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The French Discourse on Indian Caste System

Sakul Kundra*

Abstract: The perceptions of the French travelers and adventurers in the seventeenth and the eighteenth centuries gave insightful observations of the Indian social and religion domains. In this article an assessment is carried out to analyze the nature of Indian caste system, its ramifications and its implications on determining the profession and marriage affiliations. Indian caste system defines each caste’s place in social hierarchy i.e. occupation, responsibilities and means to earn material wealth. Although there have been the process of sanskritization in lower caste who by the means of attaining wealth tries to adopt the customs of upper caste. Although there was no Caste system prevalent in European societies thus the French prospective of Indian caste system through the French travelers and adventurers accounts becomes quite invaluable. Therefore, Occidental’s understanding of Orient caste system becomes a significant issue that will be discussed in due course of our discussion.

Key Words: French Discourse, Indian Caste system, adventures, religious domains, social hierarchy, sanskritization

1. Caste System
The caste system was the basis of the social life of India, in particular to the customs, manners and the rights of Indians. The concept of caste played a prominent role in Hinduism whereas it was absent in Christian society. Thus this discussion will be restricted specifically to the caste system prevalent among Hindus as it was the most discussed topic among these voyagers of our research period.

2. Origin of Caste System
Thevenot, Bernier and others spoke about the four castes and their metamorphism. Bernier gave records of Hindu religious beliefs, who called their God as Achara. He wrote that, God sent them four books of Vedas which comprehend of all the sciences. They believed that

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God has given them the responsibility of being guardian of caste system. These books divide the people into four groups, Brahmans (interpreters of the laws), Khatri (warriors), Vashiyas (merchants and tradesmen) and Shudras (artisans or laborers). While on the other hand François de la Boullaye le Gouz said that in the Indian Orientals, there are infinite number of Gentiles, between which are the Hindus are divided in 125 groups, who accept neither any Jewish, Persian, Christian nor Musulman in their religion. He said the differences that one observes between the 125 tribes of the Hindu are so opposite, that it seems that they never had been united, each tribe have its particular language which is not otherwise heard from others by a long time that their law is in force. Their Pagodas are separated according to the tributes and service by one, two or three Brahmans according the people of the Tribe. Gentile said from these four castes derives other numerous castes.

Law de Lauriston described the origin of Brahma and other alleged divinities. Brahma was the founder of Hindu religion and was just inferior to only one god of infinite science. He says “one could to believe that Brahma was of these great geniuses that providence made to appear on earth from time to time for the happiness of humanity”. Hindus believed that the existence of Brahma was several thousand years before the creation of humans. He says “Brahmans said that Brahma was their legislator had left a book named Vedas, which contain all its doctrine and its institutions….the Shastras written in Sanskrit which was known only to the Brahmans who made particular study of it. Brahmans believed that the moral of this book teaches (Hindu) to believe in the supreme being which created a regular gradation of his beings, one superior and other inferior to man, the immorality of the souls and a future state of reward and punishments which consist in the transmigration of the body in one and other according to the life that one will have carried out in his preceding state”. This was the belief of the Brahmans and scholars.

1 Four books of Vedas are Rig Veda, Yajur-Veda, Sama-veda and Atharva veda.
3 Gentil, Mémoire sur L’Indoustan ou Empire Mogol, p. 19.
5 Ibid. p. 237. Law de Lauriston noted that “their customs make part of their religion being sanctified by alleged divine character of their legislator. If the hypothesis was believed, then one could suppose that Brahma was the king like legislator in all the continent of India, whose principal goal had been to attach Indians to their country and to return sacred for this effects
Modave told that the Brahmans portrays themselves as an alive image of the God and claim to have this prestigious right due to the privilege of their birth. He said that Brahmans while “renouncing the dignities had taken great care to inculcate in themselves the spirit of the people that they were on the land the alive image of the gods and that these gods will always remain happy from the men when the Brahmans were happy, that the gifts that one made to them to put back all the sins infallibly because they were holy by the privilege of their birth, that they carried in them a sanctifying and purifying virtue of which they were made to whom good seemed to them and hundred other similar daydreams which had marvelously fitted in the spirit of these ignorant and credulous people the dignity of the state of the Brahmans”.6 Brahmans were the most respected people and no one could equal them in their hereditary right of priesthood and they take the advantage over the others only due to the favor of their birth. Modave criticized Brahmans as being the creator of dogmas in their particular advantage.7

Their origin and stability the Brahmans shared among themselves was described by Modave. He said that there were “not less than 72 particular castes, the broad categories were of Brahmans, Kshatriya, baninas and shudras known in Hindustan. The Hindu pundits were based on the authority of their books and content to the fables on the origin of these castes. The first legislators of the Hindu people who are probably the authors believed that the division of the people in tribes separated with the law, habits, particular privilege and incommunicable would give in their institution a durable stability, in what they were not mistaken. But they were marvelously been useful by the influence of the climate which puts in the spirits a certain lazy apathy which is naturally opposed to any kind of change. These legislators are probably the fathers of Brahmans. A formed society must have the people armed for his defense. They chose between the

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7 Ibid., p. 295.
Hindu people the men most specific to the war. They formed from it a separate tribe to which they gave the first rank after theirs and the kshatriya are descended from there. It is this caste of warriors, whom one calls Ragepouts at the coast of Coromandel, thus confusing the first nation of the Hindu people with the second caste of its political order. But a State governed by the law and defended by the weapons needs merchants and traders. Those who were devoted to this profession necessary were the authors of the caste of the banians who form the third caste. The plowmen, the shepherds, the craftsmen and all those which carry the principal burden of the society were pushed into the fourth class. It is easy to see that this one is necessarily divided in a greater number of subdivisions than any of the three others”.

Modave believed that the establishment of the castes was neither logical nor natural. As the Brahmans gave themselves a mysterious origin has been generated from the head of the Brahma which was not believed by this adventurer.

Modave talked about the stability of different religion of the Indians and the difference of the castes which was the largest base of their civil state. He said “the divisions between the distinct castes give each a pride of preference and they appease one-respective inferiority through a reciprocal superiority”. He believed that the Hindu religion was only for the Indian and produces favorable repercussions. He considered that the conquest of Muslims over India was less disastrous for them in comparison to the invasions of Europe. But while discussing over the government, Muslims destroyed the race of old sovereign and created multitude of fidelity without reducing the participation of Gentiles.

3. Brahmans

Thevenot explained that there were four castes although all of them profess the same religion, yet the ceremonies of each caste is different from the other caste giving an impression that there were infinite number

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8 Ibid., p. 373.
9 Ibid., p. 373.
10 Ibid., p. 244
11 Ibid., p. 372.
12 Ibid, p. 65.
13 Deleury, Les Indes Florissantes, p. 29
of sects.\textsuperscript{14} Brahmans were on the top of this social hierarchy who perform the priesthood and its various functions. Lauriston expressed that the Brahmas were the first ones to have many divisions among themselves and also had various degree of excellence to take care of the religion. They are sacred for the other Indians and have a despotic empire in every respect. It is very difficult to give a general character of the Brahmas because of the differences of their particular appearance and degree of knowledge.\textsuperscript{15} Lauriston discussed that he had the occasion to meet some Brahmas who had introduced errors into their religion, recognized one to be supreme, admitting ridiculous superstition and idolatry of multitude. They neither tolerated to the weakness of the people nor admit any doubt about the pretence of the divine character of their legislator.\textsuperscript{16}

Lauriston mentioned that the “inferior tribes than that of Brahmans must have their ranks assigned. The Indians of the inferior caste believes to be honored by adopting the customs of the caste above them. The inferior receives all with respect from the superior but the superior caste would not eat anything prepared by person of inferior caste”.\textsuperscript{17} There were several restrictions imposed based on higher to lower caste, where the most of the privileges and rights were reserved for higher caste. These rights decreased in the lower castes. Boullaye le Gouz told that “Bramen, Breamen, or Breameni neither drink water, nor eat bread from any of 124 tribes, which were below them and they all can drink water of Bramen and eat that they cooked. Bagnian which is second tribe cannot drink water from any tribe, then that of Bramen, in the same way others who can drink and eat at those who are superior in their tribes, not at those who are inferior to them. Bramen and Bagnian neither eat nor drink in a vessel, of which somebody served, if it is not of their tribes that RAM their legislator ordered”.\textsuperscript{18}

Augustine Hiriart mentioned about the caste system in India where he saw 60 kinds of Gentiles who did not mix up with each other and they do not eat

\textsuperscript{14} Thevenot, \textit{Travels of Thevenot and Careri}, pp. 88-89.
\textsuperscript{15} Lauriston, \textit{Mémoire sur Quelques Affaires de l’Empire Mogol 1756-1761}, p. 240.
\textsuperscript{16} Ibid., p. 241.
\textsuperscript{17} Lauriston, \textit{Mémoire sur Quelques Affaires de l’Empire Mogol 1756-1761}, p. 249.
\textsuperscript{18} Boullaye le Gouz, \textit{Les Voyages et Observations du Sieur de la Boullaye le Gouz}, p. 146.
with one another, but they all agree to the dynamic God and do not leave to adore idols and do not eat flesh of cows.  

There were numerous discrepancies maintained by the Brahmans among the disciples of God on the account of offerings they made to the God. Boullaye de Gouz described the different types of offering made to the God and discretion made among the devotees according to the value of offering made to the God through Brahman. He said “The present which offer the Hindu are of two kinds, to the great pilgrimages they give money, invaluable clothes and precious stones; but to the ordinary Pagodas they carry rice, water of Koq, all kinds of fruits and odoriferous oil”.  

The Brahmans took the offerings and presents in various ways according to the value of the gift, for example, “if it is oil or water of Koq, he spreads it on the saint, by anoint it on all the body and the face… and when there is no one in the Pagoda, Bramen carries it at his house; it was same as the other presents. If the pilgrim offered rice, or fruit, Bramen put in the hands of the saint for some time, then removes it and makes use of it”. Sometimes these offerings and sacrifices were abused as there were bloody sacrifices of a sheep in some Hindu tribes but according to the Brahmans they had no essence of Hindu religion.  

Modave described the changes in the role of the Brahmans. He said Brahmans gave up by their institution all kind of command and political authority to deliver itself without distraction to the service of the gods and the customs of manners. But after coming of the Mahometans in India this hard aloofness and in the court of intrigues of this caste who seek by all kinds of means to acquire richness and authority, although, they tried to not to mingle with foreign things in their establishment. Brahmans managed the conscience of their rajah with an authority that no one revolted. They tried to take advantage for their caste and gain particular profits in the affairs of the state.  

It was highlighted by Modave that during the course to time there were certain local variations which came in the customs of the Brahmans. He said

19 M. de la Roncière, ‘Un artiste français à la cour du Grand Mogol’, p. 194
21 Ibid., p. 157.
22 Ibid., p. 158.
23 Comte de Modave, Voyage en du Comte de Modave 1773-1776, p. 375.
“while being allocated to the castes it should not to forget that their particular laws are subjected to many variations. These variations have for the majority a local motive, and it may be that they…(For) some particular reasons which made them to adopt. Like some Brahmans shook the yoke of certain abstinences related to the food which they permitted themselves. They do not make any difficulty to nourishing themselves from fish. Perhaps they do not think that this food is in contradiction with their great principle of the successive passage of the soul…I saw some Brahmans who were of this opinion without too much known on what it was established. The others Brahmans scandalize from this use of their fellow-members and they support that it is a manifest infringement to the primitive law”.\textsuperscript{24} It was enough to notice that the particular laws of the castes were neither generally adopted nor observed too exactly.

Another interesting fact mentioned by Modave is that “the Brahman despite being the highest caste was engaged in the activity of ploughing. Modave saw the Brahmons in India who practiced agriculture, he said, “a Brahman the head of the family who drove the plow himself…at the Coast of Coromandel that the Brahmons only employed in that of religion, study, trade and business. But since I noticed that in rest of Hindustan, all the means of living are good for them. Thus it is not astonishing that the first and more useful profession did not parish them below”.\textsuperscript{25} Lauriston note that if certain Brahman continues to be worthy of their reputation as philosophers, the majority of them had degenerated: much indeed work as servants of rich members of other castes though this submissive state which goes against their status of high caste. Abbe Perrin mentioned that some Brahmons were enrolled as soldiers and they served and received punishments from the officers who were often of the low caste, even of impure caste as a pariah.\textsuperscript{26}

Modave describes about various subdivisions in Brahmons and also the existing polygamy system among them. He said “caste of Brahmons were the first Hindus who were subdivided in a great number of

\textsuperscript{24} Ibid., p. 377.
\textsuperscript{25} Modave, \textit{Voyage en Inde du Comte de Modave 1773-1776}, p. 138. The caste of brahmens were less in northern India in comparison to the coast of Coromandel and Bengal.
\textsuperscript{26} Deleury, \textit{Les Indies Florissantes}, p. 764.
ramifications. This subdivision is the effect of a legal policy. The service and the interest of the caste in general established it. Some men were raised above the other by the prejudice of the religion could not be logical that by some people who took part in the dignity of their character. Thus it was necessary that there were inferior Brahmans to fill these duties”. The service of the gods and the administration of the temples require varied ministries so there exist subordination in the state of the priests. Their offices were hereditary in the legislation of the Hindus, thus rights and responsibilities pass on from parents to children. This gave some Brahmans amazing privileges. “For example, there are some who have the right to choose a wife in each family where they find a woman of their liking. The choice is received like a special blessing on the family.

The new Brahman remains at her parent who cared to provide at all his needs and which treat her with a religious respect as the wife of a divine man. She receives from time to time the visit of her husband but it is only for short intervals, because these saints and famous characters are obliged to divide their time and that they have some similar establishments in a great number of other families. The polygamy was witnessed among the Brahmans. This caste of Brahmans is much less in Hindustan than at the coast of Coromandel and in Bengal”.

Lauriston also noticed that the descendants of Brahmans degenerated either from their status of philosophers or scholars. Small numbers among them were versed in their scholarly language and were better than others. He further said that some Brahmans in general were ignorant, who studies the nature and penetrated in some of their secrets, and only tried to make profits and mislead people and attract their veneration. This French governor said elsewhere that some Brahmans had the knowledge of mathematics or also the system of entire world and the course of astronomy but they lacked perfection of science as that of Europe. For example Tieffenthaler could describe the exactness of the lunar eclipses which he saw in Gujarat on 26 April 1744.

28 Ibid., p. 296.
29 Ibid., p. 297.
4. Khatri or Rajputs

According to Tavernier, Thevenot and Bernier the second caste is that of Rajputs or Khatris meaning warriors and soldiers. They are brave and skillful in the profession of arms and pretend to be the descended of princes of the Gentiles. 32 They observed that most of the rajas belong to this caste. These petty rajas formed the strong base for Mughals, the majority being in royal service, they are highly recompensed for the small tribute which they pay him by the large and honorable salaries which they receive from him. 33 Some who left the profession of arms were known as Khatris who took up the profession of merchants. Tavernier describes Rajputs were considered the best soldiers in India, who “constitute the healthy soldiery and make no scruple of killing when it is a question of attacking or defending”. 34

Boullaye described the Rajputs as vassals of Mogols and some among them are believed to have indulged in theft and eat meat. He said the “Rajputs are Hindus and extremely generous, they are advance to the most beautiful incharge of the state of Great Mogol, kings of Bijapour and Golconda. They do not fear to fight with Persian; they have weapons a half spade and a saber hung at their side: they are in reputation to be the best cavalry of the Indies. In the middle of Great Mogol Empire there are some Rajput kings, who are not subjected to Great Mogol. This caste is extended and devoted to the theft, who said Rajputs in India, known as a robber”. 35 Boullaye said these Rajputs eat all kinds of meat except that of ox; they drink wine of palm tree and brandy. 36

Boullaye le Gouz described the Katris as “all Katri s are merchants, who go to Persia, Arabia, and other places, with large amount of goods; they kill and eat all kinds of animals, except that of cow and ox; they have a dispute with Bagnians regarding the rights of nobility, which they (Brahmans) said to be inferior to them because they make only courtiers, which is a kind of a constraint. Bagnians answer that the true nobility is inherent in the blood of the parents and in the rigor

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34 Ibid., p. 50.
36 Ibid., p. 163.
of the religion, and that Katris drinking the wine, eating meat, are much further away from the purity of Bramens that they approach only by their profession”. 37

Another issue was that the castes of the princes like the Maratha raja, as Modave also noticed that the raja of Agra came from low caste peasants of the Jats. He had admiration for the raja of Gohad, who had a passion for science and technical progress although the same caste of Jats is known for rusticity as father Wendel observed. It is however a mistake to think that their elevation to the rank of lords dated only after the deterioration of the authority of the Mughal Empire since Aurangzeb as they were already in power before Akbar dethroned them. 38  Madec had more reasons to attribute for the decay of Mughal power and the rebirth of the authority of the Sikh raja in Punjab, according to him came from a bunch of low castes of different provinces. Indeed Jats especially who adopted a new way to become Hindu by the inspiration of big reformer as the Guru Nanak. The French travelers have noticed that there was a rise in the social ladder of the low castes as reflected from the fact that some rajas belonged to the low castes.

5. Vaishyas or Banians

Thevenot describes that “the third is the banians caste, and they are all merchants, bankers or brokers and experts in the world for making money from anything”. 39  Vaishyas were indulged in trade and agriculture. Most of the travelers refer to the caste of Banians or the caste of merchants, who were commercial intermediaries or interpreters of the Europeans. This caste handled all the trading activities in India.

Tavernier tells that “Banians are all courtiers and make all the trade of the Indies and have money deposits of the companies of London and Amsterdam”. 40  He said Banians attached themselves to trade. Some are shroff or money changers or bankers and other brokers, through whose agencies the merchants buy and sell. 41  They are skillful in the art of trade. The fathers teach their children at a very early age, arithmetic and skills of

37 Ibid., p.152.
38 Deleury, Les Indes Florissantes, p. 765.
39 Thevenot, Travels of Thevenot and Careri, pp. 88-89.
40 Boullaye le Gouz, Les Voyages et Observations du Sieur de la Boullaye le Gouz, p. 162.
their art, which they learn so perfectly using their memory alone that it helps them to solve difficult sum orally in future. Dellon said “The French East India Company found during their explorations that it wanted on its credit. Banians opened their coffers and stores to them…. It is with them that Europeans did their trade”.\textsuperscript{42} Dellon considered them extremely skilful and understanding so by making the trade that “all that of the Indies passes there by their hands”.\textsuperscript{43} Thevenot tells that “Banians are all merchants and brokers and they make the things so skillfully that nobody can do without them. One gives them all kinds of commissions. Each one has his Banian in the Indies and there are people of quality which confidant them all that they have, though they are not unaware of their hypocrisy and avarice”.\textsuperscript{44}

6. Shudras

Thevenot said “the fourth, is the caste of the Soudr (Sudra) and these are the land laborers; some of them carry arms and since that is an honorable trade and of a superior caste, it does not reflect upon them; but because they love not to serve on horse-back, they serve commonly for the garrisons of places; and this caste is the greatest of all”.\textsuperscript{45} They were outclasses who perform menial tasks. Tavernier said this caste attach themselves in a war on foot as different from Rajputs who fight on horses. The remaining people who do not belong to these four castes were called Pauzecour.\textsuperscript{46} This is the caste engaged in mechanical art such as that of tailor whose profession is hereditary. They were bound to marry their children in their caste only.

Boullaye describe about the people who were included in this caste and the harsh restrictions imposed upon them. He said it includes the “blacksmith, goldsmiths, woodcutters and other tribes where the artisans make hard things, drink wine of palm, brandy, and eat flesh of several animals. There are other tribes whose men cannot go more than five or six hours on the sea, others until to the Cape de Comorin, and others neither have the permission to urinate in sea, nor to empty the belly there, that the RAM and his

\textsuperscript{42} Dellon, pp. 369, 291.
\textsuperscript{43} Ibid., p. 57.
\textsuperscript{44} Thevenot, \textit{Travels of Thevenot and Careri}, p. 162.
\textsuperscript{45} Ibid., pp. 88-89.
\textsuperscript{46} Tavernier, \textit{Travels in India}, Vol.2, Book III, p. 145.
successors ordered to retain them in their country and to prevent them from
going to communicate to the foreigners their secracies”.

7. Outcaste or Halalkhor

Thevenot said “earlier there were only four tribes but in the course of time
some made a distinct caste as Colis or Cotton-dressers, Teherons or
travelers’ guards, palanquin-bearers or Covillis, bow-makers, fletchers,
hammer-men, banjaras, wood workers, tailors and others formed separate
classes. The least esteemed of all the eighty four tribes were Piriaves or
Paraiyan, Der or Dher the scavengers, Halalcour or Halalkhor or the
sweepers.” Anybody who touched them was believed to be unclean. All the
castes or tribes were devoted to god and adore the idol but they were
restricted to enter the temples.

Tavernier mentioned about a special castes called halalkhor who are engage
in menial activities like cleaning houses. The people of these caste were the
most insulted as they were forced to broom the houses. Others feel
contaminated if they do their work. All of these servants have their special
duty as one have to carry the vessel of water for drinking, other to have the
pipe of tobacco ready. They perform only the duties allotted to them. “As the
caste of Halalkhors is only occupied in removing the refuse from houses,
which gets the remains of what the others eat, of whatever caste they may
be…they alone, who make use of asses, to carry the sweepings from the
houses to the fields”.

Thevenot mentions about the untouchables he says “Naires or Gentlemen
have a great aversion to the caste of Gentiles, who are called Poleas, if a
Naire comes close to a Poleas as to have felt his breath, he thinks himself
polluted, and is obliged to kill him (Poleas), because if he did not kill him
and it came to the king’s knowledge, he would put Naire to death… For
avoiding any misfortune that may happen upon that account, the Poleas cry
incessantly when they are abroad in the fields Popo, to give notice to the

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47 Boullaye le Gouz, Les Voyages et Observations du Sieur de la Boullaye le Gouz, 1657.
p.152.
48 Thevenot, Travels of Thevenot and Careri, p. 89. Thevenot said that “Piriaves are
employed in taking off and carrying away the skin of beasts and some of them were leather
workers. Halalcours were the scavengers of the town who clean the public and private houses,
they feed on all sorts of meat prohibited or not prohibited so called Haramcours, eaters of
prohibited meats.” Ibid, p. 89.
Naires who may be there, not to come near. If a Naire hear the word Popo, he answers (crying), Coucouya and then the Poleas knowing that there is a Naire not far from him, turns aside out of the way, that he may not meet him. Seeing these Poleas cannot enter into towns, if any of them need anything, they are obliged to ask for it without entering the town, crying as loud as they can and leaving money for it in a place appointed for that traffic”. The disparity maintained between the superior and inferior castes was found to be quite unusual for the French voyagers.

However sometimes there were exceptions in the law. Lauriston gives examples in certain case a man could take a woman from a caste superior to him but never take one of a caste inferior to him. In India there was a physical resemblance among people of same caste, some caste were being recognized by their beauty while others for their ugliness. The lowest were the ones named halalkores or Pariah at the coast of Coromandal and they were the vile, entitled for misery by their birth and they are employed in the society at the lowest rung. Their function of lowest grade was that to bury the corpse. The halakores were regarded as much of horror in some parts of India, as in Malabar if the halalkores came to touch a man distinguished by birth, a Nair, for example, the latter drew his saber and killed him mercilessly. Indians who were debarred from their caste to join halalkores, they were not allowed to return to their original caste. They could eat the flesh of even the oxen. Brahmans found some means to forgive their crimes by making purge of penitence and especially alms.  

8. Profession and Marriage Based on Caste

Thevenot, Bernier, Tavernier, Modave, Law de Lauriston and other French said each one of these tribes followed the trade or profession of their ancestors and could not quit it. They stated that “the embroiderer brings up his son as an embroiderer, the son of a goldsmith becomes a goldsmith and a physician of the city educates his son for a physician”. Thus these divisions were made due to forcing the son to follow the profession of the father. But Lauriston gives evidence of some Gentiles

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50 Thevenot, *Travels of Thevenot and Careri*, p. 89.
who had the profession different from their father’s. He saw many soldiers whose father never were the same.

Thevenot said that the principal belief of Hindus was in order to strictly follow the religion, everyone should follow the rules that God had set for them and if one disobeyed, he could face the consequences, further they believed in “Heaven and Hell, but they affirm that none shall enter there before the universal judgment”.  

Most of the travelers and adventures highlight that marriage was based upon the caste rule and principles which were difficult to ignore. Bernier said “no one marries but in his own trade or profession; and this custom is observed almost as rigidly by Mahametans as by the Gentiles, to whom it is expressly enjoined by their law”. Thevenot tells that, “a Brahmin marries the daughter of another Brahmin, a Rajput the daughter of a Rajput, a Halalcour the daughter of halalcour, a painter of a painter and so of the rest”. The eighty-four tribes observe among themselves an order of subordination. Lauriston also corroborates that “their marriages as well as those of Brahmans were limited in their particular castes, no foreign alliance was permitted.

Modave said the castes had some general laws which are common to all. “The object of the private individual is maintained by the caste especially in the marriages. The choice of the husbands must be done in the same caste. There are in all these tribes of certain subdivisions which, in certain reports, are separate castes and are, in other reports, are regarded as being of the same caste. The men can therefore thus go down while marrying and the girls can enter these higher castes, but never choose a husband below them”.

These divisions created a sense of disparity and sometimes disagreements.

9. French Perception of Caste System

Guy Deleury describes the writings of one voyager who compared the “Indian castes” to the three states of the French society, and this division
which makes each one responsible to his small level facilitates the good order of all the society: especially it limits the political intervention of the central power and makes impossible any absolute despotism. He precisely notices that the castes are the main fluid of economic and technological progress, while the abuses of powers of the princes are responsible for the brakes which are often put there. Moreover they create a feeling of solidarity between the members of the same caste who can go until to the decision to strike for the togetherness of a profession when one of its privileges, or its honor, had been questioned”. 59

When Lauriston questioned these Brahmans about the truth of Christian religion they replied that all is true but the God gave to each nation a particular law, a form of worship different from the others that he prescribed it to them followed by their ancestors since many thousand years, and that they do not have any reason to doubt it. 60

Thevenot said the Christians believed that Ram of the Gentiles was not a god but only said to be a great king, “whose sanctity and good works that he did, have procured him a more particular communion with God, than other saints have and that so they show him much more reverence”. 61 He further said the “ignorant believe that many great men are Gods, but that for their work, they believe no such thing and that if God had been pleased to act so, it was only to facilitate the salvation of men and to condescend to the power and honor of every nation”. 62

Lauriston said that “the service that Brahmans consider most pleasant to their divinities is that which they named Pouja, which is other thing than a sacrifice offering, accompanied of all the ceremonies that the superstition can have invented”. 63 The rajas performed it almost every day at them and even in their premises; they have certain Brahmans who officiate. This French governor further said if a European sees the Brahman making prayer on the edge of Ganga, then he would be tempted to call him a stupid for his endless prayers and different

59 Deleury, Les Indes Florissantes, p. 763.
61 Thevenot, Travels of Thevenot and Careri, p. 90.
62 Ibid., p. 90.
gestures, thus they give explanation of this in their books. Their services to the divinities are that named Pouja where marked by sacrifices, offerings, accompanied by all the superstitious ceremonies.

10. Conclusion

Indian Caste system was the basis of Indian social system which divided them in systematic hierarchy. It had implications on the profession and marriage. The French were surprised to see these ramifications and undermining attached to Caste system which were absent in Orient. The narratives given by these travelers and adventurers’ accounts about Indian Caste system thus became invaluable to comprehend this caste structure. The foregoing discussion based on most of the untranslated French records gave different facets about Brahmans, Khatris, Vaishyas and other outcaste communities. This may also helped the French voyagers and Company officials to know the Indian society better way to establish them commercially and politically in India.

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The Teaching and Evaluation of Literature-in-English in Public Examinations in Nigeria

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Abstract: The essence of literature and literary studies is to engage in meaningful interpretation and re-interpretation of life. To this end, the contents of Literature in English syllabi in Nigerian public examinations should address the phenomena of culture, life and the African/Nigerian cosmology. In the context of this paper, public examinations are those that show the termination of secondary education such as Senior Secondary Certificate Examination (SSCE) organized by West African Examination Council (WAEC), National Examination Council (NECO) and Unified Tertiary Matriculation Examination (UTME) organized by Joint Admission and Matriculation Board (JAMB). The paper employs a quasi empirical research method through the use of unstructured interview and unscheduled visit to the selected schools for participatory observation. It is gathered that teachers and students of Literature prefer reading quick revision texts to the reading of the recommended primary texts. It is in the observation of this paper that if the teaching of Literature is proactive and practical, it will, to some extent, solve some national problems such as corruption and corrupt practices.

Key words: Methodologies, Evaluation, Public Examinations, Literature, SSCE

1. Introduction

Literature is more than reflection of life. It is life itself because life and literature have mutual existence in each other. The remote and immediate life experience of individuals or groups of people informs the content of literature.

