



UNIVERSITY OF MALAKAND



CONFERENCE PROCEEDINGS

**PROBLEMS AND CHALLENGES TO
ENGLISH LANGUAGE TEACHING
REFORMS IN RELIGIOUS
MADRASSAS OF PAKISTAN**

**TWO-DAY INTERNATIONAL CONFERENCE
NOVEMBER 15-16, 2017**

ORGANIZED BY

**DEPARTMENT OF ENGLISH
UNIVERSITY OF MALAKAND
CHAKDARA DIR LOWER
KHYBER PAKHTUNKHWA**

**IN
COLLABORATION WITH
HIGHER EDUCATION COMMISSION, PAKISTAN**



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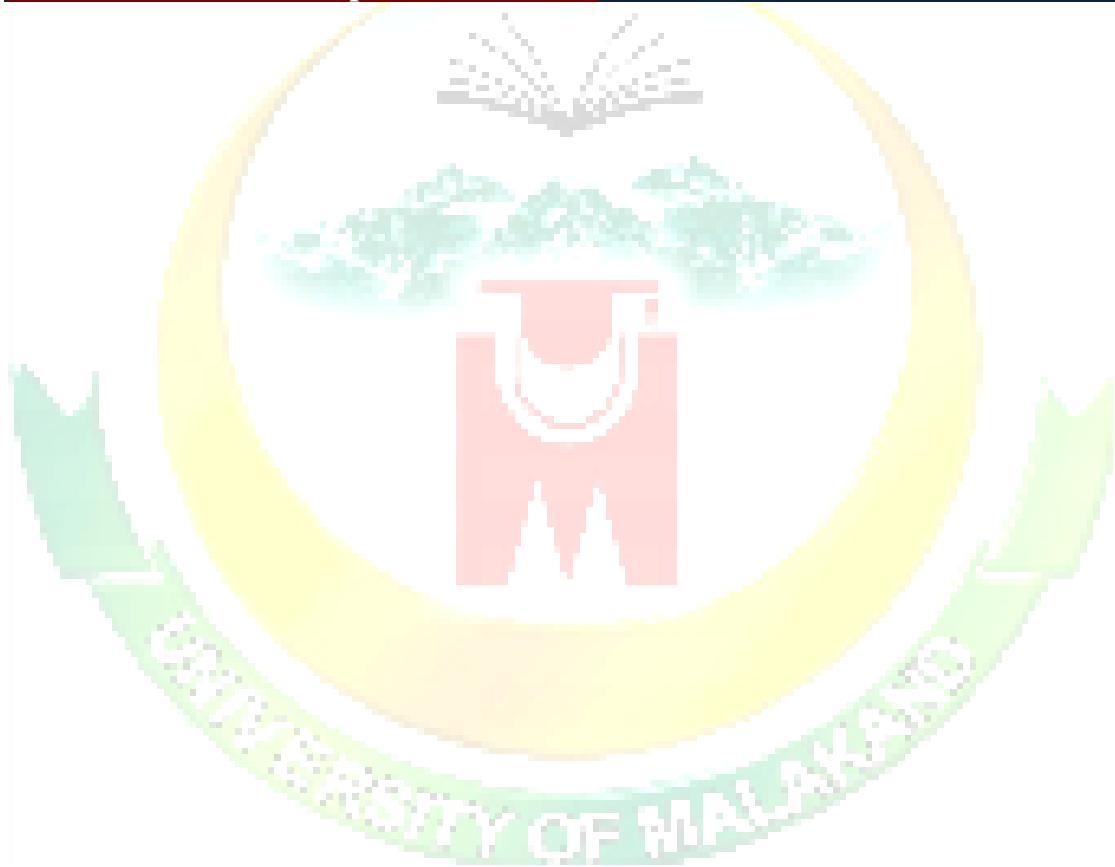


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INTRODUCTION

University of Malakand is one of the public-sector universities of Khyber Pakhtunkhwa, Pakistan, established through a charter issued by the Governor Khyber Pakhtunkhwa on August 30th, 2001 and is recognized by the Higher Education Commission, Pakistan. The University has been working sincerely towards the attainment of excellence as well as character-building; and to inculcate in its students the spirit of inquiry, research, dedication and zeal, so that they will be able to bring prosperity in the country. Having more than 25 academic disciplines; the department of English is among the pioneer departments, launched since the establishment of UOM. The department comprises of diverse and dynamic faculty members promoting education at BS and Master levels, which adds to its worth and production of minds that are persevering to contribute in the larger spectrum of society. The current project is also the outcome of the efforts of its faculty, which focuses on the issue of English language teaching reforms in religious madrassas, which is among the concerns for those who feel and think for promoting education economy.

Pakistani Madrassas have become a primary focus of researchers and scholars in policy-oriented books and journals. Majority of them have attempted to investigate and establish potential links of madrassas with non-state actors and religious extremists particularly Pak-Afghan Taliban. Importance is also given to calculate their number and students with a view to measure the magnitude of the threat to global security. Other studies focus historical evolution of madrassas, their organizational hierarchies and management, their curriculum and philosophy of education. Overall, most of the studies lack well-grounded empirical research and few of them can be noted for their worth. More obscure and less revealing are writings particularly articles in press and popular media that deal with the issue. They are mostly sensationalized overgeneralizations or subjective opinions and apprehensions based on reading, observing or associating with madrassas alumni. Overall, the past grandeur and present decay in educational excellence of madrassa is a theme common to most of these studies.

We hope that this conference will revive the need for mainstreaming of education system in madrassas for the overall good of the country.

DR. WASEEM KHAN
Conference Secretary

MESSAGE FROM THE VICE CHANCELLOR

Dear and respected Chief Guest, Guests of Honor, Deans, Professors, Principal and co-principal investigators of the project, research scholars & participants, faculty of the university, organizing committee of the conference, media persons and dear students, welcome to the University of Malakand for a two-day international conference on *Problems and challenges to English language teaching reforms in religious madrassas of Pakistan*.

This is a great occasion for us to have a galaxy of scholars and participants from across different universities and research institutions. I feel great pleasure that our researchers have directed their research for the uplift of our society and strengthening our national identity. I am especially delighted to be part of this important ceremony that will set a new tradition in Language studies at University of Malakand. The research project and this conference will be a humble contribution of the university to our national commitments. This conference will provide a platform to you as researchers to share your ideas and will advance knowledge through various sessions and discussions.

This conference will also provide a close link with various universities and I hope that all the participants will benefit from the enormous potential offered by the young and professional scholars. I am grateful to Higher Education Commission for grant of such projects and acknowledge the services and hard work of the organizers and committee members for their zeal, zest and enthusiasm. I hope that the coming two days will be highly important in shape of academic discussions and intellectual debates. Based on these we shall be able to reach to some sort of conclusion that might be a ray of hope for the susceptible masses and a lucrative step for policy makers.

In the end, I again welcome you all and assure that we will always welcome you. This is your university and please keep visiting us as we believe in sharing and caring.

I thank you all.

PROF. DR. GUL ZAMAN

Vice Chancellor, University of Malakand

MESSAGE FROM THE DEAN, FACULTY OF ARTS AND HUMANITIES

Living in an age of advancement; one must be ready for its complications. The current age; on one hand, has reached to sophistication and facilitation; while on the other its complications also augment with a rapid pace. In such a competitive environment between advancement and complications; the miseries tend to exceed the policies and let the nation exposed to threats. Same is the case with education, which has advanced and without following international standards would make life very challenging.

English language enjoys wide recognition and is a principal means of communication and business across Pakistan. Although the country's constitution of 1973 upholds Urdu yet the global importance of English gives it unique place in the country's official correspondence. Perception regarding its importance is confirmed by the presence of English language institutes and the ever-growing trend in spread of English-based private sector educational institutions. It also owes much to the fact that English has become lingua franca for most of global political, economic, social interactions and working language of international organizations like UNO and its allied agencies to which Pakistan is an active member. Having said this, it surfaces as language of opportunities and has an instrumental value in meeting global challenges, a fact endorsed by the state in its education policy 2009. However, the students of madrassas (religious seminaries) in Khyber Pakhtunkhwa have insignificant exposure to the language and most of their working hours are spent in acquisition of Skills in their native language Pakhtu, National language Urdu along with Arabic and Persian serving as religious symbols. This conference intends to investigate the problems and challenges; to contribute to the reform agenda and to equip the learners to play an active role in the uplift of the country's economy, to enable them to compete in the global market and to allow them to raise their social status and position in the mainstream society.

We hope that you will have much to share in the conference and all of us will facilitate you and will share our learning in a productive and positive manner.

Best of luck for the conference

PROF. DR. ATTA UR RAHMAN
Dean, Faculty of Arts and Humanities

MESSAGE OF THE PRINCIPAL INVESTIGATOR / CHIEF ORGANIZER

I feel privileged to be the Principal Investigator of this project on *Problems and Challenges to English Language teaching reforms in religious madrassas of Pakistan*.

I welcome you all to the conference.

The Pakistani education system inherited from the British Raj gives English an edge over other languages. Presently, two streams of education can be conveniently identified at school level. Firstly, the English-based education is what the politically powerful elite reserve for their children in the shape of mostly private-run institutions while the state in general owns vernacular-based schools where children from relatively poor socio-economic classes get education. There is another system of schooling i.e. madrassas or religious seminaries which owe their allegiance more to religious groups than the government. These madrassas are mostly controlled by a separate body of religious scholars who value and prefer Arabic for its religious connotations than any other language. They see English in the historical context of British rule and resent its ascendancy as servile.

In this scenario, three approaches towards language learning can be deduced. The English-based approach is globally pragmatic and a gateway to prosper in national and international contexts. The vernacular-based education is more nationalistic while the approach of madrassas is grounded in religion. To the bewilderment of the nationalists and proponents of religion, no language has so far emerged a true competitor to challenge the growing expansion of English into important spheres of today's Pakistan. Further, the articulated support of government for English has, like most parts of the world, made it language of employment, business and communication.

According to National Education Census (NEC, 2005) a total of 12,979 madrassas educate more than 1.5 million students across the country. Mostly financed by charitable organizations, government *Zakat* funds and well-to-do individuals, madrassas mostly attract poor students in their ranks. Researchers also tend to place love for religion as prime reason for joining madrassas. These institutions attempt to ensure free provision of lodging and food during the course of education. In the context of the conference, madrassas focus on Urdu, Arabic and Persian with less or no space for English language learning and teaching. Thus the linguistic capital they

accumulate in madrassas, the students rarely find means to compete in the English-oriented labor market and fall short of contributing their part in the country's progress. Government has made several attempts to introduce madrassa reforms which have embraced only a tiny section of them. In the current scenario, research scholars have conflicting views regarding future of madrassas. One group advocates strict action against them and view their abolition as the best way while the other group stands for effective reforms through state's interference with international support. I do not intend to contest the stance of the first group but view the other more rational and realistic owing to the overall economic conditions of Pakistan. This conference then is organized to investigate avenues for improvement in the quality of madrassa education from a sociolinguistic point of view. It is an endeavor to investigate ways and means to effectively incorporate English language learning and teaching in madrassa education. Historical failures or inadequacies can best be accounted for by considering the views of the stakeholders and this is one of the reasons that this project is investigating the problems and challenges and attempts to suggest policy measures by involving madrassa community in the reform process. I hope that this conference will be one great event in our professional lives and will unite us in our future research endeavors.

DR. QAISAR KHAN

Assistant Professor, Department of English

MESSAGE OF THE CO-PRINCIPAL INVESTIGATOR

Madrassa is viewed by many as an institution that serves as a nursery for training religious enthusiasts and to preserve Islamic teachings. The proponents of madrassa have a ready list of Muslim scholars from the sub-continental history to justify the claim. Without debating the historical achievements of madrassa graduates, there are others who lament the downfall of its fortunes and the overall decline in the trend towards religious education. The reason of downfall may be the hostile policies of the state that favor English system of education. The issue here, however, relates to the value of learning in madrassa and its usefulness in the context of public life. Muslim societies, till the nineteenth century, gave respect to religious scholars as there was no significant differentiation between education and religious devotion. It was therefore usual for the religious scholars to dominate and monopolize the religious sentiments of the masses. Much has changed with the advent of science and technology in this digitalized life and attention is required to address the changes and meet the challenges ahead.

In the wake of reform initiatives by the state from time to time, some scholars and members of government committees working on the reforms have been found exaggerating the anti-reform spirit of religious groups. On the contrary, the inclusion of state-sponsored textbooks in madrassa curriculum is a clear indication of willingness to change. Many madrassa graduates seeking higher degrees from various universities are proofs of their will to integrate with the rest of the society. Majority of those involved in the affairs of madrassas are convinced, howsoever cautiously, to introduce reforms in the curriculum. They do not want to compromise their authority however. This research project is guided by the view that the State needs to become proactive and initiate a long-term reform process in madrassa education. Equally significant is building of positive attitudes of teachers who can then disseminate the same to their students. The state must also very clearly articulate that its policy is to empower the youth, to bring them into the mainstream and to provide them a fair chance to invest the capital they have earned through panoptic education in the best interest of the nation.

I thank you all.

DR. ARAB NAZ

Associate Professor/Chairperson, Department of Sociology

MESSAGE FROM THE HEC FOCAL PERSON

Working as academicians and living in a society full of challenges, it is our prime responsibility to create a link between the academic institutions and community. Such link has fruitful outcomes in every society, which I think is missing in Pakistan. In this context, Higher Education Commission is committed to bridge academia with community for betterment, bringing social order and attaining sustainability. HEC's prime emphasis is stability and development, which can be brought through addressing and eradication of our problems.

Pakistan, since its inception has been prone to numerous socio-cultural, political and economic issues that are hindering its growth and development. Keeping in view these urgencies, the HEC commenced a program to initiate projects at university level, utilize the services of academicians and support the vulnerable and neglected masses. Issues of such nature are highly appreciated by the management of HEC as these are active social problems, which are drilling the roots of our development. HEC in this context appreciates and welcomes the researchers to address these issues through research to bring change and development in society. I congratulate the organizers for arrangement of such a lucrative activity and hope that it will be beneficial not only for the researchers but for the whole nation.

DR. MUHAMMAD TAHIR ALI SHAH
Director (Academics)
Higher Education Commission
Government of Pakistan
Islamabad

KEYNOTE SPEECH

It is indeed a moment of honor for me to be here for the first time in this wonderful atmosphere. I am grateful to the conference organizers and university management for organizing this event. We, as educationists, must utilize our learning for the benefit of lives and to improve our standard of living. It is an open secret that the learning of English language has become mandatory for international mobility, research and education alongside economic prosperity through access to international market. As an international language, 'it is second only to Mandarin Chinese in terms of the number of people who speak it, but second to none in terms of the number of people learning it'. In the conflict-ridden Asia, it has the potential to build a more positive intercultural dialogue between diverse groups for lasting peace. Globally, many nations regard English as key to access the digitalized world and strive to adopt effective policies to educate their citizens in the language.

The felt need of English language learning, basically rests on its immense utility in increasing chances of employability, facilitating international mobility, unlocking access to information particularly research and its integrative role in multilingual countries.

As an active member of the global community, Pakistan is faced with challenges of globalization. To meet global standards, education sector has been targeted as a means to transform the society and various reforms have been introduced particularly at university level through Higher Education Commission (HEC). This is reflected in the manifold increase in enrolment, establishment of universities and funding of research activities. However, there are still issues that need attention and one such issue relates to the lack of a clearly articulated language policy. Pakistan has historically been plagued by ethnic uprising that also resisted a uniform language policy. While dealing with the issue, the role of the state has been more of a negotiator rather than initiator. In consequence, each province has its own language as medium of instruction in public schools while private schools are predominantly English-based. This has created inequality in provision of education to all citizens in the country. The case of madrassas is also in want of reforms and I hope that this

conference will contribute to the process of mainstreaming education at all levels in the country.

PROF. DR. SAFEER AWAN

Dean, Faculty of English Studies

National University of Modern Languages, Islamabad



MESSAGE OF THE GUEST OF HONOR

Madrasa education has played significant role in the history of Indo-Pak sub-continent. Before the arrival of British rulers, it served as a breeding ground of powerful religious leaders amid Hindus majority. It also worked for re-awakening of Muslims by appealing to their religious sentiments of unity and fostered brotherhood by inculcating religious values and teachings. Besides, it also remained a major source of Muslims' knowledge about their history, culture and traditions. When the Muslim power was threatened internally by Hindus and from outside by the British, a renewed interest grew in Islamic education and madrassas. It was seen as a source of power as many Muslim intellectuals and scholars attributed the threats to downward trend in religious education. They envisioned education as the way to revive their position of glory and to reunite the Muslim nation through religious guidance. This conference will add to the value of education in madrassas and it is hoped that the policy makers will consider the research findings while formulating education policy in the country.

PROF. DR. HAFEEZ UR REHMAN CHAUDHARY

Professor of Anthropology, Quaid-i-Azam University, Islamabad

MESSAGE OF THE CHIEF GUEST

This conflicting and seemingly unarranged picture of our language policy owes its existence to the educational policies and reforms that have been tried from time to time. Majority of them, have fallen prey to internal disagreements, ethnic strife, and above all to political instability in the country. Frequent interference in governmental affairs has prevented any policy to fully mature and bear the desired results through long-term planning. The outcomes of the policies and reforms, thus, did not succeed in reaching the whole population.

Historically, the ruling elite of Pakistan continued to support English language after the British had left. They did not bring drastic changes to the British way of administering state's affairs which tacitly supported English language in the country. Thus, English-based education continued parallel to the one dominated by Urdu and other languages. The former produced rulers and administrators while the latter was meant to provide clerical and support staff. This policy was resisted by vernacular-based educated people who wanted Urdu instead of English to reign supreme in the power circles and higher offices. But Urdu too had its opponents in the shape of other ethnic groups who wanted recognition of their respective languages. Similarly, the Bengalis who were then part of the country had strong reservations against the decision of declaring Urdu as the national language. The issue therefore, was not an easy one for the rulers. Further, the choice of Urdu as national language and English for official correspondence in 1948 made the country exoglossic as it practically imposed two exotic languages with a tiny number of native speakers.

In the current scenario, we as scholars and researcher need to give importance to languages on pragmatic grounds. The world has changed and has also necessitated the need for reforms in education. I hope that this conference is a wonderful opportunity for young researchers to inform the reform process and contribute in the nation-building process.

DR. MUHAMMAD QASIM BUGHIO TI

Chairman

Pakistan Academy of Letters

Islamabad

CONFERENCE ORGANIZERS

PATRON IN CHIEF

Prof. Dr. Gul Zaman
Vice Chancellor, University of Malakand

PROJECT INVESTIGATORS / CHIEF ORGANIZERS

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Dr. Arab Naz, Co-Principal Investigator of the Project (Co-PI)

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CONFERENCE PROGRAM / SCHEDULE

Inaugural Session: 15th November 2017

(10:30am to 12:30 pm)

Registration: 09:00 am (CONVOCATION HALL)

Guests to be seated: 10:00 am

Activity	Speaker	Time
Recitation from Holy Quran	Ali Muhammad, BS Student	10:30 am
Naat-e-Rasul-i- Maqbool	Farwa Bibi, University Public School	10:30 am 10:35 am
Welcome address by Co-PI	Dr. Arab Naz	10:35 am 10:40 am
Remarks by the Dean	Prof. Dr. Ata ur Rahman	10:40 am to 10:45 am
The Project: An Introduction	Dr. Qaisar Khan (PI)	10:45 am to 11:00
Keynote Speech	Prof. Dr. Muhammad Safeer Awan (Dean Faculty of English NUML)	11:00 am to 11:20 am
Remarks by the Guest of Honor	Prof. Dr. Hafeez ur Rehman QAU Islamabad	11:45 am to 11:50 am
Remarks by the Chief Guest	Prof. Dr. Qasim Bughio (Chairman Pakistan Academy of Letters)	11:50 pm to 12:00 am
Remarks by Vice Chancellor	Prof. Dr. Gul Zaman	12:00
Lunch and Prayer Break (12:30 pm to 01:30 pm)		

**15th November 2017
(02:00 pm to 03:30 pm)**

**Parallel Technical Session-1
Venue: Room-1, Botanic Garden**

Chair of the Session		Dr. Muhammad Kamal
Discussant-1		Dr. Inayat Ullah
Discussant-2		Dr. Faraz Ali Bhugio
Moderator(s)		Mr. Jawad Khan, Mr. Shakir Ullah, Ms. Gul-e-Rukhsar
S.No	Presenter(s)/Speaker(s)	Title of the Paper
1	Dr. Syed Rashid Ali & Tanzeem Alam	The Social Space For English Language In Madrasa Education: A Critical Analysis
2	Dr. Javaria Raza & Dr. Aminullah	Madrassa Reforms: From Muhtamims' Perspective
3	Tariq Ejaz	A Comparative Analysis Of State Administered Madrasas In Bangladesh And Pakistan Madrasa Education Board Reforms
4	Dr. Karim Dad, Syeda Tehseen Zahra & Muhammad Saleem	The Status Of English Language Learning In Madrassas At District Mardan
5	Moazzam Ali Malik & Prof. Dr. Wasima Shehzad	Mapping L2 Motivation In Multilingual Language Learning Settings: A Case Study Of Learning English And Arabic At Madrassas Of Punjab
6	Hayatullah & Jamshed Iqbal	Perceptions Of Madrassa Students And Teachers Towards English Language
7	Qaisar Bilal & Dr. Hussain Muhammad	Mappings Unmapped Territories Of Deeni Madaris In Comparison With Catholic Schools
8	Nagina Liaquat, Faryal Javed & Dr. Ilyas Bhatti	Problems And Challenges To English Language In Education System Of Pakistan
9	Dr. Syed Bacha Agha	دینی مدارس میں انگریزی زبان کی تعلیم کا جائزہ نائب مہتمم جامعہ راحت القلوب، کوئٹہ
10	Dr. Johar Ali	How Are Religious Madaris Perceived By The Students Of Mainstream Education Institutions In Pakistan?
11	Iqbal Amin Khan, Prof. Dr. Umar Ali Khan, Dr. Muhammad Naseer ud Din & Mr. Arshad Hussain	Perceptions Of Madrassa Students Towards Learning English Language

Refreshment

**15th November, 2017
(02:00 pm to 03:30 pm)**

**Parallel Technical Session 2:
Venue: Room-2, Botanic Garden**

Chair of the Session		Prof Dr. Johar Ali
Discussant-1		Ms. Maimoona Ali
Discussant-2		Dr. Uzma Anjum
Moderator(s)		Mr. Sajad Ali, Mr. Shuaib, Ms. Hina Gul
S. No	Name of the Speaker	Title of the Paper
1	Mumtaz Khan & Dr. Karim Dad	Reasons Of Non-Recognition Of English Language In Religious Madaras (Seminaries)
2	Pakeeza Tabassum	Religiosity Measurement: A Case Study Of Christian Missionary Schools & Madrassas In Rawalpindi And Islamabad
3	Lubna Azad & Mahwish Zeeshan	Female Students Orientation Towards Modern Education System: A Case Of Jamia Asria Lilbanat
4	Unaeza Alvi, Nadia, Zameer, Hasnain khuwaja, Soonhan khoso, Munazah Maham & Junaid Ali Sahto	Second Language As Medium Of Instructions In Madrasas And Non-Madrasas Schooling: Challenges And Teaching Approaches To Address The Issue
5	Dr. Ali Mohmad Rather	Role Of Madrassas And Government In Promoting English Language – A Case Study Of Kashmir
6	Arshad Hussain & Dr. Qaisar khan	Perceptions Of Madrasa Students And Teachers Towards English Language
7	Muhammad Abdullah	English Or No English? Perceptions Of Pakistani Female Madrassah Teachers Towards English Language
8	فیصل محمود پروفیسر ڈاکٹر نیاز محمد	وفاق المدارس العربیہ پاکستان کے تیار کردہ انگریزی نصاب کا جائزہ: اصول نصاب سازی کی روشنی میں
9	Zainab Akram	Investigating Attitudes Of University Under-Graduates, Schooled At Madrasa, Towards English Language: A Case Study Of Quetta City
10	Ms. Mehwish Haider & Ms. Samina Batool Shah	Perception Of Madrasa Students In Pakistan Towards Learning English Language
11	Sawatia Ghazanfar, Sunia Aslam & Aneela Nisa	Madrasa As A Medium Of Religious Education, Secular Science And Skill Development

Refreshment

**Day-2 (16th November)
16th November 2017
(09:00 am to 11:00 am)**

**Parallel Technical Session-3
Venue: Room-1, Botanic Garden**

Chair of the Session		Prof. Dr. Aalia Sohail
Discussant-1		Dr. Sayed Rashid Ali
Discussant-2		Mr. Tariq Khan
Moderator(s)		Mr. Jawad Khan, Mr. Shakir Ullah, Ms. Gul-e-Rukhsar
S. No	Name of the Speaker	Title of the Paper
1	Unaeza Alvi, Syed Allah, Jiwayo Shah, John James, Kainat Agha &	Problems In Language Teaching In Context And Ways To Bridge The Gap Between The Teachers And Students In

**PROBLEMS AND CHALLENGES TO ENGLISH LANGUAGE TEACHING REFORMS IN RELIGIOUS
MADRASSAS OF PAKISTAN PCEL/TRMP**

	Fatima Khan	Order To Make Learning Of Basic Language Skills More Effective
2	Hafiz Muhammad, Ibrahim & Dr. Karim Dad	Problems And Challenges To English Language Teaching Reforms In Religious Madrassas Of Pakistan
3	Arshad Hussain & Dr. Qaisar khan	Problems And Challenges To English Language In Religious Seminaries Of Pakistan
4	Dr Ahsan ur Rehman	Stylistic Analysis Of The Prefixed Letters In Twenty-Nine Chapters Of The Holy Qur'an
5	Prof. Muhammad Safdar Bhatti & Rafia Mukhtar	Teaching Reading Skills Through Activity Based Learning At Elementary Level: A Survey
6	Dr. Muhammad Saeed Akhter & Aimen Hanif	Exploring The Impact Of Perceptions Of Teachers And Students On Teaching Of English In Madrassas
7	Uzma Anjum (PhD)	Subtractive Bilingual Education Domain Of Mankiyali: A Case Study Of An Endangered Language Spoken In North Pakistan
8	Shaiza Riaz Dar	Code Switching In English As Second Language In Esl Class Room: Students' Identities, Attitudes And Feelings
9	Qurrat-ul-ain Tufail	Language Teaching Reforms In Religious Madrassas In Pakistan
10	Aurang Zeb	The Impacts Of Contemporary Education, On The Career Of Teachers Of Religious Institutions (Mudariseen –E- Mazahbi Madaris) In District Malakand

Refreshment

**16th November 2017
(09:00 am to 11:00 am)**

**Parallel Technical Session-4
Venue: Room-2, Botanic Garden**

Chair of the Session	Prof. Dr. Muhammad Niaz	
Discussant-1	Dr. Tehseen Zahra	
Discussant-2	Mr. Gul Zamin Khan	
Moderator(s)	Mr. Sajad Ali, Mr. Shuaib, Ms. Hina Gul	
S. No	Name of the Speaker	Title of the Paper
1	Muhammad Zafar	English Language Practicum: Developing Learners' Speaking Skills In Pakistani Universities
2	Dr. Hina Hussain Kazmi Ms Sumra Peeran & Ms. Samina Saad	Elta And Iesol Training Programs: Evaluation On Krikpatrick Model
3	Zia Ur Rahman	Barriers In Successful Implementation Of The New English Language Course At Primary Level In Kpk
4	Lal Zaman & Shafiq Ahmad	Understanding The Problems Faced By Pakistani Students While Speaking English
5	Mahreen Azhar & Mahwish Zeeshan	Language Barriers In Seeking Higher Education In Females Of Urban Multan
6	Dr. Mian Shah Bacha	The Failure Of Native Speaker Model For English As A Second Language (Esl) In Pakistan
7	Shahid Hussain Mir	The Word Order Of The Directional Serial Verb Construction In Hindko
8	Mujahid Torwali	Language And Education
9	Miss Afia Kanwal & Prof Dr Wasima Shehzad	Comprehensive Primary Curriculum: A National Goal Or A Dream
10	Dr. Aziz U. Khan	Religion, Language, And The Teacher: Making Sense Of The Complex Triad Through Teachers' Perceptions
11	Syeda Memoona Ali	Perception Towards English Language Teaching In Madrassas

Refreshment

16th November 2017
(11:30 am to 01:00 pm)

Parallel Technical Session-5		
Venue: Room-1, Botanic Garden		
Chair of the Session	Dr. Rooh Khatak	
Discussant-1	Dr. Badshah Rahman	
Discussant-2	Mr. Saeed Akhtar	
Moderator(s)	Mr. Jawad Khan, Mr. Shakir Ullah, Ms. Gul-e-Rukhsar	
S. No	Name of the Speaker	Title of the Paper
1	Tahir Saleem & Dr Uzma Anjum	Caught Between Two Cultures: Pragmatic Transfer In English-Using Pakistanis Apology Responses
2	Zafar Ullah	Voyant As A Previewing Tool For Visualized Mined Reading: A Missionary Linguistics Study
3	Sami-Ul-Haq	An Analysis Of English Language Reading Skills Of Students: A Case Study Of Faculty Of Biological Sciences Of University Of Malakand, Khyber Pakhtunkhwa, Pakistan
4	Hayat Ullah & Jamshed Iqbal	Syntactic Errors In Students' In Written English Essays At Secondary Level: Teachers' Perceptions
5	Dr. Ayyaz Qadeer & Zaffar Ullah Shaheen	The Dilemma Of Postmodernism: A Critique In The Light Of Bell Hooks Views
6	Akbar Jan	Exploring The Impacts Of Task-Based Language Teaching (Tbtl) On Improving Writing Skills In Efl Class At Intermediate Level
7	Asma Zaib, Bushra Jamal & Kashif Ahmad Hussain	Difficulties Of Teaching English At Primary Level In Rural Areas Of Tehsil Adenzai District Dir Lower Kpk Pakistan
8	Arjamand Bilal & Rafia Bilal	Genre Analysis In The Light Of Metadiscourse: Studying Authorial Stance
9	Prof. Dr. Aalia Sohail Khan	Language And Education In Pakistan
10	Ghazala Tabbasum	Contextualizing English Teaching Within The Domain Of Translation Studies: A Religious Madrassa- Specific Proposal
11	Waseem Yousaf, Memoona Khatoon & Dr. Uzma Anjum	Post-Cold War Stereotypical Media Representation Of Islamic Seminaries Through Images

Lunch and Prayer Break

16th November 2017
(11:30 am to 01:00 pm)

Parallel Technical Session-6		
Venue: Room-2, Botanic Garden		
Chair of the session	Dr. Janas Khan	
Discussant-1	Dr. Muhammad Asif	
Discussant-2	Dr. Shabir Ahmad	
Moderator(s)	Mr. Sajad Ali, Mr. Shuaib, Ms. Hina Gul	
S. No	Name of the Speaker	Title of the Paper
1	Ahmad Yar Khan & Irfan Ullah	An Inquiry Into The Career Plateau Of Madrassa Graduate
2	Iqbal Amin Khan, Mr. Muhammad Adnan & Dr. Asghar Ali	A Comparative Study Of Tolerance Level Of Individuals Learned From Madrassa And University
3	Imran Ullah, Rooh Ullah & M. Naeem Khan	The Importance Of English Language In Religious Madaris
4	Faiz Rasool, Dr. Muhammad Ilyas Bhati, Iftikhar Ahmad & Faryal Javed	Madrassa Education Challenges And Main Stream Education: A Comparative Study Of Islamabad And Swat Madrassas
5	Waseem Ahmad Awan	Cultural Values And Education: A Study Of Native American Students' Resistance To Indian Boarding Schools As Portrayed

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		In Momaday's Play The Indolent Boys
6	Dr. Ghani Rahman	Forms And Reform In Gender Construction And Social Role Representation In English Language
7	Muhammad Yasar	Role Of English Language To Achieve The Prime Objective Of Shariah
8	Atif Khalid Butt	Pakistan's National Policy On Language In Education
9	Inayat Ullah, PhD	Issues In Teaching English Language Through Literature: Madrassas In Focus
10	Abdul Haseeb Khan	Stylistics And Teaching Of Religious Texts: A Stylistic Analysis Of The Second Coming
11	Arslan Ahmed & Samar Iqbal Babar	Al-Wala Wel-Bara: A Doctrine Of Hatred And Love Understanding Of Sectarianism In Pakistan

Lunch and Prayer Break

**16th November 2017
(02:00 pm to 04:00 pm)**

**Parallel Technical Session-7
Venue: Room-1, Botanic Garden**

Chair of the Session		Ms. Naseem Khan Mahsud
Discussant-1		Dr. Jawad Hussain
Discussant-2		Dr. Muhammad Usman
Moderator(s)		Mr. Jawad Khan, Mr. Shakir Ullah, Ms. Gul-e-Rukhsar
S. No	Name of the Speaker	Title of the Paper
1	Gul-e-Rukhsar, Malghalara Farah Naz, & Uzma Gul	English Language In Educational And Professional Spheres: A Qualitative Investigation Of The Perceptions Of Madrassa Students Currently Enrolled In Department Of Islamic Studies, University Of Malakand
2	Hina Gul, Hajra, Sania khan & Wajeeha	Language And Identity: The Historical Perspective Behind Name Change From Nwfp To Kpk
3	Hina Rahman, Andaleeb, Asma Rhahab & Salwa bibi	English Language Education In Madrassa
4	Dr. Janas Khan & Fahim Zeb	Perception Of Madrassa Students And Teachers Towards English Language
5	Faisal Khan	Post 9/11 Scenario And Its Impact On Pushto Poetry And Songs
6	Rooh Ul Amin	Access To English And Dis/Advantaged Schooling: Evidence From A Pakistani University Classroom
7	Dr. Faisal Khan	The Effect Of Demands, Engagement And Organizational Commitment Among The Faculty Members In Madaris Of Malakand Division Pakistan
8	Mr. Tariq Khan Ms. Islam Bibi & Ms. Gulranga Haider	Higher Education Commission (Hec), Pakistan: Its Current Role And Responsibilities, Problems In Higher Education, And suggested Futuristic Reforms, (In A Futuristic Milieu)
9	Wafa Pathan & Dr. Faraz Ali Bughio	Minority Rights And Secondary Education Of Baluchistan, Pakistan
10	Akhtar Abbas , Wasima Shehzad & Hassan Ghalib	Metapak: An Exclusive Corpus Tool For Metadiscourse Analysis
11	Shazia Dar & Muhammad Akbar Khan	An Ideological Dilemma: A Critical Analysis Of War

Refreshment & Closing Ceremony

**16th November 2017
(02:00 pm to 04:00 pm)**

Parallel Technical Session-8

Venue: Room-2, Botanic Garden		
Chair of the Session		Prof. Dr. Hafeez ur Rehman Chaudhary
Discussant-1		Mr. Ikram Ullah
Discussant-2		Dr. Pakeeza Tabassum
Moderator(s)		Mr. Sajad Ali, Mr. Shuaib, Ms. Hina Gul
S. No	Name of the Speaker	Title of the Paper
1	Mr. Muhammad Israr, Dr. Arab Naz & Mr. Bakhat Zada	Perception Of Students To English Language In Religious Madrassas In Dir Upper, Kpk, Pakistan
2	Nasar Khan, Dr. Arab Naz & Dr. Waseem Khan	Public Perception And Response Towards Merged Madrassa And School System
3	Farman Ullah & Dr. Faisal Khan	The Impact Of Stress On Teacher's Performance In The Madaris Of District Swat, Pakistan
4	Dr. Waseem Khan, Kashmala Khan & Dr. Arab Naz	English Vs. Non-English, A Cold-Combat: Attitude Of English-Students Towards Non-English-Students (A Case Study Of Department Of English – UOM)
5	Dr. Arshad Mahmood Shahid Mir Dr. Makhdoom Ali Syed	Use Of Discursive Communication Strategies In The Selected Headlines Of Pakistani Print Media
6	Samina Saleem	Use Of Language In Art And Architecture For Understanding Its Purpose And Religion
7	Maaz Ahmad Khan, Arshad Ali, Aezaz Ali Shah, Bahadar Nawab, Raees Ahmad	A Study Describing The Course Contents (Textbook) And Teaching Methodology Of English In Religious Madrassas Of Pakistan
8	Atta ur Rahman & Zahid Shah	Barriers Faced By Students Of Colleges Due The Non-Phonetic Character Of English Language; A Study Of Government Degree College Gul Abad And Government Post Graduate College Timergara Dir (L)
9	Gulalai, Raza Ullah, Reshma, & Anjum Bibi	The Case Study Of Bs Curriculum Of English At Uom In Terms Of Research
10	Ashfaq ur Rahman, Tofail Ahmad Abdullah Hassan, Mehran Mustafa Raheela, Rifaqat Mukkaram, & Sheraz Tofan	Perceptions Of Madrassa Teachers And Students Towards English Language
11	Prof. Dr. Wasima Shehzad S. Tehseen Zahra & Huamera Faraz	Practicing Corpus-Based Teaching Approach In Pakistani Madrassas
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Conference Highlights

OPENING CEREMONY







CONFERENCE SESSIONS, BOTANIC GARDEN, UNIVERSITY OF MALAKAND



PROBLEMS AND CHALLENGES TO ENGLISH LANGUAGE TEACHING REFORMS IN RELIGIOUS MADRASSAS OF PAKISTAN PCELTRMP





PROBLEMS AND CHALLENGES TO ENGLISH LANGUAGE TEACHING REFORMS IN RELIGIOUS MADRASSAS OF PAKISTAN PCELTRRMP



TIME OUT







CULTURAL DINNER





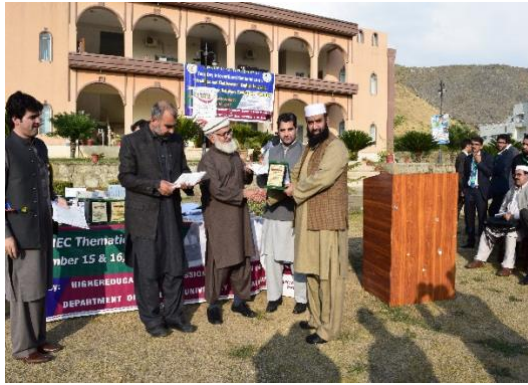


VISIT OF THE VICE CHANCELLOR, UNIVERSITY OF MALAKAND



CLOSING CEREMONY





PROBLEMS AND CHALLENGES TO ENGLISH LANGUAGE TEACHING REFORMS IN RELIGIOUS MADRASSAS OF PAKISTAN PCELTRMP





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Dr. Javaria Raza Dr. Aminullah	Madrasa Reforms: Muhtamims' Perspective
Tariq Ejaz	A Comparative Analysis of State Administered Madrasas In Bangladesh And Pakistan Madrasa Education Board Reforms
Dr. Karim Dad Dr. Syeda Tehseen Zahra Muhammad Saleem	The Status Of English Language Learning In Madrassas At District Mardan
Mumtaz Khan Dr. Karim Dad	Reasons Of Non-Recognition Of English Language In Religious Madaras (Seminaries)
Moazzam Ali Malik Prof. Dr. Wasima Shehzad	Mapping L2 Motivation In Multilingual Language Learning Settings: A Case Study Of Learning English And Arabic At Madrassas Of Punjab
Hayatullah Jamshed Iqbal	Perceptions Of Madrasa Students And Teachers Towards English Language
Mr. Qaisar Bilal Dr. Hussain Muhammad	Mappings Unmapped Territories Of Deeni Madaris In Comparison With Catholic Schools
Nagina Liaquat Faryal Javed Dr. Ilyas Bhatti	Problems And Challenges To English Language In Education System Of Pakistan
Dr. Syed Bacha Agha	دینی مدارس میں انگریزی زبان کی تعلیم کا جائزہ
Dr. Johar Ali	How Are Religious Madaris Perceived By The Students Of Mainstream Education Institutions In Pakistan?
Pakeeza Tabassum	Title: Religiosity Measurement: A Case Study Of Christian Missionary Schools & Madrassas In Rawalpindi And Islamabad
Hafiz Muhammad Ibrahim Dr. Karim Dad	Problems And Challenges To English Language Teaching Reforms In Religious Madrassas Of Pakistan
Lubna Azad Mahwish Zeeshan	Female Students Orientation Towards Modern Education System: A Case Of Jamia Asria Lilbanat
Unaeza Alvi Nadia Zameer Hasnain khuwaja Soonhan khoso Munazah Maham Junaid Ali Sahto	Second Language As Medium Of Instructions In Madrasas And Non-Madrasas Schooling: Challenges And Teaching Approaches To Address The Issue.
Dr. Ali Mohamad Rather	Role Of Madrassas And Government In Promoting English Language – A Case Study Of Kashmir
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Muhammad Abdullah	English Or No English? Perceptions Of Pakistani Female Madrasah Teachers Towards English Language
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Unaeza Alvi	Problems In Language Teaching In Context And Ways To Bridge The Gap Between The Teachers And Students In Order To Make Learning Of Basic Language Skills More Effective
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Kainat Agha	
Fatima khan	
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Dr. Hina Hussain Kazmi	ELTA And IESOL Training Programs: Evaluation On Krikpatrick Model
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Bushra Jamal	
Kashif Ahmad Hussain	
Arjumand Bilal (Corresponding Author)	Genre Analysis In The Light Of Metadiscourse: Studying Authorial Stance
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Sawatia Ghazanfar (Corresponding Author)	Madrassa As A Medium Of Religious Education, Secular Science And Skill Development
Sunia Aslam	
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Qurrat-ul-ain Tufail	Language Teaching Reforms In Religious Madrassas In Pakistan
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Memoona Khatoun	
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Aurang Zeb	The Impacts Of Contemporary Education, On The Career Of Teachers Of Religious Institutions (Mudariseen –E- Mazahbi Madaris) In District Malakand
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Huamera Faraz	
Shazia Dar	
Muhammad Akbar Khan (PhD)	An Ideological Dilemma: A Critical Analysis Of Waar
Akhtar Abbas (corresponding author)	Metapak: An Exclusive Corpus Tool For Metadiscourse Analysis
Wasima Shehzad	
Hassan Ghalib	
Ms. Wafa Pathan	Minority Rights And Secondary Education Of Baluchistan, Pakistan
Dr. Faraz Ali Bughio	
Mr. Tariq Khan (Corresponding Author)	Higher Education Commission (Hec), Pakistan: Its Current Role And Responsibilities, Problems In Higher Education, And Suggested Futuristic Reforms, (In A Futuristic Milieu)
Ms. Islam Bibi	
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Dr. Arab Naz	
Dr. Waseem Khan	
Farmanullah	The Impact of Stress on Teacher's Performance In The Madaris Of District Swat, Pakistan
Dr. Faisal Khan	

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**PROBLEMS AND CHALLENGES TO ENGLISH LANGUAGE TEACHING REFORMS IN RELIGIOUS
MADRASSAS OF PAKISTAN PCELTRMP**

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**PROBLEMS AND CHALLENGES TO ENGLISH LANGUAGE TEACHING REFORMS IN RELIGIOUS
MADRASSAS OF PAKISTAN PCELTRMP**

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**PROBLEMS AND CHALLENGES TO ENGLISH LANGUAGE TEACHING REFORMS IN RELIGIOUS
MADRASSAS OF PAKISTAN PCELTRMP**

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ABSTRACTS

PRACTICING CORPUS-BASED TEACHING APPROACH IN PAKISTANI MADRASSAS

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Abstract

In last two decades, use of online corpora and corpus tools has got a tremendous attention of Corpus English language teachers and academicians. However, Corpus based approach to teaching in madrassa is still rare especially in Pakistan. There was rapid increase in number of madrassa in Pakistan in (after) the reign of General Zia ul Haq and estimated number of madrassa lies between 30,000 to 40,000. In Pakistani madrassas, instructors usually use Urdu, Arabic or regional languages as a medium of instruction/communication. Furthermore, traditional methods of teaching are being deployed. Keeping in view the current scenario, there is a need to introduce modern techniques of teaching in madrassas as well. So, this research aims to explore various ways through which madrassa teachers can be facilitated in teaching diverse texts of different subjects. For this study, a corpus of fifteen research papers has been developed and cleaned manually. Most frequently occurring content words are explored through AntConc. Five content words are selected for analysis. The analysis reveals the contextual use of content words in terms of collocation (right and left collocates) and its relationship with the context. The findings of this study reveal that corpus based approach to teaching can be beneficial for the madrassa students in learning vocabulary, exploring the contextual use of words and getting major idea of the text. The study also reveals that corpus of relevant languages (like Urdu / Arabic) can explain various concepts of Quran, Sunnah, Hadith, Tafseer, Fiqh and logic.

Keywords: Corpus, madrassa, Collocate, context, Ant Conc

ROLE OF MADRASSAS AND GOVERNMENT IN PROMOTING ENGLISH LANGUAGE – A CASE STUDY OF KASHMIR

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Abstract

The state of Jammu and Kashmir (India) has many madrassas which are run by different organizations, not under government control. Many of these madrassas are run with the financial support of Government of India however. There are several schemes for streamlining the education in these madrassas and tying those with the life of the people both in religious and other aspects. The aim is that the learners after completing the diplomas there must not become a parasite on society as is observed. They must have opportunities to absorb themselves into the main stream society and involve themselves in differential income generation programs for themselves and their families. One of the important steps in this regard is the introduction of English language as second language in these Institutes. This study will be a comparison of madrasahs financed by these schemes and others to find out the difference in achieving the influence on day to day life and the mainstream society. What difference is there in their approach towards English language.

HOW ARE RELIGIOUS MADARIS PERCEIVED BY THE STUDENTS OF MAINSTREAM EDUCATION INSTITUTIONS IN PAKISTAN?

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Abstract

The concept of Madrassah/Madrassa has been an old practice in the Islamic world. It not only focused on Islamic education but also offered non-Islamic education in the fields of mathematics, logic and philosophy. It was and still being preferred by a considerable number of people due to its religious services, inexpensive facilities and easy accessibility. Owing to its perceived benefits its number increased tremendously in the Islamic world in general and Pakistan in particular. Madrassah or Madaris are, nowadays believed to be over 40000 (registered) in Pakistan. They have got very complex in nature; with different funding agencies, curriculum and sects-based support. In short, they have become very vibrant and effective in terms of their impact. Of course, they have clinched an important position in Pakistan, however, they are normally considered traditional, conservative and under-developed institutions by the non-madrassas' students in particular and general masses in general. Likewise, the students in Madaris consider the mainstream education institutions as secular, Eurocentric and shallow. These are the normal and superficial debates that continue without understanding the actual philosophical perceptions of mainstream education institutions students with regard to Madaris. Thus, to understand how the students of mainstream education institutions perceive Madaris, their education and philosophy, this paper presents the results of the study carried out in two higher education institutions, namely, University of Peshawar and University of Engineering and technology, Peshawar. To conduct this study, qualitative methodology was adopted and primary data was collected through in-depth individual interview, Focus group discussion and observation.

وفاق المدارس العربیہ پاکستان کے تیار کردہ انگریزی نصاب کا جائزہ: اصولِ نصاب سازی کی روشنی میں

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نجی دینی مدارس کے مؤثر کردار کی جڑیں پاکستانی معاشرے میں انتہائی گہری ہیں اور ان مدارس کے فضلاء کا اسلام کے نظام عبادات کے نتیجے میں معاشرے کے عام و خاص افراد سے مسلسل قریبی رابطہ رہتا ہے۔ اس طرح یہ مدارس معاشرے میں کردار سازی میں ایک فعال کردار ادا کرتے ہیں۔ ملکی سطح پر ان مدارس کے نمائندہ پانچ بورڈ ہیں جن میں وفاق المدارس العربیہ ایک نمایاں بورڈ ہے۔ یہ دارالعلوم دیوبند کے افکار کی نمائندہ بورڈ ہے جو برصغیر پاک و ہند کی تاریخ میں ایک مخصوص پس منظر رکھتا ہے۔

زیر نظر مضمون میں اسی وفاق المدارس العربیہ کے زیر انتظام مدرسوں میں انگریزی مضمون کے لئے تیار کردہ نصاب کا جائزہ لیا گیا ہے۔ یہ مقالہ درج ذیل مباحث پر مشتمل ہے:

1. پاکستان میں نجی سطح پر قائم مدارس کی نمائندہ تنظیموں اور ان کے مختلف تعلیمی مراحل کا تعارف
2. مدارس (وفاق المدارس العربیہ پاکستان) کے قیام کے اہداف و مقاصد: وسیع تر تناظر میں
3. وفاق المدارس کے تیار کردہ انگریزی نصاب کا جائزہ
4. تجاویز

INVESTIGATING ATTITUDES OF UNIVERSITY UNDER-GRADUATES, SCHOOLED AT MADRASSA, TOWARDS ENGLISH LANGUAGE: A CASE STUDY OF QUETTA CITY

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Abstract

Education at madrassas is an acceptable and a very casual sight in Pakistan. The focus of education in the madrassas is religion Islam. Scholars spend a variety of time in madrassa depending on the nature of their courses. It may stretch from a couple of months to years and might include the lodgings too. The madrassa education is imparted in Arabic and comprising the major part of teachings in native or regional language. However, the perusal of reasonable paid job requires a university degree. Therefore, many religious scholars join university for the purpose after finishing aalam course or other short madrassa courses with matriculation in school. The HEC recognized universities offer curriculum in English as medium and mode, with exception of a few. But the compulsory courses of functional English are to get through. The madrassa scholars are found to face problems in scoring up to passing percentage in English curriculum and courses. A number of studies have been conducted on attitudes towards English language, but there is almost no research on attitudes of university under graduates

towards English language, particularly towards the students who have received some education in madrassas for various purposes.

The present research focuses on the attitudes of under graduates towards English as a language. The data is collected by conducting structured interviews with about 30 under graduate students from SBK Women's University, Quetta, who have studied at madrassas and spent more than six months in receiving religious education. The interviews are qualitatively and thematically analyzed focusing on the language issues at madrassas. The findings reveal that the students agree that for achieving a university degree, English is essential and that their incapacity of acquiring English language had been the result of multiple social, political, cultural and economic issues, which involves the trends, mind sets and norms followed at madrassas and at home. The findings also revealed some interesting opinions regarding the disinterest towards English language and showing least concern in acquiring it. The findings also showed the opinion of few participants who disregarded English the status of lingua franca.

The undertaken study should be useful for scholars not only because there is no academic study of this occurrence in English and this study fills a gap in our knowledge, but also because it will help in understanding how language-teaching helps to reinforce the world view which makes the products of madrassa education behave, very particularly, the way they do in Pakistan.

Keywords: Madrassas, education, academic language, English language

SUBTRACTIVE BILINGUAL EDUCATION DOMAIN OF MANKIYALI: A CASE STUDY OF AN ENDANGERED LANGUAGE SPOKEN IN NORTH PAKISTAN

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Abstract

Pakistan indicated an intricate language and indigenous culture context (Rahman, 2006). It is alarming that some of these local and lesser-acknowledged cultures and languages are facing constant, severe and mass danger of elimination (Rahman, 2006). The Study examined qualitative data employing thematic analysis (Braun and Clarke, 2006) The results showed subtractive bilingual educational domain (1980, in Baker 1993:57) of Mankiyali language triggering language shift of Mankiyali in cross-cultural multilingual interactions across Tarawara community to national language of the country and dominant regional language: Urdu and Hindko. This language is spoken by 500 speakers of Tarawara community living in village Dana, 46 kilometres from Manshera, KPK province of Pakistan. Data revealed Urdu to emerged as a major language as a medium of instruction and Hindko as used as a language of wider communication. Mankiyali was reported to be mainly used as a language to communicate on the way to school and a secret code.

Keywords: Language domain; subtractive bilingual education

ELTA AND IESOL TRAINING PROGRAMS: EVALUATION ON KIRKPATRICK MODEL

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This study is conducted to evaluate post training performance of the trainees, which is carried out in Learntech.pk the authorized center of (LRN.UK), from the year 2016 till 2017. The training programs are, IESOL- English language program and ELTA-English Language teaching and assessment respectively. The evaluation of the training is based on Kirkpatrick's model.

As, the English language has become the most important factor of the education system in Pakistan (Memon, 2007), students' incompetence in the English language refers to an overall problem. It also raises the concept of teachers' competence in English Language which leads to their professional development. However, the courses which are mostly designed for education sector are usually not assessed through post-training evaluation (Praslova, 2010).

This evaluative study will attempt to see, that does the training outcome for English language skills and teaching pedagogies affects reaction, learning, behavior and performance of the participants? Furthermore, it raises questions like; does the training program is useful for them, is their learning improved, does the training changes their behavior with the students and their colleagues etc.?

The scope of this study lies in the assumption that disseminating the model and framework of the teachers' training appears to be having the potential to inform and inspire other teachers' training program that is to come in the future. The results of this study are particularly applicable to the other school of same standards. However, cannot be conducted in Elite English medium schools without need analysis and adapting according to the context.

The research study was executed at non-elite English medium schools for the teachers, who were teaching from nursery to grade 10 under the institutional intervention for teachers' professional development training program or the teachers who were willing to improve their proficiency as professional development. The study is a mix approach to research, because of Kirkpatrick multi-level model for training evaluation.

Here, only the second level of the model is brought in consideration which is to evaluate their learning. The pre-test and post-test comparison technique is used to serve this purpose. The test was designed and assessed as per international standards and accepted by LRN-UK. The trainees had given the pre-test at the time of admission and the results identified their initial level. After the completion of the required credit hours trainees were once again tested to compare their new results with the previous one.

Pre and Post training assessment results identify that, participants have received the learning. Hence, it is evident through the results analysis of the English Language proficiency skills that they are benefitted, whereas ELTA trainees, test result show that it enhances their knowledge and teaching skills. The study helps in identifying gaps which can eventually rectify by specially designed follow-up courses.

Through this study, the actual improvement in the performance of the teachers can be evaluated, just as trainings are properly evaluated in corporate sector. It helps to ensure education quality, which will be ultimately improved in those schools and it will motivate other institutions as well to arrange standardized training programs. Moreover, the trainings and professional development in education sector will be taken very seriously.

Keywords: Training Evaluation; Kirk Patrick's model; Academic Training; Professional development; personal growth

THE FAILURE OF NATIVE SPEAKER MODEL FOR ENGLISH AS A SECOND LANGUAGE (ESL) IN PAKISTAN

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Abstract

The study aims at comparing the native-speaker model and local bilingual model in terms of appropriateness for learning and teaching English as a second language in Pakistan. The study therefore, investigates the matter that why such a model is not achieved in the multilingual setting of Pakistan. Further the Local Bilingual Model has also been re-examined within the framework of English as a global and International Language. Moreover, all the possibilities and limitation of the native speaker modal for teaching and learning English have been explored.

Keywords: Native speaker; bilingual; model; multilingual

Language and Education

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Abstract

Every language is important in the world, but English is the most important language of the current era. To remove English from the teaching process and education is to refuse access to various means of information and knowledge in the universe. It must be there, but it should not take the place the local languages. Urdu has virtually become a lingua franca in Pakistan. But the importance of English and Urdu must not be at the cost of the more than 65 other languages that are the native languages of the

people of Pakistan. All these languages need special attention as many of them are fast dying along with the rich folklore, history, culture and indigenous wisdom.

Pakistan needs a trilingual model wherein the native/mother tongue must be the medium of instruction at the primary level along with Urdu and English as subjects. At the level of higher education, the mother tongue must be included as a subject. In the beginning, we can get better information and knowledge in our mother tongue rather than English and Urdu. But in higher classes English will be of much importance to get access to Education. Local language or mother tongue will be a bridge to Urdu and English, so having Multilingual Education system we would able get better information and awareness

MAPPING L2 MOTIVATION IN MULTILINGUAL LANGUAGE LEARNING SETTINGS: A CASE STUDY OF LEARNING ENGLISH AND ARABIC AT MADRASSAS OF PUNJAB

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Abstract

L2 motivation research has generally remained Anglo-centric with the studies generally focusing on the English language learners learning English in relatively homogenous foreign language contexts (Duff, 2017). Resultantly, there is a possibility that our existing L2 motivation theories, models and constructs may prove inadequate in explaining English language learning behaviors of the learners in the diverse language learning settings (Ushioda, 2017). Critiquing the “monolingual bias” of the current perspectives on L2 motivation, Henry (2017) has emphasized the need to explore L2 motivational dynamics in multilingual language learning settings. The current study responds to this call and attempts to study motivational dispositions of the learners of English and Arabic in the multilingual language learning settings of madrassas in Punjab. It primarily explores the potential of Dornyei’s (2009) framework of L2 Motivational Self System in explaining the motivated language learning behaviors of the learners of English and Arabic in madrasa settings. For the collection of data, multi-staged sampling techniques were employed to identify five branches of Dar ul Uloom Muhammadia Ghosia (DMG) madrasa-system in Punjab. At DMG, Dars-e-Nizami spans over 10 years involving the teaching of English and Arabic for the alternate years of the study. Considering this, two subsamples, i.e., 209 English learners from 4th, 6th and 8th grades and 206 Arabic learners from 5th, 7th and 9th grades were selected to respond to the language specific dispositions on a survey questionnaire. Later, SPSS (version 16) was used to run Correlation test and Regression analysis on the collected data. These inferential tests, for English and Arabic learners, revealed a strong linear association of Ideal L2 Self, Attitude to Learning Language and Cultural Interest with the criterion variable i.e., Intended Learning Effort. Moreover, Regression Analysis partially validated Dornyei’s (2009) L2 Motivational Self System and only Ideal L2 Self and Attitude to Language Learning emerged as the strongest predictor of Intended Learning Effort for the English and the Arabic learners, respectively. The findings of the study also indicate the existence of two independent language-specific L2 Motivational Self Systems. This can be further explored through qualitative methods and ethnographic approaches, in future studies. It is envisaged that the current study will encourage the L2 motivation scholars to focus more on multilingual language learning settings in order to broaden their understanding about the complexity of L2 motivation.

LANGUAGE AND EDUCATION IN PAKISTAN

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Abstract

This paper will present a profile of the national language, the role of English and language policy and social stability in Pakistan. The ideology of language in school is intertwined with ideology of education in society. Language policies, implicit or explicit are used to influence and control social behaviour and power relations in society. This paper examines the ideological underpinnings of language in education policies that explicitly focus on adding a new language to the learners’ existing repertoire. The focus will

be on insufficient information available about the language ecology of Pakistan and about how languages are used in diverse educational systems in Pakistan. There is widespread misunderstanding about how language is learnt and about the role of language in education. There is need to understand why language in education is often not informed by a clear view of the function of education; why linguistic diversity is seen as an inconvenience or as a threat; why regional languages are threatened with extinction despite the evidence that many people are strongly attached to their languages and wish to educate their children through those languages.

The significance of the study is to raise awareness of stakeholders regarding the importance of mother tongue education, create clearer picture of significance of language in education in Pakistan and identify the appropriate roles which the local languages, Urdu and English have to play in the development of the country.

Keywords: Education; language; awareness

**RELIGION, LANGUAGE, AND THE TEACHER: MAKING SENSE OF THE COMPLEX TRIAD
THROUGH TEACHERS' PERCEPTIONS**

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Abstract

Religion plays a vital role in the life of Pakistani citizens across the strata of society. Accordingly, the National Education Policy (Government of Pakistan, 2009) is "embedded within the Islamic ethos" (p. 8) and incorporates it as one of its policy actions to infuse "Islamic and religious teachings in the curriculum" (p. 32) across different schools/madrassahs, classes, and subjects. This study, therefore, aimed to explore the extent to which primary school teachers' language perceptions and preferences reflect this extensive religious overtone found in state discourses. Data for this narrative ethnographic research was collected from six teachers who taught in three rural primary schools that were located in the same area but followed different languages as the media of instruction – English, Urdu, and Pashto. Extensive narrative interviews, classroom observations, and participant journal entries included the primary sources of data collection. The data was analyzed using qualitative data analysis software NVivo and employing a grounded theory approach. The findings revealed that the teachers associated English with infidelity, elitism, and a western way of life, considered Urdu as a symbol of their religious identity, and viewed the promotion of indigenous languages as a threat to Urdu and by association to Islam. The teachers did not limit the value of religion merely to languages in education; for them, Islam encompasses the whole gamut of education, both worldly and religious. The teachers' language perceptions evince the complex nature of the triad of religion, language, and teacher, and holds serious implications for introducing English as a subject in religious madrasahs.

ISSUES IN TEACHING ENGLISH LANGUAGE THROUGH LITERATURE: MADRASSAS IN FOCUS

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Abstract

The present study takes into consideration the use of literary texts for teaching basic English language skills at the madrasa level in Pakistan. Keeping in view the fact that the selection of literary texts for English language teaching, and the criteria for using specific literary texts, directly impacts the outcome of the learning process, the selection and usage of Anglophone literary texts in madrasahs needs to be carefully thought out. In the context of the traditional madrasa education system, the sensitivities associated with the paradoxical status of English language as the lingua franca and, at the same time, the language of the colonizers may or may not impact the learning process, but the fact that it carries the culture, ideology, religion and belief system of the non-Muslims through the selected literary texts may mar the whole process of English language learning. The study takes into consideration the teaching of English language through literary texts with special reference to the madrasa system in Pakistan, attempting to suggest the way forward in not only the selection and usage of the appropriate Anglophone literary texts but also the background training of instructors and the need to prepare pedagogically-designed material that helps the learning process in a classroom setting.

**CAUGHT BETWEEN TWO CULTURES: PRAGMATIC TRANSFER IN ENGLISH-USING
PAKISTANIS APOLOGY RESPONSES**

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Abstract

In Pragmatics, scholars have given special attention to study the influence of learners culture and social rules in understanding and using target language pragmatics. For this purpose, speech acts have been studied quite widely. This study investigates the speech act of responding to apology in Pakistani English, British English and Pakistani Urdu, and tries to highlight whether respondents transfer their cultural and social rules in the target language or not. The present study followed quantitative approach for data collection and analysis. A discourse completion test (DCT), consists of 15 apology response scenarios is used for data collection. The findings illustrate that English-using Pakistanis pragmatic choices are clearly influenced by their perceptions of various sociocultural and contextual variables. The English-using Pakistanis and Pakistani Urdu speakers are found using two main strategies (Acceptance and Acknowledgment). In contrast, British English speakers tend to use Acceptance and Evasion strategies more often. Further, the findings have indicated that English-using Pakistanis and Pakistani Urdu speakers have used more Rejection strategies than their British English counterparts, though such communicative features are not salient in their ARs, and Pakistanis are surprisingly found quite clear and direct. The findings of the study may be helpful to English teachers who should be made aware that L2 learners' pragmatic transfer is influenced by learners' culture and social rules, and, as a result, should not be treated simply as a pragmatic 'error' or 'failure' to be corrected and criticized.

Keywords: pragmatics; cultural and social rules; apology responses; pragmatic transfer

MINORITY RIGHTS AND SECONDARY EDUCATION OF BALUCHISTAN, PAKISTAN

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Abstract

The research study has been done in the field of Secondary Education and Religious rights of minority groups in Pakistan. Qualitative approach has been used to analyze the contents of English Textbooks of Grade 9th and 10th of Sindh and Baluchistan provinces of Pakistan. The focus of the study is reviewing Textbooks of the curriculum with the reference to the constitution of Pakistan and the current Education Policy. The study has analyzed the contribution of textbooks in building peace, tolerance and religious harmony in the current scenario of religious extremism in Pakistan. In the background of the findings of the research, the study has also been done to review the implementation of revised Education policy of 2009 which suggested making changes in the curriculum textbooks. The study has analyzed the different contents of those books and the observations have been concluded with the key recommendations for further research in developing curriculum to promote inclusive approach rather than exclusive.

Keywords: Education, Curriculum, Textbooks, Secondary education, English Textbooks, Religious minorities, Religious Harmony & Pakistan.

AN ANALYSIS OF ENGLISH LANGUAGE READING SKILLS OF STUDENTS: A CASE STUDY OF FACULTY OF BIOLOGICAL SCIENCES OF UNIVERSITY OF MALAKAND, KHYBER PAKHTUNKHWA, PAKISTAN

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Abstract

This study was conducted to examine the proficiency level of English language reading skill of science students. It focused those components of the curriculum that play a role in its improvement and development. The reading skills and habits of students were also examined through data collected from one hundred and twenty students of Faculty of Biological sciences of the University of Malakand, Khyber Pukhtunkhwa, Pakistan, through a questionnaire. The data were analyzed using simple percentages method.

The findings of the study revealed that the students had improved reading skill up after taking admission in the university. The study concludes that the inclusion of English language courses as compulsory part of the curriculum had a positive contribution. It also concludes that employing effective teaching strategies and giving more space to the language course was of great help in nurturing necessary skills. The study also concludes that English language input is necessary and plays pivotal role in the academic journey of the students in dealing with other subjects in a teaching situation where the medium of instruction is English.

Keywords: Reading, English Language, Science curriculum,

ENGLISH LANGUAGE PRACTICUM: DEVELOPING LEARNERS' SPEAKING SKILLS IN PAKISTANI UNIVERSITIES

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Abstract

English is used as an official language in Pakistan and taught as a compulsory subject in schools, colleges and universities, while Urdu, being the national and very recently declared the official language has its influence on English in academic environment. English language plays an important role in learning and teaching domains; it is also considered as a fully loaded weapon in professional arenas, thus it is referred to as an immediate need in professional spheres, and a value addition to academia. This paper explores teaching practices to develop learners' speaking skills in Pakistani Universities. The study discusses teachers' presumptions about teaching speaking skills, and some common teaching practicum at university level. The data for this study was collected through triangulation: questionnaires among the respondents, interviewing of the informants, and observing of their classes. The study reveals that there is a gap between the teachers' presumptions and their practices. To minimize this gap, there is a need to develop refresher courses, workshops, seminars and conferences to help create active and healthy teaching and learning environment.

GENRE ANALYSIS IN THE LIGHT OF METADISOURSE: STUDYING AUTHORIAL STANCE

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Metadiscourse markers are used by academic writers in order to build and maintain relationship with their readers. This is done by use of appropriate language either to influence them or show a certain degree of agreement or disagreement. The present study investigated the stance features as they appeared in the genre of research article introduction section by seasoned authors of Business and Management discourse community. The notion of authorial stance has received much attention internationally in recent years which has increased its complexity in terms of its relationship with genre-pedagogy and genre-awareness. 50 papers from the field of Business and Management Sciences were studied in order to explore the language features projecting authorial stance or author's voice used by authors. Hyland's (2005) Model of Academic Interaction was used to study the phenomenon. The findings showed that authors used a considerable degree of stance features in their research articles. The study provides some useful insights in terms of teaching the writing of research article,

understanding the concepts of genre-competence and genre-production. It also highlights the need of genre-awareness in Pakistan.

Keywords: Genre, genre analysis, genre pedagogy, genre-based instruction, research article writing, stance, authorial stance.

**CONTEXTUALIZING ENGLISH TEACHING WITHIN THE DOMAIN OF TRANSLATION STUDIES:
A RELIGIOUS MADRASSA- SPECIFIC PROPOSAL**

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Abstract

English language has been regarded as the hegemonic tool of the British at best and at worst the forbidden language of the infidels by the religious sect before independence of Pakistan. This perception has not altered much within the context of religious madrassas even in twenty first century. Though recognition of English as the power-language and its wide spread communicative utility has forced some of the policy makers in Madrassas to relax the taboo-air around English, its acquisition is yet to have a popular acceptance. This attitude has seriously tarnished the image of these seminaries and undermined the otherwise positive contribution by them in educating the less privileged classes of Pakistani society especially in the rural areas. It is therefore need of the hour that a new strategy should be adopted towards teaching of English in these religious institutions.

This paper argues that instead of teaching English as Language or subject, Translation Studies as compulsory subject should be introduced as strategic shift in teaching. Students should be taught and trained how to translate the short verses of the Holy Quran both in Urdu and English right from the primary level and gradually complicated courses in Translation Strategies, Linguistics and Hermeneutics should be introduced. The teaching of the discipline should be introduced with the aim of facilitating teaching of the Holy Quran to an international audience or Daawa primarily, and later courses may be designed for interactive business/commercial activities. It is anticipated that students will not only learn more than one language, also with training in translation strategies they will be more aware of culture specificity and cultural diversity and hence more tolerant of ideological and behavioral differences.

Keywords: Strategic Shift Translation Studies, Contextualization,

**MADRASSA EDUCATION CHALLENGES AND MAIN STREAM EDUCATION:
A COMPARATIVE STUDY OF ISLAMABAD AND SWAT MADRASSAS**

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Abstract

There is a lack of a uniform education system in Pakistan, the prevalent education system is broken down into two types of teachings, a separate academia world and the other is religious teachings. According to experts in the field of education, religious education is further divided into different schools of thought that contradict one another and disrupt the unification of quality education. Where schools are absent, madrassas are an alternate cheap and easy accessed educational facility. Our madrassas have multi-dimensional characteristics, including political, charity, sects' representation and foreign leanings. In the present study, only Deobandi madrassas will be selected to find out the perception and challenges faced by the teaching staff to making their curriculum equal to the main stream formal education system at primary level. Govt. facilities e.g. Madrassa Reforms and other channels will also be conceptual part of the study. In-depth interview schedule will be formulated

and utilized to get closer in-depth information. Equal number of madrassas will be selected from Islamabad and Swat to find out the impact of reforms on federal and far fallings Madrassas.

Keywords: Madrassa Reforms, Challenges, Perception of Teachers

THE SOCIAL SPACE FOR ENGLISH LANGUAGE IN MADRASA EDUCATION: A CRITICAL
ANALYSIS

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Abstract

The present study aims to critically analyze the purpose of madrasa education, the role of language in achieving this purpose, the "scope"/social space for English language in madrasa education system in light of the perception of madrasa stakeholders. The study is conducted in district Mardan. The data is collected through in-depth interviews from the students and teachers of madrasa education. The study concludes that students and teachers of madrasa education are skeptic not only about English language but also about government for pressing this issue hard. They consider it a step of de-islamization of society and people. The findings suggest a very wide gap between madrasa stakeholders and government. This is indeed a trust deficit hypothesis. It is high time that government through Islamic scholars should provide English language skills to madrasa students and teachers in order to show intention of de-politicization of madrasa reforms.

Keywords: Madrasa Education; English Language; Social Space; Perception of Madrasa Students and Teachers

MADRASSA REFORMS: FROM MUHTAMIMS' PERSPECTIVE

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Abstract

Islamic religious seminaries are alleged of being 'total institutions'. Their closed environment is largely criticized for being traditional and narrowly focused. These factors limit the scope of madrasa graduates in mainstream society. Possessing more relevant and authentic Islamic knowledge these students cannot receive their due status in the society's social and economic systems. Thus, due to this mal-adjustment the graduates face various issues both personal and social, which affect their life. To help these issues Pakistani government tried to mainstream these students and suggested certain reforms in the curricula and administrative affairs as well. However, these reforms are not openly welcomed by the madrasa authorities. This paper hence, aims to inquire the main concerns of the madrasa authorities particularly the muhtamims on these reforms. For this study district Nowshera has been selected with a rationale that this district of Khyber Pakhtunkhwa is considered as a hub of religious education which has various old established and successfully running Madaris. Qualitative research methodology was used to get data through interviews and personal observations. The study found that the muhtamims were reluctant to adopt these reforms with a threefold argument. First, they were of the opinion that secular subjects have no place in Madaris. Secondly, being closed institutions, they cannot allow any outsider to enter into these institutions even it is for teaching purpose and lastly, they have certain financial reservations as well.

Keywords: Madrasa, mal-adjustment, reforms

A COMPARATIVE ANALYSIS OF STATE ADMINISTERED MADRASAS IN BANGLADESH AND
PAKISTAN MADRASSA EDUCATION BOARD REFORMS

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Abstract

It is a fact that religion and religious education play a vital part in the social, political, economic and moral life of the society. Religious seminaries in Pakistan produce a big number of Fuzalals (Graduates)

annually. The question arises whether or not these Madrasas fulfil the need of the society. There is a perception that most of the religious seminaries follow the same curricula that suited the religious and cultural outlook of centuries before. Resultantly, they have not been able to produce graduates who may fulfil the demands of the modern Muslim society. The experts have analyzed this oblivion pertaining to religious authorities and continue to be, for not being compatible with the modernity. Many reforms have been suggested on state level and private level, but by and large, a constructive, productive and positive change in religious scheme of studies, mode of assessment, syllabi and academic structure has not occurred. Some religious sections direly feel the necessity of incorporating modern subjects like science subjects, social studies, psychology, English as a language, peace education, intra- faith and interfaith harmony, peaceful means of conflict resolution, scientific, rational and spiritual presentation of Islam in line with modern Islamic society. Neighboring Muslim countries like Bangladesh has successfully introduced and implemented State administered Madrassa education system which is beautiful blend of religion and modernity. These seminaries attracted around 30% of secondary school students for education which is expected to increase. The degree of trust that these reformed madrassas gained is a good model to be analyzed. Government of Pakistan initiated madrassa reform program in 2001 when Pakistan Madrassa Education Board was established. The board introduced various innovations in religious syllabi, including modern subjects like sciences, language, sociology etc. Model madrassas were experimented but since the administrative and academic control remain with private boards i.e. Wafaqs and Tanzeemat, so the encouraging results and targets as desired by the state could not come true.

The present study aims to analyze this scenario in context of reforms taken by Pakistan and Bangladesh on state level and to critically evaluate the degree of success and other pros and cons relevant to the subject.

Keywords: Madrassa; Reforms; syllabi; Pakistan; Bangladesh; state; Board; Modernity; experiment

The Status of English Language Learning in Madrassas at District Mardan

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Abstract

This research aims to explore the perception of madrassas' teacher regarding the learning of English language. In Pakistan, we have two mediums of education, Madrassa system and schooling system. Madrassa is a place where students learn religious practices. The teacher, who teaches at madrassa, is known by the names like Moaalim, Mudarris, Muhaddith, Mufassir, Mufti and Maulana. The data collected from ten madrassas in district Mardan, Khyber Pakhtunkhwa. For this research we collected data from madrassas' teachers. The questioner was used as data collection tool; questioner investigated the impact of madrassa teaching on the English language. Fifty questionnaires were distributed among the madrassas' teachers. The questionnaire contains ten questions; the mode of questions was closed ended and open ended. The questionnaires were analyzed with the help of attitude measurement where semantic differential of Osgood et al. 1957 was used for qualitative purpose. The three dimensions of attitudes of semantic differential: evaluation, potency and activity (EPA) were analyzed. The findings reveal that in evaluation, thirty-five madrassa teachers showed positive attitude towards English language learning while fifteen madrassa teachers showed negative attitude towards English language learning. In potency, thirty madrassa teachers showed kind attitude while rest showed unkind attitude. In activity, forty madrassa teachers showed that English language learning is an active part of learning while the rest showed to be the passive part of learning. However, the status of English language learning is supported by majority of the madrassa teachers at different madrassas.

