalo of Shah Abdul Karim Bulriwaro. He has quoted the Quranic verses in his poetry in such a way that reader may easily understand the meaning of each verse. The poetry of Shah Bhattai is allegory in general and point indication, directly or indirectly, to the One Creator of all the creations but first two Surs of the poetry i.e Sur Kalyan and Sur Yaman Kalyan, especially, contain the poems relating to the Oneness of God and other articles of Islamic faith.

Key words: God, Muhammad (PBUH), Sufi Saints, world, life after death, human beings.

LITERATURE REVIEW

Barbara de Netcalf has edited articles of various scholars and compiled in shape of book entitled *Islam in South Asia*. The book has been divided under different topics and articles of the scholars have been set under each relevant topic. The topics include Devotion and Praise: To Allah, Muhammad [sm], Imams and Elders, Holy and Exemplary Lives, the Transmission of Learning and Guidance, Islam and Sharia etc. The book is important for guidance of Islamic teachings.

Elsa Kazi was noble German lady and was prose writer and poet. He married to renowned scholar from Sindh Allama I.I. Kazi. Elsa Kazi translated the poems of Shah Bhattai with the help of her husband into English language entitled *Risalo of Shah Abdul Latif Bhattai: Selections*. This was first foreigner lady who translated the poetry of Shah Bhattai into English language.

Gerd Lupke, a German scholar who wrote a book on Shah Abdul Latif Bhattai. He has been working on Sindhi poetry for last 45 years. Tariq

Mehmood translated the book from German language into English language *The Book of Shah Abdul Latif*. The book contains Sufism & Sindhi Literature, the Life of Shah Abdul Latif Influences on Life & Works and has discussed some aspects of the works of Shah Bhittai. In the end of the book a comprehensive list of books, written on Shah Abdul Latif Bhittai, has been given by the author. The researcher may take benefit from list of the books given in the book for furthering research on this sufi poet.

Abdul Hameed Akhund has compiled the research articles written by various scholars on Shah Abdul Latif Bhittai entitled *Shah Abdul Latif, his Mystical Poetry*. The articles contain material on heroines of Shah Abdul Latif, Rumi's impact on this poet of mankind, imaginative use of Sindhi language by Shah Bhittai and the romances of Risalo etc.

N.A Baloch, a renowned researcher and scholar conducted research on various aspects related to Shah Abdul Latif Bhittai which was translated into English language by Gul Muhammad Umrani having title *the Life & Thought of Shah Abdul Latif Bhittai*. The book covers biography of the poet, his education period and permanent settlement in Bhit Shah, and Shah's thought process in verses etc. The book gives an account on development of thought of Shah of Bhit.

G. Allana, a renowned scholar, has drawn sketch of life and living of Shah Abdul Latif Bhittai in his book entitled *Selections from the Shah Jo Risalo*. The book contains also material on different melodies which include peace, Sea Farers, son of the soil and the Mountaineers etc. Moreover, poems from various *surs* with English translation are also given in the book.

RESEARCH METHODOLOGY

There are various sources of research including primary and secondary. The topic of the article is subjective and required extensive research. Thus, the secondary source of research was adopted for accomplishing the task. Written material published in Pakistan and abroad, was referred for enriching and completing this article.

DISCUSSION

Islam is a religion of peace, love, welfare and prosperity, spiritual and material success of the mankind in this world and life after death. It does not discriminate between rich and poor and *Arab people* (Arabi) and *Non Arab people* (Ajmee). It holds all human beings alike. The entire structure of Islam is based on Monotheism or Oneness of God. The books revealed on Hazrat Musa (A.S), Hazrat Issa (A.S), Hazrat Daud (A.S) and Hazrat Muhammad

(Peace be upon Him) disclose and propagate Oneness of Allah Taala. The revealed books invite mankind to worship only God and do not associate any one with Him which is the biggest sin. The last revealed book holy Quran contains:¹ “There is no god but Allah” (47.19)

In another verse, the holy Quran contains:²

“There is nothing like Him. And He is the All Hearing, the All Seeing” (42.11).

God says in Surah Yunus:³

Say, “Who gives you sustenance from the heavens and the earth? Or, Who controls the (powers of) of hearing and seeing? And Who brings forth the living from the dead, and brings forth dead from the living? And Who manages everything”. They will say, “Allah”. Then (you) say, Would you not, then, fear Allah (desisting from holding others as gods” (31.10)

Surah Alakhlis is very comprehensive and complete verse of the holy Quran which guides us to understand and comprehend *Tauheed of God* that *Allah is One and Only*. The Surah contains as under:

Say, “The truth is that Allah is One. Allah is besought of all, needing none. He neither begot anyone, nor was he begotten. And equal to Him has never been everyone”. (112)

All the prophets of God invited mankind to worship One Who is the Only Creator and Sustainer. The prophethood was completed with the deputation of Hazrat Muhammad (Peace be upon Him) as last messenger of God. Now it is responsibility of mankind to bring the message contained in the holy Quran revealed by God to generations to come. This duty was performed and is being performed by the selected persons who believe in Oneness of Allah Taala, Hazrat Muhammad (Peace be upon Him) as His last messenger and ordains contained in the holy Quran. Such persons are not limited to the saints. The land of Indus civilization has remained very fertile for pious persons including the saints. The *Ashabee (R.A) (companions of Hazrat Muhammad (Peace be upon Him))* went to nook and corner of the

¹ Mufti Taqi Usmani (translated), Quran-e-Karim English Translation, p-842, retrieved from www.darululoom-deoband.com/urdu/books/tmp/1395458980%20Quran%20Translation%20Mufti%20Taqi%20Usmani.pdf, access on 11.12.2021

² ibid

³ ibid

world and propagated Islam. The locals embraced Islam. The saints and other pious persons continued the preaching of Islam. The saint poets made poetry as a source of preaching the message of God. Shah Abdul Latif Bhittai was one of them. Hazrat Sultan Bahoo was the representative of same current of Mohyi-ud-Din Ibn Arabi (R.A), Maulana Rumi (R.A), Abd ar-Rahman Jami (R.A), Baba Farid (R.A) and Shah Abdul Latif Bhittai (R.A) they all propagated the same message.⁴ Like Kabir, Shah Latif at the end of his spiritual quest enters the 'Limitless Realm' and there discovers that the Beloved's Beauty is beyond all measure of imagination.⁵ The message covers a wide spectrum, a moralism and a code of ethics based on the poet's own interpretations of the [holy] Quran.⁶ He was staunch believer of "wahadut-ul-Wujud (Unity of Existence).⁷ Elsa Kazi writes, "Shah Latif often considered as a sufi poet in that a great deal of his poetry avowedly is suffered with the doctrine of *Tasawwuf* or what has been loosely called Islamic Mysticism...

The source of the sufi doctrine is ultimately to be traced to some of the verses contained in the holy Quran and, in particular to the primeval covenant between man and the Creator".⁸

Shah Abdul Latif Bhittai always kept three books with him i.e the *holy Quran*, *Masnavi* of Maulana Jalaluddin Rumi and *Risalo* of Shah Abdul Karim Bulri Waro who was the grandfather of the poet. The poet has quoted verses from the holy Quran in his poetry in such a beautiful way that reader can easily understand the meaning of the verses while reading entire couplet. It clearly indicates that the poet studied the holy Quran. Unmistakably, the compendium of Shah's poetry i.e. *Risalo* indicates that the poet had studied the holy Quran and Traditions, Sufism and vedantism partly due to his personal observation of life in the company of Jogis and Sanyasis company in his young age.⁹ The *Risalo* of Shah Bhittai begins with the praise of God and His last prophet Hazrat Muhammad (Peace be upon Him). The holy prophet

⁴ Mussarrat Yousuf, "Social Impact of Creator-Man Relation as Espoused by Hazrat Sultan Bahoo", Sahibzada Sultan Ahmed Ali (ed), 2020, Intellectual Dimensions of Hazrat Sultan Bahoo, Seminar Proceedings, Muslim Institute, Islamabad, p-48

⁵ Kayan B.Advani, 2017, Shah Latif, Culture & Tourism Department Government of Sindh, Karachi, p-66

⁶ Ayesha Jalal, 2000, Self and Sovereignty: Individual Community in South Asian Islam since 1850, Routledge Taylor & Francis Group, London, p-20

⁷ Farrukh Hakeem, "Contesting Religious Governmentality: The Bakhti-Sufi Movements of Medieval India", Amin Afsar (ed), 2019, Civility, Nonviolent Resistance and the New Struggle for Social Justice, Brill Rodopi, Leiden, p-104

⁸ Elsa Kazi (translated), 1965, Risalo of Shah Abdul Latif: Selections, Sindhi Adabi Board, Hyderabad, pp-6-7

⁹ Motilal Jotwani, 1986, Sufis of Sindh, Publications Division, Ministry of Information and Broadcasting, Government of India, New Delhi, p-65

(P.B.U.H) is referred to as the cause of the creation and the messenger whose message was to propagate the Oneness of God. He is the guide and intercessor between man and God. God is One.¹⁰ Undoubtedly, Shah Bhitai, was a practicing Muslim. He was strict in his observance of the commands of God in offering his prayers five times a day, vigorously observing holy injunctions to fast in the month of Ramzan.¹¹ Shah Abdul Latif Bhitai, a prominent and famous sufi poet was a staunch Muslim. A few persons consider him a poet having secular ideas, other hold it as a guide according to their own understanding and ideology. However, he was follower of Shariat and never uttered a word which may be held as contrary to the teachings of Islam. He adheres to Islamic faith and tells that human being is already a beloved of the Creator; citing the Islamic concept of covenant between God and human being.¹² The poet did love God's creatures generally.¹³ He is a Muslim first and last and the mysticism of the *Risalo* is thoroughly Islamic in spirit. He stresses the unity of God in various ways:¹⁴

God who is one no rival hath
Herein of Him the Oneness is,
And righteousness of Truth, But who
Embraced false Two-ness lost indeed
The savour and salt of life.

Dr. Durr-E-Shahwar Sayed writes, "While referring the Unity of Being, Shah Abdul Latif emphasizes the importance of letter *alif* which as it is the first letter of the alphabet symbolises the beginning of everything, God:¹⁵

اڪر پڙهه الف جو، ورق سڀ وسار
اندر تون اُچار، پنا پڙهندين ڪيترا
Just read the letter A (*alif*) and
Forget the rest of the pages

¹⁰ Amina Khamesani, 2003, *The Risalo of Shah Abdul Latif Bhitai*, Bhitshah Cultural Centre Committee, Bhitshah, Hyderabad, p-35

¹¹ G.Allana,(year not mentioned), *Selections from the Shah Jo Risalo*, Culture Wing, Education Department, Government of Sindh, Karachi, p-15

¹² Abdul Hameed Akhund, 1993, *Bhitai, the Message of the Master: An Anthropology of Commentaries on the Poetry of Shah Abdul Latif*, vol 2 of *Shah Abdul Latif Bhitai Studies*, Shah Abdul Latif Bhitai Cultural Centre Committee, Bhit Shah, p-27

¹³ Daya Ram Gidumal, 2017, *Greatest Poet of Sindh*, Culture & Tourism Department Government of Sindh, Karachi, p-25

¹⁴ U.M Daudpota, "Shah Latif and Rumi", Abdul Hamid Akhund, 2000, *Shah Abdul Latif, his Mystical Poetry*, Shah Abdul Latif Bhit Shah Cultural Centre, Bhit Shah, p-69

¹⁵ L.H Advani, History of Sindhi Literature, New Delhi, 1970 quoted in Durr E Shahwar Sayed, 2000, *The Poetry of Shah Abdul Latif*, Sindhi Adabi Board, Hyderabad, p-33

The poetry of Shah Abdul Latif is allegory in general and invites scholars, readers, listeners and believers to return to the Creator Who is One. Almost all *Surs* but particularly *Sur Kalyan* and *Sur Yaman Kalyan* of *Shah jo Risalo* are explicitly and mainly dedicated to the Oneness of God, apostleship of Hazrat Muhammad (Peace be upon Him), belief in life after death, observation and follow orders of the Creator of these all universes, worship and prostrate before God and reject shirk etc. It would be unjust to consider Shah Latif as merely a poet; he is a lover of God.¹⁶ The *Sur [Kalyan]* celebrates glory to the Almighty, Unity and ubiquity of Allah.....Allah's majesty is Supreme. He alone kills and restores the life.¹⁷ The poet is famous for his asterism and love for God which he rendered in verses.¹⁸ Symbolically Shah Bhattai holds his poems as verses. He says:¹⁹

جي تون بيت ڀانڀيا، سي آيتون آهين
نيومن لائين، پريان سندي پار ڏي

What you consider as mere poems are in fact Quranic verses. They carry you mentally to the Beloved or Allah. (This means that good many poems in the Shah's *Risalo*, when spiritually interpreted, are helpful as a guide to the Quran. Accordingly, this couplet contains a sort of warning to the readers not to be casual or superficial in their interpretation of Shah's poems.