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Human experiences are multifarious and this explains the complexity and dynamism of the subject matter and themes of the literary texts. The significance of literature in society and socio-cultural
development makes its inclusion in the education curricular and syllabi of public examinations (SSCE and UTME) unavoidable and necessary. Language of expression is often used to classify literature in Africa. It is not very uncommon to hear Literature - in - English and literature written in indigenous languages such as Literature - in - Yoruba, Literature - in - Igbo and Literature - in - Hausa. For clarity, this paper distinguishes between Literature - in - English and English Literature. Literature - in - English is primarily concerned with the language of expression in a literary text while English Literature is concerned with the historical movement and development of literature in England. This literary movement covers the period from the reign of Queen Elizabeth II to the modern period. It is therefore not heartwarming to see how scholars and students use the two terms interchangeably. Our concern in this paper is primarily on Literature - in - English. In Nigeria, students have lackluster attitude to Literature - in - English. Many of the Nigerian students of Literature - in - English have conditional interest in the subject, particularly as a pre-requisite to gaining admission into courses in humanities. While preparing for the subject, these students do not take the pains to read the prescribed texts but rather they find it more convenient to read the revision notes and supplementary reader’s texts. Consequently these students have shallow knowledge of the content. Some teachers of Literature - in - English lack professionalism in handling the subject. Professional virtuosity of teachers of Literature - in - English is measured through the mastery of the subject matter, the content delivery through the methodology adopted in the teaching - learning process. A teacher of Literature - in - English with adequate professional acumen should ensure that the teaching of literature is functional and practical to impact on the cognitive, affective and the psychomotor domains of learning. The teaching of literature should be systematic for holistic knowledge that is practicable.
In public examinations (SSCE and UTME), questions are set from different aspects of Literature - in - English for evaluation. Among these aspects are literary appreciation, unseen literature (particularly poetry and prose), and questions set on poetry, drama and prose from the prescribed texts. The comprehensiveness of the Literature - in - English examination is seen in the aims and objectives of the subject as expressed in the syllabi of NECO, WAEC and JAMB. Among the aims and objectives of the literature syllabi are to expose candidates to culture of their place and other parts of the world and to improve their proficiency in the use of language. These aims and objectives show the socio-cultural and sociological significance of the subject.

2. Literature: The Meaning and Genres

That Literature has no specific definition has been acknowledged by scholars and critics. This situation has shown the universality and comprehensiveness of Literature as a social and cultural product that has aesthetic and didactic implications for the sustenance and development of the society. We therefore subscribe to the opinion that "Literature is a universal phenomenon which wears specific cloaks of language, culture, attitudes and expectations in different parts of the world" (Adebayo, 2010:3). The understanding of Aduke’s opinion suggests to us that there is no nation or culture of the world that has no form of Literature. Despite the different definitions of Literature, there is a common point that links all these definitions together. In nearly all the definitions of imaginative Literature, the core point is "life". It is not uncommon to hear definitions such as “Literature is the mirror of life”, "Literature is the imitation of life" or "Literature is the reflection and refraction of life". All these definitions of imaginative Literature acknowledge the intricate relationship that exists between Literature and life. Literature is not made in a vacuum. It is made from the experience of life. In our opinion, Literature and life cannot be separated because one influences the other. To this end, we are of the opinion that Literature is the recollection, documentation and preservation of life. It provides us with the opportunity of having the understanding of life (in the past, the present with the projection into the future).
Ezeigbo (2008: 10) sees Literature as the representation of realities. This shows the mimetic function of Literature. She writes:

> Literature in its oral and written forms has consistently remained the greatest tool in the representation of reality. It has become an important means of understanding and interpreting aspects of society such as politics, religion, social conflicts, class struggle and the human condition. The creation of the illusion of reality has been the preoccupation of every literary artist since ancient times.

It can be said, from the observation of Ezeigbo, that Literature is a social product. A literary text should be a reflection and refraction of the larger society. We are therefore of the opinion that a literary text should be proactive in dealing with societal problems. The reality that is reflected and refracted in a literary text is seen in this paper as the totality of human experience. There is no restriction to the subject matter and thematic preoccupation of a literary text.

Okenimkpe (2004: 28-29), in an earlier study has commented on the relationship between Literature and life. In her opinion, Literature is the representation of behavioural attributes of man. She writes:

> literature presents the most life-like and life-size portraits of all behavioural attributes of man: honesty, integrity, diligence, courage, intelligence, sympathy, villainy, cruelty, meanness, sadism, dullness, maladjustment. Made concretely visualizable in literature, they serve as apotheosis or antithesis of benignity, nobility and magnanimity after, or in opposition to, which people can develop their own personalities.

From the above point of view, it can be said that a literary text is a sort of sociology and psychology of life. A work of literature is an excursion into the study of immediate and remote life. Thus, literary studies widen horizons of individuals about life, particularly in making proactive decisions. The deduction from Okenimkpe's argument is that literature is not life, in its totality, but rather, it is the (re) presentation of life experiences.
In another study, Nnolim (1988:6) is of the opinion that a study of Literature is a study of various philosophies of life. With this observation, it can be said that Literature is epistemological in nature to teach about life. The critic (Nnolim) writes:

> Literature teaches us about life.... Every short story, every novel, every poem every drama worth its salt as a work of art, has a thing or two to say about life, has a moral view of life it enunciates, has a philosophy of life it imparts. A study of various works of literature is, in fact, a study of various philosophies of life, for every author implants a little stamp of his philosophy in his story, novel, poem, drama.

The above opinion of Nnolim shows that the creation of a literary text is not art for art's sake. A literary text is meant to teach moral and social conducts (implicitly or explicitly). A literary text that fails to impact positively on the moral and social conducts of the society has failed in its social responsibility. Any genre of literature performs the same didactic function of inculcating normative standard of behaviour of the society in individuals.

Literary critics and scholars have identified three basic genres of Literature as poetry, drama and prose. These genres have their distinctive qualities that differentiate them from one another. For instance, poetry thrives much on the use of imagery, symbolism, figures of speech and sound, rhythm and metre and it is usually written in stanza or verse paragraph. The drama genre is characterised by dialogue and it is designed for stage performance. Traditionally, a drama text is divided into acts and scenes. In the contemporary literary context, drama texts have attracted different forms of divisions of action. The genre of prose has the basic division of paragraph and it has elaborate character and setting development. The literary technique of prose is narrative, as well as descriptive.

In her study, Ezeigbo (2008: 6-8) gives four genres of Literature as poetry, drama, prose fiction and children's literature. The last in her categorization of literary forms may be as a result of her personal
experience as a writer of children's literature. Beside this observation, children's literature has not received adequate attention in its writing and criticism. Children's literature is expected to be different from the conventional literature of adult audience because of the need for the sustainable psychological, social and sociological development of a child. There are, therefore, three sub-forms of children's literature and these are poetry, drama and prose.

3. The Teaching of Literature: Approaches and Techniques

In view of the constraining factors facing the teaching of Literature in schools, it becomes very important for teachers to be aware of the approaches and techniques that aid effective teaching and learning of the subject. For teaching of Literature to be effective, care must be taken to develop the learners' literary awareness and interest, and at the same time, to sensitise them to the conventions of the literary tradition.

Since Literature is a complex subject, Brunfit (123), provides the guidelines and techniques of teaching Literature. In his opinion, he writes that: Particularly, we need to recognize that we cannot claim to be teaching specific books; rather we are teaching attitudes and abilities which will be relevant to the reading of any major works of literature...The commitment for the literature teacher is to examine texts which can be discussed in a way that the events or characters, or anything else in the fictive world of the book are closely related to the personal needs of readers and learners as they attempt to define themselves and understand the human situation.

The above position of Brunfit sets the agenda for the teaching of Literature in Nigerian schools. A quality teaching of Literature in Nigerian secondary schools should be pragmatic in nature in order to ensure proactive decision and action.

Unfortunately, the teaching of Literature in Nigerian schools is worrisome. Teachers of Literature teach the subject with little or no passion and interest. Another identified problem in the teaching of Literature in the Nigerian secondary schools is lack of professionalism among those assigned to teach the subject. It is a common
phenomenon in the Nigerian public system to commit the teaching of the subject in the hands of teachers of English Language, with the erroneous belief that anybody, who studies the English Language, has attained the mastery and proficiency in the teaching of the subject (Literature - in - English). The two subjects (English Language and Literature) have different approaches and techniques for their teaching.

The techniques of instruction delivery employ by teachers may create or bridge space in the Literature- in -English classroom (see Sesan, 2013). Teachers of Literature are therefore expected to have adequate mastery of the instructional techniques of the subject matter in order to record considerable success in the teaching - learning process. There are different methodologies of teaching Literature and these have been identified by Sesan (19-20): There are different methodologies for the teaching of Literature- in – English. Among these teaching strategies are explanation method, drama method, assignment method, group discussion, movie show and Socratic Method (inquiry method of question and answer). Teachers of Literature- in – English in particular and all subjects in general should be aware that in an attempt to bridge space in learning, a single method of learning is not adequate. The present writer suggests eclectic method of teaching. This method supports the use of two or more methods in the teaching of Literature-in –English. With proper professional training, teachers should know when a method has failed to achieve its purpose in classroom.

We subscribe to the opinion of Sesan that eclectic method of teaching is the most appropriate method. To utilize this method, teachers of Literature need to know the strength and weakness of each of these methods and when to apply each in the teaching- learning process.

The commonly used method of Literature teaching used in Nigerian public schools is lecture method. This method is not adequate enough in the teaching-learning process of Literature because each genre of Literature (poetry, drama and prose) has different instructional techniques. For instance, the genre of poetry requires the knowledge of rhyme and rhythm because poetry thrives on sound. For fruitful teaching - learning process of poetry, the poems to be studied should be sung and not read. The teaching of poetry should not be passive,
but rather, there should be active interactions among the teachers, the students, the subject matter and the instructional technique(s). The teaching of drama is more complex and demanding than the teaching of poetry, among the literary critics and scholars, the best way to understand a drama text is to perform it. For this reason, a literature teacher should be ready to coordinate the performance of the students. The teaching of prose only requires reading and explanation of the selected primary texts.

The common practice among the teachers and learner of Literature in Nigerian public schools is the overreliance on the quick revision texts that do the summary of the prescribed primary texts. Teachers and students of Literature do not see it necessary to read the primary texts. This practice limits the understanding of the students to have sustainable mastery of the subject matter. In some schools, teachers only prepare notes for the students to copy with little or no explanation. Consequently, the students begin to lose interest in the subject because they see it as not interesting and worthy of serious attention. For a Literature class to be goal-achieving, teachers should make the class interactive, stimulating and active. A teacher of Literature should have some qualities and these are:

i. Creativity and innovation;
ii. Charisma;
iii. Mastery of the subject matter and methodologies; and
iv. Friendliness and cordiality.

The combination of these qualities stimulates the interest in the teacher and this will eventually assist in creating the interest of the students in the subject. Teaching and learning are complimentary. This is premised upon the notion that there can be no teaching without any willing learner.

Based on the aforementioned methodology (lecture method) of teaching Literature, as observed in the Nigerian schools, students usually engage in rote learning or memorization of the subject matter. This practice encourages malpractice because students seek illicit assistance from various sources that include teachers, friends, relatives and siblings. For the teaching of Literature to be goal-achieving, it should cover the three domains of learning: cognitive; affective and psychomotor.
Apart from the teaching methodology, the materials to be selected for the teaching-learning process of Literature should address the societal and national needs. To this end, materials to be selected in these public examinations should impact positively on the cognition and psyche of individual students on the fight against corruption and corrupt practices. Emphasis should be placed on (African) Oral Literature written in English. This argument is provided in line with the view of Ogunba (2) that:

The more one knows about the oral form, the more one is bound to admire the skill and ingenuity of our forefathers. In the folktale, they reduced virtually every conceivable human situation to one story line or another, so that there is no occasion which could not have its appropriate story woven in fictitious stance either about man and animals which surround him or about man and man.

4. **Evaluating Literature: Issues, perspectives and Challenges**

In teaching and learning, the importance of evaluation cannot be overemphasized. This is because there is no other parameter to measure the success or otherwise, achieved by students after the teaching-learning encounter (see Tyler, 1971; Lewy, 1977; Wheeler, 1978; Sesan, 2013; and Azikiwe, 2007). Evaluation, therefore, plays important role in the teaching-learning process because it helps to assess the efficiency and effectiveness of all the variables such as teachers, learners, curriculum, teaching methodology, instructional materials and the learning environment. This observation debunks the erroneous belief that students are the only variables that are being evaluated after any teaching-learning outcome.

Effective teaching of Literature should cover the three domains of learning: cognitive; affective and psychomotor. These three domains should be covered in any evaluation of Literature. It is in line of this argument that we say that evaluation in Literature can be classified into two broad ways: possession of the skills; and use of the skill. The
first, possession of the skills falls under cognitive domain while the second, use of the skills falls under affective and psychomotor domains.

In the Senior Secondary Certificate Examination (SSCE) conducted by West African Examination Council (WAEC) and National Examination Commission (NECO), three papers are assigned to the evaluation of Literature and in this instance, Literature- in - English. The first paper is a set of multiple choice questions on general knowledge on literary terms and figures of speech, literary appreciation of unseen poetry, prose and drama, and context questions from a chosen drama text and usually, the play of William Shakespeare. The second paper is a set of free response questions on poetry and drama while the third paper is a set of free response questions on prose (African and non- African). We begin our argument from the multiple choice questions of the first paper. The context questions, totaling fifteen (15) are extra burden on the candidates. Besides, the number of the context questions does not justify the competence and adequate knowledge of the students on the chosen text. What this encourages is memorization and rote learning, that are poor teaching- learning method. This aspect of the multiple choice questions should be reviewed. In the second and third papers, the questions are too stereotypical, evaluating candidates on setting, theme, characterization and diction of the set poems, drama and prose texts. Since Literature is the representation of life, free response questions on Literature- in- English should task the cognition of the candidates in such a way that will stimulate their critical thinking to reconcile the fictive world with the real, physical world. It is this reconciliation that will make Literature achieves its intended purpose.

In the Unified Tertiary Matriculation Examination (UTME) by Joint Admission and Matriculation Board (JAMB), all the questions on Literature are multiple choices that are distributed according to the content of the syllabus. The questions cover the aspects of literary terms, figures of speech, context questions on poetry, drama and prose, literary appreciation and general knowledge on the concepts of Literature. The strength of the context questions of UTME is in the considerable number of the set questions. The questions on a poem, drama or prose are usually one or two.
The assessment of the candidates in the examinations on Literature is not adequate enough because the evaluation process is based on hundred with no consideration for cumulative assessment (C.A.). We adopt the term cumulative assessment in line with the observation of Sesan (2013). While commenting on the nature and significance of cumulative assessment (C.A.) in the evaluation of Literature, Sesan (20-21) is of the opinion that:

The term cumulative assessment as opposed to continuous assessment is used because assessment of teaching-learning process is gradual and continuous till the termination of the term. This cumulative assessment covers class attendance and participation, personal attribute, relationship with friends and colleagues, attendance to class work and assignment, moral behavior and performance in the terminal examination. This assessment procedure will afford every learner the opportunity of average performance in the terminal results.

In the examinations on Literature conducted by WAEC, NECO and JAMB, the cumulative assessment of the candidates are used in the final grading. This is a sort of injustice on the candidates because this evaluation technique is not holistic and objective in the measurement of the candidates' performance.

5. Findings

With the unstructured interview with teachers of Literature in public schools, practical experience in the teaching of Literature at the secondary level of education and unscheduled visit to some schools, the following findings are made:

i. Students don't have recommended texts for Literature. They rely on the notes and explanations of their teachers.

ii. The students that have the recommended texts do not read them. They also rely on the notes and explanations of their teachers.
iii. Teachers don’t read recommended texts. They rely on the quick revision notes to teach their students.

iv. Some teachers of Literature lack adequate and proper methodology in the teaching of Literature. They use lecture method in most of the time.

v. Management of the visited schools find it more economical to buy quick revision texts instead of the prescribed primary texts for the teachers of Literature.

vi. In the visited schools, the teachers of English Language are seconded to teach Literature. This is an ugly trend in the teaching of Literature because the English Language and Literature have different teaching methodologies. Besides, the knowledge of the English Language does not guarantee the knowledge of Literature.

vii. In the visited schools, there are no efficient and adequate instructional materials such as power supply and electronic gadgets for movie shows. Teachers rely heavily on the traditional methods of discussion and explanation.

6. Conclusion
The researchers have attempted, in this paper, to discuss the teaching and evaluation of Literature - in English in public schools categorized as Introduction, Literature: Meaning and Genres, The Teaching of Literature: Techniques and Approaches, Evaluating Literature: Issues, Perspectives and Challenges and finally, findings. Different methodologies of teaching Literature have been discussed and among these are lecture method, assignment method, drama method and film show method. In the evaluation technique of Literature, researchers identified two different types of questions: multiple choice questions and free response questions that are common to Nigeria’s examination bodies: WAEC; NECO; and JAMB. Based on the researchers’ practical experience in the teaching of Literature at the secondary level of education, the results of the unstructured interview and unscheduled
visit to some selected secondary schools, some findings were made. In the findings, they observed that all the stakeholders: the teachers; the students, the school management, the government; the parents and other care givers are guilty of the poor performance of students in Literature-in-English examination.

6.1 Recommendations

Based on the findings of this study, the following recommendations are made:

i. Students should be motivated to read the prescribed primary texts to have adequate knowledge of the subject matter that may not be properly explicated in the quick revision texts. This can be achieved by organizing series of effective and functional clubs such as Reading Club, Dramatic and Performance Club; and Writers' Club. These clubs, no doubt will impact positively on the literary imagination of the students.

ii. School management should make copies of the prescribed texts available to the teachers and students of Literature. This will reduce the incidence of overreliance on the quick revision notes.

iii. Specialist in Literature should be recruited to teach the subject. This recommendation goes to the government that has formed the habit of relying on the services of youth corps members and students on teaching practice to teach in the country’s secondary schools.

iv. The evaluation of the students in the SSCE and UTME should include the use of cumulative assessment. In this instance, the examination bodies should collaborate with the ministries of education and the school managements.

v. There should be regular training and retraining programmes on methodologies for teachers of Literature. This will keep them updated on the teaching methodologies of the subject.

vi. The school management should make provision for instructional materials that will stimulate learning of Literature in our secondary schools.
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Inflation and the Macro Economic Problems in Nigeria: An Islamic Perspective

Kareem Muritala Kewuyemi

Abstract: One of the most crucial macroeconomic problems for most countries of the world is inflation. It is not a new phenomenon because from the earliest days of the recorded history, man has been facing by the rising prices. Inflation distorts many areas of economic activities and influences virtually all decisions of economic agents. Although many countries particularly the developed countries experience rise in prices, the extent of the rise is so small that it may go unnoticed by their people. However, this is not the case in Nigeria where it is double in digit and with no signs of slowing down. In this paper, inflation in the conventional economy is discussed in the light of Islamic economy. It also examines if Shari‘ah allows protection against inflation for the lender in a financial transaction. The effects of inflation rates on interest rates in Nigeria and how they can be controlled using Islamic finance are also examined. Islam supports zero rate of interest. However, it is indifferent to zero inflation inasmuch as it is not caused by human factors. If full employment prevails, the rate of inflation will be zero. The paper shows that inflation is allowed to some extent while indexation is not allowed because of injustice. An Islamic economy is not prone to a high rate of inflation due to some built-in stabilizers. We note some characteristics of Islamic finance that can prevent inflation from occurring or at the least can reduce the negative effects of inflation in an Islamic economy.

Key Words: Inflation, Macro economic problems, developed countries, Islamic economy, interest rates

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1. **Introduction**

One of the most crucial macroeconomic problems for most countries of the world is inflation.

It is not a new phenomenon because from the earliest days of the recorded history, man has been faced by the rising prices. Inflation distorts many areas of economic activities and influences virtually all decisions of economic agents. The effect of inflation on the value of any currency can be likened to the effect of hot water poured on ice block. The resultant effect is that the ice block becomes melted. As it melts, so also the value of money erodes because of inflation. Although, many countries particularly the developed countries experience rise in prices, the extent of the rise is so small that may go unnoticed by their people. However, this is not the case in Nigeria where it is double digit and with no signs of slowing down. This paper examines its permissibility or otherwise in an Islamic economy.

In this paper, inflation in the conventional economy is discussed in the light of Islamic economy. It also examines that if *Shari‘ah* allows protection against inflation for the lender in a financial transaction and the effects of inflation rates on interest rates in Nigeria and how they can be controlled using Islamic finance. The benefits of price stability are immense and permanent, while the costs of disinflation are small in comparison and temporary. Islam supports zero rate of interest. However, it is indifferent to zero inflation in as much as it is not caused by human factors. If full employment prevails, the rate of inflation will be zero. Money is the yardstick with which economic transactions are measured. Although inflation undermines all three roles of money: as a unit of account, as a means of transactions, and as a store of value, Islam does not condemn it particularly if it is not man-made. The tone with which interest is condemned is not the same with that of inflation. The paper shows that inflation is allowed to some extent while indexation is not allowed. Using indexation as a substitute for interest rate as suggested by proponents will be a mismatch and an unrealistic alternative because the inflation rate is not static. It is an act of injustice to use indexation to compensate the lender at the expense of the debtor because the latter does not cause
inflation, which reduces the value of the money lent out. An Islamic economy is not prone to a high rate of inflation due to some built-in stabilizers. We note some characteristics of Islamic finance that can prevent inflation from occurring or at the least it can reduce the negative effects of inflation in an Islamic economy.

The paper consists of five sections. Section one deals with some definitions of inflation and inflationary, trends in Nigeria and Saudi Arabia. The effects of inflation on different economic agents and interest rates in Nigeria are also covered in this section. Causes of inflation are discussed in the light of the Islamic economy in section two. Money and its roles are covered in section three. Indexing inflation from the conventional economy and Islamic economy is the target of section four. The fifth section discusses Islamic ways of controlling inflation while section six concludes the paper.

1.1 Definition of Inflation in the light of conventional economy and Islamic economy

Inflation which is one of the components of interest can be defined as a persistent and appreciable rise in the general level of prices (Egunjobi, 1992, 140). Inflation is not a new phenomenon because from the earliest days of the recorded history, and even during the time of Prophet Mohammad (S.A.W.W), man has been faced by the rising prices. Even, during the ancient period, the Mediterranean civilization also experienced higher prices in terms of the metallic currency due to the discoveries of murices and the improved methods of mining gold. Various writers define inflations in various ways but many of the definitions clearly make inflation process: rising prices, not high prices and give the underlying causes of inflation such as cost-push and demand-push.

Inflation, according to Henry (1997), is basically a fall in the value or purchasing power of money. As regards Thompson’s definition, inflation occurs when the general price level or the average price of all goods is rising (1993). Geoffrey (1985) defines inflation as a state in which the value of money is falling i.e. prices are rising. Smith (1970) has said that inflation is perhaps defined as a tendency toward a continuing rise in the general level of prices. In Edwin Walter Kemmerer’s opinion, inflation is a
situation in which too much currency exists in relation to the physical volume of business.

It should be pointed out that the definitions cited above and other which are not mentioned have a common characteristic of emphasizing the point that inflation is a process of high prices and not a state of disequilibrium between the aggregate supply and the aggregate demand at the existing or current prices necessitating a rise in the general price level in the economy. Inflation risk can be demonstrated thus; if somebody borrows money or lends money to another person and the agreement means payment of interest, the borrower pays interest as and when due. For instance, if he lends money over a period of time say, ₦100 for one month, and if it is agreed that at the end of one month, that person will pay ₦100 plus ₦10, the ₦10 (i.e. 10%) is the interest payment. However, if the 10% was actually a premium for inflation risk, it may not be regarded as interest. In addition, inflation risk is something like this, if I hold ₦100 today and that can buy a pair of socks today, and I lend that ₦100 to somebody and that person is to pay in one month, I have deprived myself of the socks. If he pays me back in one month ₦100 but the price of one pair of socks has risen to up to ₦110, it means I can no longer buy a pair of socks again with my ₦100. I have to add ₦10 again to be able to buy the pair of socks. Therefore, the real value of my ₦100 has fallen. Now, I can arrange with the borrower. For example, both of us can agree that the inflation rate at the time I am lending the money to him and the time he is to pay back will be 10%. Then, we can agree that I am lending the equivalent pair of socks today and he will pay me back an amount of money, which will be equivalent of one pair of socks. Now if that is the principle of the lending of the financial arrangement then, what I am getting back in real term is not different from what I gave away for the extra ₦10, he pays me is part of the interest in the modern sense or economic sense but whether this is interest or not in the Islamic economic system is an issue that is not discussed in this paper. Does the Sharī‘ah allow protection against inflation for the lender in a financial transaction? This is a question to be answered in the course of this work.
1.2 Inflationary trend in Nigeria and Saudi Arabia

It can be deduced from the table and diagrams below that the inflation rate in Nigeria is higher over the years than the one in Saudi Arabia. Empirically, the Nigerian economy never experienced double-digit inflation during the 1960s. However, by 1981, the inflation rate stood at 20.55 per cent. It decreased to 11.77 per cent in 1987 and jumped to 57.14 percent and 72.72 per cent in 1993 and 1995, respectively. By 2010, the inflation rate had, however, reduced to 11.9 per cent from 17.8 per cent in 2005 (IMF, 2010). The inflationary trend was on the rise in Nigeria. In November, 2011, the rate of inflation rose to 10.5% from 10.3% in the previous month (The Guardian, Wednesday, November 16, 20011 p.1&4). In fact, in some years, the inflation rates were volatile and at very high level in Nigeria particularly 1981-1997. One of the reasons that could account for this high level of inflation is deficit finance. The government is always overspending. In Nigeria, the expenditure of government is more than its resources whereas there is a less deficit finance in Saudi Arabia. Another reason that could account for high level of inflation rate is the high rate of interest, if it is compared with Saudi Arabia where the interest-based loan is not prominent. Majority of their financial institutions are Islamic in nature.

Figure 1.1: Inflation rate in Nigeria and Saudi Arabia 1980-2010

Table 1.0: Inflation rate in Nigeria and Saudi Arabia 1980-2010
### Yearly Inflation Rates in Saudi Arabia and Nigeria

<table>
<thead>
<tr>
<th>Year</th>
<th>Inflation Rates in Saudi Arabia</th>
<th>Year</th>
<th>Inflation Rates in Nigeria</th>
<th>Year</th>
<th>Inflation Rates in Saudi Arabia</th>
<th>Year</th>
<th>Inflation Rates in Nigeria</th>
</tr>
</thead>
<tbody>
<tr>
<td>1980</td>
<td>4.4</td>
<td>1988</td>
<td>0.91</td>
<td>1996</td>
<td>0.87</td>
<td>2004</td>
<td>0.36</td>
</tr>
<tr>
<td>1981</td>
<td>2.81</td>
<td>1989</td>
<td>1.00</td>
<td>1997</td>
<td>-0.43</td>
<td>2005</td>
<td>0.63</td>
</tr>
<tr>
<td>1982</td>
<td>0.95</td>
<td>1990</td>
<td>2.08</td>
<td>1998</td>
<td>-0.17</td>
<td>2006</td>
<td>2.31</td>
</tr>
<tr>
<td>1983</td>
<td>0.21</td>
<td>1991</td>
<td>4.56</td>
<td>1999</td>
<td>-1.31</td>
<td>2007</td>
<td>4.11</td>
</tr>
<tr>
<td>1984</td>
<td>-1.56</td>
<td>1992</td>
<td>-0.37</td>
<td>2000</td>
<td>-1.1</td>
<td>2008</td>
<td>9.87</td>
</tr>
<tr>
<td>1985</td>
<td>-3.07</td>
<td>1993</td>
<td>0.84</td>
<td>2001</td>
<td>-1.14</td>
<td>2009</td>
<td>5.06</td>
</tr>
<tr>
<td>1986</td>
<td>-3.17</td>
<td>1994</td>
<td>0.65</td>
<td>2002</td>
<td>0.23</td>
<td>2010</td>
<td>5.5</td>
</tr>
<tr>
<td>1987</td>
<td>-1.59</td>
<td>1995</td>
<td>5.05</td>
<td>2003</td>
<td>0.59</td>
<td>2011</td>
<td>14.03</td>
</tr>
</tbody>
</table>

Source: International Monetary Fund - 2010 World Economic Outlook (Data for inflation are averages for the year, not end-of-period data)

1.3 The effects of inflation on different economic agents and interest rates in Nigeria

The effects of inflation affect different people differently. When there is inflation, some economic agents get benefit from it while others are affected negatively because there is no uniformity in the price movements of different goods, services, assets etc which inflation brings about.

**Those who lose**

Some groups of the society lose part of their wealth because of inflation. This is because the purchasing power of their wealth is reduced. The people include in this group are salaried workers, recipients of interest, creditors, depositors, wage earners, retired persons, pensioners government and private employees.

- Wage earners and salaried workers such as clerks, teachers, accountants and the like are affected negatively because their wages and salaries are slow to adjust when prices are rising to change in prices.

- Interest recipients, rent receivers and pensioners lose during inflation because they received fixed incomes while the value of money continues to fall with rising prices.
Creditors lose during inflation because the value of money lent falls though they get back the same amount of money which they lent.

Depositors also lose because inflation has eroded a substantial part of their money.

**Those who benefit**

- Debtors gain from inflation because the real burden of their debt is reduced. Although debtors pay the same amount of money borrowed, the value of money paid is less than when they borrowed the money.

- Ordinary shareholders who receive dividends gain during inflation. This is because when prices are rising, business activities expand. This increases profits of the companies, thereby leading to increase in dividends.