Keywords: Madrassa, English Language, Attitude measurement, semantic differential

REASONS OF NON-RECOGNITION OF ENGLISH LANGUAGE IN RELIGIOUS MADARAS
(SEMINARIES)

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Abstract

The development of any educational institution depends on two factors, e.g. it should have a prominent position in the contemporary nations and be at the apex of moral standards. The religious institutions have prominent positions in morality where the hearts are enlightened with the precepts of Allah and His beloved Prophet Muhammad PBUH.

Islam makes compulsory for its followers to gain knowledge as a mission. The very first revelation of the Holy Quran is about knowledge and pen. It has been made compulsory through is not about the legitimate or illegitimate but is about the knowledge of all those things which are essential for performing our duties as a human being namely, setting the earth, the search developing and exploration for the resources and treasures underground.

The first revelation also includes those sciences which can be used in the development of plants and other matters. It also includes those sciences which help mankind to save themselves from various diseases.

But unfortunately, our religious Madaras are suffering from inertia in the fields of science and technology. The religious Seminaries have developed prejudice against the English language. Due to this bias, they have remained ignorant about science and technology and their products.

All those possible causes which are responsible for the glorious development of Madaras are discussed in the research paper.

Keywords: Allah; Prophet; Quran; Non-recognition; English language; Religious Seminaries

PERCEPTIONS OF MADRASSA STUDENTS AND TEACHERS TOWARDS ENGLISH LANGUAGE

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Abstract

The purpose of this descriptive research study was to find out the perceptions of students and teachers about the problems and challenges in learning and teaching English language in Madrassas located in urban area of District Mardan. The main objectives of this study were to assess the attitude of both the students and teachers towards English language; find out the required facilities for the teaching and learning of English and put forward the recommendations of the students and teachers for the eradication of the problems and challenges to English language learning and teaching in Madrassas. The population of the research study consisted of all Madrassas and all male students and teachers in Urban Madrassas in District Mardan. The researchers used convenient sample for the selection of Madrassas. Selection of students was based on twenty percent proportionate sample; while teachers were selected on the basis of ten percent proportionate sample accordingly. Two separate questionnaires were brought in use as an instrument for data collection. The questionnaires were based on both closed ended and open-ended items. The collected data were analyzed using percentage and thematic analysis. Findings of the study revealed that there are no proper facilities for the teaching of English language. The results of this research study may be helpful for the policy makers to emphasize more on the importance of English language learning in Madrassas across Pakistan and Khyber Pakhtunkhwa in particular.

Keywords: Madrassas students; Madrassas teachers; English language learning; English language teaching in Madrassas; perceptions about English language

MAPPINGS UNMAPPED TERRITORIES OF DEENI MADARIS IN COMPARISON WITH CATHOLIC SCHOOLS

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Abstract

The fact that cannot be denied is to accept the importance of national integration as key of success to accomplish any National objective, whether short or long term, though it relates to social, cultural, political, religious or educational narratives within or outside the country. Among them, the religious harmony, coherence and tolerance is of countless significance across the globe in general and specifically in Pakistan and it can only be done in a better way through mature education system. Unfortunately, we have numerous educational standards, not only inhibiting the unity of minds, but also promote the gap and intolerance in Faculties, students and Researchers coupled with affecting public rationality.

PURPOSE

Broadly view depicts the fact that in our country two types of parallel education systems prevailed, Asre education system or Degree Awarding Institutions while the other one is known as religious seminaries or Deeni Madaris. The paper aims to map the unmapped territories along with abating the ideological gap between the stakeholders of both sectors in order to bring these religious seminaries in channel of Soci-religio National interest through educational bridging, adopting innovative technological tools as to give awareness about the global challenges and Tolerant Educational Narratives coupled with emphasizing the commonalities and differences with catholic schools of Church.

DESIGN/METHODOLOGY/APPROACH

This study intends to highlight those specific areas in Deeni Madaris which can be promoted through training, workshops and different seminars, more supportive in enhancing the performance coupled with eradication of shortcomings which are considered as a core factor of National Disintegration and involvement towards religious disharmony. It also covers the analysis of these institutions as per their activities and involvement through interactions with faculty, staff, students and owners of it to portray the real picture.

FINDINGS

The paper findings reveal that national integration, religious harmony and promoting inclusive and tolerant educational narratives and resolve many others global objectives regarding extremism and peace would be accomplished through firm educational bridging and eradication of isolation. The paper found the need of deep understanding of these religious seminaries linked with contemporary learning techniques, tools and instruments to bring these schools in full conformity with National & International peace narratives that gives the real and solid strength to World Socio-Religio Harmony. It is also pertinent to mention that Government attention and financial support is the life blood for Deeni Madaris.

Keywords: Deeni Madaris; Religious Seminaries; Religious Institutions

PROBLEMS AND CHALLENGES TO ENGLISH LANGUAGE IN EDUCATION SYSTEM OF PAKISTAN

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Abstract

The aim of this research paper is to examine the issues and challenges associated with the policies and practices of English language in education system of Pakistan. Pakistan has two type of education system, one is offered by government and the other private education system having separate core curriculum. Government schools have separate curriculum and private has different curriculum. This

research was conducted on multisite locale including government and private universities with comparative approach.

In the research, I argue that the education is the vibrant and necessary component of our society that is challenged with the issues of dual policy of curriculum faced by the students of government and private institutions. In the first phase, I observed that, Private curriculum was organized in English language and the subjects like, Pakistan studies and Islamic studies were in English taught program including the other subjects.

In the second phase I observed that, government school's curriculum was found in both English and Urdu language. In this research, it was intended to understand the core issues faced by the students of government institutions concerned with their curriculum differences and medium of communication. Correspondingly the finding comprises of psychological, economic and social issues of students which are based on curriculum differences and how it affects personal growth for higher studies and professional career.

دینی مدارس میں انگریزی زبان کی تعلیم کا جائزہ

ڈاکٹر سید باجآغا اسسٹنٹ پروفیسر، گورنمنٹ ڈگری کالج، سریاب روڈ، کوئٹہ
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Abstract

آئین نو سے ڈرنا، طرز کہن پہ اڑنا
منزل یہی کٹھن ہے قوموں کی زندگی میں
جیسا کہ معاصر علوم کی اہمیت اور ضرورت سے انکار ممکن نہیں ہے، اسی سلسلے میں انگریزی زبان کے غلبہ و حاکمیت سے انکار و مفہر بھی ممکن نہیں۔ انگریزی جدید علوم اور جدید دنیا کی کنجی ہے۔ مدارس نے عصری علوم سے عدم اعتماد کی پالیسی کو مضبوطی سے پکڑ رکھا ہے۔ اس وجہ سے عصر حاضر میں اسلام اور مسلمانوں کو جو چیلنج درپیش ہیں، وہ نہ انہیں سمجھ سکتے ہیں اور نہ اس کا مثبت جواب دے سکتے ہیں۔ پورا عالم اسلام اس وقت دو قسم کے متوازی نظام تعلیم سے بھرا پڑا ہے۔ ایک طرف جدید عصری تعلیمی ادارے ہیں، اور دوسری طرف دینی مدارس ہیں۔ یہ دونوں نظام اقلیدس کی دو متوازی لکیروں کی طرح ہیں جو کبھی کبھی ایک دوسرے کے ساتھ نہیں ملتیں۔ یہ دونوں نظام مل کر اسلامی معاشروں کے جامے کو مخالف سمت میں کھینچ کھینچ کر تار تار کر رہے ہیں۔
حالانکہ حقیقت یہ ہے کہ جب قدیم دور میں یونانی (جو ایک مغربی زبان ہی تھی) کو سیکھنے کا چلن عام ہوا تو علمائے کرام نے اس کو رد کرنے کی بجائے، دیگر معاشرے سے بڑھ کر اسے اپنایا۔ متعدد علمائے کرام نے زبان میں مہارت حاصل کی اور یونانی علوم کو عربی میں منتقل کیا۔ اسی طرح آج علوم کی زبان انگریزی ہے تو اس سے راہ فرار اختیار کرنے کی بجائے ضروری ہے کہ دینی مدارس کے طلبہ کو اس سے آگاہ کیا جائے تاکہ جدید تعلیم یافتہ طبقہ کے مقابلے میں ان کی ذہنی مرغوبیت کا خاتمہ ہو۔ بہر حال اس مقالے میں دینی مدارس میں انگریزی زبان کی تعلیم اور مدارس میں اس کی ترویج و اشاعت کی طرف توجہ دلانے کے لئے مثبت تجاویز پیش کرنے کی کوشش کی جائے گی۔

RELIGIOSITY MEASUREMENT: A CASE STUDY OF CHRISTIAN MISSIONARY SCHOOLS & MADRASSAS IN RAWALPINDI AND ISLAMABAD

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Abstract

The study focuses on the differences in religiosity measurement of the Muslims students studying in different schools like Christian Missionary School and Madrassas in Rawalpindi and Islamabad. The data was collected by the questionnaires and reviews from the selected population of Presentation Convent High School Rawalpindi in comparison with Aims Education System Islamabad. The research tests the hypothesis that the religiosity of the population of Islamic Schools is greater than the Christian Muslim Schools. These dimensions are ideological, experimental, ritual, intellectual and consequential. For religiosity measurement, the researcher utilized the scale named "Attitude Scale" and proved its validity and reliability by Cronbach's Alpha. The statistical analysis of the data was conducted statistical software i.e. SPSS. The finding of the study reveals that the Muslim students of Christian Missionary Schools have more religiosity than Madrassas in the mentioned dimensions contradictory to hypothesis. It is also analyzed that the change in religiosity is not only based on planned aims and objectives of the school but dependent on its application and the supportive environment (teachers, parents and school

staff). Therefore, whether the school has planned religious and spiritual teachings in its curriculum; the teachers are the main entities to enrich the students religiously and spiritually.

Keywords: Religiosity Measurement; Missionary Schools; Madrassas; SPSS

PROBLEMS AND CHALLENGES TO ENGLISH LANGUAGE TEACHING REFORMS IN RELIGIOUS MADRASSAS OF PAKISTAN

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Abstract

Language is a communication tool to impart education at every level so different languages are taught for this purpose. In Madrassas of Pakistan Arabic is commonly taught because it is the language of basic Islamic sources i.e. The Holy Quran and Hadith. English as a language learning is not given importance although it is very essential nowadays as it faces many problems and challenges in religious Madrassas of Pakistan. Many factors are involved in this situation. In modern world, English language specially can be very helpful to the purposes of these Madrassas. Learning of English language will help to impart, propagate and defend the message of Islam on a larger and wider scale.

But some elements of Madrassas are blind to this fact. They have not such a larger vision to understand and absorb the facts. On the other side, supporters of teaching English language in Madrassas are, unluckily, blind to the positive, historic, reformative role of Madrassas. This situation is creating misunderstandings and these bodies are seen opponents while they must support each other. This article discusses the problem and challenges to English language in madrassa as well as how to bridge the chasm created between the two sects.

Keywords: Language; Education; religious madrassas; Basic sources of Islam; the Real message of Islam; Chasm

FEMALE STUDENTS ORIENTATION TOWARDS MODERN EDUCATION SYSTEM: A CASE OF JAMIA ASRIA LILBANAT

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Abstract

Education is considered as a key variable to change human conduct. There are multiple educational frameworks which are followed in Pakistan. Comprehensively these are Formal, informal and Madrassa education. Education has a lot of importance in building a nation by fulfilling its economic and social needs. The major reason for the decline of Muslims is their poor educational grooming. The modern system was developed by the Britishers during their imperial rule of India and its objective was to create a class of persons, Indian in blood and color but English in taste in opinions. The classical system of education, on the other hand, developed in its present form at the turn of the century when Muslim leaders, worried about the fate of Islamic Cultural values in the subcontinent by establishing Madrassas. The incident of 9/11, in United States, raised a high level of discussion on institutional working of madrassa. For the most part, it is claimed that Pakistani Madrassas have associations with transnational Islamic activists, who are in charge of extremism in the guise of religion, and in this way, promote such an image of Islam and Pakistan that contradicts its soul. The study was conducted in Jhelum. The objectives of the study were to explore the female students studying in Madrassah's orientation towards modern education system and the contributing to this orientation. The methodology of the study was descriptive using interviewing and socio-economic survey form. The finding revealed Madrassa framework give social administrations to their groups by giving free youngster mind offices and unassuming dinners for their students which serve the poorest and most wretched families.

SECOND LANGUAGE AS MEDIUM OF INSTRUCTIONS IN MADRASAS AND NON-MADRASAS
SCHOOLING: CHALLENGES AND TEACHING APPROACHES TO ADDRESS THE ISSUE.

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Abstract

Pakistan has long experience of the use of different languages throughout its academic institutions. There are several mediums in which the schools (one of the academic institutions) operate; the schools can be English medium, Urdu medium, and Sindhi medium, Punjabi, Pashto or Balochi, based on the province where the school is located. There is yet another dimension to this issue of language which is the difference between Madrasa and non-madrasa school system, here in Pakistan. The aim of this study is to identify the problems faced by both the teacher and students in sharing and understanding the medium of instructions which to them is a second language. The concern here is not about how many languages we impart instructions in Pakistan, but in how many ways this differentiation in language is affecting teaching and learning. Our analysis reveals that the learners do not have the capacity to pay attention towards their teachers while learning because they can't reach at the high level of demand of the second language, unless they are able to use the target language appropriately in the context of the target culture. We conclude that if the individuals are taught in their native language first in any context and later on immersed in second language learning the uptake of second language will be easier. Also there is a need to apply current approaches to teaching language such as; Communicative language teaching and audio lingual method in both systems.

Keywords: Second Language Learning; Language Learning Demand; Communicative language teaching; audio lingual method

PERCEPTIONS OF MADRASA STUDENTS AND TEACHERS TOWARDS ENGLISH LANGUAGE

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Abstract

This qualitative study investigates perceptions of madrasa students and teachers towards English Language. It also examines the views of madrasa students and teachers towards English Language. The study attempts to highlight all those barriers which create problems in implementation of English language in madrassas. The findings of the study are based on data generated through in-depth

interviews and nonparticipant observation. Interviews were conducted from students, teachers and administrators / muhtamim in madrassas purposively selected at District Dir Lower, Khyber Pakhtunkhwa. A total of 24 interviews were conducted with equal representation from each madrassa including 5 students, 2 teachers and 1 administrator / Muhtamim. The collected data was thematically organized and analyzed. The study concludes that the madrassa students and teachers wants the implementation of English language in madrassas. Madrassas generate their own funds and no proper budget is allocated from the government side. Further, the government does not have a mechanism for arranging trainings, seminars, workshops and other activities related to English language in madrassas of Pakistan. This study recommends for the government need to engage with the madrassa community for implementing English language and to address the immediate needs and problems of madrassa students.

ENGLISH OR NO ENGLISH? PERCEPTIONS OF PAKISTANI FEMALE MADRASSAH TEACHERS TOWARDS ENGLISH LANGUAGE

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Abstract

Madrassahs and Islamic education system is a reality that cannot be ignored considering Pakistan's socio-religious set-up. At the same time, there is a need of re-examination and modernization of Madrassahs' infrastructure in order to bring reconciliation between Islamic ideology and progressive thought. Teaching of languages especially English language has a potential to help them connect with a global world and eventually reshape their world view. English in Indo-Pak has rich roots ranging from its introduction/induction during colonial India to recent nativized, Islamized, indigenous versions both in content and form. Despite all the socioeconomic advantages English language had to offer, resistance from religious orthodoxies, especially Muslims, in British India towards English has been a continuous characteristic that still seems to be prevailing in post-partition Pakistan. The Ulemas, not all, perceive teaching of English as a danger causing disturbance to social fabric of Islamic Pakistan. Most Madrassahs have no or very less explicit emphasis on English language teaching. To ensure inclusivity and to end with discrimination and patronizing policies, it is important to value the main stakeholders i.e. Madrassah teachers. The present study aims at exploring perceptions and beliefs of Madrassah teachers and students regarding English language learning in Pakistan. It further reports on preliminary needs analysis derived out of Madrassah students and teachers' needs and wants in teaching and learning of English language. For this purpose, a questionnaire dealing with various practical, ideological, and cultural aspects of English language teaching was designed as a data gathering tool. The results show an ambivalent attitude of the teachers concerning the substance of English to survive in the current scenario in Pakistan. Majority of them value English language as an important element of 21st century skill-set, but have concerns on its modalities in Madrassah classrooms, especially in terms of curriculum revision.

Keywords: Madrassah; Female teachers; ELT; Perception analysis; Pakistan

PERCEPTION OF MADRASSA STUDENTS IN PAKISTAN TOWARDS LEARNING ENGLISH LANGUAGE

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Abstract

The present study was carried out to investigate the perception of madrassa students towards learning English language. A total of fifteen male students from three nearby Madrassas in Islamabad were selected based on convenient sampling as the respondents of the study. A set of semi-structured interview questions was designed to gain primary data from the respondents on their perception towards the learning of English language. The data was analyzed qualitatively. The overall findings of the study indicate that the madrassa students are less motivated to learn the English language and their perception towards English language is not very positive. Apart from that, the findings also show that the students do not take English as a language rather they still associate English with religious and political discourse. In conclusion, some recommendations have been made to inform madrassa students about the significance and status of English language in contemporary world. Furthermore, there is also

a need to increase students' motivations and attitudes towards learning English language. Recommendations for future study have also been incorporated in the final part of the paper.

Keywords: Perception; Learning; English Language; Madrassa Education System

**PROBLEMS AND CHALLENGES TO ENGLISH LANGUAGE IN RELIGIOUS SEMINARIES OF
PAKISTAN**

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Abstract

This qualitative study investigates English language situation in madrassas (religious seminaries). The study attempts to highlight the problems and challenges to English Language in madrassas. It also examines the level of implementation of English language in madrassas. The findings of the study are based on data generated through in-depth interviews and nonparticipant observation. Interviews were conducted from students, teachers and administrators / muhtamim in madrassas purposively selected at District Dir Lower, Khyber Pakhtunkhwa. A total of 24 interviews were conducted with equal representation from each madrassa including 5 students, 2 teachers and 1 administrator / Muhtamim. The collected data was thematically organized and analyzed. The study concludes that the madrassas generate their own funds and no proper budget is allocated from the government side. Further, the government does not have a mechanism for arranging trainings, seminars, workshops and other activities related to English language in madrassas of Pakistan. This study recommends for the government need to engage with the madrassa community for implementing English language and to address the immediate needs and problems of madrassa students.

**STYLISTIC ANALYSIS OF THE PREFIXED LETTERS IN TWENTY-NINE CHAPTERS OF THE
HOLY QUR'AN**

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Abstract

For the first time, an objective text analysis of the Prefixed letters known as mystery letters, huroof-e-muqatta'at (cut letters) the study of these letters had been a closed subject for a long time till the author reopened it with pure Textual Linguistic and Stylistic tools. Morpho Phonemic Patterns in the Qur'anic Text: A Stylistic Approach adopts the functional linguistic approach that gets additional help from Katamba's morphological templates to ultimately follow Stylistic analysis of the Qur'anic texts to propose the role of the prefixed letters. Theory in linguistics and the stylistic analysis of the complex relations in the Qur'anic chapters reveals specific cohesive and coherent character to these prefixed letters. This research shows that apparently undecipherable letters interconnect the long Qur'anic chapters and the context and structure of the Qur'an are reread and explained in terms of a contemporary methodology to help readers see how they operate in the text to create phonological, syntactic and semantic patterns. The study attempts to answer the question of coherence and cohesion in the Qur'an. An introduction to the stylistic methodology used in the analysis · How the analysis can be used to explain the Qur'anic textual relations · Detailed stylistic studies of three relevant Qur'anic chapters, each with a different set of letters to highlight different features of the methodology This work is a new development in Qur'anic studies which brings to the field of Qur'anic study the fruits of linguistics and the scientific study of human language, providing a systematic analysis of the Qur'anic chapters.

Keywords: Huroof-e- Muqatta'at, Stylistics Approach

TEACHING READING SKILLS THROUGH ACTIVITY BASED LEARNING AT ELEMENTARY LEVEL: A SURVEY

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Abstract

English language has its own identity in a country. It falls under the Outer Circle proposed by Kachru (1992), for the countries where English is used as an institutionalized variety and is important historically. It is practically used for all official and educational purposes. Reflecting this perspective of English, it is currently taught across Pakistan at all levels and in most educational institutions. It is a global language and is the most essential means to exchange a few words through all nations around the world. The importance of reading as a language skill can't be denied because reading gives a young learner access to a wealth of information not only from books, magazines and journals but also from the internet. However, reading in a foreign or second language can be as challenging as it is useful and children may not be immediately aware of its relevance in their lives. This highlights the issues of language and motivation and for the teacher it means making decisions about material selection and accompanying tasks for young learners to feel positively about reading. The study was planned to discover how well teaching of reading skills through activity based learning is successful at elementary level in Bahawalpur Region. A sample of four hundred Elementary School Teachers (ESTs) participated in the study. The researchers developed a questionnaire for the teachers to observe the intensity of efficiency for teaching the suggested skills of English language. The composed statistics was entered into SPSS and the outcomes were created via descriptive statistics. The results discovered that teaching of reading skills to elementary students through activity based learning is highly effectual and persuasive. The researchers' conclusion with suggestions and recommendations was also summed up at the end of the study.

Keywords: Activity based learning; reading skills; elementary school teachers; efficiency; persuasive

PROBLEMS IN LANGUAGE TEACHING IN CONTEXT AND WAYS TO BRIDGE THE GAP BETWEEN THE TEACHERS AND STUDENTS IN ORDER TO MAKE LEARNING OF BASIC LANGUAGE SKILLS MORE EFFECTIVE

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Abstract

Teaching English as a second language is one of the most difficult tasks to students of remote areas. A 15 days training session of teachers from schools in these contexts showed that teachers are not equipped with knowledge and skills to teach English as second language. Applying an explorative research approach, this research shows the deficiency of the English language teachers from both contexts and implications of the study. These deficiencies are due to lack of awareness, cultural and contextual issues, malpractices, teachers using old techniques to teach students and lack of focus on basic skills in teaching English. Students' are lacking because there is a huge gap between teachers and students. Teachers are not focusing on their professional development in learning new techniques of language teaching. Almost 70% teachers don't know how to read and write. This research also suggests some ways to overcome these issues in order to bridge this gap. Teachers need to develop their own deep understanding of language acquisition and pedagogy to teach English as a second language. Teachers should teach students according to context. Basic language teaching skills should be assessed before hiring teachers. 80% of teachers are hired without any check and balance. This gap should be bridged in accordance to make learning of language effective in madrasah and rural school contexts.

Keywords: Bridge the gap; skills; deficiencies; language acquisition; professional development

**EXPLORING THE IMPACT OF PERCEPTIONS OF TEACHERS AND STUDENTS ON TEACHING
OF ENGLISH IN MADRASSAS**

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Abstract

History has placed English in the position of international language. Whether as second language or foreign language, learning of it is the need of the present times. Perceptions of teachers and students about teaching and learning of English in madrassa's is a major factor that influences its execution in these institutions. The subject has got additional significance in perspective of the present national and international scenario. The authors carried out his study with three objectives in focus: (1) to find out to what extent teachers and students of madrassas are convinced of teaching and learning of English; (2) to unveil the reasons behind their acceptance or rejection of its teaching and learning; and (3) to measure the impact of their perceptions on the trends in vogue in these institutions. The populations of the study were teachers and students of madrassas, and teachers of universities of Pakistan an Azad Kashmir. The authors delimited the study to the institutions of Islamabad, Rawalpindi and Azad Kashmir. The samples comprised 05 teachers each from both types of institutions, and 20 students from madrassas. The tools of the research were questionnaires and discussions. The findings were enlightening. In the light of these findings, recommendations were made for a rightful policy on teaching of English in madrassas.

**CODE SWITCHING IN ENGLISH AS SECOND LANGUAGE IN ESL CLASS ROOM: STUDENTS'
IDENTITIES, ATTITUDES AND FEELINGS**

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Abstract

Code switching and code mixing is a widespread phenomenon in bilingual communities now days where speakers switch back and forth between their native language (L1) and their second language (L2). In Pakistan, English vocabulary is frequently mixed in Urdu, the National Language of Pakistan. The tendency of mixing of English words is not only limited to spoken discourse but are also seen in the written data as well. The policy of many public and private institutions demands to use only English language as a medium of teaching. This practice is more visible in the classrooms where English is taught as a Second Language. In this scenario, the policy makers ignore the fact that the learning

abilities of L2 learners do vary. In fact they ignore the feelings and attitudes of L2 learners towards this second language.

Teaching of English has been made compulsory but its effectiveness is a matter of question. The aim of this paper is to investigate the effects of code switching and code mixing on the native identities, attitudes, voices, feelings and understanding of the L2 learners in ESL classroom. It also examines the role of code switching in bilingual settings. The methodology applied in this research is quantitative. The target populations are 20 L2 learners of ESL classroom. They have been observed for 2 hours lecture daily for a week. The classroom discourse and questionnaires add a great deal to the data collection. All the data is analyzed by applying SPSS. The findings of this research reveal the positive as well as negative effects of switching and mixing of English on their native identities.

Keywords: Code switching; code mixing; Bilingualism; Identities; Attitudes; ESL classroom

BARRIERS IN SUCCESSFUL IMPLEMENTATION OF THE NEW ENGLISH LANGUAGE COURSE AT PRIMARY LEVEL IN KPK

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Abstract

English is an important and compulsory subject in the public schools of Khyber Pakhtunkhwa and is taught from grade 1. It is a gateway to learning other subjects as they are now in English Language. However, majority of the students find it difficult to comprehend or speak English even after matriculation. The new course from Grade 1 to Grade 5 contains quality contents and all the language needs of the learners. The course is designed to be taught according to the provided lesson plan by the Directorate of Curriculum and Teacher Education Government of Khyber Pukhtunkhwa. However, it has been observed that the teachers at primary level confront many challenges in proper implementation of the new course. Therefore, this descriptive and analytical study aimed to investigate these major challenges and their causes. The population of this study consisted of 60 primary school's teachers who taught English to differed classes at primary level in the public sector schools in District Dir Lower, KPK. Their responses were recorded through an interview consisting of ten questions. The results indicated that the major barriers included; the difficult structure and sequence of lessons, lack of the required resources, shortage of time, overcrowded classes, and burden of more classes. Therefore, it was recommended that proper trainings and availability of the teaching resources are mandatory for the proper implementation of the new course.

Keywords: English Course; Primary Level; Lesson Plan; Public Schools

UNDERSTANDING THE PROBLEMS FACED BY PAKISTANI STUDENTS WHILE SPEAKING ENGLISH

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Abstract

English language enjoys its glory as an official language of Pakistan and it is used widely as a medium of instructions across educational institutes but it is matter of great concerns that even studying English from the primary level, the Pakistani college and university students are unable to communicate effectively in English. The aim of present research is to understand the factors and causes that are hurdles in speaking English. For the data collection purpose, a Likert scale questionnaire was distributed among the 150 Pakistani students at International Islamic University Islamabad, Pakistan, to know about their perception towards spoken English and reasons behind the problems in communicating in English. The study shows that majority of the students are facing the problems like poor understanding of grammatical rules, proper use of tenses and structure of a sentence, hesitation in pronunciation, lack of vocabulary, syntax and fluency. On the basis of data obtained and findings it is recommended that the old approach of English Language teaching through Grammar translation method should be

replaced by new communicative methods. The teacher centered classroom should be replaced with the learner centered classroom where the teacher should emphasize the pronunciation and more opportunities should be given to students for speaking English.

Keywords: Problem, English, Language, Communication skills, Pronunciation, Students

LANGUAGE BARRIERS IN SEEKING HIGHER EDUCATION IN FEMALES OF URBAN MULTAN

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Abstract

Language plays a vital role in education. Graduates are often unfairly judged when they fail to convince others of their capabilities due to poor communication skills and not having the grasp in any language to express themselves well. Language barrier is a term used to imply all such issues faced by an individual who tries to communicate with a group of people speaking another language. The problem is prevalent in settings which involve the conglomeration of people from different cultures, speaking different languages. In order to present confidently, it is important to improve a student's language skills, pronunciation and especially those with low oral proficiency level. The objective of this research is to explore the problems faced by students regarding language barriers and its causes. The methodology of the research was exploratory. Interview guide was designed to conduct in-depth interviews with the respondents facing the dilemma. 110 in-depth interviews were conducted over the period of three months for this study. The data was from analyzed quantitatively and qualitatively through statistical techniques. Variables were of cross tabulated and presented in percentages also. Through this research we have uncovered several causes of language barriers in Urban Multan such as dialects, accent, lack of confidence, pronunciation problems, issues in speaking English, comprehension, multi-linguality and ethnocentrism. The severity of these problems was identified by the information taken from students and faculty. Our research clearly indicates that the students were already aware of the language barriers that they had to face in their institutions, yet most of them had not prepared themselves to counter this challenge. This barrier hinders in their power of expression whenever they appear in any exam or present with any written assignments, reports, or thesis. Also, if they pass through the courses with the help of their peers and family, they are not compatible to seek better employment opportunities available in the market and hence could not survive the challenges of the working environment.

Keywords: Language barriers; cultural barriers; physical barriers; psychological barriers; semantic barriers

THE WORD ORDER OF THE DIRECTIONAL SERIAL VERB CONSTRUCTION IN HINDKO

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Abstract

Hindko language is spoken over a rather large geographic area, especially in its north- south dimension. Some enclaves of Hindko speakers are not geographically contiguous to others. Therefore, it is not surprising to find that there is significant dialect differentiation among the varieties of speech called Hindko. This paper investigates the word order alternation demonstrated by the directional serial verb construction (DSVC) in Hindko. The paper aims to find out the types of serial verb construction orders in Hindko and how do the existing orders differ from each other. The nature of the study is descriptive. The data was collected through personal observations and discourse centered method. The study uses a descriptive approach for data analysis. It is observed that the word orders differ in some syntactic and semantic properties, hence are not freely interchangeable. The paper proposes two types of merge structures underlying the different word orders in the language, specifically, a resultative structure and a double VP structure in Hindko. All the syntactic and semantic divergences observed in the word orders can be derived with this approach.

Keywords: Word –Order; directional; serial verb construction; Syntactic; semantic divergences

COMPREHENSIVE PRIMARY CURRICULUM: A NATIONAL GOAL OR A DREAM

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Abstract

Curriculum provides specific kinds of exposure to learners as a continuous process and determines one's abilities overtime. As per education policy developing a Comprehensive Curriculum for primary education is one way of balancing equal exposures for all learners across socioeconomic classes however, school streams situated across stratification system within the country vary greatly in terms of curriculum they deliver. Curriculum variations lead to disparities in the exposure and accumulation levels produced by School Systems. This research studied the nature of variations in English curriculum used in schools and the reasons for differences and its persistent existence in educational institutes. This paper also looked into reasons for disparities and uncovered the hidden curriculum themes across socially stratified schools in Pakistan with a specific focus on English language ability. Phenomenological method is used to gather data through interviews, demographics and analysis of the fifth class English textbooks across school systems. The results will not only highlight how and why curriculum differs across low, middle and high cost schools but will also elaborate what teachers can do with this information to support learning processes.

Key Words: Curriculum, socially stratified schools, hidden themes, variation, equity, disparity

VOYANT AS A PREVIEWING TOOL FOR VISUALIZED MINED READING: A MISSIONARY LINGUISTICS STUDY

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Abstract

Missionary students of Wifaq Ul Madaris study intermediate English according to Federal Board of Intermediate and Secondary Education syllabus besides their Islamic books. Before starting any lesson, ESL teachers introduce the novel, short story, play or any other text in a traditional method but this study concentrates on a new paradigm of text previewing or lesson reading with Voyant text mining tools which exhibit visualized statistical mined reading. Just by uploading text, after a few seconds, Voyant mines terabyte or small text like the process of gold mining and brings forth interactive rich and accurate data of word cloud/Cirrus, Links, Phrases, Contexts and Text Mining Summary. One short story 'Button, Button' is analyzed with collaboration of Voyant and Knowledge Discovery Theory. Voyant produces qualitative, quantitative and visual data since employment of all human senses in pursuit of knowledge enhance the net effect of learning. Resultant upon that, for contemporary digital natives, learning and previewing become more interesting, automated, autonomous and interactive with digital text mining tools. Its major findings are to shift previewing and reading styles from cumbersome and boring method to dynamic, interesting, knowledgeable and academic endeavor. Going beyond this implication, English, Urdu, Persian and Arabic content can be mined with aforementioned tools and these studies are dire needs of Muslim missionaries in this technological age.

Keywords: Text Mining, Voyant, Corpus, Cirrus, Links, Contexts, Phrases, Previewing

SYNTACTIC ERRORS IN STUDENTS' IN WRITTEN ENGLISH ESSAYS AT SECONDARY LEVEL: TEACHERS' PERCEPTIONS

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Abstract

The purpose of this research study was to investigate teachers' perceptions about syntactic errors in written English essays at secondary level of Pashto speakers in district Mardan. The objectives of the study were to identify and investigate the causes of syntactic errors in written English essays of Pashto speaking students at secondary school level and put forward suggestions for correct use of syntax in their essay writings in the light of the teachers' opinions. Population of the study comprised all English teachers teaching in all schools at secondary level in District Mardan. Being a qualitative study, only eight English teachers were selected as convenient sample. The researchers used semi-structured interview for data collection. Data were analyzed by thematic analysis and frequency. The study revealed that Pashto speaking students at secondary level often make errors in subject verb agreement, verb, tenses, passiveization due to influence of intra- language and inter-language transfer.

Keywords: Syntactic errors; essays at secondary level; intra -language and inter-language transfer; subject verb agreement

THE DILEMMA OF POSTMODERNISM: A CRITIQUE IN THE LIGHT OF BELL HOOKS VIEWS

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Abstract

This study evaluates the issues raised by bell hooks, in the postmodern perspective, in her article, 'Postmodern Blackness'. Postmodernism was thought to be a new era for the suppressed classes, but, as the time progressed, the weak classes got weaker. The sensitive minds have attached hope with the postmodern phenomenon, but bell hooks unveil the mask and show the hopelessness generated during last few decades. The article 'Postmodern Blackness' is related with the issues of postmodernism with particular reference to racial discrimination being experienced by black community in America. This study critically evaluates the article by applying Foucauldian Discourse Analysis (FDA) theoretical paradigm and related concept of Archeology of Knowledge in the given context. The writer criticizes and, somewhere, appreciates postmodernism as far as its effects on blackness is concerned. Her main focus remains on the main traits of postmodernism that are 'otherness' and 'difference', and its true practicality in society with particular reference to black racism. Along with the criticism on the practicality of postmodernism, she suggests some measures to avoid the gaps and to make postmodernism contribute some meaningful share in the society. bell hooks' critique on postmodernism has a critical substance that challenges the different forms of exploitation and marginalization which postmodernism is unable to practically solve in the light of her African-American experience. Key features of 'otherness' and 'difference' lack actual penetration in the literature and culture.

**EXPLORING THE IMPACTS OF TASK-BASED LANGUAGE TEACHING (TBLT) ON IMPROVING
WRITING SKILLS IN EFL CLASS AT INTERMEDIATE LEVEL**

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Abstract

The current study is a quantitative and experimental in nature and it investigates the impacts of the task-based language teaching TBLT on the improvement of the writing skill of the EFL learners/ students at intermediate level. TBLT is emerging as an effective teaching strategy for language pedagogies and is applied by SLA researchers and ELT practitioners for teaching language skill to the

EFL learners. In the existing study, the effectiveness of TBLT methodology was assessed/ evaluated through pre-test and post-test mechanism with controlled and experimental groups. This experimental study applied Ellis (2004) TBI (Task-based Instruction) modal and the mechanism of pre-test and post-test for evaluating the difference of students' performance in the targeted/ selected aspect descriptive writing practice. The 40 sample students were randomly selected from intermediate class and were divided into two groups of controlled and experimental groups each consist of 20 students. After conducting the pre-test, the experimental group was given TBLT treatment for improving their writing skill while the controlled group was taught with traditional teaching methodology for two months. After conducting post-test, the simple statistical measuring tool of arithmetic average was used to evaluate students' performance in the target aspect of descriptive writing from their scores in the pre-test and post-test. The accumulative scores of students' performances in the tests was calculated and its arithmetic averages and its difference averages was also calculated which gave the exact calculation/ measure of each student's performance. The measuring variables for descriptive writing/ essay writing were L2 lexical complexity, L2 fluency (written) and L2 accuracy. The analysis confirmed that differences of arithmetic averages of accumulative score in pre-test and post-test in descriptive/ essay writing of controlled group were very small and insignificant which did not show any improvement while those of experimental group were considerable and significant which confirmed that students' performance and competence in the same aspect of writing skill was considerably improved due to TBLT treatment. The study concluded that TBLT treatment considerably helped improve the writing skill of the students of the experimental group compared to the students of the controlled group which was taught the writing skill with the traditional ELT methods. The study recommended that TBLT methodology could help improve any language skill or sub-skills at any level of educational career.

DIFFICULTIES OF TEACHING ENGLISH AT PRIMARY LEVEL IN RURAL AREAS OF TEHSIL ADENZAI DISTRICT DIR LOWER KPK PAKISTAN.

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&

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Abstract

English is, beyond doubt, an international language with a relatively wider scope. It is being taught in almost all of the Pakistani schools. This study highlights the difficulties of teaching English at primary level in rural areas of KPK in Pakistan. The sample population was from Tehsil Adenzai in District Dir lower. Data was collected from 50 primary teachers including both male and female of government primary schools. Qualitative method used for the study in which the data is collected through interview schedule. The collected data is processed and analyzed through case studies.

Teachers express their views about difficulties of teaching English at primary level in rural areas. The teachers described their difficulties related to grammar, pronunciation, vocabulary; linguistic devices i.e. rhyme scheme, alliteration, assonance, consonants, syllable, diphthong, digraph, etc. The teachers were found to have English teaching training and the teachers also showed a keen interest for trainings in order to learn new methodologies of teaching for making English teaching easy, interesting and effective at primary level in rural areas.

AN INQUIRY INTO THE CAREER PLATEAU OF MADRASSA GRADUATE

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&

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Abstract

Madaris are religious educational institutions that educate the masses on Islamic theology. These institutions have a customized structure and system of education and are governed under the bylaws of a private independent body/board, which is in place for each sect. Historically, in the past, Madaris have contributed very much to the diverse sectors of economies. It produced lawyers, judges, scholars, doctors ... but recently, it is observable that Madrassa graduates are either running a private Madrassa, working as a subordinate in government or private organization or serving as prayer leader in a Masjid. Objectively, this paper uncovers the challenges to madrassa's students which have limited their role and stagnated their career along with solution of the problem. To attain the objective, this paper answer questions like; why a madrassa graduate doesn't enjoy a wide opportunities of jobs? Why the religious graduates do not enjoy the perks, privileges and facilities like graduates of other subjects? What is

wrong with curriculum and pedagogy which limits the competitive capacity of Madaris graduates? What is the way forward to the planned career and dignified role of Madrasa graduates?

**A COMPARATIVE STUDY OF TOLERANCE LEVEL OF INDIVIDUALS LEARNED FROM
MADRASSA AND UNIVERSITY**

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&

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Abstract

A Latin word Tolerantia which is introduced in English language as Tolerance means patience or endurance. The purpose of this research was to investigate and compare the tolerance level of students learned from Madrassa and University in Dir Lower district. A stratified sample of 300 individuals from two strata was conveniently selected for the study. A questionnaire comprising of 29 closed items was designed, validated and administered to respondents for collecting data having Cronbach Alpha value of 0.674. Results indicated significant differences in the tolerance level of individuals who studied from Madrassa and university. The tolerance level of individuals learned from Madrassa was found low than that of University students. The individuals learned from University were found to have broad minded whereas the individuals learned from Madrassa have shallow vision. Focusing on training of Madrassa students in enhancing their capabilities may lead to embodying a meaningful plan for increasing their tolerance level and bearing of others' religion, culture, beliefs and language and employing modern technologies might be worthwhile strategies. The potential heterogeneity of individuals' needs, desires and motives should also be moved up to government agenda.

Keywords: Tolerance level, Broad mind, Shallow vision.

THE IMPORTANCE OF ENGLISH LANGUAGE IN RELIGIOUS MADARIS

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&

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Abstract

This study addresses the role of English language in the daily life of students studying in religious madrasas. English may not be the most spoken language in the world, but it is the official language in a large number of countries. It is estimated that the number of people in the world that use in English to communicate on a regular basis is 2 billion. In Pakistan, the role of English is especially complex. It is the language of government, the military and higher education. It is the language of power and the language of an elite class that has dominated the country since independence. Madrasas provide an education with a major orientation towards religious studies. In most madrasas, the local language is used as medium of instruction and that explains their success in communicating with their students' whilst Arabic is taught 'to facilitate the teaching of the Quran and Hadith at a higher level. This Study is qualitative in nature, because in qualitative research we want to conduct interpretive and detail study. We will use stratified random sampling; we will divide the population in different strata's. This Study is conducted in Chakdara KPK Dir lower. The findings of the study Shows that English language is necessary for madrasa student to communicate with the world. English language in the context of madrasas education is viewed as a means to develop and spread the language and culture of Islam through Dawa (awareness of the religion); to translate old material published in Arabic and Urdu in to English; to avail employment opportunities; to fulfill societal needs and aspirations; and to pursue further education in other universities. The English language is included so as to train the madrasa students to understand the recent developments in the world. Deoband madrasas, for instance has an Online Education programs for the foreign nationals to pursue their course in Islam. The entire course is administered in the English language.

Keywords: Madaris, Importance, Language, Qualitative

CULTURAL VALUES AND EDUCATION: A STUDY OF NATIVE AMERICAN STUDENTS' RESISTANCE TO INDIAN BOARDING SCHOOLS AS PORTRAYED IN MOMADAY'S PLAY THE INDOLENT BOYS

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Abstract

The paper investigates the resistance of Native American students, as depicted in the works of Native American playwright Momaday, against Indian boarding Schools which were established in the last quarter of the 19th century by the government of the United States of America. The purpose of these schools was to assimilate the students into the mainstream American society. The present study with the support of non-literary sources has indicated significant concern of Momaday about the drastic impact of culturally irrelevant environment on Native American students who were not ready to sacrifice their ancestral identity, values and culture. Resultantly, Euro-Americans failed to attract Indian students to English language and White ways. By portraying the story of three Native American students at Kiowa Indian Boarding School, Momaday's play The Indolent Boys brings forth the significance of respect for the students' native culture and ideology to integrate them into the Euro-American culture. In the light of the theory of New Historicism, the current study proposes to interpret literature as a source of knowledge about the historical issues of students' indifference to forced education such as Native American students' resistance to forced education at Indian boarding schools in the late 19th century.

Keywords: Indian Boarding Schools, Native Americans, Euro-Americans, Assimilation

FORMS AND REFORM IN GENDER CONSTRUCTION AND SOCIAL ROLE REPRESENTATION IN ENGLISH LANGUAGE

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Abstract

This presentation deals with presenting gender construction and social role representation in English language. The study is an attempt to present a different and somewhat new structural explanation of English word classes in terms of gender construction and social role representation. It highlights connections between human social/cultural roles and a structural explanation of the same in English. The study focuses on gender construction and the social roles representation through language in historical perspective. The study finds out that gender construction is historically and structurally connected to linguistic representation. The change in gender roles is unknowingly represented in the language. The study suggests that if such features of language change are researched and taught in academic environments, it can help a lot to bridge the gap between students of schools and madrassas and so to create tolerance and harmony by realizing the subconscious change in gender roles and language structure.

ROLE OF ENGLISH LANGUAGE TO ACHIEVE THE PRIME OBJECTIVE OF SHARIAH

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Abstract

Languages are to understand and to make other understand of the prime objective of a human being in this world. The chances of possibility of an impossible and acceptability of an objectionable become higher with reference to a language. This is why the Prophets and Messengers [A.S] of Almighty Allah had been blessed with the specific language of their nations to whom they are being sent. Focus on language teaching shouldn't be in context of after any attack on any world trade center but it must be on the basis of basic needs and necessities one of them is the prime objective of Shariah. Which is impossible to achieve without an international language and no doubt that is English language? The total number of English speakers worldwide is up to around 1,200,000,000. Similarly, the total number of native English speakers is around 350,000,000 approximately. This indicates that there are about 850,000,000 people who speak English as an additional language. Whereas, according to Census estimation 49% of the total population can speak English in Pakistan. If this is the situation of the whole country then what would be the Madrassas' students of Pakistan?! And what role they have played and would be played to achieve the prime goal of Shariah?

PAKISTAN'S NATIONAL POLICY ON LANGUAGE IN EDUCATION

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Abstract

Pakistan is one of those countries where education has been a long-ignored sector. The inconsistency in our educational policies has also played a role in the downfall of our educational system. A lack of consensus on language was, and it still is, at the core of our education woes. The official and/or national language dispute that started in 1948 at Dhaka University is haunting us even today. A back and forth shift in the language policies for education, especially at the school level, has impaired the educational system, and has also given rise to the general public's distrust in the system. This seems to have aggravated the dropout rate from schools. In view of the aforementioned scenario, Pakistan is in dire need of a uniform language policy for education. In this research paper, the author has shed light on the history of Pakistan's educational policies with reference to language and has suggested a possible solution for a uniform approach to language(s). He proposes the establishment of a three-tier language system at the school level. In addition to the schools that follow the mainstream curriculum of the Education Boards, the proposal also encompasses the Islamic religious seminaries, also known as Madrasahs.

Keywords: Language, Education, Policy, English, Urdu, Pakistan, Regional Languages, School, Madrasah

STYLISTICS AND TEACHING OF RELIGIOUS TEXTS: A STYLISTIC ANALYSIS OF THE
SECOND COMING

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Abstract

Stylistics provides us some interesting tools to study literary texts from a linguistic orientation. It becomes rather more interesting for the students of comparative religion if that literary text is immersed in religious philosophy. The text under discussion is unique in this perspective. Though the poem was produced in 1919 immediately after the first world war, it bears some of the oft-quoted lines even in the contemporary period. Stylistic analysis of this poem not only attracts the attention of a common learner, but it can also help generate the interest of the students of comparative religion from a Madrasah background. More specifically English language teaching based on this approach can successfully break the traditional notion of hatred against English.

PERCEPTIONS OF MADRASSA STUDENTS TOWARDS LEARNING ENGLISH LANGUAGE

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Abstract

This research study investigates and compares the perceptions of Madrasah students towards learning English language. The nature of this study is quantitative. A total of three hundred students from three different types of Madrasah have been selected through simple random sampling technique in the district of Kohat. From each Madrasah hundred students from last four darja (grade) students have been conveniently selected for the study. From each darja twenty five students have been selected for observation and analysis. Data from the respondents have been collected through a self-constructed questionnaire. The researcher finds that Madrasah students have positive perceptions towards learning English language. There have been significant differences among the perceptions of different

types of Madrassa students towards learning English language. The students of Shia sect Madrassa have more positive attitudes towards learning English language as compared to Deobandi and Ahl-e-Hadith sects. Overall no significant differences were found among the attitudes of students towards learning English language. It was recommended that Madrassa Boards in Pakistan may introduce English subject in their curriculum and also provide training opportunities to the administrators and teachers about the significance and dire need of English language in the present era.

Keywords: Attitude, English language, different sects, curriculum.

MADRASSA AS A MEDIUM OF RELIGIOUS EDUCATION, SECULAR SCIENCE AND SKILL DEVELOPMENT

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Abstract

Education is the basic need of every society. A better education system can raise the social, scientific and technological standard of a country. The human resource development of a country depends upon the quality of education imparted in the country. The mode of Islamic knowledge includes Mosque and "Madrassa" (Arabic term for Islamic institutes). Madrassas have played a vital role in Muslim societies, especially in South Asia for centuries, as they have been the source for provision of comprehensive contemporary education, irrespective of secular and unsecular forms of knowledge. Thus Madrassas have proved to produce numerous famous scholars from all fields of knowledge, including religion, science, literature, language and other disciplines. Cognizant of the fact, the study was conducted in selected Madrassas of Islamabad, where a sample of 120 respondents was selected through convenient sampling. The data collected was both qualitative and quantitative. Methods included were questionnaire and interviews. The literature suggests that, In Islamic countries even institutions of higher learning are known as Madrassas. The study findings reveal that the curriculum slowly began to variegate with many later Madrassas teaching both the religious and the "secular sciences". such as logic, mathematics and philosophy. Some Madrassas further expanded their curriculum to history, politics, ethics, medicine, and chemistry where multi-lingual medium of instruction prevails.

LANGUAGE TEACHING REFORMS IN RELIGIOUS MADRASSAS IN PAKISTAN

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Abstract

Madrassas were a seat of learning and teaching. With the passage of time the term confined only to learn by heart The Holy book Quran. Unfortunately, they have become a symbol of terrorism sectarianism, extremism. It is a need of the time to save these Madrassas. External and internal situations are demanding reforms in the madrassa system. This study proposes policy measures for madrassa reforms. The study aimed to observe how good, trained and highly qualified ELT teachers can save the situation. The paper talks about how injection of English teachers will lessen the radical ideologies among the youth. The underlying fact is that confrontation will not resolve any issue. The process can be slow but will produce results depending on the seriousness by the policy makers and those charged with implementing the government policy. The paper will also show the poor learning of English language in religious Madassas and that is because of no good teachers are appointed. The recommendation of the paper is that qualified English teachers should be appointed by Government (at least that are possessed by Oqaf). This will provide a grip on these institutions and will produce useful Hafiz e Quran. The paper will provide original transcript of students learning in authentic, registered and well-known Madrassas. The study is confined only to the few Madrassas of Lahore.

PERCEPTION TOWARDS ENGLISH LANGUAGE TEACHING IN MADRASSAS

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Abstract

This research will look into some of the common perceptions towards English Language teaching in the specific context of the madrassas and while focusing on some general negative trends towards English language teaching will suggest the ways in which the platform of Madrassa can be successfully and competently employed for teaching of English as an effective tool of communication in the present global perspective without compromising on the religious, cultural and traditional values of Pakistan. The analytical tool for this study will be Noam Chomsky's theory on children's language development. The paper will further suggest the importance of introducing English language in the early years of education phonetically to benefit children the most as a child can learn multiple languages in the early years without compromising on one's linguistic identity. The paper will conclude by highlighting the significance of using traditional learning tools in the present global context for teaching a new language to a child for building his/her potential an individual and citizen while maintain one's regional identity.

Keywords: language, identity, early years education, traditional learning tools.

POST-COLD WAR STEREOTYPICAL MEDIA REPRESENTATION OF ISLAMIC SEMINARIES
THROUGH IMAGES

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&

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Abstract

Images are not just photos. Instead, they represent relative metaphors, and when these metaphors are depicted in journalism as general and in the newspaper as specific, they can have stereotypical tendencies. This study aims at tapping the Post-Cold War stereotypes represented by newspaper in their pictorial representation of Pakistani Islamic seminaries. Previous researches have only examined how religious seminaries have been stereotyping about secular groups and no focus was ever laid on how media is categorizing religious seminaries. The present investigation is qualitative, and for analysis 44 images were gathered from the leading newspapers of Pakistan. Variables studied included age and gender of the students. Students of different age groups, i.e., youngsters, teenagers, and adults were analyzed whereas male and female groups were analyzed in the category of gender. The dress code for the students, the environment in which they study, and the actions shown in the images have been examined. The dress code, setting, and activities of the students were found to be stereotyped by the newspaper in their representation.

Keywords: madrasah, Islamic Seminaries, photojournalism, pictorial analysis, Newspaper stereotyping.

AL-WALA WEL-BARA: A DOCTRINE OF HATRED AND LOVE UNDERSTANDING OF
SECTARIANISM IN PAKISTAN

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Abstract

The Al Wala Wal Bara is a religious doctrine that segregates the humanity on the basis of faith in larger context and particularly helps exfoliating internal sectarian divisions within Islam as well. It has four different levels that further explain its rigid and non-compromised brand of Islam. It instills the hatred and love on the basis of being Muslim or non-Muslim despite one's all good deeds and greater services to humanity. It brings into consideration the love for the Sunni Islam and hate for the non-Sunni Islam to the extent to declare them non-believer and polluting the pure (Islam). Within Sunni Islam, it has further a sharpened-division that only those shall find the truth who believe only in their version of Islam and strictly observe it. It demands from them at the same time to hate others and to take corrective measures to restore the pure Islamic philosophy (tradition). The believers of this particular tradition consider all those as non-believers (Kaaafir/Murtad) who follow western values and adopt their culture and are destined to be murdered.

This article is an attempt to decipher the theological patterns and modus operandi of the literalist Salafi Islam in Pakistan. It is an academic inquiry into a particular aqeeda (religious faith) within Sunni Islam that is mostly misquoted (misinterpreted as well) in Pakistan. This shall further help to develop an objective understanding of sectarianism. Moreover, it analyses that how Salafis differentiate themselves from other Muslims and divide this external world between the agents of God and Taghut.

Keywords: Salafism, Sunni Islam, Sectarianism, al-wala wel-bara.

THE IMPACTS OF CONTEMPORARY EDUCATION, ON THE CAREER OF TEACHERS OF RELIGIOUS INSTITUTIONS (MUDARISEEN –E- MAZHABI MADARIS) IN DISTRICT MALAKAND

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Abstract

Religious studies are the heaven guides to trade the life properly. Religious teachers on special occasions, can give an imagination of mind, to the thinkers to work for man comfort. Relaxed, easy and social life is that which impresses, cooperate and facilitate fellowman. If worldly education is structure and frame of life then religious education is the design and colour of it. Life is beautiful and attractive, if it has strong foundations and skill of dealing. This study is conducted to search the impacts of contemporary education on the career of teachers in the religious institutions in District Malakand, Khyber Pakhtunkhwa Pakistan and the data was collected from all the Teachers of religious institutions (Madariseen – e – Mazhabi Madaris) using Simple Random Sample (SRS) through questionnaire/ interview schedule. The data is analyzed through SPSS and presented in the form of tables and graphs, while discussions are made on findings and results. The results show that religious teaching needs explanation and examples from daily life, which is not possible for the one, having no study of contemporary knowledge. The study suggests that there is a calamitous requirement of these religious teachers to the institutions of worldly education, so as to empower the good against the evil for the sacred cause, as they can explain religious facts well and properly. The services of these scholars will track the inventions and uses of science and technology in positive direction.

Keywords: Contemporary Education, Religious institutions, Religious Teachers (Mudariseen-e-Madras)

AN IDEOLOGICAL DILEMMA: A CRITICAL ANALYSIS OF WAAR

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Abstract

This paper aims to address the ideological dilemma by analyzing a media discourse critically. The selected media discourse is a Pakistani movie Waar in which the true ideology of the militants has been misrepresented. The movie shows that the war of terrorism in Pakistan is due to the external factors. The militants are Indian agents and are working according to the instructions by RAW and similar agencies. This paper is an attempt to demystify the true ideology of the militants. The researcher has done the analysis of some selected dialogues of the movie under the umbrella of Critical Discourse analysis by employing three dimensional frameworks by Norman Fairclough. For analysis section, the selected dialogues, which support the agenda of this paper, are transcribed. The idea behind Mr. Lashari's big budget fare is fairly on the money. It is a one man show, played by a scarred person against the bad guy, a serial killer turns into terrorist, a RAW operative who has assassinated the hero's family and from here starts the cat and mouse game. The movie shows the militants involving in a business of selling Pakistanis, providing shelters to Indian agents in order to accomplish their plans. In response of their serving, they are getting money and material gains. Such depiction of the militants is in contrast to the true ideology of this particular group i.e. the sole purpose of their lives is Jihad which leads them towards Jannah. The movie is a failure to some extent in putting forward the true agenda before the masses. In fact, it misguided the audience in recognizing the true facets of the militants who have been killing tens of thousands of people over the last decades.

Keywords: Discursive practices, Identity, Critical Discourse Analysis, Taliban, Waar

METAPAK: AN EXCLUSIVE CORPUS TOOL FOR METADISOURSE ANALYSIS

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Abstract

Though the analysis of natural language demands involvement of human intuition, the importance of corpus analysis tools cannot be overlooked which are meant to exploring material structure of language with optimum precision. Widely used corpus tools such as AntConc and Wordsmith have been developed as an intellectual and skilled nexus of corpus linguistics and computational knowledge in the realm of language studies. However, these tools are generic which are less likely to offer specificity in analysis, such as metadiscourse analysis, and also meeting the users' demand of cost effectiveness of time and effort. The tool we developed named MetaPak proffers specificity with regard to metadiscourse analysis exclusively. MetaPak identifies the Hyland's (2005) interactive and interactional categories of metadiscourse with special focus on exploring frequencies, concordances and customized normalized values of identified markers. However, mapping of metadiscourse based on human intuition purely is done through a special function in MetaPak.

Keywords: Corpus Tools, MetaPak, Frequency, Metadiscourse

**HIGHER EDUCATION COMMISSION (HEC), PAKISTAN: ITS CURRENT ROLE AND
RESPONSIBILITIES, PROBLEMS IN HIGHER EDUCATION, AND SUGGESTED FUTURISTIC
REFORMS, (IN A FUTURISTIC MILIEU)**

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Abstract

The 70-year nascent history of Pakistan reflects a vacillating picture of education policies and practices at all levels and can assuredly pave the way for future education only if reformed pragmatically and conclusively. The present position paper aims to explore and highlight the role and responsibilities of Higher Education Commission (HEC) and of Ministry of Education Pakistan, problems in higher education of Pakistan and, in turn, suggests viable solution to the issues in hand in a futuristic milieu. The existing study (while examining the aforesaid issues) pursues The Pakistan Futuristic Foundation and Institute (PFI), Islamabad, as an educational role model and mentor. Thereby, the existing study and research is contextualized in the PFI. Since education is seminal to the holistic-integrative growth and development of a country at all levels, that is why the researchers have probed and examined the current education system while observing, studying and experiencing it, objectively. For that matter, the current study is qualitative, conceptual-cum-practical, holistic-integrative, and characteristically futuristic.

Key words: Education System—policy and practice, Basic Life Skills, Basic Language Skills, Futuristic-integrative-holism.

THE EFFECT OF DEMANDS, ENGAGEMENT AND ORGANIZATIONAL COMMITMENT AMONG THE FACULTY MEMBERS IN MADARIS OF MALAKAND DIVISION PAKISTAN

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Abstract

Engagement plays a causal factor for increasing the outcomes in positive direction. The main purpose of the will be intended to a brief introduction to different demands, job engagement and organizational commitment among the faculty members of Higher Education Institutions (HEIs) in Malakand division KP Pakistan. For the said purpose, the data has been collected from 2 universities in Malakand division Khyber Puktoonkhawa Pakistan. Furthermore, the adapted questionnaire has been distributed among faculty members and the data has been analysis with the help pf statistical software for social sciences. From the results of the current study, demands have negative relationship with engagement and organizational commitment while positive relationship has been found among the engagement and commitment. Moreover, it has been suggested that demands have the predicator within professionals, where employees loose the energy, dedication and temper. The study further suggests the limitations and recommendation for the future research studies.

ACCESS TO ENGLISH AND DIS/ADVANTAGED SCHOOLING: EVIDENCE FROM A PAKISTANI UNIVERSITY CLASSROOM

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Abstract

Informed by Bourdieu's concept of cultural capital and cultural reproduction, this study explores how un/limited cultural capital—the abilities gained via prior language training shapes ELLs' identity and power relationships in an ESL classroom. These abilities in English, in turn, shape individual disposition at the microlevel and sociocultural life trajectories at the macrolevel.

A total of 80 graduate ESL students' volunteer participation informs this study. Data collection includes surveys, semi-structured interviews and classroom observation. Data reveals that students from private schools find themselves socially and academically advantaged compared to their disadvantaged public school's counterparts that in turn, nourish educational and social disparities. In addition, urban and rural divide is another significant factor affecting student' cultural capital, that is, language and education where students from urban areas have comparatively good English language proficiency due to easy access to cable networks, the Internet, and television. While unpacking not only the symbolic domination of English but also highlighting the invisible power of English in an ESL classroom that nourishes inequitable educational opportunities, this study has policy implications and gives recommendations for equal access to language education in Pakistan.

POST 9/11 SCENARIO AND ITS IMPACT ON PUSHTO POETRY AND SONGS

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Abstract

Wars have always been an occurring phenomenon in the world's history. They have left an impact on literature. "9/11" has had an incommensurable impact on every walk of life, especially literature and art. The tragic event of 9/11 paved way for War on Terror. War on Terror has left its traces on literature as well. Like any other literary work, it has affected Pushto poetry and songs as well. The current study aims at highlighting the impact of War on Terror on Pushto poetry and songs after 9/11. Qualitative research methodology has been observed in order to analyze the impact of War on Terror on Pushto poetry and songs after 9/11. Fairclough's three-dimensional model of critical discourse analysis was applied as a theoretical framework to show the replacement of romance with violence and the depiction of resistance in post-9/11 Pushto poetry. Lakoff and Johnson's theory of conceptual metaphors was used as a conceptual framework in order to analyze the metaphors used in post-9/11 Pushto songs. War on Terror paved way for violence as well. Romance has been replaced with violence in post-9/11 Pushto poetry and songs. New military words like Drones have entered into Pushto literature. Moreover, War on Terror has penetrated violence and resistance into Pushto poetry and

songs. The works of major post-9/11 Pushto poets were explored to study the changes that Pushto poetry has undergone in the form of romance replacement with violence and depiction of resistance.

**PERCEPTION OF MADRASSA STUDENTS AND TEACHERS TOWARDS
ENGLISH LANGUAGE**

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Abstract

Language is tool of expression and communication and it is as old as the human being. In early ages, how people would use to communicate? Nobody could answer this question easily, but we can guess some of the things which may have happened and the sign language which is called to be a universal language, used by people of any land and race. Nobody can guess how many languages exist in the current world but probably it is huge in number and unfortunately many languages are vanishing rapidly from our world, so they need to be preserved. Dr. Muhammad Amin an Egyptian scholars says that when I learnt an extra language: English, I felt lucky and felt that earlier I had one eye while I got two. further he says that many things exposed on me after learning English. In Pakistani education system, we have got two parallel systems. On one side, we have government and private sector schools, colleges and university while on the other hand we have Religious Madrassas. In the first system, two languages; Urdu and English are used as medium of instructions while in the second system; Religious Madrassas, Arabic and Urdu are used as medium of instructions. English being an international language and the official language of Pakistan has got its importance but at the same times it got no importance in Religious Madrassas. It has many reasons. One of them is; that the people who use English language in their daily life, they do not use it as a language, but they also adopt English Culture; their language, dress and many other things in their lifestyle. And it is a historical fact that the Britishers ruled the sub-continent of India. they imposed many of their orders and implemented their school system. They not only opposed the Muslim scholars of India but punished them and killed many of them and as a reaction the Religious Madrassas were established which still continues. That is why the Religious Madrassas hesitate to adopt the English Language. What is the Perception of the Students and teachers of the Madrassas about the English Language? this article will highlight this issue and discussion

ENGLISH LANGUAGE EDUCATION IN MADRASSA

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Abstract

This paper aims to find out the problems in teaching English language in Madrassas. There are factors due to which the language is not given importance including historical and cultural factors, and hatred for the native speakers. Historically, English has been viewed as a threat to Muslim identity. This study intends to investigate the views of madrassa teachers whether they perceive English language as a threat to Islamic cultural values or not. The findings of the study are based on quantitative analysis of a survey conducted through a questionnaire. The study has been conducted in four female madrassas located in Chakdara, Talash and Asbanr in District Dir Lower. Based on the strength of teachers, 5 respondents were randomly selected from each madrassa and a total of 20 questionnaires were filled. The findings of the study will conclude whether the historical mindset prevails, or changes have occurred over time.

Keywords: Madrassa; English language; Islamic values; identity

LANGUAGE AND IDENTITY: THE HISTORICAL PERSPECTIVE BEHIND NAME CHANGE FROM NWFP TO KPK

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Abstract

This paper aims to qualitatively investigate identity politics in the province of Khyber Pakhtunkhwa, Pakistan. The main argument of this paper revolves around the factors that pushed the change of name from NWFP to Khyber Pakhtunkhwa (KP). This paper also highlights the historical perspective about change of name. The demand had been made by Pashtun ethno-nationalists' and intelligentsia for decades, but it became only possible after the coalition government of PPP and ANP. It's also important to understand the main hurdles and technical issues in renaming the province from NWFP to KP and why it was named KP instead of other names suggested by Pashtun ethno-nationalists. The data for this paper will be collected through secondary sources including research papers, articles, internet and related books.

Keywords: Identity politics; historical perspectives; Pashtun ethno-nationalists

ENGLISH LANGUAGE IN EDUCATIONAL AND PROFESSIONAL SPHERES: A QUALITATIVE INVESTIGATION OF THE PERCEPTIONS OF MADRASSA STUDENTS CURRENTLY ENROLLED IN DEPARTMENT OF ISLAMIC STUDIES, UNIVERSITY OF MALAKAND

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Abstract

The value of English language has been on the rise since United States of America became the Super Power. English has become important and more like a Universal Language. In Pakistan too, it plays significant role in educational as well as professional circles. It is used as the official language in Pakistan. Among the various educational streams in Pakistan, one is Madrassa. Madrassas are religious seminaries; educational entities that impart religious education to students. The argument of this study is that these seminaries do not have effective teaching mechanism for English language teaching in their curriculum. This study intends to investigate the perceptions of students towards English Language, who had been to Madrassa or still going there as part-time students. The data is collected in the department of Islamic Studies, University of Malakand. Only enrolled students were included in the study. The number of respondents was ascertained from the departmental office and a total of 36 students were found qualified to participate in the study. The data was collected using interview method to investigate the views of the respondents about the importance of English language in

educational and professional spheres. The significance of this study is that it highlights the need as well as reforms required in the curriculum.

Keywords: English Language; Educational sphere; Professional sphere; Pakistan, Madrasa; Perceptions

PERCEPTIONS OF MADRASSA TEACHERS AND STUDENTS TOWARDS ENGLISH LANGUAGE

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Abstract

This research study investigates the perceptions of madrassas' teachers and students towards English language. The study intends to find out whether the perceptions are positive or negative. It also attempts to find out reasons responsible for the views of teachers and students. The findings of the study are based on the data generated at madrassas situated in Chakdara city, Dir lower. A total of 30 participants are purposively selected with 15 teachers and 15 students. The data is collected through interview method and is analyzed qualitatively. The findings of the study are based on the ground that English has gained importance in the field of education and professional life.

Keywords: Language; English Language; Madrasa institution; Perceptions; positive and Negative

THE CASE STUDY OF BS CURRICULUM OF ENGLISH AT UOM IN TERMS OF RESEARCH

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Abstract

This paper attempts to qualitatively evaluate the curriculum of BS English Literature and Linguistics designed by National Curriculum Revision Committee. The committee is constituted by the Higher Education Commission of Pakistan to design curriculum for BS program in universities. The whole scheme is designed to promote study and research in linguistics and literature. However, students face problems and challenges in carrying out their research in the final year. This research study intends to investigate the scope of research in the curriculum to ascertain whether enough training is available for students in the first three years of the degree before they embark on research or not? The findings of the study are confined to University of Malakand wherein data has been generated through qualitative method in the form of open interviews. The interviewees are 10 faculty members of English department. The findings of the study reveal that the curriculum should be revised to promote research and to prepare the graduates for higher degrees.

Keywords: BS Curriculum; English; Research; Students; Qualitative method; Teachers

BARRIERS FACED BY STUDENTS OF COLLEGES DUE THE NON-PHONETIC CHARACTER OF ENGLISH LANGUAGE; A STUDY OF GOVERNMENT DEGREE COLLEGE GUL ABAD AND GOVERNMENT POST GRADUATE COLLEGE TIMERGARA DIR (L)

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&
Zahid Shah**

Abstract

This research is about to know the non-phonetic character of English language. For the fulfillment of this research we applied the practical usage of non-phonetic words of English language on students of government colleges. Majority Pashto learners of English as a foreign language often make mistakes (blander) in the production of the non-phonetic characters of English language. This research study would make students aware of their mistakes in the pronunciation and make them conscious to improve their pronunciation of the non-phonetic character of English language. This research is guided by above assumption.

A STUDY DESCRIBING THE COURSE CONTENTS (TEXTBOOK) AND TEACHING METHODOLOGY OF ENGLISH IN RELIGIOUS MADRASSAS OF PAKISTAN

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Abstract

The research study aims to describe the course contents and teaching methodology of English in religious seminaries of Pakistan. It also gives a description of Madrassas and their curricula. The data for the study is collected through qualitative method using interview as tool for data collection. A total of 8 respondents are interviewed who were teachers at various madrassas located in District Swat. The findings reveal that course contents and teaching methodology need reforms. The study also strongly recommends that course book and teaching methodology should have communicative activities and focus on oral communication respectively.

Keywords: language; English language; course contents; teaching methodology; Madrassa; curriculum

USE OF LANGUAGE IN ART AND ARCHITECTURE FOR UNDERSTANDING ITS PURPOSE AND RELIGION

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Abstract

This Research paper is based on the study of languages used as a part of art and architecture since Prehistoric times. Regardless of the fact whether it was deciphered or not it provided some useful information to the purpose of the art, architecture and religion of that time. To prove this fact examples from the three ancient civilizations have been used, they are Prehistoric, Indus and Egyptian civilizations. The paper is divided in two parts, first part of the paper will deal with the scripts of the ancient civilizations and their significance in understanding the purpose of their art, architecture and religion, whereas the second part will be focused on a two-hundred-year-old Sikh building with residential, social and religious significance in Kallar Sayedan, Rawalpindi, Pakistan known as Khem Bedi Singh haveli. It has been discussed in detail that how ancient and comparatively modern art and architecture have used script to elaborate the meaning and purpose of their creation. From Prehistoric

cave paintings where symbols are used in shapes of animals, and Indus, where symbols were used for communication till Egyptian civilization about which we are doubtlessly sure just because of the written documents and is known from hieroglyphic inscriptions preserved sheets of papyrus and buildings. Detailed information about the Sikh haveli with the purpose based use of script has been provided. The paper will conclude this fact that with the use of script, art, architecture and religion becomes more understandable with its original zeal with which it was actually created. Instead of speculation one can move in the right direction with the art and architecture and religion.

Keywords: Ancient civilizations introduction; importance of script; description of Sikh haveli; better understanding of religion; art and architecture

**USE OF DISCURSIVE COMMUNICATION STRATEGIES IN THE SELECTED HEADLINES OF
PAKISTANI PRINT MEDIA**

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Abstract

The matter of language used in media for communication purpose has been debatable topic in global academic and research arena of discourse and communication studies for last couple of years. Media is considered as a source of communication to provide updated information to the public at massive level. Keeping in view the significance of this perspective, the study aims at exploring the phenomenon of discursive communication of Pakistani print media through headline discourse before elections. In this concern, the headlines of three widely distributed English newspapers, The News International, The Nation and Dawn have been selected. The designated period of study ranges between 1st July 2012 and 31st December 2012. The headlines have been selected through simple random sampling technique. The obtained data in the form of headlines has been analysed by using Norman Fairclough's three-dimensional model of critical discourse analysis. The findings of the study reveal that headlines of English newspapers are constructed in a discursive way. Moreover, ideologies of particular politicians and political parties are communicated through headline discourse. Metaphor, Modals, metonymy and nominalization are used to manipulate the opinions of Pakistani public. Therefore, the study concludes that communication which takes place with the help of headlines in Pakistani print media is not a simple process of exchange of ideas, emotions, feelings, experiences and observation between the encoders and decoders; rather it is discursive phenomenon which serves particular ideological purpose.

Keywords: Discursive communication, Pakistani Print media, Headline discourse, General elections

**ENGLISH VS. NON-ENGLISH, A COLD-COMBAT:
ATTITUDE OF ENGLISH-STUDENTS TOWARDS NON-ENGLISH-STUDENTS
(A CASE STUDY OF DEPARTMENT OF ENGLISH – UOM)**

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Abstract

English has become one of the most powerful tools of communication and ideas transformation in the current age of modernity and globalization. Based upon its widely used utility in business, education, politics and other relative fields, English has become the most dominant language (Quasem, 2014). In addition, English has acclaimed a status of the most significant and effective language ever having more than 1500 million speakers throughout the globe (Crystal, 2003). Considering such a wide scope of the English as an international language, it also becomes a source of division in the socio-cultural, political, religious and academic aspects of society. Knowing and un-knowing of English reveals the reflection of being 'haves' and 'have nots' in society. People having the power of English language are kept at far from the un-knowing segment in society. Based on these facts, the current research study

assumes to formulate a question about the attitude of people (having knowledge, education and skills of speaking and understanding of English language) towards those with no knowledge and understanding of this language. The current paper is in process, where the literature review and tools for data collection have been developed, while the collection and analysis are yet to come. Terms in the title are relatively and contextually used; such as English or English students refer to students from the department of English at University of Malakand while Non-English or Non-English Students represent the students studying in Madrassas. In this context, an attempt will be made to analyze and investigate the perception and attitude of students (currently studying in the department of English as regular students) will be judged and analyzed towards the madrasa students. For this purpose, this study will be planned under qualitative research design using probability sampling especially convenience and simple random sampling techniques (for selection of samples) and interview guide (for collection of primary information). The two senior batches i.e. 6th and 8th semester students will be the target population (because of their exposure and understanding about English as a subject and language), out of which samples will be randomly selected and interviewed till the saturation level of information. The collected information will be qualitatively analyzed in terms of themes, narration and transcription of interviews, while results will be drawn for generalization and recommendations.

Keywords: English language, students in formal institutions, madrasa students, attitude, perception, discrepancies, positive and negative approaches

THE IMPACT OF STRESS ON TEACHER'S PERFORMANCE IN THE MADARIS OF DISTRICT SWAT, PAKISTAN

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Abstract

Improving employee's performance has been remained as one of the debatable topic for many research scholars. The only reason that employee's performance has direct impact on the organizational performance. The research will aim to analyze the impact of Stress on teacher's performance in the Madaris of District Swat, Khyber Pakhtunkhwa, Pakistan. For meeting the objectives of the study, the previous literature was studied thoroughly. Data was collected through closed ended, adopted questionnaire from a sample size of 227 teaching staff using probability sampling technique. For analysis of data, Pearson Correlations, Regression Analysis and ANOVA test were applied using Statistical Package for Social Sciences (Version-18). The finding of the study will indicate correlation and impact of stress on teacher's performance in Deeni-Madaris. Further, maintaining a certain level of stress increase teacher's performance in the context of Pakistani work settings. The study will be confined to registered Madaris of District Swat, Khyber Pakhtunkhwa, Pakistan.