Shah Bhattai begins his poetry with the Oneness of God. The poet accepts, recognizes and believes that God Who is the Creator, Supreme and Lord of the universes. Praise is only for God. He says:²⁰

اول الله عليم، اعليٰ عالم جو ڏڻي
قادر پنهنجي قدرت سين قائم آهي قديم
والي واحد وحده، رازق رب رحيم

¹⁶ Karim Bakhsh Khalid (ed), 1972, *The Poet of People: A Miscellany of Articles to Commemorate the 220th Anniversary of Shah Abdul Latif Bhitai*, Department of Public Relations, Films and Publications Section, Government of Sindh, p-4

¹⁷ Gul Muhammad Umrani (translated), 2010, *The Life & Thought of Shah Abdul Latif Bhitai*, Culture Department, Government of Sindh, Karachi, p-130

¹⁸ Jamal J. Elias, "Islam and the Devotional Image in Pakistan", Barabara de. Netcalf (ed), 2009, *Islam in South Asia in Practice*, Princeton University Press, Princeton, p-128

¹⁹ Muhammad Yaqoob Agha, 1985, *Shah jo Risalo alias Ganj e Latif Vol II*, Shah Abdul Latif Bhitshah Cultural Centre Committee, Hyderabad, p-1746

²⁰ Ibid, Vol-I, p-114

سو ساراه سچو ڏٺي، چئي حمد حڪيم
ڪري پاڻ ڪريم، جوڙون جوڙ جهان جي

To begin with I begin in name of Allah, the Omniscient, the Supreme and the Lord of the Universe; by His Divine powers. He is Omnipotent since infinity. He is Uncreated and Unchangeable (He is the very first, before whom there was no first, and the very last after whom there sustenance. He is the Fosterer and the Compassionate. Praise Him-the real Lord! Verily all praise is due to Him. He is the Sagacious. (His knowledge is all Encompassing). It was His kindness that Allah, the Compassionate, perfected the Universe by satisfying all its requirements in due measure.

Islam declares *Shirk* as the biggest sin which is unforgivable.

Shirk means worshipping god other than God or associating someone with God. The Creator of all the universes says in His book, the holy Quran:²¹

"Surely, Allah does not forgive that a partner is ascribed to Him, and forgives anything short of that for whomsoever He wills. Whoever ascribes a partner to Allah has indeed gone for astray."
(4:116)

Shah Bhittai tries to convey the message that when a man listened whether God is not his Creator then his inner replied unintentionally but naturally "yes You are my Creator".

The poet says:²²

الست بر بكم، جڏهن ڪن پيوم
قالو بلي قلب سين، تڏهن تت چيو
تهين وير ڪيوم، وچن ويڙهيچن سين

When there fell on mine ears the Word,
'Am I not then your Lord?'

And with 'Yes' my heart gave assent,

It was then that my promise I made

With the folk in the hedges pent

The poet says in *Sur Marvi*²³

²¹ Mufti, opcit, p-150

²² Muhammad, opcit, Vol-II, p-935

²³ Ibid, p-970

ڪونهي قادر ڪو ٻيو، انين جو اڀاڳ
قل لن يقينا الا ماكتب الله، اي معذرت ماڳ
سيوئي سڀاڳ، مارئي مساوي ٿيو

There is none else as mighty as Allah. Hence all human misfortunes should be attributed to Him.

As per the Quranic verse:

“Say nothing shall befall us save what Allah has prescribed for us”. But since He alone is the Protector of our interests, we should not bemoan misfortunes. There lies the solace of good for us. We should treat them as latent good fortunes. In fact Marvi takes all vicissitudes alike.

The poet says that failure and success in this world is subject to acceptance of Oneness of Allah Taala. If you got success then you will be welcomed in life after death which is the real and life forever. Bhattai says:²⁴

وحده لا شريك له، اهو وهائج وي
ڪٿين جي هارائين، هنڌ تنهنجو هي
پاڻان چونڊ پي، پري جام جنت جو

You must purchase merchandise of Oneness of Allah. Whether gain or lose, you will make the future by your faith and deeds, in this world. This world is that of action and it paves way for your future life. In case you stick to your faith in the Oneness of Allah, you shall be called and rewarded with a cup full of wine available in paradise.

After accepting Oneness of Allah Taala, the poet turns to the apostleship of Hazrat Muhammad (Peace Be Upon Him). The poet says that after completion of creation and perfection of universes, God deputed Hazrat Muhammad (Peace Be Upon Him) as His last prophet on the earth.²⁵

جوڙي جوڙ جهان جي جڏهن جوڙيائين
ڪلمو تنهن ڪريم تي، چڻو چاڀائين
انامولڪ وانت محبوبي! اي اتائين

²⁴ Muhammad, opcit, Vol-I, p-123

²⁵ Ibid, p-114

ڏکي ڏنائين، ٻئي سرانئون سيد چئي

When Allah created and perfected the universe, He particularly created Prophet Muhammad (May Allah's blessings be on him) and sent him to this world (as His apostle). He clearly included him in the Kalima-e-Touhid; and further declared: "I am your Lord and you are My beloved". He perfected both the worlds and as per the Sayad, He then presented them to him (i.e. the Prophet).

Shah Abdul Latif Bhittai, the poet of nature says that God only made the clouds. The clouds cause happiness and relief for nomad herdsmen. He says:²⁶

اگر ڪيا الله، لڳهه پس! لطيف چئي

واحد وڌائي ڪيا، مٿي گس گاهه

سانگين وريا ساھ، انن آب اگر ندر

See the heavy and dense clouds with which Allah has made the sphere so cloudy. Later due to the excessive rainfall the plains have been inundated. Allah, the Unique, has made verdant. Consequently the nomad herdsmen are very happy at the torrential downpour, which would cause them a great relief.

Shah Bhittai propagates the message of God revealed on His last prophet Hazrat Muhammad (Peace be upon Him).

The poet tries to draw the picture of a time when God had neither created the universes nor the sun, crescent and shining stars etc. He says that when there was no one but there was God Who created all the creations including universes and galaxies etc. The poet says in *Sur Marvi*:²⁷

نڪاڪن فيڪون هئي، نڪا مورت ماهه

نڪا سڌ ثواب جي نڪو غرض گناهه

هڪائي هڪ هئي، وحدانيت واهه

لڪيائين لطيف چئي، ات ڳجهاندر ڳالهه

اڪين ۽ ارواح، اها ساڃاء سڀرين

²⁶ Ibid, p-501

²⁷ Muhammad, opcit, Vol-II, p-938

Allah had not yet implemented the formula of “Be and it became”, nor was the Crescent or the Solar system formed, nor was there any information available about virtue and its good requital nor about vice and its seduction (because the ‘pen’ was neither created nor commissioned to write the ‘Loh Mahfuz’. The human beings were not created and as such the religious canons too were not formed). There pervaded only the Unity of Allah and monotheism par excellence. It was at this juncture, Latif says, that Allah unfolded the riddle-‘I was a hidden treasure and I desired to be known, so I created the universe for my publicity. It was then that I was imparted the knowledge of the Divine mysteries and the perception to single out my Unique through my eyes and soul, O Beloved! (There shall be no deviation from it).

In *Sur Sorath* the poet has told the story of singer *Beejal* and the *King Rai Diyach* of Grinar and Junagadh. Shah Latif targets here the relationship of man with God.....

In this case the singer is a man- expressly Shah Latif himself-and like all others dependent upon the king-his life is from and depends upon God.²⁸

CONCLUSION

Oneness of God is the basis of Islam and Shirk (negating Oneness of God) is a major sin. Thus a Muslim must reject Shirk and believe in Oneness of God. Shah Abdul Latif Bhittai is a Muslim by heart and soul and accepted that God is the Only Creator of all the creations and that this world is mortal and human being is staying here temporarily.

The human beings must live in this perishable world for ultimate success in life after death. He adopted poetry as a source of preaching the true message of Islam. He has effectively conveyed his thought and belief through his poetry to the scholars, researchers, readers and other audience.

(I seek forgiveness of God if I have committed any mistake).

²⁸ Tariq Mahmud (translated), 2000, The Book of Shah Abdul Latif, Shah Abdul Latif Bhittai Chair, University of Karachi, Karachi, p-86

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A STUDY OF SPIRITUAL ASPECTS OF SOCIAL DISTANCING DURING SPREAD OF COVID-19

Dr. Ali Murad Lajwani

ABSTRACT

The people witnessed to history, in every sphere, always live in social groups. They interact with one another in either forming primary or secondary social group due to social needs. The social interaction becomes inevitable for everyone in order to maintain the everyday life needs and social circumstances. The paper presents spiritual aspects of human beings living in social groups who are asked to maintain the practice of social distancing during the COVID-19. This phenomenon was observed over the world; men, women, and children were asked to keep distance of three to six feet during the daily-life practices. The spiritual aspect of human being as creation of soul has strong connection to Allah. Therefore, if someone is involved in Sufi practices would prefer to survive alone or maintain the social distance while living among the sphere of people. A piety person would easily develop the self as compared to materialistic people. The strength of spirituality builds strong devotion of human creation towards the Lord the creator of this cosmos.

Keywords: *Spiritual, Aspect, Social Distancing, COVID-19, lockdown*

INTRODUCTION

The Sociology promotes living within harmony maintaining strong cooperation with all that exists in our society. It is a scientific study of society therefore it teaches us how to live in different changing circumstance. There is concept of we feeling in the field of Sociology – it is strong proximity within a society. Sociologists suggest on reducing the gender gap, reduce the inequality and avoid from social discrimination.

Particularly in circumstances such as COVID-19 where people need social support, like food, medicines and other items of daily used. The COVID-19 pandemic drastically changed the lives of people, including the lives of young population. Schools, Colleges, and Universities were closed. The regular face-to-face classes were changed into online model – yet the

face-to-face exams, and other important events were postponed, the entire world was frightened from the virus threat. The socialization was discouraged, and at many places, close association and interaction was punishable. Living in such the circumstances was so harsh and tough for people and equally burdening for social, physical, and mental well-being.

Undeniably, both government and intelligentsia of have been trying to come up with ideas to strike the right balance between health and the economy during the lockdown. Oscillating between the two is understandable. But there has been a common factor in these two extremely important subjects: mental health disturbance and a shifting economy can put society under all kinds of pressures. The entertainment Industry and the world of art in general help people take their minds off their rigorous daily routine as well as get sense of what life is, or can be, about. (World Health Organization, 2019) that first case was detected from Wuhan a city of China. It was reported by different sources that virus affected aged people, respiratory system and other organs of human body.

As result within very short span of time number of cases were increased and lockdown was imposed over the world. Beyond doubt it was a psychological panic on the other side when people were very afraid that how they would return back to normal circumstances. Overall, it was equally painful for young general generation because the schools, colleges and Universities doors were closed – the face-to-face teaching and learning was closed. The online learning was implemented where there were lots of challenges for teachers and students to cover the course contents. It was not challenging within the countries where there was already hybrid teaching and learning but many countries were lag behind to immediately implement the online model due to technical hurdles.

LITERATURE REVIEW

It is a social phenomenon that people live together in different groups and communities. This is an obvious reality to interact with each other due to various social needs on regular basis. Sadly, the virus spreads from one host to another due to close contact of regular interaction among people. Therefore, it is our social obligation to keep away from each other so that we could remain safe and secure from viral infection.

Alexis has defined the term social distance; he wrote social distancing is a way to stop COVID-19. In other words, it a strategy by staying 6 feet (2 meters) away from each other. It meant a lot for those people who love to seek isolation or travel lonely in mountain areas to taste the journey of Sufi

practice. Only few people could practice in a better way to recite the scared words and enhance inner sanctity to build connection to Allah. This benefiting for the travelers or those who prefer isolation the exercise of keeping away from others makes it difficult for COVID-19 to spread. It is one of the best ways to slow the spread of an illness (Alexis Roumanis, 2020).

Generally, the social distancing can be easily maintained and managed, with each cine-goer sitting with a gap between of two empty seats (if not one). Children will have a bit of financial blow to the cinema owners and film financiers because the halls will not be filled, but it will be a start and might lead to accomplishing something more doable in pandemic-hit times (Peerzada Salman, August 9, 2020).

There is need to engage the brain in different thinking process to avoid from the worries. Rebecca Growe and Julia Martin Bruch have creatively explained that it is necessary to engage our minds with different activities like learning counting of certain items, managing spaces around us, playing local games and dancing, listening to music, involving our children in solving the riddles and other entertaining activities.