- Profit recipients also gain from inflation because costs are always lagging behind selling prices in adjustments.

- Producers, traders and real estate holders benefit from inflation because their costs do not rise to the extent of the rise in the prices of their goods.

- The holders of real estate gain because the price of landed property increases much faster than the general price level. In addition, when prices are rising, producers are encouraged to produce, thereby earning wind-fall profits in the future.

**Adverse effects of inflation**

- Producers divert resources from the production of essential to non-essential goods because of their expectation of higher profits.

- Producers at times produce and sell sub-standard commodities in order to earn higher profit.
• An attempt to earn higher profits, from inflation (rising prices), producers may hoard their products to create artificial scarcity. They may also sell their products in the black market, thereby leading to inflationary pressures.

• The propensity to save reduces during inflation because of the fear that the value of money saved may be drastically reduced. People prefer buying assets to saving their money because the former would appreciate in value while the latter reduced in value. The resultant effect is that speculation is encouraged during inflation because producers speculate a lot to make quick profits.

• Social effect of inflation is that it widens the gap between the rich and the poor. It creates discontentment among the masses because of the high cost of living.

• Hoarding, black-marketing, sub-standard commodities, speculation and the like characterize the society that is bedeviled with inflation.

• Politically, inflation may bring down fall of the government as a result of agitations and protests by political parties opposed to the government.

• Inflation can affect a nation’s balance of payments adversely if prices rise more rapidly than abroad, her products become more expensive compared to those of other countries. The resultant effect is that imports would increase while exports would decrease, thereby leading to the balance-of-payments problem.

• The propensity to save is weakened in an inflationary society, thereby reducing capital accumulation. The resultant effect is reduction in the long-run economic growth and living standards of people.
• When the growth rate of the nominal money supply is high, the rate of inflation will be high. Both are directly proportionate. To put it differently, increase in money supply without corresponding increase in the production of goods and services lead to the high rates of inflation. If the disposable income of people increases they demand for more goods and services which are limited in supply. The effect is the high rate of inflation.

The effects of inflation bring about the dichotomy between the nominal rate of interest and the market rate of interest (Crowder and Hoffman, 1996). This is because as the inflation increases, the return required by an investor will also increase to make up for the loss in the purchasing power of his money. The money measures the return in terms of the naira which is of course, falling in value. The actual money paid on the various future dates is the nominal rate. However, if it is expressed in terms of the value of the naira at year 0, then the real rate is used. The money rate of interest which is the market rate of interest takes care of the compensation that should accrue to an investor for the erosion in the real value of his capital as a result of price-rising i.e. inflation while real rate of interest is the rate of return which an investor would expect if inflation is not considered.

For instance, if in the absence of inflation, an investor expects a return of 10% from a firm, the required returns will be higher if inflation is considered. For example, if the inflation is 5%, it means the nominal rate of interest required will be 15%. That 10% is the real rate of returns. For instance, if an investor invests ₦100, inflation is not considered, and the investment at the end of the year is worth ₦110, then the real rate of return is 10%. However, ₦100 this year cannot be the same the following year due to erosion in the real value of his capital because of inflation. In reality, there is likely to be an element of inflation in the structure of interest due to the change in the purchasing power of money over the period because the market will adjust to incorporate the inflationary expectations. Therefore, from the example given the nominal rate should be 15% of ₦100, which is ₦15+₦100 (original investment). From this, ₦10 is for the real rate of interest while ₦5 is due to the inflation.

The real rate of return can be calculated thus:
1 + real rate = 1 + money rate 1 + rate of inflation

The money rate can be expressed as follows from the above-mentioned formula

\[ 1 + \text{money rate} = (1 + \text{real rate}) \times (1 + \text{rate of inflation}) \]

At times, the money rate of interest may be lower than the inflation rate. This means that the real rate of return will be negative. The investor may still invest his money if he cannot find a better investment that can earn him higher rate of income and/or he does not want to hold cash. This is because the cash cannot earn him anything whereas the interest will earn him something though it may not be sufficient. In this case, all what is considered as interest rate is inflation rate (Mayo, 1990 p.207).

In an interest-based system, money cannot function as a store of value, medium of exchange and units of account effectively and efficiently because it is being used as a commodity that can be sold and bought. Therefore, interest (\( \text{ribā} \)) deflects money from its basic functions. Many developing countries like Nigeria were and are still debt trap as a result of the geometric multiplication of the amounts payable as a result of accumulated interest and service charges. The Nigeria’s external debt in 1960 was nothing to write home about if it is compared with what it was in 1990s and early 2000s. In 1960, it was N49.8m while in 1999 it was N2,577,374,400,000. It was N4,890,269,600,000 in 2004 (CBN Bulletin 2008, P.104). According to the Director General, Debt Management Office in Nigeria, the nation’s debt is $40bn about N6 trillion (The Nation, Saturday December 17, 2011 p.5). That is why the creditors are indirectly dictating the ways forward for the country. The channeled ways are always in their favor. This is because he who plays piper dictates the tune. Therefore, interest is seen as a mechanism to enslave a nation and its people. When the rate of inflation rises, the nominal interest rate is likely to increase. The consequence is that there will be a decrease in money demand for investment. This eventually leads to a decrease in the Gross Domestic Products (GDP) because no physical goods are produced. This is not the case in an Islamic economy where interest is prohibited.
If money is invested, it is not possible to know beforehand whether the investor can make profit or incur loss. The actual amount of the profit or the loss is not known. It is, therefore, unjust to charge a pre-determined rate of interest on a loan advanced. Justice demands that providers of capital should share the risk of profit and loss with entrepreneurs. The conventional economists believe that interest attracts savings, promotes investment and develops economy of a country. The opposite is the reality. Income, ability to save, stability of economy, rate of inflation and pattern of income distribution are some of the factors that really contribute to the economic developments and promote savings and investments. It is very possible to attain the optimal utilization of resources which Allah has endowed freely to man for economic development under an interest-free system. This is because all financial contracts in that system are asset-backed. The financial contracts involve construction, manufacturing, trading etc; and all these are not possible without using physical and natural resources. Such contracts include mudārabah, mushārakah, murābahah, īstisnā', ījārah, salām and sukūk of various forms. This is to mention but a view. If these products are used, there will be an equitable use of the resources given to us. In addition, wealth will also be distributed among people. The tendency for wealth to circulate and accumulate in the hands of a few people is very high in an interest-based system. Lack of concern for other fellow men is the resultant effect of the system. In Islam, it is regarded as selfishness and injustice to take interest. Therefore, emphasis is placed on accumulation of wealth through hard work and physical activities. Infrastructural developments determine economic growth and development as well as standard of living i.e. the latter is a function of the former. Therefore, concerted efforts should be made to develop them. If they are developed and are functioning very well, an enabling environment would be created for people to earn their living and thus improve their standard of living. Poverty would be reduced to the minimum level if it is not eliminated. The multiplier effects of these are provision of good roads and water, efficient and effective power supply, reduction of illness among the citizens because they would feed well and a host of others.

Poor people in rural or urban areas cannot make use of new technologies because they don’t have collateral securities to obtain loan with which they
can buy new technologies. In addition, they fear the consequence of failing to repay capital with interest if their business fails and they lose part or all the capital. Therefore, their status quo remains the same. The two issues: payment of loan with interest and collateral security which serve as barriers for them are removed in an Islamic economy. In the first instance, in Islamic finance, provision of collateral security is not required before funds are provided for finance users. In mudārabah, finance provider provides capital for finance user without requesting for collateral security. They agreed on the sharing formula. If profit is made, they share it based on an agreed ratio. If loss is incurred, the finance provider bears the loss while the finance user does not share in the loss (Fuad and Mohammed, 1988). He only loses his labor, time, and energy. He is not also entitled to any remuneration. So, the fear of how to repay the funds in the event of failure if the finance user is not negligent is not there in an Islamic economy. So, it is easy to empower the poor in an Islamic economy, through the use of the financial products, Zakat (alms) and qard hasan (good loan).

The general conclusion is that if interest is eliminated from the Nigerian financial system, based on the word yamhaq i.e. to eliminate as used in Q2:275-279, the institutions can still be viable, profitable, efficient and effective. An interest-free system can generate better results in relation to growth, development, efficiency, reduction in income disparity, elimination of poverty, fulfillment of needs of all members of the society and stability. This is because creation of jobs for both skilled and unskilled workers in the country is possible and sure. There will also be many construction works if Islamic financial products like istisnā’, salam etc are used. Poor people irrespective of religion, ethnic background and location will get jobs to do. The Islamic finance can make all economic agents better off as well as bringing improved social welfare at an economy-wide level. The resultant effects of using Islamic financial products are production of goods and services in large quantities, thereby leading to reduction in prices.
2. Causes of inflation and the Islamic economy

We need to know the causes of inflation so as to know its permissibility or otherwise. Without proper understanding of its causes, it will be difficult to know whether there is an allowance for it in the Islamic economic system or not and whether there is a provision for it or not. The following are among the various causes of inflation:

- **Demand-pull inflation or excess demand inflation**: This occurs when the demand for goods and services is greater than (or exceeds) the supply at the full employment level (Smith, 1970). The full employment level means that there can be no increase in the aggregate output i.e. the production of goods and services have reached its optimum. If at the full employment level, the investments demand increases, the aggregate demand for goods and services will exceed their aggregate supply. It means there is a disequilibrium, which can be corrected only by one of the following ways:
  
  1. An increase in the prices to reduce the demand or
  2. An increase in the outputs to match the demand or both.

The latter is not possible because we have assumed that we have the full employment level (Jhingan M.L. 2006 p. 929). Therefore, the former takes place to bring about equilibrium between the aggregate demand and the supply. This leads inevitably to inflation. This is allowed in Islam in as much it is not caused by hoarding. What should be done is to find a way of increasing the goods whose scarcity has caused the price to rise.

*Figure 2.1 Demand-pull inflation*

Source: (Jhingan, 2006).
- **Cost-push inflation**: - It is the inflation that results from high cost of production. This is due to increase in the costs of inputs. Inputs include rising wages unaccompanied by corresponding increase in labor productivity, raw materials, attempts by entrepreneurs to increase profits etc. As regards higher wages through collective bargaining, the labor can demand for higher wages, and if granted, the cost of labor becomes higher (Vaish, 2000). This, in turn, will increase cost of production. Therefore, the producers will pass the increased costs to the consumer in the form of higher prices. When the cost of factors of production increases e.g. raw materials, the producer also increases the prices, which leads to cost-push inflation. The monopolistic and oligopolistic producers may decide to charge higher prices to increase their profit level. This is added to the cost and pass to the consumer in the form of higher prices. This leads to profit-push inflation. It is to be mentioned that both demand-pull inflation and the cost-push inflation are closely related. If the rise in price is not due to manipulation of only the entrepreneur and the increase in wages is due to maintain a reasonable standard of living of the employees, such an increase is allowed in an Islamic economy.

**Figure 2.2  Cost-push inflation**

![Figure 2.2 Cost-push inflation](source: Jhingan, 2006.936)

- **The act of God (crop failure)**: - Due to drought, changes in weather and other climatic conditions or natural phenomena, the agricultural production may be affected negatively which may result into shortage of farm produce. Therefore, the little output will have to be
sold at high prices. This is because the demand is far greater than the supply of agricultural products. This may lead to the increase in the cost of living, the consequence of which may warrant the demand for higher wages, which, in turn, leads to higher cost of production. Ultimately, the burden will be passed to the consumers in the form of higher prices. The interest charged on loans, the depreciation of the naira etc. may lead to the high cost of production which, in turn, leads to under capacity utilization. If there is under capacity utilization, the production may not meet the demand.

- **Internationally generated inflation:** - It arises when goods imported from other countries are already experiencing inflation (Vaish, 2000. 183). If the capital equipment, raw materials and consumer goods imported carry inflation i.e. high prices and this is passed to the importing countries. The consequence is that it increases the cost of production. In addition, the producers will also add their profit margin. Therefore, the prices become very high.

- **War:** - Other cause of inflation is war. During wartime, attention is given to the production and acquisition of war weapons at the expense of essential items like consumer goods, foods, etc the shortage of which leads to higher price level. When the actual expenditure of government is more than its revenue, there will be too much money in circulation chasing a few goods. The resultant effect is that there will be an increase in the price level of goods i.e. inflation.

All the above mentioned causes could be accommodated in an Islamic economy.

- **Speculation:** - refers to a mental activity in which a person formulates his judgment about future course of the market. He buys at cheap rates and sells the same in future at higher rates. He also sells now if the future price is expected to be lower than the present price of commodity and vice versa. He withholds the essential commodities with a view to raising their prices, thereby leading to inflation. Speculative business is the act of forming opinions about what has happened or what might happen without knowing all the facts (Hornby, 2005. 14-16). It also refers to buying something at cheap rates and selling the same in future at higher rates.
• **Hoardding**: - Hoarding, according to Oxford Advanced Learners’ Dictionary (2005), means keeping money, food, valuable objects etc in a secret place so that other people will not find or steal it. Hoarding money or any other valuable objects do not benefit people at all. Money hoarding means taking money or valuable objects from the market to create scarcity so as to increase the price, thereby leading to inflation. Hoarding wealth can lead to the fall in the standard of income and cause unemployment. The aftermath of these is that people are pushed into poverty. When money which is supposed to be medium of exchange is hoarded in a safe or a bank, it becomes scarce. People or investees are unable to obtain it. This will reduce economic activities in the society or bring them to a halt. However, if money changes hands, the economic activities proceed.

• **Causes of inflation in the early days of Islam**: - During the early Islamic history, the rise in price was at times sharp but short lived. At other times, it was gradual at a low rate. The rise was due at times to influx of gold and silver. At other time, transportation problem and climatic conditions caused reduction in supply, thereby leading to increase in prices (i.e. inflation). After the Abbasid era, devaluation of currency, famine, excessive issue of copper coins (fulus) etc were the major causes of inflation.

• **Credit**: - When credit expands, it raises the money income of the borrowers which, in turn, raises aggregate demand relative to supply, thereby leading to inflation.

• **Deficit financing**: - This is one of the causes of inflation in Nigeria because she needs to pay interest on both the domestic and external loans to service her debts ($40bn) (The Nation, 2012). The unfortunate thing is that the government borrowed huge sums of money with a view to developing the economy.
The money borrowed in the name of development is not used in a productive way. It is unable to generate enough resources to repay the principal and interest thereon. The resultant effect is deficit financing. This increases the level of inflation. The cause of this inflation is interest (Ben O et al. 2009). The government prints money to carry out its function. The resultant effect is that more money is chasing a few goods. This causes the price of goods and services to rise. Interest is included in the cost of production; thereby leading to the increased price of the output. This is shifted on to the customers in the form of high price. This cause is a man-made one.

- **Money supply:** - When the growth rate of the nominal money supply is high, the rate of inflation will be high. Both are directly proportionate. To put it differently, increases in money supply without corresponding increase in the production of goods and services leads to the rates of inflation. If the disposable income of people increases, they demand for more goods and services which are limited in supply. The effect is a high rate of inflation.

3. **Money and its roles in an Islamic economy and interest-based system**

Many people considered money to be the root of all evils and a source of peril instead of a source of blessings for it gives rise to inequality in the distribution of wealth, overcapitalization and overproduction, instability in its value, greed, theft, exploitation, the decline in spiritualism, murder and a host of other evils. However, it should be mentioned that it is the way money is used, and one of the ways by which it can cause all havoc mentioned is to consider it as an article of trade that will attract interest. Therefore, money may not be the root of all evils but interest.

Money in the view of western economists is a commodity that can be bought and sold. They also regard money as something that performs the following four functions: a standard of deferred payments, a store of value, a unit of account and a medium of exchange (Layi Afolabi, 1999 p. 93-99). Money as a unit of account facilitates communication
of economic information between people in the sense that both sellers and buyers would be able to decide on what they should specialize as sellers and buyers, and in what proportions they should combine different goods for sales and purchases respectively. To put it differently, money as a unit of account is an agreed measure for stating the prices of goods and services. Money as a medium of exchange is any object generally accepted in exchange for goods and services. Many objects had been used as money for exchange before coins, papers; dollar, bills, debit/credit cards etc were introduced. For instance, for a long time, North American Indians, Fijians and American colonists used wampum (i.e. beads made from shells), whale’s teeth and tobacco as money respectively. In Ethiopia and Tibet, cake of salt served as money. This is to say that the use of money has been around like fire for a long time (CFA, 2009). What all those objects mentioned have in common is that they have served as means of payment. Money can take many forms in as much as it can serve the four functions. It has removed the inconveniences, inefficiency and clumsiness created by barter system. Future payments are effected through the use of money, and it acts as a store of value at least by virtue of its use as the medium of exchange. Money used as a store of value means that it can be held and exchanged later for goods and services. It is, therefore, important for government and its monetary authority to make it stable because the more stable the value of a particular commodity or token is, the better it can act as a store of value and the more useful it is as money. The optimal rate of inflation should be zero as expressed by LeBlanc (1690) if money is to be recognized as the yardstick with which economic transactions can be measured. The roles of money, as a unit of account, as a means of transactions, and as a store of value would also be maintained.

If there is anything in the world which ought to be stable it is money, the measure of everything which enters the channels of trade. What confusion would there not be in a state where weights and measures frequently changed? On what basis and with what assurance would one person deal with another, and which nations would come to deal with people who lived in such disorder?” (Francois LeBlanc 1690).

Therefore, the government and its monetary agents should control inflation and deflation to avoid the need for indexation. The inflation,
most of the time is artificially created. This should be avoided in order to make money more useful as a store of value.

On the other hand, interest as discussed earlier is regarded as the charge made for borrowing a sum of money. This in essence means that interest is the exchange for the money lent out instead of money being a medium of exchange. It is a commodity that can be bought and sold. For instance, if somebody gives out a commodity, he receives in return money as an exchange for the commodity. In the same vein, if money is lent out like a commodity sold, the exchange for that is interest, which means money is regarded as a commodity that brings in dividend i.e. interest. However, the interest paid is continuous as long as the capital remains unpaid but when a commodity is exchanged for money, it is once and for all. In Islam, money is regarded as medium of exchange and not an article of trade for it can be likened to a barren hen, which cannot beget itself.

4. Indexing inflation from the conventional economy and Islamic economy

Indexation is to make a debtor pay an additional amount equal to the increase in the rate of inflation during the period of borrowing (Taqi Usmani, 2001). As regards Thompson’s definition (1993), inflation occurs when the general price level or the average price of all goods is rising. Inflation, therefore, causes the value of money to fall. This puts a lender at a loss while a borrower is at an advantage because he pays less than the value of what he got. If a person gets a loan of ₦100,000 and he is to pay back the loan in 2 years’ time, what that ₦100,000 can buy in two years’ time will be less than what it could be used to buy two years ago because there is an erosion of capital due to inflation. If the ₦100,000 that can be used to buy a piece of land in an area in Ibadan now, is lent to another person who is to pay back in 5 years time, the inflation may occur. The lender may not be able to buy the piece of land because his money has been transferred for the use of another person. If after 5 years, the borrower returns the same ₦100,000 to him and the price of land has risen to ₦200,000, it means he will not be able to purchase it because the purchasing power of the money lent has reduced. The proponents of ribā are saying the debtor should compensate the lender for the loss he has suffered to the extent of the amount that will make him buy the same piece of land he would have bought with his money 5 years ago by way of indexation. If he is
paid N600 000 instead of the original loan of N100 000 and that N600 000 can buy what his N100 000 would buy 5 years ago, what he gets is not different from what he gave though the nominal value increases but the purchasing power remains the same.

Therefore, the proponents of indexation suggest that the lender should be compensated through indexation. Indexation is determined through the basket of consumers’ goods, which consists of about forty items. The basket is adopted as a standard to determine the purchasing power of money. A point that needs to be noted here is that many people do not consume the items in the basket with which the purchasing power of money is measured. This is one of the fallacies of the proponents of indexation. The injustice of indexation using what is not applicable to everybody to judge everybody is unfair.

Other points raised by the proponents are justice and fairness as the reason for using indexation to restore lenders to their original position. Quoting Quran verses (Q2:279, Q16:90, Q5:8 etc) to support indexation, they believe one should not be unjust to lenders by paying him less than the amount lent out. He should be given what could perform the same function i.e. what his original money could do. It is also emphasized that full measure with justice should be given back to lenders by paying them what will make them buy the same quantity of goods they were capable of buying with their money before lending it out. Therefore, they believe one way of doing this is through indexation.

However, if indexation is accepted, it means the lender will be entitled to an assured positive return on loans, which is ribā, a prohibited act in Islam. In addition, indexation is not known until the maturity date. Therefore, it cannot be fixed at the beginning of the contract and this makes it null and void.

Debtors do not cause the issue of inflation, which reduces the value of the money lent out. The forces of demand and supply cause it. If lenders keep their money without lending it, the same erosion of value would happen to it. So, debtors should not be asked to bear the loss not caused by them. That is another injustice because, in Islam the person that has committed an offence should bear the brunt. For instance, the story of prophet Yusuf and his brothers is an evidence of
not taking an innocent person for the fault of another person. In that story, the king’s cup was found in prophet Yusuf’s full brother. His half brothers were afraid of their fathers’ reaction. Therefore, they wanted Yusuf to take another person in place of his brother to protect themselves against the biased mind of their father. However, Yusuf refused to take another person in place of his brother (Q12: 71-79).

The *ribā* supporters also argue that interest is paid to compensate the loss the finance provider has suffered through inflation. Although the rate of interest is a major cause of inflation, it is not based on the rate of inflation. If it is based on the rate of inflation, the rate of interest should be equal to the rate of inflation. It was said that demand and supply determine the rate of interest. It, is, therefore, clear that the interest cannot be regarded as a compensation for the loss of purchasing power.

Using indexation as a substitute for interest rate as suggested by proponents will be a mismatch and an unrealistic alternative because the inflation rate is not static. It changes from time to time. In addition, if money is deposited in a bank and such money is given out as a loan, it can reduce or increase in value. The borrower is made to augment the reduction in value of money borrowed so that the depositor can claim the real value of the money at the time of returning the money. By way of an example, If ₦10,000 is given as a loan to a person and the value can buy, say a fridge, the value of money that can buy the fridge in two years’ time say, is ₦15,000. It means the borrower should pay back 15,000 instead of 10,000. The depositor receives 15,000 instead of 10,000. How is the indexation of the amount determined? Because it is unknown, it is difficult to know precisely the reduction value. In addition, what then is the gain of the bank? This is to show the unrealistic nature of the suggestion. On the other hand, if what it can buy now is less than the value of what it could buy 2 years ago, the borrower pays less than the value of what it could buy 2 years ago. The borrower pays less than the nominal value because the value has appreciated. If the same fridge which cost ₦10,000 2 years ago, is ₦8,000 now, the borrower returns ₦8,000. If indexation is used, he pays ₦8,000 instead of ₦10,000 he got because ₦8,000 has the same value with ₦10,000 he got 2 years ago. What would happen to the difference of ₦2,000? This is another flaw of using indexation as an alternative to interest.
The modern economists argue for charging a fixed interest on loans for the mere act of abstention from consumption. It is also believed that it is a reward for savings. They also hold the belief that interest is considered the price of, or returns on the capital lent. However, money is not regarded as capital. It is only the potential capital, which requires the service of an entrepreneur to transform it into actual productive use. This seems not be the concern of a lender. Whatever it is saved say in a wardrobe remains like that forever unless it is used in a productive way. The productivity of funds should be considered. Funds that contribute to creation of wealth are entitled to share a portion of this incremental wealth. The portion should not be a fixed return. If loss is incurred, the financier also should bear the loss while the entrepreneur loses his effort. As regards funds that do not increase wealth, it should not be given anything. If a finance user incurs loss without his negligence, the loss may be due to macro-economic factors, which are beyond his control according to Siddique (1983). Therefore, it is wrong to penalize him by asking him to make up for the loss and to pay interest. His penalties are three: make up of the diminished capital, interest and loss of his labour. Inflation is the handiwork of man. Look at the Saudi Arabia; a bottle of coke which was one riyal 10 years ago is still one riyal today. Why has it not risen up? The problem of inflation is due to the problem of lack of good leadership. It is unjust to the borrower because it is not due to his creation.

5. Islamic ways of controlling inflation

In this section, we are concerned with Islamic ways of controlling inflation. Islam which is a complete way of life takes care of all the fields of human existence. It gives guidance for all walks of life-individual and social, economic and political, legal and religious etc. Islam as a panacea to the problem of inflation can liberate the whole world particularly Nigeria in the grip of inflation if its financial products are used.

5.1 Need Demand and Wants

Human wants are unlimited. In fact, most of the wants are not necessarily needed for his survival and growth. Necessaries of life such as good food, good clothes and good shelter are allowed in an
Islamic economy (Q7:31-32 etc). However, excessive expenditure on unnecessary and superfluous wants is forbidden based on the Quranic injunctions (Q7:31-32; Q5:91; Q2:168 etc).

“O mankind! Eat of that which is lawful and good on the earth, and follow not the footsteps of Shaitân (Satan). Verily, he is to you an open enemy”. Also, the Qur’ān (Q7:31-32) says:

O Children of Adam! Take your adornment (by wearing your clean clothes), while praying and going round (the Tawâf of) the Ka'bah, and eat and drink but waste not by extravagance, certainly He (Allâh) likes not Al-Musrifûn (those who waste by extravagance).

Say (O Muhammad ﷺ): "Who has forbidden the adoration with clothes given by Allâh, which He has produced for his slaves, and At-Taiyibât [all kinds of Halâl (lawful) things] of food?" Say: "They are, in the life of this world, for those who believe, (and) exclusively for them (believers) on the Day of Resurrection (the disbelievers will not share them)." Thus We explain the Ayât (Islāmic laws) in detail for people who have knowledge.

If the injunctions are adhered to strictly, aggregate demand would be reduced, thereby reducing inflation.

5.2 Moderation

There are injunctions that exhort people to be moderate in their consumption. It also urges people to shun wasteful life styles and conspicuous consumption. The positive effect of all these is that the aggregate demand will be reduced drastically.

One of the ways by which inflation can be removed or at the least be reduced is moderation in consumption and expenditure. The key element of the Qur'an from the economic point of view is its stress on moderation. Inflation needs to be controlled otherwise; its
consequences can spell doom for the society. Control of inflation should involve moderation in consumption since one of the main factors accounting for the emergence of inflation is the excess aggregate demand in relation to the aggregate output at full employment from the Islamic perspective. This means people should avoid excesses in their consumption. The principle of moderation is applicable to eating, drinking and spending. One should eat and drink moderately as instructed in the Qur’an 7:31. As regards expenditure, the Qur’an says we should neither be prodigal nor miserly but we should be moderate (Q25: 67).

وَالَّذِينَ اثْنَافٍ لَمْ يَفْخَرُوا وَلَمْ يَقْفُوا وَلَمْ يَقْفُوا وَكَانُوا بَيْنَ ذَلِكَ قَوَامًا

“And those, who, when they spend, are neither extravagant nor niggardly, but hold a medium (way) between those (extremes)”. If all these principles are adhered to strictly, definitely, the aggregate demand will be reduced. The implication of this reduction is the reduction in demand. Appeals can be made to public to curtail conspicuous consumption so as to reduce aggregate demand, thereby leading to reduction in prices of goods and services.

5.3 Monetary policies and some prohibitive measures for the prevention of inflation

One of the objectives of the monetary policy is to make price stable with the aim of keeping inflation low and stable. However, increasing the rate of interest and direct and indirect taxes to reduce consumption and investment as a way of controlling inflation is not allowed in an Islamic economy. Instead, the measures that can be taken to control it is to increase production of goods and services by eliminating interest and adopting Islamic financial products. The latter will create jobs in abundance.

Bulk sale of government securities and banking community as a way of reducing the total amount of cash balance in public asset portfolio and cash reserve with the commercial banks is not prohibited in an Islamic economy. However, using treasury bills and treasury certificates for such reduction is prohibited because it contains interest which is prohibited in Islam. Two wrongs cannot make a right. In Islam, inflation is allowed if it is natural. That is, if it is not
man-made. To correct what is not allowed with what is prohibited, it is like one is using urine to clean faces.

Raising the bank rate as one of the monetary policy instruments used by the CBN to control inflation is unacceptable in an Islamic economy because it involves prohibited macroeconomic variable (i.e. interest) based on Q2:275-279.

Those who eat Ribâ (usury) will not stand (on the Day of Resurrection) except like the standing of a person beaten by Shaitân (Satan) leading him to insanity. That is because they say: "Trading is only like Ribâ (usury)," whereas Allâh has permitted trading and forbidden Ribâ (usury). So whosoever receives an admonition from his Lord and stops eating Ribâ (usury) shall not be punished for the past; his case is for Allâh (to judge); but whoever returns [to Ribâ (usury)], such are the dwellers of the Fire - they will abide therein (275). Allâh will destroy Ribâ (usury) and will give increase for Sadaqât (deeds of charity, alms, etc.) And Allâh likes not the disbelievers, sinners (276). Truly those who believe, and do deeds of righteousness, and perform As-Salât (Iqâmat-as-Salât), and give Zakât, they will have their reward with their Lord. On them shall be no fear, nor shall they grieve (277). O you who believe! Be afraid of Allâh and give up what remains (due to you) from Ribâ (usury) (from now onward), if you are (really) believers (278). And if you do not do it, then take a notice of war from Allâh and His Messenger but if you repent, you shall have your capital sums. Deal not unjustly (by asking more than your capital sums), and you shall not be dealt with unjustly (by receiving less than your capital sums) (279).