Key words: Employees performance, Job Stress

PUBLIC PERCEPTION AND RESPONSE TOWARDS MERGED MADRASSA AND SCHOOL SYSTEM

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Abstract

Madrassa and school are eminent learning institutions in Islamic world. Recently a trend has been noted that is the merging of school in madrasa or merging madrasa in school. Framed under qualitative research design, the current study has been conducted in Dir Lower, Khyber Pakhtunkhwa, Pakistan. Purposive sampling technique has been utilized to select samples from the population of interest. An in-depth interview guide was designed to collect information from respondents. The collected information has been analyzed thematically. Findings enumerates that there are number of educational institutions which provides modern formal as well as religious (Islamic) education. Public perceives the merged educational system as better for the learning, character building and socialization of their children. In addition to it, public response is encouraging towards merged educational system in the study area.

PERCEPTION OF STUDENTS TO ENGLISH LANGUAGE IN RELIGIOUS MADRASSAS IN DIR
UPPER, KPK, PAKISTAN

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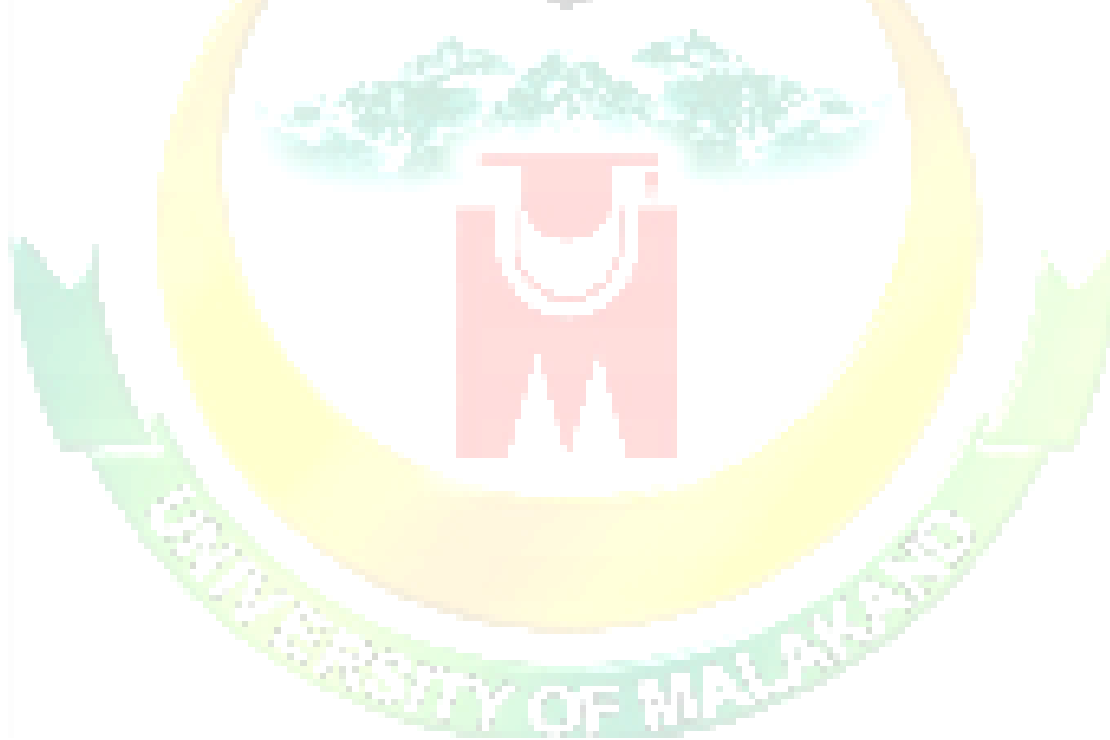
(Associate Professor of Sociology, UoM, Chakdara)

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Abstract

In Khyber Pakhtunkhwa majority of the students are getting education in Madrassa system of education. Due to poverty and religiosity some students of the rural areas have the, only source of formal education is Madrassas. However, due to religious attachment all the children are getting religious education as supplementary education. It is commonly accepted by educationist that introducing English language to religious madrassa would have significant impacts on the future of the students. For this study, a sample of 300 students was randomly selected and data were collected through interview schedule. The data was quantitatively analyzed through univariate analysis and bivariate analysis was applied through chi-square test. It was found that students are satisfied with introduction of English language in Madrassas of the country. This system of education enhances chances of job opportunities and understanding of new knowledge and information. This paper suggests introduction of English language in the Madrassas system to bring the students of religious education at par with the modern education.



Madrasa and English Education (A case study of Kashmir)
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Abstract

The state of Jammu and Kashmir (India) has a great number of madrassas which are run by different organisations, not under government control. But many of those madrasas are run with the financial support of Government of India. There are several schemes for streamlining the education in these madrasas and connecting those with the life of the people both in religious and mundane aspects. The aim is that the learners after completing the diplomas there must not become a parasite on society as is observed. They must have opportunities to absorb themselves into the main stream of society and involve themselves in differential income generation program for himself and his family.

One of the important steps in this regard has been the introduction of English language as second language in these Institutes. The study is based in comparing these madrasas financed by these schemes and not financed by the schemes and what is the difference in achieving the influence on day to day life and the main stream society. What difference is there is approach towards English language?

Keywords: *Maktab; Madrasa; SPQEM; MHRD; Darasgah; Darulaloom*

Introduction

*Madrasas and maktab*s are considered to be the principal centres for Islamic learning. Almost all mosques have a primary seminary or a *maktab* attached to them where Muslim children learn to recite the Quran and the basics of Islam. For those desirous of seeking higher degrees and specialization in Islamic theology and jurisprudence, there are larger seminaries called Madrasas. The presence of Maktab and Madrasas can be seen across the length and breadth of the country. Their numbers run into several thousand with only estimated figures available.

Madrasas have been the only educational institutions available for the children of the community. Not surprisingly, therefore, various governments have been keenly looking at Madrasas and the possibility of their role in mitigating educational backwardness among Muslims. Additionally, the popular misconception about Madrasas being a den of fundamentalism and a belief that students of these Madrasas have no access to the study of modern subjects has invited the attention of subsequent governments at the centre to try and mainstream them. A number of initiatives have been taken for this purpose and for promoting the teaching of modern subjects in them. While the scheme for Madrasas modernisation has been underway for the past two decades, a scheme – *Scheme for Providing Quality Education in Madrasas (SPQEM)* -- was initiated in 2009 by the Ministry of Human Resource Development (MHRD), Government of India.

This paper is written with the objective of finding the difference in the achievement of learners in madrasas which are run under the direction of government and those run voluntarily without any consideration of norms prescribed by the government. The study has been conducted in district Srinagar of Jammu and Kashmir state (India).

Methodology

The data for the study has been collected from both primary and secondary sources. The secondary data is from archival records such as books, official record, research papers etc. and primary data has been collected on the basis of an interview scheduled employed upon the selected respondents (madrasas selected on stratified random basis) The respondents of the interview have been the authorities of these madrasas.

Situation of madrasas in the state of Jammu and Kashmir is not different from other parts of country. In accordance with the population of the region the madrasas and *maktabs* are spread throughout the region. In more or less all the localities of Kashmir, there are *maktabs* or *darasgahs*. These makabs are run by local masids and follow the curriculum provided by the organization under some central control. In addition to it, there are madrasas. These madrasas too are sufficient in number. As per a study, there were 372 Registered madrasahs in 2013 and in addition to it there are unregistered madrasas as well.¹

These madrasas traditionally provided education to religious men of society who could manage the religious affairs of the society. The Imams of mosques, preachers, care takers of different rites, arranging different religious ceremonies, *nikah* khawans etc. all were basically qualified and trained there. The learners coming from these in the modern era have been facing a lot of difficulties in the society. It has been particularly in their socio-economic aspects of life. They finally depended for their economic needs on the community. Their sole source has been the income as mentioned above. This has created a dependency syndrome. Also, in earlier times only the syeds/shahs/peers only as descendnts of prophets/companions if prophet/Sufis etc. only used to be the religious activities but day by day more and more people, commoners, lower strata people in society all, who studies in these *maktabs* joined the profession. Thus, competition emerged there.

There was another problem with this educational system and that is the shifting to modern education. The syllabus and curriculum of these traditional madrasas has been entirely different from the regular education system in schools and colleges and so it wasn't possible for a learner in these institutions to shift to the modern system of education.

Also, these madrasas and *maktabs* had the issue of financial sponsorship. They fully depended upon the aid from private system. The contribution from common masses in the form of zakat, *ushur*, etc. has been the only source. The source was not a perennial one, as commoners had no guarantee to keep on the flow of support to these institutions. In many a cases door to door collection is made, which amounts to begging wih no guarantee.

In this regard India's first education minister, Maulana Abul Kalam Azad, emphasized on the need for an All India Madrasas Board²

A National Monitoring Committee for Minorities Education (NMCME) was constituted in 2004 to look into all aspects of education of minorities and suggest ways and means to improve the conditions for educational empowerment of minorities and visited several states and interacted with the leaders of the Muslim minority community, educationists and Madrasa Managements. An Expert Committee of the NMCME was constituted to give inputs for revising the program of modernization of Madrasas and submitted its report. The Expert Committee has suggested that Madrasas be provided a linkage with the National Institute of Open Schooling (NIOS) to provide for certification of academic levels, linkages with vocational education, improving the quality of education in modern subjects, introduce teacher training, enhancement of teacher salaries, strengthening of State Madrasa Boards for monitoring and raising awareness about education programmes for the Muslim community.

The scheme for providing quality education in Madrasas has been recast after taking into account the inputs of the Expert Committee of NMCME.³

More recently, the Sachar Committee Report, while looking into SPQEM'S predecessor the Area Intensive and Madrasas Modernisation Program developed in the tenth plan, explained the need —to work out a mechanism whereby Dini *Madaris* can be linked with a higher secondary board so that students wanting to shift to regular/mainstream education can do so even after having passed from a *Madrasas*. The provision of equivalence to Madrasas certificates/degrees for subsequent admissions⁴

Objectives of the Scheme

1. The objective of the Scheme is to encourage traditional institutions like Madrasas and Maktabas by giving financial assistance to introduce science, mathematics, social studies, Hindi (Urdu in case of J&K) and English in their curriculum so that academic proficiency for classes I-XII is attainable for children studying in these institutions. However, the process of modernization of traditional Madrasas and *Maktabas* will be voluntary.
2. The scheme will provide opportunities to students of these institutions to acquire education comparable to the National Education System especially for secondary and senior secondary levels. This will enable children studying in these institutions to progress to higher levels of learning and also open up better job opportunities for them. Maktaba/Madrasas/Dar-ul-Uloom can opt to become accredited study centres with the National Institutions of Open Schooling (NIOS) for primary and middle levels of education or/and for secondary and senior secondary levels as well. Assistance would be given to Maktabas, Madrasas and Dar-ul-Uloom for activities, which contribute to these objectives.
3. The scheme also will seek to provide opportunities for vocational training for children studying in Madrasas opting for assistance above 14 years of age, to enhance their opportunities for entering the job market and encourage entrepreneurship.
4. The scheme will also strengthen State Madrasa Boards opting for assistance, by enabling them to monitor the Madrasa modernization program and enhance awareness about education among the Muslim community.

5. The scheme will address in-service training of teachers appointed under the scheme, for teaching modern subjects of science, mathematics, social studies, Hindi and English, to improve their pedagogical skills.⁵

J&K State

The J&K state is Muslim dominated state and particularly in Kashmir division and Chinab valley, the *maktabs* and madrasas are very functional. There are many organisations and individuals which have set up such institutions throughout the valley. The *maktabs* are usually running on part time basis, where students undergoing formal education, studying in late or morning hours. These *maktabs* or *darsgahs* are run more or less by all schools of Islamic thought inhabiting the valley. There are many madrasas as well, which too belong to different schools of thought and are referred by different names such as Darul aloom Bilalia Lal bazar Srinagar, Babul illm, Hanfiya college, Darul Aloom Rahimiya Bandipore etc. These madrasas are of two main categories; one which are registered by the government and others which are not registered by the government. Those which are registered too have two categories. One which have applied for financial support under Madrasa scheme (SPQEM) of GOI and some others which haven't applied for the same.

On the basis of academics there are two categories. One type of Institutions which are affiliated to University of Kashmir. The learners from these Institutions can undergo post graduate courses through any other Institution in the country. Some of these madrasas have affiliation with Islamic institutions in different parts of country such as Dev Band, Gujrat etc.

In each district, the *maktabs* which are registered and have applied for sponsorship from the government are as follows: Baramullah District 14, Pulwama district 11, District Srinagar 5, District Budgam 10, Ganderbal 04, and Kulgam 10.⁶

The analysis of madrasas

1. *Hafnia college Noor Bagh Srinagar*

This Institute was established in 1975 governed by Anjumani Mooin ul Islam. It was established to provide religious education with basic Arabic knowledge to the aspirants. Later on, it was converted into a college, where students could complete the Alim fazzil courses. However, in 2007 when government initiated the process of modernizing the madrasas, the English language was introduced. It has also been affiliated to University of Kashmir so as to give recognition to its courses.

The Courses being taught in this Institute are as follows: Adna- Lower level.a. *Tamheediya adna* (Lower Introductory) and *Tamheediya aala* (Upper Introductory); AlimMunshi fazil and Adeb

Adna- Lower level course is meant for plus 8th class students. This is the basic course of learning. **Tamheediya Aala:** The qualification for admission is 12th pass. This is a three years course. In these courses the different subjects taught are; Gen English, Arabic Literature and language, Quran and Hadith, Fiqah, Sarf u nahw, Urdu, Tasawuf and Basic computer (Optional) and environmental sciences.

University classes: It has three years course comprising: Molvi, Movi Aalim and Molvi Fazil.

The course includes: Gen English, *Tafsser* Quran, Hadith, Jurisprudence and its principles, Arabic Grammar and composition, Arabic literature and language, Urdu and Environmental Science. It is pertinent to mention that English is the language for teaching Ev.Sc. Islamic studies (comparative study of religion).

Alim Munshi Fazil is a course of three years. The subjects taught are: Gen English, Persian Littrature history, Persian literature, Persian poetry, Persian language, Ev Sc. and Urdu.

Adeeb is basically an Urdu graduation course. The course elements are: Gen Eng., Urdu prose and poetry, Urdu tareekhi Adab, Urdu Gazel, Urdu *mathnawi aur qaseeda*.

Hifz is the memorizing quran (Hifz) is also a course for general people, which does not require any stipulated qualification.

The above three course lead BA level in Arabic, Persian and Urdu respectively. The student after completing the course can go for PG in respective course or can do any course like LLB, BEd. However, the learners doing other courses where English is not taught have no eligibility for such courses. Previously the learners passing the Molvi courses, where English was not taught had to pass English of BA 1st, 2nd and 3rd year and only then they could be considered equivalent to graduation course. The courses which are of *adna* and hafiz level have no further scope in the academic field until complemented with any of the other courses.

2. ***Darul Aloom Kautharia***

This madrasa has been established in 1993 by a university professor from Pulwama district. The madrasa is situated in a foothill. It is not registered and is not enrolled in the directorate of education of the state. The main course taught in the madrasah are: 1. Hafiz, 2. Molvi and primary level modern education.

The admission is given to any boy above 12 years' age and no requirement of any education.

In HAFIZ course which run for one year or so. The students are required to learn *tajweed* and memories the Quran. In Molvi course, Arabic Grammer, Language, *fiqh* and tafseer and hadith are taught. The course is for three years. The basic course up to 5th standards where primary English, Maths, Urdu and introduction to computer is given.

As this madrasa has no affiliation to any govt. recognized Institution so no evaluation in a recognized institution take place. However, a local madrasah Darul Aloom Bilalia Lal bazar Srinagar, conducts the exam of the students of Arabic in Molvi classes. However, the students coming out of this Institution have no scope for further education in the mainstream formal system.

Thus, the madrasahs were English language with other subject as mentioned above are taught have wide scope for students. The students have ample chances of joining the

main stream of society. They are able to undergo various professional as well as non-professional courses. There are many students from this institute who have got admission in MA courses of University of Kashmir. Many of them are doing research in Arabic and Islamic studies. In addition, they have opportunity that they can apply for jobs in different positions in the state departments and also can go for competitive examination, like other students.

The students who come out from the second category of schools (Darul Aloom Kautharia) have least prospects. They remain confined to their localities as mullah and pirs. They remain at the lower strata of education and have merely knowledge confined to become an Imam in a masjid or lower type of preacher (Wayez).

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Problems and Challenges to English Language in Religious Seminaries of Pakistan

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Abstract

This qualitative study investigates English language situation in madrassas (religious seminaries). The study attempts to highlight the problems and challenges to English Language in madrassas. It also examines the level of implementation of English language in madrassas. The findings of the study are based on data generated through in-depth interviews and nonparticipant observation. Interviews were conducted from students, teachers and administrators / muhtamim in madrassas purposively selected at District Dir Lower, Khyber Pakhtunkhwa. A total of 24 interviews were conducted with equal representation from each madrassa including 5 students, 2 teachers and 1 administrator / Muhtamim. The collected data was thematically organized and analyzed. The study concludes that the madrassas generate their own funds and no proper budget is allocated from the government side. Further, the government does not have a mechanism for arranging trainings, seminars, workshops and other activities related to English language in madrassas of Pakistan. This study recommends for the government need to engage with the madrassa community for implementing English language and to address the immediate needs and problems of madrassa students.

Keywords: Pakistan; Madrassas; Language problems and Challenges; English

Background of the Study

The world has become a global village where many people use different languages for different purposes and survival with mother tongue only has become very difficult. Monolingual existence has become less effective to cope with the global challenges. With a view to fare well in business, education, research and other domains of life, reliance on other languages particularly those spoken in technologically advanced countries has become essential. In the context of Pakistan, English has become a language of opportunities and passport to success (Rahman, 2005). It is widely acknowledged for its singular importance in global politics, socio-educational and economic life. Pointing to the significant role played by English in the 21st century, Guy Cook (2003) observes that it is taught as a foreign language across the globe and has become the language of business, education and access to information. To him, the growing importance of the language is attributed to increase in international communication, transnational linkages between corporations and expansion of US power and influence. Thus, English has become the vehicle for media, research and communication. According to him, there is less likelihood that English shall lose its color and importance keeping in view the unfaltering

ascendency of the English-speaking countries in business, education, research and above all in global politics.

Keeping in view the importance of English language, Pakistan, like other developing countries, has taken several steps to make its learning a compulsory part of education system. The constitution of 1973 also acknowledges the importance of English as a vehicle for global communication and declares it the official language. Thus, most of the country's official business is conducted in English. In the context of education, there are mainly four streams of education in the country. Elitist schools use English as medium of instruction while non-elitist private sector schools also heavily rely on it. In comparison, public sector schools offer English as a compulsory subject from grade I, but the main focus remains on Urdu and other local languages. Lastly, the madrassa system is devoted to religious education where Arabic reigns supreme assisted by Urdu and local languages for translation. The government has taken several policy initiatives to create space for modern subjects including English language as is reflected in the literature review.

Historically, Pakistani madrassas have resisted the ascendency of English and at present it is doing a disservice to their graduates who find it hard to compete in the English dominated job market. This was also acknowledged by the former President Pervez Musharraf who viewed the system as obsolete that ' churns out semi-literates unfit for modern workplace' (Sau, 2002, p. 1719; see also Looney, 2003).

Statement of the Problem

English language has become a primary source of learning and earning in job market. The mainstream society in Pakistan is also under its influence. With a view to do better and find better placement in professional sphere, madrassa students also need to learn the language. Dars-e-Nizami is an 8-year program in which Arabic, Urdu and local languages along with Persian are taught. The government has included modern subjects with the consent of madrassa central Boards. However, we have little knowledge about the level and extent of these subjects. The current study is undertaken to analyze the teaching of English to Dars-e-Nizami students; problems and challenges faced by madrassas in implementing English Language and the needful measures to modernize the outlook of religious education.

Objectives of the study

Following are the main objectives of the research study:

- 1 To investigate problems and challenges faced by madrassas in implementing English Language
- 2 To investigate the teaching methodology of English to students enrolled in Dars-e-Nizami curriculum
- 3 To suggest measures needed to make English language an effective part of Dars-e-Nizami curriculum

Literature Review

What is language?

Language is a medium of communication through which people communicate with one another, express their feelings, emotions with others in words. There are about six thousand languages used in the world (Drude, 2003). Without language, we cannot communicate our feelings, views, emotions with others. It is very important for every human to learn and use language.

Importance of English Language

English is the language of dominant and well-developed countries like United States of America and United Kingdom. It has become lingua franca of global trade, politics, research and education that has made its learning an essential part of global identity (Crystal, 2012). The world has become a global village where many people use different languages for different purposes and survival with mother tongue only has become very difficult. Monolingual existence has become less effective to cope with global challenges. With a view to fare well in business, education, research and other domains of life, reliance on other languages particularly those spoken in technologically advanced countries has become essential. In the context of Pakistan, English has become a language of opportunities and passport to success (Rahman, 2005). It is widely acknowledged for its singular importance in global politics, socio-educational and economic life. Pointing to the significant role played by English in the 21st century, Guy Cook (2003) observes that it is taught as a foreign language across the globe and has become the language of business, education and access to information. To him, the growing importance of the language is attributed to increase in international communication, transnational linkages between corporations and expansion of US power and influence. Thus, English has become the vehicle for media, research and communication. It has engulfed the world of internet which is further reinforced by the frequent absence of software for writing systems other than Roman alphabets. He interprets the ascendancy of English in terms of its importance for the speakers of other languages who need to learn and comprehend it for increasing their life chances. To justify his point, Cook (2003) points to the recent global trend where English is taught as a foreign language in many countries (TEFL). He also alludes to the tremendous interest in learning English as teachers, planners, administrators, publishers and testers. According to him, there is less likelihood that English shall lose its color and importance keeping in view the unfaltering ascendancy of the English-speaking countries in business, education, research and above all in global politics.

Keeping in view the importance of English language, Pakistan like other developing countries has taken several steps to make its learning a compulsory part of education system (Shamim, 2008). The constitution of 1973 also acknowledges the importance of English as a vehicle for global communication and declares it the official language (Article: 251 National Language). Thus, most of the country's official business is conducted in English. In the context of education, there are mainly four streams of education in the country. Elitist schools use English as medium of instruction while non-elitist private sector schools also heavily rely on it. In comparison, public sector schools offer English as a obligatory subject from grade I but the focus remains on Urdu and other local languages (Rahman, 2001). Lastly, the madrassa system is

devoted to religious education where Arabic reigns supreme assisted by Urdu and local languages for translation.

The current study is based on problems and challenges to English language in madrassas. Madrassa system is devoted to religious education where Arabic reigns supreme assisted by Urdu and local languages for translation. The government has taken several policy initiatives to create space for modern subjects including English language as is reflected in the educational policies (NEMIS, 2000).

Historically, Pakistani madrassas have resisted the ascendancy of English and at present it is doing a disservice to their graduates who find it hard to compete in the English dominated job market (The Dawn, 2011, October 14, p.1). This was also acknowledged by the former President Pervez Musharraf who viewed the system as outdated that 'mixes out semi-literates unfit for modern workplace' (Sau, 2002, p. 1719; see also Looney, 2003).

What is Madrassa?

The word "Madrassa" is derived from Arabic language which means a "school" (Kashani, 2016). Madrassas also called religious seminaries, are basically religious institutions where students are enrolled for learning about the religion of Islam. However, there is a separate curriculum designed for students and madrassa institutions mostly work independently of the one set by the Education Ministry, Government of Pakistan" (Andrabi et al., 2006).

Oxford Advanced Learner's Dictionary explains the term madrassa as "A school where the Islamic theology and Islamic Law are taught" (OALD, 2009). Islam values seeking knowledge and it is obligatory for every Muslim man and woman (Soyooti, 2004).

Historically, a madrassa named Dar ul Arqam was established in Makkah and Suffa was started at Masjid-i-Nabavi in the time of Prophet Muhammad (SAW) when he migrated from Makkah to Madinah (Uddin, 1988). The Prophet Muhammad (SAW) directly supervised these madrassas. The learned prisoners of Badr were utilized in educating the Muslims, which serves a best example of worldly education. (Nadvi, 2004, p.65-72). In 459 A.H, Saljuk Wazir Nizam uddin Tusi inaugurated madrassa at Baghdad (Khalid, 2004, p.266). The syllabi of these madrassas taught Quran and Hadith with stress on *fiqh* with the passage of time. Emphasis on *fiqh* aimed to provides trained people for the courts. Astronomy, Mathematics and other sciences subjects were also taught in these madrassas.

At global level, many Muslim rulers and well to do established and financed madrassas. Spreading far and wide, the education system was introduced by Turkish rulers in the Indian Sub-Continent. This led to religious and socio-political transformation on Indian soil (Ali, 2012).

Dars-e-Nizami

The Dars-e-Nizami curriculum had been designed by Mullah Nazim Uddin Siharvi in the 18th century in the Farangi Mahal madrassa established in Lucknow during the

time of the Moghul Emperor Aurangzeb. This curriculum is used in many madrassas across sub-continent. Main features of the course consist of a complete curriculum with subjects such as chemistry, astronomy, geography, literature, geography, mathematics, logic, philosophy and medicine as well as the Quran, hadith, and *fiqh*. Graduates of the Dars-e-Nizami can transfer onto higher studies and jobs in several fields (Robinson, 2001, p.48–51).

Dars-e-Nizami course is eight-year course consisting of eight *darajas* or grades. Each grade (*daraja*) is numbered in Arabic in the ascending order as (first) *Oulah*, (second) *Sanniah*, (third) *Salisah* (third), (fourth) *Rabiah*, (Fifth) *Khamisah*, (sixth) *Sadisah*, (seventh) *Sabiah* also called small *Dora-e-Hadith* and Final *Dora Hadith*.

Madrassa Education in Pakistan

After the creation of Pakistan in 1947, madrassa movement further expanded and hundreds of *Darul Uloom*s were established throughout the country. Jamia Ashrafia was started by Mufti Muhammad; Darul Aloom Malir by Mufti Muhammad Shafi; Adrul Aloom Islamia Banori Town by Maulana Muhammad Yousaf; Jamia Arabia Gujranwala by Maulana Muhammad Chirag; Jamia Khairul Madris Multan by Maulana Khair Muhammad Jalandhari. In 1947, there was a slight presence of madrassas as the figures quoted by various sources range from 189 to 245 (Ramzan, 2012).

Thus, Pakistan had two types of education after partition; the modern secular one and religious one. The school system was further divided into Elitist English school and Urdu medium schools. The children of the ruling and elite class were mostly enrolled in the former in schools, colleges and universities while most of the poor or lower-class children would go to madrassas (Ahmad, 1972, II, 622).

The ruling class of Pakistan has historically supported English language in education system (Anjum & Siddiqi, 2012; Rahman, 1997; Rahman, 2011) with no concrete effort to change it. Thus, English dominated the state after 1947. English-based education has prevailed over other streams of education in the country (Coleman, 2010; Jimenez & Tan, 1987). The vernacular-based system was the major educating stream for the less prosperous segment of the society. The English medium would produce rulers and administrators while the vernacular-based education mainly provided the clerical and support staff (Rahman, 1997). A huge majority opposed English and wanted Urdu to replace it in the power circles and higher workplaces. But Urdu also had its enemies in the shape of other racial groups who wanted recognition of their own languages. Further, the choice of English for official correspondence and Urdu as national language in 1948 (Zaman, 1984) made the country exoglossic as it practically imposed two unusual languages with a very small number of native speakers (Bell, 1976).

The gap between these two types of education; religious education and modern secular education has continually widened. Many conferences and committees have been formed by the government to assist in reforms these madrassas and integrating them into the national educational board system.

From the time of partition in 1947 till Soviet Union Afghan war 1979, the process of madrassas reforms remained passive. To some extent madrassas and madrassas

education system came under discussion in government educational conferences and policies. The role of madrassas in educating the public was discussed in the first educational conference held after the creation of Pakistan in 1947.

Methods and Procedure

Nature of the Research

This research study is based on qualitative research design to investigate the problems and challenges to English Language in religious seminaries in Pakistan.

Population and Sampling

Population of the study was based on the official record of registered madrassas in the area obtained from District Education office Dir Lower and other related official sources. The study employed purposive sampling for selection of madrassas and interviewees.

Sources of Data

The study was conducted in District Dir Lower in the province of Khyber Pakhtunkhwa. The data was collected from English teachers and students enrolled in Dars-e-Nizami.

Data Collection Procedure

A total of 24 interviews were conducted in the selected madrassas. Each seminary was given equal representation in the sample. A total of 5 students, 2 teachers and 1 administrator / Muhtamim were interviewed in each madrassa. Besides, 6 interviews were conducted from the officials of district administration.

Data Analysis Techniques

The qualitative data was transcribed and thematically arranged before analysis. Based on the analysis, the study was concluded with suggestions and recommendations at the end.

Analysis and Research Ethics

All the data was coded, and the researcher followed the coding process of Roney (2000) (1A03-M40-R8M), while the interviews were transcribed for establishing categories. The questions asked in the interviews were semi-structured in nature. Research is an ethical exercise. Obtaining permission and specially time was taken from all the specified madrassas administrators, teachers and students before going to the madrassas for conducting each interview.

Data Analysis and Discussion

As a key objective of the research study, the interview consisted of questions to investigate the problems and challenges faced by madrassas in implementing English

language. These questions were mainly derived from the reviewed literature. Several areas that needed attention were highlighted by the interviewees the elimination of which would be crucial for reform agenda as promised by the government from time to time. For instance, a teacher interviewee, when asked about problems, he said, “The major problems faced by madrassas in implementing reforms including the introduction of modern subjects like English Language and computer science are many. First, there are lack of facilities and infrastructure which require financial support and assistance from the government. We should appreciate that many madrassas are charity organizations which rely on donors. Second, a majority of students enrolled in madrassas are from rural areas and belong to poor families. This also reduces the chance of financial assistance coming from their side. Further, they come to madrassa mainly because it provides free of cost education, food and lodging which is very rare in Pakistan. It would be helpful if the government provide them with free books as it does with students in government schools. This will reduce financial burden on madrassas, and they would pump that amount to other reformative programs”. While concluding his discussion, he was very frank in asserting that everyone wanted to get modern education, but the poor could not afford it. If education were free, many of us would have acquired it, he added. (1T01-M36-R8M).

Another interviewee was of the view that a few decades ago, the government was supportive and used the money collected in Bait ul Mal for the benefit and uplift of madrassas. But this had become a history, he said. To him, such steps encouraged people to continue with madrassa system and also was a financial relief. However, that practice had been abandoned. He further said, “Our charities and donations in Pakistan are directed towards the welfare of singers, players and to protect our cultural heritage. Madrassas can only operate if they ensure funding sources from private people”. (2T11-M35-R8M).

During interviews, it was revealed that many of the respondents identified monetary factor an important contributor in the reform agenda. It was noted that had madrassas ample budget, they would have a modernized outlook. In an interview with an administrator, he shared his views and said, “Every madrassa has problems about teaching English or other modern subjects. There is lack of well-educated teachers having Master and Bachelor degrees. If such teachers are available, then there will be no difficulties for teaching English or other modern subjects but if a madrassa has only matric or middle pass teachers then there will be problems for teaching English or other modern subjects. Another problem is that students also find difficulties in learning English and other modern subjects. We teach them like primary school students because they can’t understand English easily. First, we teach them word meaning, word spellings and translation with the hope that it will enable them to read and to write”. (1A03-M40-R8M).

For a teacher interviewee, a major problem was the lack of trained teachers. He said that most of madrassas teachers were graduates in Dars-e-Nizami and had no knowledge of how to teach English Language. To him, it was the responsibility of the government to arrange trainings, conferences and seminars for teachers to prepare and train them to teach English Language and other modern subjects. (3T17-M34-R8M).

One administrator pointed to an attempt that they had made. He said that a teacher had been hired for teaching English to the students in the evening time, but he was less motivated to continue with the job. He wanted a good amount of money that we could not manage at that time. He further added, "If government provides equal financial benefits to madrasa teachers for the teaching of English and modern subjects like government teachers then we will feel relieved. We do not have any animosity with modern subjects but the only issue is affordability. (2A09-M47-R8M).

However, one administrator had doubts about introducing English language. He did not trust the intent of the government and blamed them of promoting westernization in the guise of the language. He explained thus, "the main problem in English Language reforms in madrasas is that the government wants to introduce Western civilization with English Language. It is important to note that whenever people start Western Education, they forget Quran and Hadith and give religion a secondary position. That is the reason that our ulama are not willing to accept these types of reforms in madrasas". He also identified other problems including lack of facilities, insufficient funds and no incentives for madrasa teachers in the job market. Huge amount of budget is allocated for modern education but there is no single penny for religious education. On the contrary, madrasas are considered places of terrorists' activities and training. They warn and imprison our senior ulama and consider them the main cause in the way to prosperity. These are main problems in the way of implementing reforms in madrasas". (3A19-M40-R8M).

To sum up, a majority of the interviewees welcomed reforms but admitted the lack of resources and financial support to implement them. It was also revealed that there was no apparent resistance to reforms but many interviewees doubted the sincerity of purpose of the government. A majority of the participants in the study were critical of the government attitude of favoring schools and colleges and neglecting madrasas.

Conclusion

- The concluding part of the study also includes the realization that after 9/11, madrasa network has been strictly monitored and various restrictions have been imposed on their operation. In the backdrop of militancy, these measures are needed but the government needs to rationalize them. The state also needs to differentiate between a handful of militancy promoting madrasas and the rest. A majority of madrasas are charity institutions and have no concern with extremism. Once this demarcation is made, it will be easy to move ahead with reforming and mainstreaming them.
- This research also shows that a major problem faced by madrasas in implementing modern courses like English Language is that majority of students enrolled in madrasas are from rural areas with less exposure. Students also face difficulties in learning English and other modern subjects as compared to religious subjects. They also cannot afford modern education due to which these students start madrasa education which is free of cost.
- This research also concludes that every madrasa has its own problems about teaching English or other modern subjects. For example, a madrasa with well-educated teachers, find less problems and difficulties in teaching English but if a madrasa has only Dars-e-Nizami graduates as teachers, then there are problems.

Some madrassas hire teachers for teaching English but due to financial problems they cannot provide enough salary to these teachers like government teachers.

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APPENDIX

Interviewee Identification Key (10 Character Code)

Character key	Description	Details
1st Character	Madrassas Name	1. Jami'ah Farooqia Hajiabad Timergara 2. Ahya Ul Uloom, Balambat Timergara 3. Jami'ah Muhammadiyah Qadriyah, Gulabad
2nd Character	Participants	A=Administrators T=Teacher S=Student
3rd& 4th Characters	Participant's Number	Ranges from 01 to 30 (Total participants)
5th Character	Gender	M= Male F= Female
6th and 7th Characters	Age	e.g. 20, 25, 35
8th Character	Location of the Madrassas	U= Urban R=Rural
9th Character	Grade / Daraja of Dars-eNizami	First= 1 Second= 2 Third= 3 Fourth= 4 Fifth= 5 Sixth= 6 Seventh= 7 Eighth= 8
10th Character	General education	L= Below secondary S= Secondary H= Higher Secondary B= Bachelor M= Master

Source: Roney, (2000, p. 311). Adapted by the Researcher

- e.g.
1. 1A03-M40-R8M = Jami'ah Farooqia Hajiabad Timergara, Administrator, 3rd Interviewee - Male, 40 - Rural, 8th Grade / Daraja, Master
 2. 2T11-M35-R8M = Ahya Ul Uloom, Balambat Timergara, Teacher, 11th Interviewee – Male, 35 – Rural, 8th Grade / Daraja, Master
 3. 3S23-M29-R7M = Jami'ah Muhammadiyah Qadriyah, Gulabad, Student, 23rd Interviewee – Male, 29 – Rural, 7th Grade / Daraja, Master

An Ideological Dilemma: A Critical Analysis of Waar

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Abstract

This paper aims to address the ideological dilemma by analyzing a media discourse critically. The selected media discourse is a Pakistani movie Waar in which the true ideology of the militants has been misrepresented. The movie shows that the war of terrorism in Pakistan is due to the external factors. The militants are Indian agents and are working according to the instructions by RAW and similar agencies. This paper is an attempt to demystify the true ideology of the militants. The researcher has done the analysis of some selected dialogues of the movie under the umbrella of Critical Discourse analysis by employing three dimensional frameworks by Norman Fairclough. For analysis section, the selected dialogues, which support the agenda of this paper, are transcribed. The idea behind Mr. Lashari's big budget fare is fairly on the money. It is a one man show, played by a scarred person against the bad guy, a serial killer turns into terrorist, a RAW operative who has assassinated the hero's family and from here starts the cat and mouse game. The movie shows the militants involving in a business of selling Pakistanis, providing shelters to Indian agents in order to accomplish their plans. In response of their serving, they are getting money and material gains. Such depiction of the militants is in contrast to the true ideology of this particular group i.e. the sole purpose of their lives is Jihad which leads them towards Jannah. The movie is a failure to some extent in putting forward the true agenda before the masses. In fact, it misguided the audience in recognizing the true facets of the militants who have been killing tens of thousands of people over the last decades.

Keywords: Discursive practices; Identity; Critical Discourse Analysis; Taliban; Waar

Introduction

Linguistics or the scientific study of language aims to investigate different facets of language such as properties of sound waves, the internal structures of words, the social contexts in which conversation occur. Linguistics seeks to analyze the meaning behind words and also how these meanings are interrelated with contextual information.

The term linguistics could be studied by using one term i.e. analysis. Linguistic analysis is a tool to identify and describe the structures and sounds of language and also tries to explain the relationship between them. The discipline of linguistics does not restrict itself only with the study of language in all aspects but also provides insights how the elements of language are related to one another and also with the

world outside. The study of these relationships helps us in understanding and explaining how language functions as it does in combination (Chapman, 2000). Linguistic analysis could be done in various ways; it may be a stylistics analysis or syntactic analysis etc. Critical Discourse analysis is an approach to analyze the things critically. CDA takes all types of analysis in it as no has no boundaries.

Critical Discourse Analysis (CDA) is a research paradigm that aims to reveal some of the hidden and out of sight values, positions, perspectives and agendas in discourse (spoken or written). The studies in CDA are multifarious; derived from different theoretical backgrounds and propagate different data and methodologies. It welcomes open discussions and debates, changes and innovations. CDA is used to denote the theory identified as Critical Linguistics (CL). The roots of CDA lie in Classical Rhetoric, Text-linguistics, Socio-linguistics, Applied Linguistics and Pragmatics (Wodak, 2002).

CDA is not a specific discipline, paradigm, school or discourse theory. Its particular focus on dominance and inequality implies that it takes interest in social issues which could be better understand through discourse analysis (Dijk, 1993).

Wodak and Fairclough (1997) define the main tenets of CDA. The summary of these tenets is as under:

1. CDA aims to unearth social problems
2. Power relations are discursive
3. Discourse constitutes and shapes social events and is also shaped by them.
4. CDA deals with ideological perspective
5. Discourse keeps in view the history
6. The relationship between discourse and society is mediated
7. CDA is interpretative and explanatory
8. CDA is a form of social action

According to Wodak and Fairclough (1997) “CDA sees discourse --- language use in speech and writing—as a form of social practice”. It means that discourse/language use is not alien to or external part of the society. Instead it is integrated in social values, norms and conventions. Language use and society are inseparable, and this implies a dialectical relationship between discourse and social events. Both moves like two ways traffic i.e. discourses are socially conditioned, and it constituted situations and events but the discourse is also constituted and shaped by social structures. For this reason, discursive practices may rise issues of power and also cause major ideological effects (Wodak/Fairclough, 1997).

The three major variant of this research paradigm, named CDA, are critique, power and ideology. The major objective of this research is to demystify the hidden impetus of ideology of social institutions, events and practices. For this purpose, the selected discourse is a Pakistani movie Waar. In the present era, the undesirable power of media has been inspiring many critical studies. By viewing a media discourse critically, this paper intends to unearth the real agendas and perspectives of some of the major institutions of the state and also address the misrepresented ideology of Islamist militia group: Taliban.

Before proceeding to the main agenda of this paper, the researcher intends to throw light on the notion of ideology for the better understanding of the theme of this paper i.e. ideological dilemma. The term ideology was first appeared in France in late 18th century. Thompson (1990) discusses the wide range of concepts, functions and meanings of ideology and its relationship to other concepts. For Thompson, Ideology refers to social forms and processes within which and by means of which, hegemonic symbolic forms circulate in the social world (Wodak M. R., *The Discourse-Historical Approach (DHA)*, 2008).

Discourse Historical approach views ideology as one sided perspective or world view composed of related mental representations, convictions, opinions, attitudes and evaluations, which are shared by members of a specific social group. Ideologies serve as an important means of establishing and maintaining unequal power relations through discourse: for example, by establishing hegemonic identity narratives, or by controlling the access to specific discourses or public spheres ('gate-keeping'). In addition, ideologies also function as a means of transforming power relations more or less radically. Thus, we take a particular interest in the ways in which linguistic and other semiotic practices mediate and reproduce ideology in a variety of social institutions. One of the aims of the DHA is to 'demystify' the hegemony of specific discourses by deciphering the ideologies that establish, perpetuate or fight dominance (Wodak M. R., *The Discourse-Historical Approach (DHA)*, 2008).

This is a brief interpretation of the term ideology in the perspective of CDA. In order to tailor the main agenda of this paper i.e. ideological dilemma in *Waar* movie, the researcher outlines the brief review of the movie including major characters and the theme.

Review of Waar movie

Waar is an action drama Pakistani film directed by Bilal Lashari, written and produced by Hassan Rana. Most of the dialogues of the movie are in English. The leading characters of the movie are

- Shaan Shahid as Major Mujtaba (a retired Pakistan army officer),
- Meesha Shafi as Laxmi (Indian spy of agency Research and Analysis Wing's (RAW))
- Ali Azmat as Ejaz Khan (a patriotic politician)
- Shamoon Abbasi as Ramal (RAW operative)
- Ayesha Khan as Javeria Khattak (an intelligence officer and COM analyst)
- Hamza Ali Abbasi as Ehtesham Khattak (O/C field operations CTG)

The story of the movie revolves around a retired army officer, Major Mujtaba, who has a good record throughout his career. He is contacted by a counter terrorism department (CTD) who detected threats to the country's security and peace. The independent contractor and a serial killer, Ramal, has been hired by RAW for this huge attack on Pakistan. Ramal has penetrated in the boundaries of Pakistan and CTD sees a ray of hope in Major Mujtaba to save the country. Major Mujtaba's family has been assassinated by Ramal in the past during an Army operation. Mujtaba too wants to take revenge from Ramal that is why; he accepted the offer of the counter terrorism department. Major Mujtaba is the only officer to counter Ramal because he

recognized Ramal and also his actions and tactics. He has been given the charge of anti terrorism operation. Javeria and her brother Ehtesham Khattak are the special helping agents in this operation.

Ejaz Khan is a truthful and patriotic politician, striving to do something revolutionary for the nation. The movie featured his honest efforts to save the country from energy crisis by building a dam. For this purpose, he sits with anonymous politicians and forces them to admit the fact that dam is inevitable for the survival of the country.

Ejaz Khan has relationships with a girl Zoya despite of being married. Apparently Zoya is a social worker who is struggling hard for the refugees, targeted by the terrorists but actually she is Laxmi, an Indian agent, a RAW operative. Ejaz Khan and his wife have been killed by Ramal and this murder is planned by Laxmi because Ejaz Khan might be a bottleneck in her operation.

Mulla Siraj, the head of Taliban, has been shown the great supporter of RAW. In the movie, he provided suicide bombers to attack Police Academy of Pakistan. The attack was planned by Laxmi to divert the attention of the security agencies that are busy in planning the safety measures for an imminent terrorist attack. Mulla Siraj also provided Ramal two massive bombs which he has to fix in Jinnah Convention Centre Islamabad. SP Ehtesham drives the vehicle away, in which one of the bombs is loaded, to dispose the bomb off and is killed in the explosion. Major Mujtaba countered the second bomb and save the country from the deadly attack. He also killed Ramal in the end.

The theme of the movies is that Indians fund all the terrorist activities including political murders and all the troubles in Pakistan. The terrorists called Taliban are doing their terrorists' activities just for worldly gains i.e. money, status and power etc. This particular militant group named Taliban is shown as the puppets of RAW and other organizations. Their particular ideology has been kept aside in this movie. The researcher intends to demystify the true perspective of this particular group which is hidden in the movie and which is also misrepresented before the millions of people. For this reason, the researcher aims to throw light on the origin of this terrorist group and also on the impulses that are active behind their true ideology.

History of Terrorism

After the World War II, the struggle for Power and Supremacy, which is known as Cold War (1945-1991), began between the United States and Soviet Union. The desire to be the sole super power and to control the different areas of the World caused both super powers to confront each other. The Soviet Union looked like a huge giant on the World map while United States laid the foundation of United Nations organization to influence the world.

The Soviet Union started struggles to expand its influence in Asia by sending its soldiers in Afghanistan. The Soviet troops invaded Kabul to assume military and political control on December 25, 1979 and replaced the radical Hafizullah Amin with Babrak Kamal, USSR's puppet leader, as the head of Afghanistan on the order of Moscow. The soviet invasion in Afghanistan was condemned from all over the world. In reaction to this the United States led a boycott of the Summer Olympics in

1980. The United Nations voted to criticize the action and exhorted the USSR to pull out repeatedly.

During this scenario, the United States approached Commander in Chief General Zia Ul Haq to deal with Afghanistan. It was the petro dollars that attracted Zia Ul Haq who changed the curriculum in schools by inducting rigid interpretation of Islam encouraging Jihad and inculcating bigoted notion against non-Muslims. He recruited Mujahidin through mushrooming Jihadi madrassas. The Mujahidin fought with guerrilla tactics against the Russian troops. The US provided them with money and weapons. The guerilla fighters also gained the support from Islamic world in proclaiming this holy war or Jihad. The Arab world also aided the Mujahidin with the money.

In 1989, Soviet forces pulled out of Afghanistan due to several reasons. Firstly, they could not defeat mujahidin because the war had been turned by the introduction of US made shoulder-launched anti-aircraft's missiles in 1987. The mujahidin shot down Soviet planes and helicopters with these missiles. Secondly, soviet leader Gorbachev was pressed by the world opinion and decided that USSR had to get out. Thirdly, during 1989 and 1990, the Berlin Wall came down and free elections ousted the communist regimes in Eastern Europe. In 1991, the USSR itself dissolved into its component republics. After this, the cold war came to an end with the stunning speed and the United States appeared as sole super power on the world map.

The Cold War has been over, but the mess created by this war has left its lingering repercussions that the nation faces that have become more radicalized today. In the greed of dollars, General Zia ul Haq did not foresee the result of siding with this war by aiding the militant madrassas. It is the same madrassas whose recruits are roaming with no job or education, forcing into becoming radicalized mullahs who mislead the nation by emotionally charging them with religious indoctrination.

Only after three years, the mujahidin, who had fought off the Soviets, were fueled by neighboring countries in order to crave out the areas of influence. In a result, the civil war broke out and predominantly Pushtun Taliban emerged as a Messianic movement in 1994. (Rashid, 1999)

The Taliban's early victories in 1994 were followed by a series of devastating defeats that resulted in heavy losses. Pakistan started to provide stronger military support to the Taliban. Many analysts like Amin Saikal describe the Taliban as developing into a proxy force for Pakistan's regional interests which the Taliban decline. On September 26, 1996, as the Taliban with military support by Pakistan and financial support by Saudi Arabia prepared for another major offensive, Massoud ordered a full retreat from Kabul. The Taliban seized Kabul on September 27, 1996 and established the Islamic Emirate of Afghanistan. (Rashid, Taliban: Militant Islam, Oil and Fundamentalism in Central Asia, Second Edition, 2010)

Ideology of Taliban

The Taliban's extremely strict and anti-modern ideology has been described as an "innovative form of sharia combining Pashtun tribal codes," or Pashtunwali, with radical Deobandi interpretations of Islam favored by JUI and its splinter groups

(Rashid, Taliban: Militant Islam, Oil and Fundamentalism in Central Asia, Second Edition, 2010). The Taliban's first move was to institute a strict interpretation of Qur'anic instruction and jurisprudence. In practice, this meant often merciless policies on the treatment of women, political opponents of any type, and religious minorities.

Under the Taliban regime, Sharia law was interpreted to forbid a wide variety of previously lawful activities in Afghanistan. One Taliban list of prohibitions included: pork, pig, pig oil, anything made from human hair, satellite dishes, cinematography, and equipment that produces the joy of music, pool tables, chess, masks, alcohol, tapes, computers, VCRs, television, anything that propagates sex and is full of music, wine, lobster, nail polish, firecrackers, statues, sewing catalogs, pictures, Christmas cards etc. They also got rid of employment, education, and sports for all women, dancing, clapping during sports events, kite flying, and characterizations of living things, no matter if they were drawings, paintings, photographs, stuffed animals, or dolls. Men had to have a fist size beard at the bottom of their chin. Conversely, they had to wear their head hair short. Men had to wear a head covering. (ibid)

Tehrik-e Taliban Pakistan (TTP) is an alliance of militant networks formed in 2007 to unify opposition against the Pakistani military. TTP's stated objectives are the expulsion of Islamabad's influence in the Federally Administered Tribal Areas and neighboring Khyber Pakhtunkhwa Province in Pakistan, the implementation of a strict interpretation of sharia throughout Pakistan, and the expulsion of Coalition troops from Afghanistan. TTP leaders also publicly say that the group seeks to establish an Islamic caliphate in Pakistan that would require the overthrow of the Pakistani Government. TTP historically maintained close ties to senior al-Qa'ida leaders, including al-Qa'ida's former head of operations for Pakistan.

The purpose to implement a strict sharia and the merciless policies described above were absent in the selected media discourse i.e. Waar. The researcher intends to unearth the rigid interpretation of religion, proposed by Taliban which is not shown in the movie. Tehrik -e- Taliban is supported by RAW and other international agencies such as, MOSAD, KGB and CIA etc. This interpretation could be partially true but not fully. They are also funded by themselves through illegal activities such as target killing, occupying territories, kidnapping for ransom and suicide bombing etc.

We should not forget that we are the makers of these terrorists and we have also been supports of these warriors in the past. The movie Waar is the reflection of the very confusion that we have been facing about this militant group. There was a time when we call them our brothers and was ready to sign peace agreement with them as shown by various media discourses. Today we are calling them Indian agents. The nation has never been told their identity in true perspective. The terrorists' activities are often tagged as Jews planning and sometimes, they come under Indian umbrella because we are not ready to accept that a Muslim could kill someone. This ideological confusion/dilemma has set the Pakistani state back and caused the loss of million lives and also economical crises. The researcher intends to clear this confusion by analyzing the selected discourse by applying the following methodological framework under the umbrella term CDA.

Methodological Framework

CDA has never been and one single or specific theory like other total and closed theories such as, Chomsky's generative grammar and Halliday's systematic functional grammar. Instead it is multifarious and multidisciplinary, derived from various theoretical backgrounds and moves towards different methodological frameworks. Wodak use the notions of school or program which is very useful for researches. CDA has never had the image of being a sect nor does it want to have such an image (Wodak R. , 2002).

There have been many attempts to systematize CDA. The most important contribution has been added by Fairclough (1992a, 1995a, 1998, 2000, 2001, and 2003), Chouliaraki and Fairclough (1999), van Dijk (1993, 1997, 2001), Wodak (1996, 2001), Scollon (1998, 1999, 2001, 2004), Gee (1999, 2005) and van Leeuwen (1993, 1995, 1996). Though they vary considerably in technical specification, they share a common strategy. CDA has been systematized in part from the theories and models of text analysis and in part from contemporary political and socio-cultural theories.

Under the umbrella term of CDA, the researcher would use it as a grand theory. CDA is not restricted to the description and interpretation of the discourse in context but also offers an explanation of why and how discourses work. CDA takes us beyond the level of description to a deeper understanding of texts.

With the aim to see beyond the level of description and to demystify the hidden perspectives of the selected media discourse, the researcher selected three dimensional model by Norman Fairclough from the middle range theories of CDA. The researcher is going to apply this framework on that particular selected discourse. Before applying this model for the analysis of the discourse, we first need to know what this model is and how it works.

Three dimensional models

Fairclough has developed an analytical framework based on the concepts of Intertextuality, interdiscursivity and hegemony. Intertextuality shows the relationship between texts; interdiscursivity views the combination of genres and discourses in text and hegemony sees the dominance of political, ideological and cultural domains of society (Fairclough 1995). According to Fairclough, these three elements are the basic tenets of every discursive event because discourses and social events form the dialectic relationship.

Fairclough attempts to establish a systematic method for exploring the relationship between text and its social context. Fairclough's model works in three dimensions:

1. Description is a stage of identifying and labeling of linguistic items or formal features of a text. In case of spoken discourse, the analyst has to produce text by transcribing the spoken data.
2. Interpretation is the relationship between text and interaction and also sees the text as the product of a process.

3. Explanation defines the relationship between interaction and social context. It implies that discursive practice shape social structures and events and are also shaped by them (Fairclough, 2015).

In summary, we could say that linguistic properties of texts are described (text analysis), the relationship between the productive and interpretative processes of discursive practice and the texts is interpreted, and the relationship between discursive practice and social practice is explained (Fairclough, 1995).

Apart from this framework, the researcher finds Implicature and presupposition in the selected discourse of Waar movie. In order to interpret both these terms in analysis section, the brief introduction of both is as under

Implicature

It refers to what is suggested in an utterance even though neither expressed nor strictly implies. It is a technical term which denotes an additional conveyed meaning (Yule, 1996). For analysis of any discourse, the full meaning of utterances could be understood by recognizing the indirect messages/implications in them. H.P. Grice coined the term Implicature to refer to these indirect messages. Implicatures are inferred based on the assumption that the speaker observes or flouts some principles of cooperation. The cooperation principle emphasizes to make your conversational contribution such as is required, at the stage at which it occurs, by the accepted purpose or direction of the talk exchange in which you are engaged.

Presupposition

The term refers to such implications which are felt in the background; to be assumed by the speaker to be already known to the addressee. It is a background belief the speaker assumes to be the case prior to make an utterance (ibid).

By following three dimensional model of Norman Fairclough and two pragmatics terms Implicature and presupposition, the researcher intends to bring into light the hidden messages in the selected discourse. The researcher too aims to demystify the true ideology of the militant group named Taliban which is misrepresented in the movie.

Analysis

In this section, the researcher uses three dimensional frameworks by Norman Fairclough for the analysis of the dialogues of the movie. The context of the following dialogue is a meeting held in Point Bravo in order to discuss the imminent threat of a huge terrorist attack and also to draw measures for tackling this threat.

SP Ihtisham Khattak: With all due respect, these bad guys, why are they so successful? because they focus all their energies on one target. They, they don't have to deal with the paper work and bureaucracy. They just plan and prep and execute, that's it [Thank you Ihtisham

In the above extract, an implication can be noted which says that terrorists are very focused people. They are seen more focused and purpose oriented than the state

departments which act against them. Such implications mean the lush qualifications, agendas and purposes of the terrorists. They seem to be really forceful towards their targets. On the other hand, the deficiency of state departments is vivid who waste their energies in paper works or official matters. The Taliban do not hold press conferences or issue policy statements. Even that the local people do not know how they look like due to their excessive secrecy. There is no Taliban manifesto; instead their only focus is the very objective.

This militant group has not been created in one night. The creation of this group was also planned and target oriented. The planners behind this creation planned and executed. Pakistan offered its full support to this plan in 1979 during Russian invasion in Afghanistan. These resistance fighters, called Mujahidin at that time, faced the Soviets as a defilement of Islam and their culture. They fought a holy war named Jihad against these communists and supported from all over the world. This fight caused a great destruction leaving millions of people dead, homeless and starving. The Mujahidin used weapons given by US and employed guerilla tactics against them. By viewing the history of Taliban, the picture gets clearer that they are the master planners. Not only this they have one and only justification, that they are fighting to implement as well as protect the true Islam, behind their every act.

Abbass Khan (Chief of Staff): Jaisa kay app sub log jante hain kay hamari special team nay aik kamyab operation kiya hai. Is operation kay doran sixteen terrorists have been killed. Miss Javeria

In this extract, we find a presupposition of which the participants of the meeting are aware of. All of them knew that sixteen terrorists have been killed. The extract also implies that Pakistan army is brave, strong and authoritative. In 1979 the Pakistani army dictator, General Zia Ul Haq, was used as a tool to create these militants. In 2007 the senior 40 Taliban established TTP as an umbrella organization in Pakistan under the leadership of Baitullah Mehsud, a wanted militant from South Waziristan. The prime objective of this organization is to “enforce Shari’a, unite against NATO forces in Afghanistan and perform defensive jihad against the Pakistan army” (Abbas, 2008). With the change of policy, the supporters are now enemies and take pride in killing the very mujahidin, created by them. In response the resistance fighters too are fighting the holy war against their makers.

Javeria Khattak: the team also killed this man, Sanjay Bharatwaj a first contact low-level RAW operative ()

Chartered from across the border and our intelligence sources indicate that a high level independent contractor has been hired to carry out the biggest terrorist attacks in the history of Pakistan. ()

Javeria Khattak: we also believe that, this independent contractor may try to cross our border in a day or two. We have also prepared the shortlist of potentials – this man Habib Al Fani, Abu Hamza, Ramal, top of the list, a serial killer, turn terrorist for higher, expert in weapon and tactics hand to hand combat

The above extract is also the part of the meeting at Point Bravo regarding the imminent terrorist threat faced by CTD. The lines show the presupposition that terrorists are not Muslims; instead they are Indian agents. They are criminals and expert in using various tactics in order to employ their plans. The extract too implies

that the Muslims can never cause harm to the lives of people. The state departments are themselves confused about the identity of the Mujahidin's. They think that all the terrorist acts have been conducted by RAW and other organizations. In the movie, it is clearly shown how the Indian agents are contacted, hired and used for terrorist's activities. Rammal is shown very powerful character who could disguise himself in various personalities with multiple names. He is the one who is hired for the imminent huge terrorist attack. In this whole scenario, the Taliban have totally been ignored. Since the creation of Tehrik-i-Taliban Pakistan in 2007, the Taliban engage Pakistan army in heavy combat operations. Some of the intelligence analysts believe that TTP's attacks on Pakistani government, police and army show the TTP's relations with the militants of Afghanistan (ibid). But the discourse from selected media shows that Taliban are only the puppets of RAW operatives. They do not have their own identity; instead they are working for worldly gains.

The following extract has been taken from the Waar movie. In this scene an Indian agent Laxmi is sending money to Mulla Siraj, the Ameer Ul Mominen of Taliban. In return, she needs eight persons to execute her plan of an attack on police academy of Pakistan from Mulla Siraj.

Laxmi: yeh Mullah kay paise hain. Tumhare, tumhare account mein puhnch chuke hain. Check tu tum ker hi chuke ho gay

Tara Khan: Ker chukka

Laxmi: Kam iz kam aath log hone chahe. 2 se 3 aurten hun tu kam or bi asan ho jaye ga

Tara Khan: Ho jae ga. Sub kuch ho jae ga

This extract is the vivid example of presupposition that the terrorists are the operatives of India. It also implies that by giving them money, Indian agents could rule over them and use them as tool in order to gain their objectives. The Implicature of hatred and superiority is also there. The lines show the authority of a RAW operative over the head of a militant group. It poses a clear hit on the Taliban's ideology for which they have been fighting since 1979. Rashid described the Taliban group as "*a secret society run by Kandaharis ... mysterious, secretive, and dictatorial*" (Rashid, Taliban: Militant Islam, Oil and Fundamentalism in Central Asia, Second Edition, 2010).

Taliban have been fighting for the implementation of the strict and anti-modern shria which is purified from the worldly gains. According to this shria, they do not give salaries to their fighters or soldiers because money could lead them towards worldly comforts and also detract the soldiers from the right path. They just provide them the basic necessities to live such as food, clothes and weapons. The terrorists want to lead their lives like the Prophet Muhammad (PBUH). By implementing the shria, they intend to recreate the time of Prophet Muhammad (PBUH). For this purpose, Jihad is their right and they are on the right path to Jannah (ibid). But the selected discourse is totally in contrast with the ideology. In this way, it played a prominent role in misguiding the masses about this very group. By showing them Indian agents, the movie implies that they are innocent. How could be a group innocent whose founders forced the Soviet soldiers to turn back in two decades ago. In fact the young generation of this particular group is more strong, powerful and tactful.

The following lines are the part of telephonic conversation between Mullah Siraja and RAW operative. He is confirming that he has received the money for the next operation.

Mulla Siraj: jee mil gaye the. kahey kia hukam hai – keo nhi, hum tu peda hi app ki khidmat key liye hue hain sarkar. akhrat ko chodeye jb aye gi tab dekha jae ga. Aap meri duniya ki fikr kren ()

In these lines, there is an Implicature that the terrorist group only works for worldly gains. They have nothing to do with the life hereafter. Their core purpose is to enjoy this life and in order to fulfill this purpose; they could serve even their enemies. The majority of Taliban are the Koranic students i.e. they studied at madrassas and brought up under the shade of Islamic teachings. The sole purpose of each Mujahid's life is to die for the religion and also to attain Jannah. They are being taught how to live without material gains in their training centers and madrassas. They are told that they are born to fight against infidels and this Jihad is their obligation. On April 4, 1996, Mullah Umer had taken the cloak of the Prophet Muhammad, which was taken from His shrine. On this eve of taking oath as Amir-al-Muminin, he has wrapped himself in the relic. It shows the true objective and identity of this particular group which is to implement shria. For their leadership, rigid fundamentalism was a matter not only of principle, but of political survival. But the extract has been showing the total opposite picture of this rigid and anti modern shria. The lines show that Taliban have nothing to do with the life hereafter. They only want to live a lush life and enjoy it in its full swing. It could be partially true that they need money in order to get weapons and basic necessities of life, but the ultimate purpose of the group is Jihad which is a way to Jannah. They train the young soldiers by showing them the way to Allah. The trainers assure the young fighters that they are on the right path because they are going to kill infidels. The pursuit of money or material leisure is not their intention. They manage their finances through many criminal and illegal activities such as deforestation, smuggling of drugs, kidnapping for ransom, target killing etc. they are too supported by international organizations, but they are not the servants of those organizations. So, the selected discourse makes the audience confused about the true ideology of this group. The state departments have been playing very prominent role in the spread of this confusion. The state departments are playing a double game in fact. In 2010, Pakistani president Asif Ali Zardari met with senior Taliban prisoners and told them that they are arrested due to American pressure. It implies that Taliban are innocents and they should not be punished. They are not causing harm to the masses and economy of the state. Same is the concept prevails in the movie. By hiding their true identity, the state departments are laying the foundation of more destruction in the country.

Mulla Siraj: Bari asan bat hai. Ager do mulkun ki aapis me nhi banti aur wo jang bhi nhi ladna chahte tu yaha per yeh jang bari asani se ladh sakte hain. Khobsurti ki bat tu yeh hai k maren gay bechare Pakistani aur Pakistani wo qaum hai jis k marne ka kisi ko koi afsos nhi – khud un ko bhi nhi

Tara Khan: Wah Maulana wah kia business dhondha hai app nay

Arey business tu bht purana hai – who bahir dokaney nhi hoten jin per sub chezen milti hain ()

Tara Khan: One's tuck shop

Mulla Siraj: Han - one's tuck shop

In this extract, we find an Implicature that Pakistanis are priceless cattle who could be butchered at any time. The terrorists are making profit out of the business of killing people of Pakistan. There is a presupposition in these lines although both the countries India and Pakistan are great enemies, but it is a set belief that they want to avoid war in this atomic age. The business of selling Pakistanis had started during soviet invasion in Afghanistan when the dictator, General Zia Ul Haq recruited Mujahidin in order to fight against Russian in Afghanistan. He took power in a 1977 coup and promoted an extremely conservative and rigid version of Islam through mushrooming madrassas in which he produced the resistance fighter to fight against infidels.

Pakistan has been supporting force behind Taliban since 1994 onwards. Pervaiz Musharaf as Chief of Army Staff continued the ritual of offering the priceless lives of Pakistanis by sending thousands of Pakistani soldiers to fight alongside Taliban against the forces of Messoud. About 28,000 Pakistani nationals, 20,000 Pakistani soldiers and an estimated 8,000 militants were hired for Taliban ranks in madrassas. A documentary by US State department in 1998 confirms that *"20–40 percent of [regular] Taliban soldiers are Pakistani."* The document also states that the parents of Pakistani nationals *"know nothing regarding their child's military involvement with the Taliban until their bodies are brought back to Pakistan (ibid)"*.

Conclusion

The aim of this paper is to highlight the core issue that things should be presented in their true aspects. The selected discourse for this paper is Pakistani movie Waar. The movie seems ordinary apparently as an action movie as it shows Pakistani forces fighting against terrorism, a James Bond like character i.e. Major Mujtaba, played a one man show by hunting an assassin Ramal, a RAW operative. It also features a woman ensnaring a patriot politician with her sexual wiles on one hand and planning the terrorist attacks on the other side. The movie suggests that the country's terrorism is not homegrown. In fact, it is a sinister plot by our outside enemies particularly India. The terrorists in the movie are working like robots on the orders of Indian agents one of which is a woman. Through the historical background of Taliban, we come to know that they are very reluctant in sharing power. But the movie shows that the act of terrorism, that we are facing, is basically not done by Pakistani militants. Instead, the external factors are involved in all the upheavals in the country whether it is the murder of a patriot politician or suicide attack on the police academy and also the planning of attack on Jinnah Convention. Pakistanis have history of perpetuating conspiracy agendas that blame problems on outside factors.

Hasan Zaidi, a Pakistani director states, *"The movie is trying to divert attention away from the actual source of the problems. And that's why I think it's a dangerous narrative"*.

Columnist and cultural critic Nadeem Paracha said, *"The idea that India is to blame for Pakistan's problems has long been prevalent in Pakistani society, which tends to view itself as a bastion of Islam surrounded by enemies"*.

To conclude, the researcher finds that the selected discourse creates confusion by hiding the true picture of the war on terror going on in the country. In this modern

era, media has become a powerful source of information. It should utilize its power in demystifying the facts rather than hiding them.

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Language and Identity

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Abstract

Man is a social animal and he cannot live in isolation. In order to communicate his views, ideas, concepts, beliefs, thoughts, feelings and emotions to others, he needs a language. Identity means how an individual defines himself. Identity tells us who an individual is and what are his qualities. It also defines how a person or group of persons is distinguished from other individuals. So far as the relation between language and identity is concerned, it is evident that both are inter-related. They cannot be separated. The language plays a pivotal role in the development of identity of a person or a nation. Nations are identified by the languages, they speak. At the same time, it is necessary for the students studying in Religious Madrasas to learn English as it is the language of science and technology. They should be taught English side by side other languages i.e. Urdu and Arabic. They should be encouraged to learn English without suffering from any inferiority complex. The government should support the Madrasas to hire competent teachers of English. Awareness campaign must be launched to tell the people how much necessary it is to learn English in Madrasas too. At the same time, we should teach the students of Madrasas to love their national language in order to preserve our identity.

Introduction

In the very beginning of my paper, I would like to define language and identity. Afterwards, we would see how language and identity are associated. Some of the definitions are as follows:

According to Oxford Learners Dictionary Language is the system of communication in speech and writing that is used by people of a particular country or area.

- System of spoken sounds or conventional symbols for communicating thought. (Collins, 2010):
- A purely human and non-instinctive method of communicating ideas, emotions and desires by means of voluntarily produced symbols.”(Sapir)
- A system of arbitrary vocal symbols by means of which a social group cooperates. (Bloch & Trager)
- The institution whereby humans communicate and interact with each other by means of habitually used oral-auditory arbitrary symbols. (Hall)
- A set (finite or infinite) of sentences, each finite in length and constructed out of a finite set of elements. (Chomsky)
- A system of communication consisting of sounds, words, and grammar, or the system of communication used by people in a particular country or type of work. (Cambridge Dictionary)
- A system of conventional spoken, manual, or written symbols by means of which human beings, as members of a social group and participants in its culture, express themselves. The functions of language include communication, the

expression of identity, play, imaginative expression, and emotional release.
(Encyclopedia Britannica)

We can say that language is a means to communicate one's ideas, beliefs, feelings and emotions in an effective way. In the absence of a language, it would not be possible to convey our feelings and thoughts to others in an accurate way.

So far as the purpose of a language is concerned, Linguists and philosophers have thought over this question and they have identified that the primary purpose of a language is to communicate with others. It is quite impossible for a human being to communicate with others in an effective manner without any language. Man is a social animal and he can't live in isolation. So, he needs a language to interact with his fellow beings.

Now, we would try to see what identity means.

- “who a person is, or the qualities of a person or group that make them different from others: (Cambridge Dictionary)
- “who or what somebody/something is “(Oxford Learner Dictionary)
- “The identity of a person or place is the characteristics they have that distinguish them from others.” (Collins English Dictionary)

In his Research Paper entitled “What is Identity (As we use the word)”, James D. Fearon has quoted dozens of definitions of Identity. Some of them are being quoted here:

1. Identity is “people's concepts of who they are, of what sort of people they are, and how they relate to others” (Hogg and Abrams 1988, 2).
2. “Identity is used in this book to describe the way individuals and groups define them-selves and are defined by others on the basis of race, ethnicity, religion, language, and culture” (Deng 1995, 1).
3. Identity “refers to the ways in which individuals and collectivities are distinguished in their social relations with other individuals and collectivities” (Jenkins 1996, 4).
4. “National identity describes that condition in which a mass of people have made the same identification with national symbols –have internalized the symbols of the nation...” (Bloom 1990, 52).

It is evident from the quotations that identity answers the following questions:

1. who a person is?
2. what type of a person is?
3. how a person defines himself
4. how he relates himself with others and
5. how the individual or group of individuals are distinguished from other individuals.

Now, we would discuss the role of language in establishing the identity.

As mentioned earlier, the words spoken by an individual reflects his feelings, emotions and passions. The words depict a true picture of the inner-self of a person. Ben Johnson rightly says that “No glass renders a man's form and likeness so true as

his speech.” The vocabulary we use, and our accent reflects our geographical location, our education and our social background.

This can be understood by a simple example. A scholar from Persia pretended himself to be an Arab and married a lady from Arabia. The very first night, he asked his wife to blow out the lamp. As his mother tongue was Persian, so he thought in Persian and translated it into Arabic. The idiom he used revealed the actual story and she came to know that he was a Non-Arab.

This story shows that language does contribute a lot to identify one’s location.

In Plato’s *Cratylus*, Socrates describes the purpose of words. He says that the purpose of words is for discriminating things from one another, and for teaching each other about those things. Discriminating things from one another is what is meant by representation. Teaching each other about things is communication –

Where what is being communicated is, as it happens, representation. Socrates makes clear that communication is rather a poor and vulgar thing, whereas representation is a communion with the Ideal Forms of things as they exist in heaven

The relation between language and identity is well defined by the following lines: The language spoken by somebody and his or her identity as a speaker of this language are inseparable: This is surely a piece of knowledge as old as human speech itself. Language acts are acts of identity (Le Page and Tabouret-Keller, 1985).

Before the advent of Islam, the Arabs called those who could not speak Arabic as Ajami. This division of Arab and Ajam was based on the languages they speak. Le Page and Tabouret-Keller write in his book that “The Greeks identified as non-Greek those whose speech sounded to them like barbarian and called them barbarians; in 1978, in a field interview in Belize, an independent state since 1976 after a long period under British rule as British Honduras, the following dialogue took place:

DR (the schoolboy interviewed): “Well, I would say I’m a Belizean, too. Co ... Because erm, born in Belize, you know, I got to know about Belize a bit in history. An’ originally, everybody called themselves Belizean, so I call myself a Belizean.”

LeP (the interviewer): “How do you recognize another Belizean?”

DR: “Well, usually in Belize you find the language, the main language you know is this slang that I tell you about, the Creole. And you’d recognize them by that, you know. They usually have this, you know, very few of them speak the English or some of them usually speak Spanish.” (Le Page and Tabouret-Keller, 1985: 216)

Yasir Suleiman in his book “The Arabic Language and National Identity ... A Study in Ideology” quotes the following statement by Al-Hursi: “Every individual who belongs to the Arab countries and speaks Arabic is an Arab. He is so, regardless of the name of the country whose citizenship he officially holds. He is so, regardless of the religion he professes or the sect he belongs to. He is so, regardless of his ancestry, lineage or the roots of the family to which he belongs. He is an Arab.”

He further says that “Arabness is not restricted to those who can trace their origin back to the Arabian Peninsula; nor is it restricted to Muslims alone. It encompasses

every individual who belongs to the Arab countries: whether he is Egyptian, Kuwaiti or Moroccan; whether he is Muslim or Christian; whether he is Sunni, Twelver Shi'ite or Druze; and whether he is Catholic, Orthodox or Protestant. [Regardless of what he is,] he is a son of the Arab nation as long as he belongs to the Arab lands and speaks Arabic.

Same is the case here in our own country. The one who speaks Punjabi language is called Punjabi. If a person lives in the province of the Punjab but he or she cannot speak Punjabi, he or she is not considered Punjabi. Similarly, one who can speak Baluchi, Sindhi or Pushto is known as Baluchi, Sindhi and Pakhtoon respectively. It means that the language a person speaks determines his identity.

Culture also represents identity and language plays a vital role in developing and preserving the culture of a nation. Humboldt (1979, quoted by Edwards 1994) stated that “absolutely nothing is so important for a nation’s culture as its language. He further quotes Thomas Davis who considers a people without a language of their own as half a nation.

Language can bring people on one platform. It is the means to unite people. We see in the history of Indo Pak, that besides the other factors responsible for enmity between the Muslims and the Hindus, the Hindi Urdu Dispute also played its role. What was the difference between the two languages ___ Hindi and Urdu? Sanskrit words were a dominant part of Hindi language whereas in Urdu, there were many words of Arabic and Persian, the two languages associated with the Muslims. The Urdu was written in Arabic script whereas Hindi was written in Dev Nagari script. The two languages represented two different cultures. This linguistic difference can be observed even today. So, the language determined the identity of the Muslims as well as of the Hindus.