Even it was highly meaningful to convey the true message to children that the circumstances are difficult for those who do not follow the healthy practices. The healthy practices were washing, keeping the safe and tidy. Keeping social distance from people at public places and continuing the same practice within families and relatives. Also, avoiding from the social gatherings – places where there was gatherings- beyond the mindfulness can be practiced in countless kid-friendly ways (Rebecca Growe and Julia Martin Bruch, 2020).

Murphy Peter (2020) has viewed that the spread of virus directly affects the social interaction of people in society. Therefore, it deals the Sociological aspects of the spread of the virus, the role played by social distancing in virus mitigation, and the comparative effect of social proximity and distance on national anti-viral behavior.

When someone keeps social distance or practice the self-quarantine – the practices helps him/her to be more comfortable and mentally peaceful than others. The numbers of self-initiatives are taken by Government and other agencies for helpful for people in general but self-help quarantine and other precautionary attempts for more reliable and valid for the people in rural as well as urban areas. The more stress and anxiety was observed among those people who were infected by virus.

It was equally challenging situation for people who remained close to affected people in anyway. Abraham, Rudnick has narrated in views that

people have a lot social expectations from each other in a society. They expected that during the harsh and difficult circumstances their kith and kin will remain closed to them but in COVID-19 the real situation was entirely different. It was highly needed for every one of us to be alone or maintain the distance because there were many challenges for those who did not maintain the social distance.

Therefore, a person's self-control was highly needed to keep social distance from others and remain away that could be a healthy practice for people in general. It was a psychological need in other sense to enjoy the mental well-being and live in self-quarantine during the pandemic situation (Abraham, Rudnick 2020).

RESEARCH DESIGN

The qualitative research design was chosen for the current research study. The data was collected from nearby areas and the respondents who were followers of Sufi-teachings.

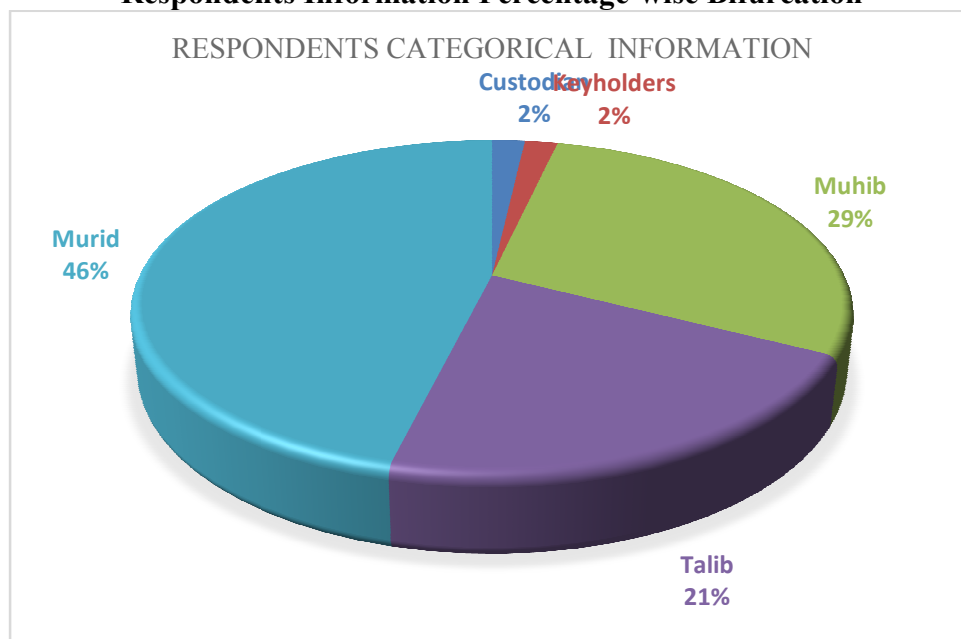
The three shrines i.e., the Sufi shrine of Hazrat Shah Abdul Latif Bhittai (Bhitshah, Sindh), shrine of Hazrat Shah Yakeek, Chohar Jamali District Sujawal, the shrine of Hazrat Jam Asghar Datar, District Shaheed Benazirabad.

The 169 respondents were involved in the research; the categorical information about respondents is given below:

Table 1:1 The Categorical information of Respondents

S#	Number of respondents	Category	Category Description
01	03	Custodian	A custodian of shrine is a person who leads the legacy of Sufi saint.
02	03	Keyholder	A person who opens and closes shrine door everyday
03	49	Muhib	Lover to teachings of Sufi saint – a person who is attracted to teaching (Tariqa)
04	36	Talib	A candidate – a person who has achieved the knowledge of a true path.
05	78	Murid	A person who is guided or who has formally accepted the school of thought.
06	169	05	169 Sample size

Figure 1:1
Respondents Information Percentage-wise Bifurcation



Source: A survey to Sufi shrines during the COVID-19, March-April 2020.

INTERPRETATION

The categorical information of respondents is given in both a table and a diagram. The percentage-wise distribution of respondents states 2% custodians, 2% keyholders (Present twenty-four hours within the shrine premises), 21% Talib, 29% Muhib and Murid 46%. The frequency distribution was based of two indicators i.e., population size and followers of the spiritual practices in research targeted areas. There was majority of murid respondents because Sufi-culture is flourished in Sindh Province since many years. The Sufi saints traveled in far and flung areas they taught about the love for entire creation and building strong connection to Allah.

QUESTIONNAIRE

The primary data was collected through using a qualitative research tool. It was designed with open-ended questions where respondents had an open choice to answer each question with ground reality as what facts and figures had been there during the COVID-19 circumstances. The Questionnaire was consisted of five sub-questions i.e.

1) How were people affected with COVID -19?

- 2) [How would you explain the dimensions of soul and physic \(human body\) and transmitting of virus from one person to another?](#)
- 3) Do you think Sufi-Rituals were continued at the Sufi shrines during the COVID-19?
- 4) Are there certain living settings risky where COVID-19 can spread easily?
- 5) Do you think the spiritual perception could be helpful for reducing risk of getting COVID-19?

ANALYSIS AND DISCUSSION

The descriptive qualitative responses of respondents were gathered through the standard questionnaire. The primary information was descriptive thematic form; the five themes were discovered. Below is the analysis of five themes:

Theme (i) – People affected due to COVID -19. The qualitative responses were gathered regarding the spreading of virus which spread among people from one infected person to another. The infected persons' eyes, nose, cough, sneeze, speak, breathe caused the spread of small liquid practices from one host to another host. It was revealed that virus spreads mainly between people who were in close contacts or did not practice on social distancing during the COVID-19 period. The virus was also spread in many poor ventilated rooms, overcrowded gatherings in indoor settings, where people spent lot of time. It happened because aerosols remained suspended in the air or travel beyond than one-meter-long range. At crowded public places people did not care about touching virus contaminated surfaces and continuously touched the nose, eyes, mouth without washing hands properly or using sanitizers. Such careless practices caused the major threat of spread of virus in many cases.

Theme (ii) – Transmission of virus (the unique dimension of Soul and physic, human body). It was discovered through different responses that the human being we have our body that needs sufficient food, normal temperature, and other activities of socialization. Thus, there are more chances of transmission of virus from one body to another due to the socialization process. The infected persons' handshaking, talking and conversation were harmful for another person as virus was spread frequently from one host to another. The creation of soul is an entirely different from the material things. The Teachings of Sufi saints discovered the true meaning of soul as strong creation which is inner "self" of an individual. When someone is asked to stop conversation, formal gatherings, and regular interaction with other people then soul connects human being to Allah (the creator of entire creation). It keeps

safe and secure, helps to avoid from the anxieties, helps to practice understanding that sometimes certain prohibitions have greater advantage, and these are the healthy practice for human being over the world. Generally, when there is no threat of transmitting virus then people do not ponder upon the abstract creation of soul. They do not consider that soul is a real friend and guide to keep healthy practices and avoid from things that harm and cause major violence in the societies.

Theme (iii) – the living settings and risk of spreading of COVID-19. It was discovered that living in certain setting where there was proximity to one another for a reasonable period where risk increases of transmission. The indoor settings where there was poor ventilation were at the high risk whereas the outdoor settings there was fresh air, greenery, indigenous trees, and plantation were not at the high risk. However, breathing heavily, singing expelled particles from mouth can be risky for the transmission. Undeniably, walking alone, keeping social distance even in outdoor settings, breathing in fresh air, developing healthy habits to maintain loneliness was not risky. The valid and authentic information was discovered from the custodians and murids that Sufi-saints taught us to live with balanced practices, take medicines, cover head when there is sun-heat, eat simple only for survival. The same practices are proved more beneficial for reducing the risk of COVID-19 at present time. Yet, the teachings of Sufi-saints were disseminated hundred years back, but their vision and blessed knowledge is benefiting for the people during such a modern era.

Theme (iv) – The concept of “spirituality” or reducing the risk of COVID-19. There are many things someone can do to keep friends, relatives, and personal health safe from the risk of COVID-19. The narrations and words that were gathered – had discovered that spirituality is an inner strength that helps a person to maintain social distance at least one meter away from others.

This is equally important at the crowded places as well as within a household where family members are surrounded round the clock. The spiritual concepts promote cleanliness means frequently washing hands, washing face, washing of feet two remain neat and clean. This practice of cleanliness is highly needed to reduce the risk while washing hands and wearing a well-fitting three-layer mask especially when within indoor buildings. There is spiritual perception among various followers Sufi-saints that physical cleanliness enhances spiritual strengthen and as result sympathetic attitudes are promoted people become friendly with other nations. Even eco-friendly practices were promoted among different societies. This was elegantly discovered that spiritual perception is a path of reducing risk of getting COVID-19.

Theme (v) – Practice (Sufi Rituals & Social distancing) at the Sufi shrines during the COVID-19. Government of Sindh, Pakistan strictly implemented lockdown throughout the country during the spread of COVID-19. The Sufi shrines were temporarily closed due to high risk of spreading of virus. However, Sufi-rituals at the shrines were continued with practicing social distancing, wearing masks, not touching the surface places etc. The custodians of shrines along with disciples followed Standard Operating Procedures (SOPs) during the performance of regular customs, prayers for the welfare and prosperity of mankind. The Sufi saints preached to understand the levels of self. They taught the people to avoid from the worldly things keep yourself away from the lust control your desires (Hawa Al Nafs) build your strong connection to creator of entire creation (Allah).

CONCLUSION

The changes disruption of our normal life was changed during the COVID-19. It caused disappointment, fear, anxiety, or boredom. People faced severe physical and mental health issues while staying at home or practicing the social distancing. The everyday life routine was changed. Keeping cleanliness, maintaining the social distancing other healthy practices were suggested by health practitioners to remain safe and secure from the COVID-19. There is a same model of Sufi-legacies on building strong connection to Allah, maintain social distance as if needed, do remember sacred words “Zikir” of Allah, believe in simplicity, developing mental calmness. The Sufi-practices promote harmony among people while shaping the life as per fabric of social circumstances in the society.

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JAKHI BANDAR AND FORT

Aziz Kingrani

ABSTRACT

The article deals with Jaki or Jakhi Bandar which is now situated on island in sea, in the proximity of Taluka Mirpur Sakro, District Thatta, Sindh Pakistan. The shoreline of Sindh had remained very busy regarding trades with eastern and western countries by sea routes from prehistoric period. Along seashore at Indus delta many seaports were busy in trades up to early nineteenth century. The traders used to live at sea harbors with families under the supervision of appointed officials of government of the time. The forts and fortresses were constructed for defense relating to possible attacks of foreign invaders. Jaki or Jakhi Bandar port including fort is one of them. Most of the earlier ports and forts at Indus delta have disputed historical records. Native and foreigner historians' have included confusing records and names of the forts. For instance, no one is agreed with the suggestions that Banbhore and Debal were either same or these were dissimilar ports, forts and towns. The same case is with Lahri Bandar, Juna Shah Bandar, Lari Bandar and Jaki or Jakhi Bandar. The majority of historians and archaeologists are mystified about the names and locations of Jakhi Bandar, Debal and Lahri or Lari. The mistake of name of Lari as lahri or Lahori starts from the text of Ibin Batuta. I think, while mentioning locations, the error started from Tuhfatul Kiram and Tareekh-e-Masoomi. All have mentioned these sea harbors more than one name due to unidentified locations. Probably, all ports like Debal, Banbhore, Jakhi (Lahri or Lari) Jaki and Juna Shah Bandar were located in close vicinities. I have visited the sites of Banbhore and Jakhi Bandar. I have endured to discuss with evidences that possibly, the earliest name of Jakhi Bandar was Debal. Later, after ninth century AD its name changed as Lari being located in Lar, at lower Indus delta. Ibin Batuta called it Lahri or Lahori Bandar. Al-Beruni mentions it as well. Afterward, it was called Jaki Bandar by local fishermen. Thus, up till now it is identified as Jaki or Jakhi Bandar.