Instead, mudârabah and other Islamic financial products can be used.
Raising the minimum legal cash reserves rate to be kept by the commercial banks with the CBN may not be totally allowed. Instead, the CBN may direct the banks in the country to direct their funds towards production of goods and services through any of the Islamic financial products. This will boost output and in turn the prices will be reduced.

5.4 Fiscal policies and the prevention of inflation

Fiscal policy refers to government expenditure and revenue. Government expenditures include salaries, allowances etc. The allowances given to some government employees and elected politicians in Nigeria are two much. If compared with those people in some advanced and developed countries. One of the ways by which fiscal policy can be used to control inflation is to reduce the allowance of the highly paid officials, borrowing and printing money. This would reduce their spending spree which in turn would reduce the upward pressure on prices as a result of demand. The funds can be directed towards public sector projects that would improve the standard of living of people.

The cost-push inflation is caused by the rising cost. This can be controlled by preventing the wage increases that are not related to the increase in labor’s productivity. A sufficiently high percentage of unemployment is needed for non-inflationary price stability. The extent of unemployment that is necessary to avoid wage-push inflation may be higher than what is economically stable and socially desirable. Therefore, according to Phillip’s curve (Vaish, 2000), the wage-push price inflation can be eliminated if the community can accommodate a high rate of unemployment. However, in an Islamic economy, the case of unemployment can never arise because virtually all the Islamic financial products create jobs in abundance.

5.5 Prohibition of hoarding

Hoarding money or any other valuable objects do not benefit people at all. When money which is supposed to be medium of exchange is hoarded in a safe or a bank, it becomes scarce. People or investees
are unable to obtain it. This will reduce economic activities in the society or bring them to a halt. Therefore, Islam forbids it. On the other hand, savings means accumulating money for a purpose, such as investment and building a house. This type of money accumulation guarantees the circulation of wealth again once it is invested. The employment cycle is maintained and the market is not affected negatively. The multiplier effect is that people will get jobs to do, thereby earning income. This in turn improves their standard of living.

If money is hoarded, it would reduce people’s expenditures. The income of person who would have had dealings with them had it not hoarded is reduced. This would lead to inflation. People hoard wealth that people really need to obtain abundant earning. It should be noted that hoarders are referred to as evil-doers; the same description Allah gives those who hoard wealth and those who transgressed the limit such as Pharaoh and Hamman. This is an indication that hoarding is regarded as heinous sin in Islam. However, food or any valuable objects hoarded for the purpose of preservation till the time they will be needed are allowed in Islam in as much the intention is not to make them scarce so as to raise their prices.

Hoarders is condemned in the Quran and Hadith of the Prophet. Allah threatens the hoarders of wealth with hell in the hereafter. The implication of this threat is to allow wealth to circulate among people to ensure the flow of wealth into investment channels, thereby helping its natural distribution (Q9:34-35).

وَالذِّينَ يُكْتُرُونَ الْدِّيْنَ وَالْفَضْلَةَ وَلا يَنفَقُونَهَا فِي سِنـَابِيـلِ اللَّهِ فَيُعْثِرُونَهَا بِعُذَابٍ أَلِيْـمٍ (34) (Q70: 15-18)

وَبِئِلٍ لِكُلِّ هَمْـرَةٍ لَّماضِـةٍ (1) الذِّي جَعَلَ مَالًا وَعَدَّةٌ (2) يَخْسَبُ أَنَّ مَالًا أَخْلَـدَةً (3) كَلَّا (Q104: 1-4)
And those who hoard up gold and silver (Al-kanz i.e the money, the zakat of which has not been paid), and spend it not on the way of Allah, announce unto them a painful torment. On the Day when that (Al-kanz i.e. the money, the zakat of which has not been paid) will be heated in the Fire of Hell and with it will be branded their foreheads, their flanks, and their backs : ( and it will be said unto them): “This is the treasure which you hoarded for yourselves. Now taste of what you used to hoard.” Q9:34-35

By no means! Verily, it will be the fire of Hell. Taking away (burning completely) the head skin! Calling: all such as turn their backs and faces. And collect (wealth) and hide it (from spending it in the Cause of Allah) Q 70:15-18

Woe to every slanderer and backbiter. Who has gathered wealth counted it? He thinks that his wealth will make him last forever. Nay! Verily, he will be thrown into the crushing fire Q104:1-4

Ma’mar bin Abdullah reported that the Messenger of Allah said: “Lāyahtakiru illa khātiun” (Al-Hafiz, 1996) meaning “None keeps goods till the price rises but a sinner” (Muslim). Therefore, Islam prohibits hoarding so that money can change hands. The resultant effect is that the economic activities proceed.

5.6 Prohibition of monopoly

Monopoly which is the sole control of the supply of any commodity or service by one person or one firm is not allowed in an Islamic economy. This is because he can fix the prices at his discretion to the detriment of the interest of the consumers or the public. If many people or firms are producing the same goods, such goods would be produced in abundance. The implication is that the price is reduced. Monopolists can also hoard their goods with a viewing to increasing the prices. All these acts are forbidden in Islam based on the Quran injunctions (Q9:34-35; Q 70:15-18). The Hadith also supports the prohibition. Ma’mar reported that the Messenger of Allah said that he who monopolies is a sinner (Muslim)
5.7 Price Control

Price control is fixing an upper limit for the prices of essential consumer goods. If anybody should charge more than the fixed maximum prices such a person would be punished by law.

It must be mentioned that the suggestion that aggregate demand can be controlled by introducing price control and compulsory rationing of the essential goods in short supply is not allowed in an Islamic economy. In fact, when Prophet Muhammad was asked to fix prices, he did not agree. He said; “Allah grants plenty or shortage, He is the Sustainer and real price Maker (musa’ir). I wish to go to Him having done no injustice to anyone in blood or in property (Al-Hafiz, 1996 p. 284). This means that inflation cannot be controlled if it is not caused by market imperfection such as hoarding. It means inflation is recognized in Islam if it is through market forces or shortage through decrease in production caused by natural phenomena. It is noted from the above-mentioned Hadith that he did not fix the price or control price. However, he took steps to eliminate malpractices such as hoarding, speculation and monopoly that can cause inflation.

5.8 Political and social adjustment

Most of the time, the causes of inflation are political and sociological rather than economic in nature. Therefore, the answer to the problem is found in the political and social adjustments. The government needs to expand the productive capacity of the economy.

5.9 Elimination of corrupt practices, bribes and kick backs

People in government must know that they are accountable to Allah as regards the way they use public funds. In an Islamic economy, public funds regarded as a trust from God. The resultant effect of treating public funds as a trust is that borrowing on interest, deficit financing and printing new money anyhow will be eliminated because public expenditure would be kept within the resources. This will reduce the cost of contract, the cost of expanding trade and investment. This step will boost production, thereby leading to reduction in the price of goods and services. With a view to preventing inflation, Islam has adopted certain prohibitive measures against all the unfair and illegal means of earning such as theft and robbery, income from adultery, blue films, pornography, prostitution and usurpation of the wealth of orphans. The Prophet is reported to
have cursed the one who bribes and the one who takes bribes (Al-Hafiz, 1996 p. 295).

5.10 Production of scarce goods and services

The government should find a way of increasing production of the scarce goods and services, thereby leading to increase in supply which in turn reduces the price. Measures should be taken to increase production. One of the measures is to increase the production of essential consumer goods like food, clothes, kerosene, oil, sugar, vegetable oils, etc. This can be done by importing raw materials for such products. Industrial peace could also be maintained so as to avoid strikes that could lead to the closing down of firms. Latest technology, subsidies, financial help, etc could also be used to boost production of goods and service, thereby leading to increase in production of goods and services. Spending money in a way that increases the supply of goods and services can also help governments check the rising trend in prices. All these steps would reduce inflation. Tax reduction or scrapping capital gains taxes may boost production by increasing the incentive to work and the incentive to save. Another possible measure is to restructure the subsidies, in such a way that favors intermediate industries whose products are used for the production of consumer goods. Building the infrastructure such as roads, bridges, irrigation systems, electricity and telecommunication at public cost and making them available to the private sector at affordable prices will go a long way in the production of goods and services. The cumulative impact over time of these policies if they are implemented would be significant. The surest way to check the rising trend in prices is to find a way of increasing the supply of the goods whose prices are rising. This is more durable than anti-inflationary monetary policy whose effects are temporary.

5.11 Speculative business: a prohibitive measure for the prevention of inflation

Speculative business which is a mental activity in which a person formulates his judgment about future course of the market is not disallowed in Islam. Virtually, everybody speculates about different economics events. However, the intent of a speculator determines
whether speculation is lawful or not. It is prohibited and condemned if he withholds goods with a view to raising their prices. The Prophet is reported to have said: whoever withholds stocks of grain to make them scarce and dear is a sinner (Muslim) (Al-Hafiz, 1996 p. 285). Speculative business is made possible most of the time by interest-based funds. This cause is blocked in Islam. This facility is prohibited in Islam based on the Qur’anic injunction againstriba Q 2:275-279 etc. In addition, the liability of a borrower is unlimited in Islamic economy. This prevents speculators from borrowing for speculative businesses because they would not want to expose all their assets to the risk of forfeiting them in the event of defaulting. Interest is prohibited in an Islamic economy because of its evil effects on allocation of resources, production, distribution, expansion of artificial money and inflation. Islamic financial products can be used to reduce the rocketing inflation through less artificial money creation and less funding of speculative businesses. Therefore, professional speculators cannot strive in an Islamic economy. Unforeseen fluctuation caused by the manipulations of speculators can be reduced by government and cooperative society. The government and the cooperatives should hold buffer stocks at crop time and release them when the market is dwindling. This would stabilize prices.

6. Conclusion

Of the four types of inflation: creeping; walking; running and hyper-inflation, Nigeria is experiencing the third. The double digit rate of inflation needs to be reduced by increasing production of goods and services. She also needs to embark on strong monetary and fiscal methods suggested in this paper before she moves to hyper-inflation. It must be mentioned that it is only in the midst of price stability that sustainable growth can be achieved. Concerted efforts should be made to control inflation to the extent that economic agents do not worry about it. If inflation is not controlled long term planning will be discouraged. In addition, savings and investment would be reduced, thereby leading to slow or no growth in the economy. Inflation distorts many areas of economic activities and influences virtually all decisions of economic agents since it creates uncertainty in the economy.
Islam supports zero rate of interest as contained in Quran chapter 2 verses 275-279. The paper concludes by saying that a zero rate of interest is a property of Islamic economic system and not of capitalism. However, it is indifferent to zero inflation inasmuch as it is not caused by human factors. If full employment prevails, the rate of inflation will be zero. The paper shows that inflation is allowed to some extent while indexation is not allowed because of injustice. An Islamic economy is not prone to a high rate of inflation due to some built-in stabilizers because virtually all Islamic financial products are asset-backed. Some characteristics of Islamic finance can prevent inflation from occurring or at least can reduce the negative effects of inflation in an Islamic economy. The financial contracts in that system are asset-backed. They involve construction, manufacturing, trading etc; and all these are not possible without using physical and natural resources. Such contracts include mudāрабah, mushārakah, murābahah, istisnā’, ijārah, salam and sukūk of various forms.

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The ‘Centre – Periphery’ Phenomenon in Urdu Newspapers of Pakistan

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Abstract: This study focuses on the centre-Periphery phenomenon in Urdu newspapers of Pakistan. This study aims at testing Galtung’s structural imperialism theory which says that mass media in any society has been representing the whims of the upper class of any society or its contents are being manipulated by the elite/ruling class or Bourgeoisies in the words of Karl Marx. This study was carried out to investigate whether this hypothesis is true in case of the reflection of centre-periphery reflection in Urdu press of Pakistan. The time period taken was Jan-Feb, 2013, structured weeks. It was found that Urdu press coverage was more supportive towards centers as compared to peripheries as per Galtung’s Concept of Structural imperialism.

Key Words: Centre-Periphery, Structure-imperialism, Framing, Agenda-setting, Band-wagon-effect, Theoretical framework, Socio-economic indicators, Media-gap.

1. Introduction

This study takes its point of departure from one of the most glaring facts about the world i.e. the existence of the social and economic inequality within and among the nations. Johan Galtung’s theory of economic imperialism determines whether the nations of the world do, in fact, form groups in terms of the dimensions that Galtung identifies as defining his centre-periphery distinction. Since this division of the world into

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Centre and Periphery nations is fundamental to Galtung's model, it is contended that this approach is more appropriate to test than simply examining the correlations between various dependence and development variables. Seven operational measures of the centre-periphery distinction are employed, using data for sixty-eight developed and less developed countries. This type of division of the nations, as pointed by many social scientists, is popularly known as center and periphery nations. Apart from this global categorization of all the nations of the world, each nation in turn, has its own center and periphery division. One apparent outcome of such disparity leads to a widening gap of living conditions among the two. Ironically the story might not ends here because as the two entities live together maintaining the status quo, gap in their living condition will goes on increasing.

In Pakistan, like many other countries of the world, people use to resist against almost all sorts of inequalities meted out to them due to their location in the periphery where among others one of their major albeit unnamed rival is the existing dominant social group. As a result, a phenomenon of conflict between the centers and peripheries in Pakistan emerged which somehow have led to disharmony of interest between the two sections of society.

Apart from other social and political actors; mass media also has a dominant role in establishing the ‘centre-periphery’ divide. This study is an effort to know and to gauge attitude of mass media as an important factor in the sophisticated relationship between the central and peripheral parts of the country. This study also relates to Agenda Setting theory and Media framing. Agenda setting theory first developed by Professor Maxwell McCombs and Professor Donald Shaw in their Chapel Hills study (1968) is actually related to the creation of public awareness and concern of salient issues by the news media. Two basic assumptions underlie most research on agenda setting. (1) The press and the media do not reflect reality they filter and shape it. (2) Media concentration on a few issues and subjects leads the public to perceive those issues as more important than other issues. Different media have different agenda setting potentials. In this research, Agenda Setting theory seems quite appropriate to help us understand the pervasive role of the mass media.

Media Framing has been presented by McQuail in (1994) which he says that ‘media don’t tell people what to think but what to think about’. The concept of framing is related to the agenda-setting
tradition but expands the research by focusing on the essence of the issues at hand rather than on a particular topic. The media draw the public attention towards certain topics; they (mass media) then decide what people should think about, the journalists select the topics. This is the original agenda setting ‘thought’. In news media items occur more than what they actually are. Mass media bring only certain topics. The way in which the news is brought, the frame in which the news is presented, is also a choice made by journalists. Thus, a frame refers to the way the media and media gatekeepers organize and present the events and issues they cover, and the way audiences interpret what they are provided.

According to this study or research media make people’s perspective according to their own target plan which is actually directing the people’s action towards a specific issue. According to this research scenario media here focus on the central areas of the country and diverting their attention from the peripheral areas like when we talk about the framing in above scenario media don’t let people think about the problems of other issues of peripheral areas and when we talk about agenda setting theory they focus on the central areas and filter all the problems concerning peripheral areas.

2. The Concept of Center and Periphery in Pakistan

In Pakistan, like any other country of world, the whole territory is divided into various small and big administrative units called villages, tehsils, districts and provinces. Each province has a big administrative area known as capital of the province where the political and administrative units of the government are based. The capital cities are considered to have comparatively an improved infrastructure like roads, schools, hospitals railways, air travelling etc and also have superior living conditions. Legislative bodies like provincial assemblies use to be based in the provincial capitals. Other socio-economic activities like markets, production units are also considered to be in superior form in these cities as compared to the smaller parts. Therefore, in this study provincial capitals are taken as ‘centers’. These capital places also provide base for the national and international media organization like newspapers, radio, and television etc.
On the other hand, districts, tehsils, villages and all places of the country other than ‘centers’ are in this study as ‘peripheries’. The peripheral part of the country is distinct with weak infrastructure and meager facilities of basic necessities of life. The peripheral areas use to depend on the centers in many respects i.e. budget, administration, health, business, and too many other administrative and management activities. People living in peripheries have complaints from the centers on the basis of discrimination.

According to Wikipedia, there are about 130 districts, each district having several tehsils etc. like Chitral, Kohat, Deer, Jehlam, Sahiwal, Sialkot, Bahawalpur, Raheem Yar Khan, Kalat, Panjgur, Ziarat, Chilas, Kashmir, Mirpur and Skardu etc. There are also five provinces in Pakistan namely Khyber Pakhtoon Khwah, Panjab, Sindh, Balochistan and Gilgit Baltistan.

The provincial capital cities of these provinces are Peshawar (KPK), Lahore (Punjab), Queeta (Balochistan), Karachi (Sindh), and Gilgit (Gilgit Baltistan) and Islamabad will be considered national capital of the whole country (Pakistan).

Apart from other social and political actors, mass media also has a dominant role in establishing the ‘center-periphery’ divides. The present study is aimed at knowing at how the mass media of Pakistan deal with the phenomenon of sophisticated relationship between the central and peripheral parts of the country. The point to know here is to examine the attitude of the mass media with reference to their (mass media) contents and to gauge discrimination (if any) in the contents between the two areas i.e. centers and peripheries.

3. Theoretical Perspective

3.1 News Framing Of the Center – Periphery Concept:

(a) Theoretical perspective used in this study

Theoretical frame explaining the relationship of news media contents (news in this particular case) and the Galtung’s concept of media discriminatory coverage of the center and peripheries in Pakistan provide base for this study.

This study also touches on the concept of ‘agenda-setting’ (McComb and Shaw, 1972; Lyerper and Kinder, 1987). According to which the news media work as an independent force capable of
establishing social priorities and also on the ‘structural’ conception of the news media as being essentially responsive to the actions and views of the existing powerful agencies of government and business (Paletz et al, 1971; Molotch and Lester, 1975; Tichenor et al, 1980; Gans, 1979; Gitlin, 1980; and Sigal, 1973). Galtung theory says that the whole world is divided into a two-nation on the basis of harmony of interest between the government and the people.

Theoretical frame of media as ‘agenda setter’ has some empirical evidence to support it (Weaver et al, 1981; Clarke and fredin, 1978, Lyenger and Kinder, 1987). However, this theoretical framework focuses on the relationship between media agenda and public agendas by leaving unanswered questions i.e. who sets the media agenda?

However, the ‘structural perspective’ approach provides suitable theoretical concept for this study since it concentrates on the relationship between media power and the structural power in society. Scholars of this perspective have documented how the media are used as agents of social control (Lazersfeld and Merton, 1948; Donohue et al, 1973; Gans, 1979; Paletz and Entman, 1981). Theses researchers have found evidence to support the nations that the news media are used by powerful groups and elites as agents of social control. But if the news media reflect the powerful institutions’ values and views, do we explain the oppositional coverage i-e positive portrayed of the periphery?

The news reflects the dominant perspective in society does not mean that the media do not have some measure of autonomy as a social institution. Herman and Chomsky (1988) also recognize that in a pluralistic society, media encourage scripted debate, criticism and dissent as long as these remain faithfully within the system. They admit that media also typically provide their own independent reflections without being “used”, in the manner and for the reasons mentioned afore.
(b) Framing:

The concept of framing is essential in explaining the attitude of news media while covering the centers and periphery phenomenon in Pakistan. The concept of framing is of high significance in mass communication studies. Framing appears useful in this study as a means of referring to how different areas – centers and peripheries are portrayed in a particular story or picture. Gitlin (1980) defines media frame as “persistent patterns of cognition, interpretation, and presentation, of selection, emphasis, exclusion, by which symbol – handlers routinely organize discourse, whether verbal or visual.” He suggests that if the media are to be seen as mirrors, it ought to be as “mirrors in a fun house.” He says the framing of an issue is influenced by which of many bits of information are included in or excluded from a story. He (1980) says: “Media are mobile spotlights, not passive mirrors of the society; selectivity is the instrument of their action. A news story adopts a certain frame and rejects or downplays material that is discrepant. A story is a choice, a way of screening from sight.”

4. Literature Review

Kyungmo Kim and George A. Barnett in their research titled “The Determinants of International News Flow” examine the structure of international news flow and its determinants, using network analysis. International newspaper and periodicals trade data in Commodity Trade Statistics published by the United Nations are used to describe the international news flow network. NEGOPY reveals the inequality of international news flow between the core and the periphery. The Western industrialized countries are at the center, dominating international news flow. Cluster analysis reveals that the international news flow network is also structured into eight geographical-linguistic groups. In sum, the periphery is not only dominated by the unequal vertical news exchange between it and the core, but also marginalized by the news exchange among the core. Regression analysis indicates that the structure of international news flow is influenced by a country’s economic development, the language(s) its people speak, its physical location, political freedom, and population. Among them,
economic development is the most important factor. Similarly Wilson O. Simon in his paper titled “Centre-Periphery Relationship In The Understanding Of Development Of Internal Colonies” attempted to identify the rudiments of the relationship that exists between the centre and the periphery both at the international and national level in the light of the centre periphery model. It equally x-rayed the nature and effects of the relationship as it affects development of the underdeveloped economies which is a lesser partner in the asymmetrical arrangements within the International Economic System. The paper devoted to the critical issues arising from the question of inequalities in the division of labor between the center and the periphery. The rising value of unemployment and underemployment indices in the underdeveloped economies and the challenges it poises to their development. The research also identified the causes of the uneven development that exist between the metropolitan centers and the suburbs at the international and national levels. It has been discovered that the occurrence of low income in the urban centers is reflected in the rural areas as a trickle down or bandwagon effect, and that development is not taking place in the underdeveloped nations due to unemployment of the majority of the population who are the youths. The industrial base of the periphery is weak, and the resources which should be meant for development has been siphoned by corrupt leadership. The relationship of the first and third world has been marked by great hope and even greater disappointment. This paper argued that this relationship has been unequally consistence in spite of the various cooperation and integration attempts. Periphery state’s relations with the first world also roughly parallel this distinction moving through three phases of colonial domination, confrontation with threats at nationalization and finally negotiation globalization.

Another author Derek J. Paulsen in his paper titled Wrong Side of The Tracks: Exploring the Role of Newspaper Coverage of Homicide in Socially Constructing Dangerous Places says that media has conducted a lot of coverage regarding crime but at the same time it has referred that it has failed to determine whether the coverage of crime by the media is truly representative of where
crime occurs, or whether media coverage presents crime as occurring disproportionately in certain areas of a city. Building on earlier research, and utilizing an exhaustive spatial data set and advanced spatial statistics, this research attempts to determine the degree to which newspaper coverage of homicide is spatially representative of the true homicide picture. Findings indicate that actual homicide hot spots near the city center are more likely to be covered than those on the periphery of the city and that celebrated news coverage is focused largely within the city center. In addition to trends in the spatial coverage of homicides, important social implications relating to fear of crime will be discussed.

5. Research Questions and Methodology

The researchers have adopted quantitative as well as qualitative approaches in this study. The technique used in this study is called content analysis, a method that uses a set of procedures to make valid inferences from the text, Weber (1990). According to Berelson (1952) it (content analysis) permits an objective, systematic and quantitative description of the manifest content of a communication. It is research method in which observers systematically analyze the subject matter presented through a given media. Today it is common method to count things like violent acts in T.V programs, crimes, discrimination against various social, ethnic groups etc.

Main focus of the study is to investigate the way the phenomenon of center and periphery is framed and treated by two newspapers; daily Mashriq Peshawar and daily Nawa-i-Waqt in their news coverage of Pakistan during a selected time period i-e January – February 2013. News (as well as photo) coverage given to the different areas (districts or their sub parts like tehsils, towns, and villages) by these two newspapers in their news portions are taken as units of analysis.

Basic purpose of this study is to examine the relationship between media (newspapers) and different parts of Pakistan on the basis of their being part of the centers or peripheries. Similarly the two newspapers; one national level or mainstream (Nawa-i-Waqt) and the other regional (Mashriq) deal with the center-periphery phenomenon.

Three questions are addressed to examine the area:

1. What is the ratio of news coverage (news and photos) in the selected
dailies that covers the ‘center’ and ‘periphery’ over a definite period of time?

2. Which of the newspapers gave comparatively more coverage to the center or periphery?

3. How (positive, negative or neutral) are the news contents of the selected newspapers regarding the central and peripheral areas of Pakistan.

Two newspapers; daily *Nawa-i-Waqt* and daily *Mashriq* are the main sources of study. All the news stories and photos published in the two newspapers January and February, 2013 are included in this study. The phenomenon of how these newspapers dealt with center-periphery situation in Pakistan have been judged in this study.

In this study the whole country (Pakistan) has been divided into (1) Centers; the geographical and administration units where people enjoy better standard of life because they (areas) are in the lime light of the government officials and the decision-makers and (2) Peripheries; places which are considered outskirts where ordinary people live under traditional and normal standards of life. The phenomenon of center and periphery become quite distinct in Pakistan because the whole country is divided into130 administrative units called districts which in turn are further divided into administrative units called tehsils, towns and villages etc. Each item (news story and photo) of the selected newspapers is identified from its dateline (the place from where the item is filed or picked) whether it is focused on the center or on the periphery. Items are then analyzed for knowing ideology of the newspapers i.e (positively, negatively or neutrally) is the phenomenon of center and periphery framed in them. Positive framing of an area (center or periphery) included all those items (news and photos) in which the area was portrayed positively with the help of special word and phrases like development, construction, democracy, legislation, meetings, promises by politicians, education and those acts or gestures or reflections which were aimed at improving living conditions in that area. This attitude of newspaper remained evident in the headline of the news stories or in the caption of the pictures. In case of confusion the researcher went through the text of the items in order to see the overall impression of the items.
Negative framing included all those items which portrayed the area negatively through the use of special words, phrases or impression etc like for example, destruction, protest, crimes, law and order situation, bomb blasts, lack of basic facilities of life and any other act or gesture reflecting poor life conditions of the area. Either headlines of the stories or captions of the pictures reflected this attitude of the paper or the researcher had to go through the text of the item to understand the overall impression of the item.

Neutral framing included all those items which portrayed the area neither positively nor negatively. Such items had nothing to do with the good or bad name of the area. They simply included items reflecting bare facts of some incidents like obituaries, funeral prayers. Weather reports, group photos etc.

This study includes the use of both quantitative and qualitative methods of content analysis. As Stuart Hall (1975) had pointed out, both quantitative and qualitative methodologies being with “a long preliminary soak” in the material. Combining both the approaches seems to provide the possibility of combing the advantages of both the methods and reducing their weaknesses.

In quantitative part of the study the news contents of the newspapers were analyzed to measure the quantum of coverage to take centers or peripheries in terms of numbers of items. A newspaper that devoted large item to an area would mean that the paper had given importance to that area (quantitatively).

In qualitative part of this study the quantitative data was analyzed to explain and to interpret various frames of the contents (positive, negative and neutral).

The results of the quantitative data were followed by a thorough qualitative analysis. Key categories of the contents were identified, and within those categories the framing of the items of the two newspapers were analyzed. In order to reduce or avoid bias in the qualitative approach, the researchers reread the materials several times in order to retain spirit of the original materials. This textual analysis is an approach for bringing forth both the manifest and latent contents found within a particular text and rooted within a particular culture.

In this study each news item (news story and photos) published with dateline from Pakistan in the selected newspapers during the study period is taken as unit of analysis and the unit of coding. After coding the contents, direction (+, -, 0) of the press while dealing with the phenomenon of center and
5.1 Coding and Reliability

In this study we selected items (news stories and pictures with Pakistani dateline) to identify them into one of the two categories (center and periphery), to evaluate them and measure their direction.

5.2 Referents center and periphery phenomenon

Each coder had referred a headline, caption and the full text of items at least two times in order to classify it in one of the two categories; (A) center, (B) periphery to make this classification mutually exclusive, decisions were made on the basis of contents’ potential relevance to the category and the judgment of the coders. The criteria to make judgment about the direction of the contents will be made on the basis of headline, words, sentences, phrases and ideas included in an item or the overall impression taken by the coders. Most often headline or caption will help to make judgment about the category or direction of the content.

To achieve acceptable level of reliability, categories’ boundaries are clearly defined; it also helped in achieving inter coder reliability in both times periods. The purpose was to compare identical samples of the contents already coded to the same content, recorded after a lapse of time. The administration of this test-retest measure resulted in a reliability standard for this study across time of an average 90%.

5.3 Universe of the Study

The universe of this study is two main Urdu dailies of Pakistan i.e. the mainstream newspaper daily Nawa-i-Waqt, published from Islamabad and a local newspaper daily Mashriq published from Peshawar during the months of January and February, 2013.

5.4 Study Sample

Instead of studying each and every issue of the selected dailies a sample of seven issues of each newspaper was selected on the basis of constructed week i.e. one newspaper from each week on next alternate day. In this way seven issues of each newspaper (total 14 issues) were selected for this study. News and pictures published on the news pages of each issue except
sports pages, economy and finance pages, showbiz pages, editorial pages and international news were selected as units of analysis.

5.5 Unit of Analysis

The story text of all news stories mentioned above as well pictures appeared in the news portions of these newspapers during the selected time period were considered as units of analysis.