The case of modern Lebanon can also be considered in this context. The Christians and the Muslims have been living there for centuries. Both used Arabic language. But these days we see a change there. The Christians think that Arabic is the language of the Muslims. So, they prefer to speak French whereas the Muslims are speaking Arabic.

In the end, I would like to discuss the situation of languages being spoken in Pakistan. Although, various languages are spoken in various provinces of Pakistan, yet we have a national language. This language is a source of uniting the people living in different provinces. The founder of Pakistan, Quaid-e-Azam Muhammad Ali Jinnah knew the importance of the national language. He knew very well that this language is the identity of Pakistani people and it will keep them united. That’s why, he emphasized on the significance of this language on various occasions. In his speech to the University of Dhaka’s Convocation, Quaid-e-Azam said:

“Let me restate my views on the question of a State language for Pakistan. For official use in this province, the people of the province can choose any language they wish. This question will be decided solely in accordance with the wishes of the people of this province alone, as freely expressed through their accredited representatives at the appropriate time after full and dispassionate consideration. There can, however, be only one lingua franca, that is, the language for inter-

communication between the various provinces of the State, and that language should be Urdu and cannot be any other. The State language, therefore, must obviously be Urdu, a language that has been nurtured by a hundred million Muslims of this subcontinent, a language understood throughout the length and breadth of Pakistan and above all, a language which, more than any other provincial language, embodies the best that is in Islamic culture and Muslim tradition and is nearest to the language used in other Islamic countries” (Alyssa Ayres: Speaking Like a State, 2009, 43)

Moulana Salahuddin Ahmad, the editor of famous literary journal, ADABI DUNIYA, has written in one of his essays that Once the Prime Minister of China visited Pakistan. He was requested to make his speech in English. He slapped us by saying that China is not dumb. Moulana writes that undoubtedly China is not dumb but we, Pakistanis, are dumb who do not feel pride in speaking our own language.

I am of the opinion that no language should be hated. There is nothing bad to learn any language. The students in our country in all the four provinces are learning English language. When the students in Madrasas do not learn English, we find a lot of difference between the product of the two. So, in order to bring the students of Madrasas into main streamline, they must be encouraged and appreciated to learn English as a subject and not as a medium of instruction. The students studying in these institutions must get an opportunity to learn English. In this way, they will be equipped with a language that has much knowledge of science and technology. It will also enable them to have first hand knowledge of the literature being written about Islam in English. If these students having deep knowledge of Quran and Hadith are good at English too, they might be in a position to answer the questions raised by the enemies of Islam in English. They would defend their religion in an effective way.

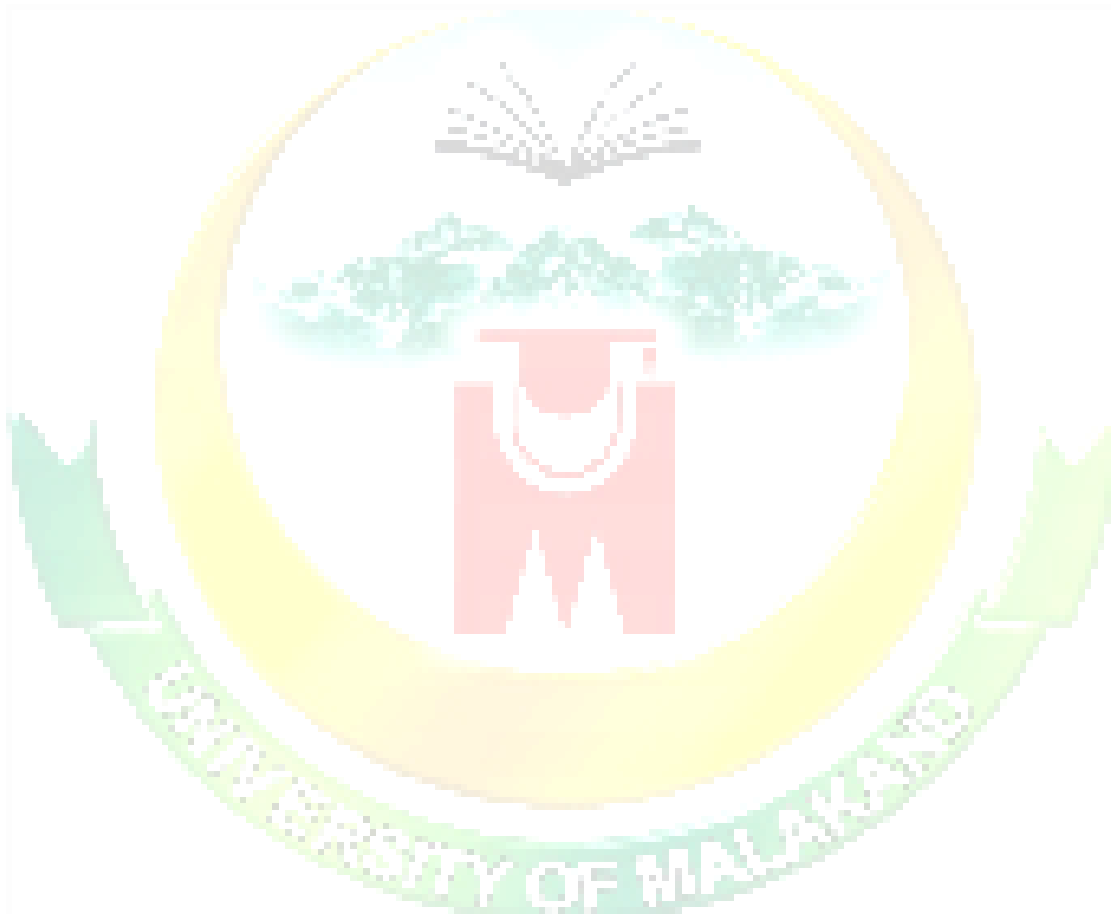
The Madrasas should be given financial aid by the government in this regard so that they might hire capable and competent teaching staff. They should also be provided the training in computer so that they might have access to internet where most of the websites are in English. Language Laboratories might be established in Madrasas. They might be given practice of listening to various speakers so that their listening skill might be enhanced. They would also be encouraged to speak English. It will start from simple sentences and will gradually move forward to compound sentences. It is also necessary to launch a campaign to spread awareness to those who run Madrasas, the parents of the students studying in Madrasas and the students that how the knowledge of English is necessary for them in this era. The translation of the Holy Quran in the simplest English should be taught in Madrasas. The hatred towards English must be eradicated from the mindset of some people.

At the same time, they might be taught to love their own language. They should not develop any inferiority complex towards Urdu. Seek English and seek it well but it should not be learnt on the cost of our own rich language Urdu.

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Syntactic Errors in Written English Essays at Secondary Level: Teachers' Perceptions

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Abstract

The purpose of this research study was to investigate teachers' perceptions about syntactic errors in written English essays at secondary level of Pashto speaking students in district Mardan. The objectives of the study were to identify and investigate the causes of syntactic errors in written English essays of Pashto speaking students at secondary school level and put forward suggestions for correct use of syntax in their essay writings in the light of the teachers' opinions. Population of the study comprised all English teachers teaching in all schools at secondary level in District Mardan. Being a qualitative study, only eight English teachers were selected as convenient sample. The researchers used semi-structured interview for data collection. Data were analyzed by thematic analysis and frequency. The study revealed that Pashto speaking students at secondary level often make errors in subject verb agreement, verb, tenses, passivization due to influence of intra- language and inter-language transfer.

Keywords: *Syntactic errors; essays at secondary level; intra-language and inter-language transfer; subject verb agreement; passivization*

Introduction

Writing something creative is a long-lost desire of students. Creative writing requires sound knowledge of grammar and structure. It is commonly observed that students especially at secondary level face difficulties in writing essays. The reason may be weak grammar. There may be mother tongue influence. In order to get mastery over writing something creative one must have sound knowledge of grammar. In case of foreign language, it is not an easy job to write something grammatically correct. Writing something in a foreign language is very complicated; it is a simple task only in case of native language, Dr. Hemabati Ngangbam, (2016). Many syntactic issues occur especially at secondary level.

Syntactic errors refer to the deviation from prescribed rules of grammar. Syntactic errors according to Dr. Hemabati (2016), is a disagreement of syntactic rules. As a matter of fact, students make syntactic errors in their essays. Essay writing is an integral part of educational curriculum in Pakistan. Therefore, it is important to learn

how to write syntactically correct essay. Pashto Speaking students especially at secondary level hesitate to write essays on their own. They often follow others while writing essays. In fact, they memorize few essays for their exam, which badly affect their skill of creative writing.

The main purpose of this research paper was to investigate the prose and cones of weak writing skills and what syntactic errors do Pashto speaking students make in their essays. In order to know either these errors are because of mother tongue intervention or teaching methodology or lack of other facilities, many studies have shown that mother language has influenced particularly in writing essays (Benson 2002& Cader (2004).

When second language learners (SLA) want to write on a topic, it is often difficult for them to get start. Different ideas come into mind when ever to write on a particular topic but due to lack of vocabulary or making errors; it becomes difficult to get start (Hayat, 2017). Therefore, error free writing is a complex process. According to Mifflin, quoted, Hayat 2017, that, “Essay present thoughts, observations, opinions, and happenings that you want to share with others. Your own experience provides the basis of an essay”. (Mifflin Book of English Grammar and Composition p.123)

According to scholars like (Brown,200; Corder,1967), quoted by (Chih Hsin Hsu. 2013), that the difference between mistake and errors can appropriately analyze learner’s second language (L2) learning performance. Mistakes are considered as non-systematic errors out of chance cercumstances, for example slip of tongue. Errors on the other hands are systematic errors which sometime occur in the process of learning a second language (Corder, 1967). Brown (2000) considers mistakes as failure which the learners of second language often neglect on correctly using a known system. Learners can easily correct those errors if he or she concentrates on those mistakes.

Statement of the problem

The purpose of this study was to investigate teachers’ perceptions about syntactic errors in written English essays at secondary level of Pashto speakers in district Mardan.

Objectives

Objectives of the study were:

1. To identify syntactic errors in written English essays of Pashto speaking students at secondary school level as perceived by the teachers
2. To investigate the causes of syntactic errors in written English essays of Pashto speaking students at secondary school level in the light of the teachers ‘opinions;
3. To put forward suggestions of the teachers for correct use of syntax in their essay writings

Research questions

The following research questions were framed for this qualitative research study.

1. What errors in syntax do occur in written essays of Pashto speakers at secondary school level in District Mardan?
2. What are the causes due to which secondary school students cannot write grammatically correct sentences in their essays in District Mardan?

Delimitations

The study was delimited to:

1. English teachers, teaching to class 10th only
2. Pashto speaking students only
3. District Mardan, Khyber Pakhtunkhwa
4. Four private school in Mardan only

Methodology

Population

Population of the study comprised:

1. All schools of secondary level in District Mardan
2. All English teachers in District Mardan

Sample

Being a qualitative study, only eight English teachers were selected as convenient sample.

Instruments

The instruments for data collection were semi-structured interview.

Tabulation and Interpretation of Data

In order to know the opinions of the teachers, semi- structured interview was administered. Eight teachers out of the total population were selected, two each from eight schools in District Mardan. Their responses were arranged according to the questions asked. Their responses were tabulated, and frequency was applied. Moreover, thematic analyses were also made.

Table 1

Question.1. What errors in syntax do occur in written essays of Pashto speakers at secondary school level?

S. No	Themes	Frequency	Percentage %
1	Tense and verb form	5	62.5%
2	Punctuations	3	37.5%
3	Prepositions	1	12.5%
4	Spellings	3	37.5%
5	Subject verb agreement	2	25%
6	Passive	2	25%
7	Capitalizations	1	12.5%
8	Direct and indirect	2	25%
9	Order of sentence	1	12.5%
10	Use of gender	1	12.5%

Table 1 shows that majority of the students make errors in tense and verb form in their writings. The frequency of errors in tense and verb form is five, which is 62.5% of the total. Second major errors can be found in students' essays at secondary level in punctuations and spellings. The teachers pointed out that student make errors in punctuations and spellings in their writings. The occurrences of these errors are common. The frequency is 3 which is 37.5% of the total. Errors in, subject verb agreement, passive voice, and direct and indirect narrations, were placed in third position. Their frequency was found 2 which are 25% of the total. Similarly, the least errors which can be found according to eight respondents were in, prepositions, capitalizations, order of sentence, and use of gender. The frequency is common that is one @ 12.5% of the total.

Table 2

Questions.2. What are the causes due to which secondary school students cannot write grammatically correct sentences in their essays?

S. No	Themes	Frequency	Percentage %
1	Tense and verb form	3	37.5%
2	Weak grammar knowledge	2	25%
3	Punctuations	1	12.5%
4	Spellings	3	37.5%
5	Lack of practice and drill	4	50%
6	Mother tongue interference	1	12.5%
7	Direct and indirect	1	12.5%
8	Order of sentence	2	25%
9	Planning	1	12.5%

Table 2 shows the response regarding the causes pertaining to the students' inability to use correct grammar in their writings. The table shows that the students often at secondary level cannot use correct grammar in their writing because of lack of practice and drills. The frequency is 4 which is 50% of the total. Other areas, punctuations, mother tongue influence, direct and indirect narrations and planning are the least responsible areas which cause errors in their writings. These items are common which is @ 12.5% of the total. Second major causes of errors are tense and verb form and spellings. These according to the supervisors are 37.5%. Weak grammar knowledge and order of sentence are @ 12.5%.

Table 3

Q.3. Suggestions and Recommendations

S. No	Themes	Frequency	Percentage %
1	Training on creative writing	4	50%
2	Practice of grammar	3	37.5%
3	To be brief about essay writing steps	2	25%
4	Reading books	2	25%
5	Home work	2	25%
6	Classroom activity	1	12.5%
7	Teaching methods	1	12.5%

According to table 3, the responded recommended that stress should be given on training and creative writing. Only then can the students avoid errors in their writing especially at secondary level. The frequency in this regard shown in table C is 4 @ 50%. The second major recommendation is practice of grammar in classroom which is 37.5% of the total. Similarly, the respondent recommended that students to be brief about essays writing steps, to adopt the habit of reading books and the home work to

be given on daily basis. These are shown on the table 25% of the total. Teaching methods and classroom activity is placed at third recommendations which are 12.5% of the total.

Findings

This research study was based on three objectives which were to identify, investigate the causes of syntactic errors in written English essays of Pashto speaking students at secondary school level as perceived by the teachers and to put forward suggestions of the teachers for correct use of syntax in their essay writings.

Based on the objectives two relevant research questions, what errors in syntax do occur in written essays of Pashto speakers at secondary school level in District Mardan? And what are the causes due to which secondary school students cannot write grammatically correct sentences in their essays in District Mardan were framed.

Semi- structured interview was used which consisted of three questions. All the three were open ended questions.

All the respondents responded to all three questions asked in the interview. This was 100% according to the given sample. Eight responses for each question were received. These make total 24 responses as (3*8=24). On the basis of the Q.No.1 response, it was found that majority of the students make errors in tenses and verb form which according to frequency was 5 @ 62% of the total. The lowest frequency was one in Q1 response. These were; prepositions, capitalizations, order of sentence, and use of gender @ 12.5%. Similarly, the common frequency was 2 @ 25% of the total. These were subject verb agreement, passive voice, and direct and indirect narrations.

Q.No.2. It was found that the students often at secondary level cannot use correct grammar in their writing because of lack of practice and drills. The frequency is 4 which is 50% of the total. Other areas, punctuations, mother tongue influence, direct and indirect narrations and planning are the least responsible areas which cause errors in their writings. These items are common which is @ 12.5% of the total. Second major causes of errors are tense and verb form and spellings. These according to the supervisors are 37.5%. Weak grammar knowledge and order of sentence are @ 12.5%.

The respondents responded to Q.No.3, in which they recommended that stress should be given on training and creative writing. Only then can the students avoid errors in their writing especially at secondary level. The frequency in this regard was 4 @ 50%. The second major recommendation was practice of grammar in classroom which is 37.5% of the total. Similarly, the respondent recommended that students to be brief about essays writing steps, to adopt the habit of reading books and the home work to be given on daily basis. These are shown on the table 25% of the total. Teaching methods and classroom activity is placed at third recommendations which are 12.5% of the total.

The findings of the study were that majority of the students according to teachers' perceptions make errors in tenses, verb form, punctuations, capitalizations,

passivizations, word order, use of gender and narrations. It was also found that mother tongue influence is the cause of syntactic errors. This shows that teachers of English at secondary level need to focus on these areas in process of teaching and learning.

Similarly, as per suggestions and recommendations of the teachers, practice of grammar in classroom is to be carried out. Students to be briefed about essay writing. Homework assignment and activity-based teaching to be adopted.

Conclusion

1. Majority of the students at secondary level make errors in subject verb agreement, tenses, punctuations, noun pronoun and adjectives.
2. The teachers' responses showed that teaching methodology, lack grammar practice, less knowledge of grammar, and mother tongue intervention are the causes of their weak writing skill.
3. According to the teachers' perceptions they suggested, training on creative writings, grammar practice, to be brief about essay writing steps and home assignment can improve students writing skills especially at secondary level in Pashto speaking community.
4. Class room activity, teaching methodology and homework assignments are important for improving students writing skill as well as correct use of grammar.

Recommendations

1. The English teachers need to practice on basic grammar in class especially at secondary level.
2. Teacher may highlight the errors in the students' writings and devise a strategy for removing those errors.
3. Activity based teaching may be adopted while teaching to secondary school students.
4. Teacher need to ask students to write their own English essays instead of memorizing previous essays for exam.
5. Creative writing needs to be encouraged in class room.

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Madrassa Education Challenges and Main Stream Education: A Comparative Study of Islamabad and Swat Madrassas

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Abstract

There is a lack of a uniform education system in Pakistan, the prevalent education system is broken down into two types of teachings, a separate academia world and the other is religious teachings. According to experts in the field of education, religious education is further divided into different schools of thought that contradict one another and disrupt the unification of quality education. Where schools are absent, madrassas are an alternate cheap and easy accessed educational facility. Our madrassas have multi-dimensional characteristics, including political, charity, sects' representation and foreign leanings. In the present study, only Deobandi madrassas was selected to find out the perception and challenges faced by the teaching staff to making their curriculum equal to the main stream formal education system at primary level. Govt. facilities e.g. Madrassa Reforms and other channels also be the conceptual part of the study. In-depth interview schedule was formulated and utilized to get closer in-depth information. Equal number of madrassas was selected from Islamabad and Swat to find out the impact of reforms on federal and far fallings Madrassas.

Keywords: *Madrassa Reforms; Challenges; Perception of Teachers*

Background of the Study

Islam has underlined the importance of seeking knowledge and it is termed as obligation of every Muslim man and woman (Soyooti, 2004). Various circles of education used to be established with the passage of time in the life of Holy Prophet Muhammad (SAW) Dar-e-Arqam, Suffah and Masjid-e-Nabavi were used as learning centers. The services of learned prisoners of war of Badr were utilized in educating the companions of Prophet, is the interesting example of educational history (Nadvi, 2004: 65-72).

The first ever, regular and disciplined institute was established in Cairo (Egypt) and named as Al-Azhar. In the Middle Eastern Asia, the first madrasa was instituted by Saljuk Wazir Nizammuddin Tusi (Died 1274) at Baghdad in 459 A.H. The madrasa was namely Nizamiyya Tusi founded a chain of Madris in the region (Khalid, 2004: 266). The inauguration of Madrasa in Indian sub-continent was performed by Sultan

Muhammad Ghauri (Died, 1206 AD) at Ajmer (Dogar, 2010, p. 6). Like Tusi, he founded many Madaras in the areas under his control. The Madaras system of education reached its culmination during the Muslim rule in India and its declination began with the advent of British rule (1857-1947) in the region.

The British introduced an education system recommended by Lord Thomas Babington Macaulay, (25 Oct 1800 to 28 Dec 1859) and substituted the official language Persian with English. These changes led to unpleasant connection between Madaras authorities and British government. Some of Muslim leaders established Madaras in order to compete with British and advised the Muslims to abstain from government schools. They tried their best to remain independent and safeguard their culture (Khalid, 2004: 96). Later on, the birth of Pakistan in 1947 provided an opportunity to the Ulema to establish Madarsa freely. Now thousands of Madaras are running in each and every part of the country.

Curriculum

The evolution process of present curriculum of Madaras is stretched to centuries back. Initially, Holy Qur'an and sayings of Prophet Muhammad (SAW) were the basic elements of curriculum, which are still occupying the core position in curriculum. Gradually, Madaras curriculum was expanded and new subjects used to be included in it. In Madrasa Nizamiyya in Baghdad, a specific multidimensional curriculum was introduced pertaining on various subjects including Philosophy, Logic, Astronomy, Physics, Mineralogy, Mathematics, Chemistry and Botany etc. (Shalby, 1954).

In Indian sub-continent, a number of curricula were being taught in Madaras and each graduate from such curricula used to call a Fazil (Literally means a graduate). Meanwhile, a scholar Mulla Nizamuddin Sihalwi (Died, 1748 AD) developed a curriculum under the patronage of Mughal emperor Aurangzeb (Died, 1707 AD) which got popularization as Dars-e-Nizami, which refers to its founder (Muhammad et al., 2012). Although, most of the recommended books for literature, linguistics and grammar have been written in an out dated dialect, but the same curriculum is followed in Pakistani Madaras till now with minor changes (Dogar, 2010, p. 9).

Reforms

The process of Madaras reforms remained almost passive since the creation of Pakistan in 1947 till Soviet-Afghan war 1979. However, Madaras and its education system came under discussion in government policies and educational conferences to some extent. Madaras and their role in educating the public was debated in first educational conference held right after birth of Pakistan in 1947. President Ayub tried to bring changes in Madaras as mentioned in Sharif Education Commission's Report in 1959. Bright steps were suggested in Noor Khan's Education Commission Report in 1969 but political instability in country made its implementation impossible (Pakistan, 1969).

A key revolution in the role of Madaras was observed when Soviet Union invaded Afghanistan in 1979 and Madaras students played significant role in this war. Unfortunately, a civil war broke out in Afghanistan after the withdrawal of Soviet

forces in 1989 which led to the emergence of Taliban in 1994 and later on establishment of their government in 1996 (Muhammad et al., 2012).

The Pakistani government was pressurized by international community to police the activities of Madaras. Amazingly, only a number of days before the incidence of 9/11 disaster, President of Pakistan issued an ordinance for establishing Pakistan Madrasa Education Board (PMEB) on August 18, 2001. Later on, three Model Madaras were instituted at Karachi, Sukkur and Islamabad under the PMEBS, in which former two were for boys and latter was for girls. Other Madaras prevailing in country were expected to register themselves with PMEBS but the expectations could not be met (Muhammad et al., 2012). The government came with another ordinance namely Dini-Madaras Regulating & Controlling Ordinance 2002. The ordinance was aimed to streamline, regulate and bind them under governmental control but the aims could not be achieved due to resistance from Madaras on large scale.

Review of Relevant Literature

Another aspect of madrasa reform rhetoric was challenged by Hartung in his study 'Reform of the Indian Madrasa?' published in 2006. According to the writer the Western Policy Makers demand govt. control over Madrassas assuming that it was the independent status of Madrassa that they were engaged in violent activities. Strict govt. control would prevent them from participating in extra-curricular negative activities. Registration and regulation of madrasa by state was the foremost demand of the reform campaign (Hartung and Reifeld, 2006).

Another study done during the same year, 'The Indian Madaras and the Agenda of Reform' by Yoginder Sikand (2006) differentiates between objectives of madrasa and mainstream education. It reminds the audience that the purpose of madrasa education is 'providing Muslims with specifically religious education and transmitting the Islamic scholarly tradition. Madrasa education should not be judged by external goals, but the ones set by the Ulama themselves. It must be remembered that the aim of madrasa education is different from that of the modern school (Sikand, 2006).

In different critics the Madarassa are seen in stereo typical terms which branding all Madrassas as backward and reactionary. Most of the time such criticism has been termed as exaggerated. Claims that all Madrassas are static are grossly misleading. Madrassas see themselves as guardian of the old tradition and this role they are playing effectively.

In 2008, a major study conducted by Christian Fair was published as a book titled 'The Madrasa Challenge; Militancy and Religious Education in Pakistan'. The study presents a detailed account of the Madrassa's education system in Pakistan (Fair, 2008).

In the same year, Christopher Candland's study "Pakistan's Recent Experience in Reforming Islamic Education" presents a thorough review of the reform effort in Pakistan, some of them already discussed earlier. The study begins with relating the fact that just a decade ago, the whole world used to praise Islamic seminaries in Pakistan for their contribution in Afghan jihad. After 9/11, there was considerable pressure on the Pakistani government to monitor the activities of these schools and

reform their education system. The government issued two ordinances to establish model Madrassas and regulate the affairs of regular Madrassas.

According to Candland, unlike the common perception, many Madrassas do have a desire to reform and update their curriculum. Many madarssas are agreed to get registered and affiliated with the Government Madarssa board. Many became affiliated with the board but government efforts to control their affairs were not tolerated by the Ulama. An association of Madrassa with the name 'Ittehad Tanzimat-i-Madaris Diniya', *Religious Madaris Organizations Alliance*, was formed to protect the interests of the Madarassas and curtail government interference. This alliance represents at least 15000 madaris (Candland, 2005).

In Pakistani scenario the term Madrassa is often used by the Eastern and Western academicians without considering heterogeneity of the institutions. All the Madrassa have major differences even within formal education system. The Madrassa system in Pakistan is organized through five boards of varying ideologies, with the overwhelming presence of Deobandi schools that cover over 70% of all registered Madrassas (Rahman, 2004).

The Pakistani Madrassa Board				
Sect	Sub-Sect	Madrassa Board	Board Established	Wafaq HQ
Sunni	Ahle e Sunnat Barelvi	Tanzeem-ul-Madaris Ahl-e Sunnat-wal-Jamaat	1959	Karachi
Sunni	Deobandi	Wafaq-ul-Madaris AlArabia	1959	Multan
Sunni	Ahl e Hadith	Wafaq-ul-Madaris	1955	Faisalabad
Islamist	Jamat e Islami	Rabta-ul-Madaris Al Islamia	1983	Mansoor, Lahore
Shia	Jaffari Twelwer Shia	Wafaq-ul-Madaris Al-Shia	1960	Lahore

Madrasas and the global challenge

It is a global paradigm within which madrasas should ideally be studied. The controversial process of globalization of culture with Western norms of consumerism and individualism is perceived to be progress in the modern world (Edwards, et al., 1999). Marx, Hegel and Weber are among those who see religion diminishing as modernization occurs (Keddie, 2003); many see Islam in particular to be a hindrance to economic growth. With such frameworks offering the best known development paths, it is only natural that dominant ideals of political, economic and social thought tend to be skeptical of traditional bodies.

Madrasas might well be the sole institutions that have rejected this thesis to such an extent. Hence, when Watt (1961) contends that Western dominance has developed two strands of intellectual thought in Muslim countries the religious and the secular it is clearly madrasas that are the primary upholders of the former. But, does traditionalism essentially mean rejection of development, and contemporarily, does madrasa education lead to terrorism? While posing Islamist neo fundamentalism as a

real problem of this century, Roy (2004) in his study of globalized Islam answers in the negative on both counts.

The diversity of madrasas

The diversity of the Madrassa is further divided not according to the curriculum being studied rather than on the basis of epistemological understanding of term Madrassa which deals with three major aspects such as,

Firstly, much scholars has been written about their rich history, often in glorifying terms, and of scholarly traditions, progression in sciences, literature and medicine, which is far from the rejectionist assumption we hold today Formal institutionalization and State support has also historically elevated them (for instance, Keay, 1964; Metcalf, 1982; Kadi, 2006).

Secondly, charity and education are considered acts of worship in Islam that combine to give madrasas special characteristics. Bano (2007) suggests that this creates strong social relations that are beneficial for economic and religious reasons. As a result, madrasas are able to operate autonomously with their own curriculum and become philanthropic bodies that provide free education, boarding and food for students.

Power dynamics and the link with the State is a third aspect that has traditionally been a fascinating area of study, and one that has tarnished the madrasa image (Talbani, 1996). Similar issues exist also in non-madrassa institutions and so need to be contextually studied keeping in mind broader socio-economics.

Stated larger schemas of respect, charity, religious knowledge and power by no means dominate the debate in current times. Rather, it is their roles as alternative educational providers, as institutions deeply embedded in the social fabric, and allegedly as schools teaching militancy that subject them to contemporary policy discourse. Such roles make Madrassas a complex subject at the best of times. Present study tries to find out challenges faced by the Madrassas continue to prosper in the face of ambiguous assessment from various sides.

Madrassas are mostly run with the help of charitable, the fee being charged is very small or non-existent. Some madrasas provide free room and board as well. The Pakistan government gives financial assistance to madrasa in order to modernise textbooks, including secular subjects in the curriculum such as English, mathematics and introducing computers.

In order to bring the madrasa schools into the mainstream, in 2002 General Pervez Musharraf's military government tried to impose reform on the schools in the form of prescription of foreign students, introduction of modern subjects and the creation of model madaris. Only about 4,350 schools (about one tenth) agreed to register. The Pakistani government however continues the reform of the madaris and the introduction of formal education that started with the National Education Policy 1998-2010. At the end of 2005, the Pakistan government made it mandatory for madrasahs to be registered, and they have declared that all unregistered madrasahs will be closed, beginning in December 2005.

State of education in Pakistan

According to Jamal (1996) Madrassas are important in four ways, a) as part of educational policies, b) in Islamization, c) as recruitment of clergy and d) for their social impact. Hence, it is necessary first to place them within the overall educational setup of the country, and to examine the importance of Islam in education policy. The Pakistan Education Statistics handbook gives appalling figures of literacy with only 40 per cent of 70 million children between the ages of five and 19 enrolled in school (Zaidi, 2009).

Marginalized groups fare far worse, and madrasas remain the only realistic choice for a large number as private schools do not cater to the masses. Moreover, massive learning gaps exist between private and State school students, the former performing much better on academics (Das, et al., 2006) and enjoying enormously higher returns on education (Asadullah, 2009).

Nelson (2008) contends that a clear majority in Pakistan wants Islamic education. Secularization attempts lead to unnatural privatization of religion, which is problematic in such a society. Madrassas then face ideological domination from secular institutions that view education as a vertically organized system to transmit a unitary body of knowledge as opposed to the idea of segmented and relatively autonomous sources of knowledge and life-wisdom, which the madrasa system represents (Riaz, 2008: 10).

For Eickelman and Piscatori (2004), the rise of secular education has in fact caused the madrasa system to expand with community support. However, Nelson (2008) argues that since most parents seek both religious and secular components in education, the former remains significant even in non-madrasa institutions. Indeed, national educational plans for the period 1998-2010 wanted a comprehensive Islamic framework and the policy. Rahman (2004) further questions the relevance of model madrasas by noting that since all registered madrasas, in order to avail State funding, are supposed to teach secular subjects, there remains little difference between a regular madrasa and a model madrasa apart from the fact that the latter is State-sponsored. And that in effect becomes a moot point since madrasas are proudly autonomous.

According to the respondents, there was no major change in the character of madaris during the 1980s. They were playing the same traditional role of upholding the Islamic values and education in the society. Only this traditional role was strengthened when UGC recognized madaris degrees as equivalent to M.A. Arabic or Islamiyat, the common people also became interested in madrasa education. Consequently, their scope and number grew.

According to another Ulma, Americans use the term 'reforms' to take control of the madaris. Government also received huge amounts for this purpose. But Madaris had understood their scheme and together they rejected the government's interference in the name of reforms. Today, madaris are as free and independent as ever. Madaris did not accept the American dictation.

Inclusion of modern subjects along with the religious subjects in the curriculum is not a new thing for Ulmas. In fact, many of them already taught both types of subjects in

their madaris before this reform. We think it is important for students to understand social issues. Ulama agree with this demand of the government but we have strong reservations to their raiding madaris and expelling foreign students from the country.

The purpose of such reforms by force to damages the spirit of jihad in the Muslim youth. The aim of religious education is to suppress the religious mind. Different excuses were made to interfere in the affairs of madaris so long. Huge financial incentives were given to the model madaris. Provision of modern facilities was promised. Trained teachers were offered to teach modern subjects with modern methods. Initially, some naive madaris were fooled into accepting such offers. But later the true intentions of these people were exposed when they started interfering in the madrasa affairs and threatened to withdraw their financial support in case madrasas do not comply. Even the madaris who initially fell prey to the Western designs, returned to their original traditional method.

It was alleged that dini madaris do not provide modern education. This is against the reality. Madaris do provide modern education but they do it according to their limited resources. Shia madaris admit only those students who have passed matriculation exams. Other Ahl-i-Sunnat madaris have also improved their education system with time. Computer education has been introduced in many madaris. But this used under strict supervision of the teachers. Islam is not against the modern education. But the aims of modernity at times are incompatible with Islam.

Conclusion

Creating model madrasas is not a bad idea in itself as that would in the long run be a good experiment to provide hybrid education that involves modern studies grounded in Islamic sciences. Such an institution, if democratically run, would find numerous admirers in Pakistan. But, by building new schools for existing madrasas to follow when there is already active resistance and mistrust by the very people it is hoping to attract, it makes a seemingly good policy look exceedingly poor.

The madrasa situation remains as complicated as always. Current reforms have been accompanied by massive funding from primarily the USA, but money alone is not the issue. Religion as a way of development is perhaps more conscious of its identity, and when external actors are involved, there is an inherent mistrust. It is this recognition that has, for instance, caused Curtis (2007) to recommend that external funders need to stay away from broad madrasa reforms and accept their usefulness not just in education but also in the social life of Pakistan.

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Difficulties of Teaching English At Primary level in Rural Areas of Tehsil Adenzai District Dir Lower KP Pakistan

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Abstract

English is, beyond doubt, an international language with a relatively wider scope. It is being taught in almost all of the Pakistani schools. This study highlights the difficulties of teaching English at primary level in rural areas of KPK in Pakistan. The sample population was from Tehsil Adenzai in District Dir lower. Data was collected from 50 primary teachers including both male and female of government primary schools. Qualitative method used for the study in which the data is collected through standardized questionnaire. The collected data is processed and analyzed through case studies. Teachers express their views about difficulties of teaching English at primary level in rural areas. The teachers described their difficulties related to grammar, pronunciation, vocabulary; linguistic devices i.e. rhyme scheme, alliteration, assonance, consonants, syllable, diphthong, digraph, etc. The teachers were found to have English teaching training and the teachers also showed a keen interest for trainings in order to learn new methodologies of teaching for making English teaching easy, interesting and effective at primary level in rural areas.

Keywords: *Teacher; Teaching English; Difficulties*

Introduction

English is, beyond doubt, an international language with a relatively wider scope. It is being taught in almost all of the Pakistani schools. It is the effective source of communication with the foreign countries. In many countries it is taught as a second language. Native speakers learn it as a first language. Teaching is an important task. A teacher is a nation builder. He plays a model role for his pupils. A teacher is like a lamp who spreads its light everywhere. So, a teacher has many responsibilities. He must have grip on his subject and must be ambitious as well as a positive thinker. His personality should be flexible. He should respect other opinions, suggestions and views. He must change his mind set up according to the needs of society. He conveys his knowledge in such a way that he may see a glimpse in the minds of the students. It would be a successful teaching. If teacher fails to convey his ideas, concepts of knowledge in his students then his knowledge will become a stagnant pool. So teaching is a process which continuously needs vibration in the knowledge pool of a teacher. He always tries to learn more and more at every step of life. In the English teaching class room at primary level the teachers face many difficulties especially in rural areas. The reason is that in rural areas learning environment does not match English learning. Students consider English a difficult subject because it is not their mother tongue. They have to learn as at a second language. To set their mind they learn second language complexity in their minds. They are unable to understand its rules because their mental level is not enough to understand or learn it easily. So, they consider English a tough subject. Their family background is anti-English. In Pakistani rural areas the students first learn Punjabi or some other local languages as their mother tongue. In schools, they learn Urdu as a national language after this

English is taught. Students' difficulties in learning English are closely related to the teaching difficulties.

Literature Review

Following review of literature explored gaps to work on the current study. Mekhlafi and Nagaratnam (2011) found out difficulties in Teaching and learning Grammar in an EFL Context. According to them grammar is known as a bone in the process of learning a second language. It is taught to the students from the early classes. The teaching of grammar is normally seen a hard task for the teachers it also becomes necessary to teach grammar in the English teaching and learning classrooms. This study describes the teaching difficulties of the teachers as well as the learning difficulties of the students during learning another language. The focus of the study was to indicate the differences of difficulties related to the different levels of teaching. The conclusion of the study revealed the importance of grammar teaching in EFL classrooms for making English an easy subject.

Haboud (2009) conducted a study on Teaching Foreign languages: A challenge to Ecuadorian bilingual Intercultural Education & The Universal Declaration of Linguistic Rights in 1996 and described the importance of quality education. The study of language and culture are the main domain of the quality education which is a worldwide phenomenon. This study showed the importance of languages first the mother tongue and then a foreign language. For teaching a foreign language policies were defined. There is also a comparison between native and non-native language during the process of teaching a second language. In the end some suggestions were given for teaching a second language in the non-native environment of study.

Kannan, (2009) researched on difficulties in learning English as a Second Language. He explained that English is known as the world language due to its wide scope. The Indian people treated English as a awful subject because when they very first time hear it, they are unable to understand it especially in rural areas. So, the conclusion revealed that the English teachers have to cope with the difficulties while teaching English in rural areas. Students also faced difficulties in the learning English. The reasons of learning English difficulties and some reasonable solutions were mentioned. This study concluded that the problems can be solved if some steps be followed which are helpful to make English learning easy.

Wiriyachitra (2001) conducted research on the present situation of English language teaching and learning Thailand. His main focus was to find out the problems of teaching English language in Thailand. Some suggestions were given for the improvement of English language teaching. There was a sharp contrast between the previous and the present developments that were practiced for improving English language teaching.

Naseer (2010) defined the problems of English language teaching at primary level in the Northern Districts of Pakistan. The purpose of the study was to search the problems of both English language teachers and learners. Its objectives were to know about the language teachers' qualification problems faced by the teacher in the English teaching classrooms; some measures were designed to overcome the teaching difficulties.

Objectives

The objectives of the study were:

1. To find out teachers' difficulties at primary level in rural areas
2. To find out teachers' perception towards available sources of teaching English
3. To find out teachers' satisfaction about measures taken by the government to improve teachers' performance.

Methods and Participants

The study was conducted between August and September 2017. A standardized questionnaire was used (Appendix) and personal interviews with open questions were also made. Since many of the students not fully understood English, some of the questionnaires were translated into the local language Urdu. The translation was made by Mr. Nasar Khan Lecturer in Sociology, University of Malakand. The personal interviews were performed using a set of questions (Appendix) that were extended during the interviews. The majority of the interviews were done together with interpreters translating from English to Urdu and vice versa.

The participants of our study were teachers and some students. We invited them to participate by visiting their schools and informing about the study. We stressed that they were free not to participate and if participating they were free not to answer questions, they found too personal. In the rural area we visited the science classes at Gulabad primary school and Government primary School Khan pore and Chakdara Government primary school and government girls primary school Seraey Ramora in Dir lower. The students answered the questionnaires in their classrooms and teachers in staff room. The personal interviews were made at the offices of their institutions.

Discussion

During the data collection semi structured interviews were conducted to know the ground realities as well. Some students and teachers were interviewed and the results of these interviews show the causes and effects regarding scored results. The data collected through interviews was analyzed thematically. Hence the data were separated according to themes related to the research objectives. The study revealed that the learning conditions at primary schools level are pitiable. Most of the teachers face the various troubles from learners. In many Govt. primary schools there is only one teacher who has to teach more than one classes. The government is equally responsible for this sad spectacle. The situation goes on worsening. With regard to the topic Difficulties in teaching English at Primary level in rural areas, first research question shows that the students are very lazy towards learning English and in this way, teachers face many difficulties in teaching English in Rural areas. The process of their learning is very slow hence the teacher is in great problem. Mostly teacher complain that the books which are taught in school are very difficult so students find no interest in English books, so they become very lazy towards learning English and creates troubles for the teacher.

Teacher Guides are considered valuable source to enhance the knowledge of teacher for teaching English. They are now using it for better results. This is a remarkable

advance from the situation that existed in the past. But it is also revealed during survey that in mostly schools, teachers do not use teacher guide as they think that they are very difficult to comprehend. Another thing highlighted by teachers of the Govt. School was that there is lack of facilities in Govt. Schools there is no suitable language learning environment and they have to work in a limited range. In many Primary schools there is only one or two class rooms for six classes and have no facilities of pure water, electricity and washrooms etc. On students' part, an interesting situation was found during the interview in a Govt. Primary Schools when the student argued that there should be no English subject at all and all other subjects should be taught in Urdu and some also have antifamily back ground where their parents do not want to teach their children English in Rural areas. During interview it was also found that due to some religious point of view, many families do not want to adopt English language.

Secondly, the socio economic and socio cultural differences of the children are also main features. The rural people have no English back ground, almost all the families of the rural are very far from English language learning and this is a major hindrance in teaching English at primary level in rural areas. To some extent media is playing a vital role in developing the language interest in the people. In this way, now there is a trend shift and people are becoming interested in English language. So there are many people who want to learn English themselves and they also want to educate their children in English. Furthermore, trainings are also conducted for different categories. During survey it is highlighted by the teachers that in training they are not properly trained for teaching English and also complain that the trainer who are invited for the trainings have no sound knowledge in their subjects, but on the other hand it is also observed that some teachers are not capable of teaching English at primary level in rural areas due to low qualification.

Conclusion

This study concluded that primary teachers face a numbers of difficulties while teaching English at primary level in rural areas. It can make easier if teachers use the direct method, no doubt traditional method is also the essence of teaching. So, both methods should be applied side by side. Trainings should be given to the teachers so that they may teach English with interest consequently students may show better results.

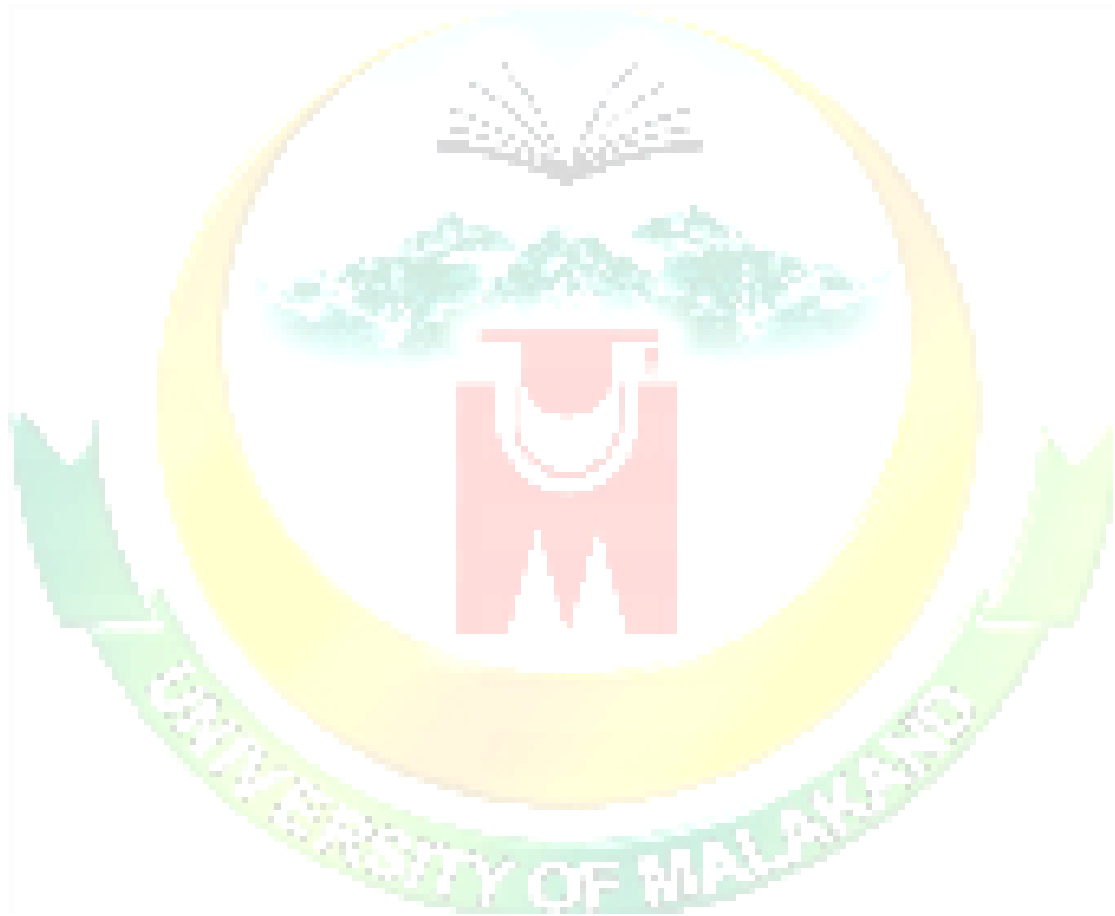
Suggestions

Teaching is an important task. A teacher must have grip on his subject. He should be of progressive mind and ambitious and always be ready to learn something new mold himself according to the need of society. Try to learn more and more because knowledge has no limits. According to this research, a condition under which English is taught in Pakistan is critical condition.

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PERCEPTIONS OF MADRASSA STUDENTS AND TEACHERS TOWARDS ENGLISH LANGUAGE

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Abstract

The purpose of this descriptive research study was to find out the perceptions of students and teachers about the problems and challenges in learning and teaching of English language in Madrassas located in urban area of District Mardan. The main objectives of the study were to assess the attitude of both the students and teachers towards English language; find out the required facilities for the teaching and learning of English and put forward the recommendations of the students and teachers for the eradication of the problems and challenges to English language learning and teaching in Madrassas. The population of the research study consisted of all Madrassas and all male students and teachers in Urban Madrassas in District Mardan. The researchers used convenient sample for the selection of Madrassas. Selection of students was based on thirty percent proportionate sample; while teachers were selected on the basis of hundred percent proportionate samples accordingly. Two separate questionnaires were brought in use as an instrument for data collection. The questionnaires were based on both closed ended and open-ended items. The collected data were analyzed using percentage and thematic analysis. Findings of the study revealed that there are no proper facilities for the teaching of English language. The results of this research study may be helpful for the policy makers to emphasize more on the importance of English language learning in Madrassas across Pakistan and Khyber Pakhtunkhwa in particular.

Keywords: *Madrassas students; Madrassas teachers; English language learning; English language teaching in Madrassas; perceptions about English language*

Introduction

English language plays a pivotal role in the process of teaching and learning. Being an international language, it is recognized and spoken in various countries. In Pakistan the English language is given due importance on account of its status as an international language. English language has been declared as an official language in many countries as well as in Pakistan. English has been adopted as an official language in English colonies e.g. Australia, sub-continent, Middle East, Africa, Australia, USA etc. S. Ali. (2014).

Teaching of English as a subject is considered as a compulsory subject in curriculum in Pakistani educational policy. English is placed as major subject in Pakistan in educational curriculum. Similarly, English language has great importance in Dini

Madrassas as well. The Govt. of Pakistan has established a well-organized department for Dini Madarris in Pakistan known as Wifaq ul Madarris. According to Ahmed (2009), quoted by Ghulam (2011), that “today, there are five distinct types of Madrassas in Pakistan, divided along sectarian and political line” (p. 2).

The madrassas registered under Wifaq ul Madarris has devised curriculum for affiliated Madrassas in which English language is also given importance. English as a subject in these Madariss is being taught regularly. English is considered as a major subject in Madrassas.

As a matter of fact, unfortunately there are many problems and challenges to the students and teachers in Madrassas. In order to go with the world and advancement in technology and wide range of English language the need of learning English has become order of the day. English language is a dire need of the students in Madrassas but due non availability of teachers and other facilities these students remained weak in English language. The purpose of this research paper was to investigate the core issues and problems the students and teachers faced in Madrassas.

After the incident of 9/11 the Madrassas have been targeted and presented a place for extremism and terrorism. Riaz. (2005). According to Haqqani (2002), quoted by Ghulam Farooque Laghari (2011), majority of the western writers have connected extremism and terrorism with Pakistani Madrassas. In fact, Madrassa propagate humanism, peace and harmony. Madrassa has been a seat of learning in Islamic education system in the past. In Pakistan Madrassa education system is a part of the three education system; private, public and madrassa education system. Unfortunately lack of facilities and of government ignorance, Madrassa education system face difficulties and challenges. Apart from all other problems, English language is also a big problem for the students in madrassas because of non-availability of facilities and English teachers.

Madrassas provides services to humanity. Madrassas are contributing a lot in the field of Islamic education by providing suitable atmosphere to the learners. It develops amongst the individual sense of responsibilities and harmony. It molds the personality of an individual. Theses madrassas are the only place for grooming the personality according to Quran and Hadith. The importance of madrassas cannot be denied. It is the state responsibility to streamline theses madrassas and devise strategy for smooth running. Unfortunately, these madrassas have been ignored since long. The problems to madrassas need special consideration. According to Ghulam Farooq (2011), Madrassa education imparts peace and condemns extremism.

Statement of the problem

The aim of this study was to investigate the perceptions of madrassa students and teachers towards English language in District Mardan.

Objectives

The objectives of the study were:

1. To assess the attitude of both the students and teachers towards English language
2. To find out the required facilities for the teaching and learning of English

3. To put forward the recommendations of the students and teachers for the eradication of the problems and challenges to English language learning and teaching in Madrassas.

Delimitations

The study was delimited to:

1. Dini Madarssas in District Mardan
2. Students studying English language
3. English teachers

Methodology

Population

1. All Madrassas in District Mardan in urban area
2. All English teachers
3. All students studying English as a subject

Sample

1. 100% sampling was selected
2. 30% of the students were randomly selected
3. 100% teachers were selected

Instruments

The instruments for data collection were questionnaires.

Tabulation and Interpretations

Students' response to the questionnaire

Table 1 Kindly put "yes" or "no" against each item						
S. No	Statement	Yes	No	Percentage % "Yes"	Percentage % "No"	Total %
1	Do you like to learn English Language?	12	01	92.30%	7.70%	100%
2	Do you prefer to learn English than other languages?	05	08	38.46%	61.53%	100
3	Do you find your English text book interesting?	12	01	92.30%	7.70%	100
4	Do you find English language attractive?	13	Nil	100%	0%	100
5	Do you think English learning is necessary for every one?	13	Nil	100%	0%	100
6	Do you have library in your Madrassa?	Nil	13	0%	100%	100
7	Do you feel comfortable in the class while learning English?	06	07	46.15%	53.86%	100
8	Do you get home assignment regarding learning of English language?	13	Nil	100%	0%	100

9	Are you satisfied from your teachers who teach you English?	05	08	38.46%	61.53%	100
10	Do you have internet access for learning English language?	Nil	13	0%	100%	100

Table 1 show that majority of the students at madrassa consider English language attractive, they consider English language necessary for everyone and they get home assignment on daily basis. All the students @ 100% responded “yes” to items No. 4, 5 and 8. There is no library, nor do they have internet access in any of the target madrassa as shown in the table. All the students @ 100% responded “No” to item No.6. Maximum students like to learn English language and they find their English book interesting. 12 students @ 92.30% responded in “yes” to items no. 1,3. Only 5 students @38.46% responded to item no. 2 and 9 respectively as they prefer English language than others and they are not satisfied from teaching English language. The maximum numbers of students do not prefer learning of English language; they are not satisfied from English teachers. 8 students @ 61.53% responded “No” to items number 2 and 9. Students do not feel comfortable in learning English. 07 students @ 53.86% out of 13 responded to item No.7. A smaller number of students dislikes learning of English language as well as consider English text book interesting. Only 1 student @ 7.70% responded to items number 1 and 3 respectively.

Table 2
Students’ response to open ended question:
Suggestions to overcome the problems and challenges in English language

S. No	Statements
1.	Reading is important, but we can’t read English.
2.	Can’t read English
3.	The teachers speak in English, we cannot pronounce those sentences
4.	English is taught only in class
5.	Outside the class we speak, Pashto or Urdu
6.	We need to learn the language through computer or another device, which we do not have.
7.	We like to learn English
8.	Environment problem
9.	People make fun when we speak English in surrounding
10.	Do not know the basics
11.	We don’t know tenses
12.	We are deprived of writing, listening, and speaking which are necessary for learning English.
13.	English is only confine to class, it is necessary to use English outside as well.
14.	Don’t know the basics which necessary for English language
15.	Want to learn English
16.	Don’t have ample time to learn English
17.	Want to learn but because of other book don’t have time.
18.	Want to get Islamic education.
19.	Will try to learn English after Islamic education
20.	I prefer Islamic education.
21.	After Islamic education will try to learn English
22.	Prefer Islamic education
23.	Prefer Islamic education
24.	Like to learn English language
25.	Face no difficulty

Thematic analysis of the students’ response to the open ended question

An open ended question was administered to the students in which they were given an open choice to write their problems and suggest a possible solution. Their responses have been organized in above table. Their statements show that they don't know the basic, they have problem in reading. They even don't know tenses. The students have no proper environment for learning of English language. Some say that they do not have the required facilities, such as computer or other modern devices which are useful for learning of English language. Majority of students responded that English language is only confine to classes. It should be in practice outside the class as well. They say that people make fun of those who speak English in daily routine. Majority of the students responded that their first priority is getting Islamic education. They do have liking for English language, but they don't have ample time to learn English. Maximum of them responded that they will learn English language after getting Islamic education.

S. No	Statement	Yes	No	Percentage in "Yes"	Percentage in "No"	Total %
1	Do you like to teach English Language?	08	Nil	100%	0%	100
2	Do you prefer to teach English than other languages?	05	03	62.5%	37.5%	100
3	Do you find your English text book that you teach interesting?	08	Nil	100%	0%	100
4	Do you find English language attractive?	05	03	62.5%	37.5%	100
5	Do you think English learning is necessary for everyone?	05	03	62.5%	37.5%	100
6	Do you have library in your Madrassa?	Nil	08	0%	100%	100
7	Do you feel comfortable in the class while teaching English?	05	03	62.5%	37.5%	100
8	Do you give students home assignment?	08	Nil	100%	0%	100
9	Are you satisfied from your students' performance to which you teach English?	08	Nil	100%	0%	100
10	Do you have internet access for teaching English language?	Nil	08	0%	100%	100

Table 3 indicates that majority of teachers like to teach English language, they find the English text book interesting, they assign home work to their students and they are satisfied from the students' performance in English language. All the teachers @ 100% responded "yes" to items number 1, 3, 8 and 9. The second maximum response was that teachers prefer to teach English than other languages, they find English language attractive and they feel comfortable while teaching English. 5 teachers @62.5% responded to each item number 2,4 and 7. There is no library or internet access at madrassa where they teach English language. All teachers @100% responded "No" to items number 6and 10. A smaller number of teachers prefers other language than English, they do not find English language attractive and they do not feel comfortable while teaching English language. 3 teachers @37.5% each responded to items number 2, 5 and 7.

**Table 4
Teachers' response to the open-ended item:**

Kindly put forward your suggestions to overcome the problems and challenges you face while teaching English Language.

S. No

1. Lack of reading skill.
2. Students are weak in reading
3. Students are weak in writing
4. Do not have good monitoring system in home work
5. Environment problem
6. Students of urban areas are not up to that standard to learn English
7. A lot of students belong to rural areas
8. Students cannot take interest in English class
9. We must prepare our own syllabus
10. We should not import our syllabus from other countries, such as; USA, UK etc.
11. We need a syllabus which is according to the education system of Pakistan.
12. English is one of the most spoken languages.
13. We should keep our education system and environment in mind before making a syllabus.
14. People send their children to madrassas who are nil among all of their children.
15. Teaching to nil students is difficult
16. Need English teachers
17. Facilities are required
18. Teachers want improvement in teaching of English language
19. English is a part of syllabus/ curricula
20. There is no proper mechanism in English teaching
21. Govt. to facilitate these madrassas
22. Teachers are already overburden due too many subjects, so cannot teach English
23. Teachers are already overburden due too many subjects, so cannot teach English
24. Teachers are interested to teach English

The responses of the teachers to open ended item has been organized. The teachers' responses show that students are weak in reading and writing skills. Students have no proper environment; their homework is not being monitored at home. Students are not up to the standard to understand the English language properly. Lack of interest in learning of English language of students is a problem. Teachers are of the opinion that there should be a proper syllabus; the curricula should not be taken from other countries rather it should be according to the level and environment of our country. Their responses show that parents send those students to madrassa who are weak in all respect. According to teachers, there is shortage of English teachers. Teachers in madrassas are overburden they do not have resources and enough teachers to teach English language. According to them there is no proper mechanism. Govt. must take interest to improve madrassa education and facilitate these madrassas. Teachers take interest in teaching English language, but they do not have facilities as well as they are overburden.

Findings

On the basis of data collected from madrassa students' and teachers' responses it was found that:

- That majority of the students at madrassa consider English language attractive.
- The students consider English language necessary for everyone.
- The students get home assignment on daily basis.
- Maximum students like to learn English language.
- The students find their English book interesting.
- There is no library in madrassas.
- The students have no internet access in any of the target madrassa.

- Students are unaware of the basics of English language.
- The students have no proper environment where they can learn English language easily.
- It was found that English language is only confine to classes. There is no such practice in their daily life.
- Maximum of the students are interested in Madrassa education. They do have liking for English language, but their curriculum has been designed in such a way that they do not have time to learn English. The students gave maximum time to madrassa education (Elem).
- The teachers responded that:
- Majority of teachers like to teach English language.
- They teachers find the English text book interesting.
- The teachers assign home work to their students.
- Teachers are satisfied from the students' performance in English language.
- Maximum response was that teachers prefer to teach English than other languages.
- The teachers find English language attractive.
- The teachers feel comfortable while teaching English.
- Students are weak in reading and writing skills.
- There is problem in syllabus. The syllabus should be designed according to the environment and standard of students.
- Teachers at madrassas are overburden.
- There is less number of teachers.
- The Govt. to facilitate the madrassas.

Conclusion

- Students at madrassa like to English language.
- There is no problem with the text book.
- There is no library in madrassas.
- The students have no access to internet and other modern electronic devices.
- Students prefer madrassa education than learning other languages.
- Students do have liking for learning English language but due to lack of facilities and shortage of time, they cannot learn the language.
- English teachers like to teach English language.
- The teachers gave homework to their students.
- Teachers are of the opinion that students are weak in reading and writing skills.
- The curriculum is to be designed according to the environment according to the teachers.
- There is a shortage of teaching staff at madrassas.
- This is the responsibilities of the Govt. to facilitate madrassas in all respect.

Recommendations

On the basis of findings, it is recommended that:

1. Keeping in view advancement in technology and importance of English language, madrassas may be given proper guidance in learning of English language.

2. Guidance and counseling are required for improvement in English language at madrassas.
3. Madrassas may be provided all the facilities which are necessary for learning of English language.
4. The Govt. to take serious step and devise a mechanism for smooth learning environment.
5. The curriculum may be devised according to the students' level and surroundings.
6. Library, internet access and other modern tools may be installed in madrassas to overcome the problems and challenges they face in learning of English language.

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Caught between Two Cultures: Pragmatic Transfer in English-using Pakistanis Apology Responses

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Abstract

In Pragmatics, scholars have given special attention to study the influence of learners culture and social rules in understanding and using target language pragmatics. For this purpose, speech acts have been studied quite widely. This study investigates the speech act of responding to apology in Pakistani English, British English and Pakistani Urdu, and tries to highlight whether respondents transfer their cultural and social rules in the target language or not. The present study followed quantitative approach for data collection and analysis. A discourse completion test (DCT), consists of 15 apology response scenarios is used for data collection. The findings illustrate that English-using Pakistanis pragmatic choices are clearly influenced by their perceptions of various sociocultural and contextual variables. The English-using Pakistanis and Pakistani Urdu speakers are found using two main strategies (Acceptance and Acknowledgment). In contrast, British English speakers tend to use Acceptance and Evasion strategies more often. Further, the findings have indicated that English-using Pakistanis and Pakistani Urdu speakers have used more Rejection strategies than their British English counterparts, though such communicative features are not salient in their ARs, and Pakistanis are surprisingly found quite clear and direct. The findings of the study may be helpful to English teachers who should be made aware that L2 learners' pragmatic transfer is influenced by learners' culture and social rules, and, as a result, should not be treated simply as a pragmatic 'error' or 'failure' to be corrected and criticized.

Keywords: pragmatics; cultural and social rules; apology responses; pragmatic transfer

Introduction

Within the framework of interlanguage pragmatics (ILP), Thomas (1983) proposed two kinds of "pragmatic failure: sociopragmatic failure, which arises from "cross-culturally different perceptions of what constitutes appropriate linguistic behaviour"; and pragmalinguistic failure, which is observed when the "pragmatic force mapped on to a linguistic token or structure is systematically different from that normally assigned to it by native speakers'. One of the major objectives of ILP has been to present evidence for L1 transfer as one of the potential sources for both the sociopragmatic and pragmalinguistic failures (Kasper, 1992).

Pragmatic transfer is described as the way learners pragmatic knowledge of their own native language and culture influences their understanding, use, and learning of L2 pragmatic information. Holmes and Brown (1987) opine that through the language acquisition process, apologies have displayed a large amount of pragmatic transfer from first (L1) to second (L2) languages. While Bu (2010), Cheng (2005) and Holmes (1995) illustrate that some transfer is conducive to L2 acquisition, some transfer is not conducive and is instead confusing. The latter form of pragmatic transfer results in what would be termed pragmatic failure and is described by Thomas (1983), one of the foremost researchers of pragmatics, as “an area of cross-cultural communication breakdown which has received very little attention from language teachers”.

In recent years, there has been immense interest in investigating pragmatic transfer i.e. the phenomena of one's use of own cultural norms of speech acts into one's learned L2 language (Wannaruk, 2008; Chang, 2009; Allami & Naeimi, 2011; Bu, 2011; Bou-Franch, 2012; Hashemian, 2012; Tavakoli & Shirinbakhsh, 2014; Yarahmad & Fathi, 2015; Jiang, 2015; Loutfi, 2016). As Pakistani English learners master writing, reading, speaking and listening, many still struggle with communicative competence because of pragmatic failure (Shamim, 2008; Jabeen, 2013). An area of specific interest in pragmatic transfer research is responding to apology or apology responses (ARs). The speech act of apology in recent years has been mostly studied from sociopragmatic perspective owing to its relation particularly with pragmatic and generally with sociolinguistics issues (Al-Sobh, 2013). Although, it has been acknowledged by the scholars in the field of pragmatic and sociolinguistics that ARs phenomenon is universally applicable in human cultures and languages, yet it has been recognized as a cultural-specific phenomenon as it is based upon a number of social aspects which differ between languages and cultures (Olshtain & Cohen, 1983).

There has been conducted a number of studies on the speech act of apology (Majeed & Janjua, 2013; Sultana & Khan, 2014; Saleem, Azam & Saleem, 2014) in Pakistan without investigating the potential response of the offended. This study focuses on the pragmatic transfer of English-using Pakistanis apology responses. As discussed above, there is scarcity of research being conducted on the pragmatic transfer in English-using Pakistanis apology responses. It is pertinent to mention that the current study is the first in its nature being conducted with the professional users of English language in Pakistan. Though, there has not been conducted any study on ARs in Pakistan, yet a few studies were conducted on apology strategies (not apology responses) and the researchers had their participants from university students without giving special attention to pragmatic transfer. The current study examines ARs because they are found to be of linguistic and cultural significance.

Literature Review

The speech act of apology has been defined in a number of ways by the scholars. Apology is defined as behavior speech acts by Leech (1983). Keeping in mind the social potential of apology speech act, Olshtain (1983) views it quite important speech act for the smooth functioning of different social roles in a society. Meanwhile, Brown, Penelope, and Stephen (1987) regarded apology as a convivial conversation act.

According to Agyekum (2006) apology is a speech act that shuns the insecurity between the speakers. It is also stated that apology is a speech act that restores interpersonal relationships and eschews ill-thoughts between speakers after the occurrence of an offense. In addition, apology is also regarded as an appearance of regret, shown by the speaker (offender) to the interlocutor as he/she makes an offense (Holmes, 1995).

Majeed and Janjua (2013) regard apology as a supportive act that structures to recover the public balance and stability among the speakers. The apology speech act occurs when any expression is used to restore relation between speakers as a consequence of an offense (Saleem, Azam & Saleem, 2014). It can be expressed at the occurrence of the breach of certain cultural-specific customs (Sultana & Khan, 2014). Nevertheless, as experts have mentioned, the speech act of apology is not restricted to the spoken expressions but relates any event that supports in reinstating the interlocutors understanding. The expressions like 'I'm sorry'; 'I beg pardon' might be included in the face-saving acts including other verbal or non-verbal expressions (Majeed & Janjua, 2013).

Having said this, apology plays quite a significant role in everyday conversations. It is the mostly used speech act in natural 'languages'. In recent decades, there has been conducted a number of studies keeping in mind its relations with intercultural, cross-cultural and inter-language perspectives.

Apology Responses (ARs)

Owen (1985) argues that responding to apology is a culture-specific trend; it is of importance for speakers of another language to be acquainted with cultural aspects of target language. Having gained competency in syntax, phonology, morphology and lexicology does not guarantee you of interacting efficiently in the target language (Leech, 1983). This aim can be achieved by giving special attention to pragmatic competence (Kasper, 1992). Many a studies have been conducted on the speech act of apology both in East and West but there is scarcity of research being conducted on Apology Responses (ARs). Therefore, it is pertinent to investigate the potential responses of the offended person in order to keep strong interpersonal relations (Adrifiza & Jones, 2013).

Nevertheless, a number of studies have been conducted on the speech act of apology, but special attention has not been given to Apology Responses (ARs). Experts in the field have highlighted that responding to apology plays a significant role in order to keep healthy exchanges (Kenneth, 2000; Owen, 1985). They believe that ARs can offer the circumstances which are quite substantial for restoring interpersonal relationships and in keeping a balance in the society. In other words, the execution of such events is mostly determined by the natures of responses from the interlocutor or the affronted individual. As mentioned by McCullough, Pargament and Thoresen (2000) ARs apart from language, sociolinguistics and pragmatic competence have been studied from psychological and religious perspectives as well.

Apology Acceptance Strategies

It has been acknowledged that reactions to regret can be demonstrated in various ways, varying from quiet to several types of language appearance, and (Owen, 1985) places apology reaction techniques into a few wide classifications. These are: Agree to, Recognize, Avoid, and Decline (Owen, 2004). Experts in the field have mentioned that ARs have been demonstrated in a number of ways based on different main and extended strategies, among them mostly used strategy is absolution “That’s alright” or “That’s okay” was recommended reaction to regret, especially in United states and British exchanges (Lillenn, 1992; Robinson, 2004).

The use of absolution “That’s alright” consists of an ‘indexical phrase’ such as “That’s” and an assessment such as “OK” or “alright” (Owen, 1985). Here the expression that includes the ‘indexical phrase’ may not make reference to the expressions and feelings of regret, but to the offense being happened. The expressions based on the terms ‘That’s alright’, ‘That’s OK’ mainly highlights interlocutors’ understanding of the offense, illustrating that the interlocutor does not believe that the offense is quite serious and finally disregards the offense and mitigates the situation by using such expressions (Lillenn, 1992).

Apology responses have been occurring in our daily conversations, it is pertinent to have proper knowledge of responding to apology keeping in mind different social factors that determine our use of apology responses. It must be acknowledged that non-native speakers often fall victim of interpreting the situations of ARs according to their own culture and use inappropriate expressions to mitigate the face-threatening act which in consequence ends with pragmatic failure (Kasper, 1992). The knowledge and pragmatic awareness are essential for smooth social interaction in the target language. Many a studies have mentioned that non-native speakers (NNS) often embarrass themselves by their miscommunication and fail to restore interpersonal relations owing to lack of appropriate pragmatic knowledge (Khorshidi, Mobini, & Nasiri, 2016). In this context, the current study focuses on the investigation of pragmatic transfer in English-using Pakistanis apology responses (ARs) to highlight any difference if exist among Pakistani English users, British English speakers and Pakistani Urdu speakers.

Methodology

Quantitative approach has been adopted in this study to investigate pragmatic transfer in English-using Pakistanis apology responses in order to highlight cultural impact on participants’ possible realization of semantic formulaic. The study involved 150 (75 male & 75 female) English-using Pakistanis as target language group (EP), 30 (15 male & 15 female) British English Speakers (BES) from Coventry University, UK, University of Leeds, UK, and British Association of Applied Linguistics (BAAL) members, and 150 (75 male & 75 female) Pakistani Urdu speaker (PUS), both EP and PUS groups consist of (teachers, academicians, lawyers, journalists, doctors, engineers, and army personals) whose age ranged from 25-55 years, English native speakers age ranged from 25-65 years . English-using Pakistanis and PUS were selected using non-random, purposive, and convenience sampling procedures from Lahore, Peshawar, Quetta, Islamabad and Karachi. Keeping in mind the nature and aims of the study, a Discourse Completion Test (DCT) including (translated in Urdu versions for Pakistani Urdu speakers), was developed by modifying those situations used in the previous studies containing 15 items (Cohen, Olshtain & Rosenstein,

1986; Thijittang, 2010). We personally explained and administered the DCTs. Once the data was coded, it was analyzed using Statistical Package for Social Sciences (SPSS-21) and summary narrative methods in order to present a realistic description of linguistics and pragmatic features used by respondent in PakE, BritE and PakU. All participant responses were categorized into main and extended classifications categorized by (Jones & Adrifiza, 2013). The classification of AR strategies and sub-strategies are grouped in the scheduled below.

Table 1 Apology Response Framework

Strategy	Expressions in English
1 Acceptance (AC)	
Absolution	“That’s OK”
Dismissal	“It doesn’t matter”, “Don’t worry”
Formal	“I accept your apology”, “I forgive you”
Thanking	“Thanks (for apologizing)”
Intensifiers	“It’s OK, really”, “It’s Ok, It’s Ok”
Requests	“Please return it as soon as possible”
Expressing Empathy	“I understand that stuff happens”
Expressing Emotion	“I’m disappointed”
Questioning/Surprise	“How could you do that to me?”
2 Acknowledgement (AK)	
Absolution Plus	“That’s OK, but ...”
Dismissal Plus	“It doesn’t matter, but....”
Formal Plus	“I accept your apology, but....”
Advice/Suggestion	“You should be quite vigilant next time”
Accepting Remedies	“Don’t do that again next time”
Evaluating	“It’s ridiculous”
Accepting Promises	“I accept your words but....”
3 Evasion (EV)	
Deflecting/Explaining	
Providing Solution	“Go back and complete the task quickly”
Minimization	“Hey! It’s nothing yar, just a carpet”
Expressing Concerns	“Are you OK?”
Shifts of Topic	“Forget about that, I’ll buy a new one”
Shifts of Blame	“Bus came late”
4 Rejection (RJ)	
Refusals	“It’s not gonna work, nops”
Description	“It’s not possible to manage it now”
Blaming & Complaining	“You are really quite careless, Bad day”
Warning	“Find ASAP, otherwise I’ll issue you explanation”
Swearing	“You are really shit”
Asking for Compensation	“You have to replace it with the new one”
Refusing Remedies	“That’s not good”, “You’re horrible person”
Non-Apology “Sorry”	“Sorry, I can’t forgive you”
Expressing Strong Emotions	“I’m really angry”
Seeking for Solution	“When are you going to return my laptop”

Results

1. Acceptance

A number of extended Apology Response (ARs) expressions have been included in the Acceptance category of ARs. Overall, the ‘Acceptance’ strategy is communicated through ‘Absolution’, ‘Dismissal’, and ‘Formal’ acceptance expressions. In addition, it includes other subsidiary expressions as well specifically, Thanking, Intensifiers, Requests, Expressing Empathy, Expressing Emotions, and Questioning/Surprise.

Accumulatively, there have been used quite a good proportion of Acceptance strategies by three groups.

Table 2: Extended ARs in Acceptance Classification

Acceptance (AC)	PakE		BritE		PakU	
	N	%	N	%	N	%
Absolution	197	16.3	142	28.7	208	16.6
Dismissal	162	13.4	50	10.1	171	13.6
Formal	6	0.4	15	3.0	16	1.2
Thanking	3	0.2	10	2.0	4	0.3
Intensifiers	13	1.0	29	5.8	13	1.0
Requests	24	1.9	7	1.4	20	1.6
Expressing Empathy	57	4.7	16	3.2	42	3.3
Expressing Emotion	34	2.8	10	2.0	38	3.0
Questioning/Surprise	50	4.1	21	4.2	44	3.5
Total	546	45.5	300	60.7	556	44.4

Nevertheless, British English speakers tend to use (60.7%) more Acceptance strategies than English-using Pakistanis (45.5%) and Pakistani Urdu speakers (44.4%). In the table 2 above provides quite a bit detail of the use of subsidiary speech acts and strategies of the three groups. It is noticeable that the use of Acceptance strategies varies in term of sociocultural transfer of English-using Pakistanis. It is apparent that both English-using Pakistanis and Pakistani Urdu speakers are found in using different subsidiary AR expressions and strategies

Obvious difference can be seen in Absolution, Formal, Thanking, and Questioning acceptance. Absolution occurs much more frequently in the BritE apology responses (28.7%) than in PakE (16.3%) and PakU (16.6%). Moreover, three groups tend to use Dismissal ARs quite often, there is not much difference in the ARs of three groups (PakE, BritE, and PakU) with a ratio of (13.4:10.1:13.6). Though, the rate of Acceptance is quite high in the ARs of British English speakers yet English-using Pakistanis and Pakistani Urdu speakers ARs are not much low. The use of Formal acceptance is also quite high in the responses of British English speakers (3.0%). In contrast, both English-using Pakistanis (0.4%) and Pakistani Urdu speakers (1.2%) tend to use less Formal acceptance strategy. In addition, British English speakers display the use of more Thanking and Intensifiers acceptance (2.0% and 5.8%) than the other two groups. Expressing Empathy, Expressing Emotion, and Questioning/Surprise acceptance strategies are used more frequently by the three groups equally without exhibiting tangible difference.

2. Acknowledgement

At the Acknowledgment level, we can observe the variance in the use of subsidiary ARs among the three groups. Mainly, Acknowledgement category involves ARs based on (Formal, Absolution, and Dismissal) and a variety of extra ARs and expressions including Advice/Suggestion, Accepting Remedies, Evaluating, and Accepting Promises. Generally, English-using Pakistanis and Pakistani native speakers tend to use more extended ARs than the English native speakers with a ratio of 26.7%:27.3%:08.5% respectively. A detailed report of extended ARs and expressions of Acknowledgement strategy can be seen in table and figure below.