INTRODUCTION

Jakhi Bander and fort is unexcavated archaeological site of Sindh, Pakistan. History is silent about Jakhi Bander and rarely has been written in details with historical and archaeological evidences about this ancient port and fort yet. The historians have cited it as Lahri or Lari Bandar but now it is locally known as Jakhi Bandar. At present, it is situated at travel of approximately 50 kilometers from Karachi towards east-south and about 20 kilometers from Banbhore towards south-west while it is sited at a distance of 14 kilometers from latte town of taluka Mirpur Sakro of Thatta District towards west. It would be found on an island surrounded by huge water of sea. Jakhi Bander can easily be visited with the help of motor boat from Derya Pir ferry ferriage or sea harbor. The motor boat gets one a half hour up to Jakhi Bander from Derya Pir anchorage. Jakhi Bander fort is at a distance of 10 kilometers through watery route From Derya Pir seaport towards west in deep sea.

However, Jakhi Bander fort is constructed over an area of about four acres. Its walls are about 5 feet in width. It is built with red bricks. The measurement of some bricks is one squire foot. Some bricks are larger than foot. The base of fort is built with large stone slabs. The main gate of the fort is towards east. Two basins or entrenchments are built at main gate while entrenchments are also built at every corner of the fort. In the premises of the fort the other types of constructions were observed but all have been demolished by sea erosion. Some constructions have been traced at outside of the fort as well towards south-east which seemed the residence of common people like a village.

Here, the basin is too built. The terracotta of different periods is scattered at a large scale near these outside constructions. All the walls of fort are now destroyed. Many early inscriptions were found inscribed on bricks. Most probably, in oldest times the fort was along sea shore at Indus delta. Subsequently, the sea eroded the area and fort was surrounded by sea. It seems defensive fort for trader's community at harbor. Now Jakhi Bander fort is fighting with the powerful tidal force of sea but unfortunately it will be defeated and in nearest future it will be completely sunk into sea and will disappear forever.

HISTORICAL BACKGROUND

History reveals that in the surrounding area of today's Jakhi Bander many seaports were busy in lower Indus delta up to medieval period like Debal, Banbhore, Lahri or Lari, Juna Shah and others. Some consider Debal

and Banbhore are same and some believe that Jakhi and Lahri are same. All are bewildered about the locations of Debal but some have elucidated Jaki or Jakhi as Lahri or Lari. Some experts suggest that archaeological explorations in Indus delta have revealed the remains of fort structures dating from ninth/tenth centuries and onward. At the site of Jaki Bander in Indus delta, the ruins of fortress have been discovered beneath the existing structure (Barnes, Parkin: 2015:25).

The Jaki is Lahori (Lahri or Larri) Bander, today known as Jaki Bander by fishermen. The oldest attestation of this toponym is to be found in al-Berun's text of tenth century and quite probably belongs to this period (Himanshu: 1999: 116).

According to a journal "Pakistan Archaeology" by archaeology department of Pakistan, the site called Jaki Bandar by local fishermen corresponds as dominant fort in the area, in size and shape to Juna Shah Bandar.

Furthermore, includes that Lahri Bandar, Lari Bandar, Jakhi Bandar and Juna Shah Bandar are different names of same site (1993:26). Vohra describes that archaeological explorations in the Indus delta, especially on island locally known as Jaki Bandar and referred to Lahri Bandar in ancient maps have revealed a fortress, neighbouring mosques as well as numerous pottery workshops (Vohra:2003:96).

The journal of Asian Civilization by Texilla Institute of Asian civilizations has recorded that Lahori Bandar /Jaki Bandar suggests trade and maritime activities in Sindh from 10th century to 16th century and pottery from Lahori Bandar (Jaki Bandar) has been found in Persian Gulf and East African Coast (2002:38).

As for Debal, it is revealed that Debal or Deval is lastly mentioned in history during the regime of Soomra king Chanesar who made Debal as capital of his realm. When the great traveler Ibn Batuta saw Debal (1333 AD), he wrote that the stones of broken idols were scattered over ground and one unbroken statue was erected in premises of Debal. Lahri Bandar which developed and became famous after Deval was at a distance of 5 miles from Debal and 20 miles into the area of sea at Indus delta. It was beautiful and prosperous city. Lahri was given to Alaul Mulk of Hirat as a Jageer by Muhammad Tughlaq (Molai Shedai: 2008: 313). The coins of Muhammad Tughlaq were explored from Jakhi Bandar (Bhaart, Sindhi: 2008: 111).

However, Panhwar writes Debal and Mansoor which were destroyed in 1224 and 1227 AD respectively during Soomra rule of Sindh (Panhwar: 2003:21). While considering Debal as Banbhore, Lakho depicts that

Jalaluddin Khuwarzam Shah had burnt Debal (Banbhore) in 1222 AD and then arose Lahri (Lari) Bandar (Lakho: 2008:80). Whereas, Saletore is of the opinion that Debal existed up to 892 AD; it was large mart and port (Saletore: 1978:22).

Panhwar also includes that Debal underwent around 978 AD due to raise of a number of independent states in central Asia, west Asia and northern Africa. At the same time he opines that Debal was the main seaport of Sindh in 1150 AD (Panhanwar: 2003:151).

About location of Debal Qan'a writes that it should be noted that Deval (Debal) was fourth state (of Thatta) and the lands of Thatta were close to Debal (Qan'a: 2004:372). Molai asserts that Debal was situated at present Pir Patho in Thatta (Molai Shedai: 2008:70).

Eliot gives account about Debal and Lahri that Lahori (Lahri) Bandar or Lari Bandar, succeeded Debal as the sea port of Indus and is first named by al-Beruni, but Debal had evidently maintained its position down to the time of Jalaluddin's incursion into Sindh in 1221 AD.

In Ibin Batuta's time, about a century later (1333 AD), we have no mention of Debal, which seems to have been superseded entirely by Lahori (Lahri) Bandar. Lahori (Lahri or Lari) itself been taken to be Debal. Tuhfatul Kiram, indeed, distinctly asserts that "what is now Bandar Lahri was in former time called Bandar Debal (Eliot: 1867:377). Probably Banbhore is Barbarican or Debal on Kalri branch of Indus River.

Kalri branch was immediately west of Makli hills by sharp turn to southwest. Kalri was main branch in 1525 AD and all early Lari (lower Sindh) Bandars were situated on it (Panhanwar: 2003:119).

Abbot comprises that it seems incredible that there could have been at the same time two cities (Debal and Lahri) each serving as ports of Thatta (Abbot: 1992:48).

Sindh's trade with rest of the south Asia was mostly by boats either through Banbhore (Debal) up to 1224 AD or Lahri Bandar later on. There was cosmopolitan community of Persian Jew traders settled at Banbhore (Panhanwar: 2003:151).

Major Raverty mentions that Lahri of Ibin Batuta was at the Junction of Indus River with sea eastward of Debal (Abbot: 1992:49).

Sindh's trade must have decayed after 1224 AD due to the loss of Debal which probably was never re-occupied after its burning and soon afterward change of course of Indus which caused the establishment of new port of Lahri Bandar in the thirteenth or fourteenth century. There is an inference from Al-Beruni that Lahri Bandar Existed in early eleventh century

(Panhanwar: 2003-151). It comes into view that about the location and period of Debal, no one historian is quite clear but Lahri or Lari Bandar survived with the name of Jakhi Bandar in later periods. From which period Lari Bandar was called Jaki or Jakhi Bandar? It is hitherto unanswered question. History doesn't provide clue to solve it.

CONCLUSION

The assertions of some historians make it obvious that today's Jakhi Bandar is earlier Lahri or Lari Bandar. As for Debal, its location and period is concerned, the historians have not provided certain and confirmed information with historical evidences. It is already conversed that all historians have given confused knowledge about Debal.

Some think that Debal is Banbhore. In above discussion some historians have pointed out that Lahri or Lari Bandar was Debal. Possibly, later after burning of Debal, it re-occupied with name of Lahri or Lari Bandar. For example, prior to name Jakhi Bandar, it was known as Lari Bandar in past. Jakhi Bandar is ancient city and seaport of Sindh. It is believed that when al-Beruni and Ibin Batuta had visited Sindh, the Jakhi Bandar (lahri Bander) was already existed. Evidently, Jakhi (Lahri or Lari) Bandar was very busy port and prosperous city before their visit. Jakhi (Lahri) Bandar might have been established as a sea harbor before the visit of al-Beruni and Ibin Batuta.

Secondly, the ancient inscriptions are inscribed on the burnt bricks of the fort. Probably, these inscriptions are depicted either in Brahmi script or other prevalent earlier local scripts.

The inscriptions inscribed on most of the bricks used in the construction of the fort at port are evident to believe its oldness and existence previous to Muslim period. In my opinion Jakhi Bander fort (Lari Bandar) is pre-Islamic archaeological site. Later, from time to time invaders occupied it. Thus, the remains of later attackers have been found from the site of Jakhi Bandar.

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THE METHODS AND CONTENTS EMPLOYED IN DEVELOPING THE WRITING SKILLS IN ENGLISH

Dr. Abdul Waheed Jatoi

ABSTRACT

The study and science of a language has had both practical and philosophical motivations. Man lives in a world of words : he comes across and talks to all kind of relations such as friends, associates, children, lovers, teachers, parents and in-laws, he talk face to face and over the other resources of communications such as mobile phone, telephone, television and radio which swell the torrent of his talk, As a result hardly a moment of his waking life is free from words, and even in dreams he talks and is talked to this study focuses on the method how to develop writing ability.

Key Words: *Language-Literacy writing–Creative writing–Content Analysis – Skimming Scanning.*

INTRODUCTION

In the counties like Pakistan, it has been felt rather pervasive that every one wishes to encompass experience with speaking, reading, listening and writing English but gets through qualifying only one or the two areas i.e. speaking and reading or to some extent listening. Whereas one does not try to write English, or even if he does, he writes a flawed and faulty language which is mere waste of time. This element is often found wherever the researcher goes or comes across, in the office, at schools and in private meeting, the major factor for this lacuna is because of unprofessional way of teaching from primary to the university level.

The students are made to focus effectively on the spoken or reading skills. They become very happy when that talk and read as well as listen in English because at the early stages of academic education, they cannot differentiate between the things nor can recognize what advantageous is and what disadvantageous for them. They feel this gap and face the difficulty when they put steps into their practical life and come across certain written forms and formats such as : written tests, letter and essay writing, literacy and creative writing, only rarely can a person from both public and private sector education institutions, be a writer which is not his fault of our academic system, On the one hand, it provides the students with a local language

speaking teacher at primary and secondary level, who instead of clarifying the concept in English, tries to clarify it in his local language. And as a result our student thinks and writes in the local language and thus he entirely kills his thinking ability and cannot generate and write correctly in English. Sabiha (2005) writes: And at college level, the minimum qualification for an English teacher is a master's degree in English literature.

A considerable number of teachers teach both language and literature students. Pre-service training in language in teaching is not a requirement. English teachers are inadequately equipped to teach language and do so as a content subject using the lecture method the emphasis is on teaching the comprehension of literary texts but lack the written and spoken skills to use the language creatively and independently (40).

On the other hand, one of the major causes of the ineffectiveness of English language teaching in Sindh is in a very ordinary way because there is no focus on the writing skills. The teachers teach through traditional curriculum divorced from the environment which results in disfavor, for the students only love to speak, not need to write or in other more exact words, they cannot write. The problem is even more special for the ones who do not have their alphabet that their native language is being written in.

For those who already write their native language the problem of representation implies the establishing of new habits where the foreign language written habits conflict with the native ones. And the effect of those conflicting habits persists through fairly advanced stages of control of the new language. To be thorough and efficient we need to design a list of English language matters and their graphic representation in order to facilitate the learned how to get over these problems and write a lucid and simple but a thought provoking paragraph. But we find that it does not come in the ability of every speaker to write a good hand a worthwhile composition. For possessing such ability one has to retain a creative faculty of mind and a course of training. So far as writing in a native language is concerned, it is much easier for a person to do it because they possess the natural ease at it. Here a creating power or such talent is not needed which writing in a foreign language requires. In fact, since we do not agree too often on what constitutes good content or beautiful presentation.

TERMS AND CONCEPTS

What is writing and what are systems that make us understand the spirit of it. Writing is the medium to communicate the ideas, views and thought by means of signs and symbols conveyed traced, formed or incised on

the surface of some material such as paper et cetera. But in olden times, there were different things as stones, papyrus or metal on which the men used to write. Animals communicate by means of sound; it is only man who communicates by means of writing it is thus more peculiar to man than speak, which it supplements. Writing is the means that gives permanence to men's ideas and knowledge. The art of writing is the only source which keeps human society alive through centuries.