5.6 Time period

This study was conducted during a constructed week chosen from the months of January and February, 2013. The week began with the first Monday falling on January, 7, 2013. Rest of the days of the constructed week were chosen like this: Tuesday (15\textsuperscript{th} January), Wednesday (23\textsuperscript{rd} January), Thursday (31\textsuperscript{st} January), Friday (8\textsuperscript{th} February), Saturday (16\textsuperscript{th} February) and Sunday (24\textsuperscript{th} February), 2013.

5.7 Data Collection

The researchers used coding sheet as an instrument for the collection of the required data. Single sheet was used for recording data of each issue of the selected newspapers.

5.8 Data analysis

The quantitative findings are which includes the coverage and direction of the contents of the two selected newspapers on the phenomenon of centers and peripheries of Pakistan. The second part combines quantitative findings with qualitative findings. Discussion and analysis of the quantitative and qualitative data is also included in this part.

6. Quantitative Findings

(Topical Coverage of the two papers On Centers and Peripheries)

This part has three sub topics;

(I) An over view of the total coverage (topical and directional) by the selected newspapers.

(II) Comparative coverage by the two newspapers.

(III) Direction of the contents on the topic.
(I) An overview of the total coverage by the selected newspapers

This part gives an account of the number of items devoted to the concept of centers and peripheries and their direction by daily *Nawa-i-Waqt* and daily *Mashriq*.

Looking at Table No.3 the daily *Nawa-i-Waqt* has published in all 1035 items (news and photos) in its seven selected issues. Out of this total number (1035 items), the paper had devoted 647 items (62.51%) to the peripheries, thus giving it (periphery) more importance in terms of topical coverage. The paper devoted 388 items (37.59%) to the centers thus giving it lesser importance as compared to peripheries. Daily *Nawa-i-Waqt* has given more importance to the peripheries at least in terms of quantitative measurement i-e number of stories devoted to the peripheries.

Looking at table No.4, the daily *Mashriq* has published 894 items in its selected seven issues. Out of the told number (894 items), the paper had devoted 632 items (70.69%) to the centers thus giving it (centers) more importance in terms of topical coverage. Contrary to the attitude of daily *Naw-i-Waqt*, daily *Mashriq* had given a subordinate treatment to the periphery by devoting 262 items (29.31%) to it (periphery). Quantitatively daily *Mashriq* has given more importance to centers as compared to peripheries.

(a) Direction of the contents

As for as direction of the contents of daily *Nawa-i-Waqt* is concerned (looking at table No. 5) the data show that in all 1035 items were devoted by daily *Nawa-i-Waqt* to the subject; 388 items to the centers and 647 items to the peripheries. Out of 388 items to the centers 319 items (82.22%) were positive or supportive, 65 items (16.75%) negative or adversarial and 4 items (1.03%) were neutral to the center. Out of total 647 items devoted by the paper to the peripheries, 450 items (69.55%) were supportive, 184 items (20.44%) negative and the remaining 13
85 items (2.01%) were neutral to the centers. Overall daily *Nawa-i-Waqt* gave more positive coverage and hence more support (82.22) to the centers and remained more critical to the peripheries.

Direction of contents of daily *Mashriq* (see f table No.6) shows that direction of positive coverage to the centers and peripheries remained nearly equal i.e. 73.41% to the centers and 73.66% to the peripheries. Negative coverage of the papers to the centers and peripheries also remained nearly equal i.e. 24.52% to centers and 25.57% to the peripheries.

**II) Comparative coverage by the two newspapers**

Though individually daily *Nawa-i-Waqt* has given significant coverage to the peripheries and daily *Mashriq* has given significant coverage to the centers but table No.1 which combines data of both the newspapers (*Nawa-i-Waqt* and *Mashriq*) the centers have got maximum number of items i.e. 1020 items (52.88%) out of total number of items (1929). In the combined table No.1, the peripheries come at sub-ordinate position by getting 909 items (47.12%) coverage jointly by the two newspapers. Concluding the centers got more importance than the peripheries.

Collective topical coverage of both the newspapers (see Table No.1) indicates that the centers have attained comparatively larger coverage i.e. 1020 items (52.88%) than the peripheries which got 909 items (47.12%) out of the total coverage i.e. 1929 items. Collective treatment of the two newspapers gives more topical coverage and hence more support to centers as compared to peripheries.

**III) Direction of the contents on the topic (Collective Coverage of Direction of Both Dailies; *Mashriq* and Nawa-I-Waqt)**

Collective coverage of directions of both newspapers; daily *Nawa-i-Waqt* and daily *Mashriq* (see table No.2) shows that in all both the newspapers had devoted 1929 items to the phenomenon. Out of this total 1020 items were focused on center and 909 items were focused on periphery. It shows that Urdu press had given more coverage to the center as compared to the periphery.

Out of the items devoted to centers 76.76% (783 items) were positive to the center and 70.74% (643 items) were positive to the
periphery. It means that centers were portrayed more positively by the Urdu press. Out of total coverage 27.61% (251 items) negative coverage was given to the periphery and 21.57% (220 items) negative coverage was given to the centers. The Urdu press had thus portrayed the periphery more negatively. Only 3.32% (32 items) were neutral (neither supportive nor adversarial to the centers or peripheries).

7. Mixing Of Quantitative & Qualitative Findings

Quantitatively daily Nawa-i-Waqt consistently gave more topical coverage to the peripheries by publishing 647 items (62.51%) coverage out of total 1035 items during the study period (see table No.3). But, on the other hand the same newspaper gave more positive coverage to the centers (82.22%) as compared to the positive coverage of peripheries (69.55%). The paper gave significantly negative coverage (28.44%) to the peripheries. Daily Nawa-i-Waqt portrayed the centers very positively by publishing news like officials visit villages to assets damage caused by rain, Peshawar (Feb.8, 2013), Chief justice stresses implementation of law, Islamabad (Jan.23, 2013), employees group insurance bill to be tabled soon, Peshawar (Jan.15, 2013 Convocation on rights of minorities). Some of the news of daily Nawa-i-Waqt which draws a very negative picture of the periphery included; Bannu collage goes without principal, Bannu (Jan.7, 2013). Armed tribal’s demonstrates against closure of concessions, Meeran Shah, (Feb.16, 2013) , cop died due to avalanche, Too deer (Jan.23, 2013). Six died in FWO car accident.

Daily Mashriq, while giving topical coverage to the centers and the peripheries has performed here quite differently from its contemporary. This newspaper not only gave high topical coverage (70.69 %) to the center by allotting 632 items out of total 894 items published during the study period but also gave almost equal positive treatment to the centers (73.41%) and peripheries (73.66%). (See table No.4 and Table No.6). The paper slightly gave more negative coverage (25.57%) to the peripheries. The paper while portraying centers positively wrote stories like kurram delegation meets KP governor, Peshawar (Feb.24, 2013).G-U-I to hold APC Feb.28, Islamabad, (Feb.24, 2013). Notorious target killer held, Karachi (Jan. 31, 2013). Security finance instructed to release funds for Bannu, Peshawar. (Jan. 31, 2013). Decisions were taken to bring reforms in
pension system, Karachi (Jan.31, 2013). Passport authorities aimed to open branch offices in Chitral, Peshawar (Jan. 31, 2013). Stories of the negative coverage of peripheries were like this; six of a family died, Landikotal (Jan.31, 2013). Protest against load shedding was demonstrated, Deer bal (Jan. 23, 2013).

Centers got high topical coverage 1020 items (52.8 %) in the joint performance of Daily Nawa-i-Waqt and daily Mashriq. Total amount of items publish by both the dailies was 1929 (see table No.1).

While measuring direction of the contents the joint attitude of both the papers was to give high positive treatment to centers 7676 % out of total 2059 items during the study period. Peripheries got 27.61 % negative coverage as compare to 21.5 % negative coverage to the centers.

Overall the centers got more topical coverage by the selected newspapers during the study period and the centers also got positive treatment in joint attitude of the Urdu press.

Tabulation of Data

Collective News Coverage given by both the newspapers

Table #1: overall news coverage given collectively to the centers and peripheries by both the selected newspapers i-e daily Nawa-i-Waqt and daily Mashriq Peshawar during the study period.

<table>
<thead>
<tr>
<th>Focus</th>
<th>Frequency of items</th>
<th>Percentage</th>
</tr>
</thead>
</table>

N=1929
Center & 1020 & 52.88% \\
Periphery & 909 & 47.12% \\
Total & 1929 & 100.00%

**Explanation:** Centers have attained 52.88% (1020 items) and peripheries have got 47.12% (909 items) out of total 1929 items during one constructed week by the two selected newspapers i.e. daily *Nawa-i-Waqt* and daily *Mashriq*.

**Conclusion:** In the collective coverage of the two selected newspapers Centers have got more attention as compared to peripheries.

**Collective and Overall Direction of Contents of daily *Nawa-i-Waqt* and daily *Mashriq* in seven days**

**Table # 2:** Collective and overall direction of the contents of both the dailies *Nawa-i-Waqt* and *Mashriq* with respect to centers and peripheries during seven days of study period.

<table>
<thead>
<tr>
<th>Focus</th>
<th>Total Frequency</th>
<th>Direction</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>+</td>
<td>0</td>
<td>-</td>
</tr>
<tr>
<td>Center</td>
<td>1020</td>
<td>783</td>
<td>17</td>
<td>220</td>
</tr>
<tr>
<td></td>
<td></td>
<td>76.76%</td>
<td>1.67%</td>
<td>21.57%</td>
</tr>
<tr>
<td>Periphery</td>
<td>909</td>
<td>643</td>
<td>15</td>
<td>251</td>
</tr>
<tr>
<td></td>
<td></td>
<td>70.74%</td>
<td>1.65%</td>
<td>27.61%</td>
</tr>
<tr>
<td>Total</td>
<td>1929</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Explanation:** The table shows that total 1929 items were published collectively by daily *Nawa-i-Waqt* and daily *Mashriq* during the seven days study period. Out of these total 1020 items were focused on centers and 909 items were focused on the peripheries. Direction of the contents was more positive 76.76% (783 items) in favour of the centers and less positive 70.74% (643 items) in favour of the peripheries. On the other hand peripheries got more negative 27.61% (251 items) coverage and centers got less negative 21.57% (220 items) coverage. Only 32 items (3.32%) were found as neutral.

**Conclusion:** Centers attained more positive coverage than peripheries whereas peripheries got more negative coverage than centers.
Overall News Coverage by *Nawa-i-Waqt* in Seven Days

**Table # 3:** overall news coverage given to centers and peripheries by daily Nawa-i-Waqt during the study period.

<table>
<thead>
<tr>
<th>Focus</th>
<th>Frequency of items</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Centre</td>
<td>388</td>
<td>37.49%</td>
</tr>
<tr>
<td>Periphery</td>
<td>647</td>
<td>62.51%</td>
</tr>
<tr>
<td>Total</td>
<td>1035</td>
<td>100.00%</td>
</tr>
</tbody>
</table>

**Explanation:** The tables show that daily Nawa-i-Waqt has given more coverage i-e 62.90 % (647 items) to the periphery as compared to 37.10 % (374 items) to the center during the study period January – February 2013.

**Conclusion:** Nawa-i-Waqt has given more coverage to the peripheries as compare to centers.

Overall News Coverage By daily *Mashriq* in Seven Days

**Table #4:** Overall news coverage given to centers and peripheries by daily *Mashriq* Peshawar during the study period.

<table>
<thead>
<tr>
<th>Focus</th>
<th>Frequency of items</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Centre</td>
<td>632</td>
<td>70.69 %</td>
</tr>
<tr>
<td>Periphery</td>
<td>262</td>
<td>29.31 %</td>
</tr>
<tr>
<td>Total</td>
<td>894</td>
<td>100.00 %</td>
</tr>
</tbody>
</table>

**Explanation:** The tables show that daily Mashriq Peshawar has given more coverage i-e 70.69 % (632 items) to the centers as compared to 29.31 % (262 items) to the peripheries during the study period in January – February 2013.

**Conclusion:** Daily *Mashriq* has given more coverage to the centers as compared to peripheries.

Overall Direction of Contents of Daily *Nawa-i-Waqt*

**Table # 05:** Overall direction of the contents (news and photos) of Daily *Nawa-i-Waqt* with respect to centers and peripheries during seven days.
Focus | Total Frequency | Direction | + | 0 | -  
--- | --- | --- | --- | --- | ---  
Center | 388 | | 319 | 4 | 65  
| | | 82.22 % | 1.03 % | 16.75 %  
Periphery | 647 | | 450 | 13 | 184  
| | | 69.55 % | 2 % | 28.44 %  
Total | 1035 | | | |  

**Explanation:** The table shows that 82.22% (319 items) positive coverage was given to the centers and 69.55% (450 items) positive coverage was given to the peripheries. Whereas 28.44% (184 items) negative coverage was given to peripheries and 16.75% (65 items) negative coverage was given to the centers.

**Conclusion:** Consistently the centers get more positive coverage and the peripheries get more negative coverage in the daily *Nawa-I-Waqt* during the study period.

**Overall Direction of Contents of daily Mashriq**

**Table # 6:** Overall direction of the contents (news and photos) of Daily *Mashriq* with respect to centers and peripheries during seven days

| Focus | Total Frequency | Direction | + | 0 | -  
--- | --- | --- | --- | --- | ---  
Center | 632 | | 464 | 13 | 155  
| | | 73.41 % | 2.05 % | 24.52 %  
Periphery | 262 | | 193 | 2 | 67  
| | | 73.66 % | 0.76 % | 25.57 %  
Total | 894 | | | |  

**Explanation:** The table shows that 73.66% (193 items) positive coverage was given to the peripheries and 73.41% (464 items) positive coverage to the centers. Whereas 25.57% (67 items) negative coverage was given to the peripheries and 24.52% (155 items) negative coverage was given to the centers.
Conclusion: peripheries attain slightly more positive coverage (73.66%) than centers whereas peripheries get more negative coverage (25.57%) than centers (24.52%).

Results and Conclusion

Researches question No 1:

What is the ratio of news coverage in the dailies in study period?

On the whole there seems to be a degree of agreement between the quantitative and qualitative coverage of the phenomenon by the both papers; daily Nawa-i-Waqt and daily Mashriq.

Quantitatively daily Nawa-i-Waqt gave more coverage to the peripheries than its counterpart daily Mashriq. It may apparently be due to the coverage of a very vast area i-e the whole country. Urban centers and capital cities are very few in number in Pakistan as compare to a vast territory commonly known as rural areas. On the other hand main focus of the daily Mashriq was on the centers because of its local approach and limited area of coverage.

Correspondence seems to be there in measuring direction of the contents of both the papers. Both the papers have given a very strong positive coverage to the centers there was strong similarity in the coverage of periphery by both the papers. Both had given a very negative coverage to the peripheries (see table 2, table 5. and table 6) both the papers gave strong positive support to centers of stories even if they were failed from peripheries. For example, the opening of a transformer by ministers in small villages, supporting vaccination in rural areas, speeches of high government people in rural areas.

Research Question No.2: which of the newspaper gave more coverage to the center or the Periphery?

Quantitatively daily Nawa-i-Waqt published 1035 items in all related to the phenomenon, whereas daily Mashriq published 894 items. Daily Nawa-i-Waqt gave 7.30 more coverage to the phenomenon. Nawa-i-Waqt kept periphery supreme in its topical coverage 647 items (62.51 %) whereas daily Mashriq supported the center by devoting 632 items (70.69 %) to it.

In terms of direction of the contents Nawa-i-Waqt gave more positive coverage i-e 319 items (82.22 %) to the centers and daily Mashriq also
gave more positive coverage i.e. 464 items (73.41%) to the centers. Thus *Nawa-i-Waqt* remains more loyal in the positive coverage of centers.

**Research Question No.3:** How (+, 0, or -) are the contents of the selected newspapers?

Table #2 (about the collective data in terms of direction of the contents of both newspapers) showed that in all 1020 items were devoted to centers and 909 items were devoted to peripheries out of total 1929 items on the phenomenon of center and periphery. Out of 1020 items on the centers, the centers got 783 items (76.76%) positive, 220 items (21.57%) negative and 17 items (1.67%) neutral coverage. Out 909 items on periphery, the periphery got 643 items (70.74%) positive, 251 items (27.61%) negative, and 15 items (1.65%) neutral coverage. In terms of percentage, positive coverage of the centers is slightly more than the coverage of periphery i.e. 76.76% and 70.74% respectively.

8. **Conclusion**

This study mainly based on examining the prevalence of the phenomenon of the cultural imperialism as pointed out by Galtung suggested that the Urdu press perform in a particular way while dealing with the ‘centers and peripheries’. In general the Urdu press treated the two segments of society i.e. centers and peripheries differently. Generally the press remained very supportive to the centers and substantially critical to the peripheries. In other words centers were portrayed positively and peripheries were portrayed negatively in varying ways.

Results obtained through this study noted a strong support to Galtung’s concept of cultural imperialism and showed that it (the concept) had a strong bearing on the Urdu newspapers of Pakistan.

This study also gave support to the views of the upholders of Dominant Paradigm (Cohen, 1963; Herman and Chomsky, 1988; McQuail, 1989 etc). According to which the mass media become an instrument in the hands of, or in the service of a dominant class (the center in this particular case). According to this world view, the content of the press actively distorts the market place of ideas in favor of the views of the dominant class. Cohen (1963) suggests that in
countries where political power is highly organized, the media of communication tend to become instrument of that organization. The uses of media are then put to reflect both the needs of the ruling group in maintaining their power and advancing their (political power) policies. Urdu press also seems to reflect the same phenomenon. Consistency in the positive coverage of centers and the negative coverage of the peripheries indicates that the press either learns, or made to learn, the dictates of the group in power in order to behave in a particular way. This study also supports the outlines of Herman and Chomsky’s propaganda model i.e. manufacturing of consent.

References


Cyber Media Cartoons Controversies and the Use of Different Journalistic Strategies in Countering ‘Othering’.

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Abstract: Cyber media cartoons controversy was the first transnational issue which reached across three continents and led to diplomatic crises, riots, economic boycotts, assaults on embassies, and even the loss of lives. The coverage of this controversy is an example of ‘othering’. The discussion in this article is based upon the available literature on this topic. It explores whether the publication is to be perceived as the freedom of speech or as an act of blasphemy and stigmatization of Muslims. The study focuses on global media as a common place for diversity and mutually reflective dialogue. It also explains whether and how Peace Journalism contributes to counter ‘othering’.

Key Words: Othering, Cyber media cartoons, Global Media, Journalistic Ethics, Peace Journalism

1. Introduction

Within the last few decades, the fast flow of information and a revolution in the communication is rapidly changing the world's scenario. The way how different media in the world portray and represent 'others' is important for the interpretation and construction of the identities. In 2005, the Danish newspaper Morgenavisen Jyllands-Posten, published a collection of 12 drawings depicting Prophet Mohammad. These drawings have been further referred to as the Mohammad cartoons.
Ever since they have been published, the event has been over discussed and analyzed from different perspectives. Perhaps one of the most debated issues regarding the cartoons is whether their publication is to be perceived as the freedom of speech or rather as an act of blasphemy.

The presentation of western media regarding Mohammad cartoons in the context of 'othering' is an interesting phenomenon to study. Although it has not been proved that the publication of these cartoons was a deliberate attack on a minority groups but in my view, the process of othering can be well exemplified by relating it with the binaries of 'us and them'. It deals with the projection of freedom of expression associated with the western media, and the portrayal of Muslims as fanatics, by showing a caricature of Mohammad with a bomb in the turban. Among various definitions of othering, the most appealing definition of this phenomenon for me is "the projection of one's own positive identity through stigmatization of others". Therefore, in this case of Mohammad cartoons controversies, it somehow depicts the possible attempt of western media to exclude marginalized groups particularly Muslim immigrants in the Europe. And also it reflects that how the Muslim folks present in Europe have been excluded from the mainstream. This is about the contribution of western media for giving the negative image of Islam and Muslims.

2. **Mohammed Cartoon Controversies as an example of Othering**

Mohammed cartoon controversies can be taken as a particular example of 'othering' in media. Because at first place it deals with the existence of Diaspora in Europe and then secondly, it is important in determining that how in this case the identity of Europe, with regard to religion, has been figured by extrication from some differentiated or imagined other. This can be well understood in the light of Edward Said's analysis that "how the 'West' (especially the Britain, France and later the United States) through the academic field of 'Orientalism' has been constructing an image of Orient as Other to strengthen its identity". (Said in Fursich, 2002: 64)
This is really very important to study that how the news about Mohammad caricature has been encoded by the global media. In this attempt, Hervik explains that how the news story of a bomb blast at Danish Embassy in Pakistan was presented by International media (Reuters) in which they published true but partial facts, and they completely bypass certain realities. (Hervik et al, 2008: 30)

In the light of the above-mentioned detail, I would like to draw some important points regarding the Mohammad cartoon controversy. In the Western media, the event has been framed first and foremost as a “free speech issue” (Hervik et al. 2008: 34). Mostly it has been related to the freedom of speech or the freedom of expression in western circles. But here a question arises about the democratization of media that whether this representation of Muslims fulfills the requirements of democracy. And also another important question is about the representation of different viewpoints.

James Curran describes that "A basic requirement of a democratic media system should be that it represents all significant interests in society". (Curran in Phillips, 2008: 100). But when it comes to the question of representation it has been often seen that media seldom gives equal representations of all voices. Foucault is also relevant to this study with his theory on discourse as a system of representation. According to Foucault, discourse is a way of representing the knowledge about a particular topic at a particular historical moment, usually by the powerful. His focus is on 'the power of normalization and the formation of knowledge in modern (western) society' (Foucault in Fursich, 2002: 63).

The global media landscape is dominated by media conglomerates, and these corporations are more inclined towards making money and selling audience. Therefore, in fulfilling their motives, many times they do not signify all viewpoints. An immensely influential proposition in this regard is by Peter Golding and Graham Murdoch. While talking about the extension of corporate reach, they argue that "Corporations dominate cultural landscape in two ways. Firstly, an increasing proportion of cultural production is directly accounted for by major conglomerates with interests in a range of sectors, from newspapers and magazines, to television, film, music and theme parks. Secondly, corporations which are not directly involved in the cultural industries as producers can exercise considerable control over the
direction of cultural activities through their role as advertisers and sponsors.” (Golding and Murdoch, 1989: 20-28)

Therefore this actually directs attention towards analysis of the structure of ownership and control of media and to the way media market forces operates. From this point of view, the media institution has to be considered as part of the economic system with close links to the political system. The predominant character of what the media produce can be largely accounted for by the exchange value of different kinds of content, under conditions of pressure to expand markets, and by the underlying economic interests of owners and decision-makers (McQuail, 1994; 82). Hence, because of the profit motives of media moguls, the dominant media are incapable of representing all people. So, those who do not have power are less able to define themselves within the dominant discourse of the society in which they live.

Same is described by Phillips in her article that "those outside the lines are the "others" of the dominant discourse. They are present in every society, and when they speak, as Spivak explains, they cannot be heard". This is also evident from the findings of Angela Phillips. In her study, she has tried to figure out that in this whole debate of Mohammed Cartoons, who spoke and who was heard? She says that in twenty first century Europe, the most disempowered groups are, arguably, migrant populations (Phillips, 2008: 101). So, Mohammed cartoon controversy was not only a debate about the freedom of expression but, it was also a matter of democratic values in the society which empowers everyone to put forth his ideas.

The idea here is also endorsed with the description of an editorial in The Daily Mail, a right wing British daily, "Freedom of speech is a treasured characteristic of a civilized society. But great freedoms involve great responsibilities. And an obligation of free speech is that you do not gratuitously insult those with whom you disagree". (p. 105)

In my view, a common place in global media landscape and especially with the perspective of pluralism is really very difficult. More importantly, a place where everyone finds a sufficient room for expressing and reflective dialogues is hard to find.

The concept of "transnational literacy" by Gayatri Spivak is interesting in this regard in which she emphasizes upon "the ability to read the world in its differences, it allows us to sense that the other is not just a
'voice' but that others produce articulate texts, even as they, like us, are written in and by a text not of our own making. It is through transnational literacy that we can invent grounds for an interruptive praxis from within our disavowed hope in justice under capitalism" (Spivak/Sanders in Eide et al., 2008: 23). As the cartoon issue is intense in its nature, therefore Spivak's notion of transnational literacy and the ability to read the world in its differences is extremely helpful in getting each other's point of view. In my opinion, it is important to expand the links between both media practitioners and the media analysts as well to encompass more people, ideas or things. This issue of othering for Muslims in Europe can also be seen and exemplified in the light of British colonization, in which they tried to exclude 'colonized' by identifying 'others'. Lindsay Ferriter says that as the Empire thought it was its duty to civilize the barbarians of conquered and colonized territory, the British immediately "othered" these people as inferior and in need of British assistance to show them the way. Because certain people were different, they required ruling, supervision, and order. As politicians successfully stereotyped and "othered" the colonized, the British at home had no other knowledge or agency to know otherwise. They "othered" the people of these places as well. (Ferriter, n.d)

However, it reveals that the issue of othering is not always talking about minorities. It is also about considering yourself different from 'others', or in a more appropriate way, it can be said that it is actually excluding others from the state of normalcy. During their colonial period in sub-continent, the British brought many changes on political and social levels in the area. The people from sub-continent, constituted as 'others' were refrained from many privileges and sometimes high profile jobs.

This idea is further strengthened with the work of Afrina Choudhary, in her essay about 'The impact of cultural cringing and othering in Bangladesh'. She says that one of the most difficult tasks facing the Indian sub-continent is to free one’s own mind from the racist colonial discourses which deem this sub-continent inferior. She further says that it will be a challenge to separate the effects of globalization and media. However, globalization may be seen as a form of neo-colonization which takes us into a broader sphere. (Choudhury, 2010)

The precedent for the Danish cartoons was Salman Rushdie’s exercise in magical realism, *The Satanic Verses* (1989), “an odd kind of post-
modern humor” (Davies 2008: 2), whose portrayal of the Prophet and his wives greatly offended Muslims at the time. Rushdie’s book was published in Britain and the British Muslims tried to get the English judges to censor it but discovered that there was no law under which this could be done. William Nygaard, Rushdie’s publisher in Norway narrowly survived an attempted assassination in Oslo in October 1993. However, the controversy about the Mohammad cartoons was the first transnational “humor scandal” which reached across three continents and led to diplomatic crises, riots, economic boycotts, assaults on embassies, and even the loss of lives.

This issue, which was seen as 'insulting' for Muslims was not only objected by them but it was also taken as offensive by some of the Christian communities as well. As Alhassan says, "the issue arises not only with Muslims, Indeed some major Christian organizations and secular entities found the cartoons offensive as well". (Alhassan, 2008: 39). In his study which is based upon semiotic and discourse analysis, Alhassan gives the background to the production of cartoons. He further says that "given the political and cultural environment in Denmark under which the cartoons were initially produced and consumed, the socio-cultural framework of meaning was obviously anti-Islamic and anti-Arab. Presenting the discursive analysis of Kurt Westergaard cartoon (one of the authors of the original Jyllands-Posten cartoons) with the 'weaponized head' as a nodal point reveals a clearly unambiguous message of Muslims, suicide bombing, and terrorism as commutative " (Alhassan, 2008: 49). Therefore, literally speaking, it tells us that how through the twelve cartoons selected; Muslims are such a widespread social phenomena in Europe. On the basis of this, I can make the argument that powerfully coded elements have been used for projecting Muslims as terrorists and suicide bombers, such as the bomb showing in the turban of supposedly Mohammad's sketch. These cartoons one way or another depict Muslims as associated with fundamentalism, despotism and the oppression of women (showing them in Niqab). The cartoons somehow give a reflection of contradiction between west and Islam. They have given the negative images of Islam in the west, presenting them as fundamentalists and terrorists. Although the issue is related to the freedom of speech but at the same time it also deals with the fact that how a certain segment of Europeans represents Muslims, and
hence excluding them from the mainstream. Therefore, in my view, it shows the inability of some European segments to pay respect and recognition to the "others".

Media has played an important part in turning this issue a global affair. However, these cartoons were extremely provocative in a country like Pakistan. The reaction of cartoons’ publication was so strong in Pakistan as compare to the other world. The state religion of Pakistan is Islam and almost 95% of the population is Muslim. So they are the strong believers of the Prophet Muhammad. Pictorial depictions of the Prophet are forbidden in Islam. There are some blasphemy laws in the constitution of Pakistan. The basic purpose of those laws is to protect Islamic authority and to promote the Islamic way of life.

Particularly Government of Pakistan strongly condemned this act. Spokesman of foreign ministry said “I think this Islamophobia and acts of this nature create the divide between religions which we are making efforts to bridge” (Daily Times, November 8, 2005). Facebook and YouTube were banned and there were violent protests across Pakistan against cartoons. People strongly condemned such kind of action in respect of their Holy Prophet.

Pakistani press played a significant role in this regard. Instead of reprinting the caricatures, it published the editorials and articles on the issue and covered the protests and rallies against the newspapers which published the cartoons. The press also published the reaction of other Muslim world by reproducing the stories of international press. (The News,  

Besides the reaction of general public, majority of intellectuals and media analysts in the country also opposed the publication of these cartoons in Danish and later Norwegian newspaper. This led to protest across the country some of which escalated into violence. Even the bomb blast outside the Danish embassy in Pakistan is related to this event. The boycatt of Danish and Norwegian firms is also the part of this.