Table 3: Extended ARs in Acknowledgment Classification

Acknowledgement (AK)	PakE		BritE		PakU	
	N	%	N	%	N	%
Absolution Plus	163	13.5	7	1.4	152	12.1
Dismissal Plus	29	2.4	1	0.2	30	2.4
Formal Plus	22	1.8	2	0.4	34	2.7
Advice/Suggestion	72	5.9	15	3.0	84	6.7
Accepting Remedies	28	2.3	4	0.8	31	2.4
Evaluating	37	3.0	5	1.0	33	2.6
Accepting Promises	73	6.0	13	2.6	83	6.6
Total	424	35.2	47	9.5	447	35.7

It is quite clear in the table 3, English-using Pakistanis and Pakistani Urdu speakers tend to use more extended expressions of ‘Acknowledgement’ than English native speakers. Both English-using Pakistanis and Pakistani Urdu speakers outnumbered in the use of ‘Absolution plus’ category with (13.5% and 12.1%), in contrast British English speakers (1.4%) tend to use less ‘Absolution plus’ strategy.

In addition, British English speakers tend to disfavor ‘Dismissal plus’ strategy, contrarily, both English-using Pakistanis (2.4%) and Pakistani Urdu speakers (2.4%) ARs are considered by the use of ‘Dismissal plus’ strategy. Further, the use of ‘Formal plus’ acceptance strategy occurs more often in English-using Pakistanis and Pakistan Urdu speakers responses than British English speakers ARs. The AR of ‘Advice/Suggestion is another strategy that is mostly favored by English-using Pakistanis (5.9%) and Pakistani Urdu speakers (6.7%) than British English speakers (3.0 %). ‘Accepting Promises’ strategy is also one of the strategies which are not used quite often by British English speakers (2.3%), though English-using Pakistanis and Pakistani native speakers tend to use this strategy quite often with a ratio of 5.9:6.6. The use of ‘Accepting Remedies’ and ‘Evaluating’ remains quite low in British English speakers responses with a ratio of 0.8:1.0. While English-using Pakistanis and Pakistani Urdu speakers are found using ‘Accepting Remedies’ and ‘Evaluating’ strategies with a ratio of 2.3:2.4 and 3.0:2.6 respectively.

3. Evasion

The use of extended expressions in ARs of three groups also exhibits some acute differences. Unlike, Acknowledgement and Rejection strategies, British English speakers (BES) tend to use ‘Evasion’ strategy more often than English-using Pakistanis (EP) and Pakistani Urdu speakers (PUS). Table 4 below demonstrates Evasion strategy’s percentage of the subsidiary speech act expressions of ARs of the three groups. It is obvious from the table 4 that BES tend to use more often Deflecting/Explaining (7.2%), Request (6.8%), Thanking (4.8%), Advice/Suggestion (3.6%) and Question/Surprise (2.8%) than EP and PUS. Unlike other strategies, EP and PUS incline to use more Shift of Blame strategy with a ratio of 0.5:0.9 than BES.

Table 4: Extended ARs in Evasion Classification

Evasion (EV)	PakE		BritE		PakU	
	N	%	N	%	N	%
Deflecting/Explaining	87	7.2	38	7.6	83	6.6
Thanking	8	0.6	24	4.8	3	0.2
Question/Surprise	28	2.3	14	2.8	34	2.7
Request	7	0.5	34	6.8	11	0.8
Advice/Suggestion	35	2.9	18	3.6	50	4.0

Expressing Emotion	7	0.5	3	0.6	12	0.9
Total	172	14.3	131	26.5	193	15.4

4. Rejection

It is quite apparent from the data of the study that the Rejection category of ARs is found to be quite complex as compared to other strategies. Rejection category represents a number of extended AR expressions and strategies such as Description, Refusal, Complaining, Warning, Asking for Compensation, Swearing, Refusing Remedies, Expressing Strong Emotions, Non-Apology ‘Sorry’, , and Seeking for Solution. Table 5 displays differences among three groups. Subsidiary ARs, consist of Refusals (0.4%, 0.6% and 0.5%), Description (0.5%, 0.8% and 0.4%), Complaining (0.4%, 0.2% and 0.6%), Warning (0.6%, 0.2% and 0.3%), Asking for Compensation (0.9%, 0.2% and 0.3%), Refusing Remedies (0.6%, 0.0% and 0.5%) categories are not found quite often in EP, BES and PUS responses.

Anyhow, BES data shows low rate of incidences of these strategies with a proportion of Refusals (0.5%), Description (0.7), Complaining (0.1%), Warning (0.1%), Asking for Compensation (0.1%), Refusing Remedies (0.3%), and Non-apology ‘Sorry’ (0.1%). In addition, British English speakers tend to use more often Expressing Strong Emotions (4.3%) and Seeking for Solution (5.8%) strategies than English-using Pakistanis and PUS.

Table 5: Extended ARs in Rejection Classification

Rejection (RJ)	PakE		BritE		PakU	
	N	%	N	%	N	%
Refusals	5	0.4	3	0.6	7	0.5
Description	7	0.5	4	0.8	6	0.4
Complaining	5	0.4	1	0.2	8	0.6
Warning	8	0.6	1	0.2	4	0.3
Swearing	3	0.2	1	0.2	5	0.4
Asking for Compensation	11	0.9	1	0.2	4	0.3
Refusing Remedies	8	0.6	0	0.0	7	0.5
Non-Apology “Sorry”	0	0.0	0	0.0	0	0.0
Expressing Strong Emotions	4	0.3	2	0.4	5	0.4
Seeking for Solution	9	0.7	3	0.6	8	0.6
Total	60	4.9	16	3.2	54	4.3

Discussion and Conclusion

The findings of AR strategies employed in PakE, BritE, and PakU reflect how the three groups respond to the interlocutors’ regret in their efforts to recover individual connections and balance. Aside from individual and communal factors, the use of AR techniques may signify the interlocutors’ efforts to maintain individual relations and balance in the community. The results demonstrate both individual and public tokens of respect and camaraderie; both these aspects are surprisingly involved in the choice of the techniques in responding to apology. The findings of the current study acknowledge the recommendations of Paltridge (1998), who considers that these aspects along with other reasons, such as level of social power and social distance between interlocutors, level of imposition, age of members, and the gender of the interlocutor, play a vital part in the speech act of ARs. Some aspects of these factors also seem to connect with the understanding of ARs.

Though, the speakers are different in regard to social power and social distance, the AR technique choice is different from participant to participant. Still, it must be recognized that the information signify only a part of Pakistani and English cultures; so a little difference of AR techniques in the three groups that are obvious here may be observed as a sign of the type of conversation act behavior trend that may be thought from three groups, especially in using ARs.

The results also display that there is variation in the use of ARs, British English speakers tend to use more acceptance strategies than English-using Pakistanis and Pakistani Urdu speakers. As table (5) illustrate, both English-using Pakistanis and Pakistani Urdu speakers have used almost same proportion of Acceptance strategies, indicating the transfer of cultural norms from L1 to target language. The other reason of similar type of responses in both Pake and PakU can be attributed to the fact that Pakistanis both in English and Urdu over-use the words like 'It's Ok' (Khair he), 'It's alright' (theek he) etc. Moreover, English-using Pakistanis and Pakistani Urdu speakers tend to use more Acceptance strategies, providing evidence that Urdu language obstacle English-using Pakistani in producing and perceiving ARs inappropriately while keeping in mind pragmatic competence. As the data from British English speakers demonstrate that they prefer to use the expressions 'That's OK', in this expression 'That' is used as an indexical term that refers back to that offense. In contrast, English-using Pakistanis tend to use AR expression like 'It's OK', 'It's alright' etc. It happens because of the translation from Urdu language (Theek he, khair he), the word 'he' motivates the English-using Pakistanis to translate it into English because 'he' works as copula verb 'be' in Urdu language. This inappropriate use of 'he' is being translated into 'it' illustrates the negative pragmatic transfer of the English-using Pakistanis indicating lack of knowledge and inadequate understanding of target language culture. A few examples from the data have been presented as an evidence to observe how apologies are accepted in Pake, BritE, and PakU:

Employee forgot to pass on an urgent letter to boss.

(Situation1)

Employee: Sorry Sir, I forgot to pass it to you. It won't happen again.

EP: It's OK. Be careful next time.

BE: That's fine. No problem.

PU: theek he. Koi masla nai. lao ab muje de do.

(Translation: That's OK. No problem. Now you can give me)

So, this wrong perception of exact translation of expression in target language strengthens the concept of negative transfer of sociocultural norms to the target language. Apart from negative transfer, Urdu language, to a great extent provides its users the equivalent expressions in English. As far as the politeness patterns of EP and PUS are concerned, the findings of the present study acknowledge Rahaman's (1998) argument that Pakistani English and Urdu speakers do not follow Brown and Levinson's (1987) hypothesis of politeness, rather they use politeness strategies for the utilitarian purpose of gratification. The data of present study indicates that British English speakers do not use the honorific 'Sir/Ma'am' for higher social status interlocutors, and at the same time, they are not found using honorific like 'dear' for

interlocutors of lower/equal social status interlocutors but EP and PUS tend to use honorifics like ‘Sir/Ma’am’ for higher social status participants and ‘dear’ for lower/equal social status interlocutors as many as they could, this phenomenon illustrates the use of cultural-specific ARs and indicating negative pragmatic transfer in target language which may cause miscommunication because the use of such expressions are supposed ominous in the target language culture (Rahman, 1998).

The results, however, display a few extra phenomena appealing to the current study. First, three groups are generally rather self-denying and other-oriented in their AR behaviors. This is shown by the proportion of ‘Acceptance’ strategies are used by the participants in each of the three groups. Same idea has been advocated by the previous research findings as well. The most relevant studies are of Owen (1983), Holmes (1995), and Robinson (2004), who all report that ‘Acceptance’ of an apology is the most recommended AR. Simultaneously, the regularity of Recommendation is clearly rich in PakE and PakU data exposing that in Pakistani lifestyle, beneficial respect have frustrating control in ARs. It seems that the participants absolutely limit their self-oriented behaviors. The presence of ‘Acceptance’ strategy in the current study seems to acknowledge the findings of Bennett and Earwaker (2011), who recommended that apology is hardly ever refused indicating that Pakistan is though a non-egalitarian society as mentioned by (Kousar, 2015) but still social and religious factors play quite a vital role in responding to apologies. The data in PakE and PakU exhibit that both groups’ respondents tend to use less Evasion and Rejection strategies and preferring the use of more Acceptance and Acknowledgement strategies also indicating that English-using Pakistanis incline to use ARs having kept in mind social and religious norms and values, as Islam teaches and believes in forgiving and restoring relationships.

It is worth noting that the respondents of three groups tend to favor the use of ‘Acceptance’ strategy more often than the other three categories. This seems to remain true with the social features of the Pakistani community, who are said to be a part of two basically different kinds of lifestyle. As Hofstede (2011), Sawir (2014), Darine (1998) and Kloph (2006) argue that Pakistan is usually associated with Asia and collectivist lifestyles, while UK is usually believed to be European and individualist. The two are considered to stand out from one another in many aspects, such as how public relations are strengthened and maintained in a society. In a collectivistic community, such as Pakistan, individual and public connections are usually more powerful than those in individualist nations such as UK because public interaction activities are distributed in groups much more intensively than in an individualist community. Collectivist lifestyle is also said to be more resistant than individualist lifestyle. Obviously, as one would anticipate ‘Acceptance’ to happen more often in PakE (45.5%) and PakU (44.4%) than in BritE (60.7%). However, such a difference is not obvious here. Instead, both cultures usually are similarly “polite” in their AR behaviors as indicated by their use of ‘Acceptance’ strategies.

Another exciting trend that can be observed in the outcomes is the proportion of Evasion techniques in use. The reason that English-using Pakistanis and Pakistani Urdu speakers display a least occurrence in EV than the British English speakers seem to encounter one of the typical generalizations about the conversation designs of the three groups. These generalizations develop in a typical difference made about interaction behaviors between High Perspective and Low Perspective societies.

Basically, suggested by Wouk (2006) and Hofstede(2011), Eastern countries such as Pakistan is believed to be HC, so their conversation behaviors seem to be regarded uncertain, implied, and indecisive, Westerns, instead, are usually considered LC and precise, specific, and candid. Evasion actually is an HC attribute as it reveals a large degree of indirectness and deflective actions on the part of the interlocutor. Therefore, Rahman (1998) further discusses that individuals from an LC lifestyle sometimes find it tough to understand persons from HC as their conversation purpose may be uncertain. Such conversation functions are popular in Pakistani community. In the existing research, however, such functions do not appear noticeably. Amazingly, English-using Pakistanis seem to go to express themselves less evasively than regular. In contrast, British English speakers tend to express their ARs evasively (26.5%) much frequently than usual. The findings are in line with Australian English speakers' responses who also favor the use of more evasive ARs, exhibiting the traits of being more implicit, indirect, and unforeseen than usual (Jones & Adrifiza, 2013).

The relatively significant number of EV technique in British English may associate to the understanding of public image and respect concepts. It might be the case that, for most British participants, the use of an 'Evasion' strategy is an approach designed to display solidarity and pay regard in order to decrease the face-threat or face-loss towards the interlocutors following a painful occasion. The participants may reflect precise reactions as face-threatening and too immediate in the given conditions. Hence, 'Evasion' AR strategy is believed to be the most appropriate technique in certain situations. In Pakistani community, in comparison, such conceptions are probable to be recognized rather in a different way. The participants do not look to understand EV as an approach to display solidarity or regard which has possibility to decrease face-threat, but rather as something which specifies vagueness. In addition, English-using Pakistani and Pakistani Urdu speakers favoring to use their ARs more explicitly and more directly than British English speakers encounters the HC stereotype of Pakistani society. Nevertheless, look at the following responses of 'Evasion' in PakE, BritE and PakU:

The presentation was not smooth because colleague did not prepare well. (Situation 12)

Colleague: Sorry dear we couldn't do well. Anyhow, don't worry dude, why are you upset. It's just a presentation. We'll do it again. Come on buddy, I'll not let you down.

EP: Oh God! It was not just a presentation. It was our only hope to win the trust and annual appraisal from the cabinet members. Anyways let's see what we are gonna to do now. Honestly speaking, I have very little hope upon you.

BE: We have already wasted a lot of time. Shall we have a look at the report?

PU: Yar Allah Allah kar ke mene report tayar ki thi. Laikan tumhari kamzoor tyari ki waja se hum acha na kar sake. Chalo dobara lohish karte hen.

(Translation: Dear! I had completed report after having a lot of trouble, but your weak preparation didn't allow us to do well. Let's try again)

Another exciting trend is the fact that three groups do not place their AR techniques between the negative and positive continuums. Basically, AR categories,

Acknowledgement and Acceptance signify a beneficial mind-set, while Rejection and Evasion display the reverse that is a damaging action of the participants. It is recognizable that the ARs of British English speakers fall more into Acceptance and Evasion continuum (positive and negative), in contrast, English-using Pakistanis and Pakistani Urdu speakers tend to use equal proportion of Acceptance and Acknowledgement (only positive), showing a discrepancy in this continuum. This result may suggest that British English speakers have shown a mixture of positive and negative behaviors in demonstrating their ARs while English-using Pakistanis and Pakistani Urdu speakers have revealed only positive behavior. Anyhow, the data of BES is in line with the findings of Jones and Adrifiza (2013), who suggested that Australian English respondents tend to be less positive and more negative.

As mentioned previously, the both English-using Pakistanis and Pakistani Urdu speakers tend to use more frequently 'Acknowledgment' strategy than the British speakers with a ratio of (35.2:35.7:9.5). The incidence of this technique reveals individual or social power aspects present in the Pakistani lifestyle. For most Pakistanis, acknowledging an apology may be seen as individual pride, signaling a feeling of unwillingness not to let the perpetrator completely out of trouble. For them, permitting the culprit completely get free after an unpleasant occasion may be identified as challenging, and cause harm to their self-dignity, arrogance, firmness, or stability. The illustrations below show proof how acknowledgement is indicated in PakE, BritE and PakU:

A colleague stepped foot on you in a crowded elevator. (Situation 14)

Colleague: Excuse me buddy, I was in hurry. You fine?

EP: Yeah! That's cool. But buddy try to lose your weight please don't mind my words. It's just a suggestion if you accept it.

BE: Yes, I'm OK. But don't call me 'buddy' though. And please walk carefully!

PU: 'O'! Khair he bus zara aap ikhtiat se chlain

(Translation: Oh! That's fine. But you walk carefully)

Therefore, they quite often identify their ARs with a certain face-threatening expressions such as guidance, suggestions, or caution, which designates a meager approach to the acceptance of the apology. Such expressions, however, are not well-known or suggested in Western societies, as may be considered by the low frequency of Acknowledgment in British English speakers ARs.

Lastly, the incidence of a least proportion of Rejection in PakE, PakU, and BritE reveals another exciting trend. As 'Acceptance' symbolizes the speaker's other-oriented and self-denying actions (Hofstede, 2006), 'Rejection' can be considered as the other (self-oriented and other-denying). These unexceptional occurrences of 'Rejection' in the findings of the current study indicate that English-using Pakistanis and Pakistani Urdu speakers are self-denying and other-oriented; they are able to cover up their harm emotions following an offence or wrongdoing dedicated by their interlocutors. They prefer to show their positive behaviour while using the face saving expressions and have a tendency to have patience of an interlocutor's wrongdoing.

Junior copied an article from a website for his/her presentation. (Situation 4)

EP: *Bhai sab!* Always keep your mind and eyes open, and always try to write and produce your own work, avoid copying, and note down, if you ever do again, I will not spare you. Mind it, you will be gone.

BE: *Ok, but it's pretty serious. Let me think about what we need to do here, and I'll get back to you.*

PU: *Dekho larke har cheez ki ek had hoti he. Tume men copy karne ki bilkul ijazat nehi doon ga. Abhi men maaf karta hoon or ainda esa nai hona chahye.*

(Translation: *Look boy, everything has its limits. I'll not allow you copying. I'm sparing you this time and don't do it in future)*

The responses of EP and PUS seem to be face-threatening, but it might be owing to the severity of the situation that demands to be strict in their ARs. Further, another exciting phenomenon is the use of socio-cultural specific expression of politeness is 'Bhai sab' (dear brother', helps the speaker to mitigate the situation and makes ARs less face-threatening. The use of such expression indicates the influence of culture-specific behavior in the target language. Nevertheless, the use of 'always keep your eyes and mind open' is a face-threatening act. At the same time, BES response also shares face-threatening expressions (OK, but it's pretty serious). The realization of intensifier 'pretty' indicates the severity of the offense. Anyhow, it is significant to note that the frequency at which Rejection occurs in PakE and PakU is slightly higher than in BritE with a ratio of (4.9:4.3:3.2). While the information is inadequate to attract a generalization, the outcomes could signal that English-using Pakistanis and Pakistani Urdu speakers tend to be more rejecting. As discussed by Gorsuch and Hao, (1993), and Poloma and Gallup (1991), the findings may then defy the supposition that, in Pakistani community, an absolutely religious community, the percentage of being rejected should not be higher than English British English speakers, given that being rejected is a serious affront. Previous researches have shown that denials of an apology are less regular in religious countries as 'Rejections' are against religious teachings. It is pertinent to mention that it is a directing concept in Islam and in Christianity to use absolution, which is the complete reverse of being rejected. However, it is possible that the amount of severity of the offence, the connection between the culprit and the upset personal, and the scenario in which the apology happened may have impacted the characteristics of the reactions here.

Conclusion

The study concludes that the participants of PakE and PakU tend to use only two main categories of ARs (Acceptance and Acknowledgement). In contrast, British English speakers prefer the use of Acceptance and Evasion strategies. British English speakers ARs fall in both positive and negative continuum, on the other hand, English-using Pakistani and Pakistani Urdu speakers ARs only illustrate the positive behavior of politeness patterns. In addition, the current study also shows that both English-using Pakistanis and Pakistani Urdu speakers are found to using 'Rejection' strategy more often than the British English speakers. Unsurprisingly, the findings also demonstrate the ample evidence of pragmatic transfer in the AR behavior of English-using Pakistani. They are found exactly translating their ARs from their L1 to L2. The British English speakers data illustrate the use of indexical term 'That' with 'Absolution' strategy, but English-using Pakistanis data provide the use of

'Absolution' strategy with 'It's' because 'It's' is the literal translation of Urdu word 'he'. They have also displayed cultural-specific ARs while responding to different scenarios. The data shows that English-using Pakistani and Pakistani Urdu speakers show quite profound politeness behavior while interacting with the interlocutors of high social status. This phenomenon has been discussed by Rahaman (1998) who opines that the over use of honorific 'Sir' for higher social status and 'dear' for lower/equal social status does not illustrate the politeness of the speakers. In fact, this phenomenon highlights that English-using Pakistanis and Pakistani Urdu speakers tend to use this expression to gratify the interlocutor instead of being polite as mentioned by Brown and Levinson (1987). At length, we, being, the instructors of English language need to teach our students the pragmatics of English language in our classrooms. Unless, we give special attention to teaching and raising awareness of our teachers and students regarding pragmatic competence, we cannot achieve the desired outcomes. We also urgently required revising our curriculum and devising it according to the communicative and pragmatic needs of the EFL/ESL learners. We need to focus on developing our EFL/ESL learners' pragmatic competence including linguistic competence. Because in most of EFL/ESL classrooms, special attention is given to linguistic competence and pragmatic competence is rather ignored.

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Comprehensive Primary Curriculum: A National Goal or a Dream

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Abstract

Curriculum provides specific kinds of exposure to learners as a continuous process and determines one's abilities overtime. As per education policy developing a Comprehensive Curriculum for primary education is one way of balancing equal exposures for all learners across socioeconomic classes however, school streams situated across stratification system within the country vary greatly in terms of curriculum they deliver. Curriculum variations lead to disparities in the exposure and accumulation levels produced by School Systems. This research studied the nature of variations in English curriculum used in schools and the reasons for differences and its persistent existence in educational institutes. This paper also looked into reasons for disparities and uncovered the hidden curriculum themes across socially stratified schools in Pakistan with a specific focus on English language ability. Phenomenological method is used to gather data through interviews, demographics and analysis of the fifth class English textbooks across school systems. The results will not only highlight how and why curriculum differs across low, middle and high cost schools but will also elaborate what teachers can do with this information to support learning processes.

Keywords: Curriculum; socially stratified schools; hidden themes; variation; equity; disparity

Introduction

Curriculum is a complex phenomenon and covers a range of facts, ideas, concepts and implications for designers, learners and teachers. Curriculum is defined as 'an interrelated set of plans and experiences that a student undertakes under the guidance of the school'. It is not only the essential knowledge of a subject but includes the 'totality of leaning experiences' through which students attain general skills and knowledge (Marsh, 2009). The process of curriculum implementation is continuous and takes into account goals, teaching styles and content selection, learning, outcomes, evaluation and redesign. Since curriculum as a whole determines the experiences and skills that are handed over in schools that children take along with them as foundation stones on which the lifelong success depends therefore, the value of curriculum and its goals cannot be undermined.

Curriculums are based on visions and goals hence, they are not just important yet very sensitive and political in nature. The visions guide the whole process of curriculum implementations and outcomes which determines the skills and abilities of learners. An important part of a curriculum is often the hidden curriculum in education that operates side by side the obvious curriculum and deals with the unsaid implicit academic, social, and cultural messages communicated to students while they are in school (Hidden curriculum, 2014). While the curriculum includes the intended outcomes with selected content it triggers hidden curriculum concepts that students absorb in schools side by side based on how the curriculum content is processed. It involves interaction of students with peers and teachers, behaviors and attitudes students pick by being a part of a certain institution that may set them apart from practices carried out in other institutes. The problem with hidden curriculum is that while it can easily be pointed out, it usually operates as a continuous underlying process of a system and remains unchallenged. Hidden Curriculum becomes important because 'students are being evaluated on their embodied cultural capital, institutional cultural capital and their knowledge of hidden curriculum' (Smith, 2013). The cultural and social norms within one institute form a culture of status quo and capital whose embodiment through ones language, interaction and behavior demonstrates how far the visions of the institutes have been fulfilled through the content.

Gavin, Whitworth & Philip (2009) point out that one of the major challenges facing twenty first century 'is the development of a more equal and pluralistic society' which enables learners of all backgrounds and experiences equally to participate actively in society at large. Practically providing equal opportunities involve ensuring one national vision to penetrate across all primary schools in terms of the outcomes it produces through curriculum, treating all students equally by providing them equal exposure to content delivered to them and meeting their educational needs regardless of their backgrounds and the parents abilities to finance their schooling, enabling all learners equally in terms of skills and knowledge they are to attain and maximizing their abilities.

Pakistan is an interesting context for studying curriculum that exists in different school systems which are based on socio-economic divisions in the society unlike primary schools in other parts of the world. The topic is of specific interest due to the recent increase on the importance of enhanced student outcomes, assessment practices and teacher accountability. Regardless of many teacher trainings, investments and improvement programs in primary schools across the country in the past many years the outcomes remain unsatisfactory; this is specifically the case with English language. The fact that English language skill is a doorway to success and upward mobility, disparity due to social stratification is deliberately introduced into a child's life from the very beginning through the social systems where it not only becomes deterministic of the abilities of children but also places them in a system where the surrounding determines how far will they reach on the success ladder. As they move along the system, lack of learning the language skills becomes an obstacle towards growth, so much so, that later it decides which college or university they will attend, or not attend, so to say. Likewise, language skills determine the overall academic success and employment opportunities in one's life. Basic language skills, when introduced properly at an early level can lessen chances of failure and build ability to counter adverse risk factors. Similarly, with improved language skills the

chances of social inclusion, mobility and success can also increase. There is thus, a need for universalization specifically of the language skills. The fact that this universalization is not achieved is because of the many hidden reasons that lead to a persistent divide in the language abilities among students studying in different educational institutes. This is to say, that the divide is deliberate and is not a mere outcome of circumstances. Since English language is one of the most important discipline in primary education as it sets pace for the level of linguistic abilities one has which serve as a key determinant of educational success in the long run hence, proficiency in language ability cannot be ignored due to its relation to overall educational success.

Vision 2030 clearly defines that a major goal of education systems in Pakistan is to achieve comprehensive single curriculum and one national examination system under state responsibility. The national policy of education 2009, in Pakistan too clearly emphasizes the need for equality in education system specifically in primary education and if this is implemented it can have a tremendous influence on the education. .If this goal is achieved it will remove the social apartheid. Emphasizing the need to developing an integrated curriculum of English language for students belonging to diverse socioeconomic and cultural backgrounds is a major concern behind this research paper. Through curriculums schools can and do play a major role in becoming this enabler. If this is true, the opposite of this would mean that schools as institutions can also become means of reproducing and maintaining inequalities. Nevertheless, if schools claim to follow the national agenda of reducing inequality then by hypothesis all students across all schools situated across different social stratification segments should produce almost similar results. One of the major aim of this research was to verify this supposition. Likewise, through this research school visions, curriculum themes and standards of English textbook are compared across the stratified school systems that exist in Pakistan to uncover the possible reasons behind this practice. The paper will also analyze curriculum to see how hidden themes are incorporated in a child life at very early age and how curriculum themes are being systematized overtime to introduce and maintain a difference in the exposure children receive.

Policy and curriculum

Pakistan National education policy (2009) states, ‘educational system is supposed to ensure the right of an individual to grow in income and stature’ on the basis of excellence in education (p.12). National educational policy holds two roles of education that are prioritized; one education as a key driver of economic growth and second education as means to social advancement. However, the report talks of equity only in terms of gender related equity not equality of educational system. Similarly, enrollment is emphasized more than equality of exposure or quality. This means that a lot of ground and empirical work has to be done to inform the policy for realizing the 2030 visions in these manifestos.

Literature Review

Researchers have noted that different classes are exposed to different experiences with respect to language. Education & Socioeconomic Status (2014) indicated that children from low-SES households and communities develop academic skills more

slowly compared to children from higher SES groups (Morgan, Farkas, Hillemeier, & Maczuga, 2009). Likewise, Bernstein (1962) found out that different environment in which children were raised lead to a difference in their use of language.

Qadeer (2006) pointed out that there is a 'tripartite' division existing in educational institutes in terms of curriculum that is the English medium schools, vernacular schools and madrassas. English medium schools are for the prestigious upwardly mobile class, vernaculars cater to the lower classes and traditionalists'. He further lamented on the increasing differences of the society that is faced with 'divergent pulls' leaving society in a constant process of taking decisions regarding which to incorporate in education. Though there are modest improvements in the overall lifestyles, but the country remains poor and the social and economic disparities have become sharper. While a third of the population is completely sodden and forgotten in poverty the others are explained as, 'the floating up or filtering down processes has been functioning for only some segments of lower/middle and not across the board. The rich have gained dis-proportionality. However, the salaried middle class are always struggling to meet their needs' (Qadeer, 2006, p. 269). Moreover, the bureaucratic elite reproduces opportunities for those they desire which helps in reproducing gains for this group, it includes land lords and military coups who continue to hold on to 'power and consequently riches'.

Before looking at how curriculum is distributed across different stratified schools, it is important to highlight distribution of language across different social classes in Pakistan. The distribution of English across different social classes is treated differently since it is seen as the language of power. Family trends related to language learning and how much they invest in this skill also vary with the different social classes. A general division of social class in urban areas and educational trends may be divided into upper, middle, lower and underclass. Each class has a unique life style, preferences towards education based on the benefits they can receive; appreciation for English language also varies based on their exposure. Schools in Pakistan are divided into a stratified system that more or less reflect an image of economic, social and cultural divisions of the society that have directly transferred to schooling. Therefore, schools become means to providing different experiences of language to students and are institutions that are not neutral. The upper strata of the class distinguishes themselves by going to different educational systems as noted by Rehman (2002) who further pointed out how by allowing a vernacular system side by side to the westernized schooling the upper class further creates stratified schools and covers this in policy and practice politically. Subsequently, as English is the language of power in the country, it is 'rationed out' very thoughtfully to different groups in the society. Furthermore, Institutions define 'social reality and structural experiences. No institution and group is neutral and according to the conflict perspective, an instrument of class domination' (Hughes, 2002, p. 120). This explains the fact that institutions operate to reproduce inequality and also to the fact that the existing systems have varied visions and curriculum. Moreover, language is treated differently in these streams of schools. The lack of neutrality is obvious from the existence of different educations systems in the country. The schools are divided as Government/Public, private schools including madrassas, missionary and military schools (Mohiuddin, 2007).

Curriculum involves the overall body of knowledge and skills alongside with reasons and beliefs for ways to conduct teaching in order to achieve educational objectives. The overall goal of curriculum is to provide learning opportunities to students through content and learning process. Syllabus, textbooks and materials not only fulfill curriculum benchmarks but are often reflective of the impact of curriculum on learning and achievements. However, the overall goals and beliefs of curriculum for each system of schooling provide the ideologies and philosophies behind their motivations to provide students with particular kind of exposure. The choice of Curriculum and its implementation may have a significant impact on pedagogy and learning within any school system through school vision and goals that are significant and help shape everyday practices of instruction and learning. Since the educational systems reintroduce class stratification where 'schooling works as a mechanism for allocating children to positions in the class structure and in legitimizing the structure of social division' (Carnoy, 1975) so, it is not surprising that these differences are maintained through many implicit practices. .

Methodology

This qualitative research used phenomenological approach and gathered data through 45 interviews and textbook analysis as a primary source of information. Demographics were collected to divide 30 schools into categories with respect to socioeconomic class. The sample of schools was reorganized based on the fee differences they had. The schools were categorized as high paid, middle paid and low paid based on demographics of the students and fee structure. The schools that took fee between 20 to 500 Rupees was categorized as low paid, between 500 onwards to 2500 as middle paid and above that as high paid schools.

Analysis of interviews under phenomenological approach as discussed by Kate (2010) was based on a systematic procedure which includes reading for meaning, dividing the text into meaningful units, expressing the meaning in a more transferrable method and formulating a structure that highlights the experience in the narratives and illustrating the themes in detail. Textbook content was analyzed and compared in terms of themes, activities, teaching methods and language skills.

Findings

The visions for the sample schools was categorized into high paid, middle paid and low paid schools and studied with respect to the curriculum goals and visions. Common curriculum features and language skills emphasized were extracted to point out prominent features of visions and curriculum across different stratified schools. It was found that the curriculum is not same across school systems and is separated in terms of aims and purposes that guide the whole process of teaching and learning in schools. The curriculums documents and visions refer to the difference of curriculum experiences that the sample studied receives. Each category of school has devised a different curriculum and focus on different language skills. Moreover, the themes and contents in textbooks that set ideological grounds at primary school level too vary.

The curriculum in low paid schools is oriented towards purposeful and quality education with a focus on community and national values. The specific language skills emphasized in low paid schools are reading and writing. In low paid schools the

visions were not clearly stated however, included words such as ‘Purposeful, quality, healthy educational environment national values, community, culture of innovation, learning’. The language skills emphasized across low paid schools included reading, writing primarily as most textbook content included exercises that involve read and answer exercises, fill in the blanks, sentence making, grammar practice (verbs, adjectives, nouns, articles, tense, negatives, interrogatives, punctuation) true false, matching lists, spellings and story writing. The themes emphasized in syllabus included patriotism, Religious holidays, family, school, seasons.

The curriculum in middle paid schools is oriented towards the same values as the low paid schools and also includes ethics, religious aspects and a focus on compatibility with the wider world. The visions included terms such as ‘Education suited to our cultural, historical/ religious framework, empower and equip,, the country and the wider world, affordable, accessible and quality education, basic knowledge of skills explorative mind, moral and ethical values, National objectives. The specific language skills emphasized in middle paid schools are reading, writing and speaking. However, it was observed that speaking though was mentioned in curriculum as a skill to be emphasized was not taught or practiced in language classes. In textbook, language practice was carried out through Translation, Read and answer, fill in the blanks, sentence making, vocabulary, grammar practice (verbs, adjectives, nouns, articles, tense, negatives, interrogatives, punctuation), true false, matching lists, spellings, translation, essay and story writing. The themes found in the textbook content were related to Patriotism, Religious holidays, family, school, basic activities, seasons.

The curriculum in high paid schools is oriented towards specifically developing English language skill with improved teaching, management and monitoring. Moreover, these schools have textbook text with a focus on developing individuals, who are competent with the international world therefore themes related to the foreign culture were abundant. The terms found in visions document included terms such as Cambridge, Reggio Emilia approach, Scottish Curriculum, UK National Curriculum, international standard, develop a first language competency of English, excellence through quality management, quality teacher teaching, diverse community, global, entrepreneurial centered achievement, development of attitude, skills, knowledge, high academic standard, inclusivity, acceptance, respect, and responsibility, a deep understanding of the traditions and values of our community, distinguish themselves academically and become conscientious citizens of a greater community, confident, personally fulfilled.

The interviewees threw light on the current educational scenario and the influence of curriculum on the experiences of the learners. The data not only highlighted how and why curriculum differs across low cost, middle cost and high cost schools but will also provide useful insights and reasons for such practices. Through interview data it is clear that the specific language skills emphasized in high paid schools are speaking, listening, reading, and writing. The skills were practiced through literature, critical thinking and problem solving ability with special focus on at least one of the four language skills. Textbook analysis showed that language was practiced through Activity books, comprehension, proverbs, idioms, vocabulary, Language rules, grammar (parts of speech and their categories), Functions of language to create a dialogue, communicative competence, conversation, responding critically, recalling

incidents through speaking, identifying /differentiating sounds, pronunciation w.r.t stress/intonation, example based inductive exercises with a focus on discovery, Recalling, brainstorming, planning, sentence structures, subject/verb agreement, creative/imaginative writing, and Completing incomplete paragraphs. The themes found in textbook content included Biography, opinions, facts, reading for entrainment/ expression/ information/ discussion/ explanation and ethics/priorities. It is interesting to note that some schools which are categorized as high paid and studied for this research also include specific terms as 'our community' and 'our culture' which refers to the specific efforts by these school system to maintain themselves as a distinct class that is unique in terms of the kinds of material and cultural exposures and privileges they provide to their learners.

Other aspects that the interviews talked about included stratification in society and views on the overall educational system. Naveed Iqbal, the grandson of Alama Muhamad Iqbal said this is 'an international problem and not unique to us and there is a tripod for which we need a lot of effort to close the gaps in the society which many people want to retain'. The President of Pakistan People Party, Rawalpindi Zamurd Khan, who is a Political personal, Ex-Member of National Assembly and also involved in educating orphans, said, 'the influence of stratified system on education is quite influential specifically as education has taken up the shape of industry and form of a developed business'. Miss Aneela, director NEAS stated, 'education is not our nation's priority', and although she said, 'many programs are being run yet the monitoring is poor due to which the country's educational system remains ineffective'. Interviewees pointed out that other reasons for disparity include lack of resources and negligence on the part of the decision makers.

Interviewees believed that diversity in education system was due to fee, curriculum and teaching differences across schools which led to performance differences. Teachers across different stratified schools pointed out 'that the curriculum in her school was based on international standards and had defined goals whereas the teachers were specifically instructed to follow them'. Teachers from medium paid schools pointed out that curriculum in their schools was designed by the school board and the textbooks were revised however, they said that in classrooms 'teachers did not follow the curriculum yet focused on teaching students only the exam syllabus to pass the students'. Faisal Mushtaq, chairman Roots system said that, 'education cannot be equalized yet it can be universal in values and curriculum'. He emphasized 'the uniformity of curriculum' that he said may lead to equalizing social classes. The role of teacher in understanding learning and making reflective decisions for their peculiar situations was emphasized by most interviewees. The role of politics was highlighted in interview responses by the interviewees as a significant cause in stratified schooling and difference in curriculums. In this regard one interviewee said that 'there is so much politics in education that the top management does not want to change and a lot of social pressure is involved, at times I do not foresee any change'.

The interviewees gave different responses regarding the solution to the issues and challenges of stratification to education and linguistic development. The difference in responses stemmed from the diversity of experience each interviewee had. According to the interviewees 'public private partnership must be emphasized' and 'monitoring' of the current system is required to enhance the status of education. The interviews point out that 'a single person cannot regulate the system as the rich schools have

turned into business institutes hence, a collective effort is needed'. The interviewees remained positive regardless of all the problems the nation is facing in education, and add that education 'is becoming our priority with a lot of knowledge coming in from our students who are returning from foreign' yet 'we need to overcome the lack of trust between government and private educationists who seem to be competing rather than working together and pose danger to each other'. They add that 'curriculum documents and textbook decisions should be taken at national level and the visions schools follow must be decided collaboratively'.

The interview data points out that the diversified education is based implicitly on socio economic criteria of stratification across school systems. Moreover, specific efforts were made to maintain and provide a unique material and cultural exposure and privileges at institutional level to students in high paid schools that already belonged to a high class. This material and cultural exposure was missing in low and middle paid schools although, it was these two classes that needed it the most. Different school systems infuse different experiences that children face as soon as they enter school which develop as patterns of experiences that accumulate overtime. No institution and group are neutral and according to the conflict perspective, an instrument of class domination (Hughes, M., p. 120), hence specific efforts are made to maintain differences in curriculum experiences. Since English is considered to be the criteria of school success and a privilege which is an advantage some enjoy whereas as other do not or cannot (Elvin, 1965) hence, the linguistics competence of students' also varies. It is due to this elevated position and utilitarian role English plays in raising ones status with enhanced chances of better employment that the skill handed over to different social classes not only varies in the ability yet, this ability is maintained through implicit practices of curriculum.

Overall the interviewees said that there exists a great difference in students, who come from different schooling as they are taught different levels of skills that lead to a divide and the impact lingers on as the student enter education in later years. Moreover, the participants pointed out the potential of government role and private partnerships in overcoming the gaps while emphasizing the inculcation of appropriate language skills at school level through uniform curriculum. Similarly, the role of teacher catering for the linguistics needs of student with the textbook, teaching methodology and curriculum was considered important to enhanced linguistics outcomes and overall improvement of skills.

Conclusion

The findings of this data are helpful for teachers specifically as they can through understanding intervene what goes on in class and what level of skill the student takes along with them. It is clear that education policy of the country has the utility of education focus that may be used by educated individuals to mobilize their status upward nationally and internationally to enhance the economy of the country. In light of the above discussion, it is clear that a quality education must keep equity as it prime focus in terms of the kind of exposure it provides through curriculum to improve the human and economic capital of the country. There are many hurdles in reaching this goal, one of the most important questions that is though addressed lacks empirical grounds and enough force to influence policy is the disparity created by socially stratified school systems that reproduce inequality over and over again

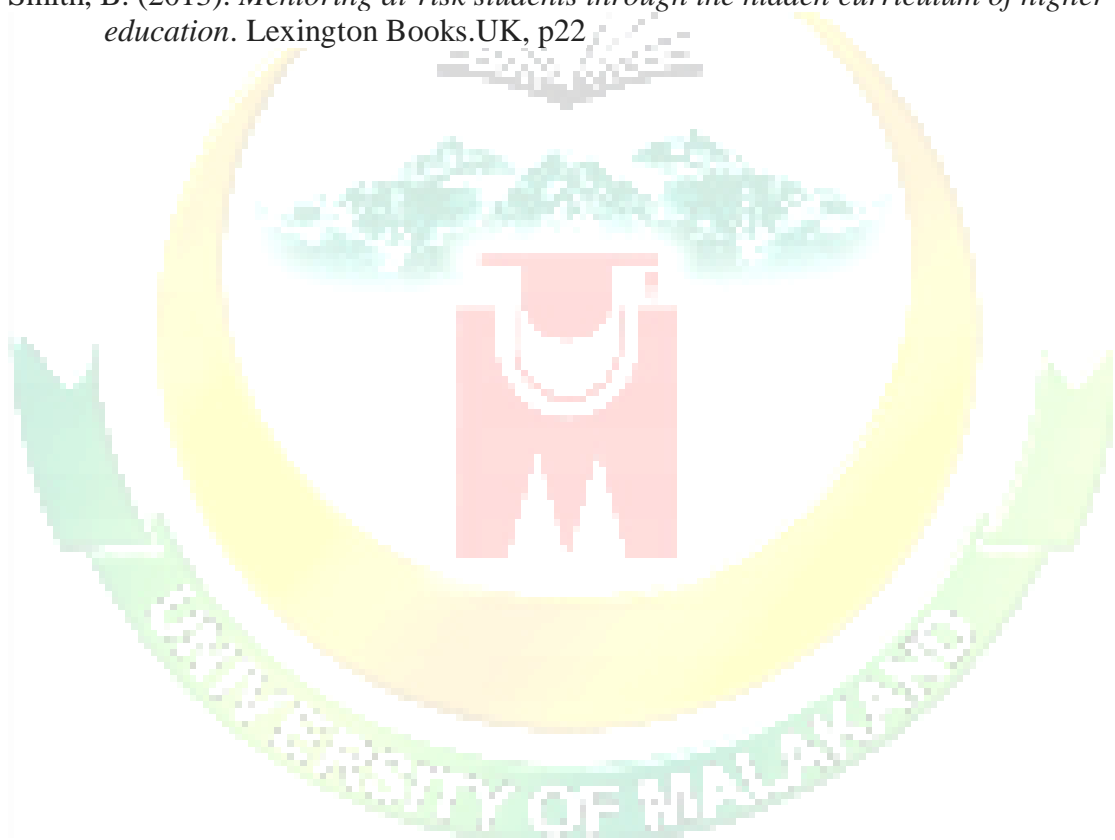
through curriculum differences which derail individual chances to mobilize and the nations chances towards a successful and stabilized economy. It is important to point out that the ultimate goal of quality education is not to provide means to individuals merely to mobilize them economically but to form an educated class that can help support the uplift of the society at large through intellect, knowledge and skill at large. Education should promote national unity instead of creating obvious gaps and disparities among masses. However, the educational scenario in Pakistan is far from providing equal education to all and requires extensive reformations.

Finally, on the basis of data analysis, it is concluded that English curriculum has been widely diversified in nature and scope and has become a major reason for the divide in the experience learners receive at schools. The interpretations of the data also highlighted why specifically English language learning takes place as means of creating and maintaining stratification and how these practices take place through a deliberate difference in visions, curriculum and textbooks. It is through curriculum difference that transfer in experience and build on overtime the divide is maintained deliberately. Student from stratified educational systems have accumulation of certain kinds of language competencies, attitudes, behaviors, cultural knowledge, and problem-solving skills. It is the accumulation of these language competencies, attitudes, behaviors, cultural knowledge and problem-solving skills, year after year and over time in the form of curriculum that either project as advantageous or disadvantages for them in the long run.

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The Effect of Demands, Engagement and Commitment: An Empirical Study of Teachers in Madaris of Malakand Division Pakistan

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Abstract

Engagement plays a causal factor for increasing the outcomes in positive direction. The main purpose of the will be intended to a brief introduction to different demands, job engagement and organizational commitment among the teachers in Madaris in Malakand division KP Pakistan. For the said purpose the data has been collected from 20 Madaris in Malakand division Khyber Puktoonkhawa Pakistan. Furthermore, the adapted questionnaire has been distributed among teachers and the data has been analysis with the help of statistical software for social sciences. From the results of the current study, demands have positive relationship with engagement and organizational commitment while positive relationship has been found among the engagement and commitment. Moreover, it has been suggested that demands have the predicator within professionals, where teachers lose the energy, dedication and temper. The study further suggests the limitations and recommendation for the future research studies.

Keywords: Demands; Engagement; Organizational Commitment; Teachers

Introduction

Teaching profession is considered one of the responsible for the society. Teachers are the nation builders. Every nation grows out of the skill and knowledge where teachers help in installing in the youth (Khan., Rasli et al. 2015). As from previous literature job demands as defined as the things to be done. According to Schaufeli and Bakker, (2004) demands as defined as social physical, psychological and organizational afford which needs physical afford. Demands are may be negative or positive (Schaufeli, Bakker et al. 2009). On the other hand, commitment is also considered as an important indicator in the performance of both individual and organizational (Khan, Rasli et al. 2014). Commitment means the loyalty and responsibility of the teachers with the organization. Moreover, Danish et al examined that for improvement the organization needs to increase the commitment of the teachers. Similarly, khan, et al (2014) determined that as the level of commitment increases the level of burnout is decreases and performance is increases (Yusoff and Khan 2013; Abbas, Shah et al. 2016).

On the other side, engagement also enhances the commitment of the teachers with the organization. Engagement means the feelings of the teachers towards his responsibility within the organization. It is the positive, work-related state of mind and fulfilling (Schaufeli, Salanova et al. 2002). Engagement express emotionally, cognitively and physically in the performance. According to Bakker and Bal (2010) engagement have direct effect on decreasing of turnover and commitment in the

workplace. In the same way, Bakker et al, (2007) engaged teachers are more passionate and energetic towards his tasks within the organization (Khan, Khan et al. 2017).

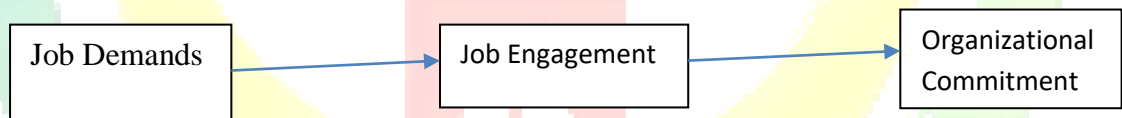
In the current study the main purpose of the study has to examine the role of job demands and engagement on commitment among the teachers of madares Malakand division.

Research Problem

From the previous studies, it has been concluded that those teachers who are not engaged in their work or responsibilities within the organization are not engaged. In return they are not commitment with their job, having high turnover and feeling emotional exhausted. Therefore, in the current study tries to fill the gap and having main purpose of the affect of demand and engagement on commitment among the teachers of madares in Malakand division Pakistan. Moreover the finding will be significant for organization to know about the effect of demands and engagement on the teachers. In the same way they will provide a pleasant environment for their teachers to be more productive and commitment within the organization.

Conceptual framework

In the conceptual framework there are two different models. In the first model, demands are playing as a independent variable and engagement is the dependent variable, while in the second model engagement is independent variable and commitment is the dependent variable.



Research Methodology

Research design is defined as plans to answer the question. Research design depends on the nature of the research question in the study (Khan., Khan et al. 2016). The current study is quantitative in nature, using one shot method for data collection to investigate the effect of demands, engagement and commitment among the teachers in madares of Malakand division. The population of the current study was 231 teachers from the Malakand division KP Province Pakistan. The target population for the current study is twenty different Madaris in Malakand division, a total of 281 teachers were randomly selected and data has been gathered trough adapted questionnaires. Furthermore, the reliable questionnaire has been distributed among the current study respondents. After all, 235 questionnaires were returned back response rate 83%. Furthermore, for final data analysis the only 213 questionnaire was used, while remaining 22 were excluded from the final analysis. The questionnaire consists of four main sections, first section contains demographic details of the respondents. Second section consists of different job demands, third section consists of engagement and last section have adapted questionnaire of commitment. The questionnaire was designed closed ended by using 5 Likert scales which has been developed in 1932 (Likert 1932).

Data Analysis

After the data collection method, the data was first cleaned by the preliminary analysis and then ready for further data analysis by using Statistical Package for Social Sciences (SPSS) version 21.0.

Demographic Response Rate

Table 1 shows the personal details of the respondent. In the current study, the data was collected only from male Madaris. Similar, most of the respondents were married, which are high as compared to single 62.3%, experience wise, 31% were having an experience of more than 10 years, 30%, 21.1% and 18.3% were the experience of from 6-9, 1-5 and less than 1 years. Regarding the age in the current study, most of them are above 40 having percentage of 47.4%.

Characteristics	Number of the Respondents (n)	Percentage
Marital Status		
Single	74	37.7
Married	139	62.3
Experience		
More than 10	66	31
From 6 to 9	63	30
From 1 to 5	45	21.1
Less than 1 year	39	18.3
Age		
Above 40	101	47.4
30-39	54	25.4
21- 25	39	18.3
Less than 25	19	8.9

The main theme of the current study was investigating the relationship and effect of demands, engagement and commitment among teachers of Malakand division in KP Pakistan. For finding relationship correlation has been analyzed as shown in Table 2, while for find the affect the regression analysis has been conducted as shown in Table 3.

	Demand	engagement	Organizational commitment
Demands	1		
Engagement	.549	1	
Organizational commitment	..610	.598	1

In Table 2, the dependent variable is job engagement and independent variable is job demands. Further, the table shows that job demands have positive relationship with job engagement among the teachers. Job demands with beta value 0.87 indicated the positive value, whereas adjusted R square and F value are 29.78.

Table 3: Regression Analysis Results		
	Job Engagement	
	Standardized β Coefficients	T test scores
Job demands	0.87	1.923*
Adjusted R ²	.234	
R ² Model	.243	
F Model	29.78**	

*Significant at $p < 0.05$; Significant at $p < 0.001$

In Table 4, the independent variable is job engagement while the dependent variable is organizational commitment. Therefore, by using simple random sampling table, shows that job engagement and commitment have positive relationship. The beta values are 0.79 and adjusted R square and F value are 34.098.

Table 4: Regression Analysis Results		
	Organizational Commitment	
	Standardized β Coefficients	T test scores
Job engagement	0.79	1.723*
Adjusted R ²	.123	
R ² Model	.125	
F Model	34.098**	

*Significant at $p < 0.05$; Significant at $p < 0.001$

Discussion and conclusion

The main theme of the study is to assess the effect of job demand on job engagement and job engagement on organizational commitment. According to the research question there is positive association is found between job demands and job engagement which supports the hypothesis (Rothmann. and Joubert. 2007; Khan., Rasli et al. 2015). Furthermore, the second research question there is positive association found between job engagement and organizational commitment. Moreover, it explains that teachers are happy from the organization and teachers feel free to communicate the problems with the organizational administration.

From above discussion, it has been clear that job demands and job engagement have positive association with organizational commitment (Bakker and Demerouti 2007). The study explains that teachers need a tension free environment and also collaboration with each other. The teachers also need to support from the administration and will be engaged in their work which will increases their productivity as well decreases the rate of turnover (Taris, Ybema et al. 2017).

The study is not exempted from limitation, which become the recommendation for the future research studies. The study is limited to quantitative in nature, so the researcher suggested that if the study is to be conducted qualitatively it will be more accurate and find new solution of the problem. The researcher collected the data in one shot and from the madras's only. Therefore, the researcher suggested for longitudinal data where the data should be collected more than one time and also

from educational institutions. The study is limited to job demand, engagement and organizational commitment.

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English Language Teaching in the Context of Madaris: Transforming Challenges into Development

Syeda Memoona Ali

Abstract

This research will look into some of the common perceptions towards English Language teaching in the specific context of the madaris and while focusing on some general negative trends towards English language teaching will suggest the ways in which the platform of Madrassa can be successfully and competently employed for the teaching of English as an effective tool of communication in the present global perspective without compromising on the religious, cultural and traditional values of Pakistan. This study will base its argument on Noam Chomsky's (1967) theory of children's language development, specifically the Universal Grammar rule and its importance in employing a language acquisition approach to teach English to madaris students. The paper will further suggest the importance of introducing English language in the early years of education phonetically to benefit children in developing core English language skills like speaking, listening, reading and writing. The paper will conclude by highlighting the significance of making an effective use of traditional learning tools in madaris and incorporating them in the present technological global context for teaching a new language to a student for building his/her potential as a world citizen without compromising his/her regional identity.

Keywords: language; identity; platform; traditional learning tools

Introduction

The word "madrassa" in Merriam Webster Dictionary is defined as, "a Muslim school, college, or university that is often part of a mosque". Cambridge Dictionary defines "madrassa" as, "a school where people go to learn about the religion of Islam". In English Oxford Living Dictionaries "madrassa" is "a college for Islamic instruction". The origin of word is Arabic from the verb "*dars*" which can be translated as "lesson" or "lecture" (Hussain et al, 2017). Today, in almost all the languages of the world the word madrassa is present, with little variation in spelling, and is understood generally as a place of learning about Islam or as an Islamic school that imparts knowledge about the religion Islam.

Madrassa, in today's world and in Pakistan, unfortunately, due to regional issues and its negative global association with terrorism in the wake of 9/11, has been now considered as a place where Islamic fundamentalism is propagated and a shift can be observed in its historical meaning when a madrassa was a place of inquiry, research and development that produced scholars, researchers and scientists. Critics believe that one possible reason in this role reduction can be due to the insistence upon following a very ancient syllabus, which in Dogar's (2010) opinion is "frozen in time" as children learn to *hifz* (memorization by heart) Quran and then proceed to master *Ilm*, that includes knowledge about other branches of Islam like *hadith*, *fiqh* etc. whereas subjects like English, Urdu, Mathematics, Computer and Sciences are not part of the curriculum (Dogar 2010, Muhammad et al 2012, Aslam 2015).

Therefore, the madaris, they insist, have isolated themselves into solitary cocoons which generally resist any chances of syllabus reformation considering it an attempt on the part of the government to annihilate their identity.

Significance and Scope of Study

In this environment of doubt and mistrust this research premises that the possibility of teaching English in madrassa system is fraught with three main challenges. Firstly, to convince the madaris authorities, working under 5 different boards, to include English in their curriculum for a standard education up-gradation. Secondly, selection of the right English language teaching approach that will be successful in the context of madaris and will ensure that the learners do learn all the four core language skills at the completion of their courses. Currently there are two major education systems in the country: government and private which teach English as a compulsory subject for at least twelve years. Thirdly, the role definition of the English language educator so that he/she is the most suitable person to carry-out the task of language teaching successfully.

Research Question

Therefore, this research explores the possibility of employing madrassa and its infrastructure to be a potential place for developing English language skills in madaris students by employing some of the traditional teaching methodologies the madaris have opted for enabling its students to learn a secondary language because historically, in the context of subcontinent at least, it has always successfully imparted knowledge in a secondary language i.e. Persian or Arabic.

Literature Review

A review of the literature suggests that there is a dire need to review the present curriculum of the madaris and to upgrade it. (Aslam 2015, Muhammad et al. 2012, Dogar 2010). Andarabi et al. (2005) subvert the notion that there has been a great rise in madrassa enrollment in the wake of 9/11 through painstakingly collected data and highlight the anomalies in the data locally collected by police or other officials. They clearly distinguish different categories of religious schools which are generally, but very wrongly are, discussed under the term madrassa by international and national journalists. No researcher, as far as this study has researched the topic, has tried to explore the potential of utilizing madrassa as a space for learning English language through a language acquisition approach by incorporating the effective pedagogical techniques prevalent in the madaris teaching and assigning the language teaching in madaris to English Language and Literature departments of universities and colleges.

Challenges in Teaching of English as a Secondary Language in Pakistan

Teaching of English as a language, in former colonies, in non-English speaking countries and even in English speaking countries like the U.K and the U.S.A where immigrants from around the world arrive every single day, till date, is a huge challenge and researchers are trying to find one practical approach that will ensure development of some basic communicative skills in its learners. The “Special English” followed by “Specialized English” and “Globish”, can be quoted as a few

examples in this regard. Similarly, at an international level non- native English universities are facing this problem too and making sure that their students learn English language skills to effectively communicate to the larger world as it is one of the five internationally accepted languages of research.

The situation in Pakistan is more difficult due to two factors. First, English is taught as a compulsory subject not as a language in the government institutions and second, English has been made a compulsory medium of instruction right from the primary level and children are taught their entire syllabus, except for Urdu and religious studies, in English. The dilemma of the child who has to study all the subjects in a new language, which has not been given any chance of development, is understandable. The researchers in the favour of imparting basic education in mother tongue or even national language, Urdu as a medium of instruction/learning seem quite justified and the examples of countries like China or Japan are examples of economically, socially and internationally successful nations. Therefore, this divide in the educators itself is a major factor in the underdevelopment of English as a language in Pakistani learners.

The reluctance on the part of the learners to communicate in English because of its inadequacy to express and reflect their thoughts, feelings and emotions can be understood very well. One example that can be quoted in this regard is of the renowned Pakistani news group Dawn. It began channel in English initially however very shortly the channel opted for Urdu as the guests and other speakers, quite professional and educated otherwise, found it hard to communicate in English and either reverted to Urdu or their regional languages. That difficulty was quite obvious and that made the viewers lose their interest in the program.

Then, there is a rural/urban divide on the level of English language's proficiency. There is no uniform syllabus in the country, both in the government and private sectors that might have ensured acquisition of English language by all and sundry at some rudimentary level and has resulted in a clear gap between the language abilities of the students when they reach a university.

Fortunately, within Pakistan, the scorn for learning English language, which originated from the madaris of the subcontinent in the past, has been transformed into a rage to learn it. With a shift in attitude towards English, both at the urban and rural levels, parents today are conscious about selecting English medium schools but at the same time they are equally concerned about religious education, as far as learning to recite Quran and some basic *duas* in Arabic are concerned, and, thus, they send their children to a Quran school or madrassa after their regular school or arrange for a private Qari to teach their children recitation of Quran at home. This mindset has popularized another trend of sending children to a school cum madrassa institute that professes to take care of both religious and modern education. In school cum madrassa schools the common practice is to teach *hifz* and cut down on regular 8 subjects to 3-4 compulsory subjects during the period of *hifz* and to promote children to next classes without any exam. The *huffaz* children are given a certificate on the basis of which they are eligible for admission in colleges and universities on reserved seats or due to *hifz* marks they can compete for admission on regular basis.

However, the teaching approach for English in Pakistan is fraught with many loopholes. The biggest problem is lack of an approach towards English as a language to develop all the four linguistic skills i.e. speaking, listening, reading and writing. Therefore, there are no facilities and resources such as proper language classrooms or labs with audio-visuals aids, efficient and trained teaching staff, and access to quality resources where children can develop their linguistic skills appropriately and as a result it has been observed that a great number of students end up in colleges, universities and later in job market with underdeveloped skills and face many challenges. Students with poor English language skills consider it an enormous disadvantage and are often observed struggling to develop these skills as their Baccalaureate and other higher education courses demand that they give presentations, write assignments, research/academic papers or dissertations in English as the essential course requirements. The universities have to offer additional language courses, through writing centres or English departments for such students so that the university can maintain its accreditation.

Students' ordeal continues as the biggest disadvantage on the part of a university or madrasa graduate in today's labour market is a lack of proficiency in English language. This might further result into "social marginalization" that sometimes can develop into a perpetual "sense of failure" (Wold 2006) and an inferiority complex in the learner. The madrasa students are left with even more limited options and are accepted generally as religious teachers or *khateeb*s in madaris, schools or mosques. Except for a few exceptional cases in which the individuals learn English language on their own, they find good jobs and are accepted in the mainstream, the majority remains quite illiterate in English.

Raja and Selvi (2011), in their research on higher secondary students in India, identify that "environment, attitude and teacher's competency" are three main reasons that hinder the learning of English as a language. They do apply to Pakistani context, where the absence of a uniform education and English language teaching policy throughout the country has resulted in the mushroomed growth of private English medium schools that have very badly affected the learning of English as a language. Thus, the few elite schools and their students monopolise the labour market and others who cannot afford expensive education remain with underdeveloped English language skills.

Before suggesting a newer and perhaps more practical approach towards the teaching of English in the madrasa system, it is imperative that the features of the current approach must be, very briefly, discussed here.

English Language Teaching Approach in Pakistan

The common characteristics of a typical Pakistani approach towards English language are as follows:

- language learning through grammar and grammatical rules
- focus on developing reading and writing skills
- listening and speaking skills are generally overlooked
- teacher centered learning environment
- focus on correction rather than on exploration
- lack of motivation on the part of teacher and learner to practice English

These features might not be unique to Pakistani context only and can be applied to all those countries where English is taught as a secondary language and the learners might face similar challenges there.

Salient features of Language Acquisition Approach

This study suggests a language acquisition approach for teaching of English as a secondary language as it ensures acquiring language and then being able to use it according to the need of the situation by employing its core linguistic skills on the part of the learner. This study further proposes an adaptation of the language acquisition approach for madaris students because of its six salient features which are identified by McCaul (2016) in his study for learning a second language as the first language. He names them as:

1. Comprehensible input
2. Getting a right level (in the selection of reading material) is crucial
3. The silent period (for the learner to process the language)
4. Anxiety free environment (no fear of punishment, exam)
5. The monitor hypothesis (involving the learner to self-monitor the learning)
6. The natural order hypothesis

McCaul (2016) believes, “... lessons should not be based on grammar points but rather on exchange of meaning” and Selma & Nehal’s (2017) study of the methodology of English language teaching in the madaris of Murshidabad, India has proven that the madaris textbooks, that only focused on grammar rules, did not develop oral communication skills which were, and are, a prerequisite of “job friendly market” as there was no actual engagement on the part of the student with the language and the teachers’ “grammar translation method” instead of “communicative language teaching” left no room for the development of speaking and listening skills.

A language acquisition approach demands teaching of language through “comprehensible input” (McCaul, 2016). Therefore, there is a need to develop new teaching content for English that is culturally relate-able for both the educator and student. Targeting L2 through the cultural, religious, ethnic content of L1 engages the learners and ensures their participation in the process of learning. To practice such an approach, McCaul (2017) believes, it is important that the “[C]lass time should be focused on comprehensible input” and “classes should be stress free environments where students are encouraged to relax and acquire the language by having fun with it”. This is perhaps the major pedagogy shift that needs to be brought in madaris teaching generally and specifically for English language learning. Students should be provided with a standardized-assessment-stress free environment where they should be assessed individually on the basis of their language acquisition skills.

A language acquisition approach makes the learner an essential part of the learning process and his/her involvement in the process not only results in building self-esteem, but also ensures learners’ full participation in self- monitoring the process, thus reducing the burden of the teacher. In a study, conducted by Hussain (2017) on intermediate students of English, the results showed that students’ involvement in understanding the factors specially the “role of self-efficacy” enabled them to become part of the language acquisition process to identify the problematic areas that either

“help[ed] or hinder[ed] their ability to become successful speakers of English language”(Hussain, 2017).

Furthermore, English language has expanded itself like none other leaves room for other language learners to acquire it. With an “addition of a 1000 new words every year in Oxford English Dictionary”, as Teaching English- British Council Facebook Page shares TED-Ed’s video that explains the process of word addition and provides a further reassurance of the fact that acquisition of English through the local, to quote McCaul (2016) ,“comprehensible input” suggests a future for these words in English. For example, words like “kebab” or “chutney” were not initially part of English but now they are. Therefore, the idea of approaching English language through the integration of local or L1 culture will not hamper the growth of communication skills of a child.

Another advantage of learning English through the culture of L1 further suggests reclamation of local, indigenous languages’ vocabulary which underwent the colonial onslaught of translation and robbed the areas/people of their identity around the globe. For instance, the translation of the word *masjid* into mosque or *dargah* into shrine takes away the dynamism, history and contribution of these places and their role and significance in the lives of the people of the area. Similarly, the recent attempts in the wake of 9/11 at undermining the word *madrassa* to be a place of fundamentalism can be effectively challenged by including content from the experiences of *madaris* students for teaching English. In the Islamic world context, a *madrassa* however, is understood as a place of gaining religious knowledge and its students being a *hafiz* or *hafizah* are respected. Although the majority of population does not have a very strict religious bent of mind, learning to recite Quran is an essential part of a Muslim child’s upbringing hence the Quran teachers will remain in demand. With the technological revolutions and availability of online Quran courses and applications’ development it has become even more important for *madrassa* graduates to equip themselves with these technologies so that they and their teaching methodologies do not become redundant.

Therefore, if an approach based on language acquisition towards achieving a mastery of English in *madaris* can be employed it will be far more productive as compared to the traditional approach followed in the country’s education system. As the *madrassa* setup is an unexplored area mostly, as very few *madaris* encourage learning of any language other than Arabic, the possibility of application of a newer approach towards methodology, teachers’ training, resource selection, assessment criteria might result in better language acquisition. Chomsky’s (1967) Theory of Universal Grammar can be made use of by developing it to the point that if a child’s brain is “pre-wired” to acquire a first language it can learn a second or a third or a fourth language too. Hence, the chances of acquisition of English language, for *madrassa* students, are better as compared to the school going students as they are already in an environment that focuses on imparting knowledge in a secondary language. Once their basic English language proficiency in speaking and reading is developed they can be introduced to other subjects like sciences and mathematics as it has been observed that the so called English medium schools introduce other subjects like science, mathematics, general science, social studies simultaneously in English when a child is struggling to learn English itself and that results in a large number of students with low self-esteem and inadequate linguistic skills.

Salient Madaris Pedagogical Techniques for English Language Acquisition

For the successful implementation of a language acquisition approach the level at which English should be introduced in children is of paramount importance in madaris. Research shows that if children are introduced to a second or even a third language, as in the present Pakistani context, at an early age, they can learn multiple languages simultaneously.

In madaris the tradition of teaching Arabic through its phonemes can be adopted for teaching of English. English should be introduced phonetically through the sounds of the English alphabet gradually, beginning with consonants, short vowels and moving to long vowels and diphthongs, accompanied with graded readers. This practice enables a child to acquire vocabulary, correct pronunciation and spelling. As Ramirez (2016) states, “[L]anguage learning depends on the processing of sounds. All the world’s languages put together comprise about 800 or so sounds. Each language uses only about 40 language sounds, or “phonemes,” which distinguish one language from another.” The letter-sound association equips a child with the confidence to speak and read new vocabulary independently and optimizes the learners’ interaction with the language.

The ability to decode English at the reading level enables the child to develop a sense of achievement which minimizes the risk of negatively influencing the “negative feedback” (Short, 2010) which a child receives by the teacher or parents constantly when she mispronounces a word. This further improves a child’s listening skills. Thus, eliminating any chances of the development of a habit of pretending comprehension, when not comprehending a single word because for “Asians and French” accepting incomprehension means ‘losing face’ (Nerrière 2009) and is considered a matter of shame.

The only problem that might arise by targeting English phonetically is misspelling of words with some students as the British standard spelling does not always strictly adhere to the sound pattern. For example, the words with silent letters or the letters denoting similar sounds like c and k. However, these issues can be identified and tackled at individual student level by the teacher.

The second most useful pedagogical technique used in madaris is memorization. The taught content’s memorization demands constant revision and sometimes it is looked down upon as rote learning. However, many L2 educators consider it a very useful technique and Sandy Millin (2017) has shown the practicality of the technique after applying it to Polish students in Warsaw. She suggests that memorization enables students to “personalize language...to notice the context...to revise vocabulary...to notice gaps between L1 and L2 and ... help students internalize the language”. Thus, the technique of memorization can be successfully integrated in the language acquisition approach to teach English in the context of madaris.

The Perfect Language Teachers

In a language acquisition approach, the educator’s role is of paramount importance. As Short (2010) terms it as “educator capacity” which is basically responsible for

“improving literacy in English language learning” and emphasizes the fact that “educators must learn the basic principles of effective second language instruction and understand the second language acquisition process” (p.16-22). This study suggests that teaching of English language in madaris should be the sole responsibility of the University English Departments nationwide. Each HEC accredited university’s English department must develop a comprehensible regional content, train their students for one semester and then send them to madaris to teach for another one semester as compulsory part of their degree. As military training and service is compulsory for each American citizen in the U.S.A, in Pakistan this should be improvised for teaching children to empower them through education. This will not only benefit madaris students but will also increase the language proficiency of university students and will let them put their learning into practical use. The students from different areas of Pakistan who come to study in universities can teach in their own area madaris and male students can teach in boys’ madaris whereas female students can teach in girls’ madaris.

Secondly, professors, assistant professors and lecturers of English departments specifically, should go and teach in madaris as part of community service. They should monitor the process of learning and should collect achievement data to analyse it for reflection and future revision. The universities can collect and share data based upon their findings through annual conferences and seminars and develop an effective, efficient, practical English language teaching plan that might pave way for the development of madaris into quality language teaching schools which might gradually eradicate the sub-standard private English medium schools.

Conclusion

Thus, it can be safely assumed that the approach to integrate the English language into the culture of the madrassa without compromising on its culture is a viable solution. Multilingualism is an invaluable skill and if it is developed maintaining the ethnic identity of the students and teachers alike it will increase Pakistan’s national potential. In today’s world, to be a monolingual is considered a huge disadvantage as Lennox Morrison (2016) in his article quotes Chia Suan Chong, thus:

A lot of native speakers are happy that English has become the world’s global language. They feel they don’t have to spend time learning another language ... But... often you have a boardroom full of people from different countries communicating in English and all understanding each other and then suddenly the American or Brit walks into the room and nobody can understand them.

With the application of English language acquisition approach there is a strong possibility of reclaiming the place of madrassa as a place of learning. As Park and Niyazov (2008) believe, this will “enrich their (the learners’) circle of interest while engaging with the rest of the world in dialogue” and will further “offer[s] promising glimpses and a sense of hope for religious-based education in Muslim communities in the 21st century”.

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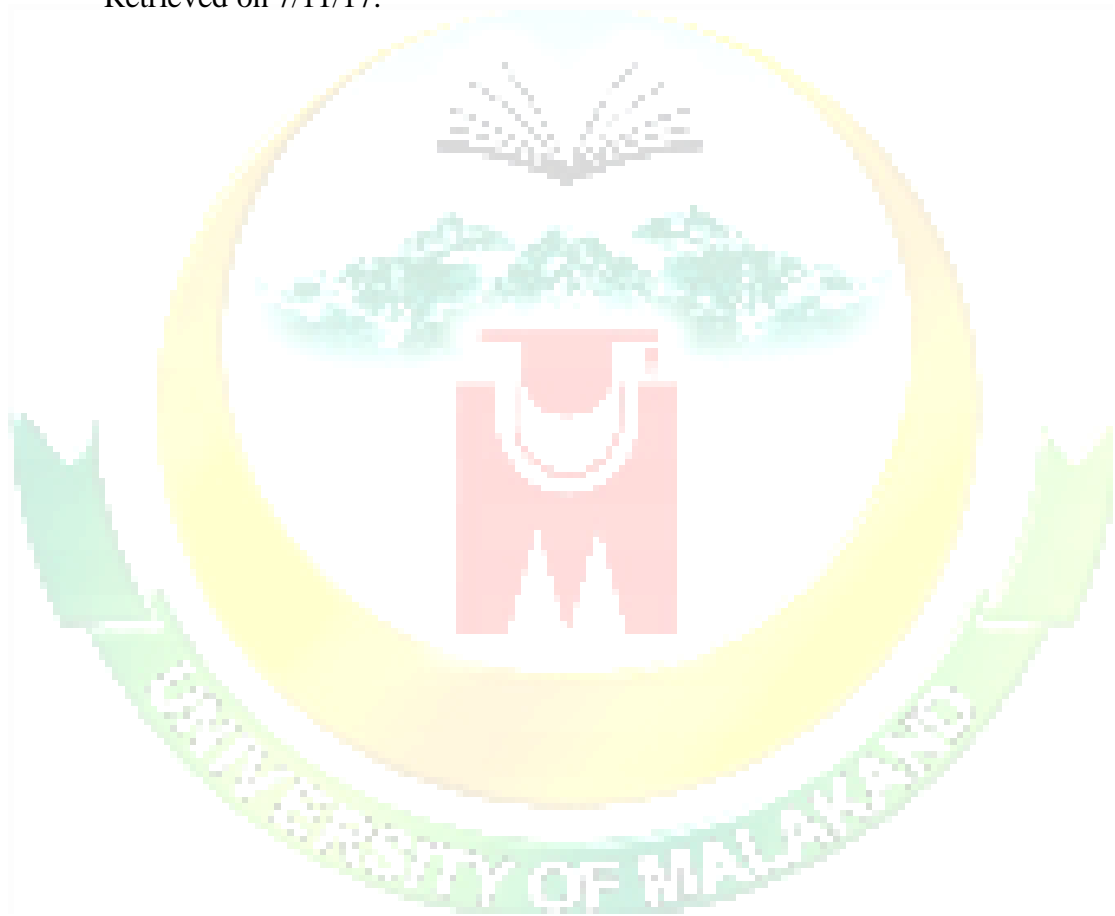
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The Impact of Job Stress on Employees Performance in the Universities of Malakand Division, Pakistan

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Abstract

Improving Employees Performance has been remained as one of the debatable topic for many research scholars. The only reason that Employee's Performance has direct impact on the organizational performance. The research aims to see the Impact of Job Stress on Employee's Performance in the universities of Malakand Division, Khyber Pakhtunkhwa, Pakistan. For meeting the objectives of the study, the previous literature was studied. Data was collected through closed ended adopted questionnaire from a sample size of 227 faculty members using probability sampling technique. For analysis of data, Pearson Correlations, Regression Analysis and ANOVA test were applied using Statistical Package for Social Sciences (SPSS Version-18). The finding of the study indicates positive significant correlation between Job Stress and Employees Performance. Further, maintaining a certain level of stress increase Employees Performance in the context of Pakistani work settings. The study confined to Public Sector Universities of Malakand Division only.