IMPORTANCE OF WRITTEN ENGLISH

We are quite unaware of the importance of written English in modern times; the written format is less focused. The reason behind it is the invention of the new tools of preserving knowledge for example, there are electronic means available for recording sound and for producing films; there are cameras and other objects. But at the same time, it is alarming if the 'writing' goes extinct, there would be no such production because writing is the software for all these productions; without written script it will be impossible to cope with the arts and literature, science and technology; everything will come to a standstill. It is more exact to say that losses will outweigh the gains.

Our children are quite unaware of writing studies at early stages, For example they cannot differentiate between literacy and creative writing and their role in pragmatic context, Our professional belonging to different areas of writing such as poetry, drama novel, short story and other system of writing including writing theory and practice cannot know the real spirit of these things, They learn these things, through experience, not from the teachers are also unaware of these skills, And as a result they cannot transfer the labored writing skills to the incoming generation that our generations remain quite impotent and void, And in this way, it falls very difficult to record the literary, political and social history of the nation.

METHODOLOGY AND RESEARCH DESIGN

The problems identified in English Language Teaching for the purpose of writing skills in Sindh raise the following questions for research to carry out the research to teach the student. Do our students receive the proper education to encompass the experience with writing skills? Is the way of English Language Teaching for the purpose of written skills quite effective?

Sabiha writes: The main purpose of this research is to augment the written skills so that the proper and accurate record of our literature, history and technology be maintained and preserved.

The study will focus on the following main areas (135).

- 1) History and background of writing systems.
- 2) Grammatical structure control
- 3) Writing Recognition Items
- 4) Writing and its outcome.

1) HISTORY BACKGROUND OF WRITING SYSTEMS

The research is designed to cover the following areas.

History of the Language Writing System

Writing retains its own importance. If the word is just spoken, it gains no weight, it goes with the wind; but if the same word is written or inscribed, it gains not only the weight but also a period of life to be intact. There are so many nations speaking the different languages without written scripts and formats; and such nations could not acquire even identification on the map of the world.

But it is the survival of the nations that have their languages preserved in the scripts and alphabets of their own and among such nations oral as well as written literature abounds, and treasures of knowledge memorized which pass through the generations.

The capacity of human mind, it is an open fact that is infinite and short-line which cannot preserve such treasures any longer. It is writing that travels through centuries and reaches the millions of the people across the borders and connects the nations of the world ideologically. The different means of writing has also remained in pictograms and ideograms, cuneiform writing, the rebus principles, from hieroglyphs to the Alphabet.

2) MODERN TYPES OF WRITING SYSTEMS.

- a. Word writing
- b. Syllable writing
- c. Alphabetic writing

3) GRAMMATICAL STRUCTURE CONTROL

- a. Grammatical patterns
- b. Levels of grammatical structure
- c. Grammatical categories
- d. Grammar as set of habits
- e. Production of the grammatical structures
- f. Vocabulary

- g. Features of meaning and their relation to context

4) GENERATING IDEAS

- a. English Language test
- Purpose
 - Origin
 - Content
- b. Reading Comprehension
- Skimming
 - Scanning
 - Understanding
- (Relationship between ideas in the passage)

5) ANALYSIS OF DOCUMENTS

- Content analysis
- Stating research problems
- Retrieving the text
- Employing sampling method

6) WRITING RECOGNITION ITEMS

- a. General suggestions
- b. Specific suggestion for the writing lexical items
- c. Items that test live words

7) WRITING OF ENGLISH AS A FOREIGN LANGUAGE:

As working suggestions

According to Robert Lado (Language testing 1961): The use of language with its properties, elements and graphic presentation in a very productive way requires one's ability a great deal because there is a docile use of syntax, lexical terms, structures and connectional representation. All this needs much power and command over a language. And there is a vast use of two specifications, one language elements and other graphic representation without which we cannot write, especially English as a foreign language, well.

According to Oxford Advanced Learner's Dictionary, a system is group of things or parts working together as a whole. Writing systems range

from 1) primitive methods of communication, 2) classification including Iconography, synthetic or ideographic writing, Analytic or Transitional system, Phonetic system, syllabic writing to 3) styles as Diffusion of writing.

8) PRACTICAL WRITING:

- a) Writing poetry, novel, short story, drama and film etc
- b) Writing in context:
 - 1. Key concepts in students in studying literature
 - 2. Folk-lore
 - 3. Semantics
 - 4. Society, language and culture

RESEARCH DESIGN

There are two main traditional models of research one is variously labeled as positivist, natural science based, hypothetic-deductive, quantitative or even simply scientific the other is interpretative, ethnographic or qualitative. Each of these approaches can be used separately depending on topics and situations.

CONCLUSION

The main purpose of this research is to augment the written skills in this regard the study focused on the contents involved in developing such skills.

The terms and concepts such as: history and background of writing systems, grammatical structure control, writing recognition items by involving overall research methodology and design in order to reach the scientific outcomes have been reviewed and focused.

The possession of English language more than any other attribute, distinguishes us from contemporaries, because this language has been the source of human life and power.

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USE OF MOBILE PHONE BY FISHERMEN OF THE INDUS DELTA FOR WEATHER AND DISASTER- RELATED INFORMATION

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ABSTRACT

The role of mobile phones in providing vital information to the survivors of disasters and weather alerts to the fishermen communities in coastal areas is being widely acknowledged and studied around the world. In this context, this article deals with the use of the mobile phone in providing information related to weather and disaster situations to the fishermen communities of the Indus Delta region of Pakistan. This includes the analysis of the data about the disaster situations fishermen community normally face and finding the impact of mobile phones in providing relevant information about the most common disaster-related vulnerabilities of fishermen communities living in the Indus Delta. The article also deals with the use of the mobile phone during disaster situations that include the use of a mobile phone to receive weather-forecast information, receiving disaster alerts, communication between survivors and rescue cum relief agencies, and for guidance to plan fish-catching as per weather forecast received through mobile phone. The impact of socio-demographic factors on the use of a mobile phone for disaster and weather-related information by fishermen communities is also analyzed in this article. The data for this study were collected through a cross-sectional survey method from the fishermen of the Indus Delta and it was analyzed with the help of SPSS software to address the research questions related to the topic. The results of the study indicate that mobile phone has penetrated widely among the fishermen communities of the Indus Delta. The results also indicate the use of a mobile phone for receiving weather information and disaster risk reduction to some extent by fishermen communities of the Indus Delta.

Keywords: *Disasters, Fishermen, Mobile Phone, Indus Delta, Disaster Alerts, Weather Information.*

INTRODUCTION

Accurate and real-time information provides vital help to the survivors during natural calamities and it plays an important role in disaster risk reduction (Gething & Tatem, 2011). In this context, information and communication technologies including mobile phones can potentially play an effective role as a mitigation tool in aftermath of a natural disaster or emergency (Kaur & Sood, 2020; Mohan & Mittal 2020). This device provides for a low-cost mechanism to communicate vital information during the emergencies but there are several limitations which need to be studied to make it a more effective tool to manage the risks of natural hazards (Alonso et al 2014). Apart from these limitations, information technology tools such as cell phones have made an immense contribution towards disaster risk reduction by providing an easy and faster way for exchange of information between different stakeholders involved in the process of disaster management (Sébastien & Sébastien, 2014). Moreover, mobile disaster alerts and other applications are being used to provide relevant information to prepare the communities for the disastrous situation during times of natural calamities (Appleby, 2011).

Mobile alerts can play an important part in early warning mechanisms to save human life and mitigate the adverse impacts of disasters on essential infrastructure (Shehara et al., 2020). The mobile phone is also effectively used for contacting assisting agencies and creating greater coordination during the rescue operation which helps in saving lives (Toya & Skidmore 2018). The phone call and text messages data collected from mobile phones also help in the search for survivors in aftermath of a disastrous situation (Gething & Tatem 2011, Bengtsson et al 2010). Different mobile phone applications designed for emergencies are also being used for better communication during disasters (Sukhwani & Shaw 2020 & Tan et al, 2017). In the recent past, the mobile phone has become increasingly accessible to the rural communities of the developing world as a cost-effective tool for the exchange of information and social networking (Bairagi, Roy, & Polin, A. 2011). Therefore, rural communities of the developing world including fishermen are using this device for getting technical guidance, market information, and business networking (Matuha, 2016). The coastal communities are often vulnerable to different types of natural calamities and in this context; the mobile phone has emerged as a vital tool to provide weather and disaster-related information

(Westland et al., 2007). The use of a mobile phone is helpful in many ways for disaster risk reduction in the fisheries sector. Mobile phone applications related to cyclones, sea storm prediction, and weather information are helping the fishermen to plan their trips and movements accordingly to reduce the risks and ensure their safety (Amrita & Karthickumar, 2016). The importance potential use of different mobile phone applications for disaster warnings during times of tsunami, cyclone and other natural calamities hitting the coastal areas of the developing world has been acknowledged and enquired during the past two decades (Rahman, Alam & Chowdhury 2012, Juhana, Widayani & Mulyana 2012).

The fisheries sector in Pakistan is an important source of livelihood, especially for people living in coastal areas as the country has a coastline of 990 kilometers coastline which is abundantly rich in fish resources (MFF Pakistan, 2016). The contribution of the fish industry in the national economy is also significant (Mohsin et al., 2017). Therefore, the fisheries sector is highly important in terms of food security, employment opportunities, and contribution to GDP (Shah et al., 2018).

In this context, the coastal region of Sindh province of the country also includes the Indus Delta region; rich in biodiversity and fish resources (Amjad, Rasheed & Baig, 2016 & M.M.F Pakistan, 2016). However, Similar to many other coastal regions of the world, the Indus Delta region of Sindh province of Pakistan is also facing environmental degradation resulting in an increasing ratio of torrential rains, heat waves, tropical cyclones, and persisting conditions of the drought (Rasul et al., 2012).

Therefore, this study was initiated to evaluate the role of mobile phones in providing real-time weather and disaster-related information to the fishermen communities of the Indus Delta, thus, resulting in disaster risk reduction in the region.

RESEARCH OBJECTIVES

- ☐ To assess the:
- ☐ The use of a mobile phone for disaster-related communication by the fishermen of the Indus Delta
- ☐ The use of a mobile phone for receiving weather-related information by the fishermen of the Indus Delta
- ☐ The impact of socio-demographic factors on the use of the mobile phone by the fishermen for weather and disaster-related information

METHODOLOGY

The data for this study was collected by conducting a cross-sectional survey which is considered a highly useful tool for quantitative research (Mishra, 2013 & Hansen et al., 1998). A close-ended questionnaire was used for this cross-sectional survey conducted in two coastal districts of Sindh province, Pakistan. Two hundred fishermen actively involved in fishing were purposively selected from fishermen communities living in the Indus Delta region, Pakistan. As a complete database about the fishermen communities was not available, therefore, purposive sampling was used which is considered as a viable alternative to random sampling (Singleton & Straits (1999). The researcher visited the actual location of the fishermen living in selected coastal districts to collect the required data. The data was analyzed with the help of SPSS software to answer the research questions of the study. Descriptive and inferential statistical tests were applied to analyze the data and to find a relationship between the use of mobile phones and related socio-demographic variables.

RESULTS

The common disastrous situation faced by fishermen

The data in the table below relate to the risk perception of the fishermen communities living in the Indus Delta about the common type of disasters faced by they face during their work.

Table 1: Common disastrous situations faced by fishermen

Items	N	Yes (%)	Sometimes (%)	Never (%)
1. Cyclone	200	125 (62.5)	52 (26.0)	23 (11.5)
2. Problem in boat	200	55 (27.5)	14 (7.0)	131 (65.5)
3. Lost the route	200	34 (17.0)	13 (6.5)	153 (76.5)
4. Stormy weather	200	127 (63.5)	51 (25.5)	22 (11.0)

The data provided in the table above indicate that stormy weather is the most common disastrous situation which fishermen of the Indus Delta face during their professional activities. Sixty-three percent of the respondents stated that they have frequently faced this situation whereas 25.5% stated they face this situation sometimes. Only 11 % percent of respondents claimed that they have never faced this type of situation in their lifetime. Cyclone emerged to be the second most common disastrous situation faced by the fishermen of the Indus Delta as 62 % of them have faced cyclone situations during their

work while 26 percent of the respondents stated that they have faced this situation sometimes in their life. Only 11.5 percent of the respondents claimed that they have never faced a cyclone situation in their lives. Fifty-five percent faced the problem in their boat during the fishing trip whereas 7 percent stated that they face this situation sometimes, whereas, a majority of the respondents claimed that they have never faced a situation of problem in their boat. The majority of the fishermen (76.5%) claimed that they have never faced the problem of losing the route during their fishing trip.