Another interesting thing in this regard is about the role of media in Pakistan. Mainly the media is in native language which is Urdu. Whereas almost twenty five percent of print media in in English language. Similarly except for two or three English TV channels, rests of the TV channels are in Urdu or different local languages. As far as English media is concerned it is mostly consumed by the elite class of Pakistan. While handling the issue of Mohammed cartoons, English
media remained stuck to the neutral approach. The content published in editorials and newspaper columns was more inclined towards tolerance and liberalism. Some of the intellectuals also offered to find a way for a civilized protest. However, the situation was a bit contrary in Urdu media. The content of the writers who contributed articles in this media was provoking and stimulating. And in community media, which is in regional languages, more space was given to rouse the issue.

3. Global media and a common place for diversity and mutually reflective dialogue

Eide. et.al remark about a common terrain of global media for diversity and reflective dialogue, especially in the context of Mohammed cartoon controversy is extremely true. I endorse this statement because in my opinion, while publishing these cartoons, the editors did not consider the sentiments and reactions of Muslim Diaspora in Europe, where these Muslim communities might deem these caricatures as insulting or offensive. Therefore, it leads towards a new thought for the existence of Diasporas in Europe. Perhaps they will have to prepare themselves for more struggle and effort for mutual respect and honorable existence. While discussing about the cartoon-controversy Eide et.al, talk about the "double standard discourse" in which they put forth the example of David Irving (Eide et. al, 2008: 22).

In this case, they give the example of David Irving, a famous British Historian, who was sentenced to jail for three years because of denying the Holocaust. "Editorials in Pakistan would challenge European for not taking the caricaturists to court, while the Europeans were at it, since they had imprisoned Irving for what the Pakistan editorial considered equally hate-filled utterances". (Eide et. Al, 2008: 22).

Now although the affair has ended but this issue continues to be raised in discussions about Muslim minorities in the West, that directly or indirectly leads to the discussion on 'clash of civilizations'. Muthesius says that it is no coincidence that the conflict, which owes its origin to the freedom to speak or freedom to offend principle was provoked by twelve cartoons that broke the Islamic ban on depicting the face of the Prophet Mohammed. For the 'cartoon war', ranged against a
disadvantaged Muslim minority in a western state, broke out precisely because of the established properties of cartoon themselves, which are capable of excluding the other parading at the same time as a celebratory exercise in free speech. (Muthesius, 2009: 151).

Another worth-mentioning thing in this regard is France's ban on Hijab. Anyone wearing a niqab or burqa in public was fined. This law was widely criticized by Muslims across the world as intruding in their religious freedom. Wing and Smith argue that "because of France’s Islamophobic tendencies, the Muslim community in France has been “thwarted in its attempt to be both visible and naturalized.” Muslims have reacted to the exclusion from the French and European societies in a variety of ways. For some, becoming more devout in the practice of their religion is a peaceful anchor, providing solace in a culturally and religiously alien environment. For others, their fundamentalism may lead to radical and dangerous extremism". (Wing & Smith, 2006: 753).

However, one might think that wearing a niqab or burqa is an issue of freedom for practicing religion in a democratic society. Eide, et al discuss this in the context of ‘double standards’, where on one hand, the publication of cartoons, which for Muslim Diasporic communities are humiliating, is justified on the basis of freedom of speech, and on the other hand, by imposing ban on hijab, Muslim women are not given the freedom to exercise their religion. Therefore, in my view, it needs to be respectful of diversity in order to ensure liberty and equality for everyone. Global media and journalism must find ways of nurturing diversity while fostering different identities through transnational media networks.

In a time of media-saturated era, it is very important to find and devise new journalistic strategies for reporting on the ‘other’. The role of journalists should be providing and accommodating mutually reflective dialogues, where everyone is represented and have different potentials for democratization. And the goal of the media should be to ensure societal integration.

4. Code of Ethics for Countering ‘Othering’

Although the dos and do nots of journalism vary from society to society, depending upon its culture, but a common way out can be found for all by suggesting and implementing ethical values. People faced another challenge after the publication of Mohammed cartoons, and this controversy led to many conflicts, protest and even violence.
This situation, without any doubt, threatened multiculturalism and more importantly 'the peaceful co-existence'. Therefore, the issue must be addressed with a pragmatic approach; otherwise it may lead to various religious and social conflicts.

In case of Mohammed cartoons, the publication is defended by the notion of 'freedom of expression', but this is again questioned with the provision of absolute freedom. One important thing here is not about the limiting the freedom of expression but it is about ridiculing and hence insulting an entire civilization. Although it is about drawing Holy prophet, which is not accepted in Islamic circles, but it also deals with the wrong portrayal of Muslims as terrorists and extremists. By showing "weaponized head" and "green crescent", 'it conveys the message of the green threat that is often reported in non-conservative narratives that conflate terrorism and Islam, arguing that they pose the major threat to western civilization. Following the collapse of the Soviet Union and the Eastern bloc, many in the western media have switched from dire warnings about "the red threat" to a green one'. (Alhassan, 2008: 41).

In my opinion, the projection of Muslims as bombers or as a threat should not be justified ethically. The way Muslims dress up i.e., having beard, wearing turban or hijab does not necessarily indicate the inner thoughts for those who are targeted by the fear of Islamic fundamentalism.

While discussing Mohammed cartoon case, Dr. Tahir-ul-Qadri, a famous intellectual and analyst in Pakistan describes, "to give respect to an individual's honour and dignity is a fundamental human right protected by law as is the prohibition on blasphemy and defamation as well as the right to religious freedom. The UN Charter, Constitutions and Laws from many countries provide protection to these rights. It is recognized in Article 1 (iii) of UN, Article 9 of European Convention of Human Rights, and the Amendment I of bill of rights in the Constitution of USA". He further gives the details of blasphemy laws in other countries and then says that 'it is evident from these laws that freedom of speech is a fundamental right, but this right is not absolute'. (on web, Qadri, 2010).

Hence, it is vivid from the above discussion, that how freedom of expression is legitimized by law. However, it is necessary to look upon the issue with ethical point of view because the freedom should
be exercised within the spirits of tolerance and mutual respect for everyone. "The topic of Mohammed cartoons was raised at a forum called Global Inter Media Dialogue in the late summer of 2006, and it was suggested that such a code of ethics could evolve with the assistance of UN". (Eide, et al, 2008: 22).

5. Contribution of Peace Journalism

The phenomenon of ‘othering’ is well understood in the binaries of "us and them". The same concept is important for the better understanding of peace journalism while reporting both sides (us & them). In the process of othering, the marginalized groups are excluded as 'others'. In this regard, you identify irrational and fundamental as "them" who threat "us" because we defend freedom of speech.

In practicing peace journalism, it is obligatory for journalists to present and give equal importance to the both sides of the picture. To paraphrase Noam Chomsky, there should be consideration of both 'worthy' and 'unworthy' victims. (Herman & Chomsky, in Ottosen, 2004: 111). Peace Journalism focuses on giving platform for all voices regardless of us and them. Instead of seeing 'them' as a problem, peace journalism lays emphasis upon seeing the whole conflict as a problem. It leads towards non-violent consequences in which the truths of all sides are exposed. Here, I would argue that peace journalism with its manifesto of giving voices to all parties with empathy and understanding gives a complete solution for the countering of 'Othering'.

Ottosen gives the analysis of two Norwegian newspapers in his study in which he mentions the use of the term devil in VG(Verdens Gang)'s editorial headline, one of Norway's popular tabloids. He says that, "by using the term "devil" in the title, VG ascribes the connotation of evil to the people behind the attack and therefore rules out any political analysis that could show them in a human light". (Ottosen, 2004: 120).

He further says that when a member of the elite uses the language in a particular manner, it is up to the journalist to either refer to it uncritically or set it in context (p 110). So it becomes clear from the above mentioned example that how the words selected for journalism, are important for portraying others. In most of the newspapers in Europe and US, Muslims were portrayed as enemies. The same thing is also endorsed by Curran's statement in which he says, "a basic requirement of a democratic media system should be
that it represents all significant interests in society”. (Curran in Phillips, 2008: 100). So giving representation to all voices includes practical methods for handling and countering biases against each other.

Jake Lynch argues that, since the essence of propaganda in preparing for war is to build up the will to use force, a journalist's duties include presenting the alternatives to the audience. (Lynch, in Ottosen, 2004: 109). Lynch's definition of peace journalism upholds the best in this regard in which he emphasizes upon the choice of media persons for the coverage of news which further creates opportunities in society to consider and value non-conflict responses. Without any doubt, this is the best ethical approach to meet the challenges of othering. However, in some cases journalists might face pressure either from their respective governments or from different pressure groups. All trying to make the journalists present the things in a way which is not the way journalists would choose, but Journalists should try to work within a professional code of ethics and try to defy all these forms of pressure.

6. Conclusion

The issue of Mohammed cartoons claimed hundreds of dead and injured, and left a trail of physical destruction, desolation, resentment, humiliation and anger. The Danish cartoons event has disturbed peace and harmony among many countries and has accelerated racial differences within Europe. Because of transnational media networks, the crisis travelled across geographical boundaries. And then the reaction was so intense that some cartoonists had to face the death threats. Many people died in anti-Danish and more generally anti-Western protests. Therefore, my intention here is to argue that if western media is enlightened as it claims to be, then it should also be respectful for people's beliefs and religious practices. People should not be offended in the name of humor, because it is very much necessary for the peaceful co-existence. So in this world of transnational’s, a big duty lies over the shoulders of media, which should be socially responsible in communicating messages.

Another important analysis which I want to give is being a Muslim. Islamic doctrine does not lead people towards violence or aggression. Islam is an Arabic word, and its meaning is 'peace'. When Muslims
meet someone, they start with the greetings of peace, by saying 'Asslam-o-Alaikum', which means, 'may you always live in peace'. The teachings of Islam promote peace, tolerance and patience. Therefore, violent demonstrations, setting buildings into fire, destruction and bombing which takes the lives of innocent people is not accepted and strictly discouraged in the religion. Here, again I would argue that responsibility lies over the shoulders of media practitioners in Muslim countries. Decidedly, media can persuade and educate people. Instead of just arousing and igniting the general masses about the event, media can give solutions and inform people about the civilized protest.

As far as Mohammed cartoon controversy is concerned, it produced a kind of frustration and discomfort among many ethnic minorities of Muslims living in Europe. Media should its purpose for providing a ‘platform’ which reflects the diverse approaches of everyone, although, finding such examples at present is difficult but it can be attained by adhering to the professional ethics and practicing peace journalism in true sense.

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Situation of Women’s Rights in Pakistan: A comparative study of News reports of English and Urdu Newspapers

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Abstract: Women’s rights are considered important in every period of time. The present research is conducted to examine the situation of women’s rights in Pakistan through comparative study of news reports of English daily the News and Urdu daily Khabrain from 1992-2012. The sample size of 240 newspapers was selected through systematic sampling technique. The objective of this descriptive study is to explore the role of print media in the projection of Women’s rights. SPSS was used for data analysis. The findings of the study revealed that print media in Pakistan, portray violation of the women’s rights in a negative way and usually give a very little space to the issues of women rights.

Key Words: Women’s rights, media, sexual harassment, violence, discrimination.

1. Introduction

Women’s Rights are the social, economic and cultural rights or freedoms to which all the women are entitled as the men are. The definition of Women rights is not very different from human rights. Women Rights have been defined as the basic rights for a woman to be accepted as a human being and person with an ability to take her decisions of her life or to act on her own self and to have equal approach or access to the opportunities, resources and should also have an equal economic, social and political support to get her to develop a full potential to exercise and enjoy her rights and life as a complete human being and to support the progress of those who are connected to their lives and society.

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Throughout the human history, women are actually the gender which is always been discriminated and deprived of their rights in this patriarchal society and system (Ali & Gavino, 2008). But the fact is this that men as well women have equal rights which they have to share in common. According to international law of human rights, the ruling principle always demands equal rights on gender grounds without any discrimination. Every law of this world always talks about the equality of man and woman for a balanced society. As a human being it is the right of every human being to have equal rights and opportunities, without any discrimination. This is actually the basic and most important factor and principle from this thought and idea of observing human rights for woman. It is clear from every religion society and law that women have equal social, political, economic and judicial rights throughout the histories and costumes.

Pakistan is a Muslim state which got independence in 1947. Pakistan is considered a third world country with a very powerful image in media after the terrorist attacks of 9/11 in America. During different regimes many changes have come in the laws regarding women in Pakistan. During the last few years women are proving themselves in every field of life like media, politics, sports, showbiz, fashion etc. Now the women are proving that they are not lagging behind in any professional field at all. Though women’s population in Pakistan is 51% of its total population and they are playing their roles in every field of life but still they have to fight for positive projection of their rights in media as well as society.

Article 25 (2) of the constitution of Islamic Republic of Pakistan, 1973 mandates that: “All human beings are born free and equal, without any discrimination of sex and gender.”

It means there shall be no discrimination on the basis of sex alone. Further article 34 makes it incumbent upon the state to take step to ensure full participation of women in all sphere of national life. It is a fact that women are human beings like men and women’s rights are human rights and feminism cannot be delinked from human rights.

The third important right in the charter of human right granted by Islam is that a women’s chastity has to be respected and protected under all circumstances, whether she belongs to our own nation, or to the nation of an enemy, whether she is our co-religion or belongs to

Islam prescribed very hard punishments for this crime. The person who violated the chastity of women, cannot escape from punishment. This right of chastity and protection of women, cannot found anywhere else except in Islam. This is also a great blessing which the human race has received from Islam. The inclusion of women’s rights as a category of human rights is not, of course, a recent development in the field. The United Nations convention to eliminate all kinds of inequality and discrimination against women was adopted in December 1979 and became law in September 1981. However, earlier campaigners and commentators may have felt that the category of women was implicit in that of human.

To improve the social and cultural conducts of men and women, with an aim to achieve the removal of prejudices and traditions and all other practices that based on the ideology of the inferiority or the superiority of either of the genders or sexes or on typical stereotypical roles for men and women. The rights of the women are often violated not in the civil and political sphere but in the realm of culture, of customs and practices (Singh, 1997). Due to the prevailing practice of patriarchy, women are rarely guaranteed with equal rights in society. There are considerable differences between countries in regard to their philosophy concerning women and the actual enjoyment of basic rights by women, and these are inextricably linked with the culture and values of a culture and values of each society. However, the question of furthering the rights of women is of particular importance and should be considered in relation to their central role in regard to the family and the welfare of the children. Often the woman is bread-winner as well as mother. Nowhere has full equality for women been realized, particularly in employment and remuneration. There is need, in many places, for more advanced legislation to protect the rights of women. The danger that some legislative measures, by overprotecting women, might in fact militate against their chances of employment should be borne in mind. The granting of tax reductions for working women who employ household help is being explored in some countries and merits serious consideration. There is also a growing need for a wide range of new services to assist the family in carrying
out its functions in rapidly changing and increasingly complex societies. There is a need, in many places to encourage and prepare women to accept new and wider responsibilities in society. This is in many places being done through educational programs and by women’s Organizations.

Although women constitute a majority of the world’s population, there is still no society in which women enjoy full equality with men. In 1996, for example, women held only 7 percent of ministerial level posts in Government worldwide. Figures for the number of women in high-level positions in business and in higher education are similar. Women are still subject to widespread discrimination in everyday life and often lack adequate representation in the public life of developing, as well as developed countries. The UN has always affirmed that the promotion of the human rights of women must eliminate all forms of gender based discrimination and enable them to participate fully in all spheres civil, political, economic, social and cultural life. Violence is an action or policy or an attitude that causes bodily or mental injury and debars or dehumanizes a person (Stewart & Robinson, 1998). The violation of the rights of women is a human rights violation of her body and her rights as a person. There are different kinds of violations against women’s rights such as, sexual harassment or physical torture, assault and female circumcision and deaths due to dowry, sati, wani, and last but not the least, the denial of her autonomy and authority over her own body and life (Niaz, 2003).

Gender justice remains a far cry all over the world as has been highlighted by The Human Development Report 1995 brought out by the United Nations Development program (UNDP). Though the world as a whole has moved closer to gender equality over the past two decades, there is still no society where women face as well as man. Non-Government Organizations can play a very vital role in the promotion and protection of human rights in any country. Internationally United Nations has a lot of contributions in this regard. Universal Declaration of Human Rights 1948, by United Nations was a great effort for the protection of human rights universally. Yet even as women rights NGOs grew in number and women rights institutions proliferated, the number of claims of violations of women’s rights has increased and the record of enforcement grew ever more dismal. That’s why concern about the rights and their protection has always been the uppermost in the minds of sages and
philosophers, not only in present time but in every period of human history.
Mass Media “The fourth Estate” after the legislature the executive and the judiciary, has become the prime educative, informative and catalytic agent in safeguarding women rights. It is the most systematic and effective means of reaching quickly and communicating convincingly with a large number of people in a very short span of time.
Vigilant and enlightened mass media can go a long way in spreading women’s rights awareness to achieve this objective it is essential that agencies of mass media should remain free, independent, responsive trained in women’s rights and committed to social welfare.
Pakistan is a developing country. Due to the economic crises and poverty the basic women rights have always been neglected. Due to the media boom and development the role of media has become very important in the projection of human as well as women rights. In Pakistan all forms of mass media like print, Television, Radio and internet are expanding. Therefore their responsibility towards society has also increased. Media can play its role by giving importance to the proper coverage of women rights issues. It’s the duty of media to report properly about the issues regarding violence of women rights in Pakistan.

2. Theoretical Conceptualization
The print media these days is going to become more responsible and active, due to the challenges thrown up by the electronic media as well as from feminists. The manner in which newspapers portray women’s rights issues, victims of violations and abuses, and women’s rights defenders shapes the public opinion; it also affects policy making and legislation.
Feminism is generally a kind of toolkit to use for the identification, investigation and study of those issues or causes which ascertain the elements of inequality of rights between the two genders. It is after the popularity of feminist movements and after the arrival of feminist theory the issue of representation of women rights started to be in the lime light of media. Feminist theory helps to identify the victimization of rights of women on the grounds of gender. Likewise feminism and feminist theory guides in studying the stereotypical way of gender perceptions with women according to the cultural aspects of
discrimination in any male-dominating society. Feminists argue that women identity, self-respect and rights are as substantial as of men therefore women must have to be assumed ensured the equal respect, opportunities and place in the society (Kim, 2008).

According to feminist activists, lots of statistical and narrative data is available on women’s rights violations in Pakistan. Moreover, focus of the abundantly available reports literature, books and data on women’s rights issues in Pakistan is on rights violations. Furthermore, Ahmed, (2003) explains the rights of women in Islam and narrates that contradictory to the common belief, women enjoy a special status and protected rights in Islam. In fact Islamic law (shariat) provides with an iron cover around them against all sorts of exploitation and safeguards them from being instrumental in the hands of men. While Mumtaz & Shaheed, (1987) insists that the role and status of women is not an isolated social phenomena, and the struggle of feminists and women in Pakistan could not take place in a vacuum. If the President Zia’s Islamization campaign seeks to curtail women’s rights and if in resistance, a women’s movement has been formed, both are the result of on-going processes and have to be viewed as such. Though 97% of population of Pakistan is Muslim, Pakistan is still searching for an appropriate role for social and political rights of women (Weiss, 2008). Women even don’t have right to get education. Only a few percent of girls could get the secondary level education in rural areas and especially in the region of Kalam and Sawat.

At the same time, Asif, (2011) argues that violence against women is the main cause of violation of rights of women in society. A strong patriarchal ideology actually reflects the meanings of lethal conflict in the conservative tribal society in Pakistan’s unruly (NWFP). Asif, provides a descriptive and experimental approach towards violence which could be applicable beyond the field area and relevant for advancing the study of violence of women rights in the Middle East and South Asia.

Moreover, Mertus, (2005) examines the role of United Nations and explains that many feminist NGOs play a very effective role in the promotion and protection of women rights. Likewise, Mohanty, (2000) focuses on the role of Mass Media in the context of right to Information and free expression. While Sharma, (2000) argues that disparities are prevailing among the women, scheduled caste, scheduled tribe and other backward classes. Furthermore, Ahmer,
(1997) discusses the contribution of United Nations in realizing Human Rights Education and specifically women rights education for all. Ahmer quotes the vision of the decade is that by the end of the century all humanity will become human rights literate, and will be able to participate in the decisions that determine the justified lives of women in a patriarchal society.

On the other hand patriarchy gives girth to feminism. Meanwhile, Chomsky, (1978) narrates that Western intelligentsia is going to exploit the freedom of women because patriarchy or male domination and control on economy cause victimization of women. Women of every cultural and religious society must have to enjoy having their beliefs and interests. The rights and future and opportunities should be in the hands of every human being, either that is of male gender or female gender. Human rights education could be very helpful in achieving peace in the world. Proper policies and curriculum could help for improvement in this area. Furthermore, Ahmer, (1997) says it is very clear that there are a lot of similarities between Islamic teaching and the U.N’s “World Charter of Human Rights”. If we observe minutely, we would find almost the whole of the charter similar to the teachings of Islam except a partial article. This assumption is completely wrong that history of human rights starts from the Magna Carta of England in 1215 A.D. and finally reached to the U.N’s charter of Human Rights. Actually it was Islam which gave the concept of Women Rights first of all in the world. In another study Ahmed, (1981) narrates that Islam has given the details of all the basic Human Rights. Ahmed concludes that there is no other religion who has explained the basic rights of woman about every aspect of life. While, Batool, (1992) explains the rights of human by criticizing the Western society which talk about the high claims that they are actually giving respect to women and protecting the rights of women but Batool argues that its Islam which has given respect and protection to the rights of women. In the analytical study of Chatterjee (2004) the feminism and women’s human rights place the emerging concept of the 2nd sex’s rights against a humanistic background, in its real perspective and sheds light on the various compulsion pressures and motivations that led to women bonding together to attain an equal status with their men folk.
While Ahmed (2006) focuses on the positive aspect and says that much awareness has been created concerning the rights of women throughout the globe and Pakistan is not behind in this behalf to any other nation. In a domestic setup the women have their role and they also face hazards of social behaviors. He further says that education plays a vital role to maintain dignity of women and the economic circumstances also have their own effect. Furthermore, Sharif, (2009) emphasizes that from previous two hundred years the feminist and female community is fighting for its rights and freedom to have their own way of life and career opportunities. The American Revolution of 1976 and the French Revolution of 1989 has provided the philosophical reasons to the women of west for launching a movement for their rights. No doubt the western women today have got some socio-economical, judicial and political rights. But in this entire struggle she has lost everything i.e. her home, her family, her peaceful mind, her honor. On the other hand, the Muslim women did not have to fight for their rights. Muslim women have God gifted rights but unfortunately there is a conflict in Government relationship and women rights policies. In its result this is a fact that no serious and fruitful effort has been made to establish women rights studies for journalists and media practitioners as an independent theory.

How the women’s rights violations investigated, reported and analyzed in media still remains an unexplored area. The main objective of this research study is to fill this void. Another objective is to find out the difference between the reporting policy of Urdu and English newspapers on the issues of women’s rights, either print media in Pakistan portray the victimization and violation of women’s rights in positive or negative way or just report the issues in a neutral way and never play any positive / negative role. According to some scholars, the women’s rights reporting in Urdu newspapers are more sensational as compared with those in English newspapers. Therefore the hypotheses of this article are developed on the basis of this notion.

**Hypothesis 1:** Urdu newspapers give more coverage to the issues of violation of women’s rights.

**Hypothesis 2:** English newspapers report the issues related to violation of women’s rights in a negative way.

*Testing for association b/w the attributes of issues and reporting of the Daily “Khabrain” from 1992 to 2012*
This test is performed to check the association between issues and reporting of the newspaper “Daily Khabrain” from 1992 to 2012. We check, is there any association among the attributes characterized? This test is performed on the 5% level of significance and chi-square test is used to check the association. The cross table of the issues and their reporting’s given as below.

<table>
<thead>
<tr>
<th>Categories</th>
<th>Reporting</th>
<th>None</th>
<th>positive</th>
<th>Negative</th>
<th>Neutral</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Issues</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>None</td>
<td></td>
<td>2</td>
<td>0</td>
<td>1</td>
<td>0</td>
<td>3(2.5%)</td>
</tr>
<tr>
<td>Domestic Violence</td>
<td></td>
<td>1</td>
<td>3</td>
<td>11</td>
<td>1</td>
<td>16(13%)</td>
</tr>
<tr>
<td>Sexual Harassment</td>
<td></td>
<td>0</td>
<td>15</td>
<td>44</td>
<td>9</td>
<td>68(57%)</td>
</tr>
<tr>
<td>Physical Torture</td>
<td></td>
<td>0</td>
<td>11</td>
<td>17</td>
<td>0</td>
<td>28(23%)</td>
</tr>
<tr>
<td>Honor killing</td>
<td></td>
<td>0</td>
<td>4</td>
<td>0</td>
<td>0</td>
<td>4(03%)</td>
</tr>
<tr>
<td>General Discrimination</td>
<td></td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>0</td>
<td>1(0.8%)</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>3(2.5%)</td>
<td>33(27%)</td>
<td>74(61%)</td>
<td>10(8.3%)</td>
<td>120</td>
</tr>
</tbody>
</table>

The table shows the relationship between the issues of violation of women’s rights and their reporting’s by the “Daily Khabrain”. From the table it is clear that sexual harassment issues are mostly repeated in the newspaper. 68 newspapers from the total 120 contain the reports about the sexual harassment issues which are about 57%. In these 57% issues maximum number of cases are negatively reported. From the 68 reports 44 are negatively reported which is 65%. When we apply the chi-square test then we see that there is association between the attributes at 5% level of significance (Chi-Square = 72.55)

Testing for association b/w the attributes of issues and reporting of the Daily “The News” from 1992 to 2012

This test is performed to check the association between issues and reporting of the daily newspaper “The News” from 1992 to 2012. We check, is there any association among the attributes characterized? This test is performed on the 5% level of significance and chi-square test is used for check the association. The cross table of the issues and their reporting is given as below.

<table>
<thead>
<tr>
<th>Categories</th>
<th>Reporting</th>
<th>Positive</th>
<th>Negative</th>
<th>Neutral</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Issues</td>
<td>Domestic Violence</td>
<td>13</td>
<td>15</td>
<td>3</td>
<td>31(26%)</td>
</tr>
</tbody>
</table>
The table shows the relationship between the issues of women’s rights and their reporting’s by Daily “The News”. From the table it is clear that sexual harassment issues are mostly repeated in the newspaper. 54 newspapers from the total 120 contain the reports about the sexual harassment issues which are about the 45%. In these 45% issues maximum number of cases are negatively reported. From the 54 reports 31 are negatively reported which is 58%. When we apply the chi-square test then we see that there is no association between the attributes at 5% level of significance (Chi-Square = 2.39).

**Ho:** There is no association between the attributes  
**H₁:** There is association between the attributes

3. Testing of Hypothesis and Findings

(a) Daily “Khabrain”

It is observed that all the issues of reports about the women’s rights in the daily Urdu newspaper “Khabrain” which shows that 57% reports about the sexual harassment, about 23% reports about the physical torture, 13% reports about the gender discrimination, If we compare all the issues about the women’s rights then mostly reports are about the sexual harassment but the reporting criteria of news about the women’s rights in the daily Urdu newspaper “Khabrain” shows that 62% reports are negatively reported, about 28% reports are positively reported, about 8% reports are neutral. If we compare all the reporting signs about the women’s rights then mostly reports are negatively reported.

(b) Daily “The News”

It is observed that all the categories of reports about the women’s rights in the daily English newspaper “The News” indicates that there are 82% reports about the violation of women rights, among which 45% reports are about the sexual harassment and about 28% reports are about the physical torture and 26% news reports are
about the domestic violence. If we compare all the issues about the violation of women’s rights then mostly reports are about the sexual harassment. While, the reporting criteria of news selection about the violation of women’s rights in the daily English newspaper “The News” shows that the 53% reports are negatively reported, about 39% reports are positively reported; about remaining 8% reports are neutral. If we compare all the reporting signs about the women’s rights then mostly reports are negatively reported.