Keywords: *Employees Performance; Job Stress*

Introduction

Development of economies and societies depends on the rapid growth of educational system. Improving education at every stage is the need of the day which helps to lay solid foundation for the economic growth and development. Universities by imparting education not only produce high quality manpower but prepare young mind to confront and provide solutions to wide-ranging problems. This is the reason that the role of universities for the efficient growth of economies is very crucial. Likewise, other business organizations, the educational institutions are also suffered from various problems in their workplace which in turn has serious implications for Employee Performance. Understanding of such issues for the efficient growth of educational sector is very important.

According to Hanaysha (2015), to improve the overall competency of an organization, the effective utilization of human resources is very important. Employee productivity possibly is influenced by organization behavioral factors such as employee's training, empowerment and team work. In the study of affective organizational commitment and turnover intention (Lew, 2011), argued that teaching quality is important to create higher quality and competitive graduates. According to Raza (2012), the teaching staffs are the front line players and play significant role in overall institutional success. One of the aims of the organization is to have employees

that are committed towards organizational goals. If employees are unable to provide full commitment in their job due to lack of satisfaction, especially in educational institutions, this leads to stressful condition (Gupta and Gehlawat, 2013).

The role of teachers at universities level is very essential for the socioeconomic and human resource development. However, there is low standard of education as well as low literacy rate in Khyber Pakhtunkhwa and particularly in Malakand Division. Khyber Pakhtunkhwa is situated in the North West of Pakistan is one of the poor provinces of Pakistan. The traditional educational system in this province has imposed certain level of constraint on teaching staff. The teachers might need to satisfy students with their teaching styles. They also need to maintain proper discipline in the class. They need to motivate students towards their studies and finally to encourage them to well prepare for exams. Apart from all these, the teaching staffs are also involved in different curricular activities, counselling of students, meeting deadlines and running research activities. Managing all these activities together at the same time disperses their attentions and they cannot focus their core activities which ultimately increase stress and lowers performance and hence organizational objectives cannot be met.

In addition, the educational system of Pakistan is confronted by modern demands. It has still to be progressed at par with other developing nations in the area (Memon, 2007). The Shahzad, Bashir and Ramay (2008) assumed that the human resource development of a country depends upon the quality of education imparted in country. They indicated that the main reason for low literacy in Pakistan is the teacher performance. According to Higher Education Commission (HEC) Annual Report (2012-13), the quality assurance in higher education institutions of Pakistan has yet to be embarked on global standard through continuous development in academic and research. Khan et al., (2011), indicated that due to lack of committed academicians in Pakistan the educational system in general and higher education in specific has failed to come across the international standards. Likewise, the findings of Narang and Dwivedi, (2010), has linked the quality of education to equal opportunities the academicians have got, their assessment, evaluation of curriculum and development, the students inputs in academic activities, proper allocation of resources and appointment on merit basis. The deficiencies in higher educational system have hold back the growth to protect the stakeholders' interest (Khan et al., 2014). Kiyani (2011), indicated that in view of the significance of quality education which is directly related to the good performance of faculty, the better understanding of the related factors is very much important. (Afridi and Yousufi, 2014, Khan et al, 2015, Khan et al, 2017).

Keeping in view the short-comings in educational sector, identification of low literacy rate, confrontation of modern challenges, the study will intend to examine the relationship and impact of Job Stress on Employee's Performance in the public sector universities of Malakand Division, Khyber Pakhtunkhwa.

The sample was only kept studying the three Public Sector Universities of Malakand Division Khyber Pakhtunkhwa including University of Swat, University of Malakand and Shaheed Benazir Bhutto University. The results derived are based on the views of teaching staff of these universities where demographic characteristics, organizational structure and nature of business of these institutions are different from other business

areas. The viewpoints recorded are solely can benefit the academicians. Therefore, generalizability of the findings to other profit oriented organization, manufacturing sectors might be taken with care. The research is totally conducted for academic purpose and has been carried out on self-finance basis. The shortage of time and budget has limited the scope and subject coverage of the research. For data collection process, close ended questionnaire was used which restrict respondents to the available options against questions asked and does not allow any room for more views.

Literature Review

An employee spends one third of his life on work (Goswami, 2015). The Imran, Majeed and Ayoub, (2015), mentioned in his research work that unfair treatment and biased behavior increased frustration among employees resulting into low performance. Another research study indicates that employee performance is a key factor associated with the success of every organization (Mustafa, 2013). Finding different means through which employees' performance could be achieved is becoming one of the critical factors for any organization success (Thao and Hwang, 2015). Employee performance could be achieved by putting efforts to factors to enhance employees' motivation level that is less stressful environment, empowerment of employees and comfort workplace environment etc. The research conducted by Jaffe & Scott (1995) revealed that, It has been remained the prime objective of all organization to produce a work place where employees sincerely care of organizational objectives and can feel sense of ownership for results that they frequently try to make them desirable.

The topper, (2007), viewed stress is the perception of inconsistencies of environmental demands and individual demands. Some authors concluded that stress is the interaction between individual and environment which result into his or her mental or physical conditions (Brown and Harvey, 2006). Rue and Byars, (2007), defined stress as the deficit of physical and mental conditions by perceived danger. The ILO (International Labor Organization, 1986), recognized stress is a major challenge to individual's mental health, physical health and also as a challenge to organizational health.

Up to 2001, stress was not given much importance in relation to organizational performance, however, beyond that stress was gradually considered as the major contributing factor to employees performance. Previous studies indicated the relation of Job Stress and Employee Performance as contextual in nature. It has been assumed that different situations and context identify the nature and impact of this relationship (Cummins & Cooper, 1998). According to Robison (2010), stress is only consumed by employees when they are properly motivated. Positive Job Stress motivates employees which increase employee's commitment. As a result, employees don't remember their grievance (Jurkiewicz, Massey & Brown, 1998). The study of Ali, Raheem, Nawaz, & Imamuddin, (2014), suggested that life without stress is not possible and cannot be eliminated at all. Positive stress is essential for all individuals which brings them into action and also enable them to perform best.

The study of "occupational stressor and employees performance" by Khan, & Imtiaz, (2015), indicated positive relationship between role ambiguity, work load and

employee performance. The author concluded positive relationships between job stressors and employees performance. The author pointed out that lack of job alternative and eagerness of employees are the cause of positive relationships.

A number of researches supported negative relationship between Job Stress and Employees Performance but few of them find positive relationship between these two. The research conducted by Selye, (1956), suggests that stress is not always bad for employees. It can be assumed that stress up to some extent is good for employees performance which is supported by many researchers (Parker and Decotiis, 1983; Munir, 2011; Khan, and Imtiaz, 2015). Similarly, the research conducted by Weiss (1983), indicated that negative organizational performance as well as individual performance not always come with occupational stress. The author assumed that certain level of job stress is favorable. The author also indicated that job stress beyond certain level of forbearance is harmful.

In support to above, studies conducted in the context of Pakistan have indicated positive relationship of work stress and employee's performance. Studies assumed that if employees are multi-talented and are ambitious in achieving their goals then stress could have positive impact on their performance which enhances organizational performance as a whole (Parker and Decotiis, 1983; Munir, 2011; Khan, and Imtiaz, 2015). However, this relation could have both positive and negative consequences. Stress is normal to threat and danger which prepare individuals for taking defensive action (Kundi, Javed, & Khan 2013).

In light of arguments documented above, it can be assumed that stress correlates employees performance. However, this correlation is contextual in nature and the nature of correlation identifies the particular context of that area. Since no such study previously conducted in the universities of Malakand Division of KP which revealed the major contribution of the present study. Therefore, the following hypotheses have been developed.

H1: There is a significant relationship between job stress and employee performance.

H2: Employees stress has impact on employees performance.

Methodology

Probability sampling technique was used by the researcher to have good representation of the units being selected for analysis. The unit of analysis was teaching staff of the three public sector universities of Malakand Division. Close ended adopted Questionnaires were distributed by the researcher using both self-administrative method and through google online forms by sending questionnaires through emails. The respondents presented their views on a five point Likert Scale varying from 1 (Strongly Disagree) to 5 (Strongly Agree). The questionnaire consists of four sections. The demographic section was kept on the top of the questionnaire followed by questions on Job Stress and Employees Performance. The collected data were entered to Statistical Package for Social Sciences (SPSS-18) manually and the results obtained were analyzed.

Results & Conclusions

Variables were checked for their normality position to understand that sub variables against each main target variables are calculating the same construct. The first variable is Job Stress with 14 sub variables (items) used to measure the same concept. The table 1 shows the values of mean and standard deviation of these variables. The normality analysis of Job Stress (JS) finds that data collected are more centered towards its mean (mean = 3.416 and with standard deviation = 0.630) which represent that quality responses have been received.

Table: 1 Summary of Descriptive Statistics

Variables	Mean	S.D
	Statistic	Statistic
Job Stress	3.416	.630
Job Performance	3.48	.526

The table 2 below indicates the reliability values of the variables. For serving the purpose Cronbach’s Alpha were calculated. The Cronbach’s Alpha (α) coefficients values for Job Stress (JS), and Job Performance (JP) are 0.841 and 0.814 respectively. The results can be considered as fairly excellent and significant for the measurement of target variables.

Table: 2 Reliability Analysis of the sample data (on n = 227)

Description	Cronbach’s Alpha	No of Items
Job Stress (JS)	0.841	14
Employee Performance (EP)	0.814	07
Total	0.828	21

The spearman’s correlation has been used in statistical package for social sciences (SPSS, V.18) to determined association between variables. Correlation between study variables Job Stress “JS” and Job Performance “JP” are calculated across the public sector universities of Malakand Division. The table 3 on Spearman’s correlation coefficient shows that the variables have relationship with each other.

Table 3. Summary of Correlations

Correlation Analysis		JS	JP
JS	Pearson Correlation	1	0.336**
	Sig. (2-tailed)		0.000
	N	227	227
JP	Pearson Correlation	0.336**	1
	Sig. (2-tailed)	0.000	
	N	227	227

**Correlation is significant at the 0.01 level (2-tailed), JS = Job Stress, JP = Job Performance

According to the Pearson Correlation value, the coefficient value of all the variables lies in the range between 0.3 - 0.7 which is an indication of moderate correlation. The correlation between Job Stress “JS” and Employee’s Performance “EP” is 0.336 indicating moderate positive correlation between variables. Similarly, the relationship between Job Stress “JS” and Employee Performance “EP is also significant (0.000) at 0.01 level two tailed test. The results provide support for the acceptance of the first hypotheses H1 where H1 states that “There is a significant relationship between Job Stress “JS” and Employee Performance “EP”.

Table: 4 Summary of Multiple Regression Analysis of Variables

Model		Un-Standardized Co-efficient.		Co- Beta	Standardized Co-efficient	t-test	Sig
		B	Std. Error				
1	(Constant)	2.530	.182			13.886	0.000
	Job Stress	.281	.052		.336	5.351	0.000

Dependent variable: JP(7), JS=Job Stress

The Table 4 explains contribution of each independent variable in the dependent variable. Individual variation can be checked from both columns as unstandardized coefficient and standard coefficient. Since, same scale has been used (5- point Likert Interval Scale) for measuring independent variable therefore, the value mentioned under the column unstandardized coefficient “B” can be useful. The results indicated that 28.1% variations is caused by job stress.

Table: 4. 1 ANOVA Results

Model		Sum of Squares	Df	Mean Square	F-Test	Sig.
1	Regression	7.067	1	7.067	28.637	0.000
	Residual	55.529	225	0.247		
	Total	62.597	226			

Predictors: (constant), JS14, b. Dependent variable: EP

The hypotheses H2 formulated to check that independent variables i.e. Job Stress “JS” can either significantly explain or cause changes in the dependent variable Employee Performance. Here we take the value of F-Statistic and check against the value of significance. Since the value of F statistic calculated is 28.637 which is significant at 0.000 indicating that the hypotheses (H2: Job Stress “JS” has impact on Employees Performance “EP” suggesting that Job Stress “JS” significantly explained changes in the dependent variable Job Performance. Apart from this, the value of F-statistic 28.637 which is large enough and on the basis of this we can safely assumed that the model is reliable.

Table: 4. 2 Summary of Results

Research Hypothesis	Results
H1: There is a significant relationship between Job Stress and Employee Performance	Accepted

H2:	Job Stress has Impact on Employee Performance.	Accepted
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However, in many cases in other organizations, the relationship between Job Stress “JS” and Employees’ Performance “EP” is negative. For example, the studies carried out by researchers Carson, Butcher, & Coleman, (1988); Salami, Ojokuku, & Ilesanmi, (2010), & Bashir & Ramay, (2010) show negative relationship. This is due to the fact that most of the studies on Job Stress and Employees’ Performance conducted in developed countries. Therefore, these studies represent the particular culture of those developed countries. The nature of business/industry could be the other reasons. In developed countries, there are multiple job opportunities, standards job operating procedures and proper reward and recognition where stress can be considered negative for the performance of employees which as a result induce job turn over or switching from one job to the other. However, in case of developing countries such as Pakistan, there is unemployment, lack of resources, lack of standard operating procedures and poor management where finding job is a challengeable work. In this situation, stress can play an important role to motivate employees towards performance.

In addition, relationship between effort reward imbalance and Job Stress “JS” in educational sector of teachers’ performance in the corresponding study delineates approximately the same results such as the correlation in the study conducted by Hussain, Hameed, Shah, & Aslam, & Chaudhry, (2012), indicated approximately the same result as in the current study. The study of Raza, (2012) conducted on faculties in the universities of Panjab have also indicated the same results. The study of Zafar, Ali, Hameed, Ilyas and Younas, (2015) conducted on stress in relation to employees performance in the industrial sector of Gujranwala, Pakistan have indicated the same results. This delineates that there is significant positive relationship between universities teachers’ performance and job stress.

The results drawn in the current study have certain implications for university administrations. The values of correlation as calculated in table 3 of the current study shows a significant positive relationship between Job Stress “JS” and Employee Performance “EP” (+0.336). The positive (+) sign shows that there is positive relationship between variables. This shows that performance of the teachers in public sector universities increases with the increase in Job Stress “JS”. This may be due to the reason that teaching jobs in public sector universities in Pakistan is stress dependent. It has been noticed that as the stress increases in teaching jobs, the performance of the teaching staff also increases. This is due to the fact that teachers are involved in multi-tasks at one point of time such as teachings, research activities, students counseling, co-curricular activities and so on. This variation in duties divides their attention and ultimately, they can’t focus their core activities. In this situation, stress can be used as a tool to motivate them towards their core activities, which increase their performance and hence organizational objectives are met.

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The Prefaced Letters of the Qur'an

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Abstract

For the first time, an objective text analysis of the Prefixed letters known as mystery letters, Huroof-e- Muqatta'at (cut letters) referred to as Prefaced Letters in this paper. The study of these letters had been a closed subject for a long time till the author reopened it with pure Textual Linguistic and Stylistic tools. A Stylistic Approach that adopts the functional linguistic approach with additional help from Katamba's morphological templates to follow Stylistic analysis of the Qur'anic texts in order to propose a meaningful linguistic role of the 'prefaced letters' in this paper. Theory in linguistics and the stylistic analysis of the complex relations in the Qur'anic chapters reveals specific cohesive and coherent character to these letters. This research shows that apparently undecipherable letters interconnect the long Qur'anic chapters and the context and structure of the Qur'an are reread and explained in terms of a contemporary linguistic, stylistic methodology to help readers see how they operate in the text to create phonological, syntactic and semantic patterns. The study inherently touches the issue of coherence and cohesion in the Qur'an. This work is a development in Qur'anic studies which brings to the field of Qur'anic study the fruit of linguistics: the scientific study of human language, providing a systematic analysis of the Prefaced Qur'anic chapters.

KeyWords: Huroof-e-Muqatta'at; Stylistic Approach

Introduction

This paper summarizes my research on the topic of the prefixed letters which I preferably call Prefaced Letters after the research. The letters were linguistically studied with reference to the chapters (surahs) they occur in. First the background of the study is presented which briefly presents different perspectives of scholars through history of the prefaced letters. Next comes the procedure explaining section that elaborates on the different steps taken to arrive at the data followed by the data analysis. Finally, the data was arranged into cohesive and coherent patterns for stylistic analysis and findings presented here.

Background to the Study

Secret of the Lord

The approach of scholars from the times of the Prophet towards the prefixed letters has not been monolithic. It varies from the impossibility of any interpretation of the prefixed letters to the existence of some sort of meaning to these letters. Qurtubi quotes Amir Ash Sha 'bi, Sufy n Ath Thawri and a group of *fadith* scholars to say

that this is a secret which Allah wants to maintain, and nobody dare meddle with this affair.

Different Interpretations

The number of scholars who have opined on the matter is much larger and have a great variety of opinion on the matter. I have provided a brief review of this. A distinguishing character for research students is to note the textual study from intuitional approach. Al Murtaza (1992) presents the value of these letters; *Alif* stands for one, *l* *m*, for thirty, *m* *m* forty, *ḥ* *d*, ninety. If we put the four letters together it comes to 161. Ibn Jubair quoted (Hafs) interprets them as names of Allah in broken form. i.e. *Alif l m r* and *ḥ m* and *n* make *Ar-Rahmān*, and in this way, all of them. Ibn Abbas and Baydawi (1993) have similar opinions. Mujahid and Al Balikhī hold that these are the names of the Qur'an. (Qurtubi 2003, p 133). Tusi (Ibn Hafs; 1998, p. 256) said that these are the names of six days during which Allah created this world. Zamakhshari calls them the names of chapters of the Qur'an. (1966, p 140). Scholars such as Ibn 'Ashoor (n.d.) and Shaloot (1965) disagree with this stance on the grounds that the aim to name is to remove doubts which this approach does not serve. As naming different chapters with the same name would not do the basic job of naming: to distinguish one from the other. Mohiuddin Sheikh Zada, quoting Ibn 'Abbās says: these are phrases so *Alif lam meem* is a phrase: *Ana A'llah A 'lam*. Philosophical non-textual interpretation is provided by Ibn 'Arabi.

Allama Taba Tabai, in his *Tafsīr Al M*, claims that these are the specialties of the Quran and no other divine book has them, and after repeating the traditionalists' views on the subject, he says thus:

If you ponder a little over the chapters/*surahs* that share these letters such as *m* *ms*, *r*, *aw* *s* (plural of *s*) and *aw* *m* (plural of *m*) you find in the related chapters certain commonality of subjects, and context that you do not find in other chapters. (1973, p. 111).

Taba Tabai's recommendations to have closer attention to the text are taken as a guideline in this research.

Suyūti (pp. 112-113), in his *Itqān fī 'ulūmil Qur'ān* explains this link in greater details in the following words:

That the chapters with the prefixed letters contain words that begin with or contain these letters so much so that if we replace *Q* with *n* it looks very unsuitable. The chapter *Q*, for example, has words such as Qur'an, Khalq, *qawl*, *qurb* and *qawlun 'at* and *raq*. Chapter *d* discusses *takh* between many parties in this chapter such as the one of the disbelievers and the Prophet (peace be upon him), another between two parties in the court of David, that of the people of fire and *Iblis* (Satan) with Adam and against him. (1999, pp. 112-113).

Suyuti takes the reader into the text of the chapters pointing to their themes and this is the closest that has been found regarding the study of these letters from a textual perspective. These scholars slowly move to the text for exploration. On Alif lam series his observation is based on relating the prefixed letters to the text and may be noted as follows:

Goossens notes ... that they remark on the dreadful Hamim (the boiling water) ...so he reads HM from that as perhaps a typical word for future punishment.' (1924, p.259) (Goossens as cited in Jefferey, 1924, p.259).

Thus, it can be noted that there is a slow shift from personal, subjective opinion to more objective, textual linguistic approach. This study moves in the direction of the latest and further applies stylistic methodology as explained in the procedure.

Procedure

Data of the templates of the prefaced letters was collected in the light of Al Khalil and Katamba and was put to various tests, (Rehman: 2014). The tests compared and contrasted the data with surah of similar letters, different letters and chapters without the prefaced letters. I have presented one of the examples below: The results obtained thus were put in a table and graph form for presentation. The following table compares the data of *Alif lam ra* chapters with other chapters that contain different letters to show the following. Having established the consistency of occurrence of the said templates, they were revisited for cohesion and coherence to mark the focus and emphasis of the chapter. The overall results are presented in this paper briefly. As a second step the data was arranged to find patterns of cohesion and coherence in the said chapters. The last step was to apply stylistic analysis in the light of Leech's tripartite model. The above process is demonstrated below:

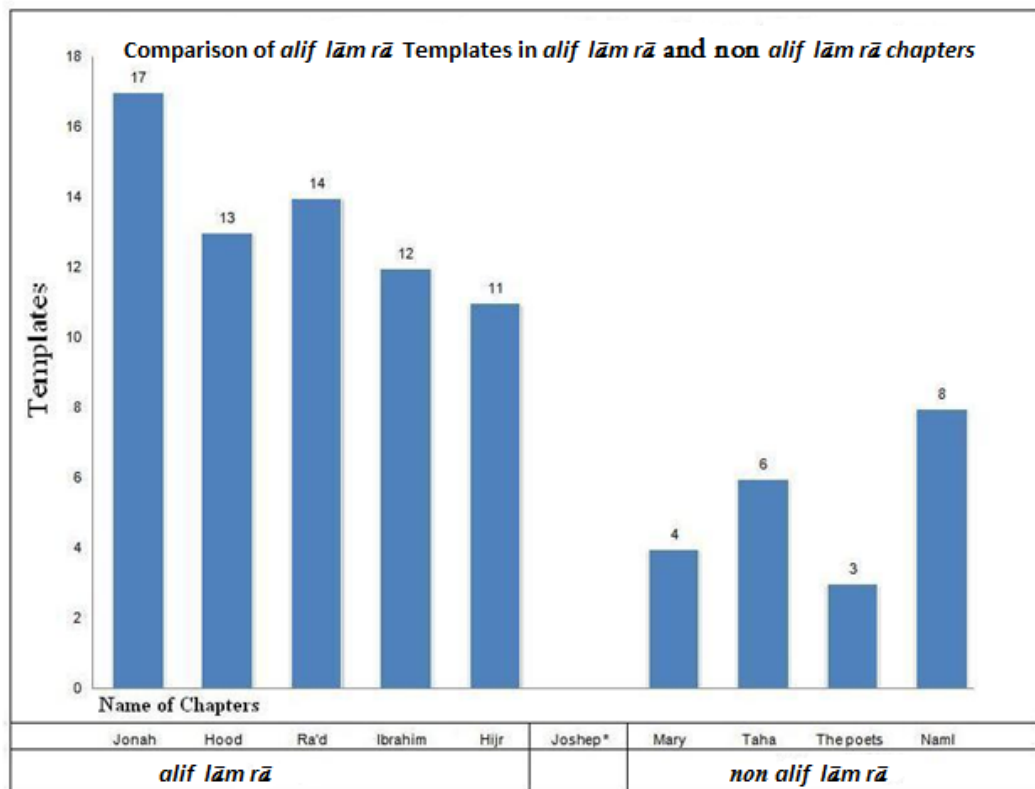
Step 1 Comparison of data

S. No.	Name of chapter	Alif lam ra, templates in first ten lines		%	
1.	Jonah	17	Alif lam ra,	170	Per hundred lines
2.	Hud	13	Alif lam ra,	130	
3.	Ra'd	14	Alif lam ra,	140	
4.	Ibrahim	12	Alif lam ra,	120	
5.	Hijr	11	Alif lam ra,	110	

6.	Jospeph ¹				
7.	Mary	04	Non Alif ل م ر,	40	
8.	⇒ ل ه ر	06	Non Alif ل م ر,	60	
9.	The Poets	03	Non Alif ل م ر,	30%	
10.	Naml	08	Non Alif ل م ر,	80%	

Consistency in the dominant templates in *Alif l m r* and lack of it in non *Alif l m r* can be seen. The graph below elaborates the above results; The results show there are 110- 170 templates of *alif lam ra* in the relevant chapters while in other chapters the range is 30 to 80.

Graph 1



Alif l m r templates were followed to see if any cohesive links could be traced which are submitted in the following section.

Morphemic templates

These are keys to the morphemic patterns and these patterns then link to other broader patterns of the series making a chain of cohesion that pervades throughout the chapters and the series of chapters. This can be seen in the following table:

Table 19: comparison of *rabb* and *rusul* templates in *Alif lām mīm* and *Alif lām rā* chapters

Name of chapters	Hād	Yūs	Yūsuf	Ra'd	Hijr	Ibrāhīm
General theme	Rabb, rusul rabbukumullāh	Rabb, rusul,	Rabb, , rusul	Rabb, rusul,	Rabb,, rusul	Rabb, rusul
General theme	Amara	Amara	Amara	Amara	Amara	Amara
Specific	Ra'a Rahama 'ar da 'ajr Iftir	Ra'a Rahama Iftir	'ara/ ra'aytu/ 'amara ra'a/ R wadat	Kafara faith	Bashr,	Kafar Dhikr n

The above table illustrates that certain morphemic patterns are the base which are common to all the chapters while others are secondary variations that belong to specific chapters, what is common in all these is the /r/ letter that runs through the whole of the series and thus provides a phonemically knit net. On the basis of the above findings, it may be said that *rabb* and *rusul* is the main focus of these chapters while the secondary focus varies adding individuality to each chapter according to the angle of presentation, for example, in *sārah Yūsuf*, (belonging to *Alif lām rā*) with the same primary theme of *rabb* (Lord) and *rusul* (Prophets) has been presented with reference to the story of Joseph/Yūsuf (peace be upon him) and the *ru'yā* (the dream). In, *sārah Ibrāhīm*, this focus is shifted to Prophet Abraham/ Ibrāhīm and rabb(Lord) relationship emphasized in the chapter with specific reference to the well-known Prayer of Prophet Abraham/Ibrāhīm that repeats the word *rabb* nine times in seven verses, (34-41). Jefferey (1924) praises Goossens for his relating the *rā* series with *rusul* and calls this the biggest advance made towards the solution of the problem.

2.2 *rā* mīm Templates in the *rā* mīm Series

The third series; *rā* mīm was surveyed for the *rā* mīm templates. Out of these two one is exclusively lexical: /r/ while /m/ is lexico-grammatical. There are seven chapters in this group and in the Qur'anic sequence they number from 40-46. It was noted that the *rā* mīm templates are not very common for the involvement of one lexical and one lexico-grammatical phoneme and the chapters contained within this group are relatively shorter, the whole chapters were, therefore, surveyed and for comparison similar number of lines from other chapters were explored with the following results. First the *rā* mīm results in the *rā* mīm series followed by comparison with other non-*rā* mīm chapters (see section 3.2.3 Procedure for details). Below are the results of the data from tables no 1.22. to 1.33. in Appendix 4 which shows the occurrence of the *rā* mīm templates in seven *rā* mīm chapters row 1-7 and data from appendix 9 and table 8 and 9 of section 4.2 which compares the occurrences in seven other chapters. Row 8-14. The following table and graph sum up the results.

Table 13. Comparison; *rā* mīm templates in *rā* mīm and non *rā* mīm chapters

S. No.	Name of chapter	HM templates	HM templates in last ten lines
1./ 146 lines	Mu'min/ <i>rā</i> mīm	37	25.34 %

3.2 Rabb (Lord) and Rusul (Prophets and angels) Morphemes

In the last section, it was noted that *Alif ḷ m ṃ m* templates frequently occur in these chapters quite significantly. In the *Alif ḷ m ṛ* chapters we have [Ra] radical which deserves attention. This series carries over two letters from *Alif ḷ m ṃ m* series and adds a third factor [R] that replaces the ‘M’ of the *Alif ḷ m ṃ m*. A survey of the last section regarding *Alif ḷ m ṛ* shows that certain nouns occur more frequently in these chapters. For example, the word [rabb] finds higher frequency here, *Rabbukumulḷ h/ Alḷ hu rabbukum/ 10:3, Alḷ hu rabbukum/ 10:32, Al Faqqu min rabbikum/108.*

The above phrases pattern themselves with scores of more examples from the same chapter. Suffice it to say that chapter Jonah/ *Ỵnus*, which is almost one fourth of the chapter Cow, contains 23 examples of /rabb/ inflections while chapter Cow (double the size of *Ḥd*) uses nine such examples only marking the shift in patterns. The most prominent example comes from Al Hijr, which has nine uses of *rabb* while only two examples of Allah. This marks a clear shift in the emphasis on the word *rabb*. It must, however, be noted that the presence of Allah does not in any way go against the *Alif ḷ m ṛ* templates as the AL of Allah is common between the two templates. On the other hand, the word *rabb* goes with *Alif ḷ m ṛ* better and seems to be the departure point.

Table 18: The [rabb] variations in different chapters: *Alif ḷ m ṃ m* and *Alif ḷ m ṛ*

Alif ḷ m ṛ	Ḥd	Ỵnus	Ỵsuf	Ibṛ ḥ m	Total
Alif ḷ m ṃ m	34	22	17	15	88
Alif ḷ m ṛ	Lukṃ n	Rome	Spider	Prostration	28
	02	03	05	10	

3.2.1 Rusul Pattern in /r/ Chapters

The second morphemic pattern is that of the word *rusul*(messengers), for example, different variants of /rsl/ are used with higher frequency in the *Alif ḷ m ṛ* chapters.

Ḥd, *rusul/8, 120, yarsul /52, rusuluṇ /25,69,77. rusuluḥ /59, arsalṇ /96.*

Ỵnus, */47, raṣ lihim/47, rusuluṇ /103*

Ỵsuf, *faarsaḷ /19, arsaltu/31, farsiḷ n/45, raṣ l/50, farsil/65, lanursilaḥ /66, arsalṇ /107*

Ibṛ ḥ m, *arsalṇ /4 and 5rusuluhum/11,13, li rusulihim/13, rusuluḥ /43, arrusul/44*

Hijr, *arsalṇ /10, raṣ l/11, arsalṇ /22, mursiḷ n/57, arsalṇ /58, mursaḷ n/61, mursaḷ n/80,*

Similarly, words such as *rehm, amar, iftiṛ* and *ra'̣* find higher frequency here. The significance of these to the main theme has been dealt with in the next Chapter five of the present study especially with reference to *ṣ ra Ỵsuf*.

4. Stylistic procedure

After establishing the patterns in the relevant chapters, it was easy to focus on each chapter to look for pattern theme relationship. Leech's tripartite frame was applied to connect phonological syntactic, lexical and semantic patterns into an overall stylistic analysis. Interesting outcomes were noted, and each Qur'anic chapter was

rediscovered with treasures of new angles of meanings that made the study worth sharing. (Rehman 2011 and 2017).

1. Findings

According to the findings there are four different categories in these letters. *Alif lam meem* (A), *Alif lam ra* (B), *Ha meem* (C) *Ta seen meem* (D), Mixed letters such as *Ta ha*, *Alif lam meem ra*, *alif lam meem saad*, *Kaf ha ya 'ayn saad*.and single lettered such as *Qaaf* and *Noon*.

In this paper, I have summarized the first three categories; ABC as a model and hope to deal with other chapters in a future study.

4.1 Attributes of Allah

The most interesting finding in this regard is the relevance of the letters with the direct attributes of Allah. For example, *Alif laam* directly relates to Allah and all the thirteen chapters discuss Allah's role in the universe, His absolute control and Authority over it and His role in the sending and training of the Prophets and in the destruction of the disobedient: nations and individuals.

When *Alif lam* are accompanied by [Ra} we get Rabb attributes explained in the surahs in detail. The main themes of these five chapters: Yunus, Hood, Yusuf, Hijr and Ra'ad cover how Allah guides mankind.

With reference to *Ha meem* we find the same experience as we find *Rahman, Raheem, Haakim, Hakam, Hakeem, Haleem, Hameed* as the dominant attributes of Allah and the themes of the chapters as the binding force of the universe explained with reference to past and present events.

4.2 Monotheism

Monotheism is one of the main themes associated with *Alif lam* chapters. All the *Alif lam* chapters focus mainly on the theme of monotheism. Chapter two (Cow) deals with the beginning of the universe, mankind, revelation and the establishment of the first House of Allah on earth. Ali Imran (Chapter 3) deals with the same subject with reference to the family of Ali Imran. Luqman/ Lokman, teaches his son about monotheism against polytheism in verse 15. Thus, this chapter serves as a typical example for all the *Alif lam meem* chapters regarding the theme of monotheism and particularly for *Alif lam meem* group as the chapter which teaches without involving Prophets. This chapter has its individuality for pointing to human wisdom as one guide towards its creation and that people who associate with God have no book or guidance 20. I have related the theme of monotheism with the letter *Alif* early in this section, in this surah the word 'ab, father who is Luqman, guides his son, 'Ibn on monotheism and against polytheism, the argument of polytheists in 21, *bal nattabi'um wajadna 'alayhi 'abina*, 'we follow what we found our fathers', upon is rejected, even if they were welcome to the penalty of the blazing fires. So, the theme of monotheism is presented through the teachings of father to the son.

4.3 Alif lam ra Series

The basic difference noted between the two series: Alif lam meem and Alif lam ra is /ra/. The procedure that we followed led to the following findings. The theme of monotheism remains the same just like the first two letters remain common. The difference between /meem/ and /ra/ leads to two basic distinctions in the themes of /ra/ chapters. They focus more on Allah /ra/ Rabb and the carriers of the message whether Angels or human beings as *Rusul*. If we carefully note the names of Alif lam ra chapters, we note: Yunus, Hood, Yusuf, Ibrahim and Hijr. All these refer to Prophets. Every chapter significantly deals with a different theme and every chapter does so with /ra/ specification. For more details (Rehman2014).

4.3.1 The letter /r/ in Yusuf

/r/ is represented by the tenth letter in the Arabic language /re/. It is an alveolar, trilled, liquid voiced and partially contextual emphatic /arra/. It is the equivalent of English /ra/ in semi vocalic non-repetitive semi vowel. (Al-Ani 1970). The use of /ra/ in these chapters needs special attention as it is this element that separates the series *Alif lam r* from *Alif lam m*. The only consonantal phoneme represented by this letter is /r/ so the phoneme /r/ means the letter /r/ in this context.

The morphemic template developed from the first template in verse 4 is ra'aytu which is repeated in the same verse as *ra-aytahum*, the root radicals are *ra'* meaning to see and this radical *r* is found in verse 24 as *ra' burh na*, saw the verdict, in 30 as *inn la nar h* verily we see her, in 31 *fa lamm ra-aynah* when these ladies saw him, in 35 *m ra' wul y ti*, when they saw My signs. in 36 *inn 'ar n*, that I see, and *inn nar ka*, we see you, in the dream of the king in 42, *inn ar*, I saw, in 78, *inn nar ka*, we see you. (I have quoted parts of expressions where the *ra'* is used for complete expressions see the Qur'anic text).

4.3.2 Significance of the Repetition of ra'a and ru'y Morphemes

The lexical morpheme *ra'* (see) seems to be placed in every context in this chapter: from physical action of seeing to the seeing of reality. This is conveyed through different manners of seeing of the characters in the story. Yusuf saw a dream, and practically went through the experience and ultimately saw his dream realized, the man who went to draw water from the well saw Yusuf, the lady of the house of Aziz got clear of her illusions and saw the truth, the two slaves saw dreams and saw the truth, the King saw the truth and made Yusuf the Lord of the land, and the brothers of Yusuf saw their price money returned to them, they also saw the truth and repented, the Prophetic eyes of Ya'qub saw the truth and even his blindness did not hinder him from seeing it which was ultimately restored. Qur'an repeats the word *ra'*, *ry'y* and this leads the reader to the question; 'Did you see?'

4.3.3 God as /Al Hayyul / The Living and /Al Qayyum/ The Eternal.

In this series, the choice of the different attributes of God matches the cohesive links of /f/ and /m/. This is supported by what Yusuf Ali says on the subject:

Another suggestion worthy of consideration is that Ha stands for Hayy and mim for Qayyum. These are two attributes of Allah, meaning, (1) the Living and (2) the Self Subsisting, Eternal. The one points to Life and the

Revelation and the other to Hereafter and eternity and both these matters are specially dealt with in the seven ha mim surah. The first letter ha is appropriate for life and the last letter of Qayyum is appropriate for the Last Days, the ma'ad, the Hereafter.(1993, p. 1365)

However, for lack of a consistent method, Ali calls his intuitions ‘mere conjectures’(Ibid) and for the same reason he explains the double abbreviation of chapter 42 a, Sh^h-r^h ‘no authoritative explanation of this second set is available, and I refrain from speculation.’ The evidence from these chapters support the assumption that Fh and mh alliterate with life and death words on the one hand and on the other hand with the great attributes of God. According to the Qur’an, the presence of these themes in these seven chapters suggests links between the text and the prefixed letters. I shall comment on these chapters separately to show how these themes mentioned above occur and relate to Fh mh .

The seven Fh mh chapters can be summarized in the following table:

Table 16 Summary of Fh mh templates in Fh mh chapters							
	Mu'min (1)	Fh mh Sajdah (2)	Sh ^h -r ^h (3)	Zukhruf (4)	Dukh ^h n ((5)	Jathiah (6)	A Fq ^h f (7)
Attributes of God	w ^h fid. fayyul Qayy ^h m	Mu ^h =, fak ^h min fam ^h d.	ghaf ^h -rur ra ^h m, fah ^h kun 'al ^h m, waliyyul fam ^h d, 'aliyyul fak ^h m	fak ^h mun 'al ^h m, Rahm ^h n(seven times)	fak ^h m		Ghaf ^h -rur Ra ^h m
General theme Discussed above	Life and death	Life and death	Life and death	Life and death	Life and death	Life and death	Life and death
Truth Haq	fah ^h / faqqa	fah ^h / faqqa	fah ^h / faqqa	fah ^h / faqqa	fah ^h / faqqa	fah ^h / faqqa	fah ^h
Angels	ya ^h mil ^h nal- 'arsh	na ^h nu 'awliy ^h 'ukum		'ib ^h durrah m ^h n			
Wrath	fam ^h m Ja ^h m	'ayy ^h min na ^h fis ^h t	'adh ^h bim muq ^h m		'adh ^h ba l fam ^h m, Ja ^h m 'adh ^h bi l muh ^h n	'adh ^h bun 'a ^h m, Rijzin 'al ^h m	
The Book			r ^h fan min 'amrin ^h	Kit ^h bin mub ^h n fikmah		fad ^h th-in Kit ^h b a wal fukm a	Im ^h ma n wa ra ^h fma h, Good news for Mu ^h si n ^h n
Prophets	Noah	Moses	ibr ^h h ^h ma wa	Moses/		M ^h -s ^h	M ^h -s ^h

	and Moses		M ^l -s ^l wa 'l ^l s ^l Noah	Ibrahim		Ban ^l isr ^l 'l ^l l	
Interroga tive						'am fasib l	

The following discussion is based on the above table in recollecting the themes of these chapters. The sequence of the table is roughly followed for each chapter. The emphasis is always on how different themes get developed through the cohesion of the prefixed templates.

4.3.4 Allah as Haakim, Hakam, Hakeem, Rahman, Raheem, Hameed

4.3.5 Gh^l fir/ Mu'min:40 (column1 above)

Allah is 'al^l m fak^l m^l' knower wise, and fak^l m^l 'authority' is only for Allah to put the spirit by His order. He is w^l fid (alone), *lima-nil mulkul yawm lill^l ahilw^l fidil qahh^l r.* For whom is the authority? for Allah alone the wrathful. The chapter Gh^l fir refers to the stories of *qawmu N^l f*, 'the people of Noah', and Moses on whom *Haqqat kalimatu/* proved the word. The angels are referred to as the holders of the throne, *ya f^lmil^lnal* 'arsha and that which is around it (*wa man fawlah^l*) praying for man to be saved from 'adh^l ba jah^l m (the fire of hell). The Day of Judgment is called *Yawmal fis^l b* and *yawmul a fz^l b*. The life of this world is called *fay^l tudduny^l mat^l* ; 'the means' while the people of fire as *a^ll - f^l bunn^l r*. His decision is *fakama* (He decided) and He is *fak^l m*. Friend is called *fam^l m*, we are advised to *sabbi f bi famdi rabbika/* Praise your Lord. He created us in the best of shape, *fa a fsana ^luwarakum/ al famdu lill^l hi rabbil 'l lam^l n*, 'all praises to the Lord of the world,' He is the one who *yu fy^l wa yum^l t*, gives life and death. Fire is *fam^l m* here. The word *tamra f^l n* (go astray) is especially used in this chapter. Animals and ships carry you (*tu fmal^l n*). *f^l q-qa bihim* (proved on them) what they used to mock. Every phrase referred to above contains the *fa m^l m* template (see table 13).

4.3.5 Thematic Cohesion in f^l m^l m Patterns in f^l m^l m series

They have prominent templates which carry the letters f^l and m^l m. The theme of *fay^l t/* life and *Mawt/* death is discussed from different angles in these so much that this topic is a common theme of these all. Other topics are the special selections from the ninety-nine attributes of Allah; *ra f^l m*, *ra fm^l n*, *fak^l m fayyul qayy^l m*, and the names of hell, *ja f^l m* and *fam^l m*. for friend and hell *waliyyul fam^l m*, best friend The question would be whether these links are cohesive only or lead to coherence in the text as well. Jeffery gives consideration to this issue when he states,

HM. Surah xl; xli; xlii (HM'SQ)'; xliii; xliv; xlv; all having the same characteristic introduction. They form an eschatological group and doubtless the HM has the same meaning in each case. (Bauer noticed that words for Hell, Jahannam, Jahim, Nar occur particularly frequently in these Surahs, and Goossens notes further that they remark on the dreadful Hamim (the boiling

water) which is to be so essential a part of the punishments in the life beyond. So he reads HM from that as perhaps a typical word for future punishment). (1924, p. 259)

That $\text{F}\text{ḥ}\text{m}^{\text{ḍ}}\text{m}$ means the same in each case allows us to put all the seven $s^{\text{ḍ}}\text{rahs}$ in one group, that it points to the boiling water supports what this research finds out, however there is more to it and this section discusses the larger perspective.

4.3.6 $\text{F}\text{ḥ}\text{m}^{\text{ḍ}}\text{m}$ and the theme of $\text{Fayḥ}\text{t}$ and Mawt (life and death)

One of the major themes in all the seven chapters of the $\text{F}\text{ḥ}\text{m}^{\text{ḍ}}\text{m}$ series is $\text{Fayḥ}\text{t}$ and Mawt , life and death and its various implications. This theme is supported in different manners cohesively as well as coherently. In $\text{Gh}\text{ḥ}\text{fir}/11$ the disbelievers say, 'we lived twice and died twice', The Mu'min (the believing person) in this chapter says, 'O my nation this life is but a means while the world of the hereafter is to stay'./39, further supported in/43 and 51. In 67, 'It is He who creates and gives death'. In $\text{Fu}\text{ḥ}\text{ḥ}\text{ilat}/16$ talking about the wrath of God in this world and in the hereafter, in 31, the angels say to the believers, we are your friends in this life and in the hereafter, in 39, 'He enlivens the dead. In $\text{Sh}^{\text{ḍ}}\text{r}\text{ḥ}/9$, 'He enlivens the dead', supported by/36. In $\text{Zukhruf}/11$, the disbelievers say in awe, 'we are told to get life like the dead land'. In $\text{Dukhḥ}\text{n}/8$, 'It is He who creates and gives death', In the same chapter/ 35 the disbelievers say that we are but to live this life and do not have any life after death, And in 56, they(the believers) will not taste death except the first one. In $\text{Jathīḥ}/5$ the earth gets life after death, in /31, equal is death and life for the disbelievers, in 34, the disbelievers repeat that they are but to live this life and do not have any life after death, in $\text{A}\text{Ḥ}\text{q}\text{ḥ}/33$, 'don't they see that the one who created the skies and the earth is capable of creating life from the dead? .

The theme of death is further supported by other themes and I have elaborated this from examples from the first chapter 41; Pharaoh said, ' kill their sons and let live their daughters', 25 Pharaoh said, ' let me kill Moses', 27, the believing man in the Pharaoh' court said, ' Do you kill a man just because he says, I believe,?' The examples of nations who have been destroyed (killed) 31 support this theme. 'He said it is He who gives life and death'; $\text{yu}\text{Ḥ}\text{yi}\text{wayum}^{\text{ḍ}}\text{t}$, 68 While talking about the relation of faith and life after death to the letter [Meem] in the $\text{F}\text{ḥ}\text{m}^{\text{ḍ}}\text{em}$ series, $\text{Y}^{\text{ḍ}}\text{suf}$ Ali writes,

If meem here has a signification similar to meem in Alif lam meem , it means the end of things, the Last Day and all these surah direct our special attention to that. Ha, the emphatic guttural in contrast with the softer breathing of Alif ... The general theme of the whole series is the relation of Faith to Unfaith, Revelation to Rejection, Goodness to Evil, Truth to Falsehood. (1993, p. 1365)

Thus, one can deduce that the common theme running in all these chapters is the two major opposites: life and death and its various repercussions. This is well knit in the prefixed letters, $\text{F}\text{ḥ}\text{m}^{\text{ḍ}}\text{m}$ as the $\text{F}\text{ḥ}\text{m}^{\text{ḍ}}\text{m}$ phonemes recur in all the words in question.

Summary

The article begins with the background study of the prefaced letters and explains how the research of this study has proceeded and the data from different chapters has been collected and verified to find patterns of the prefaced letters and then related these patterns to discover various themes of the chapters. The letters were also put to social, religious, historical perspective within the Arabic culture to find semantic and stylistic connotations on the lines of pedagogic stylistics.

Conclusion

The prefaced letters are an important source for future study and understanding of the Qur'an. They cannot be replaced or substituted by any other letter. The letters wherever they are common lead to common themes and patterns, however, within a series they point to broader common patterns and individualized, specific themes. More research is required to explore newer avenues and to consolidate what has been done.

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An Analysis of English curriculum prepared by Wifaq Ul Madaris Al Arabia in the light of contemporary principles of curriculum design

وفاق المدارس العربیہ پاکستان کے تیار کردہ انگریزی نصاب کا جائزہ: معاصر اصول نصاب سازی کی
روشنی میں

1. فیصل محمود [1]

2. ڈاکٹر نیاز محمد [2]

نجی دینی مدارس کے مؤثر کردار کی جڑیں پاکستانی معاشرے میں انتہائی گہری ہیں اور ان مدارس کے فضلاء کا اسلام کے نظام عبادات کے نتیجے میں معاشرے کے عام و خاص افراد سے مسلسل قریبی رابطہ رہتا ہے، اس طرح یہ مدارس معاشرے میں کردار سازی میں ایک فعال کردار ادا کرتے ہیں۔ ملکی سطح پر ان مدارس کے نمائندہ پانچ بورڈ ہیں جن میں وفاق المدارس العربیہ ایک نمایاں بورڈ ہے۔ یہ دارالعلوم دیوبند کے افکار کا نمائندہ بورڈ ہے جو برصغیر پاک و ہند کی تاریخ میں ایک مخصوص پس منظر رکھتا ہے۔ زیر نظر مضمون میں اسی وفاق المدارس العربیہ کے زیر انتظام مدرسوں میں انگریزی مضمون کے لئے تیار کردہ نصاب کا جائزہ لیا گیا ہے۔ یہ مقالہ درج ذیل مباحث پر مشتمل ہے:

1. وفاق المدارس العربیہ پاکستان کا تعارف اور تاریخی پس منظر
2. نصاب کا معاصر تصور اور اس کے لازمی اجزاء
3. وفاق المدارس کا تیار کردہ انگریزی نصاب: تعارف و تجزیہ
4. تجاویز

تمہید:

تعلیم کا اولین مقصد ہمیشہ فرد کی صلاحیتوں کی بھرپور نشوونما رہا ہے تاکہ وہ معاشرے کا ایک مفید فرد بن کر نہ صرف معاشرے اور عصری تقاضوں کی مناسبت سے زندگی گزارنے کے قابل ہو بلکہ اس کی بدولت معاشرہ بھی زیادہ سے زیادہ ترقی کرے، اس مقصد کے حصول کے لئے کسی بھی تعلیمی نظام کا نصاب مرکزی کردار ادا کرتا ہے کیونکہ تعلیمی عمل نصاب ہی کا مرہون منت ہے اس لئے نصاب سازی کو ایک مسلسل متحرک عمل قرار دیا جاتا ہے تاکہ بدلتے ہوئے تقاضوں، معاشرتی اور انفرادی ضروریات پر خاطر خواہ توجہ دی جاسکے، چنانچہ نصاب سازی (Curriculum Development) نظام تعلیم کا ایک اہم شعبہ ہے جس میں نصاب کے مقاصد (Objective of Curriculum) کو سامنے رکھ کر نصاب سازی کی جاتی ہے۔

1: وفاق المدارس العربیہ پاکستان کا تعارف اور تاریخی پس منظر

اہل سنت والجماعت دیوبندی مکتبہ فکر کے مدارس کی ملک گیر تنظیم کا نام "وفاق المدارس العربیہ" ہے۔ اس کا صدر دفتر شیر شاہ سوری روڈ ملتان میں واقع ہے۔ مدارس کا یہ وفاق 10 مارچ 1980ء کو قائم ہوا، اسے پاکستان کے مدارس کی سب سے بڑی اور سب سے مؤثر تنظیم قرار دیا جاسکتا ہے [1]۔

ملک میں دیوبند مسلک کے علماء اور مدارس اپنی فکری اور عقیدتی نسبت دارالعلوم دیوبند ہی سے جوڑتے ہیں، چونکہ ہندوپاک کی تاریخ میں دارالعلوم دیوبند کا تذکرہ مدرسہ سے زیادہ ایک تحریک کے طور پر کیا جاتا ہے لہذا مناسب معلوم ہوتا ہے کہ دارالعلوم دیوبند کے قیام اور اس کی تشکیل کے پس منظر کی طرف اشارہ کیا جائے۔

1857ء میں ہندوستان میں بیرون قابض حکمران انگریز کے خلاف آزادی کی جنگ لڑی گئی جس میں علماء کے ایک طبقہ نے ایک اسلامی ریاست کا فکری عبوری ڈھانچہ تیار کر کے انگریزوں کے خلاف کھل کر جہاد کر دیا تھا۔ حضرت حاجی امداد اللہ مہاجر مکی، مولانا محمد قاسم نانوتوی اور حضرت مولانا رشید احمد گنگوہی اور ان کے ہم خیال دیگر رفقاء نے ایک اسلامی فوجی یونٹ قائم کر کے انگریزوں کے خلاف شاملی، تھانہ بھون اور کیرانہ وغیرہ کے مقامات پر اس جہاد میں حصہ لیا تھا [2]۔

[1] پی ایچ ڈی ریسرچ سکالر، شعبہ علوم اسلامیہ، عبدالولی خان یونیورسٹی مردان

[2] پروفیسر علوم اسلامیہ، عبدالولی خان یونیورسٹی مردان

جنگ آزادی کی ناکامی کے بعد یہ مکتبہ فکر خاموش نہیں بیٹھا، وہ نہ صرف جنگ آزادی کی ناکامی اور انگریزوں کے ان تمام اقدامات اور ان اقدامات کے دور رس نتائج پر مسلسل غور و فکر کرتے رہے۔ انہوں نے دیکھا کہ انگریزوں (جو بظاہر تاجروں کی شکل میں ہندوستان آئے تھے) رفتہ رفتہ ہندوستان کی سیاسی اور انتظامی معاملات کے ساتھ ساتھ خاص طور پر تعلیم اور مذہبی امور میں مداخلت کرنے لگے تھے، جگہ جگہ بائبل سوسائٹیاں قائم کی گئیں، انجیل کا ترجمہ ملک کی مقامی زبانوں میں کیا گیا اور پوری قوت کے ساتھ عیسائیت کی تبلیغ اور باقاعدہ منظم پروگرام کے تحت عیسائی پادریوں کی سرپرستی کی گئی۔ ان علماء نے بیرون قابضین سے مملکت کی آزادی اور قومی ترقی کا راز تعلیم میں سمجھا۔ چنانچہ انہوں نے دارالعلوم دیوبند قائم کیا۔ اس تاریخی پس منظر کو قاری محمد طیب (مہتمم دارالعلوم دیوبند) ان الفاظ میں بیان کرتے ہیں:

اگر لارڈ میکالے نے یہ کہہ کر اپنا نظام تعلیم ہندوستان میں پھیلایا کہ ہماری تعلیم کا مقصد ایسے نوجوان پیدا کرنا ہے جو رنگ و نسل کے لحاظ سے ہندوستانی ہوں، اور روح و فکر کے لحاظ سے انگریز، تو اس جلیل القدر شخصیت (مولانا محمد قاسم نانوتوی) نے دارالعلوم دیوبند کی بنیاد ڈالتے ہوئے لسان حال سے یہ عملی صدا بلند کی کہ ہماری تعلیم کا مقصد ایسے نوجوان تیار کرنا ہے جو رنگ و نسل کے لحاظ سے ہندی و سندھی ایرانی و افغانی خراسانی و ترکستانی ہوں لیکن روح و فکر کے لحاظ سے عربیت و اسلامیت کی روح سے معمور اور بھرپور ہوں۔ اسی کا نتیجہ تھا کہ 1857 کے بعد مسلمانان ہند کی قومیت کی تخریب کے لئے جو سیلاب تعلیمی رنگ سے میکالے کے روپ میں اٹھا، اور ان کی مذہبی تخریب کے لئے جو دھارا پادریوں کی منظم تبلیغ یا آریوں کے منظم پرچار کی صورت میں بہا اس پر بند لگانے کا کام صرف اس تعلیمی تحریک نے کیا جو حضرت نانوتوی قدس سرہ کے روپ میں ہموار ہوئی۔ [3]

دارالعلوم دیوبند نے بنیادی طور پر ملا نظام الدین سہالوی کا تیار کردہ نصابی ماڈیول درس نظامی کی بنیادوں پر اپنا نصاب تشکیل دیا۔ قیام پاکستان کے بعد دارالعلوم دیوبند کے فاضل علماء نے پاکستان میں مدارس قائم کئے اور اس میں درس نظامی ہی کو بطور نصاب اپنایا۔ اس مکتبہ فکر کے علماء نے 1980ء میں ان اداروں کی ملک گیر تنظیم "وفاق المدارس العربیہ پاکستان" قائم کیا۔

2: نصاب کا معاصر تصور اور بنیادی اجزاء (Modern Concept of Curriculum and its Elements) [4]

2.1: جدید تصور نصاب

نصاب کے بارے میں ہمارا ایک تصور ہوسکتا ہے کہ اسے محض مضامین کا مجموعہ سمجھا جائے اور مخصوص مضامین کی تدریس ہی نصاب کی تکمیل سمجھی جائے۔ طالب علم کو اسباق رٹوا کر علوم کا ذخیرہ کر لینے کو کمال سمجھا جائے۔ گویا کتاب اور معلم کو مرکزی حیثیت دی جائے اور متعلم کو ثانوی حیثیت دی جائے۔ تعلیم کا کتاب کے علاوہ کسی قسم کی عملی سرگرمیوں سے تعلق نہ ہو۔ طالب علم کے رجحانات، صلاحیتوں اور دلچسپیوں کو نظر انداز کیا جائے، طلبہ کے نفسیاتی، معاشرتی اور معاشی تقاضوں کو کوئی اہمیت نہ دی جائے، طلبہ کی عملی زندگی سے نصاب تعلیم کا کوئی ربط ضروری نہ سمجھا جائے، نصاب کے اس تصور کو نصاب کا قدیم تصور قرار دیا جاتا ہے۔

نصاب کے مذکورہ بالا تصور کے مقابلے میں ایک فکر ی رجحان یہ بھی ہے کہ نصاب صرف چند مضامین کا مجموعہ نہیں بلکہ وہ ان تمام سرگرمیوں کا اجتماعی تصور ہے جس کا کسی نہ کسی طرح تعلیم سے تعلق ہے۔ یہ سرگرمیاں مدرسے سے معاشرہ اور خاندان تک وسعت رکھتی ہیں۔ ان سرگرمیوں کے ذریعے سے طالب علم کی انفرادی صلاحیتوں کو اس طرح ابھارا جاتا ہے کہ وہ اپنی انفرادی تسکین کے بعد معاشرے کے لئے بھی مفید رکن ثابت ہوسکے۔ نصاب کا یہ تصور، تعلیم میں طالب علم کو مرکزیت عطا کرتا ہے۔ اس تصور نصاب کے تحت تعلیمی عمل کے دوران میں منعقد ہونے والی سرگرمیاں غیر نصابی نہیں بلکہ ہم نصابی قرار پاتی ہیں۔ چنانچہ اس کے لئے درسی مواد کے ساتھ ساتھ طلبہ کی دلچسپیوں، نفسیات، ضروریات و خواہشات اور معاشرتی تقاضوں کے مطابق نصاب میں عملی سرگرمیاں

شامل کی جاتی ہیں جس کے باعث انفرادی تربیت، اجتماعی ترقی اور فرد و معاشرہ میں ہم آہنگی پیدا کرنے کا مقصد حاصل کرنا سہل ہو جاتا ہے۔

طالب علم کے رجحانات، صلاحیتوں اور دلچسپیوں کو پیش نظر رکھا جائے، نیز ان کے نفسیاتی، معاشرتی اور معاشی تقاضے پیش نظر رکھے جائیں، رٹنے کی بجائے تجزیہ و مشاہدہ اور عملی سرگرمیوں پر زور دیا جائے، تعلیم کو طلبہ کی عملی زندگی سے مربوط کرنے کی کوشش کی جائے، اسے نصاب کا جدید تصور کہا جاتا ہے، یہ وہ معاصر رجحان ہے کہ پوری دنیا کے تعلیمی نظام میں اسے پذیرائی مل رہی ہے۔ نصاب کے اس تصور میں طلباء کے فطری یعنی نفسیاتی تقاضے اور خواہشات کو ہر حال میں مقدم سمجھا جاتا ہے۔ معاشرتی قدروں کو نصاب کا حصہ بنانے کو لازمی خیال کیا جاتا ہے، سماجی اقدار کی ایک نسل سے دوسری نسل میں منتقلی لازمی سمجھی جاتی ہے، اس طرح نصاب معاشرے کا ترجمان بن جاتا ہے جس میں بیرونی اور اندرونی زندگی میں ربط رکھا جاتا ہے تاکہ آج کا طالب علم کل کا مفید اور اچھا شہری بن سکے۔

اگر نصاب میں معاشرتی سرگرمیوں کو شامل نہیں کیا جاتا تو بچے کو صرف سکول کی چار دیواری میں مطابقت تو حاصل ہو سکتی ہے لیکن باہر کی زندگی میں عدم مطابقت کا اندیشہ رہتا ہے۔ "جدید نظریہ نصاب (Modern Concept of Curriculum) کی بنیاد اس خیال پر ہے کہ معاشرے نے جو فرائض تعلیمی ادارے کے ذمے عائد کیے ہیں وہ ان کو اس طرح پورا کرے کہ طالب علم اپنی ذات اور معاشرہ دونوں کے لئے فائدہ مند ثابت ہو سکے۔ یہ صرف اسی صورت میں ممکن ہے کہ ادارے میں شعوری طور پر وہی ماحول پیدا کیا جائے جو معاشرے میں پایا جاتا ہے۔ اتنا ہی نہیں بلکہ ایسی سرگرمیوں کو مرتب کیا جائے جن سے معاشرے کے مقاصد کی تکمیل ہو سکے۔"

نصاب کے مذکورہ جدید تصور سے اتفاق ہو تو یہ اس بات کا متقاضی ہے کہ طلبہ کی خداداد صلاحیتوں کو ترقی دی جائے اور ادارے میں وہ تمام سرگرمیاں داخل نصاب کی جائیں جو معاشرے کی پسندیدہ قدروں کو فروغ دے کر طلبہ کو بہترین شہری بنا سکیں۔

2.2 : نصاب کے عناصر ترکیبی (Elements of Curriculum)

تعلیم کا اصل مقصد فرد کے کردار میں تبدیلی پیدا کرنا ہے اور تقریباً ہر جگہ تعلیم کا یہی مقصد تصور کیا جاتا ہے۔ تاہم عصر حاضر میں تعلیم سے مطلوبہ مقاصد کے حصول کے لئے مختلف تعلیمی مراحل میں سے کسی بھی پروگرام (پرائمری، مڈل یا سیکنڈری وغیرہ) یا کسی بھی مضمون (انگریزی، اسلامیات وغیرہ) کے نصاب کی تشکیل و ترتیب سے قبل ماہرین تعلیم درج ذیل چار امور کو زیر بحث لانا لازم تصور کرتے ہیں: [5]

1. کیوں پڑھایا جائے؟
2. کیا پڑھایا جائے؟
3. کیسے پڑھایا جائے؟
4. مذکورہ بالا کے محاصل کا جائزہ کیسے لیا جائے؟

دوسرے الفاظ میں تدریسی عمل میں ان سوالات کے قابل تشفی جوابات تلاش کیے جاتے ہیں کہ اساتذہ طلبہ کو کیا دینا چاہتے ہیں اور کیوں دینا چاہتے ہیں اور انہیں یہ عمل کیسے کرنا ہے، نیز اساتذہ یہ اندازہ کیسے لگائیں گے کہ وہ اپنی کوشش میں کہاں تک کامیاب ہوئے ہیں۔ بالفاظ دیگر طلبہ تبدیلی لانے کے لئے تعلیمی عناصر کی منصوبہ بندی کرنا اور ان مطلوب تبدیلیوں کے حصول کے تناسب کا جائزہ لینے کو نصاب سازی کہتے ہیں۔

معیاری نصاب کی منصوبہ بندی اور مرتب کرنے کے لئے ان چار سوالات کے مناسب جوابات کی وضاحت ضروری ہے۔ بلحاظ سوالات دیکھا جائے تو یہی مذکورہ امور نصاب کے چار اہم عوامل ہیں جن کی ذیل میں مختصر مگر جامع وضاحت پیش کی جاتی ہے:

2.2.1 : نصاب کے مقاصد

کیوں پڑھا جائے یا نصاب کیوں رائج کیا جائے؟ اسے ہم مقاصد نصاب (Objective of Curriculum) کہتے ہیں۔ مقاصد منزل کی نشاندہی کرتے ہیں اور طلباء کے رویوں میں مطلوبہ تبدیلیوں کی سطح سے آگاہی پیدا کرتے ہیں۔ نصاب سازی میں مقاصد کا تعین اول قدم تصور کیا جاتا ہے۔ مقاصد کی تشکیل میں طالب علم، مضمون اور معاشرے کو پیش نظر رکھا جاتا ہے۔

نصاب کے مقاصد اکثر دو درجوں میں بیان کئے جاتے ہیں: عمومی اور خصوصی۔ عمومی مقاصد پورے پروگرام کا احاطہ کرتے ہیں، جب کہ خصوصی مقاصد عمومی مقاصد کی روشنی میں طلباء، عمر، ذہنی استعداد، نفس مضمون کے اہم اصول، تصورات اور دوسرے پہلوؤں وغیرہ کی وضاحت اور نشاندہی کرتے ہیں۔ عمومی مقاصد تعلیم کے مطلوبہ پہلوؤں کی عکاسی تو کرتے ہیں لیکن امتحانی نقطہ نظر سے اکثر قابل پیمائش نہیں ہوتے جب کہ خصوصی مقاصد قابل پیمائش ہوتے ہیں اور امتحانات میں مرکزی کردار ادا کرتے ہیں۔

2.2.2: مواد کا انتخاب (Selection of Contents)

یعنی کونسا درسی مواد (Content) منتخب کیا جائے جس سے طے شدہ مقاصد کا حصول ممکن ہو سکے؟ اس کے لئے مضمون کی مناسبت سے مختلف موضوعات اور عنوانات کا انتخاب کر کے نصابی خاکہ یا سلیبس (Syllabus) ترتیب دیا جاتا ہے اور ایک مصنف یا ایک سے زائد مصنفین مل کر اس نصابی خاکہ کی روشنی میں درسی کتب مرتب کرتے ہیں۔

تدوین نصاب میں درسی مواد کا انتخاب مرکزی اہمیت کا حامل ہے، اگر ادارے یا نظم سے باہر کی کوئی ہیئت (Body) نصابی متن کا انتخاب کرے تو تعلیمی اور منطقی ہر دو لحاظ سے یہ عمل غلط قرار دیا جائے گا کیوں کہ درسی مواد کے بہتر انتخاب کا فیصلہ وہی افراد کر سکتے ہیں جو کہ طلبہ کی دلچسپیوں اور ضروریات سے واقف ہوں، مزید یہ کہ ان کا طلبہ سے باقاعدہ باہمی تعامل بھی ہو۔

2.2.3: طریقہ تدریس (Teaching Methods)

مطلب یہ ہے کہ تدریس کے کون سے طریقے اپنائے جائیں جو منتخب درسی مواد کے ذریعے طے شدہ مقاصد حاصل کرنے میں معاون اور موثر ثابت ہوں۔ تدریس کے مختلف طریقے وضع کئے جا چکے ہیں، استاد ان میں سے مناسب اور موزوں طریقوں کو بروئے کار لاسکتا ہے۔ یاد رہے کسی بھی ایک طریقہ تدریس سے نصاب کے تمام مقاصد کا مکمل حصول ممکن نہیں ہوتا، اس لئے ایک کامیاب استاد بہتر اور مؤثر حکمت عملی اپناتے ہوئے کسی بھی مضمون کے مختلف اسباق کے لئے یا ایک ہی سبق کے مختلف حصوں کے لئے الگ الگ طریقے اپنانے کی پالیسی اختیار کرے گا۔

2.2.4: جائزہ (Evaluation)

تدوین نصاب کے عمل میں چوتھا مرحلہ جائزے یعنی امتحان کا ہے۔ جائزے کے عمل میں اس امر کا تعین کیا جاتا ہے کہ طلبہ کے کردار میں مطلوبہ تبدیلیاں کس حد تک پیدا ہوئیں، جو مقاصد متعین کیے گئے تھے وہ کس حد تک حاصل ہوئے، کیا طلبہ کو جو معلومات فراہم کی گئیں، انہوں نے مکمل طور سے انہیں اخذ کیا اور کیا ان میں مطلوبہ مہارتیں پیدا ہوئیں؟ وغیرہ۔ اسی طرح جائزے کے عمل کا دوسرا مقصد یہ بھی ہے کہ آیا مطلوبہ مقاصد کے حصول کے لئے جن تجربات اور سرگرمیوں کا انتخاب کیا گیا وہ موزوں تھیں، کیا منتخب کردہ نصابی مواد موزوں تھا، کیا متن اور سرگرمیوں کا باہمی ارتباط موزوں طریقے سے کیا گیا، ان کی تنظیم کس حد تک موزوں تھی؟ وغیرہ۔ ایک معقول جائزہ سے مقاصد نصاب، مواد اور طریقہ تدریس کی خوبیاں اور خامیاں معلوم ہوجاتی ہیں جن کو مدنظر رکھتے ہوئے نصاب کی کارکردگی کو بہتر بنانے کے لئے مناسب تدابیر اختیار کی جاتی ہیں۔

نصاب کے تمام اجزاء میں بہت ہی گہرا باہمی ربط ہے۔ تمام ایک دوسرے پر دارومدار رکھتے ہیں۔ نصاب انہی کے باہمی ربط سے فروغ پاتا ہے۔ جس قدر ان اجزاء کا باہمی ربط زیادہ ہوگا نصاب اسی قدر موثر ہوگا۔ نصاب ان کے تعلق اور تعاون کے بغیر آگے نہیں بڑھ سکتا۔ ماہرین تعلیم نے ان اجزاء کو نصاب کے ستون قرار دیا ہے، انہی ستون پر نصاب کی عمارت تعمیر ہوتی ہے۔ اگر کسی ایک ستون میں کوئی جھول یا نقص پایا گیا تو نصاب غیر موثر ہوکر رہ جائے گا۔

2.2.5 : نصاب سازی میں نصابی عناصر و معروضی حالات کا تجزیہ (Situation Analysis)

نصاب سازی کے چار مراحل (مقاصد کا تعین، مواد کا انتخاب، مؤثر طریقہ تدریس کا انتخاب اور جائزہ) کے باہمی ربط کے اثرات پر تفصیلی غور کیا جائے تو ان کے ملاپ سے ایک اور اہم جز بھی سامنے آتا ہے اور وہ احوال کا تجزیہ ہے، صورت حال کا تجزیہ (Situation Analysis) وہ اصطلاح ہے جس کو حالیہ برسوں میں نصاب کے شعبے میں بڑی پذیرائی حاصل ہوئی ہے چنانچہ مؤثر نصاب سازی کے لئے منظم تجزیہ ضروری قرار دیا جاتا ہے مثلاً ہم جب نصاب کے مقاصد مقرر کریں گے تو معاشرے کے حالات کا تجزیہ کرنا ہوگا۔ معلوم کریں گے کہ معاشرے کے تقاضے کیا ہیں؟ اس کی معاشرتی و ثقافتی اقدار کیا ہیں۔ کون کون سے نئے تقاضے ابھر رہے ہیں ہم کس طرح اپنے معاشرے کو فروغ دے سکتے ہیں اور عالمی سطح پر ہم کس طرح مطابقت حاصل کرسکتے ہیں۔ ان تمام حالات کا جائزہ لیتے ہوئے نصاب تعلیم کے مقاصد کا وقتاً فوقتاً تجزیہ کی ضرورت پیش آئے گی۔

چونکہ تعلیمی اور نصابی مقاصد کا حصول طلبہ کے ذریعے کیا جائے گا، اس لئے طلبہ کا مطالعہ کرنا بھی ضروری ہوگا۔ ان کی فکری نشونما کی خصوصیات، ان کے میلانات، ان کی دلچسپیاں، ان کی خواہشات اور ان کے انفرادی صلاحیتوں کا جائزہ لیتے ہوئے تعلیم کے مقاصد مقرر کرنے ہوں گے۔

نصاب اور طلبہ کی ذہنی اور نفسیاتی قدر کے مطابق تدریسی طریقے اختیار کرنے کے لئے طریقہ تدریس کا بھی تجزیہ ضروری ہوگا کیونکہ اگر تدریسی طریقے مؤثر ہیں تو مواد کی ترسیل یعنی تدریسی اثرات بہتر اور پائیدار ہوں گے۔ طریقہ تدریس کے بعد نصابی جائزہ ہمیں نصابی نتائج سے آگاہ کریں گے، اگر ہمیں نصابی تجزیے سے معلوم ہوا کہ نصابی مقاصد حاصل ہو رہے ہیں یا ہو گئے ہیں تو نصاب کو ہم معیاری اور مؤثر قرار دیں گے اور اگر نصابی نتائج غیر تسلی بخش ہیں اور معلوم ہوا کہ نصابی مقاصد پورے نہیں ہوئے تو پھر سے ہم نصابی عمل کے پہلے کو گھمائیں گے، از سر نو نصاب کے مقاصد مقرر کریں گے، از سر نو نصابی مواد کا انتخاب اور اس کی تنظیم کی جائے گی، از سر نو غور و فکر کر کے بہتر تدریسی طریقوں کو اختیار کیا جائے گا اور نصابی نتائج معلوم کرنے کے لئے از سر نو نصابی جائزہ لیا جائے گا۔ غرض یہ کہ مؤثر تجزیے کے نتیجے میں نصابی عمل ہمیشہ متحرک رہے گا اور نصاب کے تمام اجزاء باہمی تعاون اور اشتراک عمل سے نصاب کے عمل کو رواں دواں رکھیں گے۔ نصاب سازی کے اس عملی مشق کو ہم درج ذیل شکل میں پیش کرسکتے ہیں:

کسی بھی ادارے کے نصاب کو جدید تصور نصاب کے مطابق معیاری بنانے کے لئے ایک مثبت سوچ یہ ہے کہ نصاب کی مکمل تبدیلی کی بجائے اصلاح کو مدنظر رکھا جائے کیونکہ نصاب میں بہتری لانا اور اس میں تبدیلی لانا دو مختلف امور ہیں۔ نصاب میں بہتری سے مراد نصاب میں کچھ اجزاء کو اس کے بنیادی ڈھانچے اور تنظیم میں تبدیلی لائے بغیر جزوی طور پر بدلنا، جب کہ نصابی تبدیلی سے مراد نصاب کے پورے خاکے اور نظام وغیرہ کو بدلنا ہے۔ با الفاظ دیگر اصلاح نصاب سے مراد چند پہلوؤں کی تبدیلی ہے جس میں بنیادی تصورات یا تنظیم کو نہیں چھیڑا جاتا۔ اس کے برخلاف تبدیلی نصاب سے مراد تمام نصاب کی سکیم مثلاً مقاصد، مواد، تعلیم کی سرگرمیاں اور وسعت وغیرہ کی مکمل تبدیلی ہے۔ لہذا اصلاح نصاب کو عام طور پر افراد اور گروپ کی طرف سے موافق سمجھا جاتا ہے کیوں کہ اس میں سابقہ چیز کو برقرار رکھتے ہوئے صرف حسب ضرورت درستگی کی جاتی ہے، تبدیلی نصاب کو جلدی قبول نہیں کیا جاتا کیونکہ نصاب کی تبدیلی سے مراد ادارے کی تبدیلی ہے تبدیلی نصاب کی کوششوں کی عموماً زور سے مزاحمت کی جاتی ہے، اس لئے تبدیلی کے بجائے اصلاح کے جذبے کے تحت نصاب کا جائزہ لینا چاہیے۔

موضوع کی مناسبت سے مناسب معلوم ہوتا ہے کہ نصاب کے بارے میں اسلامی مزاج کو بھی اختصار کے ساتھ ذکر کیا جائے۔ نصاب کا اسلامی تصور Islamic Concept of Curriculum ہے حد متحرک اور قابل عمل ہے کیونکہ اسلام زندگی کو اکائی مانتا ہے جسے دینی اور دنیاوی خانوں میں تقسیم نہیں کیا جاسکتا۔ اس لئے نصاب کو بھی مشرق و مغرب کے علم و حکمت سے مالا مال دیکھنا چاہتا ہے۔ دینی اور دنیاوی علوم یا مضامین دونوں کو ساتھ لے کر چلتا ہے۔ اسلام ایک ایسے نصاب کا قائل ہے جو زمانہ حال کے تقاضوں کا ساتھ دے۔ ماضی کے قیمتی ورثے کے ساتھ ساتھ جدید علوم کو بھی اپنے دامن میں اس طرح سمیٹے کہ روحانی اور اخلاقی پہلو ہر حال میں روشن رہے لہذا نصاب کا اسلامی تصور انسان کو ایسا کردار عطا کرتا ہے جو اسے بہترین مسلمان اور کائنات کی تسخیر کا اہل بنا دے۔ دین فطرت (اسلام) نے