MOBILE PHONE USE DURING DISASTROUS SITUATIONS

The data in Table 2 provide an overview of the role of mobile phones during the disastrous situation. The perception of the fishermen about the utility of mobile phones for receiving weather-related information, disaster alerts, and communication with authorities for rescue and relief was analyzed and data is provided in table 2.

Table 2: Factor analysis of mobile phone use during urgency situations

Mobile phone use during a disastrous situation		Factor
	Mean	Loadings
Factor: Mobile phone use during disasters	1.31	
To receive weather-forecast information	1.39	.74
To receive disaster alerts	1.22	.72
To inform officials about disasters	1.14	.66
To get rescue and relief guidance	1.35	.87
To plan fish-catching as per mobile received a weather forecast	1.44	.71
‘Cronbach’ Alpha (Reliability score %)		.79
Eigenvalue		2.77
% of variance		55.48

Extraction Method: P.C.A. Rotation Method: Varimax with Kaiser Normalization (Eigen value >1).

Higher scores equal greater mobile usage. The scale ranges from Agree=3 to Disagree =1. In table 2, the surveyed fishermen were enquired about five likely uses of the cell phone mostly related to emergency and disastrous-like situations. The responses of the fishermen about these five statements were scaled from Agree = 3 to Disagree = 1. Those five statements are as under:

- (a) To receive weather-forecast information

- (b) To receive disaster alerts
- (c) To inform officials about disasters
- (d) To get rescue and relief guidance
- (e) To plan fishing catching as per weather forecast got on mobile.

To find the relationship of these statements with each other F.A test was applied. Resultantly the factor named “mobile phone use during disastrous situations” with Eigen figure higher than one developed. The total variance of this factor stood as 55.48%. The Cronbach’s coefficient alpha test results show the figure (.79). Whereas, the score of Bartlett’s test stood as (337.90) ($p < .000$), and the K.MO figure emerged as .73, $p < .000$. Moreover, the reliability value of all the statements was $> .40$ which supports the clustering of mobile phone usage during an emergency in one factor.

The results of the analysis in table 2 shows that to plan fish-catching as per mobile received weather forecast emerged as the highest-rated statement (Mean = 1.44). Whereas, the second-highest use of the mobile phone was to receive weather forecast information (Mean = 1.39). Furthermore, the item that scored third highest mean value (Mean = 1.35) under this factor was “to get rescue and relief guidance”. Moreover, the second last mean value (M=1.22) emerged for the statement “to receive disaster alerts”. In the end, the lowest-rated statement was “to inform officials about the disasters” (M=1.14).

IMPACT OF SOCIO-DEMOGRAPHIC VARIABLES ON USE OF THE MOBILE PHONE DURING A DISASTROUS SITUATION

To evaluate the impacts of socio-demographic factors including educational status, age categories, professional experience, monthly income, and monthly expenditure on cell phones on the perception of fishermen community of the Indus Delta about the role of mobile phones during the disaster-related situation an additional statistical analysis was conducted on the data applying Mann-Whitney U test. This analysis was aimed at finding any significant relationships between the use of the mobile phone during the disaster situation and socio-demographic factors.

MOBILE PHONE USE DURING DISASTROUS SITUATIONS AND EDUCATION STATUS

First of all the usage of mobile phones during disastrous situations was analyzed in the context of the educational status of the respondents of the study. The results are provided in the table below.

TABLE 3: Mobile phone use during disaster situations and education status

Mobile use during disaster situations	Education status			
	Uneducated Mean rank	Educated Mean rank	MW-U	P-value
To receive weather-forecast information	98.39	105.10	4193.00	.31
To receive disaster alerts	101.05	99.30	4026.00	.72
To inform officials about disasters	98.94	103.89	4240.00	.23
To get rescue and relief guidance	99.42	102.86	4102.00	.56
To plan fishing as per mobile received a weather forecast	98.53	104.79	4167.00	.33

Note: Higher scores equal a greater level of mobile phone usage. Scale ranges from Agree = 3 to Disagree =1

The results regarding the impact of education on the use of the mobile phone during the disaster situation show that the fishermen who were educated agreed more (Mean rank = 102.44) that ‘mobile is helpful during disaster’ than those fishermen who were uneducated (Mean rank = 99.61). Similarly, educated fishermen receive weather forecast information on mobile more frequently (Mean rank= 105.10) compared to uneducated fishermen (Mean rank= 98.39). Contrary to that the ratio of uneducated fishermen receiving disaster warnings/alerts on mobile phones while onshore is higher (Mean rank = 101) in contrast to educated fishermen (Mean rank= 99.30). The educated fishermen use mobile phones more frequently for informing officials about disasters (Mean rank= 103.89) in comparison to their uneducated counterparts (98.94). Similarly, the majority of the educated fishermen (Mean rank= 102) stated that they receive rescue and relief guidance on mobile phones while a relatively less number of uneducated fishermen (Mean rank= 99.42) agreed with the statement. The ratio of the educated fishermen who plan their fishing trips after receiving weather forecasts on a mobile phone was higher (Mean rank= 104.79) than that of uneducated fishermen (Mean Rank=98.53). However, P values for all the statements discussed in table 3, were found statistically non-significant, > 0.05.

MOBILE PHONE USE DURING DISASTER SITUATIONS AND AGE CATEGORIES

TABLE 4: Mobile phone use during disaster situations and age categories

Mobile use during urgency situations	Age categories			
	Up to 40 Mean rank	Above 40 Mean rank	MW-U	P-value
To receive weather-forecast information	103.43	93.83	3832.50	.15
To receive disaster alerts	100.95	99.47	4176.50	.77
To inform officials about disasters	101.80	97.54	4059.00	.31
To get rescue and relief guidance	102.27	96.46	3993.00	.34
To plan fishing as per mobile received a weather forecast	103.38	93.93	3838.50	.15

Note: Higher scores equal a greater level of mobile phone usage. Scale ranges from Agree = 3 to Disagree =1

The use of mobile during the disaster situation was also explored in terms of age level and the results show that the fishermen of younger age category (up to 40 years) receive weather forecast information on a mobile phone more frequently in comparison to their counterparts of age category of above 40 years (Mean Rank= 103.43 VS 90.87; MW-U=3832.500; P=.151).

In terms of receiving disaster warning/alerts on mobile while onshore the fishermen with the age category of up to 40 years were found more active users (Mean Rank = 100.95; MW-U=4176.500; P=.771) in comparison to their counterparts of older age category (Mean Rank=93.83, MW-U=4176.500; P=.771).

According to data the number of fishermen aged up to 40 years who use a mobile phone to inform officials about disasters is higher (Mean Rank=101.80 MW-U=4059; P=.308) in contrast to the fishermen aged above 40 years (Mean Rank= 102.27).

Similarly, the fishermen of a younger category (up to 40 years) receive rescue and relief guidance on mobile more frequently (Mean Rank= 102.27; MW-U = 3993.000) than fishermen aged above 40 years (Mean Rank=96.46).

The same trend is visible in the last item of the table as the majority of the fishermen aged up to 40 years plan their fishing trips as per weather

forecast received on mobile while the number of fishermen aged above 40 years in the same context is relatively low (Mean Rank= 103 .38 MW-U= 3838.500 P=.146). Thus, the results show that the mean of all the five statements was higher for the fishermen who belonged to the younger age category, therefore, it is concluded that mobile phone is more effective for weather information and disaster situation in the perception of a relatively younger category of fishermen. However, P values for all the statements discussed in table 3 were found statistically non-significant, > 0.05.

MOBILE PHONE USE DURING DISASTER SITUATIONS AND PROFESSIONAL EXPERIENCE

TABLE 5: Mobile phone use during disaster situations and professional experience

Mobile use during urgency situations	Professional experience			
	Up to 10 Mean rank	Above 10 Mean rank	MW-U	P-value
To receive weather-forecast information	99.27	100.83	3266.50	.84
To receive disaster alerts	102.49	99.97	3234.50	.66
To inform officials about disasters	97.38	101.33	3187.00	.40
To get rescue and relief guidance	93.82	102.28	3037.50	.22
To plan fishing as per mobile received a weather forecast	99.46	100.78	3274.50	.86

Note: Higher scores equal a greater level of mobile phone usage. Scale ranges from Agree = 3 to Disagree =1

The impact analysis related to the influence of professional experience on the use of the mobile phone during the disastrous situation indicates mixed trends. The majority of the fishermen with professional experience of up to 10 years supported the statement that mobile phone is helpful during disasters (Mean rank= 104.83; MW-U= 3136.000; P=.32). While the number of fishermen with professional experience of above 10 years who agreed with the statement was relatively low (Mean rank=93.35). However, in the case of receiving weather forecast information on mobile senior fishermen were more

active users (Mean rank= 100.83; MW-U 3266.500; P=.83) in comparison to their junior counterparts (Mean rank=99.27). Furthermore, the junior fishermen receive disaster warnings/alerts on mobile more frequently (Mean rank= 102.40; MW-U= 3234.500; P= .66) in comparison to their senior counterparts (99.97). However, senior fishermen are more active in contacting the official in a disaster situation (Mean rank= 101.33; MW-U=3183.00; P=.40) contrary to their junior counterparts (Mean rank=97.38). Similarly, the fishermen with professional experience of above 10 years receive rescue and relief guidance more frequently (Mean rank=102.28; MW-U=3037.500; P=.21) than those fishermen who have professional experience of up to 10 years. The seniors also plan their fishing trips more often after receiving information on mobile phones (Mean rank=100.78; MW-U= 3274.500; P=.85). However, the results for P values of all the statements remained statistically non-significant, > 0.05 .

MOBILE PHONE USE DURING DISASTROUS SITUATIONS AND MONTHLY INCOME

The usage of mobile phones during disastrous situations was also analyzed in the context of the monthly mobile expenses of the respondents of the study a statistical analysis Mann-Whitney U test was applied. The respondents were divided into two categories. (1)= High income level = above 10000 (2)= Low income level= Up to 10,000. The test was aimed at assessing whether any significant relationship could be found between the monthly mobile expenses categories and the role of mobile phones during the disaster situation. The results of the test are given below.

Table 6: Mobile phone use during urgency situations and monthly income

Mobile use during urgency situations	Monthly income			
	Up to 10000 Mean rank	Above100000 Mean rank	MW-U	P-value
To receive weather-forecast information	97.58	105.26	4350.00	.23
To receive disaster alerts	100.12	101.13	4664.50	.84
To inform officials about disasters	102.92	96.55	4611.50	.11
To get rescue and relief guidance	98.94	103.04	4519.00	.48
To plan fishing as per mobile received a weather forecast	92.83	113.01	3761.50	.00

Note: Higher scores equal a greater level of mobile phone usage. Scale ranges from Agree = 3 to Disagree =1

The use of mobile during the disaster situation was also explored in terms of income level and the results show that fishermen with higher income levels were relatively more convinced of the role of mobile phones during the disaster situation.

The results show, the majority of the fishermen with higher income levels claimed that they receive weather forecast information on mobile phones (Mean rank= 105.26 MW-U= 4350.000; P=.226) while the number of weather information receivers on mobile among the fishermen with low-income levels was relatively low (Mean rank=97.58).

The number of respondents receiving disaster warnings/alerts on a mobile phone was also high among the fishermen with a high-income level (101.13; MW-U= 4664.500 P=.835) the trend was relatively low among the fishermen with low-income level (Mean rank= 100.12). However, the data shows a different trend in terms of using a mobile phone to inform the officials about disasters as the fishermen with low-income level lead in this area and the majority of them use this mobile phone for this purpose (Mean rank= 102.92; MW-U= 4611.500; P=.108).

On the contrary, the mean rank of mobile phone users to inform officials about disasters is relatively less among the low-income level fishermen (Mean rank=96.85).

In the case of receiving rescue and relief guidance on mobile, the fishermen with high-income levels lead with a mean rank of 03.04 in comparison to fishermen with low-income levels (98.94). Similarly, the majority of the fishermen with high-income levels claimed that they plan their fishing trips as per weather forecast on mobile (113.01) while the mean rank for mobile users for the same purpose among the fishermen with low-income levels remained 92.83. However, the results for P values of all the statements remained statistically non-significant, > 0.05 except the item fifth U = 3761.50 ($Z = - 3.27$), $p = 00$.