4. Discussion and Recommendations

After the content analysis it has been revealed that there is no doubt about it that Print media has extended the reporting of Women’s rights issues. Many Newspapers in Pakistan talk about women rights and violence of rights, but still a lot of women rights issues are unreported. Electronic as well as print media don’t dare to talk about them. The print media do not explain and contextualize women’s rights information. Although the data on women’s rights issues violations like sexual harassment, physical torture, honor killing is widely available but still positive projection of these issues is lacking behind. Therefore the effect and impact of these news reports on the public is not as great as it is expected. The print media misses and drops a lot of women’s rights violations stories because they don’t give much importance and attention to the trends and policy implications they have. A number of times it is also observed that they do not have proper and complete knowledge of women’s rights, legal laws and their inter-relation with the news material they are reporting. This kind of flaws diminishes the professional quality of reporting and destroy the communication of basic information which is sometime most important and essential for proper understanding of the issues. The print media interest to cover women’s rights (as well as other issues) in a consistent and accurate manner is decreasing because of increase in the number of news channels and outlet and the concentration of news ownership. Organizations from media and business are focusing more on the interests that specialize in infotainment and entertainment. That’s why majority of news organization and newspapers give more importance to the entertainment and infotainment issues. In Electronic as well as print media the journalists or reporters should have to understand their responsibility towards society and social issues, but in spite of all that the good journalism is weakening day by day. It is the
need of the time for every media person and reporter to share his responsibility.
Women’s rights issues or women rights violence issues have just become the hot news issues or breaking news for media. The reporters, news editors and media owners give space to victimization of women rights issues to give popularity to their newspaper and to increase circulation and rating. Most of the time one women rights violation story or issue has a lot of other important issues but the importance is always given to the worst angle. There are a lot of reasons like this due to which our media is going to be a failure to highlight and projects the women rights issues with a share of responsibility. Women’s rights, as we know are not controlled by only one or two organizations. The government gives the major policy line, but of course the contents and colors are added by the NGO’s and Human Rights activists etc. The major problem in our media is that journalists do not have sufficient knowledge about the importance of women rights and women rights laws. They even do not know the correct use of proper language in violence kind of news. Therefore it is the duty and responsibility of print media journalists to give the readers a clear picture with a clear background of the issues related to women rights. It is the professional duty of the journalists to understand what these rights are, in order to be able to describe the issue reported. The reporters should have to report the women rights issues accurately and consistently, in ways that give the readers enough background to make sense of the events that are reported. Human rights issues should be in proper context. Key reasons of its historical, social or socio-economical background should also be given.
Special training programmers should be organized for the journalists from the media organizations and NGO’s. Government should also have to take steps for eliminating all forms of official interference in the work of journalists and should remove all the hurdles to the exercise of an independent and free media. Government should provide open access to official information and should train official spokesmen on the need to guide the media persons about the latest laws and also to provide information regarding women’s rights obligations. To play their roles effectively, journalists and media groups, media organizations and human rights organizations should have to better understand their demanding roles and responsibilities. Special pages should be given in the every newspaper for the coverage
of issues of human rights. A media cell should have to be established to collects the complaints on women rights issues. Tailor made training workshops for journalists and reporters should have to be arranged and organized on how to report women’s rights issues. Media organizations should have to be unbiased, politically and financially in their reporting. Government, NGO’s and media organizations should also have to facilitate the journalists reporting women’s rights issues, to have scholarships and fellowships abroad to study the comparative and investigation-based reporting methods there. The Government should have to promote and encourage the media with exclusive liberty to work, focus and criticize any government policy which is detrimental to women’s rights. The media can play very important role by building up public opinion, and also by proposing the government to admit the need to incorporate the education of human rights as well as women rights, both in schools and media training institutions.

References


Resilience and Suicidal Ideation among Adolescents: Role of Attachment Styles

Naeem Aslam*  
Saadia Aamir**

Abstract: This research study aimed to examine the relationship between attachment styles, suicidal ideation and resilience among adolescents. It also aimed to explore the impact of various demographics (such as gender, age, socioeconomic status and education) on these variables. Translated version of Beck Scale for Suicidal Ideation (Ayub, 2004), Ego Resiliency Scale (Aslam, 2007) and Adult Attachment Style Scale (Collins & Read, 1990) were used. The sample of the study comprised of 195 adolescents including male (n = 96) and female (n = 99). Findings indicated that there was significant negative relationship between suicidal ideation and resilience. Anxious and avoidant attachment styles were positively correlated with suicidal ideation and negatively associated with resilience. There was a negative association between secure attachment and suicidal ideation whereas resilience was found to be positively associated with secure attachment. Males found to be more resilient and less suicidal as compared to females. Study limitations include small sample size and use of self-report measures. Practical implications of the study have been discussed & suggestions for further research were made.

Keywords: Resilience, Suicidal Ideation, Attachment Styles, Adolescents.

1. Introduction

Attachment theory has been one of the most prominent theories in modern psychology since last three decades, and has inspired extensive researchers in fields like developmental, clinical and social psychology (Meyer & Pilkonis, 2001).

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** Information of secure-base behavior, early experiences are of vital importance and it has been established that attachment behavior is a
major component of human life (Posada et al., 1999). John Bowlby is regarded as the father of attachment theory though the research on attachment originally began with Freud’s theories about love. He devoted extensive research to the concept of attachment. Bowlby believed that there are four characteristic of attachment (i) Safe Haven, when the child feels threatened or afraid, he or she can return to caregiver for comfort and calm (ii) Secure Base, the caregiver provides a secure and dependable base for the child to explore the world. (iii) Proximity maintenance, the child strives to stay near the caregiver, thus keeping the child safe. (iv) Separation distress, when separated from caregiver, the child will become upset and stressed (Bowlby, 1988). According to this theory attachment styles can be secure, anxious or avoidant, and would significantly affect child’s development and ability toward relatedness all the way through life. Mikulencer and Florian (1998) described secure attachment as inner resources that may help a person positively evaluate traumatic experiences, constructively cope with stressful events, and improve his or her well being and adjustment. People with avoidant attachment styles have a tendency to hold more pessimist view about relationship, themselves and others (Feenay & Noller, 1990). Anxious-ambivalent attachment results in people who are likely to hold a more negative view of the self (Collins & Read, 1990). A lot of researches have addressed the importance of early bond while explained many forms of mental health problems. One of such mental health problem is suicide. Suicide currently stands as one of the three leading causes of death among individuals aged 15-34 years in all countries (WHO, 1999). Suicide is a significant health problem among adolescents and young adults. In 2000, suicide was the third leading cause death among 15 to 24 year olds, following unintentional injuries and homicide (Minino, Arias, Kochanek, Murphy & Smith, 2002) further, there are between 8 and 25 attempted suicides per every suicide death (Moscicki, 2001). Attempted suicide is 10-20 times more frequent than completed suicide, and in many cases results in the need for medical attention (Moscicki, 2001). However, suicidal behaviors, which extends from feelings that “life is not worth living” to suicide attempts and completed suicide, are aggravated by a multiplicity of factors that, to date, have hindered efforts to predict and obstruct their occurrence. Many studies aim to link suicidal behavior with attachment patterns. In a study on Turkmen students, Davaji,
Valizadeh and Nikamal (2010) found that there is statistically significant positive correlation between adolescent insecure attachment style and suicide ideation and statistically significant negative correlation between secure attachment style and suicide ideation. In their longitudinal study, Warren, Huston, Egeland and Sroufe (1997) reported that insecurely attached children more frequently displayed anxiety disorders than children who were securely attached. Studies in clinical and non-clinical samples indicate that insecurely attached children display higher level of depressive symptoms than their securely attached counterparts (Kobak, Sudler & Gamble, 1991; Armsden, McCauley, Greenberg, Burke & Mitchell, 1990). Furthermore, adult subjects who classify themselves as insecurely attached are consistently found to experience more distress in threatening situations (Mikulencer, Florian & Weller, 1993) and display higher level of anxiety and depression (Priel & Shamai, 1995) than adults who classify themselves as securely attached. Resilience may act as a factor which helps the individuals in facing and adapting to hard and stressful situations and makes him less vulnerable to psychological disorders and life problems (Rutter, 1985). Resilience is at present defined in the literature as the capacity of the system to absorb disturbance and maintain essentially the same function, structure, identity and feedbacks while undergoing change (Walker, Holling, Carpenter & Kinzig, 2004). It is assumed that resiliency can reassure and promote the individual’s mental health (Pinquart, 2009). Resilience is in short a set of personal traits such as self efficacy, supporting others, having an action oriented approach, and flexibility that allow one to prosper and develop in the face of adversity (Connor & Davidson, 2003). Researchers seem to suggest that resilience may act as a protective factor against suicidal attempts. Cleverly and Kidd (2010) found that youth who perceived themselves as resilient were less likely to report suicidal ideation whereas individuals with higher psychological distress reported experiencing higher suicidal ideation. Roy, Carli and Sarchiapone (2011) also found similar results that resilience is negatively correlated with suicidal ideation in their study on substance abusers and prisoners.

2. **Rationale of the present Study**
In Pakistan, the result in adult attachment style has emerged only quite recently as compared to western world. Farooqi (2008) observed in a study that was designed to explore the attachment styles and depressive symptoms among adults. The result shows that individuals with secure attachment style score significantly low on depression as compared to insecure attachment style. Present study aims to find out relationship of suicidal ideation with attachment styles and resilience among adolescents as well as role of various demographics on these variables. Literature which attempts to link attachment patterns to suicidality is very limited and researches explaining relationship between these two phenomena would be quite helpful in prevention of suicide (Adam, 1994). Numerous researches support the premise that resilience may act prevent psychological disorders in individuals in spite of encountering dangers and serious problems (Rutter, 1985; Lee & Cranford, 2008). Finding out how resilience affects suicidality may prove to be useful in preventing suicide. Suicide is the most severe expression of psychological pain and a serious matter among adolescents and young adults. Consequences of suicidality is immeasurable thereby, understanding of this behavior should be utmost priority of a psychologist. There are a limited number of studies on related factors associated with suicide; therefore it is crucial to conduct studies that address these issues and present study is also one of many attempts to make this phenomenon more understandable.

3. **Objective**
   - To investigate the relationship between attachment styles, resilience and suicidal ideation among late adolescents
   - To see the effect of various demographic (age, gender, socioeconomic status and education) on attachment styles, resilience and suicidal ideation.

4. **Hypotheses**
   1. There will a negative relationship between suicidal ideation and resilience.
   2. Secure attachment style will be positively associated with resilience and negatively associated with suicidal ideation.
   3. Anxious and Avoidant attachment style will be positively correlated with suicidal ideation and negatively correlated with resilience.
   4. Females will score high on suicidal ideation scale and low on resiliency scale as compared to males.
5. Males will be more likely to show secure attachment style whereas females will be more likely to display anxious and avoidant attachment styles.

5. Method

5.1 Sample
The sample of the present study consisted of 195 adolescents. The age range was from 16-19 years ($M = 17.5, S.D = 1.29$). The total sample was consisted of 195 participants, 99 females (50.7%) and 96 males (49.2%). About the educational level of the participants almost half were intermediate ($n = 97$) and remaining half were graduates ($n = 98$). The socioeconomic status was classified with respect to their monthly income level. The individuals having income less than 25,000/- per month was classified as having low socioeconomic status ($n = 60$), less than 75,000/- per month as having middle ($n = 110$) and individuals having income above 75,000/- per month were classified in the upper socioeconomic status ($n = 25$). The adolescents were chosen through purposive convenient sampling techniques from different colleges of Islamabad and Rawalpindi.

5.2 Instruments
Adult Attachment Scale (AAS)
Adult attachment scale developed by Collins and Read in 1990 was used to identify attachment styles in adolescents. There are 18 items in the scale. The scale is divided into three dimensions; Secure (6 items), anxious (6 items) and avoidant (6 items). The scale is measured on a 5 point Likert scale with the categories 1 equal to Strongly disagree to 5 equal to Strongly agree. Alpha reliability for AAS is .65 and for subscales, alpha reliability are .62, .61, and .64 for secure, avoidant and anxious respectively. The higher score on a subscale indicate the degree to which a particular dimension is characteristic of an individual.

Beck Suicidal Scale Ideation (BSSI)
Urdu translated version (Ayub, 2004) of Beck Scale for Suicidal Ideation (BSSI) developed by Beck, Kovacs and Weissman was utilized to evaluate the intensity of person’s attitude, behavior and plans to commit suicide. It is a self report measure and consists of 19 items. Alpha reliability coefficient of the Urdu version is 0.95. It has
reasonable concurrent, discriminate and construct validity. The items are rated on 3 point scale with the scoring of 0, 1 and 2. The total score may range from 0-38, where higher score reflects presence and intensity of suicidal ideation and low score shows the absence of suicidal ideation. The scale examines the severity of suicidal ideation and is concerned with frequency, duration, and participant attitude toward suicidal ideation. (Ayub, 2004).

**Ego Resiliency Scale (ERS)**

The Ego Resiliency Scale (Block & Kremen, 1996) is a short inventory scale to assess psychological resilience. Urdu version of Ego Resiliency scale (Aslam, 2007) consisted of 14 items was used. All questions required a response on 4 point scale ranging from 1, with the answer *does not apply at all* to 4 with the answer *applies very strongly*. All the items were positively stated and there was no reverse scoring. Those who score low on this measure are expected to experience more emotional distress or problems compared to those who score high when adversity is controlled. Alpha Coefficient of Ego resiliency Scale was 0.64. Minimum score that an individual can obtain is 14 whereas, possible maximum score is 56.

6. **Procedure**

The data was collected from late adolescents (99 females and 96 males). Permission for the data collection was sought from the individuals. The individuals were personally contacted and were explained the purpose of the study after which the forms including consent form, demographic sheets and questioners were handed over to them. Besides the written instructions at the beginning of each questionnaire, the respondents were orally instructed at the beginning of each questioner. They were requested to read the items carefully and respond as accurately as possible. The respondents were assured that information they have provided were only used for research purpose. They were assured on the confidentiality of the information they provided and were thanked for their cooperation and support.

7. **Results**

<table>
<thead>
<tr>
<th>Table 1</th>
<th>Pearson Correlation between subscales of AAS, BSSI and ERS</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
</tr>
<tr>
<td>Secure</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>.27**</td>
</tr>
</tbody>
</table>
Table 1 shows Pearson correlation between AAS, BSSI and ERS. It shows that there is a significant negative correlation between resilience and suicidal ideation ($r = .34$, $p < .01$). Table also indicate that secure attachment has a positive relationship with resilience ($r = .15$, $p < .05$) and negative relationship with suicidal ideation ($r = -.17$, $p < .05$). Resilience is negatively associated with anxious ($r = -.16$, $p < .05$) and avoidant attachment styles ($r = -.17$, $p < .05$) whereas suicidal ideation is positively correlated with anxious ($r = .10$, $p < .05$) and avoidant attachment styles ($r = .14$, $p < .05$).

Table 2

<table>
<thead>
<tr>
<th>Scales</th>
<th>Male ($n = 96$)</th>
<th>Female ($n = 99$)</th>
<th>95% CI</th>
<th>$t(197)$</th>
<th>$p$</th>
<th>LL</th>
<th>UL</th>
<th>Cohen’s $d$</th>
</tr>
</thead>
<tbody>
<tr>
<td>Resilience</td>
<td>37.17 2.91</td>
<td>36.87 3.43</td>
<td>.66</td>
<td>.50</td>
<td>.58</td>
<td>1.19</td>
<td>.09</td>
<td></td>
</tr>
<tr>
<td>Suicidal Ideation</td>
<td>7.65 2.93</td>
<td>13.05 10.15</td>
<td>5.07</td>
<td>.00</td>
<td>7.50</td>
<td>3.30</td>
<td>2.60</td>
<td></td>
</tr>
</tbody>
</table>

Note: CI = Class Interval; LL = Lower limit; UL = Upper limit

Table 2 shows mean differences between females and males on suicidal ideation and resilience. Results indicate significant mean
difference on BSSI ($t = 5.07$, $df = 197$, $p < .01$) which shows that females experience more suicidal ideation ($M = 13.05$, $SD = 10.15$) than males ($M = 7.65$, $SD = 2.93$) whereas, mean difference on ERS is found to be non significant, which means there is no gender difference between males and females in terms of resilience.

**Table 3**
*Mean, Standard Deviation and t values for Graduates and Intermediates on AAS, BSSI and ERS*

<table>
<thead>
<tr>
<th>Scales</th>
<th>Graduates ($n = 98$)</th>
<th>Intermediate ($n = 97$)</th>
<th>$95%$ CI</th>
<th>95% CI</th>
<th>$t(187)$</th>
<th>$p$</th>
<th>LL</th>
<th>UL</th>
<th>Cohen’s $D$</th>
</tr>
</thead>
<tbody>
<tr>
<td>Secure</td>
<td>18.9</td>
<td>18.4</td>
<td>2.63</td>
<td>2.76</td>
<td>1.33</td>
<td>.18</td>
<td>-.25</td>
<td>-1.32</td>
<td>.19</td>
</tr>
<tr>
<td>Anxious</td>
<td>16.0</td>
<td>16.1</td>
<td>1.52</td>
<td>1.53</td>
<td>3.02</td>
<td>.17</td>
<td>-1.7</td>
<td>-.368</td>
<td>.03</td>
</tr>
<tr>
<td>Avoidant</td>
<td>19.02</td>
<td>19.7</td>
<td>4.11</td>
<td>4.08</td>
<td>-4.2</td>
<td>.19</td>
<td>-3.2</td>
<td>-1.21</td>
<td>.06</td>
</tr>
<tr>
<td>Resilience</td>
<td>36.37</td>
<td>37.2</td>
<td>3.47</td>
<td>3.00</td>
<td>-2.4</td>
<td>.16</td>
<td>0.2</td>
<td>-0.21</td>
<td>.35</td>
</tr>
<tr>
<td>Suicidal Ideation</td>
<td>9.23</td>
<td>9.54</td>
<td>6.23</td>
<td>6.15</td>
<td>-1.9</td>
<td>.55</td>
<td>-4.6</td>
<td>.04</td>
<td>.05</td>
</tr>
</tbody>
</table>

Note: CI = Class Interval; LL = Lower limit; UL = Upper limit
Table 3 shows mean differences between graduates and intermediate on subscales of Adult attachment styles scale, Ego Resiliency and Beck scale for Suicidal Ideation. The results are non significant on all variables which shows education has non-significant impact on attachment styles, resilience and suicidal ideation.
Table 4
One way ANOVA to find differences in Attachment Styles, Resilience and Suicidal Ideation across age groups (N = 195)

<table>
<thead>
<tr>
<th>Scales</th>
<th>Age 17 (n = 113)</th>
<th>Age 18 (n = 29)</th>
<th>Age 19 (n = 53)</th>
<th>F</th>
<th>p</th>
</tr>
</thead>
<tbody>
<tr>
<td>Secure</td>
<td>18.45 2.47</td>
<td>18.44 2.72</td>
<td>19.15 2.68</td>
<td>1.31</td>
<td>.271</td>
</tr>
<tr>
<td>Avoidant</td>
<td>20.56 2.59</td>
<td>20.47 4.84</td>
<td>20.30 3.69</td>
<td>2.71</td>
<td>.116</td>
</tr>
<tr>
<td>Anxious</td>
<td>16.71 2.08</td>
<td>16.83 3.16</td>
<td>16.82 2.48</td>
<td>.512</td>
<td>.600</td>
</tr>
<tr>
<td>Suicidal Ideation</td>
<td>10.13 10.7</td>
<td>9.34 7.32</td>
<td>9.03 6.02</td>
<td>8.13</td>
<td>.278</td>
</tr>
<tr>
<td>Resilience</td>
<td>36.24 3.15</td>
<td>37.18 3.19</td>
<td>37.24 3.72</td>
<td>1.12</td>
<td>.328</td>
</tr>
</tbody>
</table>

Between group df = 3; Within group df = 165  Group total df = 167  
Table 7 shows ANOVA result across three age groups. Result shows non significant mean differences. It shows age has no significant effect on attachment styles, resilience and suicidal ideation.
Table 5
Regression Analysis of Adult Attachment Styles on Suicidal Ideation (N = 195)

<table>
<thead>
<tr>
<th>Criterion Variable</th>
<th>B</th>
<th>S.E</th>
<th>β</th>
<th>t</th>
<th>p</th>
</tr>
</thead>
<tbody>
<tr>
<td>Secure attachment</td>
<td>-.20</td>
<td>.22</td>
<td>-.17</td>
<td>-.94</td>
<td>.34</td>
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<tr>
<td>Anxious attachment</td>
<td>-.46</td>
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<td>.10</td>
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<td>.06</td>
</tr>
<tr>
<td>Avoidant attachment</td>
<td>.17</td>
<td>.17</td>
<td>.14</td>
<td>1.00</td>
<td>.31</td>
</tr>
</tbody>
</table>

Note = R = .153, R² = .023, adjusted R² = .008, ΔR = .023.

Table 5 shows regression analysis of attachment styles on suicidal ideation. Table shows standard error, un-standardized coefficients and standardized coefficients. Results shows secure attachment style has a negative impact on suicidal ideation (β = -.17), anxious attachment style (β = .10) and avoidant attachment styles (β = .14) have a positive impact on suicidal ideation but results are non-significant.

8. Discussion

The present study was designed to explore the relationship between suicidal ideation, resilience and attachment style among late adolescents. The study also aimed to explore the impact of some demographic variables (gender, age, and education) on these constructs.

The main aim of the study was to find out relationship between attachment styles, resilience and suicidal ideation. First hypothesis that there will be a significant negative relationship between resilience and suicidal ideation was supported in present study (r = .34, p < .01). It means more an individual is resilient; less is the probability that he will commit suicide. The result is in line with previous studies. Roy, Carli and Sarchiapone (2011) and Cleverley and Kidd (2010) also came to find similar findings in their researches. It was found that youth perceived resilience was associated with less suicidal ideation. Youth who were more resilient were less suicidal. Resilience seems to act as a protective factor against suicidal ideation. It means that
individual’s resiliency reduction increases the possibility of suicidal thoughts (Rutter, 1985; Lee & Cranford, 2008). They reported very low level of resilience in those who attempted suicide (Rutter, 1985). Second hypotheses that secure attachment style will be positively correlated with resilience and negatively correlated with suicidal ideation were also supported in this study. Results showed secure attachment style has a positive relationship with resilience ($r = .15$) and negative relationship with suicidal ideation ($r = -.17$). These findings are consistent with past researches. Secure attachment during adolescent is related to fewer mental health problems (Paterson, Proy, & Field, 1995). Securely attached adolescents are less likely to engage in substance abuse, antisocial, and aggressive behavior (Cooper, Shaver & Collins, 1998). They demonstrate less concern about loneliness and social rejection than do insecurely attached adolescents and they display more adaptive coping strategies (Florain, Mikulincer, Bucholtz, 1995). Securely attached individuals will be less likely to experience suicidal ideation as compare to insecurely attached individuals.

Third hypothesis that anxious and avoidant attachment style will have negative relationship with resilience and positive relationship with suicidal ideation was supported. Resilience was negatively associated with anxious ($r = -.16$) and avoidant attachment styles ($r = -.17$) whereas suicidal ideation was positively correlated with anxious ($r = .10$) and avoidant attachment styles ($r = .14$). Our findings are consistent with past researches. For example, Rutter (1985) found that insecure attachment as a risk factor for psychopathology. Insecure individuals also experience more distress in threatening situations (Mikulincer, Florian & Weller, 1993). There is abundant evidence that insecure attachment is involved in the etiology of child and adolescent depression. Studies in clinical and non-clinical samples indicate that insecurely attached children display higher level of depressive symptoms than their securely counterparts (Kobak, Sudler & Gumle, 1991; Armsden, McCauley, Greenberg, Burke & Mitchell, 1990). In another research a clear association was found between perceived maternal low care and suicidal behavior in adolescents. (Freudenstain et al., 2011). Adam and colleagues (1996) has examined the overlap between history of suicidal behavior and insecure attachment pattern
which indicated that insecure attachment style was associated with suicidal behavior in youth.

Fourth hypothesis that females will experience more suicidal ideation and less resilience than males was also put to test in present study. The results showed significant differences between suicidal ideation in males and females. Results displayed significant mean difference on Beck scale for Suicidal Ideation ($t = 5.07$, $df = 197$, $p < .01$) which shows that females experience more suicidal ideation than males. The result is persistent with previous findings. Several studies have reported higher suicidal ideation among women. Women are more suicidal than men in thinking (deMan, Leduc, & Laabreche-Gauthier, 1993). According to researchers in East, it has been found that women in east are more prone to suicidal behavior than men (Haider, 2001; Zhang & Jin, 1998). The probable reason can be that female plays a gender role that is inferior to that of men. Boys are supposedly superior to girls by birth. Boys receive more privileges and opportunities which facilitate growth of a healthy personality. As far as gender differences were concerned in term of resilience, mean differences found was non significant, though males score higher than females on resiliency. The results are inconsistent with past studies. A probable reason can be cultural difference.

Fifth hypothesis that males will be more securely attached than females and females will be more anxious and avoidant was not supported in this study. There was no significant mean difference found between the males and females. Further research is in this area would be very useful to make the phenomena more clear. Individuals having two different educational levels (graduation and intermediate) were also assessed in present study. There are non-significant differences of education on subscales of adult attachment styles, suicidal ideation and resilience. There was also non significant age differences found on subscales of attachment styles, and scale of suicidal ideation and resilience of different ages.

9. **Implications of the Study**

Results from the present study have important implications. The study will be beneficial in raising awareness among people regarding factors associated with suicidal ideation. Further researches should be done to make the phenomena more understandable. The findings must also be interpreted within a developmental framework. The results clearly suggest the importance of development of early attachment of
individuals as early attachment have a significant impact on individual throughout his life. The study will provide baseline information and guidelines for future researchers in specific field.

10. Limitations and Suggestions

The present study has several limitations that are worth considering. The study was cross-sectional, and thus makes it impossible to infer causality. Purposive convenient sampling technique was used and sample size was also small. The data represents only two cities Rawalpindi and Islamabad so it restricted the generalizeability of the findings of the study. Comparatively larger sample size from different cities will be taken and random sampling technique will be used for data collection which may enhance the generalizeability of the findings. All the scales used in the study are self-report measures; there may be single source biasness in the information. Qualitative sort of researches like interviews by different individuals from same participant are recommended which will give more in-depth information and will mitigate the effect of single source biasness. Another shortcoming of this research is the limited age range (16-19 years), so findings can only be generalizes to this age group. Research should be done on different populations and different backgrounds as well so that the findings can be generalized. Addressing the related factors to suicide is crucial for adolescents and an adult so further research on similar grounds is strongly recommended.

11. Conclusion

The present study aimed to examine the relationship between suicidal ideation, resilience and attachment styles. Investigation of the role of various demographic variables increases the meaning of the current research. Most of the findings were in line with the hypothesized assumptions. Secure attachment style was positively associated with resilience and negatively related with suicidal ideation. Anxious and avoidant style was found to be negatively related with resilience whereas suicidal ideation showed a positive relationship with anxious and avoidant attachment styles. Resilience and suicidal ideation displayed a significant negative correlation. As far as
gender differences were concerned, females displayed more suicidal ideation and less resilience as compared to males.

References


Emotional Intelligence, Religious Orientation and Psychological Health: A case study of GC University Lahore, Pakistan

Farva Mansoor Butt

Abstract: This research study explored the relationship among emotional intelligence, religious orientation and psychological health among students of Government College University Lahore, Pakistan. It was assumed that emotional intelligence would be a better predictor of psychological well-being than religious orientation in eastern Islamic culture of Pakistan. Moreover to study the effect of religiosity and emotional intelligence on psychological distress was also focal point of research. The purposive convenient sample included 209 students (89 males & 120 females) from GC University, Lahore, Pakistan. Beck Depression Inventory, Positive and Negative Affectivity Scale, Trait Anxiety Scale, Age-Universal I-E Scale, emotional intelligence scale and Well-being Manifestation Measure Scale were administered to the participants. Results indicated significant relationship among emotional intelligence, religious orientation, psychological wellbeing and psychological distress. Emotional intelligence was a better predictor of psychological well-being than religious orientation. Moreover, religiosity was also significant predictor of emotional intelligence. Results of multiple regression showed that emotional intelligence and religious orientation have significant effect on psychological distress.

Key Words: Emotional intelligence, religious orientation, psychological wellbeing, psychological distress

1. Introduction

Students are considered leaders of tomorrow and their mental health is focus of attention for last many years.

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Transition from college to university is a very challenging and demanding period as students have to face stress and psychological difficulties to attain their future goals of life. Mental health problem in students may disrupt emotional, psychological and educational development of students, so the ways through which students mental health could be enhance are very important. Salami (2012), describes in his article that “according to positive psychology, it is more important to focus on developing positive characteristics rather than on avoiding or diminishing negative ones such as depression after they have occurred”. Emotional intelligence and religious orientation are positive constructs which may be beneficial to enhance the mental health of university students in eastern Muslim culture of Pakistan.

Culture is considered very important phenomena of human life which indicate a way of living shared by most members of a social group (Kroeber & Kluckhohn, 1952), and influence the behavior of its members. Previous empirical findings support the fact that there are significant differences between values and belief of eastern and western cultures (e.g., Hofstede, 1980; Markus & Kitayama, 1991; Triandis, 1995).

Eastern cultures are considered collective cultures in which people prefer to act as a cohesive group whereas western cultures are said to be very individualistic which promote the individuals’ self-interests, needs, demands, and wishes (Hofstede, 1997). Furthermore an ample amount of previous researches also support the fact that there are cross cultural difference regarding emotional intelligence (e.g., Tompkins, Galbraith, & Bas, 2005; Çelik, & Deniz, 2008; Sharma, Deller, Biswal, & Mandal, 2009; Ilangovan, Scroggins, & Rozell, 2007), and psychological well-being (Diener, Suh,Lucas, & Smith, 1999; Suh, Diener, Oishi, & Triandis, 1998), of different nations.