مردہ انسانیت میں انقلابی روح پھونکنے کے لئے جس تعلیم سے کام لیا اس کا نصاب دو بنیادی اصولوں پر مبنی ہے:

1. زندگی کی بنیادی قدریں روحانی ہیں جن کی شرح کتاب الہی اور سنت نبویؐ میں موجود ہے۔ ذہنی اور روحانی صحت کے لئے لازمی ہے کہ سیرت و کردار کی تعمیر روحانی بنیادوں پر ہو۔
2. فطرت انسانی کا تقاضا ہے کہ وہ اپنی دنیا پر روز بروز قدرت حاصل کرتا جائے جس کو حاصل کرنے کے لئے علم و حکمت کی تلاش کرنی چاہیے۔

اسلام زندگی کو ناقابل تقسیم وحدت قرار دیتا ہے۔ زندگی کے دینی اور دنیاوی حصوں میں تقسیم کرنا اسلامی روح کے منافی ہے۔ قرون اولیٰ کے مسلمانوں نے اس نقطے کو جس خوبی سے سمجھا اور اس پر عمل کیا وہ ہمارے لیے قابل رشک ہے۔ انہوں نے نصاب کو مشرق و مغرب کے علم و حکمت سے مالا مال کیا مگر کیا مجال جو نصاب کے روحانی مزاج میں فرق آیا ہو۔ ان کی کوششوں نے جدید سائنس اور ٹیکنالوجی کی بنیاد رکھی لیکن اپنے تعلیمی مقاصد میں ذرا برابر بھی فرق نہیں آنے دیا۔ اس حقیقت شناسی نے نصاب میں لچک اور بے پناہ قوت جذب پیدا کر دی اور اس طرح یہ نصاب زندگی کے ہر پہلو کے لئے مفید اور کارآمد بنا اور بنتا گیا۔ قرون اولیٰ میں کتاب کو کوئی مقررہ نصابی شکل نہیں دی گئی لیکن پھر رفتہ رفتہ اس کو مقررہ بے لچک کتابی شکل ملتی گئی، بے قرار تحقیقی روحی کی جگہ زبانی تکرار نے لے لی اور اس طرح کہا جاسکتا ہے کہ نصاب کا متحرک تصور ختم ہو گیا اور تعلیم جمود کا شکار ہو گئی [6]۔

3: وفاق المدارس العربیہ کے تیار کردہ انگریزی نصاب کا تعارف و تجزیہ

وفاق المدارس العربیہ کا نصاب درج ذیل تعلیمی مراحل پر مشتمل ہے:

1. متوسطہ (مساوی مڈل)، تعلیمی دورانیہ: 3 سال
2. ثانویہ خاصہ (مساوی میٹرک)، تعلیمی دورانیہ: 2 سال
3. ثانویہ عامہ (مساوی انٹرمیڈیٹ)، تعلیمی دورانیہ: 2 سال
4. عالیہ (مساوی بی اے)، تعلیمی دورانیہ: 2 سال
5. عالمیہ (مساوی ایم اے اسلامیات و عربی)، تعلیمی دورانیہ: 2 سال

3.1: تعارف

وفاق المدارس کے ضوابط کے مطابق متوسطہ (مڈل) میں داخلے کے لیے پرائمری پاس ہونا شرط ہے۔ ملحوظ رہے کہ وفاق المدارس کے مذکورہ بالا پانچ تعلیمی مراحل میں صرف متوسطہ (مڈل) میں انگریزی مضمون کی تدریس ہوتی ہے، باقی مراحل کے نصاب میں انگریزی شامل نہیں ہے۔ نیز متوسطہ (مڈل) سطح کی دو کلاسوں (چھٹی اور ساتویں) میں سرکاری ٹیکسٹ بک بورڈ کی تیار کردہ انگریزی کی نصابی کتابیں پڑھائی جاتی ہیں البتہ متوسطہ سال سوم (اٹھویں جماعت) کے لیے وفاق المدارس العربیہ نے اپنی کتاب تیار کی ہے۔ زیر نظر جائزہ میں اسی نصابی کتاب (متوسطہ سال سوم) کا تجزیہ پیش کیا جا رہا ہے۔

تجزیہ کے لیے جو کتاب کا جوائنٹیشن مدنظر رکھا گیا ہے وہ 2009ء میں مدرسہ جامعہ فاروقیہ کراچی سے چھاپی گئی ہے اور اس کے ٹائٹل صفحہ پر New Addition کے الفاظ درج ہیں، اس وقت مدارس میں یہی ایڈیشن (2009ء) رائج ہے ملحوظ رہے کہ جامعہ فاروقیہ کراچی وفاق المدارس العربیہ سے الحاقی (Affiliated) مدرسہ ہے جس کے بانی دارالعلوم دیوبند کے ممتاز فاضل شیخ الحدیث حضرت مولانا سلیم اللہ خانؒ تھے، جو وفاق المدارس العربیہ کے صدر بھی رہے ہیں۔

ہر سبق کے آغاز میں اسباق کے مشکل الفاظ کے اردو معانی دیئے گئے ہیں ہر سبق کے آخر میں مشقیں دی گئی ہیں۔ اور ان تمام مشقوں میں ایک قسم کی منطقی یکسانیت کی پابندی کی گئی ہے چنانچہ ہر مشق میں پہلے Comprehension کا عنوان دے کر معروضی سوالات دیئے گئے ہیں اور پھر Grammar کا عنوان دے کر گرامر سے متعلق سوالات دیئے گئے ہیں۔

کتاب میں کسی بھی سبق میں کسی قسم کی تصویر یا عکسی منظر نہیں دیا گیا ہے۔ جب کہ دینی مدارس کے زبان دانی کی عربی کتب میں اسلامی آداب کی رعایت برتتے ہوئے تصاویر یا عکس پر مبنی کتابیں رائج ہیں مثلاً الطريقة الجديدة اور العربية لغير الناشئين وغیرہ۔

چونکہ مڈل سطح کی چھٹی اور ساتویں کلاس (متوسطہ سال اول و دوم) میں سرکاری سطح پر تیار کردہ انگریزی مضمون کی کتابیں مقرر ہیں جو معاصر اصول نصاب سازی کے مطابق اور زبان دانی کی مطلوبہ مہارتوں کو مدنظر رکھ کر مرتب کی گئی ہے اور وفاق المدارس کی تیار کردہ کتاب کا اس نہج پر تیار نہیں کی گئی ہے جس نہج پر چھٹی اور ساتویں کی کتابیں تیار کی گئی ہیں، اس لیے متوسطہ سال سوم کے طلبہ کو یہ کتاب دشوار و اجنبی لگنے کا خدشہ پیش کیا جاسکتا ہے۔

3.2: مواد کا موضوعاتی ہم آہنگی (Thematic Relevancy of Contents) کا تجزیہ

اسباق کی کل تعداد 17 ہے جن میں 15 اسباق نثر اور دو اسباق نظم کے شامل ہیں۔ البتہ دونوں نظموں کے تحریر کنندہ کے نام نہیں دئیے گئے ہیں۔ ذیل میں کتاب کے مواد کی ہم آہنگی کا جائزہ پیش کیا جاتا ہے:

- خالص جغرافیہ کے مواد پر مشتمل اسباق کی تعداد 7 ہے جو کل اسباق کا 41% (100=41%) ہے۔ یہ اسباق حسب ذیل ہیں:

سبق نمبر: 1: عنوان: Africa ، سبق نمبر: 2: عنوان: Antarctica ، سبق نمبر: 3: عنوان: Asia ،
سبق نمبر: 4: عنوان: Australia ، سبق نمبر: 5: عنوان: Europe ، سبق نمبر: 6: عنوان: North America ،
سبق نمبر: 7: عنوان: South America ،

جیسا کہ اسباق کے نمبر سے معلوم ہوتا ہے کہ مذکورہ تمام اسباق کتاب کے آغاز کے ابتدائی سات اسباق ہیں جو دنیا کے سات براعظموں کے متعلق ہیں ، ان اسباق میں ان براعظموں کا رقبہ ، جغرافیائی صورت حال ، آبادی کی تعداد اور تاریخی پس منظر بتایا گیا ہے ، گو کہ کتاب پر New Addition کے الفاظ اور سن طباعت 2009 درج ہے ، تاہم اس میں کئی اعداد و شمار 2009 کی نہیں ہیں بلکہ اس سے کئی سال پرانی ہیں ، مثلاً افریقہ کی کل آبادی 354,000,000 ؛ ایشیا کی آبادی 2,200,000,000 ؛ یورپ کی آبادی 6,545,537,000 اور نارٹھ امریکہ کی آبادی 330,700,000 بتائی گئی ہے [7] ، جب کہ 2009ء میں ان براعظموں کی کل آبادی درج ذیل تھی [8] - افریقہ : 1,566,805 ، ایشیا : 40,448,373 ، یورپ: 36,107,811 ، نارٹھ امریکہ: 74,073,853

گو کہ کتاب کا جدید ایڈیشن 2009ء میں طبع ہوا ہے تاہم بیان کردہ آبادی 2009ء کی نہیں ہے بلکہ اس سے کہیں بہت سالوں پہلے کی ہے ، مثلاً کتاب میں ایشیا کی ذکر کردہ آبادی (2,200,000,000) 2009ء میں نہیں بلکہ 1939ء میں تھی [9] -

- خالص اسلامیات سے متعلق اسباق کی تعداد 8 ہے جو کل اسباق کا 48% (100=48%) ہے۔ یہ اسباق حسب ذیل ہیں:

سبق نمبر: 8 ، عنوان: Allaho Akbar ، سبق نمبر: 9 ، عنوان: Acceptance of Islam ، سبق نمبر: 10 ،
عنوان: Courage of Iman ، سبق نمبر: 11 ، عنوان: Collection of Barakah ، سبق نمبر: 12 ، عنوان:
Prophet Salih (A.S) ، سبق نمبر: 13 ، عنوان: Few Stories of Prophet Ibrahim (A.S) ، سبق
نمبر: 16 ، عنوان: Alarm for a Wise Muslim ، سبق نمبر: 17 ، عنوان: Two Brothers

مذکورہ آٹھ اسباق میں سے درج ذیل دو اسباق (سبق نمبر 8 اور 16) نظم جب کہ چھ اسباق نثر میں ہیں:
نظم پر مشتمل ایک سبق سبق نمبر 8 (Allaho Akbar) ہے۔ یہ سبق دراصل حمد ہے جس میں اللہ کی تعریف بیان کی گئی ہے۔

نظم پر مشتمل دوسرا سبق سبق نمبر 16 (Alarm for a Wise Muslim) ہے۔ اس نظم میں حضرت عزرائیل علیہ السلام اور ایک مسلمان کا مکالمہ ہے جس میں حضرت عزرائیل ایک مسلمان بندہ کی جان لینے آتے ہیں اور اس طرح ان کے درمیان مکالمہ شروع ہو جاتا ہے۔ اس نظم میں ایک مسلمان کو وقت کی قدر کرنے اور اللہ کے احکامات کے مطابق زندگی گزارنے کی نصیحت ہے۔

دیگر اسباق میں اسلامی تاریخ کے مختلف واقعات بیان کئے گئے ہیں، مثلاً سبق Islam of Accepting حضور ﷺ کے چچا حضرت حمزہ رضی اللہ عنہ ، خلیفہ اول اور حضرت عمر رضی اللہ عنہ کے اسلام قبول کرنے کا واقعہ ہے ، اسی طرح اس سبق میں اس بدو (دیہاتی عرب) کے ایمان لانے کا بھی قصہ بیان کیا گیا ہے جو آپ ﷺ کے قتل کے ارادے سے مکہ سے مدینہ کا سفر کرتا ہے تاہم جب وہ آپ ﷺ تک پہنچتا ہے تو آپ ﷺ کے اعلیٰ اور بہترین برتاؤ کے نتیجے میں وہ اسلام قبول کر لیتا ہے۔

سبق Courage of Iman میں آپ ﷺ کے سفر ہجرت کا مشہور واقعہ بیان ہے۔

سبق Collection of Barakah میں آنحضرت ﷺ کا ایک صحابی کی ملاقات کے لیے ان کے گھر جانے کا سبق آموز واقعہ بیان ہے۔

سبق نمبر 12 اور سبق نمبر 13 دو مشہور پیغمبروں حضرت صالح علیہ السلام اور حضرت ابراہیم علیہ السلام کے واقعات کے سلسلے میں ہیں۔

سبق نمبر 17 (Two brothers) میں حضرت آدم علیہ السلام کے دو بیٹوں (ہابیل و قابیل) کا مشہور واقعہ اصلاحی انداز میں سبق آموز طریقے سے بیان کیا گیا ہے۔

مذکورہ بالا تفصیل سے معلوم ہوا کہ مذہبی تاریخ کے مختلف واقعات ان اسباق میں بیان کئے گئے ہیں۔

- غیر منقسم ہندوستان کی مذہبی شخصیات سے متعلق اسباق کی تعداد 2 ہے جو کل کتاب کا 12 فی صد بنتا ہے۔ ($2 \div 17 \times 100 = 12\%$)، یہ دو اسباق حسب ذیل ہیں:

سبق نمبر 14 شاہ ولی اللہ (متوفی: 1762ء) کے بارے میں ہے۔ اس سبق میں اٹھارہویں صدی عیسوی کے ہندوستان کے عمومی سیاسی و مذہبی حالات اور پھر اصلاح معاشرے کے شاہ ولی اللہ کی کوششوں کا ذکر ہے۔

سبق نمبر 15 مولانا قاسم نانوتوی کے بارے میں ہے جو دارالعلوم دیوبند کے بانی تھے۔ اس سبق میں ان کی دینی و سیاسی خدمات کا تذکرہ ہے۔

3.3: اسباق کا معاصر نصاب سازی کے تناظر میں جائزہ

(Review of Contents In The Light of Contemporary Curriculum Development)

3.3.1: نصابی مقاصد (Objectives of Curriculum)

نصاب سازی کے معاصر رجحانات کے تحت مضامین کے تدریسی مقاصد مرتب کئے جاتے ہیں کہ اس مضمون کے کیا تدریسی مقاصد ہیں؟ مثلاً انگریزی مضمون کے متوسطہ (مڈل سطح) تدریسی مقاصد کیا ہیں؟ کتاب کے آغاز میں ایسے کسی تدریسی مقاصد کا ذکر موجود نہیں۔ کسی بھی نصابی کتاب کے آغاز میں مقدمہ یا ابتدائیہ میں متعلقہ مضمون کے تدریسی مقاصد کے ساتھ دیگر تعارفی و مبادیاتی امور کا ذکر ہوتا ہے تاہم زیر بحث کتاب / مضمون کے آغاز میں ایسا کوئی مقدمہ یا ابتدائیہ نہیں۔ البتہ ایک صفحہ میں بغیر کسی عنوان سے بسم اللہ او رسورہ فاتحہ کا حسب ذیل انگریزی ترجمہ کیا گیا ہے:

In the Name of Allah, Who is Excessively Compassionate, Extremely Merciful. All Praises are to Allah, (Who is) Lord of the World. Excessively Compassionate, Extremely Merciful. Owner of the Day of Recompense. You Only We Worship, You alone We ask for help. Guide us the straight path: The path of those whom You graced, on whom neither befell your anger and nor were they gone astray.

3.3.2: اہداف مواد (Object of the contents) کے تناظر میں نصاب کا جائزہ

معاصر نصاب سازی کا اصول ہے کہ ہر سبق کے آغاز پر اس سبق کے مقاصد کو ذکر کیا جائے کہ اس سبق کے کیا مقاصد ہیں؟ یا وہ کون سے اہداف ہیں کہ اس سبق کے ذریعہ ان تک رسائی مطلوب ہے، بالفاظ دیگر اس سبق کو پڑھنے کے بعد طالب علم میں کن امور کی قابلیت آجائے گی ، ذیل میں مڈل (متوسطہ) کے ساتویں کلاس کے زبان دانی کے نصاب (اردو و انگریزی مضامین کی مدد سے اس کے آغاز میں "حاصلاتِ تعلّم" کے عنوان سے اس کی وضاحت پیش کی جاتی ہے:

- اردو مضمون (جماعت ہفتم) کا پہلا سبق "حمد" ہے، اس کے آغاز میں "حاصلاتِ تعلّم" کے عنوان کے تحت درج ذیل بیان ہے:

یہ نظم پڑھنے کے بعد طلبہ اس قابل ہوجائیں گے کہ وہ : [10]

★ حمد کی تعریف کرسکیں۔

★ اللہ تعالیٰ کی عبادت جان سکیں۔

★ قوافی کی پہچان کرسکیں۔

اسی کتاب کے سبق "تحریک پاکستان میں خواتین کا کردار" کے اہداف حاصلاتِ تعلم کے عنوان سے یوں بیان کیے گئے ہیں [11]:

اس سبق کو پڑھنے کے بعد طلبہ اس قابل ہوجائیں گے کہ وہ:

1. جماعت کی حد تک مباحثوں میں اپنے نقطہ نظر کو مخصوص انداز اور آداب کے ساتھ پیش کرسکیں۔
 2. سبق کے اہم نکات خلاصے کی صورت میں تحریر کرسکیں۔
 3. الفاظ پر اعراب لگا کر ان کو درست املاء کے ساتھ تحریر کرسکیں۔
- اس طرح ہر سبق کے ایسے اہداف طے کیے گئے ہیں کہ جن کا تعلق زبان دانی کی مہارتوں (سننا، بولنا، لکھنا اور پڑھنا) سے ہے۔

• جماعت ہفتم کی انگریزی کا پہلا سبق The last address of the Holy Prophet Muhammad (SAW) ہے، اس سبق کے اہداف درج ذیل الفاظ میں بیان کئے گئے ہیں [12]:

After reading the unit the students will be able to:

- Know about the sub time character of the Holy Prophet Muhammad (SAW) and some of his important teachings.
- Read and comprehend text.
- Understand and use "Articles".

اسی کتاب کا دوسرا سبق The Khyber Pass ہے۔ اس سبق کے تدریسی اہداف درج ذیل عبارت میں بیان کئے ہیں: [13]

After reading the unit the students will be able to:

- Read and comprehend text.
- Know the history and importance of Khyber Pass.
- Know and distinguish subject and predicate.

مذکورہ طریق کار کے مطابق تمام اسباق کے آغاز میں ان کے تدریسی اہداف بتائے ہیں جو عمومی طور پر زبان دانی کی چار مہارتوں (سننے، بولنے، لکھنے اور پڑھنے) کے متعلق ہیں۔ جب مواد کے اہداف کے تناظر میں ہم وفاق المدارس العربیہ کے تیار کردہ نصابی کتاب کا جائزہ لیتے ہیں تو ہمیں کسی بھی سبق کے آغاز میں اہداف مواد (Objectives of the Contents) نظر نہیں آتے، اگر ان اہداف کا ذکر کر لیا جائے تو استاذ کی نظر ان اہداف پر ہوگی اور انہی اہداف کے تناظر میں وہ تدریسی طریق کار اپنائے گا اور پھر اسی کے مطابق جائزہ بھی لے گا۔

3.3.3 : طلباء کے لیے زبان دانی کی سرگرمیوں (Students oral activities) کے تناظر میں نصاب کا جائزہ:

کسی بھی زبان کی چار بنیادی مہارتوں کے حصول کے لیے سبق میں پیش کردہ مواد کو سامنے رکھ کر نصاب میں زبان دانی کی سرگرمیاں شامل کی جاتی ہیں تاکہ زبان دانی کے بارے میں طلبہ عملی مظاہرہ کرسکیں، اور اس طرح سبق ایک جاندار سرگرمی کی صورت اختیار کرے، ذیل میں ہم اس کی مثال سے اس کی توضیح پیش کرتے ہیں:

قبل ازیں پیش کردہ اردو (جماعت ہفتم) کے سبق "حمد" کے مشق میں "سرگرمی" کے عنوان سے کہا گیا ہے کہ [14]:

★ اس حمد کے علاوہ کوئی سے دو حمدیہ اشعار اپنی کاپی میں لکھیں اور انہیں زبانی یاد کریں۔

★ طلبہ اس حمد کو ترنم کے ساتھ کمرہ جماعت میں پڑھیں۔

مذکورہ بالا طریقے سے ہر سبق کے مشق میں کوئی نہ کوئی سرگرمی دی گئی ہے۔

قبل ازیں پیش کردہ انگلش (جماعت ہفتم) کے سبق The Khyber Pass میں مشق کے اندر Oral Activity کے عنوان سے کہا گیا ہے کہ [15]:

Make groups and start conversation by asking each other questions such as:

Have you ever visited a place of historical 'importance'?

Do you know what is meant by national monument?

جب ہم وفاق المدارس کے زیرجائزہ نصاب (انگریزی متوسطہ سال سوم) کا زبانی مہارتوں کی عملی سرگرمیوں (Linguistic Oral Activities) کے تناظر میں جائزہ لیتے ہیں تو مشقوں میں ان کا مشاہدہ نہیں ہوتا۔ اگر تدریس زبان کے اصول نصاب سازی کے مطابق عملی سرگرمیوں کا اضافہ کر دیا جائے تو زبان سیکھنے کا عمل غیر جاندار کے بجائے متحرک ہوگا جو یقیناً طلبہ کے حق میں اچھے نتائج پیدا کرے گا۔

3.3.4: نصاب تیار کرنے والے ماہرین کی نشان دہی

نصاب سازی کے معاصر رجحان کے مطابق نصاب کی وقعت و توثیق کے لیے متعلقہ نصاب یا مضمون کے مواد کو ترتیب دینے والے جن ماہرین کی خدمات حاصل کی جاتی ہیں، کتاب کے آغاز میں ان ماہرین کے ناموں کے ساتھ ساتھ ان کے متعلقہ مضمون میں پیشہ وارانہ مقام و حیثیت کو ذکر کیا جاتا ہے پھر ان کے ترتیب دئیے ہوئے اسباق و مواد کو جن ماہرین نے اصول نصاب سازی کے تناظر میں جائزہ لیا ہو، ان کے نام و پیشہ وارانہ مقام و حیثیت کو بھی ذکر کیا جاتا ہے، تاہم وفاق المدارس کے اس نصابی کتاب کا جب اس تناظر میں جائزہ لیتے ہیں تو کتاب سے ایسے ماہرین کی فہرست کی طرف نشاندہی نہیں ہوتی کیوں کہ کتاب کے آغاز میں اشاعتی معلومات درج ہے تاہم اس میں صرف شیخ الحدیث حضرت مولانا سلیم اللہ خان (صدر وفاق المدارس العربیہ پاکستان) کا اسم گرامی درج ہے، چنانچہ معلوم نہیں ہوتا ہے کہ اسباق نصاب کو ترتیب دینے والے ماہرین یا ماہر کو ن ہیں۔

4: تجاویز

• وفاق المدارس العربیہ کے موجودہ انگریزی کے نصاب کا تجزیہ

- وفاق المدارس العربیہ کی نصابی کمیٹی کے ذریعہ موجودہ نصاب کا درج ذیل بنیادوں پر تجزیہ کیا جائے:
 - مڈل کے دوسرے درجات (ششم و ہفتم) کے ساتھ مطابقت
 - مڈل کے بعد آئندہ نصاب (جماعت نہم) کے ساتھ مطابقت
 - زبان کی چار بنیادی مہارتوں کے ساتھ مطابقت
 - مدارس میں داخلہ لینے والے طلبہ کی عمومی صلاحیتوں کے ساتھ مطابقت
 - بہتر نتائج کے حصول کی خاطر جدید اصول نصاب سازی کے ساتھ مطابقت
 - متوسطہ (مڈل) کے باقی درجات جماعت ششم و ہفتم کے لیے بھی مدارس ماحول اور مذکورہ کردہ مطابقتی بنیادوں کے تحت نصاب کی تیاری پر غور کرنا

• مرحلہ عالیہ (بی اے) تک تمام کلاسوں میں انگریزی مضمون کو شامل کرنا

مناسب ہوگا کہ درجہ اولیٰ سے درجہ سادسہ تک کے تمام درجات میں انگریزی مضمون کو نصاب کا حصہ بنایا جائے۔ اس موقع پر علامہ زاہد الراشدی مدظلہ کی رائے کو پیش کیا جاتا ہے، آپ فرماتے ہیں کہ: ضرورت زمانہ اور عصری تقاضوں کو محسوس کرنا اور انہیں اپنے نظام کے ساتھ ایڈجسٹ کرنا خود ہمارے اکابر و اسلاف کی روایت چلا آرہا ہے حتیٰ کہ درس نظامی کا مروجہ نصاب اپنے دور کے عصری تقاضوں کو قبول کرنے کے نتیجہ میں ہی تشکیل پایا تھا، مثلاً فارسی زبان کا دینی حوالے سے ہمارے ساتھ کوئی تعلق نہیں ہے، یہ ایران و فارس کی زبان تھی اور اسے درس نظامی میں شامل کرنے بلکہ اس کی بنیاد بنانے کی وجہ یہ تھی کہ مغل سلطنت کے دور میں برصغیر کی دفتری زبان فارسی تھی اور عدالتی زبان بھی فارسی تھی، اسے سیکھے بغیر ہم ملک کے نظام میں شریک نہیں ہوسکتے تھے اور نہ ہی ملی مقاصد میں اس سے استفادہ کرسکتے تھے، اس لیے فارسی زبان کو درس نظامی کا جزو لازم بنایا گیا مگر آج کی صورت حال یہ ہے کہ فارسی نہ ملک کے دفتری زبان ہے اور نہ ہی عدالتی زبان ہے، دونوں شعبوں میں اس کی جگہ انگریزی نے لے لی ہے، اس لیے ملک کے دفتری اور عدالتی نظام میں شرکت کے لئے آج انگریزی زبان سیکھنا اسی طرح ضروری ہے جس طرح مغلوں کے دور میں علماء و طلبہ کے لئے فارسی زبان سیکھنا ضروری ہو گیا تھا [16]۔

• مشاورتی اجتماعات اور ورکشاپوں کا اہتمام

چونکہ مدارس اساتذہ و طلبہ مدارس نصاب و نظام کا براہ راست حصہ ہیں، اس لئے یہ جاننے کے لئے نوجوان اساتذہ اور طلبہ کیا سوچتے ہیں ان کی آراء کو جاننے کے لئے سینئر اساتذہ کی نگرانی میں ورکشاپس کا اہتمام کیا جائے تو یہ باہر کی آوازوں کی بجائے اپنے اندر اور اپنے ہی طبقے کی آواز سننا ہوگی، اگر دینی مدارس کے سینئر اساتذہ کے لئے ملک کے چندبڑے مدارس میں مشاورتی اجتماعات اور ورکشاپس کا اہتمام کیا جائے جن میں وہ دو تین روز شریک رہ کر دینی مدارس کے اساتذہ و طلبہ کو درپیش تعلیمی، تربیتی اور فکری مسائل پر کھلے دل کے ساتھ بحث و مباحثہ کرسکیں تو اس کے بہت مفید نتائج سامنے آئیں گے اور اس کے بارے میں کوئی واضح رخ متعین کرنے میں مدد ملے گی۔ یہ پروگرام وفاق المدارس کے زیر انتظام ہوں تو اور زیادہ موثر اور محفوظ ہوں گے، کوئی اور فورم اس کا اہتمام کرے گا تو اس سے مشکلات پیدا ہوسکتی ہیں۔ [17]

• سرکاری جامعات میں مدارس مزاج و فکر سے مطابقت رکھنے والے ماہرین مضمون کی خدمات سے استفادہ

وفاق المدارس العربیہ کے نصاب میں جو عصری مضامین شامل ہیں، سرکاری جامعات میں ان مضامین کے ایسے ماہرین مضامین کی ایک مناسب تعداد مل سکتی ہے جو مدارس مزاج و فکر سے آشنا اور مدارس کی خدمات کے معترف ہوں گے، اگر وفاق المدارس کے زعماء عصری مضامین کے نصاب کی بہتری میں ان کی خدمات حاصل کرنے پر غور فرمائیں تو یہ نہ صرف نصاب میں بہتری لائے، کا موجب ہوگا بلکہ دونوں تعلیمی نظاموں میں باہم استفادہ اور فاصلوں کو کم کرنے میں بھی مددگار ثابت ہوگا۔

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Analysis of English Language Education in Deeni Madaris

دینی مدارس میں انگریزی زبان کی تعلیم کا جائزہ

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اٹین نو سے ڈرنا، طرز کہن پہ اڑنا
منزل یہی کلّھن بے قوموں کی زندگی میں

انگریزی مواصلات، تعلیم، کاروبار، ہوا بازی، تفریح، سفارت کاری اور انٹرنیٹ میں سب سے برتر بین الاقوامی زبان ہے۔ یہ 1945ء میں اقوام متحدہ کے قیام سے اب تک اس کی باضابطہ زبانوں میں سے ایک ہے۔ انگریزی بنیادی طور پر مغربی جرمنک زبان ہے جو قدیم انگلش سے بنی ہے۔ سلطنتِ برطانیہ کی سرحدوں میں توسیع کے ساتھ ساتھ یہ زبان بھی انگلستان سے نکل کر امریکہ، کینیڈا، آسٹریلیا، نیوزی لینڈ سمیت دنیا بھر میں پھیلتی چلی گئی اور اجبرِ طانیہ یا امریکہ کی سابق نوآبادیوں میں سے اکثر میں یہ سرکاری زبان ہے جن میں پاکستان، گھانا، بھارت، نائجیریا، جنوبی افریقا، کینیا، یوگینڈا اور فلپائن بھی شامل ہیں۔ سلطنتِ برطانیہ کی وسیع سرحدوں کے باوجود انگریزی 20 ویں صدی تک دنیا میں رابطے کی زبان نہیں تھی بلکہ اسے یہ مقام دوسری جنگ عظیم میں امریکہ کی فتح اور دنیا بھر میں امریکی ثقافت کی ترویج کے ذریعے حاصل ہوا خصوصاً ذرائع مواصلات میں تیز ترقی انگریزی زبان کی ترویج کا باعث بنی۔

بین الاقوامی انگریزی (International English) عالمی سطح پر بات چیت کے لیے انگریزی زبان کے متعدد لہجوں کا ایک تصور، اور زبان کے ایک بین الاقوامی معیار کی جانب ایک تحریک ہے۔ اسے عالمی انگریزی (Global English, World English)، مشترکہ انگریزی (Common English)، عمومی انگریزی (General English)، براعظمی انگریزی (Continental English) اور انگاس (Engas English as associate language) بھی کہا جاتا ہے [1]

جیسا کہ معاصر علوم کی اہمیت اور ضرورت سے انکار ممکن نہیں ہے، اسی سلسلے میں انگریزی زبان کے غلبہ و حاکمیت سے انکار و مفر بھی ممکن نہیں۔ انگریزی جدید علوم اور جدید دنیا کی کنجی ہے۔ مدارس نے عصری علوم سے عدم اعتماد کی پالیسی کو مضبوطی سے پکڑ رکھا ہے۔ اس وجہ سے عصر حاضر میں اسلام اور مسلمانوں کو جو چیلنج درپیش ہیں، وہ نہ انہیں سمجھ سکتے ہیں اور نہ اس کا مثبت جواب دے سکتے ہیں۔ پورا عالم اسلام اس وقت دو قسم کے متوازی نظامِ تعلیم سے بھرا پڑا ہے۔ ایک طرف جدید عصری تعلیمی ادارے ہیں، اور دوسری طرف دینی مدارس ہیں۔ یہ دونوں نظام اقلیدس کی دو متوازی لکیروں کی طرح ہیں جو کبھی بھی ایک دوسرے کے ساتھ نہیں ملتیں۔ یہ دونوں نظام مل کر اسلامی معاشروں کے جامے کو مخالف سمت میں کھینچ کھینچ کر تار تار کر رہے ہیں۔

حالانکہ حقیقت یہ ہے کہ جب قدیم دور میں یونانی (جو ایک مغربی زبان ہی تھی) کو سیکھنے کا چلن عام ہوا تو علمائے کرام نے اس کو رد کرنے کی بجائے، دیگر معاشرے سے بڑھ کر اسے اپنایا۔ متعدد علمائے کرام نے زبان میں مہارت حاصل کی اور یونانی علوم کو عربی میں منتقل کیا۔ اس حقیقت پسندانہ سوچ کے باوجود عصر حاضر کا یہ عظیم المیہ ہے کہ مسلمانوں کا جس قدر علمی عروج اسلام کے ابتدائی دور سے لیکر کئی صدیوں تک قائم رہا اسی قدر وہ آج انحطاط و تنزل کا شکار ہے۔ ایک وقت وہ تھا جب پورا یورپ جہالت کے اندھیروں میں ٹامک ٹوٹیاں مار رہا تھا، مدارس اسلامیہ بالخصوص غرناطہ، طلیطلہ اور بغداد میں علم کی قندیلیں روشن تھیں، یورپ کے بیشتر جویان علم مسلمان اساتذہ کے سامنے زانوئے تلمذ طے کر کے اپنی علمی تشنگی دور کرتے تھے۔ اس قابلِ فخر تہذیب و ثقافت کی علمبردار اور ماضی میں شاندار علمی اور تہذیبی روایات کی امین امت مسلمہ آج تعلیمی حوالے سے کس مقام پر ہے؟ اس حوالے سے حقائق انتہائی افسوس ناک ہیں۔ اس حقیقت میں کوئی شبہ نہیں کہ یورپ کی موجودہ تہذیب و ترقی مسلمانوں کے سائنسی ارتقاء کی مرہون منت ہے، صقلیہ میں فریڈرک دوم اور اس کے جانشینوں نے

مختلف علوم و فنون کی کتابیں لاطینی میں بکثرت ترجمہ کرائیں۔ عربی کتابوں کی لاطینی تراجم یورپ کے لئے سرچشمہ رحمت ثابت ہوئے۔ مسیحی یورپ نے مسلمانوں کے علوم راجریکن سے سیکھے جس نے خود آکسفورڈ کے علاوہ پیرس میں قیام کر کے مسلمانوں کے علوم سیکھے تھے وہ برملا یہ اعتراف کرتا تھا کہ: "اس کے معاصرین کے لئے علم صحیح کا واحد ذریعہ صرف عربی زبان اور اس کے علوم ہیں اسے اعتراف تھا کہ اس نے ارسطو کا فلسفہ ابن رشد کی تصانیف کے تراجم سے سیکھا ہے" [2] جدید علوم کے حصول کے متعلق حضور ﷺ کا ارشاد ہے کہ:

تعلّموا النجوم ما تهنّدون به فی ظلمات البر والبحر۔ [3]

ترجمہ: علم نجوم حاصل کرو تاکہ خشکی و تری کے راستے دریافت کرنے میں آسانی ہو۔

اسی طرح ایک دوسری جگہ ارشاد گرامی ہے کہ:

تعلّموا الرمی والقرآن۔ [4]

ترجمہ: تیر اندازی سیکھو اور قرآن کی تعلیم حاصل کرو۔

معلم انسانیت، محمد مصطفیٰ ﷺ کی بعثت اور حکم اقرء کے فیضان سے علوم و فنون، فکر و فلسفے، مثالی تہذیب و تاریخ، سائنس و ٹیکنالوجی اور عظیم تہذیب و تمدن کا آغاز ہوا اور دنیا علمی تہذیبی و ثقافتی حوالے سے نئے دور میں داخل ہوئی اور امت مسلمہ کئی صدیوں تک تعلیم، تہذیب و ثقافت، سائنس اور ٹیکنالوجی میں دنیا کی امام رہی۔ موجودہ سائنس و ٹیکنالوجی اسی مثالی عہد کی یادداشت اور پیداوار ہیں۔ قرآن کریم میں ارشاد باری تعالیٰ ہے کہ:

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَالْأَخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلُوكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيْحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ۔ [5]

ترجمہ: بیشک آسمانوں اور زمین کے پیدا کرنے میں اور رات اور دن کے ایک دوسرے کے پیچھے آنے جانے میں اور کشتیوں (اور جہازوں) میں جو دریا میں لوگوں کے فائدے کی چیزیں لیکر رواں ہیں اور مینہ میں جس کو خدا آسمان سے برساتا اور اس سے زمین کو مرنے کے بعد زندہ (یعنی خشک ہوئے پیچھے سرسبز) کر دیتا ہے اور زمین پر ہر قسم کے جانور پھیلانے میں اور ہواؤں کے چلانے میں اور بادلوں میں جو آسمان اور زمین کے درمیان گھرے رہتے ہیں عقلمندوں کے لئے (خدا کی قدرت کی) نشانیاں ہیں۔

دلائل ربوبیت کے سلسلے میں قرآن حکیم کی یہ ایک بہت ہی جامع آیت ہے جس میں مختلف مظاہر ربوبیت کا تذکرہ کر کے اہل علم و دانش کو ان مظاہر میں موجود نظام فطرت کے حقائق منظر عام پر لانے کی تاکید کی گئی ہے۔ اس آیت میں آٹھ قسم کے دلائل ربوبیت بیان کئے گئے ہیں جو زمین سے لے کر آسمان تک تمام مظاہر ربوبیت پر محیط ہیں اور ان مظاہر و دلائل کی تفصیل اور ان میں موجود حقائق و معارف کے استنباط کے لئے حسب ذیل علوم کا مطالعہ ناگزیر ہے۔

علم تخلیق کائنات (Cosmology)، فلکیات (Astronomy)، فلکی طبیعیات (Astrophysics)، موسمیات (Meteorology)، ارضیات (Geology)، ارضی طبیعیات (Geophysics)، جغرافیہ (Geography)، معدنیات (Mineralogy)، طبیعیات (Physics)، کیمیا (Chemistry)، حیاتیات (Biology)۔ واضح رہے کہ یہ علوم جدید سائنس کے بنیادی علوم شمار کئے جاتے ہیں اور ان کے ضمن میں مزید کئی علوم ان کی شاخوں کے طور پر وجود میں آچکے ہیں اس لحاظ سے یہ آیت کریمہ تمام سائنسی علوم کا احاطہ کئے ہوئے ہیں۔ [6] اس کا مطلب یہ ہے کہ اسلام کائنات کے سرہستہ رازوں پر ہر طرح کی تحقیق کی بھرپور دعوت دیتا ہے تاکہ اپنی عقل و جستجو کے ذریعے نت نئے ایجادات کر کے معاشرے کو خوشحالی اور امن کا گہوارہ بنایا جائے۔ جن لوگوں نے قرآن حکیم کی تعلیمات کا گہری نظر سے مطالعہ کیا ہے انہیں اس حقیقت کے تسلیم کرنے میں کوئی دشواری نہ ہوگی کہ جدید سائنسی دور کا آغاز چودھویں صدی عیسوی سے نہیں بلکہ نزول قرآن کی تاریخ (چھٹی صدی عیسوی) سے ہوا ہے۔ اسی نے سب سے پہلے یہ نظریہ پیش کیا کہ کائنات کی ساری چیزیں (آفتاب و ماہتاب سے لے کر ذرہ تک) اپنی اصلی ساخت اور مقصد کے لحاظ سے انسان کی خدمت گزار کی لئے پیدا ہوئی ہیں اور انسان کو یہ اہلیت دی گئی ہے کہ وہ عقل و تجربہ کی رہنمائی سے ان پر قابو حاصل کر کے اپنے استعمال میں لاسکتا ہے۔ اس سلسلے میں مولانا شہاب الدین ندوی لکھتے ہیں کہ:

"انسان کو سب سے پہلے جو علم عطا کیا گیا وہ علم اشیاء ہے۔ یعنی تمام موجودات عالم اور ان کی خصوصیات و امتیازات کا علم۔ اس کو ہم مختصر طور پر "علم اسماء" یا علمی مظاہر

کائنات کہہ سکتے ہیں۔ موجودہ دور میں سائنس جن چیزوں سے بحث کرتی ہے وہ ہی موجودات عالم ہیں" [7]۔

گویا سائنسی علم موجودات پر تحقیق کا نام ہے اور خالق کائنات نے سب سے پہلے آدم کو موجودات کی طرف توجہ دلا کر اس کا علم حاصل کرنے کی ترغیب دی ہے۔ اسی طرح شیخ طنطاوی اشیاء کے علوم سے واقفیت کی اہمیت بیان کرتے ہوئے لکھتے ہیں کہ:

فمن لم یقدر معرفۃ مراتب الاشیاء لایستحق ان یکون خلیفۃ علیہا [8]۔

ترجمہ: جو ہستی اشیاء عالم کے مراتب سے ناواقف ہو وہ ان اشیاء پر خلیفہ ہونے کی مستحق نہیں ہوسکتی۔

بہر حال اس وقت یہ کیفیت ہے کہ کئی مدارس میں انگریزی کی تعلیم کا انتظام نہیں ہے، بلکہ اردو بھی نہیں پڑھائی جاتی۔ عربی زبان و ادب پر زیادہ زور دیا جاتا ہے اور اس میں لیاقت صرف پڑھنے اور سمجھنے کی حد تک پیدا ہوتی ہے، بولنے اور لکھنے کی صلاحیت کم ہی طلبہ کے اندر پیدا ہوتی ہے۔ آج علوم کی زبان انگریزی ہے تو اس سے راہ فرار اختیار کرنے کی بجائے ضروری ہے کہ دینی مدارس کے طلبہ کو اس سے آگاہ کیا جائے تاکہ جدید تعلیم یافتہ طبقہ کے مقابلے میں ان کی ذہنی مرعوبیت کا خاتمہ ہو۔ علما اگر وسعت اور بلند نگاہی سے کام لیں تو یہ کوئی ایسا بھاری پتھر بھی نہیں جسے اٹھایا نہ جا سکے۔ اور کوئی ایسی ضرورت نہیں کہ علماء کے خلوص پر لازماً شک و شبہ کا اظہار ہی کیا جائے۔ ہم صرف ان کی تذکیر (یاد دہانی) کے لیے عرض کرتے ہیں کہ مسلمانوں کے ہاں ماضی میں کبھی نصاب تعلیم جامد نہیں رہا بلکہ یہ ہمیشہ بدلتا رہا ہے اور عصری ضرورتوں کے مطابق بہت سے معاون علوم بھی دینی نصاب تعلیم کا حصہ رہے ہیں۔ نیز طریقہ تدریس تعلیم بھی بدلتا رہا ہے۔ عہد رسالت و صحابہ میں دینی نصاب تعلیم کا ایک ہی باقاعدہ مضمون تھا اور وہ تھا قرآن حکیم یا حضرت عمر □ فاروق کی والدین کو یہ ہدایت سامنے آتی ہے کہ "اپنے بچوں کو تیراکی، شہسواری، مشہور ضرب الامثال اور اچھے اشعار سکھاؤ۔" [9]

حضرت عمر بن عبد العزیز (م ۵۸ھ) نے حدیث اور مغازی کے درس کا حکم دیا [10]۔ دوسری صدی میں موطأ کی تالیف سے تدوین حدیث کا کام شروع ہوا تو درس حدیث نے محکم صورت اختیار کر لی۔ اسی طرح جب فقہ کی تدوین شروع ہوئی تو مساجد و مدارس میں اس کی تحصیل بھی شروع ہو گئی۔ چوتھی صدی ہجری میں تصوف بطور ایک ادارہ کے ابھرا اور اس پر کتابیں لکھی جانے لگیں تو وہ کتب بھی نصاب کا حصہ بن گئیں۔ قرآن و حدیث، ان سے متفرع علوم اور فقہ تو خالص دینی علوم اور عربی زبان و ادب اور تاریخ و جغرافیہ، مسلمانوں کی اپنی داخلی فکری حرکت کا نتیجہ تھے لیکن جلد ہی مسلمانوں نے یونانی اثرات کے تحت سماجی علوم میں منطق، فلسفہ، علم النفس، علم الکلام اور زبانوں میں یونانی، عبرانی، ترکی، فارسی، وغیرہ پڑھنی پڑھانی شروع کر دیں۔ اسی طرح سائنسی علوم میں طب (میڈیکل)، ہندسہ (انجینئرنگ)، ریاضی، ہیئت و فلکیات (اسٹرانومی)، اور کیمیا (کیمسٹری) وغیرہ مسلمان معاشرے میں علم پڑھنے پڑھانے جانے لگے۔ یہ علوم دینی مدارس اور مساجد میں پڑھائے جاتے تھے اور دینی و دنیوی علوم یا خالص دینی اور عصری علوم میں کوئی فرق و امتیاز نہ برتا جاتا تھا [11]۔ ماضی قریب میں ہندوستان کی نصابی تاریخ پر ایک نظر ڈال لیجئے تو آپ دیکھیں گے کہ خالص دینی علوم کے ساتھ وہاں معاون علوم کے طور پر دیگر سماجی و سائنسی علوم بھی پڑھائے جاتے تھے اور ان کی ترجیحات میں بھی ردوبدل ہوتا رہتا تھا مثلاً چودھویں سے سو لہویں عیسوی کے وسط تک دینی مدارس میں تفسیر، حدیث، فقہ، اصول، کلام، تصوف کے ساتھ ساتھ صرف، نحو، معانی اور منطق بھی پڑھائی جاتی تھی۔ اس زمانے میں زور فقہ، اصول فقہ پر تھا اور تدریس حدیث کی اہمیت قدرے کم تھی۔ سولہویں صدی کے وسط میں اور سکندر لودھی کے زمانے میں مولانا عبد اللہ اور عزیز اللہ نے فقہ اور اصول کی کمیٹ کم کر کے منطق و فلسفے کی کتب میں اضافہ کر دیا۔ اسی طرح علامہ تفتازانی کے شاگردوں نے علم بلاغت اور کلام میں نئی کتب مروج کرائیں، لیکن شیخ عبد الحق محدث دہلوی □ اور ان کی اولاد کوشش کے باوجود فن حدیث کو رائج نہ کراسکی۔ اس کے بعد دور اکبری میں شاہ فتح اللہ شیرازی ہندوستان آئے تو انہوں نے نصاب میں مزید تبدیلیاں کیں۔ ان کے مرتب کردہ نصاب کی جو تفصیل شاہ ولی اللہ □ نے دی ہے، اس میں تفسیر، حدیث، فقہ و اصول فقہ، تصوف اور کلام کے علاوہ نحو، منطق، بلاغت، فلسفہ، ہیئت، حساب اور طب بھی شامل ہیں۔ ظاہر ہے اس فہرست میں دینی علوم کے علاوہ تقریباً اتنے ہی مضامین معاون اور عصری علوم کے ہیں جن میں سماجی اور سائنسی علوم دونوں شامل ہیں۔ اسی زمانے میں فارسی کو سرکاری زبان قرار دیا گیا اور سنسکرت کی تدریس بھی شروع ہو گئی اور بقول شبلی، موسیقی بھی درسگاہوں میں پڑھائی جاتی تھی [12] شاہ ولی اللہ (م 1762ء) نے علم حدیث کو مروج کرنے کی کوشش کی اور معقولات پر مزید

زور دیا [13] ملا نظام الدین (۱۷۴۷ء) نے جو نصاب بنایا، جو آج درس نظامی کے نام سے مشہور ہے، اس میں تفسیر، حدیث، فقہ و اصول فقہ، کلام کے علاوہ صرف ونحو، بلاغت، منطق، فلسفہ اور ریاضی شامل تھے۔ اس نصاب میں قرآن و حدیث کا حصہ بہت تھوڑا تھا۔ سیرت، تصوف، معاشرتی علوم وغیرہ موجود نہ تھے اور معقولات پر زور تھا۔ تاہم اس میں بھی تبدیلیوں کا عمل جاری رہا۔ ملا نظام الدین کی وفات کے بعد اس میں مناظرہ، اصول حدیث، ادب اور فرائض کے مضامین کا اضافہ کیا گیا جب 1876ء میں دیوبند قائم ہوا تو وہاں بھی درس نظامی ہی رائج ہوا لیکن مولانا قاسم نانوتوی اور مولانا رشید گنگوہی نے دیوبند میں رائج درس نظامی کو مختصر کرنے کا فیصلہ کیا اور فارسی کے علاوہ منطق و فلسفہ کی پرانی کتابیں نصاب سے خارج کر دیں۔ اور مدت تدریس دس کی بجائے چھ سال کر دی، تا کہ طلبہ درسگاہ سے جلد فارغ ہو کر جدید تعلیم بھی حاصل کریں، مولانا کے الفاظ یہ تھے "اس کے بعد (مدرسہ میں دینی تعلیم کے بعد) اگر طلبہ مدرسہ ہذا، مدارس سرکاری میں جا کر علوم جدیدہ حاصل کریں تو ان کے کمال میں یہ بات زیادہ مؤثر ہو گی۔" اور مولانا گنگوہی نے اس موقع پر کہا تھا: "اس منطق و فلسفہ سے تو انگریزی بہتر ہے کہ اس سے دنیا کی بہتری کی تو امید ہے۔" لیکن روایتی علما کے احتجاج پر انہیں پرانا نظام بحال کرنا پڑا [14]۔ شبلی [15] اور مولانا ابوالکلام آزاد [16] کے علاوہ خود حلقہ دیوبند کے اپنے لوگوں میں سے مولانا مناظر احسن گیلانی [17]، مولانا سعید احمد اکبر آبادی [18]، قاضی زین العابدین سجاد [19] اور دوسرے بہت سے علما درس نظامی کے موجودہ نصاب پر علی الاعلان تنقید کرتے رہے ہیں۔ بلکہ مولانا عبید اللہ سندھی (م 1945ء) نے تو دہلی میں باقاعدہ ایک ادارہ نظارۃ المعارف کی بنیاد رکھی تا کہ دیوبند اور علی گڑھ کے تعلیمی اداروں کو یکجا کیا جاسکے [20] خود دار العلوم دیوبند نے 1928ء میں اعلان کیا تھا کہ فلسفہ کی جدید کتابوں کو داخل درس کیا جائے گا لیکن اس پر عمل نہ ہو سکا [21] مولانا حسین احمد مدنی کے آخری زمانے میں پھر نصاب پر نظر ثانی کی تحریک شروع ہوئی اور دارالعلوم کی مجلس شوریٰ نے باضابطہ ایک کمیٹی کی تشکیل اس مقصد کے لیے کی جس نے نصاب میں کئی ترمیمات تجویز کیں اور قدیم علوم عقلیہ کو کم کر کے انگریزی اور علوم جدیدہ کو اس میں شامل کرنے کی سفارش کی مگر بعض وجوہ سے اس کمیٹی کی سفارشات پر عمل نہ ہو سکا [22]، تاہم اس کی ضرورت برابر محسوس کی جاتی رہی [23]

دینی مدارس سے سب سے بڑی شکایت یہ کی جاتی ہے کہ ان کے نصاب میں آج کے علوم شامل نہیں ہیں اور وہ اپنے طلبہ کو انگریزی، ریاضی، سائنس، انجینئرنگ اور دیگر عصری علوم کی تعلیم نہیں دیتے۔ یہ شکایت ایسی ہے جسے نہ تو پوری طرح قبول کیا جاسکتا ہے اور نہ مسترد کیا جاسکتا ہے، کیونکہ جہاں تک عصری علوم کی مکمل تعلیم کا سوال ہے وہ نہ تو دینی تعلیم کے نصاب کے ساتھ پوری طرح شامل کی جاسکتی ہے اور نہ ایسا کرنا ضروری ہے۔ شامل اس لئے نہیں کی جاسکتی کہ مستند اور پختہ عالم دین کا مقام حاصل کرنے کے لئے فارسی و عربی، صرف و نحو، قرآن و حدیث، فقہ و اصول فقہ، معانی و ادب اور منطق و فلسفہ جیسے ضروری علوم کا ایک مکمل نصاب ہے جسے پوری طرح پڑھے بغیر کوئی شخص "عالم دین" کے منصب پر فائز نہیں ہو سکتا اور یہ نصاب بایں قدر بھاری بھر کم ہے کہ اس کے ساتھ کسی دوسرے علم یا فن کے مکمل نصاب کو شامل کرنا ممکن نہیں ہے۔ اور اگر اس نصاب میں کمی کی جائے تو دینی علوم میں مہارت کا پہلو تشنہ رہ جاتا ہے اور ضروری اس لئے نہیں ہے کہ یہ تخصصات اور سپیشلائزیشن کا دور ہے۔ اب ہر شعبہ کے لئے الگ ماہرین تیار ہوتے ہیں اور کسی ایک شعبہ کے ماہر کے لئے ضروری نہیں کہ وہ دوسرے شعبہ کی مہارت بھی رکھتا ہو، مثلاً کسی انجینئر کے لئے قطعی طور پر یہ ضروری نہیں کہ اس نے میڈیکل علم بھی حاصل کر رکھا ہو، اسی طرح کسی عالم دین کے لئے بھی یہ ضروری نہیں کہ اس نے میڈیکل سائنس، انجینئرنگ یا کسی اور شعبہ میں بھی مہارت رکھتا ہو۔ تاہم ایک فرق ملحوظ رکھنا ضروری ہے وہ یہ کہ جہاں تک کسی شعبہ میں پوری مہارت اور مکمل تعلیم کا تعلق ہے، وہ تو کسی دوسرے شعبہ کے فرد کے لئے ضروری نہیں ہے لیکن بنیادی اور جنرل معلومات ہر شعبہ کے بارے میں حاصل ہونی چاہئیں اور اس کی اہمیت و ضرورت کا انکار نہیں کیا جاسکتا۔ اس لئے جس طرح ہم یہ کہتے ہیں کہ کسی ڈاکٹر یا انجینئر کے لئے عالم دین ہونا ضروری نہیں مگر دین کی بنیادی معلومات و مسائل سے آگاہی ان کے لئے لازمی ہے تاکہ وہ اپنے شعبہ میں دینی احکام کے دائرہ کو ملحوظ رکھ سکیں، اسی طرح ایک عالم دین کے لئے ڈاکٹر یا انجینئر ہونا ضروری نہیں البتہ ان شعبوں کے بارے میں بنیادی معلومات علماء کو ضروری طور پر حاصل ہونی چاہئیں تاکہ وہ ان شعبوں کے افراد کی دینی راہنمائی صحیح طور پر کر سکیں۔

اسی طرح انگریزی آج کی بین الاقوامی زبان ہے، اسلام اور عالم اسلام کے خلاف صف آرا عالمی میڈیا کی زبان ہے اور پاکستان کی دفتری اور عدالتی زبان ہے۔ اس لئے عربی کے ساتھ ساتھ انگریزی زبان سے کماحقہ بہرہ ور ہونا علماء کے لئے آج کے دور میں ضروری ہے۔ اس بنا پر ہم دینی مدارس کے

نصاب تعلیم میں کسی بنیادی تبدیلی یا تخفیف کی حمایت تو نہیں کریں گے البتہ اس میں انگریزی زبان اور میڈیکل سائنس، جنرل سائنس، انجینئرنگ اور دیگر عصری علوم کے بارے میں بنیادی معلومات کی حد تک نصاب کے اضافے کو ضروری سمجھتے ہیں اور دینی مدارس کو اس طرف ضرور توجہ دینی چاہئے۔

اس سلسلہ میں دینی مدارس کی مشکلات کو سامنے رکھنا بھی ضروری ہے۔ مثلاً ان کی ایک بنیادی مشکل یہ ہے کہ جو طلبہ انگریزی یا دیگر عصری علوم سے آراستہ ہوجاتے ہیں اور سرکاری اسناد حاصل کر لیتے ہیں ان کی اکثریت مساجد اور دینی مدارس کی بجائے ملازمت کے لئے سرکاری اداروں کا رخ کرتی ہے جس کی وجہ سے مساجد و مدارس کو ضرورت اور ان کے معیار کے مطابق ائمہ، خطباء اور مدرّس میسر نہیں آتے۔ ظاہر بات ہے کہ مساجد و مدارس میں مشاہروں اور دیگر سہولتوں کا مروجہ معیار کسی طرح بھی اس درجہ کا نہیں ہے کہ کوئی خطیب، امام یا مدرّس اطمینان کے ساتھ ایک عام آدمی جیسی زندگی بسر کرسکے۔ پھر یہاں ملازمت کا تحفظ بھی نہیں ہے، اس لئے جسے سرکاری ملازمت میں جانے کا راستہ مل جاتا ہے وہ لازماً ادھر کا رخ کرے گا اور مساجد و مدارس کے لئے رجال کار کے فقدان اور خلا کا مسئلہ پریشان کن صورت اختیار کرجائے گا [24]۔

ڈاکٹر محمود احمد غازی لکھتے ہیں کہ: "مغلیہ دور میں جس درس گاہ نے جس نظام تعلیم اور نصاب تعلیم نے مجدد الف ثانی جیسا شخص پیدا کیا۔ اسی نظام میں نواب سعد اللہ خان بھی تیار ہوا تھا جو مجدد صاحب کا کلاس فیلو تھا جو سلطنت مغلیہ کا وزیر اعظم بنا۔ وہ سلطنت مغلیہ جو موجودہ افغانستان، پاکستان، ہندوستان، نیپال، بنگلہ دیش، سری لنکا، بھوٹان، برما ان سب ریاستوں پر مشتمل تھی۔ اس کے نظام کو اس نے شاہ جہاں کے زمانے میں کامیابی سے چلایا تھا۔ پھر استاد احمد معمار جس نے تاج محل بنایا یہ بھی مجدد صاحب کا کلاس فیلو تھا۔ یہ تینوں ایک ہی استاد کے شاگرد تھے اور ایک ہی درسگاہ کے پڑھے ہوئے تھے۔ اب دیکھیے کہ ایک وہ شخص جس نے دنیا کی متمدن ترین سلطنت کو اس کامیاب ترین ادوار میں قیادت فراہم کی اور اس کو نظام کو چلا کر دکھایا دوسرا وہ شخص جو ہندوستان کی تاریخ کا سب سے بڑا مذہبی عقبر ہے جس کی عظمت کو بیان کرنا دشوار ہے اور جس نے برصغیر کی دینی تحریکات پر اتنا گہرا اثر ڈالا کہ بعد کوئی دینی تحریک اور کوئی دینی سرگرمی اس کے اثر اور شخصیت کے احترام سے خالی نہیں ہے اور تیسرا وہ شخص جس نے دنیا کے سات عجائب میں سے ایک عجوبہ بنایا یہ تینوں افراد ایک ہی نصاب کے پڑھے ہوئے اور ایک ہی تعلیمی نظام کی پیداوار تھے یہی اسلام کا آئیڈیل اور یہی اسلام کا معیار ہے۔ اب یہ سوال کہ کیا انجینئرنگ کالج میں مولوی تیار ہوتے ہیں؟ نہیں تو پھر دینی مدارس میں انجینئر کیوں تیار ہوں؟ لہذا یہ اعتراض بالکل بھی درست نہیں، اس لیے کہ نہ انجینئر تیار کرنا مقصد ہے اور نہ میڈیکل ڈاکٹر تیار کرنا بلکہ علماء کرام ہی تیار کرنا مقصد ہے لیکن نواب سعد اللہ کی طرح کے علماء یہ خلط میحت اور غلط فہمی ہے کہ علما کو انجینئر یا ڈاکٹر بنانا مقصود ہے۔ نہیں بلکہ مقصود یہ ہے کہ وہ علوم و فنون جنہوں نے آج کل کی تہذیب کی تشکیل کر رکھی ہے اور جن کی بنیاد پر آج ساری دنیا کا نظام چل رہا ہے ان سے علماء بھی مناسب طور پر واقف اور مانوس ہوں [25]۔

خلاصہ بحث:

امت مسلمہ کو چاہیے کہ وہ علوم اسلامیہ کے ساتھ ساتھ عصری علوم کو بھی حاصل کرے، اساتذہ کے ساتھ ساتھ طلبہ کو بھی جدید زبانیں خصوصاً انگریزی سیکھنے کی جانب راغب کریں اس سے استعداد میں کمی کی بجائے مزید وسعت پیدا ہوگی اور طلبہ وقت کے تقاضوں کے تحت اغیار کا مقابلہ ان کے اپنے زبان میں بہتر طور پر کرسکیں گے۔ لہذا دنیا میں ترقی کی رفتار کو اپنے ساتھ برقرار رکھنے کے لئے ضروری ہے کہ ہم بھی ان عصری علوم پر دسترس حاصل کریں۔ "اسلام کبھی بھی ترقی اور سائنس کی راہ میں حائل نہیں رہا بلکہ وہ انسان کی عقلی سرگرمیوں کو اس قدر پسند کرتا ہے کہ اس کو فرشتوں سے افضل قرار دیتا ہے۔ کسی اور مذہب نے عقل پر اتنا زور نہیں دیا جتنا اسلام نے دیا ہے جس کے معنی یہ ہیں کہ انسانی زندگی کے تمام مظاہر میں علم کو فوقیت حاصل ہے [26]۔ اور اس کے ساتھ ساتھ درج ذیل نقاط کا بطور خاص لحاظ رکھا جائے:

* درس نظامی کے موجودہ نصاب کو برقرار رکھتے ہوئے اس میں انگریزی زبان اور عصری علوم کو بنیادی معلومات کی حد تک ضرور شامل کیا جائے۔
* گفتگو اور مباحثہ کے جدید اسلوب اور انگریزی / اردو میں صحافتی زبان سے طلبہ کو متعارف کرایا جائے۔

* عصر حاضر کے مسائل اور تحدیات کو سمجھنے کیلئے مغربی فکر اور جدید مضامین کا مطالعہ ضروری ہے لہذا اس کے لئے بھی انگریزی کی ضرورت ہے۔
* دینی مدارس نے عصری علوم سے عدم اعتماد کی پالیسی کو مضبوطی سے پکڑ رکھا ہے۔ اس وجہ سے عصر حاضر میں اسلام اور مسلمانوں کو جو چیلنج درپیش ہیں، وہ نہ انہیں سمجھ سکتے ہیں اور نہ اس کا مثبت جواب دے سکتے ہیں لہذا اہل مدارس عصری علوم خصوصاً انگریزی زبان کی جانب بھرپور توجہ دیں۔

* پاکستان میں جو جدید تعلیم مروج ہے، اس میں دینی تعلیم کا حصہ برائے نام ہے اور نہ وہاں اسلامی تربیت کا کوئی انتظام ہے۔ دوسری طرف دینی مدارس میں جدید مضامین اور ماحول کا گزر نہیں۔ اس چیز نے جدید پڑھے لکھے لوگوں اور علما میں ذہنی بُعد پیدا کر دیا ہے۔ جس کا ثبوت یہ ہے کہ شہروں میں جمعہ کے دن کسی بھی مسجد میں جاکر مشاہدہ کیا جاسکتا ہے کہ تقریباً 90% سے زیادہ لوگ صرف نماز کے وقت مسجد میں آتے ہیں اور مولوی صاحب کی تقریر سننے کے لیے چند گنے چنے لوگ ہی موجود ہوتے ہیں۔ اس بعد کو ختم کرنے کیلئے علماء کو چاہئے کہ وہ عوام الناس کو ان کے سمجھنے کے انداز میں سمجھائیں۔

* دینی مدارس کے طلبہ کو اردو، عربی اور انگریزی تینوں زبانیں تعمق کے ساتھ پڑھائی جانی چاہئیں اور فارسی کا تعارفی مطالعہ بھی کروانا چاہیے۔ اردو اس لیے کہ یہ پاکستان کی قومی زبان اور عملاً ہمارے ہاں بول چال اور تقریر و تحریر کی زبان ہے۔ عربی اس لیے کہ ہماری اہمات دینی کتب اسی زبان میں ہیں اور موجودہ عالم عرب سے ہمارے دین و دنیا کے بہت سے مفادات وابستہ ہیں۔ انگریزی اس لیے کہ یہ جدید علوم اور جدید دنیا کی کنجی ہے۔

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Problems and challenges to English Language Teaching Reforms in Religious Madrassas of Pakistan

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Abstract

Language is a communication tool to impart education at every level so different languages are taught for this purpose. In Madrassas of Pakistan Arabic is commonly taught because it is the language of basic Islamic sources i.e. The Holy Quran and Hadith. English as a language learning is not given importance although it is very essential nowadays as it faces many problems and challenges in religious Madrassas of Pakistan. Many factors are involved in this situation. In modern world, English language specially can be very helpful to the purposes of these Madrassas. Learning of English language will help to impart, propagate and defend the message of Islam on a larger and wider scale. But some elements of Madrassas are blind to this fact. They have not such a larger vision to understand and absorb the facts. On the other side, supporters of teaching English language in Madrassas are, unluckily, blind to the positive, historic, reformative role of Madrassas. This situation is creating misunderstandings and these bodies are seen opponents while they must be support each other. This article discusses the problem and challenges to English language in madrassa as well as how to bridge the chasm created between the two sects.

Key words: Language, Education; religious madrassas; Basic sources of Islam; the Real message of Islam; Chasm

Introduction: Significance of education is Islam

Islam pays great attention to education. It is the only religion started from the word “*Iqra*” which means “read”, and in the first revelation the word *Qalam* i.e. “the pen” shows the signification of education in Islam. Many Quranic “*Ayaat*” and sayings of the Holy Prophet show the importance of education. For example:

Allah says in the Holy Quran:

يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ [1]

“Allah (J) Allah will rise up, to (suitable) ranks (and degrees), those of you who believe and who have been granted (mystic) Knowledge. And Allah is well-acquainted with all ye do. [2]”

The Holy Prophet (SAW) says:

من سلك طريقا يلتمس فيه علما سهل الله له طريقا إلى الجنة [3]

“He who steps towards knowledge, Allah (J) facilitates for him the path to Jannah.”

There are several *Ayaat* and *Ahadith* which show that Islam, which is the religion of complete code of life, has a wider and broader concept about knowledge. The Holy Prophet Muhammad (SAW) has been sent to all human beings irrespective of cadre,

gender, caste, colour and language and was ordered to preach and propagate the message of Islam to the whole human beings [4]. The Prophet Muhammad (SAW) was the messenger of Allah (J) and the teacher of the religion. He used to teach his companions directly and also established different madrassas for this purpose.

Role of Madrassas in Educating People

Madrassas play a vital role in preserving, propagating and defending the teachings of Islam. They are considered as Non-Governmental Organizations NGOs for free education, boarding and lodging their students. The Muslims keep aware of their basic beliefs due to these madrassas. It makes the society well-established, peaceful and civilized by improving the ratio of education.

Madrassas are the sanctuaries of the religion. They provide experts in different field of education. They train the individuals and impart knowledge from elementary stage up to high level. They provide men of character. They save the people to be deviated from the right path of Islam. They enlighten the hearts of Muslims with the spirit of Islam. They provide leaders in all walks of life whether they are spiritual, political, economic, ethical, social and other fields of life.

Evolution of madrassas: A historical overview

Madrassa's system of education has been started from the Prophetic era. The Holy Prophet Muhammad (SAW) used to give education informally to the tribes of Arabs and delegations came to him. They used to learn the basics of Islam and go back. Similarly, he established some places as madrassas for the purpose of educating people in a formal way.

Dar-e-Arqam [5]) was the house of one of the companion of the Holy Prophet in which a madrassa had been established before Hijra. Sayyiduna Musa'b bin Umair (R) was sent as educator to teach the inhabitants of Yasrib (old name of Madina) the Holy Quran on their demand.

Suffa (a place in masjid-e-nabawi) was a specific place for education. Suffa produced many *ulema* and jurists among the companions of the prophet.

In sub-continent, the madrassa system was started properly under the patronage of Sultan Qutbud'din Aibak (1210 A.D.). Mostly mosques were the centers for imparting education. They were transmitting world education in addition to the religious education. Sultan Muhammad Ghori was the first one who established madrassa in sub-continent under the official control and proper directions when he conquered Ajmir Sharif in 1206 (A.D.) [6]. Sutan Shamsuddin altamash set up a network of madrassas under his kind supervision as he was taking keen interest in religious knowledge. Almost all Mughal emperors supervised madrassas and paid their struggle, but the most profound work was done by Aurangzeb Alamgir (D. 1707), who was a great scholar and well-learned by himself. He changed the curriculum of madrassas system by adding some subjects according to the needs of that time without interfering and challenging the sovereignty of madrassas. He delivered the task to Mulla Nizamuddin sihalvi (1748) to revise the syllabus. His

revised syllabus is known as *Dars-e-Nizami* which is still being followed in madrassas nowadays, although some subjects have been left behind and ignored [7].

Curriculum of Madrassa, an analytical survey

Religious madrassas are the branches of Suffa and they perform that duty to focus mainly on Quran and Hadith which are the basic sources of Islam. Hence these madrassas serve the mankind to teach them Quran, Sunnah and other necessary subjects helpful for that two, like Arabic grammar and literature etc. as the language of both is Arabic.

As time passed, the needs of the society diversified, and the jurists and scholars added new subjects to the old courses. In Omayyad era, *Mantiq*, philosophy and *hikmat* was added as there was a great assault of Greek on Muslim beliefs. They learned, taught and translated their books into Arabic to defend the message of Islam. Mamoon established an intellectual center The House of Wisdom “Bait-ul-Hikmah” for that purpose. At first it was just a personal library and gradually it became a major institution in which scholars of Muslims as well as Jews and Christians used to come and contribute their knowledge and researches. It was the center to study humanities, science including mathematics, medicine, astronomy, zoology, chemistry and geography etc [8].

Pre-colonial Era

The curriculum taught in the madrassas of sub-continent in pre-colonial era, designed by Nizamuddin Sihalvi was followed to prepare ulama, jurists and scholars to serve and to educate people for the service of the state and to secure the Islamic culture and virtues. It was contained of several subjects including Medical Science, engineering, Architecture, Algebra and Geometry. This system lasted till the last Mughal king Bahadar Shah Zafar (Nov. 1862).

The graduates of those madrassas were not only jurists, but were also skillful engineers, expert doctors, astronomers, experienced architects and good administrators.

The engineer who has built the Taj Mahal, named Ahmad (D. 1649 A.D.) from Lahore was a graduate of that system of education. It was an up-to-date system [9].

Colonial Era

When the British government made the subcontinent as her colony, beside other changes she changed the syllabus of madrassas according to the needs of the British government. It froze the trusts that governed and supported madrassas economically. Thus, a great gap has been produced between the madrassa organizers and the British Empire. As a result, Muslim established an opposite opinion to English government, English culture and English language. They started a religious war against western ideologies. Even some *Ulama* give *Fatwa* [10] against English language. However, some *Ulama* urged to seek English as Islam believes on harmony but they could not succeed [11].

On the other hand, the British government wanted supporter for themselves. They divided the madrassa education system into two sects, old and new, religious and secular. Thus, it was the “Dark Age” in which a great gap has been produced between the madrassa and modern institute and hence we observe a great difference between mister and mullah [12]. The religious sect took Islamic knowledge while secular minds preferred modern education. Madrassas gave importance to Arabic and Persian language while secular sect gave preference to English language. Both sects are not able to own and absorb the other.

The Evolutionary changes in Islamic madrassas curriculum shows that this system is dynamic and is not static. It has the capacity and flexibility to absorb changes to meet the needs of the relevant time.

Importance of learning foreign languages in Islam:

Islam exhorts his believers to learn and acquire education beneficial to them. Knowledge is the lost treasure of a Muslim [13] as the Holy Prophet SAW says, so it's the sacred duty of every man & woman to seek knowledge. As it is a fact that a language is the sole tool to communicate. For this purpose, the Holy Prophet (SAW) sent Zaid bin Sabit (R) to learn Syriac language in order to make correspondence with the Jews as well as other people.

عن زيد بن ثابت: أن النبي صلى الله عليه وسلم أمره «أن يتعلم كتاب اليهود» حتى كتبت للنبي صلى الله عليه وسلم كتبه، وأقرأته كتبهم، إذا كتبوا إليه [14]

It is also said that Ibn-e-Abbas (R) used to keep a translator with him. Some jurists say that an emperor has to keep two translator with him as it will be substitute to two witnesses which is the required number [15].

Islam is a universal code of life, not confined to any language, place, time, and race; rather it is related to the people of all languages, places, times and races. So different languages are needed at different times to fulfill its universal appeal. In the modern world English is a global language. It is a medium and a gateway to modern education. So, the religious madrassas need English as language for acquiring their education and to study the view point of West critically and thus they will be able to defend the true message of Islam.

Role of English in modern era

In the modern world the importance of English language cannot be disowned. It has become an international language spoken and understood worldwide. It is medium of modern physical and metaphysical knowledge.

Through English we can understand and share modern ideologies. Through English we can understand the viewpoints of people and we can share with them our viewpoints to the people of the world.

Molana Rashid Ahmad Gangohi, a Deobandi Scholar used to emphasize that we have to know about the western ideas and the attacks against Islam [16]. By acquiring necessary knowledge regarding English language one can easily clear the ambiguities and misunderstandings of the people of the world and can respond to questions related to Islam.

English language and Islamic Madrassas

Organizers of madrassa are not ignorant of the importance of modern education as well as English. In many madrassas English has been included in the courses. Learning and teaching English language in madrassas will open floodgates of opportunities to *ulama* for learning modern knowledge and interaction outside world. It will also help to remove misunderstandings and thus hatred the religious and secular minds.

All registered boards of madrassas especially *Wifaq-ul-mardaris* [17] has included the learning of English language in the very primary level (i.e. *E'dadia* and *Mutawassita*) but unluckily the standard of English is not up to the mark. It cannot fulfill the need of the society.

Some madrassas teachers strictly deny English language as they have the early hatred for English in their minds while some of them avoid it due to many hurdles facing in its way.

Problems and challenges to English language in madrassas

Here are some problems and challenges to English language in Madrassa system of education which result disinclination of the *ulama* and students of madrassa system to English language. They are discussed in detail below:

1. *Disinclination of the government toward madrassa*

The government from the very beginning has been behaving madrassas like a step mother behaving with her step children. They supervise and fully support schools, colleges, universities and other institutes established for modern education but unfortunately, they don't pay due attention to madrassas. Almost all madrassas are dependent on the charity of the poor people. Although a few of them are under the government umbrella but almost all are deprived from the shelter of the government. The government stepped time by time for the reforms of madrassas, but they are not sufficient. Government should take serious steps and supervise and fully support madrassas like schools, colleges and universities.

2. *The reluctance and hatred*

Some religious minds have hatred to the west and as a result to their language due to the plotting and planning of them against Muslim world. They don't pay attention to learn and get modern education and thus the Muslim world fell behind of all other nations.