USE OF CELL PHONE DURING DISASTROUS SITUATIONS AND MONTHLY MOBILE PHONE EXPENDITURES

The usage of mobile phones during disastrous situations was also analyzed in the context of the monthly mobile expenditure of the respondents of the study with the help of the Mann-Whitney U test. The respondents were divided into two categories as far as monthly mobile expenses are concerned 1= High spenders = above 10000 2= Low spenders= Up to 10,000. The test was aimed at assessing whether any significant relationship could be found between monthly mobile phone expenses categories and the role of

mobile phones during the disaster situation. The results of the test are given below.

TABLE 7: Mobile phone use during urgency situations and monthly mobile expenses

Mobile use during urgency situations	Monthly mobile phone expenses			
	Up to 500 Mean rank	Above 500 Mean rank	MW-U	P-value
To receive weather-forecast information	95.80	105.21	4529.00	.13
To receive disaster alerts	99.01	101.99	4851.00	.53
To inform officials about disasters	99.44	101.57	4893.00	.59
To get rescue and relief guidance	98.34	102.67	4783.50	.44
To plan fishing as per mobile received a weather forecast	96.52	104.49	4601.50	.18

Note: Higher scores equal a greater level of mobile phone usage. Scale ranges from Agree = 3 to Disagree =1

The topic of mobile use during the disaster situation by the fishermen community was further explored in terms of monthly mobile expenses and the respondents were distributed in two categories. The results show that the high spenders lead in several mobile phone users for receiving weather forecast information on mobile (Mean rank=105. 21; MW-U=4529.500; P=.126) in comparison to low spenders (Mean rank=95.80). Furthermore, the trend of receiving disaster warnings/alerts on mobile is also more common among the high spenders (Mean rank=101.99 MW-U=4851.000 P=.526) in contrast to the low spenders. In addition to it, the use of mobile to inform officials about disasters is also common among the high spenders (101.57; MW-U= 4851.000; P=.586) in comparison to the low spenders (99.44). Similarly, the majority of the high spending fishermen claimed that they receive rescue and relief information on mobile phones (Mean rank=102.67; MW-U= 4783 P=.438) while the mean rank of low spenders in terms of use of a mobile phone for this purpose remained 98.34. Continuing with the same trend the majority of the high spending fishermen claimed that they plan fishing trips as per weather forecast received on mobile (Mean rank=104.49; MW-U=4601.500 P=.183) in contrast to the low spending fishermen (96.52).

However, the results for P values of all the statements remained statistically non-significant, > 0.05

DISCUSSION AND CONCLUSION

It is observed that the use of mobile phones during marine fishing can contribute to reducing the disaster risk and improving the security of fishermen (Ahmed, Rashid & Mahmood 2021). In addition to it, such a type of use of a mobile phone in the fisheries sector is recognized globally (Nthane, 2020). However, the use of the mobile phone during the disaster situation in coastal areas of Pakistan was seldom systematically explored. In this context, this study explored the use of a mobile phone for disaster and weather-related information by the fishermen of the Indus Delta region of Pakistan. In addition to it, this study was also aimed at exploring the common disastrous situations normally faced by the fishermen communities living in the Indus Delta.

The results of the study indicated that mobile phone has effectively penetrated the fishermen communities of the Indus Delta as all the surveyed fishermen owned their mobile phone. However, 96% of the respondents were having feature phones, so, it is concluded that smart phone use is not very common among these communities. The results of the study indicated that stormy weather is the frequently occurring disastrous situation faced by the fishermen of the Indus Delta followed by the cyclone, so, an effective early warning system (EWS) is highly important in terms of disaster risk reduction in the Deltaic region. In this context, the results of the study the majority of the fishermen were not using mobile phones for disaster and weather-related communication. However, it is a positive sign that a sizeable portion of the fishermen with an average mean of 1.33 acknowledged using the mobile phone for weather and disaster-related information. These results show a trend that mobile phone is being used for disaster risk reduction in the deltaic region but the majority of the fishermen community is not effectively following this trend.

A relatively large number of fishermen with a mean of 1.44 were using mobile phones for relevant disaster and weather-related information before planning their fish-catching trips but on the contrary, the ratio of fishermen regularly receiving weather forecast information was relatively low with a mean of 1.33. A sizeable portion of the respondents which was lesser than the majority with a mean of 1.35 was using mobile phones for rescue and relief guidance during the disastrous situation. The ratio of receiving disaster alerts and informing the officials about the disasters situation was lowest with a

mean of 1.22 and 1.14 respectively. Additionally, analysis of the impact of socio-demographic factors on the use of the mobile phone during times of disaster indicates the trend that compared to the uneducated the educated fishermen were more frequent users of mobile phones for receiving weather–forecast information, communicating with officials to get rescue and relief guidance and planning their fishing trips as per weather forecast received on a mobile phone. Similarly, the fishermen younger than 40 years were more frequent users of mobile phone. Similarly, the fishermen younger than 40 years were more frequent users of mobile phones for disaster and weather-related information in contrast to their counterparts of above 40 years age group. Added to that, the fishermen having professional experience of fewer than 10 years were found more frequent users of mobile phones for weather and disaster-related information in comparison to their counterparts with professional experience of more than 10 years. In the same way, fishermen with a monthly income of more than 10000 PK rupees were more frequent users of mobile phones for disaster and weather information in contrast to the fishermen earning less than that. Lastly, the fishermen who spend higher on mobile also use the device more frequently for receiving weather and disaster information.

SUGGESTIONS

The relevant research indicates that cellular technologies are a reliable source of communication during disaster response coordination. These technologies are useful for covering the information need of the vulnerable coastal communities (Yulianto, Utari, & Satyawan, I. A. (2020). However, findings of this study indicate that currently lesser than a majority of the fishermen of the Indus Delta are using mobile phones for receiving disaster and weather-related information, disaster alerts, and communicating with authorities for rescue and relief guidance. Therefore, it is necessary to motivate and equip more and more fishermen to use mobile phones for disaster risk reduction.

This type of motivation and technological help can create a sense of ease of use for communities to seek disaster-related information through ICTs including mobile phones (Ahadzadeh, & Sharif 2017). Studies in other South Asian countries also indicate that motivational training of fishermen communities and infrastructure development in cell phone technology in coastal regions can play a role in disaster risk reduction and fisheries development (Jaffers et al 2019 & Ahmed, Rashid & Mahmood 2021). Thus, the government and other organizations working for disaster risk reduction in

coastal districts should take some initiatives to educate and equip the fishermen communities living in the coastal areas of Sindh province of Pakistan to utilize the full potential of information communication technologies including cell phones for disaster preparedness in the region.

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AN OVERVIEW OF FEMINIST APPROACHES TO UNDERSTANDING PATRIARCHY

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ABSTRACT

Historically, prevalence of women's subordination to their men has been traced across the globe but in various forms and different levels of subservience. They were not merely subordinated but humiliated, exploited, discriminated, and controlled as commodity. Even in 21st century, women are not treated equally either they are living in highly developed societies or in developing theocratic/traditional societies. Most of sociologists, anthropologists and social researchers are agreed to the argument that a woman's subservience is principally embedded in well-structured system of patriarchy. Therefore, the most of research studies on this subject have explored the association of patriarchy and women's subordination. The term feminism used in 18th century for women's movement for their equal position in society. The development of feminist theories and later on diversity within feminist thoughts regarding gender equality gave birth to different types of feminism. However the patriarchy has been the central point of behind the subordination of women. This paper attempts to critically review the different feminist approaches to understanding patriarchy, and how they have been helpful as theoretical framework in addressing hypothetical dimensions of patriarchy, which exhibits in various forms from public to private in almost all societies.

Keywords: *Patriarchy, Liberal feminist, Marxist feminist, Socialist feminist & Radical feminist*

INTRODUCTION

The subordination of women in the various forms has been witnessed across the world. Women either living in an advanced democratic society or in a developing theocratic/traditional society is still far behind their counterparts. In traditional societies, women are still dependent of males and they are

restricted within homes and their education and employment is still not socially and culturally accepted at large scale. On the contrary, in advanced democratic countries, they are comparatively independent in their choice to education, employment and life partner, however; they face various kind of discrimination and they are mostly employed in lower ranking positions. Liberation and emancipation of women has been the hot debate of social researchers and feminist scholars. The consensus has been witnessed amongst social researchers as well as feminists that the women's subjugation is deeply rooted in the patriarchal set-ups, and with the passage of time, women have got comparatively better position but still they could not overcome their subordination completely. Experts on the subject of patriarchy have critically examined it and explored the reasons that why do women favour patriarchy system, for instance, the role of mother-in-law in family (Kandiyoti, 1988).

Introduction of the feminism in the 18th century and emergence of various approaches within feminism helped to understand the women's subjugation in society and how women can get emancipation. These various approaches have presented different perspectives on women's secondary position, however; they all have addressed patriarchy as the one of major cause behind the suppression of women. This paper aims to critically examine various feminist approaches to understand patriarchy, and specific objectives of the paper are as under:

- To explore the system of patriarchy as the key factor behind the subjugation of women;
- To develop understanding on patriarchy and its various forms from the feminist perspective; and
- To discuss various feminist approaches to understand the complex system of patriarchy.

LITERATURE REVIEW

A. What is Patriarchy?

Patriarchy is arguably the oldest example of exploitative division of labour and social activities. It has been defined differently by feminists, Marxists, anthropologists and sociologists (Khatwani. 2017, 2016); however, they are all of the same opinion that in one or another form, it is a social system whereby men are privileged over women and denies women's access to socio-economic status and say equal to that of men in society (Mason & Taj, 1987). Generally, patriarchy refers to a male domination and male supremacy over women. Patriarchy, as the hierarchical system in feudal/agrarian societies, is variously defined: Hartmann (1996) calls it

mechanism relations, which have shaped the socio-political and socio-economic frameworks of pre-feudal and feudal societies and in such frameworks, hierarchal power is based on ascribed status instead of achieved status. According to Kandiyoti (1988) patriarchy means 'elder man's authority over all family members including younger men, while Barrett (1988) suggests that patriarchy is 'the rule of men as heads of households over household's economies and extended family affairs'.

Feminists challenged patriarchy's pre-modern conceptualization and identified its very presence even in contemporary modernized and industrialized societies. They redefined it as a system of gender inequality rather than system of feudal social relations (Beechey, 1979). Thus, the term 'patriarchy' has been focus of the feminist discussion and discourses, and it is very essential for an analysis of gender inequalities across cultures. As Walby (1990, p. 1) writes:

Patriarchy is indispensable for an analysis of gender inequality as it captures the depth, pervasiveness and interconnectedness of different aspects of women's subordination within the households, community and society.

She has argued that six structures are major mechanisms in establishment of patriarchy or patriarchal set-ups in a society, which are: the patriarchal mode of production; patriarchal relations in paid work; patriarchal relations in the state; male violence; patriarchal relations in sexuality; and patriarchal relations in cultural institutions (including religion, media, and education) (p. 20). Similarly, Lim (1997) argues that social relations and patriarchal structure of the institutions (e.g., family & marriage institution) are accountable for women's secondary position.

Millett (1969) presents the shocking extent of male domination in the political affairs, military, industry, education and affairs in terms of technology in contemporary societies. In nut shell, power of control in every avenue is male dominated.

Correspondingly, Johnson (1997) presenting the picture of male domination in patriarchy system elucidates that power or authority such as religious authority, political authority, social authority, military authority, legal authority even domestic authority (family head) etc. are usually reserved for a man. Many theorists, sociologists, social scientists as well as feminists are in general agreement that they never mean that tall men have power or control over a woman in patriarchal set-up or the context. Despite patriarchy is a system which also suppress majority of men folk and patriarchal system based on 'patriarchal interests' overlaps with other existing systems, which

are instruments of reinforcement of race, gender, caste and class privileges (Chesney-Lind, 2006). Therefore, patriarchy is not simply a one component, but it intersects with multiple factors or categories such as caste, religion, class, gender, race etc. (Dekeseredy & Dragiewicz, 2007).

B. What is feminism?

In the late 18th century, the discourse on women's equal rights and position and various women organizations, forums, movements came into being for women's emancipation. Thus the term feminism became popular terminology to address women's position in society. The basic idea behind the feminism is that the structure of society is discriminatory and benefits only men denies the equal position of women. Consequently, a society has become male dominated, in which women are not treated equally (Heise, 1998; Farooq, 2003). Bhasin and Khan (1991, p.3) explain that: Feminism is an awareness of patriarchal control, exploitation and oppression at the material and ideological level of women's labour, fertility and sexuality, in the family, at the place of work and in society in general, and conscious action by women and men to transform the present situation. Thus, feminism is a struggle to attain women's equal position and rights such as self-determination, freedom and having control over property and lives. In the late 18th century, feminist thoughts and ideas began to develop and the focus of these feminist thoughts and discussions were equal rights for women. In the late 1960s, various feminist strategies and approaches were developed to understand the women's position and oppression in various structures such as social, political and economic and family structure, so that the objective of equal rights for women could be achieved properly.