3. *Lack of communication*

There is a great chasm and gap between the Muslim world and the West. They have no interaction between them that's why English language is considered an alien language for the Muslims. Similarly, there is also lack of interaction and communication between the religious and secular minds.

4. Mutual antagonism for religious and secular extremism

Both the religious and secular classes have no passion to tolerate and endure the other. They have touched the boundary of extremism. They ignore the positive role of each other. Thus, English language and other modern education find no space for themselves.

5. Considered a dichotomy

In some religious sector English language is considered as the contrasting language to Arabic. That's why they unlike to learn English language.

6. Viewed as interference

The induction of English language in madrassa system is often considered as an attack on their sovereignty and autonomy. That's why they strongly oppose any kind of interference in their system of education.

7. Considered to dilute the essential theological nature of madrassas

Some of the ulama consider English language like poison for the future of the students. They think that if the students are taught English language and other modern education they will lose or affect their spirituality.

8. Considered a colonial legacy

As there is found a great hatred against the colonial forces. Hence the madrassas teachers and organizers consider it a colonial legacy.

9. Lack of interest

Although many madrassas have included English language as a subject in their syllabus. But unluckily it is at a very primary level. Due attention is not paid to it. That minor amount cannot fulfill the need of the society.

How to overcome the problems and challenges

1. To provide opportunities for Mutual interaction

The religious scholars, madrassa organizers and secular minded people are if provided opportunities to interact and communicate, it is hoped that it will create mutual understanding of each other views and the importance and positive points of each other. They will get closer to each other and the gap between them will be bridged. They will feel helping and supporting each other rather than opposing each other. It will build a gateway toward moderation by getting modern education and foreign languages especially English language.

2. Government and NGOs support

The religious madrassas are the best NGOs serving the Nation free of cost since its inception. They face lots of difficulties. They cannot afford to teach modern languages as they have limited sources to provide Islamic education. Students of madrassas live from hand to mouth. They are commonly from have-not section of the society. Teaching of English language is an extra burden for madrassas.

Similarly, the Government has also ignored the madrassas. If the Government started taking interest in imparting Islamic education and support the madrassas by giving monetary benefits like schools, colleges and universities, it will result renowned scholars having necessary knowledge to fulfill the need of the day.

3. *Opening up minds*

The organizers of madrassas as well as secular minds must try to understand the cry of the day. They must not consider English language unlawful and unnecessary while the secular section of the society must not ignore the importance of religion over English language. Our attitude must be pragmatic and realistic based on ground realities.

Conclusion

1. Madrassas are facing lots of problems and challenges; however, its importance cannot be minimized.
2. The curriculum followed in Pakistani madrassas is needed to be included some subjects in order to compete the graduates of madrassas to the graduates of colleges and universities. It must be revised.
3. Tolerance and harmony should be produced by following commonalities and avoid discussing controversies.
4. Student should be encouraged to do researches on different issues. It will reduce extremism.
5. Government must support madrassas and monetary benefits must be given.
6. The importance of modern education and languages in the modern era cannot be just wished away. Its importance should be accepted open-mindedly.
7. As English is a gateway to modern education so proper attention may be given.

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Say: "O men! I am sent unto you all, as the Messenger of Allah (J) (Al-A'araf 7:158)
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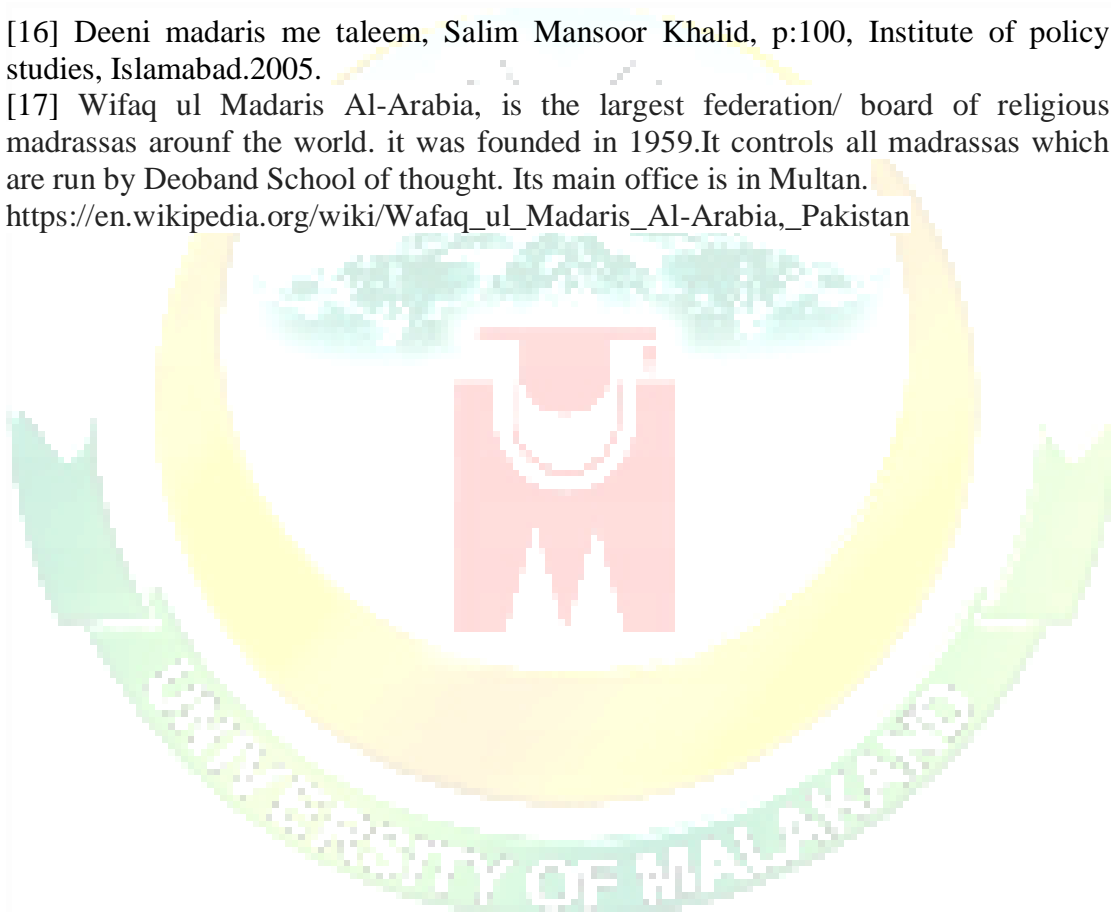
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Perceptions of Madrassa Teachers and Students Towards English Language

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Abstract

English, as we all know that it is the most accepted and widely spoken language in the world. Our research study has two dimensions, English language and its importance in Religious Madrassas. Our current research study intends to investigate the “Perceptions of madrassas’ teachers towards English language”. This study is basically based on to find out that whether the teachers possess positive or negative perceptions. From our study, we will also come to know that why they have positive or negative perceptions towards English Language. From our study, we will identify that what are those positive aspects of English Language which the teachers want English Language to be taught. In case of negative response, the factors responsible for it will also be the part of our research study. The data for the study is collected from the registered madrassas’ teachers. Our research study is limited to registered madrassas situated in Chakdara city, District Dir lower. The total respondents for our study are 30.15 participants are teachers and 15 participants are students. The tool used for the collection of data is Qualitative method. We have conducted interviews from teachers as well as students. Our research study concludes that in present times, English language is highly important and should be taught in Islamic Madrassas. Teachers and students are equally agreed upon its teaching. From our research study, we strongly recommend that in collaboration by the government, English language teaching should be implemented in religious madrassas and should be taught to the students properly and permanently.

Keywords: Language; English Language; Madrassa institution; Perceptions; positive and Negative

Introduction

Language is a distinctive faculty of all human beings created by Allah SWT. It is a unique and peculiar quality of humans which distinguishes them from other creatures on the planet Earth. The word language is a subjective term defined differently by Linguists and Scholars from their own point of view. A simple definition of language, according to Oxford dictionary, () Language enables human beings to interact with each other and exchange their inner feelings, ideas and emotions with each other. In addition to it, language is said to be an essential and vital medium for maintaining social relationship among the members of society. Shortly and briefly, it is only the unique faculty of language due to which human beings stood as a noble creature on the earth. Presently, () languages are spoken around the globe. Among these, the most important languages are Arabic, Chinese, French, Urdu and English etc. English is widely spoken and understood in every corner of the world. Its speakers are roundabout () so, our current research study has two parts, to know the importance of English Language from religious scholars in present time and its current position and importance for religious madrassas’ teachers and students.

The word madrassa simply refers to a particular kind of religious institution for the study of Islamic religion. Madrassas’ teachings are particularly confined to the basics and fundamentals of Islamic faith, the sayings and teachings of the holy prophet (S.A.W), recitation of the Quran etc. Genesis of Madaris runs deep in Islamic history. If we go back in history, the Holy Prophet Muhammad (Peace Be Upon Him) initiated his teachings in 611AD (in the beginning secretly) in the house of one of the companion named Ibn Arqum ,which is regarded as the most primitive form of Madrassa. After the migration of the prophet Peace Be Upon Him to Madina, a place was fixed for education purposes in the mosque of the prophet SAW (masjid e nabavi).This place was given the name Suffa.However,the former institution of Madrassa was established in Baghdad in 1067 under the patronage of Nizamul Mulk Toosi,who was the vizier of Seljuk rulers. These Madaris produced Khateeb(sermonizers), Imams (prayer leaders), Qazis (judges),Mudarris, Muftis (issuers of the religious edicts), clerks, astronomers, geologists, historians, accountants, gergrapher, bureaucrats and statesmen.

When it come to the sub contient, Sultan Muhammad Ghauri established first madrassa of aforesaid kind at Ajmair around 1210 AD. During the British period, Muslim Ulema decided to oppose British culture,language and educational hegemony. They did not adopt English as the language in existing madarisand multiplied number of conventional madaris in their bid to save their distant identity, religion and culture. The syllabus of these conventional Madaris was named Dars e nizami, after Mullah Nizam ud din of Lucknow in 1748.The curriculum of these Madaris laid a greater emphasis on the study of logic, philosophy, grammer, literature, principles of Islamic law, quranic commentary (tafseer or Exegesis), Hadith, Mysticism, and religious philosophy. In this period Darul UloomDeoband (1866), Nadwatul Ulama (1894) and Darul Uloom Mazahhirulm uloom was established. Before independence Madaris on the pattern of Darul uloom deoband Lucknow and Saharanpur existed in Pakistan. However, after the independence, they got dissociated administratively from their mother institutions and started functioning as independent entities with the help of local communities and absence of stage patronage.

The number of Madaris in 1947, according to Saleem H.Ali’s”Islam and Education: Conflict and Conformity in Pakistan “was 137.The present number of Madaris identified in Pakistan, collected from different sources as the Ministry of Interior(MOI),Ministry of religious affairs(MORA)and National Education Management information system(NEMIS)is mentioned under;

Table 1: Madaris in Pakistan, at present

Status	Punjab	Sindh	KP	Baluchi stan	ICT	GB	JAJK	FATA	Total
Numbers by sources									
MOL	10020	2567	2879	1445	1962				18873
NEMIS	13934	3921	2568	1489	232				22144
MORA	8982	4369	1627	2284	172	-		212	32272
Status of Madaris									
Registered	7306	7596	1820	2441	166	145	763	191	20428
Unregistered	6492	2437	1208	518	188	-	641	360	11844
Students									

Total Students	1006931	517258	298348	164002	25340	10231	69904	152501	2.2m
Foreign Students	966	437	2441	3910	-	-	-	-	7754

Apart from this, currently in Pakistan Madaris are regulated by five independent boards based on these sects or doctrinal affiliation each has established its own federation (Wafaq) of affiliated Madaris that prescribes curriculum, establishes standards, conduct examinations and issues diplomas/degrees. According to Tariq Rahman, the following figures are given.

Table 2: Affiliation of madaris with Federations/wafaq

Wafaq	Doctrinal affiliation	Head Quarter	Established
Wfaq-ul-madaris Al-Arabia	Deobandi	Multan	1959
Tanzim-ul- Madaris, barelvi sect	Barelvi	Lahore	1960
Wafaq-ul-Madaris Shia	Shia	Lahore	1959
Rabita-ul- madaris-Al-Islmia	Jamaat-e- Islami	Lahore	1983
Wafaq-ul-Madaris-Al-Salafia	Ahl-e- Hadith	Faisalabad	1955

In most madrassas' of Pakistan certain languages are taught and learned such as Arabic, Persian, and Urdu etc.

As for as English language is concern in madrassas, First, talks about the importance of English language in general. Presently, as we all know, English language has got a prominent and eminent position among the existing languages spoken around the globe. Currently, it has covered all the spheres and fields and hold a strong position. It is called by different names such as Global language, World language etc. It is because of its wide spread usage and importance.

In the present world, it holds a dominant position where it covers all the areas of development and progress. It is the language of education, science and technology, the language of international trade and commerce, the language of diplomacy and media etc. Furthermore, the people who are the speaker of English language are economically, politically, socially and culturally strong. In other words, its economic, social, political and geographic concentrations have made English language as a supreme language among the other existing languages of the world.

English language, now a days is treated as Lingua Franca. It is a vital source of communication for the speakers belonging to different communities and languages. The people around the globe are connected with each other by using English language as a medium for their communication. It is a massive source of building social relationships among the members of different countries and languages. So, In the light of these facts no one can refuse the importance of English language.

English language is the official language of many countries while in some countries it holds the position of second language. Shortly and briefly, the modern world is highly influenced by English language in all capacities of life. So, in the light of its

worldwide importance in all spheres of life, we are going to conduct a research so far to identify the perceptions of madrassas teachers towards English language.

Our research study basically intends to find out that either the perceptions of madrassas teachers are positive or negative towards English language. Apart from this, it also confirms the present situation of English language in the spheres of madrassas. It also gives reasons that why they possess positive or negative perceptions towards English language.

Literature Review

Presently, English in the spheres of madaris, its level of existence and its importance in the modern world, is an important and burning topic of discussion. Not a good amount of work has been carried out on this particular problem. Although, some research has been conducted in different areas for finding the perceptions of madrassas' scholars towards English language. Their investigations are highly important and cooperating for our research study.

According to Hunjili Katharpi and Arlene Daimari's research, under the title of Impact of English in the Madrassa education: its contribution and threat to the traditional system, presents both positive and negative perceptions about the modernization of madrassas. They have conducted their research in madrassas situated at Assam city in India. Their study presents a good picture of the environment and the subjects studied in the madaris of Assam. They say that some important subjects are included in the curriculum of Madaris as Philosophy, law, history, astronomy, geography etc. As for as English Language is concerned, through their research study, they have analyzed that most of the Madrassas in Assam have also included English Language as an important subject which must be the part of the existed curriculum and should be taught to the pupils. They have decided this because they think English language, being the language of the world, serves as a link language. Its position in the present time is highly vital. Its importance cannot be denied in the field of modern education, science and technology, commerce and trade.

On the other hand, as suggested from the title, the impacts of English Language on Madrassas: its contribution and threat to traditional system. The paper seeks to question that whether English language is threat to the traditional system or boon to it. These researchers' focus was to find out the impacts of English language. The paper discusses those negative views of the scholars on the inclusion of English language in the curriculum of madaris. They have investigated that several scholars have the view that the involvement of English Language is a huge threat to the traditional system of Madrassas education. In their research article, they have mentioned the views of Maulana Abul Qasim, one of the intellect Rector of darul ulom, says, 'we do not want to mix up our curriculum by including subjects that are not the part of our own curriculum, hence we are not in favor of this. He further says that we are for religious teachings and for the protection of religion. He says that for other subjects, we have different institutions, where one can study other subjects.

Fareed, Mohd Fasil, his article posted in Indian Express views are also mentioned in their research work. Where he mentioned Nomani words who says "we only make religious people. Other subjects such as English literature and computer can be

perused only after completing religious teachings. “From these words, we can easily notice that Nomani is not in favor of blending madrassas ‘curriculum with the new subjects. He possesses conservative thoughts and considers the Modernization of madrassa as a massive threat to the traditional system of madrassas. Furthermore, he has of the views that those students which are getting education over here are not for the sake of employment and money. Their aim is only and only to preach and serve their religion.

So, they have concluded from their research study that the modernization of madrassas is closely attached to the religious sentiments and feelings of the Islamic people. So, change in the madrassa system is therefore often considered as a threat to the identity and intensity of Islamic faith.

According to Nosheen Abbas, from her research studies, says that majority of Pakistanis are in favors of English language teaching being introduced into the country’s madrassas. She says that it has been done because of its worldly importance in the modern world. Nosheen Abbas views supports the inclusion of English language in the spheres of religious Madaris. She considers English language to be highly important in modern world in each and every field of life. so his research study summarizes that English language should be implemented in madrassas curriculum according to the wishes of those people who are teaching in madaris.

According to a recent survey carried out by Gallup Pakistan that highly contributes to our research problem. The nationwide poll indicate that 59% of Pakistanis want the language to be taught as part of the traditional Islamic curriculum, with 31% of respondents are against. It further quotes the words of former education minister Sardar Asif Ahmad Ali, who said, “We were trying to introduce madrassa reforms “he further declared that 5 madrassa federations had been agreed to establish madrassa board under the ministry of Education. They also agreed to introduce the general system of education, in vogue in Pakistan. From Sardar Asif Ali discussion on this topic, it is quite clear that they were trying to equip madaris with the installation of modern subjects and languages. He emphasized there should be a single syllabus for each and every institution.

Objectives of the study

Mainly, our research study had three main important objectives. These objectives comprised of;

- 1) The first objective of our study was to identify the importance of Human Language in general as well as the importance of English Language. Our focus was to know of the views of Madrassas’ teachers on the importance of English language in the modern world.
- 2) Our second objective dealt with the response of Madrassas teachers towards English language in the spheres of their own institutions. Here, our focus was to know about its level of existence and their views and perceptions about English language that either English Language should be part of their curriculum or not. In other words, we tried here to know of their mind that either they are positive or negative towards English language in their own environment and its level of existence.

- 3) Our third objective was developed in the light of the second objective, it confirms why they possess positive perceptions towards English language and what are those factors that are responsible for their negative point of views.

Significance of the study

Our research study was very important in current time. English, on one hand, being accepted as a language of survival and development. It is passport of success and development. In modern world, the need of English Language is highly filled by each and every one in every field of life. It has covered the field of Education, modern technology, trade and commerce, social media etc. On the other hand, religious Madrassa, whose contribution to our society in different shapes cannot be denied, no one has seriously thought about their modernization and bringing them to the main stream of education to compete the modern world. In this way our research study is very significant, firstly, we identified the views of the religious scholars, most of which were positive, and it was so interesting that for few negative aspects they find out some meaningful solutions as well. Now, in the light of our research study, it is quite easy to do proper planning for it, implement English language and design a proper course for them. Secondly, it also turns the eyes of the government towards this essential subject of discussion that the mentioned steps should be taken on urgent basis to appreciate and promote English language teaching in the boundaries of madrassas. Thirdly, in the light of our research study, it is made very easier to design a proper syllabus for these institution according to the wishes of these people.

Delimitation of the Study

Our present research study is delimited to all the registered madrassas situated in Chakdara City, district Dir lower. Total number of registered Madrassas in Chakdara City are (). These Madrassas are affiliated with 3 different federations/Wafaqs which are:

- 1) Deobandi are affiliated with Wafaq-ul-Madaris Al-Arabia.
- 2) Barelvi Madrassas are affiliated with Tanzim-ul-Madaris.
- 3) The doctrinal affiliation of Ahl-e- Hadith is Wafaq-ul-Madaris –Al-salafia.

We conducted interviews from Administrators/Muhtamims and 1 teacher from each Madrassa.

Organization of the Study

Our research study is divided into four chapters. The first chapter is Introduction, the second chapter is Literature Review, third chapter narrates The Perceptions of each Madrassas' teachers towards English Language, and the last chapter presents conclusion and recommendation.

Methodology for the collection of Data

Our research is basically a field work and practical in nature. Qualitative method of collecting data has been used as tool because we have conducted interviews from our respondents about our research topic. We have selected this method as it seemed satisfactory and a good choice for collecting rich Data and in-depth information for our research study. As Questionnaire could not satisfy our need as well as difficult for

our respondents to understand properly. Furthermore, some teachers and students do not fill Questionnaire with concentration. The total number of our respondents, who teaches and studies in different registered madrassas situated in Chakdara city are 30.15 respondents are teachers and 15 respondents are students.

Data Analysis and discussion

Our first question from our respondent was about the importance of human language. According to our first respondent scholar (P1, DM), said, “All the languages are created by Allah so for that humans think over this infinite number of languages and reach to Allah. In addition to it, no language is superior or inferior, all languages are equally important in its own place and humans are encouraged to learn them. Our participant (P2, BM) said, “The first language, according to our belief and Quran, is Arabic. All the languages have been sprung out

Our second question regarding our first objective was, how English language is important in present time:

The answer to this question was once again positive, English being an important language of the present time should be learned by everyone. It is highly necessary for us to compete with the modern world. It is the language of science and technology, the language of social media etc. so all of us need to learn this language.

Our third question was, how much English language is important for Madrassas teachers and students:

As I told you, the global importance English Language in present time so, we cannot deny of its importance. It is equally important for all of us- the teachers and as well as students to learn this language but according to their needs. Our holy prophet SAW, when migrated to the new state of Medina, a language was spoken by the non – Muslims named as SURYANI language, the prophet SAW commanded his companions to learn this language for the sake of interaction and preaching our religion. So shortly and briefly, not only English language but any language could be learned to the level of its need.

Our second objective was to find out the teachers response towards English language in their own spheres and curriculum. We asked several questions in the light of this objective:

Our first question was, Does English language exist in your madrassas as a part of the curriculum.

The answer was English language is not a permanent part of our existing curriculum because of certain reasons but some basic things are taught but the level is not good and meaningful.

Our second question was, what are those reasons due to which English language is not the part of the curriculum.

The answer to this question was, says our respondent, currently in Pakistan, religious madrassas are treated as private institutions and given no importance by the government. So as a private institution, madrassas have specific syllabus and teachings

and those are to teach Quran and Hades to the students. The students only aim to learn the teaching of Quran and Hades. So, English language does not exist in the spheres of madrassas. And for leaning the teachings of Islam, Arabic language is more important and used as a tool. Secondly, religious institution has not much resources to afford this. It is the responsibility of the state to implement English language, Chinese, Persian etc. and should afford it. Due to the scarcity of resources, the level of English which is taught here is not at the level which is taught in colleges and universities. Its existence is not satisfactory.

Our third question was, what is your personal opinion about English language existence in madrassas, is it necessary or not?

The answer to this question was really important, our respondent says, “Our entire country system is based on English language means it is the language of the parliament, law, media, Even the language of medical and engineering. Furthermore, CSS exam, PMS exams and several others are conducted in English Language so my view is that English Language must be encouraged and should be taught to the students at the level of collages and university students”.

Our third objective was knowing about their perceptions about English Language that either these are positive or negative: this objective is quite clear from their above discussion, but we asked questions for further confirmation.

Our first Question, regarding third objective was, what are those points due to which you consider English language to be taught to the students of madrassas

Our respondent says in answering this question, “I already told you that in the light of present importance of English Language in every field of life, it is equally important for our students to learn this language and compete with the world. Furthermore, by learning this language, they can preach their religion easily. Zakir naik is a living example with us in this context.in addition to it ,by learning English language, our students can easily translate Arabic books into English language which is a huge source of benefit from them.

Our second question was, so do you agree that English Language should be taught to the students?

Yes, it must be taught but under certain conditions. These are, government should take the responsibility of it and afford all the expenditures regarding English language teaching. The syllabus and the contents should be Islamic base. Islamic literature should be given emphasis. Apart from it, major focus should be given on language (vocabulary and grammar) because we are learning it for the sake of communication.

Conclusion

From this research study we received important and valuable information.it was an interesting research study for us where we got a lot of information about English language in modern times as well as the perceptions of religious scholars and teachers towards English language. From our research study, we noticed that all the madrassas 'scholars are giving equal importance to English language in present time and agreed upon its teaching inside their boundaries. From our research study, we concluded that

their perceptions toward English Language are positive and nobody can deny the importance of English language. The religious scholars consider this language equally important for the students who are learning in madrassas and they want English Language to be implemented in Madrassas. From the views of these scholars, it was also cleared that it is the responsibility of the government to take initial steps for the implementation of English language. The government officials and religious Madrassas federations should make committee to sit together and find a concrete solution. In addition, we were also informed of the fact that without English language we cannot compete with the modern world as it is our basic need of the present time.

Recommendations

In the light of our research study, the facts about English Language is quite clear to us. Now, we strongly recommend that the following essential steps must be taken;

- 1) English language must be the part of the Madrassas' curriculum. It should be implemented and should be given equal importance as their own subjects.
- 2) Government is responsible for the initiative steps. Government should take the responsibility of it and with collaboration and cooperation with madrassas teachers, find meaningful solutions for the implementation of English language.
- 3) The government should first provide basic facilities and resources to the teachers and students in the form of financial support and scholarships.
- 4) Government should also arrange combine workshops and seminars for Madrassas' teachers as well as for the teachers of schools and collages for better exposure and coordination.
- 5) A and proper syllabus should be designed under the supervision of expert scholars and language trainers that could fulfill the needs of the students and to reach them to the level of the students of colleges and universities.
- 6) The syllabus must be taught on permanent basis and there must be check and balance from government.
- 7) The syllabus would be language base rather literature, it means that emphasis should be given to English language and Grammar not to English literature.
- 8) The course contents should purely contribute to language skills development. All skills should be given equal importance.
- 9) Expert Language trainers and well qualified teachers should be hired for effective and meaningful teaching of English Language.

A Study Describing the Course Contents (Textbook) and Teaching Methodology of English in Religious Madrassas of Pakistan

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Abstract

The research study aims to describe the course contents and teaching methodology of English in religious seminaries of Pakistan. It also gives a description of Madrassas and their curricula. The data for the study is collected through qualitative method using interview as tool for data collection. A total of 8 respondents were interviewed, who were teachers at various Madrassas located in District Swat. The findings reveal that course contents and teaching methodology need reforms. The study also strongly recommends that course book and teaching methodology should have communicative activities and focus on oral communication respectively.

Keywords: *Language; English Language; Course contents; Teaching methodology; Madrassas; Curriculum*

Introduction

Language is an integral part of human life. It has an indispensable role in social interaction. According to Peter Trudgill, language is a reflection of human culture, portraying cultural patterns, social structure, social institutions, and social change of a community. We cannot lead successful life without language. It has an intimate relationship with different spheres of life, such as family, economic, political, religious and educational spheres of life. English language, which enjoys the status of second language in Pakistan, is the language of trade, science, technology, diplomacy, etc, all over the world.

Teaching of English language needs reforms in religious Madrassas of Pakistan, requiring reforms in two areas. Course contents that are essentially written by Pakistani writers should be changed, involving subjectivity, poor sentence structure, inadequate vocabulary items. Methodology of teaching of English is based on the traditional methods used for the teaching of other subjects, such as grammar, logic, philosophy and other similar subjects. Teaching of language has its own distinctive methodology different from other subject methodology.

Madrassa education is one of the parts of our educational system. It is regarded as religious education in popular terms, whereas school, college, or university education is regarded as secular education. Both exert influence on each other in different ways. One of the influences of secular education on religious education is English language. English is an educational requirement for entering into established system of madrassa education. A person who does not have middle certificate cannot enter into Dars e Nizami. Students without middle certificate are supposed to pass mutawasitah, a three year course consisting of government textbooks according to province specified. This mutawasitah comprises three stages: mutawasitah first, second and

third. we have addressed English for mutawasitah third. We have reviewed existing literature pertaining to English for mutawasitah, our research questions and objectives are based on course contents and teaching methodology of English for mutawasitah third, using interview as a tool. Our research study has demonstrated the course contents and teaching methodology of English in an objective way, giving salutary recommendations as well. This research study has limitations too.

Literature review

Ibn ul Hassan under the patronage of Maulana Salim Ullah Khan, the patron of Wafaq ul Madaris Al Arabia, gives a sketch of Darsi Nizami, a curriculum of religious madrasa consisting of Quran, hadith, jurisprudence, logic philosophy and other traditional subjects. It is taught in eight years.

Dars E Nizami

Subjects Taught in First Year

Biography of the prophet, (sirat), conjugation, grammar, syntax, (sarhv) Arabic literature, calligraphy, chant illation (tajveed).

Subjects Taught In Second Year

Conjugation, grammar, syntax, Arabic literature, jurisprudence, logic, calligraphy, chant illation

Subjects Taught In Third Year

Quranic exegesis, jurisprudence, syntax, Arabic literature, hadith, logic, Islamic brotherhood, chant illation, external study, (Tareekh e millat awr khilfat e rasheda, and other Islamic movements.

Subjects Taught In Fourth Year

Quranic exegesis, jurisprudence, principles of jurisprudence, rhetorics, hadith, logic, history, chant illation, modern sciences of Arabia, geography of the Arab, peninsula, and other Islamic countries.

Subjects Taught In Fifth Year

Quranic exegesis, jurisprudence, principles of jurisprudence, rhetorics, beliefs, logic, Arabic literature, chant illation, external study, history of Indian kings

Subjects Taught In Sixth Year

Interpretation of the holy, jurisprudence, Arabic literature, philosophy, chant illation, external study, Urdu texts

Subjects Taught In Seventh Year

Sayings of the prophet, jurisprudence, beliefs, responsibility, chant illation, external study (Urdu texts)

Subjects Taught In Eighth Year

Ten books by various authors focusing on the sayings of the Holy Prophet.

Mutawasitah

Mutawasitah is a stage in religious education, that is prior to Dars e Nizami. It is equivalent to middle. It is a requirement for the admission to Dars e Nizami for those students who do not have middle certificate. It comprises three substages:

1. Mutawaitah 1
2. Mutawasitah 2
3. Mutawasitah 3

Mutawasitah first and second cover those subjects studied in government schools, that is, Arabic, Urdu, English, Pak studies, mathematics etc. However, Mutawasitah 3 covers subjects developed by Wafaq ul madarisa tul Arabia. Similarly, English for this stage is developed by the board.

English textbook for Mutawassitah III comprises the following course contents; Africa, Antarctica, Asia, Europe, North America, South America, Allah O Akbar, Acceptance of Islam, Courage of man, Collecting Barakah, etc. Course contents have no recommended lesson that strengthens student's language. Moreover, there is no room for language learning.

According to Jeremy Harmer, [2007] teaching methodology is the way teaching is made. Teaching methodology is one of the crucial determinants of teaching, having a considerable influence on teaching-learning process. According to H.H Stern, [2009], teaching methodology and course contents are the two main pillars of teaching, contributing to the very essence of teaching-learning process.

Instrumental materials are indispensable in ELT program. Materials may include textbooks or coursebooks, video, audio tapes, software and visual aids. Textbooks manifest the visible heart of any language teaching, learning process. Course books often determine the objectives of language learning and also often function as a lesson plan and working agenda for teachers and learners, although the ideal should be the vice versa. Textbooks are effective resource for autonomous learning, an effective resource for presentation material, a source of ideas and activities, a reference source for students, a syllabus where they reflect predetermined learning objectives and support for less experienced teachers who have yet to gain confidence. Therefore, materials play a vital role in learning processes. Course book often influence the selection of the components and methods of learning. They also control the class and the learning process. The choice of deductive VS inductive learning, the role of memorization, the use of creative and problem solving, production VS reception.

According to Tariq Rahman, Urdu is the medium of instructions in Pakistani Madrassas. However, local languages are used for teaching. English is not taught to all Madrassas students though government has been encouraging its teaching. Government text books are used for the purpose.

The first regime which tried to integrate the Madrassas was the military regime of Ayub Khan. Ayub Khan's commission on national education emphasized Urdu and English. (Rahman 1958).

The emphasis on English was meant to introduce the Ulama to the modern world. Both English and Urdu would be taught through the texts prepared by the officials of text book boards. They would have lessons on nationalism and one of their aims would be to create a modern citizen and a Pakistani nationalist. Moreover, if the Ulema learnt to read English some of them would encounter alien philosophies, such as socialism, human rights, feminism and liberal democracy on their own rather than through the potential functions of these philosophies taught to them in the final year. (Rahman, 1958). Religious scholars perceive changes in language teaching as threat to their world view. (Rahman 1958).

According to Jamal Malik, Abul- Aala- Maududi tried to bring about changes in the curriculum of religious Madrassas in order to review the original study of Muslims in India through education.

Mohammad Yousuf Naveed describes the curriculum of Deobandi Madrassa in the monthly journal Wafaq-ul-Madaris (2015).

Ibn al Hassan Abbasi in his book ``Deni Madaris`` (Religious seminaries) writes that translation is a prevalent method of teaching languages, that is, Arabic, Persian and English. He has described various ways of teaching in religious madrassas of Deobandi school of thought, that is, translation, repetition, and memorization are the basic ways through which teaching is made.

Research Objectives

1. To describe the course contents of English for mutawasitah.
2. To describe the teaching methodology of English for mutawasitah.

Research questions

1. What are the course contents of English for Mutawassitah III?
2. How is English for Mutawassitah III taught?

Research methodology

We have conducted a qualitative research, using interview as tool for the collection of information pertaining to course contents and teaching methodology of English in Religious Madrassas.

The interview was based on questions exploring pronunciation, vocabulary, and grammar. Moreover, it also explained the way in which teaching is made.

Tool

We collected data through interview investigating into the course contents and teaching methodology of English for Mutawassitah III in Religious Madrassas of Pakistan. We went to various seminaries to collect data, asking madrassa teachers different questions pertaining to course contents and teaching methodology. After collecting the data from participants, we transcribed the recordings.

Population

The researchers visited different seminaries where the researchers took interviews from eight teachers, asking them in-depth questions relating to course contents and teaching methodology.

Area

We collected our data in district Swat. There are twenty one Madrassas in Swat. All of them have Mutawassitah. Eleven of them provide full-flaged Madrassa system.

Data Collection

We have collected data relating to course contents and teaching methodology of English in Religious semaniries of Pakistan. We collected data from eight respondents who are teachers in Religious Madrassas of district Swat.

Status of English

First of all, all of the respondents describe that English is not included in the establish curriculum of religious seminaries. It is only taught in Mutawassitah (middle). Mutawassitah is a stage in the acquisition of religious knowledge, which is prior to Ilm. Moreover, it is a requirement on the part of students taking admission to Ilm. It has three parts: Mutawassitah I, II and III.

Course contents of English in Mutawassitah

The respondents describe the course contents of English in Mutawassitah III in these terms. English for Mutawassitah III covers lessons on seven continents. Africa, Asia, Europe, Australia, Antarctica, North and South America. Important Islamic figures, such as Maulana Mohammad Qasim Nanotvi (RA), Hazrat Shah Wali Ullah, Prophet Mohammad(SAW) and poems based on faith. Exercises of the lessons include fill in the blanks, true and false, words meanings, synonyms and antonyms, substitution drills, matching columns, choose the right one and grammar.

Pronunciation

Most of the respondents describe that contents based on pronunciation have no room in the book, because learning English is not the end, rather it is a means to the end. Correct pronunciation of English is not necessary for students of religious madrassas. Pronunciation is therefore not emphasized.

Vocabulary

Words in the book are related to the lesson specified. For example, if the lesson is on continent Africa, now words which are related to African continent are taught in English for Mutawassitah III. Words are simple, familiar and common that are the level of students.

Grammar

Grammar in the book covers parts of speech, active and passive voice, direct and indirect narration and sentence patterns.

Teaching methodology

The respondents described that teaching methodology of English in religious madrassas is translation, a traditional method of teaching. They are of the view that they teach English the way in which teachers teach English in government schools. Moreover, they are of the opinion that translation, memorization and repetition are the elements of their teaching methodology. There is no room for communicative activities in English for Mutawassitah III. In other words, structure of language is emphasized, and function of language is ignored.

Findings

This research demonstrates the following things. First of all, it reveals that English for mutawasitah emphasizes lexical and formal aspects of English language. Lexical aspect includes words, especially their meaning, synonyms, antonyms, usage, etc. Formal aspect refers to grammatical structures, such as sentence patterns, active-passive voice, direct-indirect narration etc. Third, it also reveals that English for mutawasitah does not focus on communication. There is no room for oral or written communication in the book.

Conclusion

To sum up, the research study is to describe the course contents and teaching methodology of English in religious madrassas of Pakistan. Course contents cover mutawassitah III English lessons on seven continents, important Islamic figures, poems, exercises, fill in the blanks, true false and substitution drills etc. Teaching method is grammar-translation method.

Limitations of the study

1. The research study is limited to district Swat only. We can extend it to all madrassas of Pakistan.
2. We did not find much more reading materials on English for mutawassitah III.

Recommendations

We strongly recommend the following points. First, focus should be given to communication both oral and written. Second, teachers should be given proper and adequate training.

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English Language in Educational and Professional Spheres: A Qualitative Investigation of The Perceptions of Madrassa Students Enrolled in Department of Islamic Studies, University of Malakand

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Abstract

The value of English language has been on the rise since United States of America became the Super Power. English has become important and more like a Universal Language. In Pakistan too, it plays significant role in educational as well as professional circles. It is used as the official language in Pakistan. Among the various educational streams in Pakistan, one is Madrassa. Madrassas are religious seminaries; educational entities that impart religious education to students. The argument of this study is that these seminaries do not have effective teaching mechanism for English language teaching in their curriculum. This study intends to investigate the perceptions of students towards English Language, who had been to Madrassa or still going there as part-time students. The data is collected in the department of Islamic Studies, University of Malakand. Only enrolled students were included in the study. The number of respondents was ascertained from the departmental office and a total of 36 students were found qualified to participate in the study. The data was collected using interview method to investigate the views of the respondents about the importance of English language in educational and professional spheres. The significance of this study is that it highlights the need as well as reforms required in the curriculum.

Keywords: *English Language; Educational sphere; Professional sphere; Pakistan, Madrassa; Perceptions*

Introduction/Background/Significance

Madrassa, plural Madrassas, is the Arabic word. In literal terms it means a place for education; school either secular or religious (Blanchard, 2007). It is believed that the birth of Madrassa happened during 9th century in the Muslim world (Ali, 2012), and then the Turks brought the system to the Indian Subcontinent. Initially, the syllabi of Madrassas included Qur'an, Hadith along with other subjects like Astronomy, Mathematics and other human sciences. With time the syllabi got restricted only to Islamic teachings (Iqbal & Raza, 2015).

At the time of Independence, there were around 200 Madrassas in Pakistan, which have now increased to 32,272 Madrassas, according to Pakistan Education Statistics 2015-16. The syllabus of these traditional Madrassas follows the standard of Dars-i-Nizami and other than Shia Madrassas, all of them teach Hanafi Fiqh, the texts of which are 500 years old if not more. The centuries old texts and restricted syllabus lead to stagnation of knowledge (Rehman, 2005).

The incident of September 11, 2001 sparked the need for Madrassas reforms in the whole Muslim world. The then president of Pakistan, General Pervez Musharraf

proposed of bringing reforms in the Madrassa curricula, widening its scope and bringing Madrassas to the mainstream of education (Ali,2012). Among the various steps towards Madrassa reforms, one was the Madrassa Reforms Project (MRP). The aim of this project was to add subjects like English, General Sciences and Social Sciences to the curricula of Madrassas (Zaidi, 2013). This project almost failed to achieve its objectives somewhat on part of opposition from Madrassas but basically because of lack of preparation and determination in the implementation (Iqbal & Raza, 2015). Other than that, the Government has made several attempts to introduce madrassa reforms which have embraced only a tiny section of them (Butt, 2012).

The 32,272 Madrassas in Pakistan has an enrolment of 2.26 million students as per PES 2015-16 but this figure as cited by certain newspaper have reached above 3 million. As, Madrassas have little or no space for English language learning or teaching (Rahman, 1999). Thus, the linguistic capital they accumulate

in madrassas, the students rarely find means to compete in the English-oriented labour market and fall short of contributing their part in the country's progress (Ali, 2009). While, English has without doubt established itself in a position of a global Lingua Franca (Mauranen & Raita,2009).

The increasing value of English language in our daily lives and its lack in the Madrassas arises the grave need of English language reforms in Madrassas. This study attempts to investigate the perceptions of the Madrassa students towards English language, that whether they are ready to accept reforms or not. In any case, its essential to know their perceptions, as their perceptions will guide policy makers and implementers in making policies and reforms that are in-line with the needs and outlook of the Madrassa students. Hence, the study of the perceptions of Madrassa students will give better chances of success to any reforms of implementing English language education along with bringing Madrassas to mainstream education.

The interview questions of finding the perceptions of the subjects were thematically designed in relation to the role and importance of English language in educational and professional spheres especially from the point of view of an Islamic Scholar. The responses were theN analysed thematically.

Literature Review

This research is undertaken to investigate avenue for step up in the quality of madrassa education. Especially it is an attempt to investigate ways and resources to efficiently add in English language learning and teaching in madrassa education.

Madrassa is view by many as a foundation that serve as a first place for training religious addict and to maintain Islamic teachings. The exponents of madrassa have a ready list of Muslim scholars from the sub-continental history to justify the claim. Devoid of argue the past achievement of madrassa graduates, there are others who grieve the disgrace of its fortune and the generally turn down in the development towards religious education. The reason of turn down may be the unsympathetic policy of the government that favors English system of learning. Muslim societies, till the nineteen century, gave admiration to spiritual scholar as there was no large discrimination between education and religious dedication. It was so normal for the

spiritual scholar to govern and dominate the religious sentiment of the loads. Greatly has altered with the initiation of knowledge and expertise in this digitalized life and awareness is necessary to attend to the changes and meet the challenges ahead with particular reference to English language in the *Madares* of Pakistan. The mosques where only reading of the Quran is paying attentions are not integrated (NEC, 2005, (Rahman, 2005). “A method is an immediate guideline or framework within which the teacher belonging to any discipline or in any sort of classroom organizes his teaching devices in the classroom. The classroom method specifies in English language teaching, the teaching of grammar, vocabulary or reading... A particular method specifies the teaching of grammar in one way while another method recommends a different organization of the classroom activities (Mukalel, 1998). (see Gebhard, 1996, section 2 and 3.

The knowledge of methods of teaching certainly goes a long way towards illuminating the path of the teacher but the teacher is the pivot round whom all the methods revolve. It is the teacher who adopts them to suit his needs under given conditions. He knows the needs of his students and gears his instruction to meet their needs. Although under our regimented system of instruction individual attention is impracticable but still methods can be varied from lesson to lesson and class to class. The methods of teaching languages must be elastic and adaptable as life is restless and variable” It has been stated by Robert J. Baumgardner, et al (1988) that from one to three per cent of the Pakistani population knows English; a small but influential portion of the country’s population in the domains of government administration, law, the military, higher education, commerce, and mass media (Baumgardner et al, 1988). But another recent study shows this ratio differently: in Pakistan, the access to the world community of scholarship, business, and development is perceived to be through the English language, and it is used as the lingua franca, or common language, in such settings. Only about 10 percent of the population is conversant in English (Encyclopedia Britannica).

the worldwide significance of English gives it exclusive place in the country’s official association. observation concerning its significance is incorrigible by the occurrence of English language institute and constantly rising tendency in increase of English base private division learning institution. It also is obligated a great deal to the truth that English has become lingua franca for most of worldwide political, economic, social communications (Shamim, 2011). Madrassa students and teachers have largely progressive attitude towards the role and importance of different languages. They have developed this sense mostly from their surrounding environment and their peers. The madrassas do not specifically tend to offer a whole view and is cog up to encourage Arabic. This has also been traditionally true as in the early times madrassas mostly serve a oppose approach of the spiritual set to oppose the spread of English language and culture in the British India. With the start of new knowledge and scientific apparatus greatly has changed though. Even with regular endeavor of madrassa privileged to repeat constant sustain for Arabic, they have not succeeded in resist the raid that English has complete in the economic and political domain in the state. Anti-Islamic speechifying beside English persists resistant by the inspiration of associate Arabic with God and religion. Madrassas have effectively maintained the love for Arabic on spiritual basis.

The conclusion of the study expose that madrassas do not offer sufficient opportunities to students in receiving essential knowledge of English language. They do not have supposedly skilled teachers recruit for the intention. Additional, Dars-e-Nizami is greatly lean on Arabic and Urdu beside mother dialect of the student. The lack of English as a necessary subject in the syllabus is also accountable for aspiring it aside. For everyone practical purpose, English leftovers beneath the mat and students do not think to drive towards its learning. In some madrassas, English language class is at evening time arranged is not adequate to excuse the attempt. (Qaisar Khan Vol. 23, No.1, 2016 June)

Research Questions

1. What are the perceptions of the subjects towards the role and importance of English language in Educational sphere?
2. How do the subjects perceive the role and need of English language in Professional sphere?

Obejctives Of The Study

- To investigate about the perceptions of the concerned Population towards English Language, in the context of its significance in Educational circles.
- To investigate about the perceptions of the subjects towards the role and need of English language in Professional life.

Methods And Procedure

Nature of the Study

This research study is qualitative in nature, it aims to investigate the perceptions towards the role of English language, especially in educational and professional spheres.

Population and Sampling

Target population of the study is Madrassa graduate/students enrolled in Department of Islamic Studies, University of Malakand. The subjects belong to B.S, M.A and M.Phil degree programmes. Their general education before university varied from B.A to B.Sc, M.A and Diploma. The total number of the respondents was 36, out of which we were able to reach out to 26, due to the limitations of time and access. The reason for choosing these specific students as population of the research is that these Madrassa students have a better experience of the life outside Madrassa; practical educational and professional life. Hence, they can better perceive the role and need of English language in their lives as Islamic Scholars.

Locale of the Study

The subjects are students of University of Malakand, who went to madrassas mainly located in various villages and towns of Malakand Division and a number of them also went to Mardassas in Peshawar, Islamabad, Karachi and Punjab.

Tools of the Data Collection

The data is collected through in-depth, open-ended, qualitative interviews. We opted for this tool in order to get a large amount of in-depth data in short time and also because perceptions are psychological and requires in-depth information.

Analysis and Ethical Issues

The collected data is analysed thematically, placing similar responses of the respondents under one theme and carrying out a discussion on it. Keeping research ethics in mind, a complete code is derived for the respondents, keeping their identities/names confidential. The codification is adapted from Roney (2000) which is appended at the end.

Data Analysis And Discussion

This section presents the main findings of the study and its analysis. Inductive approach was adopted to collect data through interview method. The data in this section is analyzed thematically, and discusses various themes arising from the participants views guided by the objectives of the study. Direct responses of the participants are also coded based on the profundity and detail of their experience, direct quotations from the subjects are also included. (see appendix for identification key)

Significance of English in preaching and communication

English has become an important language to communicate all around the world. Generally, only one out of four users of English is the native speaker of the language (Crystal 2003). As it has got the status of global language (Crystal 2003; Gnutzmann 1999). Therefore, it has become the medium of intercultural communication (Meierkord 1996). Through our study we find that majority of the subjects showed full awareness and agreement and about the current status and importance of English language. And because of this status of Universal Language the wanted to learn English language in order to communicate around the world to preach the message of Islam. One of the subject said that, 'Islam is a true and humble religion. Its message should be spread to the other nations of the world as well. And because of the universal role of English language, its learning is important (24M31_P1_10F).

The informants also wanted to learn English language in order to understand and answer the objections that non-believers raise on Islam. While answering a question about the importance of English language in communication, one of the subject said that learning English to them is important because 'to explain our beliefs and thoughts perfectly to the non-Muslim world and to make ourselves ready to depend ourselves with proper arguments and answers (26M26_P1_10F).

Importance of English in higher education and Profession

As English has got the status of official language in Pakistan. It is also the language of higher level examinations in Pakistan.' Passing examinations in English then opens

doors to higher levels of studying and to employment opportunities (Coleman 2010). Almost 93% of our subjects said that it is impossible for a madrassa student to understand and fill the forms for admission at collage and university level without doing any English language course. One of our subject mention an important point that 'this year 2000 candidates applied for MPhil Islamiyat, UOM but only 22 passed and majority of them were non-madrassa students while there were majority of madrassa students among the overall candidates, the only reason for this was the lack of madrassa students in English even though they were/are more competent than non-madrassa students'. (25M30-P1-12C) In Pakistan majority of the tests and interviews for higher education and jobs are conducted in English language or contain English as a compulsory portion.

One of the respondent who completed her Darsi Nizami Course which is equivalent to masters in Islamiyat and Arabic language from Jami Ayesha Siddiqa Madrassa Islamabad share her story that 'I lost Gold medal in B.S Islamiyat just because I am not good at English, and because of the English problem I had to take admission in B.S even though I am qualified for MPhil' (15F23-B3-8A). Many subjects even said that madrassa students are more competent in their subject than the students who did MPhil or masters in islamiyat because they spent almost 10 to 12 years for learning those things but they always lag behind because of this incompetence in English language. As a subject said, 'Madrassa graduates always face great difficulty in their professional lives just because they don't know/are not competent in English'. (26M26-P1-8F). Even tests of specific posts like Qarya andTajweed for madrassa students, are conducted in English language. (21F18-B1-6B)further added

Open doors to modern research and development

Around 86% of our subject showed interest in learning English language and making it a part of madrassas curriculum because it is the language of modern development, computer, media, press, international travel and communication. 'In education, at postgraduate level, undergraduate level and research level English is used nowadays' (Rajwani and Gohel 2012). The participants of our study showed agreement on the point that through English they can get access to vast collection of knowledge. 'English open the doors to study the research advances and developments of other especially non-Muslim countries'. (24M31-P1-10G)

Inclination of madrassa students and teachers towards English:

Through our study we find that large number of students and teachers are inclined towards learning English language. As a participant mention 'My madrassa teacher asked me that if I teach him English, he will teach me further Islamic knowledge in exchange. Madrassa teachers and students are very inclined towards English, but the lack of environment and funds are responsible for our lack in English' (12M22-MF-4D). Other view regarding this is 'Majority of the madrassa students as well as teachers are very much inclined towards English because of its growing need in today's life especially for Islamic Scholars and their responsibility of spreading the message of Islam and tackling the anti-Islam beliefs and notions of the Non-Muslim countries but Madrassas can't afford the wages of English teachers and the government do not supply us with enough funds or usually none at all' (26M26-P1-8F).

According to British council report ‘The representative of several madrassas in Khyber Pakhtunkhwa and Fata argued that they need English language not only for higher education and employment, but as a key to knowledge, to show the positive image of Islam to the west , to preach the message of Islam and to contribute to achieve harmony among nations’(Coleman 2010)

No importance of English for afterworld

‘People in madrassa, traditionally, opposes the heavy changes in their system due to the fact that to them they only need prayer leaders and teachers. In their opinion, the prevailing curriculum is sufficient to provide that stuff.’(Islam) Though we discussed the importance of English language from different perspectives and majority of our subjects showed full agreement with the fact that English language is necessary to move in the modern world. But some two of our subjects showed disagreement with this view that being a madrassa students we need any exposure to English language. According to them ‘English language has its importance from worldly life point of view but from the view of the Afterlife, it has no value at all.’ (11M20-B1-4B, 20M19-B1-3B) Two of the subjects remain neutral in their views. They were aware of the importance of English language in current context but according to them ‘No doubt English has become very important in today’s life, but madrassas are basically for Islamic knowledge and Arabic so, English could be taught at higher level like Ilm but there’s no particular need at primary level. One should learn only enough of English to get by in this life.’ (21F18-B1-6B, 22F18-B1-4A)

Conclusion

Thus, it has become clear that English language has become a need for madrassa students and teachers to compete the challenges of the modern world. They need exposure to English Language to upgrade their social status by getting opportunities to higher education and better employment, as English has gain an important role in higher education and profession. The findings of the, study shows that majority of the subjects have positive perception towards English language and showed inclination towards learning English language, as they fully understand the need of English in educational and professional sphere. Despite of their positive views and inclination their syllabus lack English because of the lack of proper environment, funds and skilled teachers in English Language.

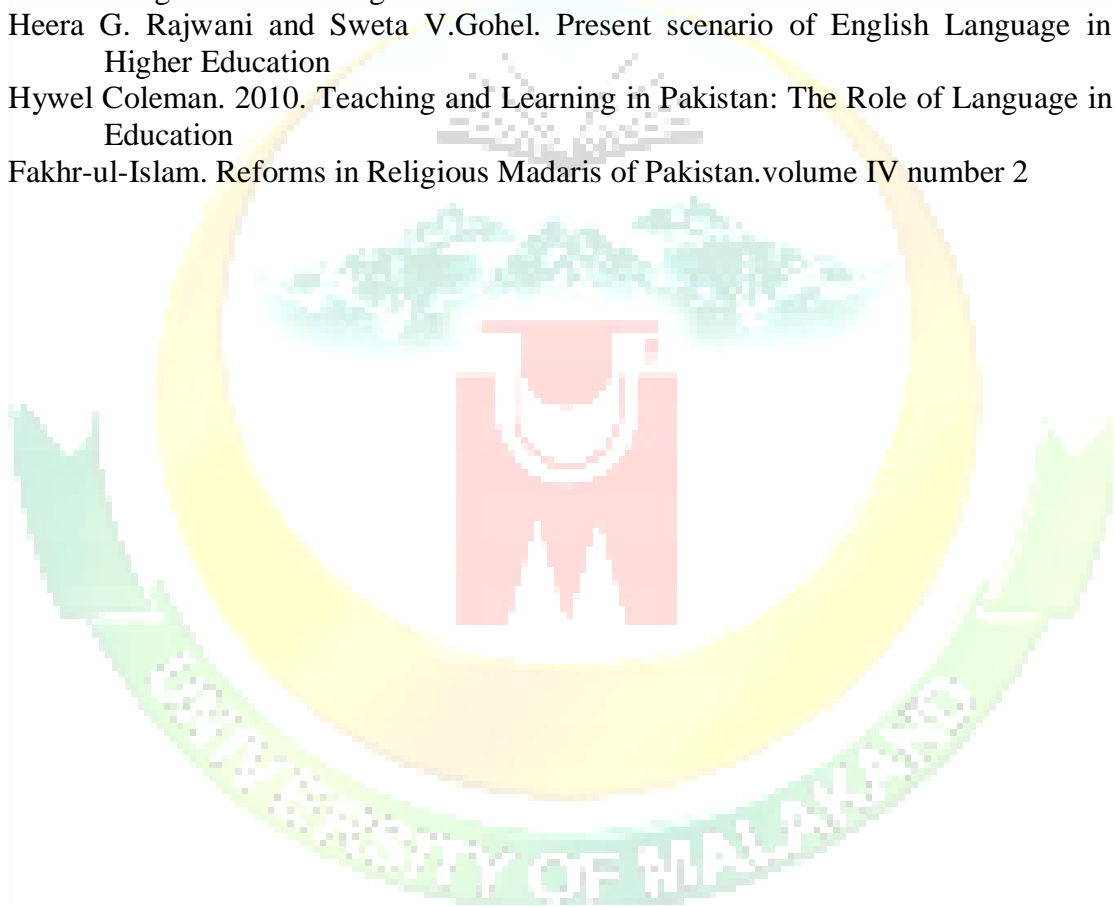
Suggestions

- To add practical reforms regarding the implementation of English Language in the curriculum for Madrassas
- To facilitate Madrassa teachers by providing them workshops on English language, so, that they can learn English and in turn teach it in Madrassas to their students
- To arrange teacher exchange programs between colleges/universities and Madrassas
- English should be taught as a language and means of communication

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Perceptions of Madrassa Students and Teachers towards English Language

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Abstract

This qualitative study investigates perceptions of madrasa students and teachers towards English Language. It also examines the views of madrasa students and teachers towards English Language. The study attempts to highlight all those barriers which create problems in implementation of English language in madrassas. The findings of the study are based on data generated through in-depth interviews and nonparticipant observation. Interviews were conducted from students, teachers and administrators / muhtamim in madrassas purposively selected at District Dir Lower, Khyber Pakhtunkhwa. A total of 24 interviews were conducted with equal representation from each madrassa including 5 students, 2 teachers and 1 administrator / Muhtamim. The collected data was thematically organized and analyzed. The study concludes that the madrassa students and teachers want the implementation of English language in madrassas. Madrassas generate their own funds and no proper budget is allocated from the government side. Further, the government does not have a mechanism for arranging trainings, seminars, workshops and other activities related to English language in madrassas of Pakistan. This study recommends for the government need to engage with the madrassa community for implementing English language and to address the immediate needs and problems of madrassa students.

Keywords: Pakistan; Madrassas; Language Perceptions; English, Students; Teachers

Introduction

English has become the vehicle for media, research and communication. There is less likelihood that English shall lose its color and importance keeping in view the unfaltering ascendancy of the English-speaking countries in business, education, research and above all in global politics (Guy Cook, 2003). In the context of Pakistan, English has become a language of opportunities and passport to success (Rahman, 2005). It is widely acknowledged for its singular importance in global politics, socio-educational and economic life. Pointing to the significant role played by English in the 21st century, Guy Cook (2003) observes that it is taught as a foreign language across the globe and has become the language of business, education and access to information.

Keeping in view the importance of English language, Pakistan, like other developing countries, has taken several steps to make its learning a compulsory part of education system. The constitution of 1973 also acknowledges the importance of English as a

vehicle for global communication and declares it the official language. Thus, most of the country's official business is conducted in English. In the context of education, there are mainly four streams of education in the country. Elitist schools use English as medium of instruction while non-elitist private sector schools also heavily rely on it. In comparison, public sector schools offer English as a compulsory subject from grade I, but the main focus remains on Urdu and other local languages. Lastly, the madrassa system is devoted to religious education where Arabic reigns supreme assisted by Urdu and local languages for translation. The government has taken several policy initiatives to create space for modern subjects including English language as is reflected in the literature review.

Statement of the Problem

English language has become a primary source of learning and earning in job market. The mainstream society in Pakistan is also under its influence. With a view to do better and find better placement in professional sphere, madrassa students also need to learn the language. The government has included modern subjects with the consent of madrassa central Boards. However, we have little knowledge about the level and extent of these subjects. The current study is undertaken to analyze the perceptions of madrassa students and teachers towards English Language; to study level of English Language use in madrassas and the needful measures to modernize the outlook of religious education.

Research questions

The key research questions that drive this study are given below:

1. What are the perceptions of madrassa students and teachers towards English Language?
2. What is the level of English Language use in madrassas?
3. What measures are needed to make English language an effective part of Dars-e-Nizami curriculum?

Objectives of the study

Following are the main objectives of the research study:

- 1 To investigate the perceptions of madrassa students and teachers towards English Language.
- 2 To study level of English Language use in madrassas
- 3 To suggest measures needed to make English language an effective part of Dars-e-Nizami curriculum

Literature Review

What is language?

Language is a medium of communication through which people communicate with one another, express their feelings, emotions with others in words. There are about six thousand languages used in the world (Drude, 2003). Without language, we cannot communicate our feelings, views, emotions with others. It is very important for every human to learn and use language.

First language/mother-tongue, second language and foreign language

First language or mother tongue is the family language that one acquires after birth. It therefore is a significant marker of personal, social and cultural identity of the speaker (Kioko, 2015). According to Guy Cook (2003), when a child learns his home language it is called first language while learning the language of larger society other than home language is called second language. Learning the language of other country is known as foreign language. In the context of this study, Pakhtu (also called Pashtu) is home language of the respondents while Urdu for them is the second language and English is foreign to them.

Importance of English Language

English is the language of dominant and well-developed countries like United States of America and United Kingdom. It has become lingua franca of global trade, politics, research and education that has made its learning an essential part of global identity (Crystal, 2012). In the context of Pakistan, English has become a language of opportunities and passport to success (Rahman, 2005).

Keeping in view the importance of English language, Pakistan like other developing countries has taken several steps to make its learning a compulsory part of education system (Shamim, 2008). The constitution of 1973 also acknowledges the importance of English as a vehicle for global communication and declares it the official language (Article: 251 National Language). Thus, most of the country's official business is conducted in English. In the context of education, there are mainly four streams of education in the country. Elitist schools use English as medium of instruction while non-elitist private sector schools also heavily rely on it. In comparison, public sector schools offer English as a obligatory subject from grade I but the focus remains on Urdu and other local languages (Rahman, 2001). Lastly, the madrassa system is devoted to religious education where Arabic reigns supreme assisted by Urdu and local languages for translation.

The current study is based on perceptions of madrassa students and teachers towards English language. Madrassa system is devoted to religious education where Arabic reigns supreme assisted by Urdu and local languages for translation. The government has taken several policy initiatives to create space for modern subjects including English language as is reflected in the educational policies (NEMIS, 2000).

What is Madrassa?

The word "Madrassa" is derived from Arabic language which means a "school" (Kashani, 2016). Madrassas also called religious seminaries, are basically religious institutions where students are enrolled for learning about the religion of Islam. However, there is a separate curriculum designed for students and madrassa institutions mostly work independently of the one set by the Education Ministry, Government of Pakistan" (Andrabi et al., 2006).

Dars-e-Nizami

The Dars-e-Nizami curriculum had been designed by Mullah Nazim Uddin Siharvi in the 18th century in the Farangi Mahal madrassa established in Lucknow during the time of the Moghul Emperor Aurangzeb. This curriculum is used in many madrassas across sub-continent. Main features of the course consist of a complete curriculum with subjects such as chemistry, astronomy, geography, literature, geography, mathematics, logic, philosophy and medicine as well as the Quran, hadith, and *fiqh*. Graduates of the Dars-e-Nizami can transfer onto higher studies and jobs in several fields (Robinson, 2001, p.48–51).

Dars-e-Nizami course is eight-year course consisting of eight *darajas* or grades. Each grade (*daraja*) is numbered in Arabic in the ascending order as (first) *Oulah*, (second) *Sanniah*, (third) *Salisah* (third), (fourth) *Rabiah*, (Fifth) *Khamisah*, (sixth) *Sadisah*, (seventh) *Sabiah* also called small *Dora-e-Hadith* and Final *Dora Hadith*.

Madrassa Education in Pakistan

After the creation of Pakistan in 1947, madrassa movement further expanded and hundreds of *Darul Uloom*s were established throughout the country. Jamia Ashrafia was started by Mufti Muhammad; Darul Aloom Malir by Mufti Muhammad Shafi; Adrul Aloom Islamia Banori Town by Maulana Muhammad Yousaf; Jamia Arabia Gujranwala by Maulana Muhammad Chirag; Jamia Khairul Madris Multan by Maulana Khair Muhammad Jalandhari. In 1947, there was a slight presence of madrassas as the figures quoted by various sources range from 189 to 245 (Ramzan, 2012).

Thus, Pakistan had two types of education after partition; the modern secular one and religious one. The school system was further divided into Elitist English school and Urdu medium schools. The children of the ruling and elite class were mostly enrolled in the former in schools, colleges and universities while most of the poor or lower-class children would go to madrassas (Ahmad, 1972, II, 622).

The ruling class of Pakistan has historically supported English language in education system (Anjum & Siddiqi, 2012; Rahman, 1997; Rahman, 2011) with no concrete effort to change it. Thus, English dominated the state after 1947. English-based education has prevailed over other streams of education in the country (Coleman, 2010; Jimenez & Tan, 1987). The vernacular-based system was the major educating stream for the less prosperous segment of the society. The English medium would produce rulers and administrators while the vernacular-based education mainly provided the clerical and support staff (Rahman, 1997). A huge majority opposed English and wanted Urdu to replace it in the power circles and higher workplaces. But Urdu also had its enemies in the shape of other racial groups who wanted recognition of their own languages. Further, the choice of English for official correspondence and Urdu as national language in 1948 (Zaman, 1984) made the country exoglossic as it practically imposed two unusual languages with a very small number of native speakers (Bell, 1976).

The gap between these two types of education; religious education and modern secular education has continually widened. Many conferences and committees have been formed by the government to assist in reforms these madrassas and integrating them into the national educational board system.

From the time of partition in 1947 till Soviet Union Afghan war 1979, the process of madrassas reforms remained passive. To some extent madrassas and madrassas education system came under discussion in government educational conferences and policies. The role of madrassas in educating the public was discussed in the first educational conference held after the creation of Pakistan in 1947.

Methods and Procedure

Nature of the Research

This research study is qualitative in nature. The data for the study was collected through a study of government policy documents, interview method and nonparticipant observation. The interviews were conducted from students and teachers. With reference to government reforms, the level of implementation, the existing problems and needful measures for creating a congenial environment for English language teaching, interviews were also conducted from Muhtamims / administrators. The study was an attempt to systematically examine the perceptions of madrassa students and teachers towards English language under conditions that existed in madrassas. It was intended to describe data and its subsequent analysis to draw logical conclusion with a view to advance knowledge qualitatively.

Research Population

Population of the study was based on the official record of registered madrassas in the area obtained from District Education office Dir Lower and other related official sources. Target population of this research was madrassa administrators, teachers and students and officials of the government. For determining the number of madrassas and enrolled students of madrassas, the researcher relied on the Pakistan Education Statistics 2015 – 2016. (Khan, Amin, Kakli, Piracha & Zia, 2017).

Sample and Sampling Technique

The study employed purposive sampling for selection of madrassas and interviewees. This sampling technique was more appropriate as not all religious seminaries were accessible. The researcher sought permission and collected data when permission was granted without compromising the nature and scope of the research questions. Further, purposive sampling was also convenient as only those institutions had been selected where students were enrolled in Dars-e-Nizami curriculum.

Sources of Data

The study was conducted in District Dir Lower in the province of Khyber Pakhtunkhwa. The data was collected from English teachers and students enrolled in Dars-e-Nizami. Data was also collected from those at the helm of affairs in the selected madrassas and in the district administration who looked after the overall educational institutions in the district.

Data Collection Procedure

A total of 24 interviews were conducted in the selected madrassas. Each seminary was given equal representation in the sample. A total of 5 students, 2 teachers and 1 administrator / Muhtamim were interviewed in each madrassa. Besides, 6 interviews were conducted from the officials of district administration. Further, the researcher had studied the existing policy documents at national and provincial level to drive the interview questions and to generate to data.

Analysis and Ethics of the research

All the data was coded, and the researcher followed the coding process of Roney (2000) (1A03-M40-R8M), while the interviews were transcribed for establishing categories. The questions asked in the interviews were semi-structured in nature.

Research is an ethical exercise. Permission was taken from the interviewees for recording the interview. The interviewees were apprised of the purpose of the study.

Data Analysis and Discussion

The interviews consisted of questions related to perceptions of madrassa students and teachers towards English language. When these queries were made, one of the interviewees said, “we teach English to the students of Dars-e-Nizami in *Ibtediya* and *Mutawaseta*. Basically, it is a primary level English”. He further added, “English Language implementation is very important for madrassa students. It is now necessary to survive in the modern world. It is important for the ulama to acquire both religious and modern knowledge, to compete with the world or people of other religions” (1T02-M42-R8M).

One of the teachers was very enthusiastic in defending the current situation when he said, “our ulama especially ulama-e-Deoband focus on students and teachers to learn both religious and modern knowledge. I have done Dars-e-Nizami and Master and B.Ed. as private student and am also a teacher at a government school”. (1T01-M36-R8M).

Another interviewee was of the view that the world had become a global village and for that reason ulama agreed that the learning of modern courses like English language were very important for the students of Dars-e-Nizami. That’s why they also taught English to the students enrolled in Dars-e-Nizami. (2A09-M47-R8M).

Regarding the learning of English language, an interviewee said, “we cannot compete with the world without English. For this reason, many scholars like Mufti Taqi Usmani and Mufti Naeem agree to teach modern courses like English language to madrassa students. Many modern subjects are taught at famous madrassas and we see that *Tafaseer* and translation of the holy Quran is available in English Language”. The interviewee also gave an example of an area near Shergarh in District Mardan name Koyi Barmol, where a man named Mian Zar Gul who was imprisoned in Arab Malta Jail. Afterwards, he married an English woman, the grandmother of Mufti Adnan Kaka Khel and wrote translation of first half of the Quran”. (1A03-M40-R8M).

A teacher interviewee tried to highlight the broader outlook of religious scholars and said, “Our ulama regularly visit different countries and preach Islam in their

languages. we introduce changes in subjects from time to time with the requirements of the society”. (2T11-M35-R8M).

In an interview, a student did not negate the importance of English language, but his reply was in a global context. He said, “Ulama are not preventing them from learning a language like Hindi language is used in *Darul Uloom* at Deoband in India. Similarly, there are many madrassas in the West in which medium of instruction is English. We are always encouraged by our teachers to learn every language, go to other countries learn their languages and convey the message of Islam to them in their own language”. (1S07-M27-R7M).

Another interviewee explained the space and importance provided to English language and said, “It’s the requirements of Rabitatul-Madaris-al-Islamia to teach English to the students before enrolling in Dars-e-Nizami. Only a student who has passed middle school exam, is admitted in the first grade (*Aama*). If a student is Hafiz ul Quran then there are three years of education before entering to the Dars-e-Nizami, that is *Mutawaseta* 1st, 2nd and 3rd or *Ibtediya* 1st, 2nd and *Mutawaseta*. These courses are equivalent to the sixth, seventh and eight class courses taught at government schools”. He further added, “The basic aim of madrassa is to prepare students on religious side but today modern subjects like English are needed, for this reason it is important for the students to learn English language and other modern subjects. We teach English to students with the aim to enable them to solve their problems in the language”. (2T10-M36-R8M).

When asked whether the existing space provided to English language was enough for students in madrassas and whether there was any need of improving it, an interviewee was of the view, “English Language implementation in madrassa is important because it is the requirement of modern society. It is also important for students to learn English language for the spread of Islamic knowledge and defense of Islam and to answer those questions which are raised by the West. It is also important for madrassa students to acquiring modern knowledge for better service to their community”. (3T17-M34-R8M).

A student however admitted the lack of proper teaching environment for English teaching and admitted the outside support they needed to learn modern subjects. He said, “with the learning of Dars-e-Nizami we are learning different courses like English language, and basics of Computer at private institutions outside madrassa”. He was not satisfied with the existing situation and was expressive in his views when he said, “We, the students, demand from the government that if these types of facilities are provided to us in madrassas, then it will be a good step for our future. We want to learn more and more courses with Dars-e-Nizami, but due to lack of facilities we are restricted to Dars-e-Nizami”. (2S13-M25-R6B).

While interviewing an administrator, the researcher expected more details about English language. Several questions were asked but most of the information provided by him was similar to the ones stated above. First, he pointed to English classes in the beginning years at madrassas. Then he attempted to justify the teaching of English language as a weapon in the modern world for countering anti-Islam propaganda. Third, he pointed to modern subjects including English, Mathematics, Social Studies and General Science that were included in the curriculum. Fourth, he described the

Tanzeem-ul-Madaris (Baralvi) education system and said that *Ibtediya*, *Mutawaseta* was equal to Middle level, *Sanwia Ama* to Matric level, *Sanwia Khasa* equal to Intermediate level, *Shahadat ul Alia* equal to B.A and *Shahadat ul Alamia* equal to double Master i.e. in Arabic and Islamic Studies. Fifth, he admitted that there were no trained teachers and they had to hire teachers for modern subjects who would teach students in the evening and the afternoon as they learnt Dars-e-Nizami in morning time and sixth, he highlighted the importance of English and other languages for students. The researcher did not bring it into the notice of the interviewee but very carefully made a note of the use of ‘educated’ for ulama or madrassa graduates when he said, “It is important for ulama to have command over English and other languages for the preaching of Islam. I think that an educated scholar (*alim*) is more talented and has good teaching qualities than an uneducated one. My point of view about learning English in the modern society is compulsory”. (3A19-M40-R8M).

To sum up, the interview data reveals that madrassas lack proper teaching environment for English language. The level of importance given to the language is negligible and cannot be declared sufficient for learning to read and write in the language. Further, the students search for options outside madrassas if they desire to learn modern courses. There is lack of trained teachers too which further reduce the chances of improvement in the area. In a sense, English language teaching is not among the priorities and madrassas vary in terms of their effort for creating a teaching environment for the language.

Conclusion

- This research concludes that all stakeholders including scholars, teachers, students and administrators of madrassas agree with English language teaching and learning and their implementation. They view that it is important especially for madrassa students as English Language has become a powerful tool for communication and employability in society. The madrassa community agree that their graduates should have mastery over religious as well as worldly knowledge. To enable the students to compete in the job market, they are encouraged to learn English. However, they identify lack of resources as the biggest hurdle in teaching English language in madrassas. They expect the government to take initiative and provide support to madrassas for facilitating such courses.
- This research study further concludes that from historical perspective most of the madrassa students, teachers and administration are wants to implement English language in madrassas but due to lack of facilities they cannot start English language. Government main focus has been on regulating the administrative affairs of madrassas without proper attention to the academic aspects. Further, it is also revealed that the approach of the government so far has proved a piecemeal approach abandoned at different times. The history tells us that government attend to madrassas in special situations and remain ignorant of their working at other times.
- The study also concludes that many of the governmental measures are looked at with suspicion as promoting the western agenda of doing away with religious education in the country. It is viewed that the west is pursuing the agenda of humiliating and degrading religious circles through the government.

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Appendix
Interviewee Identification Key (10 Character Code)

Character key	Description	Details
1st Character	Madrassas Name	4. Jami'ah Farooqia Hajiabad Timergara 5. Ahya UI Uloom, Balambat Timergara 6. Jami'ah Muhammadiyah Qadriyah, Gulabad
2nd Character	Participants	A=Administrators T=Teacher S=Student
3rd& 4th Characters	Participant's Number	Ranges from 01 to 30 (Total participants)
5th Character	Gender	M= Male F= Female
6th and 7th Characters	Age	e.g. 20, 25, 35
8th Character	Location of the Madrassas	U= Urban R=Rural
9th Character	Grade / Daraja of Dars-eNizami	First= 1 Second= 2 Third= 3 Fourth= 4 Fifth= 5 Sixth= 6 Seventh= 7 Eighth= 8
10th Character	General education	L= Below secondary S= Secondary H= Higher Secondary B= Bachelor M= Master

Source: Roney, (2000, p. 311). Adapted by the Researcher

- e.g.
1. 1A03-M40-R8M = Jami'ah Farooqia Hajiabad Timergara, Administrator, 3rd Interviewee - Male, 40 - Rural, 8th Grade / Daraja, Master
 2. 2T11-M35-R8M = Ahya UI Uloom, Balambat Timergara, Teacher, 11th Interviewee - Male, 35 - Rural, 8th Grade / Daraja, Master
 3. 3S23-M29-R7M = Jami'ah Muhammadiyah Qadriyah, Gulabad, Student, 23rd Interviewee - Male, 29 - Rural, 7th Grade / Daraja, Master