C. Islamic Feminism

Muslim majority countries, like Pakistan the social position of women is assessed in the light Shari'a laws. Islam as a religion is believed to be a complete code of life that has an all-pervading influence on its followers (Zia 2003; Hakim and Aziz 1998). Shah (1986) suggests that women social status in Muslim could be understood to have understanding on the religious and legal prescriptions related to a woman's equal statuses. In the current debate about gender equality and the equal rights of Muslim women, feminist researchers have articulated two important responses: Firstly, there is a rejectionist attitude or approach, according to which Islam and women's rights are simply incompatible (Hashmi, 2010). On the other hand, there is the modernist or reformist attitude, articulated by Wadud (1992), Mernissi (1992,

1991,1987), and Hassan (2001), who have given references from Islamic texts in the support of equal rights to women, and have also claimed that the Qur'an sanctions gender equality and guarantees the equal rights of women (Hashmi, 2010).

In 1990s, Islamic Feminism became visible and initiated movement to restore women's equal position as their God-given rights in Islam from the very beginning. Islam, the Qura'n and the Prophets' examples sources of argument and discourse for women's equal rights, this is why the term 'Islamic Feminism' is denoted to this movement. Essentially, Islamic feminists search the straightforward texts of Islam for actual ideas and use Islamic classifications like the notion of *ijtihad* (the exercise of reason in jurisprudence). The apparatuses and techniques of exploring (for example, linguistic methodology) can be different but the frame is within Islam. Thus, the central point of Islamic feminist discourse is the Holy Qura'an and whole discourse and argument detach away from *Fiqah* (jurisprudence) and prevailing social norms and cultural settings of Muslim societies. According to Islamic feminist the prevailing social and cultural traditions and settings of Muslims societies are patriarchal and negate equal position to women, (Hussain, 2007).

Roald (1998) observes that Muslim feminists, who in the beginning struggled against women's oppression in Western feminist terms, have shifted their approach to Islam. She presents the example of Mernissi (1975) who, in her book '*Beyond the Veil*', asserted that changes to the condition of Muslim women could not be made within the framework of Islam, whereas later in her book '*Women and Islam: an historical and theological inquiry*' (1991) she emphasizes such change has to be made from within Islam, through a reinterpretation of Islamic sources (p. 20). Similarly, Mayer (1999, p. 97) asserts that: The Qur'an and the example of the Prophet Muhammad provide material that is supportive of extended rights for women, whereas opponents of feminism turn to the juristic traditions and the associated cultural norms, which reflect the values of patriarchal societies.

Muslim feminists (Ahmad, 1992; Wadud, 1992; Mernissi, 1992, 1991; Hassan, 1990) raised questions regarding the authority of *Shari'a* and concluded that it is derived from male biases and influences from local cultures that are at odds with Qur'anic ideals. The prominent contemporary Muslims researchers An-Na'im (1995) and Mernissi (1991), as quoted by Mayer (1999, p. 100), 're-examined the sources and concluded that Islam calls for equal rights for men and women'. Afkhami (2001, p. 236), investigating women's rights in Muslim societies, writes 'neither Islam nor the culture of

Muslim people is *per se* an obstacle to women's achieving rights'. However, she says a Muslim woman faces patriarchal constructions and cultural norms, in which certain men having political power misrepresent religion and culture for their vested interests. Thus, the misrepresentation of religion and culture has always been an instrument for keeping women in such a position where they can serve agendas of male domination or patriarchal structures (p. 236). Justifying this, she gives the example of Iran, where fundamentalist clerics are trying and justifying women's restriction to their homes, and Afghanistan, where the Taliban forced women into total segregation (p. 236). The efforts to restrict women to the home and to traditional professions (such as education and medicine) in the name of state religion have also been systematically applied in Pakistan during the regime of General Zia-ul-Haq (1979-1988), by his introduction of the Nizam-e Mustafa¹³(Islamisation) *Hudood* Ordinance 1979, and *Qanoon-e-Shahadat* 1983 (the Law of Evidence). Thus, the patriarchal structure of Pakistani society was strengthened under dictatorial regime of General General Zia-ul-Haq (Weiss 2012).

RESEARCH METHOD

It is a fact that the choice of research method for conducting a study depend on the nature of questions, which a researcher intends to explore. Thus, research questions and a researcher's philosophical assumption determines to select a research method (Creswell, 2005; Robson, 2003). The prime purpose of this study is to provide readers with a detailed overview of various feminist approaches to understand patriarchy and holistic subjugation of women. Thus, the purpose of this study justifies the choice of qualitative content analysis method for this study. This is a qualitative review research, which primarily based on review of existing literature on the patriarch, its approaches and feminism including Islamic feminism. The Content analysis, which is used on all types of written texts articles, books, reports etc., has been employed to analysis the most relevant contents of the existing literature.

Content analysis approach is very useful for analyzing the qualitative written texts (Berg, 2004; Burnard, 1991; Catanzaro, 1988; Downe-Wambold 1992)

FEMINIST APPROACHES TO UNDERSTAND PATRIARCHY

Feminist researchers have adopted different approaches to understand patriarchy as well as its relationship with gender, class, caste, ethnicity and religion. Four major feminist approaches—though they there are overlaps between these approaches—are critically discussed in this paper. Separate

analysis of these four approaches helps to demonstrate different aspect of feminist thoughts and activism as well helps to understand patriarchy form different perspectives. These approaches are discussed as under:

A. LIBERAL FEMINISM

Liberal feminism, which is based on principle of individualism, has campaigned for equal legal and political rights. According to liberal feminism, in a patriarchal society the basis for division of labour is gender biased and they argue that discriminatory division of labour is production of sex and gender in male dominated societies, which excludes women from mainstream and keeps them within specific spheres (Farooq, 2003).

Wollstonecraft in her book '*Vindication of the rights of women*' campaigned for women's right to vote. She claimed that if a woman succeeded in getting education then the sex-difference would become unimportant or meaningless in social and political spheres (Wollstonecraft, 1972).

Mill and Taylor in their book '*the subjugation of women*' suggested that a woman should be authorized to the citizenship and political rights (Mill& Taylor, 1970).

Taylor viewed that the work outside the home is essential for women's liberation while to Mill first liberation of women then work. She argued a fully liberated woman could enter labour market on her own will (p. 86). Liberal feminism has been criticized on many accounts. Firstly, it emphasizes on individualism rather on community, hence it creates obstacles for understanding community. Secondly, it denied women's pressing need to overthrow patriarchy and capitalism and tried to solve them within system. Critics of liberal feminism also propose that the liberal reforms for women's equal opportunities and rights have not yet provided or guaranteed equal share to women due to unaddressed actual issue inequality, which is constructed both socially and culturally (Mandell,1995). Thus, the first wave of feminism just succeeded in gaining suffrage rights, and the second wave of feminism acknowledging that women's oppression is deeply rooted and merely provision of legal and political rights to women does mean they are independent.

B. MARXIST FEMINISM

Marxist feminists believe that both subordination of women and division of classes developed historically with the development of private property. Frederick (1948) portraying and building upon the work of early

anthropologists suggested that oppression of women had developed when the patriarchal society violently replaced matrilineal societies. Consequently, concept of private property and accumulation of individual wealth had become the dominating and significant. The shifting of production place resulted in the importance of men's work and production, and devalued women's work as well as status. Marxist feminists contend that men are not responsible for women's oppression in the family, but actually it is capitalism, which supports patriarchy for its own survival. Thus, Marxist feminists believe that abolishment of capitalism is abolishment of patriarchy. According to them women's oppression performs for capitalism in three different ways (i) reproducing the labour force, (ii) absorbing anger the proletariat (workers), and (iii) being reserve army for cheap labour.

Marxist feminists hold argument argue that exploitation on the basis of class is comparatively more responsible than sexual oppression and only social revolution could emancipate women and overthrow capitalism. Capitalism is one of the potential factors behind women's operation in industrialized societies like the patriarchy is in traditional and theological societies (Ray, n.d.). Marxist feminists are criticized for only their focus on economic factors and exploring women's oppression in terms of economic instead of other factors. They are also criticized for their view about family under capitalism and they are blamed of their inability to accept the role of family in preserving social diversity (Elshtain, 1981). They assume a universal role of women (degree of passivity with women) in traditional nuclear family while ignoring family diversity where a woman may actively choose role of wife/mother. According to socialist feminists, Marxist feminists are 'sex blind' and they merely take the issue of women's oppression for their critique of capitalism (Hartmann, 1979).

C. SOCIALIST FEMINISM

Socialist feminism having roots in Marxist feminist philosophy contends that women only face politico-legal disadvantages but in fact the unequal relationship between sexes is intensely engrained in the economic and social structure. According to socialist feminists various social categories such as gender, class, caste, sexuality and race in society are intersectionally working as barrier to women's equality. Therefore, the centre point of their discourse is structural transforming and rearrangement of society, where in these social categories have no longer importance and they could not be barrier to women's emancipation (Mandell, 1995). Means of production has always been the focus of Marxist feminists, on the contrary, socialist feminists

discuss 'relations of reproduction' and they argue that understanding of patriarchy is only possible through having understanding on relations of reproduction. Mitchell in '*Women's estate*' argues that gender relations are a part of the super structure and patriarchy is roots in the ideological level while capitalism in the economic level (Mitchell, 1971). Mitchell identified that women fulfill four social functions

- (i) Active involvement in workforce and production,
- (ii) Bearing of children,
- (iii) Responsible for socialization of children, and
- (iv) Sex objects (Walby, 1986)

Delphy (1977, p. 37) argues that domestic mode of production is the basis of gender relations. Thus, all forms of women's oppression are basically derived from family (Walby 1998). Similarly, Eisenstein claims: Male supremacy and capitalism are the core relations which determine oppression of women... patriarchy as a sexual system of power in which the male possesses superior power and economic privilege (Eisenstein, 1979, p. 17). Thus, to socialist feminists not only economic class relations or structure are significant in determining women's position but also gender relations. Therefore, eradicating social class inequality alone will not necessarily eliminate prejudice or discrimination based on person's sex.

D. RADICAL FEMINISM

A systemic theory of sexual oppression developed by radical feminists, emphasize to address the sexuality as it is the root cause of patriarchy. The centre point of their discourse is 'heterosexual sex' and taking it as basic paradigm, they build argument that sex performance acts physical domination. They challenging the very notion of femininity and masculinity state the 'the concept of motherhood' suppresses women, prolongs patriarchy and also determines the conditions of their motherhood (Bhasin & Khan, 1991) that creates feminine and masculine characteristics (Ray, n.d.). Radical feminists challenging the structure and norms of the society have stress upon redefining the individual identity, re-establishment of political power and re-evaluation of human behavior. Thus, they advocate sexual revolution for transformation of sexuality and sexual behavior. Radical feminists therefore argue that women liberation is only possible through reconceived and reconstructed sexuality (Mandell, 1995).

Marxist feminists criticize that radical feminist are confined to a historical biological deterministic theory instead of developing their

understanding on materialistic basis of patriarchy. They have ignored the historical realities of class and race, because all men do not oppress all women in the same way. Therefore, single model cannot be used to explain a world that is not uniform.

CONCLUSION

The prevalence of patriarchy has been witnessed in even contemporary modernized and industrialized societies; however the forms or modes of patriarchy of modern societies are different from those of feudalistic and tribal societies. Thus, patriarchy is redefined by feminists, sociologists and social anthropologists as a 'system of gender inequality' rather than 'system of feudal social relations'. Realizing the changing form/mode of patriarchy, feminists believe that 'patriarchy is indispensable for an analysis of gender inequality.

All these above discussed feminist approaches have addressed patriarchy –as origin of women's oppression—but in different ways. To liberal feminists division of labour on basis of sex in patriarchal society is biased and plays role in isolating women from paid work. Thus, women's paid work outside home is essential for women's liberation. While, Marxist feminists argue that women's subordination developed with the development of private property which violently replaced communal, matrilineal societies with patriarchal in which individual wealth and private property became significant. Thus, they believe patriarchy and capitalism both support each other and solution to women's liberation lies in social revolution which over through capitalism and establishes socialism.

Socialist feminism, unlike Marxist feminism, looks at both relations of production and relations of reproduction to understand patriarchy and believe that social and economic structures are responsible for women's oppression. Thus, socialism will not end patriarchy as it has cultural and ideological roots. On the contrary, a radical feminist asserts that sex is hetero-sex is an act of physical domination by men and ideology of motherhood subjugates women and perpetuates patriarchy. Thus, they suggest transformation of the traditional sexual identity through sexual revolution and unless sexuality is reconceived and reconstructed in the image and likeness of women, the latter will remain subordinate to men.

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