Emotional Intelligence can be defined as ability to monitor one’s own and others emotions, to discriminate among them, and to use the information to guide one’s thinking and actions and is now considered essential for successful living (Goleman, 1995; Mayers & Salovey, 1993). An ample amount of previous findings revealed significant association between emotional intelligence and psychological health. In line with previous investigations (Massee et al., 1998; Wilkinson & Walford, 1998), present research takes broader definition of psychological health containing two components: psychological well-being (positive mental health states like life satisfaction), and psychological distress (negative mental health states like...
anxiety and depression). It was found that emotional intelligence has negative relationship with depression, somatic complaints, maladaptive coping styles, antisocial behaviors and a positive relationship with adaptive coping styles, prosaically behaviors co-operation, leadership (Dawda & Hart, 2000; Stella, Petrides, Carolien, & Femke, 2007) and with psychological wellbeing components e.g. self-esteem, life satisfaction, and self-acceptance and self awareness (Carmeli, Yitzhak-Halev, & Weisberg, 2009; De Lazzari, 2000), moreover also with positive affect (Kafetsios & Zampetakis, 2008; Sevdalis, Petrides, & Harvey, 2007). It was also noted that in Pakistan, previous empirical work regarding emotional intelligence has been done in organizational field (e.g., Anka, 2006; Malik, 2005). Some researchers document the relationship of emotional intelligence with self-efficacy, academic achievement and self-presentation (Quaid & Farooq, 2006; Asad, Masood, Khanum, & Naqvi, 2004). Hence present investigation fills the gap of knowledge with reference to the role of emotional intelligence in psychological health of university students of Pakistan.

Religious orientation is the extent to which a person lives out his/her religious beliefs. With intrinsic religious orientation, a person live his/her life according to his/her religion whereas a person having extrinsic religious orientation may be more influenced by the other social forces and tend to participate in religious activities to meet personal needs for example social affiliation or for personal advantages (Allport & Ross, 1967). Within the psychology of religion the relationship between measures of religiosity and measures of mental health are well documented but Islam is under represented and mostly researches are west based, e.g. It was indicated that religiosity has substantial associations with psychological distress e.g. major depression, phobias, generalized anxiety disorder, panic disorder, and bulimia nervosa, nicotine dependence, alcohol dependence, drug abuse or dependence and adult antisocial behavior (Kendler, Gardner, McCullough, Larson, & Prescott, 2003), and religious adolescents are less depressed, significantly less likely to engage in premarital sexual intercourse and deviant behavior (Litchfield, Thomas, & Li, 1997). A meta-analysis of 24 studies on the relationship between religiosity and personality shows only slightly positive association between psychopathology and religiosity (Bergin, 1983). Whereas religious involvement produces positive mental health outcomes (Miller, Warren, & Wickramarante, 1999; Mirola, 1999;
Koenig, 1995), including less psychological distress and better psychological
adjustment (Crawford, Handal, & Wiener, 1989). Recent investigations have
concluded that there is a modest association between various aspects of
religiosity and psychological well-being (Hackney & Sanders, 2003;
suggest a significant association between measures of religiosity (intrinsic
religious orientation & positive religious coping) and happiness.

The contradiction between results of previous findings regarding association
between religious orientation and mental health was another motivation
behind the present research. Some findings support the fact that religiosity
has a positive relationship with happiness and well-being (e.g., Abdul-Kalek,
2006; Francis, Katz, Yablon, & Robbins, 2004; Robbins & Francis, 1996),
while others show no association between religiosity and physical and
mental health (e.g., Bergin, 1987; Blazer & Erdman, 1976; Blumenthal et al.,
2007; Campbell, Philip, & Willard, 1976; Hadaway, 1987; Holt, Clark, &
Klem, 2007; Lewis, Lanigan, Joseph, & Fockert, 1997; Lewis, Maltby, &
Burkinshaw, 2000).

In previous documented literature little attention has been paid to the
relationship between emotional intelligence and religiosity. Ellen Sue Kyung
(2004) found that religiosity is a significant predictor of emotional
intelligence; moreover intrinsic religiosity has significant correlation with
emotional intelligence (Van Dyke & Elias, 2009; Watson, 2002). So the
present study includes the possible role of religious orientation in
development of emotional intelligence, in Islamic eastern culture of Pakistan,
which is largely unexamined in previous published literature.

2. Objectives of Research

Present research examined the relationship among emotional intelligence,
religiosity and psychological health because empirical study on these
variables is lacking in eastern Muslim culture of Pakistan. The study was
conducted to redefine the concept of emotional intelligence in relation to
psychological health in eastern Muslim culture of Pakistan. As indicated
previously that culture relevance is very important regarding emotional
intelligence and mental health.

Secondly, Pargament’s (1997) theory of religious coping provides theoretical
background to examine relationship between religiosity and mental health.
Thus present investigation explores the idea that whether or not religious involvement in terms of Islam has a beneficial influence on mental health, (e.g. depression, anxiety and negative affect) in eastern Muslim culture of Pakistan. Previous literature indicates that the positive aspect of human potential has been neglected so psychological well-being is included in this regard. Furthermore, within the psychology of religion it is well documented that Islam is under represented regarding empirical work on relationship of religiosity to mental health.

Third basic purpose of this research was to investigate the possible role of religiosity in the manifestation and development of emotional intelligence skills in eastern Muslim culture of Pakistan.

**Hypotheses**

1. There is a significant relationship among psychological health, religious orientation and emotional intelligence.
2. Emotional Intelligence is the strong predictor of psychological well-being than religious orientation.
3. Religious orientation is a significant predictor of emotional intelligence.
4. There is a significant effect of religious orientation and emotional intelligence on psychological distress.

**3. Methods**

**3.1 Participants**

The purposive sample included 209 students (89 males & 120 females), from GC University, Lahore, Pakistan. Mean age of men from under-graduation was M = 19.52 (SD = 2.74) and that of women average age was M = 19.36 (SD = 2.54). Average age of men from post-graduation (grade 17-18) was M = 27.28 (SD = 3.83) and women aged 25.43 years on the average (SD = 3.46). All of the participants indicated Pakistani nationality and they were Muslim by religion.

**3.2 Measures**

*Beck Depression Inventory II:* developed by (Beck, Steer & Brown., 1996) is a 21-item scale used to measure the intensity of depressive
symptoms. Scores on each item can range across a four-point scale, for example, 0 = “I do not feel sad,” to 3 = “I am so sad or unhappy that I can’t stand it.” The total inventory score ranges from 0 to 63. The BDI-II has been reported to have high internal consistency of .93 and excellent validity (Beck et al, 1996). Coefficient alpha was .89 and item-total correlations were ranged (.35-.62, p < .01) for present sample.

**Trait Anxiety Scale-Y:** The trait anxiety scale from state-trait anxiety inventory (Speilberger, Gorsuch, Luchene, vagge & Jacobs, 1983) was used in the study for measuring anxiety. This is a 20 items measure of trait anxiety, with items scored on a 4-point response scale. Higher scores on this measure indicate a higher level of trait anxiety. Reliability coefficients for the trait-anxiety scale ranged from .65 to .86. Coefficients alpha ranged from 65 to .86 for trait anxiety scale (Speilberger et al, 1983). Coefficient alpha was .86 and item-total correlations were ranged (.39-.68, p < .01) for present sample.

**Positive and Negative Affectivity Scale:** developed by Watson, Clark and Tellegen, (1988), consist of 10 positive affects and 10 negative affects item. *Positive affect* refers to positive experience of emotions in which individuals experience pleasurable engagement with the environment whereas *negative affect* indicates subjective distress and unpleasurable engagement. Participants are asked to rate items on a scale from 1 to 5, based on the strength of emotion where 1 = "very slightly or not at all," and 5 = "extremely". Initial studies in development of the PANAS showed that the scales are stable at appropriate levels over a 2-month time period, highly internally consistent and largely uncorrelated (Watson et al, 1988). For present sample the coefficient alphas were .75 for both sub scales and the range of item-total correlations were .49-.78, p < .01.

**The Age-Universal I-E Scale-I2:** (Maltby, 1999). This scale is an amended measure of the Religious Orientation Scale (Allport & Ross, 1967). It consists of 6 items of intrinsic orientation towards religion, 3 items of an extrinsic-personal orientation towards religion and 3 items of an extrinsic-social orientation towards religion. Extrinsically motivated individuals see faith as way to provide comfort or status. In the reverse, those intrinsically motivated see faith in their life as "integrated, and directed by the master value of religion"(Allport & Ross, 1967). Responses to items are scored on a 3-point scale: No (0) do not know (1), Yes (2).
Minor adaptations were made in last three items because of Muslim sample. An ample amount of previous studies conducted in Pakistan indicates the use of scale to measure religious orientation (Khan & Watson, 2006); Khan et al., 2005; For present sample alpha coefficient ranged between .70-.75 for subscales of religious orientation and for the total religious orientation scale Alpha value was .77 and the range of item-total correlations (.34-.67, p < .01) were also statistically significant.

**Emotional Intelligence Questionnaire:** It is developed by (Schutte et al, 1998), based on Salovey and Mayer's (1990) theoretical model of emotional intelligence was used. The questionnaire contains 33 items and 5-point likert scale (1 = strongly disagree to 5 = strongly agree) with higher scores indicating a higher level of emotional intelligence, possible range of scores is 33 to 165. The EIS has demonstrated high internal consistency (Cronbach's alpha ranging from 0.87 to .90), good two-week test-retest reliability (r = 0.78). Coefficient alpha was .81 and item total correlations were ranged from .41 to 74, p < .01 for present sample.

**Well-being Manifestation Measure Scale:** developed by (Masse, et al, 1998) contains 25-items with six factors. The six factors or sub-scales of WBMMS are control of self and events, happiness, social involvement, self-esteem, mental balance and sociability. Masse, et al (1998) found on overall cronbach’s alpha of .93 for the questionnai re and range of .71 to .85 on the subscales and they also found that the items explained 52% of variance in psychological well being. For present sample alpha coefficient ranged between .80-.85 for subscales of psychological wellbeing scale and for this total scale Alpha value was .81. The item total correlations were statistically significant ranging from .39 to .67, p < .01.

### 3.3 Procedure

The questionnaires were administered in class room setting at university. Ethical permission was obtained from authorities of university before data collection. The data collection took approximately four weeks; two weeks for graduate students and two for post-graduate students. All participants of the study participated voluntarily. The researcher visited each class prior to class time when questionnaire was filled out and informed the participants about purpose of study. The participants filled out first subject
consent form then some demographic variables e.g., age, gender and after those five questionnaires for measuring emotional intelligence, psychological well-being, trait anxiety, depression, religiosity, positive affectivity and negative affectivity. Although all scales used in this study were western but reliability and validity analyses of all these scales for present sample indicates that these scales can be successfully used for student population, moreover the medium of instructions in both concerning educational institution was English.

Results

Table 1

Correlation Matrix for all variables included in this study (N=209)

<table>
<thead>
<tr>
<th></th>
<th>EI</th>
<th>IR</th>
<th>ER</th>
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<th>MB</th>
<th>SI</th>
<th>SE</th>
<th>S</th>
<th>H</th>
<th>PA</th>
<th>PW</th>
<th>NA</th>
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**Note:**
- *p < 0.05
- **p < 0.01
Pearson correlation analysis was performed to test the first hypothesis. Results of Table 1 indicates that emotional intelligence has significant positive relationship with psychological well-being, control of self and events, mental balance, social involvement, self-esteem, sociability, happiness and positive affect (ranged = .18 to .57, p < .01), and inverse relationship with psychological distress, trait anxiety and depression respectively (ranged = .02 to .53, p < .01). Intrinsic religiosity has significant positive relationship with psychological wellbeing, mental

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P < 0.01**, P < 0.05*

EI= Emotional Intelligence, IR= Intrinsic Religiosity, Ext R= Extrinsic Religiosity, RT= Religiosity Total, CSE= Control of Self and Events, MB= Mental Balance, SI= Social Involvement, SE= Self-esteem, S= Sociability, H= Happiness, PA= Positive Affectivity, PsyW= Psychological Well-being, NA= Negative Affectivity, TA= Trait Anxiety, D= Depression, PsyD= Psychological Distress
balance, happiness and positive affect (ranged = .16-.18, p < .01) whereas inverse association with trait anxiety (r = -.15, p < .01). Extrinsic religiosity has significant negative association with psychological wellbeing mental balance, self-esteem, happiness, and positive affect (ranged = -.14 to -.22, p < .01). It also has significant positive relationship with trait anxiety and psychological distress (r = .22, to -.15, p < .01). Religious orientation total has significant positive relationship with psychological wellbeing, mental balance, self-esteem, positive affect and happiness (ranged = .14-.23, p < .01) and inverse association just with depression (r = -.19, p < .01).

Correlation matrix also reveals that emotional intelligence has significant positive relationship with religious orientation total, intrinsic religiosity, (r = .15, .16, p < .05), whereas significant negative correlation with extrinsic religiosity (r = -.16, p < .05).

Regression analyses indicates that religious orientation was a significant predictor of emotional intelligence as it explained 21% variance in it, $F(1, 207) = 4.50$, $p < .05$, whereas neither intrinsic religiosity nor extrinsic religiosity independently predict emotional intelligence significantly as intrinsic religiosity explained 14% variance in emotional intelligence, $F(1, 207) = 2.86$, $p < .09$, and extrinsic religiosity explained 13% variance in emotional intelligence, $F(1, 207) = 2.75$, $p < .09$.

**Table 2**

*Multiple Regression Analyses Showing Predictors of Psychological Health (N = 209)*

<table>
<thead>
<tr>
<th>Predictors</th>
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<th>SE</th>
<th>β</th>
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<th>p</th>
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<tr>
<td>Psy WB ($R = 0.60, R^2 = 0.35$)</td>
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<tr>
<td>Gender</td>
<td>0.48</td>
<td>1.94</td>
<td>.01</td>
<td>.24</td>
<td>.80</td>
</tr>
<tr>
<td>Age</td>
<td>1.98</td>
<td>3.03</td>
<td>.06</td>
<td>.65</td>
<td>.51</td>
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<td>Education</td>
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<td>2.97</td>
<td>.09</td>
<td>.99</td>
<td>.32</td>
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<tr>
<td>Emotional Intelligence</td>
<td>0.70</td>
<td>0.07</td>
<td>.53</td>
<td>8.99</td>
<td>&lt;.001</td>
</tr>
<tr>
<td>Extrinsic Religiosity</td>
<td>-8.24</td>
<td>5.12</td>
<td>-.13</td>
<td>-1.61</td>
<td>.10</td>
</tr>
<tr>
<td>Intrinsic Religiosity</td>
<td>8.74</td>
<td>5.28</td>
<td>.53</td>
<td>1.65</td>
<td>.10</td>
</tr>
<tr>
<td>Religiosity Total</td>
<td>0.81</td>
<td>0.32</td>
<td>.14</td>
<td>2.53</td>
<td>&lt;.01</td>
</tr>
<tr>
<td>PsyDistress ($R = 0.40,$</td>
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Results of multiple regression analyses suggest that gender, age, education, emotional intelligence, extrinsic religiosity, intrinsic religiosity and religiosity total together contribute significant amount of variance 35% in psychological well being and 16% in psychological distress \( F(8, 208) = 13.71, p < .001 \), \( F(8, 208) = 4.86, p < .001 \) respectively.

Results also show that emotional intelligence has the greatest influence on psychological wellbeing (\( \beta = .53, t = 8.99, P<.001 \)) and psychological distress (\( \beta = -.27, t = -.4.00 P<.001 \)) followed by religiosity total which contributed (\( \beta = .14, t = 2.53, P<.01 \)) for psychological wellbeing and (\( \beta = - .10, t = -5.39, P<.01 \)) for psychological distress (see Table 2).

4. Discussion

The present study was intended to determine the effects of emotional intelligence on mental health of Pakistani university students. Results demonstrated that emotional intelligence has positive relationship with psychological well-being including control of self and events, mental balance, social involvement, self-esteem, sociability, happiness, and with positive affect also. The results also indicate that emotional intelligence was a strong predictor of psychological well-being. These results support most of previous findings which indicates significant positive relationship between emotional intelligence and good physical and psychological health (Taylor, 2001; Tsousis & Nikolaou, 2005) and significantly explained some of the variance in psychological well-being (Palmer, Burgess, & Stough, 2001), moreover a positive relationship between emotional intelligence and positive affect (Kafetsios & Zampetakis, 2008; Sevdalis, et al., 2007) was also noted.

The results presented showed that emotional intelligence has negative association with psychological distress, negative effect, trait anxiety and depression respectively. In literature, various empirical studies have well documented the significant negative relationship between trait emotional...
intelligence and psychological distress and its sub dimensions e.g. depression and anxiety (Besharat, 2007; Bauld & Brown, 2009; Chan & David, 2005) and with negative affect (Kafetsios & Zampetakis, 2008; Sevdalis, et al., 2007).

In line with previous findings (Baulda & Brown, 2009; Ciarrochi, Deane & Anderson, 2002), present results indicated that emotional intelligence is also a predictor of psychological distress as Karim (2009) found the direct effect of emotional intelligence was stronger for positive affect as compared to its influence on negative affect and help people to identify and interpret cues that inform self-regulatory action to nurture positive affect and avoid negative affect (Mayer & Salovey, 1997). These findings support the fact that emotional intelligence has very important role in psychological health of Pakistani university students. So through emotional intelligence skills students psychological wellbeing can be enhanced and psychological distress may be reduced.

The results of this study confirmed the assertion that religious orientation has positive role in psychological health of Pakistani students. In past few years, research in this area has produced many empirical studies but they are mostly west based and there was a lack of findings in this area in eastern Muslim culture of Pakistan where religion is considered a very important aspect of life. Results suggests that religious orientation shows positive relation with positive affect psychological well-being, self-esteem, and happiness respectively moreover negative association with psychological distress, negative affect, depression and trait anxiety.

These findings are in line with some previous investigations which suggest association between religiosity and mental health (Galanter, 1981; Bergin, 1983). It is perhaps due to the fact that in eastern Muslim society high importance is given to religion which is considered as a source of motivation for connection to God, achieving happiness and provides hope and peace during psychological distress as suicide which is symptom of depression and strongly prohibited in Islam. Regarding this Holy Quran said that “and don’t kill yourself lo! Allah is ever merciful onto you” (4: 29)

Intrinsic religiosity has significant positive association with psychological well-being and inverse relation with psychological distress, negative effect, depression and trait anxiety. These results support some other previous findings which indicate negative correlation between an intrinsic religious
orientation and psychological distress (Batson, Schoenrade, & Ventis, 1993; Maltby & Day, 2000). Extrinsic religiosity has negative relationship with psychological well-being and inverse relationship with psychological distress. One explanation of these findings might be that intrinsic religiosity is appreciated in Islam and Holy Quran holds evidence to these concepts in many verses e.g., “for, without doubt, in the remembrance of Allah do hearts find rest” (13:28) & “O, you who have believed, seek help through patience and prayer, Indeed Allah is with patient (2: 153).” Whereas extrinsic religiosity is not appreciated in Islamic teachings and considered as a sign of hypocrisy (Nifaq) as it is stated in Holy Quran that “so woe to those who pray, (But) who are headless of their prayers, those who makes how of their deeds (4-6: 107)” moreover “Those who spend of their wealth to show off and do not believe in Allah and the Last Day (4:38)”

These results support some previous findings which indicate that Islam has important role to enhance psychological wellbeing and to reduce psychological distress (Abdel-Khalek, 2007; Abu-Ras, Gheith, & Cournos, 2008; Amer, Hovey, Fox, & Rezcallah, 2008; Husain, 1998)

In line with previous theories (Jung, 1933; Andreasen, 1972; Maslow, 1954), present research indicates positive influence of religious orientation on psychological well being and psychological distress (Maltby 1998; Hummer, Rogers, & Nam, 1999) as it explain significant amount of variance in them. These findings indicates that overall religious orientation in terms of Islam has strong and beneficial influence on psychological health of students of Pakistan and how personal and social aspects of religiosity effects mental health of students. These results also support the Pargament’s (1997) theory of religious coping, which indicate that religion may have problem-focused and emotion-focused properties. It is recommended that religiosity should be used as a stable social force in shaping the behavior of university students of Pakistan.

Third main objective of present research was to study the predictive associations between religious orientation and emotional intelligence in university students of Pakistan because there was also lack of research in this area. Results revealed that emotional intelligence has significant positive relationship with religious orientation including positive association with intrinsic religiosity which is in line with previous researches (Van Dyke &
Elias, 2009; Watson, et al., 2002), and negative association with extrinsic religiosity.

Regression analyses also indicate that religious orientation was a significant predictor of emotional Intelligence, which support the finding of Ellen Sue Kyung (2004). Present findings show that overall religiosity has some beneficial role in development of emotional intelligence among population of Pakistani university students. On the whole it is suggested by this investigation that religiosity in terms of Islam can promote emotional intelligence of Pakistani students. One reason behind these findings could be that Pakistan is an Islamic states in which majority of population is Muslim. And Islamic beliefs and practices are dominant on people’s life whether they are Good or Not Good Muslims. Islam is not merely a religion but a comprehensive way of life, which covers all aspects of human life including emotional aspect. Regarding emotions Islam teaches moderation to create balance and avoid extremes in negative or positive emotions as extremes can be destructive if left uncontrolled. In Islamic literature many Verses of Holy Quran and Hadith (Saying of Prophet Muhammad S.A.W) mentioned about self-awareness, managing emotions, time management, self-control, interpersonal relationships and empathy which are the key concepts of emotional intelligence defined by modern psychologists.

For example regarding empathy and interpersonal relationships it is stated in Holy Quran that “But forgive them and overlook (their misdeeds): for Allah loves those who are kind. (5:13)” & "O you who believe why you say what you don't do yourselves (61:2)’ moreover Prophet Muhammad S.A.W teaches about these concepts as follow " None of you is a Muslims until he loves for his brother what he loves for himself &” Whole Muslim Ummah is like a single body. When one part of the body hurts the whole body feels it” (Sahih al-Bukhari and Sahih Muslim). So these findings indicate that Islam is very important aspect of life in Pakistan, which may be the main source of manifestation and development of emotional intelligence skills.

In conclusion, the study has shown that emotional intelligence and religious orientation both have positive impact on mental health of Pakistani students, moreover religiosity can also play beneficial role in development of emotional intelligence among university students of Pakistan. On the basis of these results we can also conclude that in Pakistani Muslim society intrinsic
religiosity and religiosity total, both dimensions have positive impact on mental and emotional health as compared to extrinsic religious orientation which refers to using the religion for social purposes. Therefore religiosity and emotional intelligence should be focus of attention of educators, counselors, clinician’s parents and policy makers.

5. Limitations & Suggestions

This research has several limitations. The results are specific to students sample from one university and school situated in one geographical area so may or may not be able to generalize on general population. That is why it is recommended that more universities and schools from different areas of Pakistan should be included in further research moreover other type of samples should be included for generlisability of results on general population. These findings can also be useful on theoretical level, for that purpose the replication studies are needed in Pakistan. Furthermore, future research should take into account moderating effects of religious orientation on association between emotional intelligence and mental health. Another limitation of present study is use of western based psychometric measures. Other type of indigenous valid and sound measures should also be used for measuring religiosity, emotional intelligence and psychological health. So the cultural factor should be considered for further exploration and consistency of results. More demographic variables e.g. education level, marital status, income level should be included for broader picture of these constructs.

6. Implications

Despite of these limitations present study provides very important and useful theoretical and practical implications. On the bases of findings it is recommended that religious involvement of students should be appreciated and enhanced by teachers and parents of Pakistani students. It can be useful not only for psychological wellbeing of Pakistani students but also for development of emotional intelligence. As a result, present study opens a new area of investigation regarding the role of religiosity in development of emotional intelligence skill in eastern Muslim culture of Pakistan.

These results can be very helpful for clinical and counseling purpose of students because emotional intelligence may have important clinical and
therapeutic implications as on theoretical background emotional regulation should affect vulnerability to disorder and response to treatment. Moreover emotional intelligence of students should be enhanced through different strategies so that they can have better psychological health and achieve their future goals.

References


The Relation between human development and Infrastructure development in Asia

Waqas Asmat*

Abstract: Development is a multi dimensional phenomenon; these dimensions in the subject have an impact on each other. There is a positive relationship between infrastructure development and human development. In order to prove this theory, the example of Asia is taken as a case study in this research. It represents facts about the growing demands of developing Asia and the necessity to have better infrastructure. The article shows that infrastructure development has its impacts on inclusive growth and human development. The examples given in the article clearly show the importance of infrastructure development for the future of Asia’s growth and its importance in creating a better environment towards growth, sustainable livelihoods and human development.

Key Words: Development, multi dimensional, infrastructure, sustainable livelihoods.

1. Introduction

Over the years, Asia’s economy has grown rapidly and the number of poor people has dropped significantly. The backbone of this economic progress is infrastructure development, which has become synonymous with economic and overall development. Infrastructure plays a critical role in society and the economy by providing services to households and industries. The availability of transport, electricity, safe water and sanitation, and other key facilities such as schools and hospitals, has a tremendous impact on improving the quality of life of households, especially poor ones. For businesses, infrastructure services facilitate production, transport, and transactions that spur growth, which in turn helps to raise incomes and reduce poverty.

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Infrastructure development also helps countries to better address climate change and reduce vulnerability to shocks and disasters. Asia
is home to more than half of the world’s population, and occupies more than a quarter of total world’s land area. Over the last several decades, the region has made remarkable economic progress. However, there are questions as to whether the region can sustain its remarkable growth. Significant parts of Asia’s inland areas and remote islands are still isolated economically and geographically, and their economic potential remains untapped. In addition, over the next few decades, countries will face a number of major challenges such as larger populations, growing environmental pressure, rising income (and non income) inequality, and climate change.

The international economic environment is becoming increasingly competitive and complex, and less predictable; therefore Asian economies must adapt to new conditions rather than rest on the successes of the past. Despite the region’s remarkable progress, the existing large number of poor people signals that the development challenges remain. Furthermore, in many countries, inequality has grown even as living standards have risen. This shows that the benefits of growth have not been shared equitably. Furthermore, the region has lagged in infrastructure investment, especially in relation to the need to support inclusive economic development. Across Asia, deficiencies in transport, electricity, and water services hamper economic growth and burden the poor in particular. The importance of infrastructure in stimulating growth can be very clearly seen.

2. Weak Infrastructure in Asia

Infrastructure in Asia still shows some deficiencies and a wide diversity both in terms of quantity and quality. In developing Asia, millions of families are facing lack of electricity, basic sanitation services, and safe water; and businesses are constrained by the lack of reliable electricity and transport systems. These networks are generally overloaded, unreliable, or expensive, so the economies function below their capacity. There is still huge underinvestment in infrastructure, so the total requirement for infrastructure investment is very large. Just to meet the current level of growth, Asia needs to invest $8.22 trillion (2008 real terms, Bhattacharyya, 2010b). The scale of the need for infrastructure in Asia is further discussed in the next section.

3. Rural Urban Divide
In more developed urban areas, transport, roads, and rail systems are widely available, allowing people and goods to move relatively efficiently. Utility services are also relatively more available, providing homes and businesses with electricity, telecommunications, and water. Richer urban areas trade in world markets, while poorer (and rural) areas lack many dimensions of economically meaningful connectivity. It is noted that development in Asia has led to the concentration of infrastructure in urban areas to support export-led activities. Unfortunately, in today’s Asia, an infrastructure deficit is constraining market-led growth and access to social services in many countries. Firms and farms do not grow in less-connected areas; and in these locations, people lack access to goods and services, including those for education and health that could build human capital. Businesses cannot compete since utility services are not available at commercially viable rates. Therefore, Functioning infrastructure systems can be a good measure of development.

Utilities show similar disparities. People in India and Pakistan are served with more than 6 times much electricity as those in Nepal. However, these numbers mask the shortages and constraints that exist in many areas of Southeast Asia. Terada- Hagiwara (2011) reports, using World Bank enterprise surveys, that nearly one-third of firms in India are hampered by a lack of electricity, while in Bangladesh, Nepal, and Pakistan, three-quarters or more of firms face this constraint (see also Straub and Hagiwara, 2011).

4. Regional Digital Divide

On internet use, there is a huge divide between the developed regions of Asia and other areas. East Asia’s internet usage is more than 5 times that of South Asia or in the Pacific. To bridge the digital divide, it is important to design and build infrastructure systems that will be needed in the future to help Asian economies become more competitive in international markets.

When comparing countries and sectors, it is important to note that different forms of infrastructure reflect different aspects of a country. The transport coverage in different countries reflects their history as much as their different policy environments. Similarly, the coverage of maritime infrastructure usage in South Asia reflects countries’ economic geography as much as their economic policies. Landlocked Afghanistan and Nepal cannot turn to water transport to the same
degree as the island of Sri Lanka or India, with its huge coastline. On the other hand, the use of electricity, although also affected by economic geography and resource availability, is a more comparable basic indicator of development given that urban dwellers everywhere expect to be connected to electricity.

5. Human Development

Human development has recently been advanced as the ultimate objective of human activity in place of economic growth. Its intellectual antecedents may be traced to the earlier basic needs approach of the ILO and the World Bank, as well as Sen.’s concept of capabilities. GNP contributes to HD mainly through household and government activity; civil society, e.g., through community organizations and other nongovernmental organizations (NGOs), also plays a role. The same level of GNP can lead to very different performance on HD according to the allocation of GNP among and within these institutions and variations in their behavior.

5.1 Impact of Poverty on HD

When level of poverty in a country is high, either because per capita income is low or badly distributed, the expenditure of many households on HD is bound to be low. While evidence indicates that, in general, poverty is reduced with economic growth, the extent of the reduction varies greatly with the distribution of income and its change over time. The way in which growth translates into income distribution and poverty reduction depends on the nature of the growth process in particular, the extent to which it is based on the generation of employment and on increasing rural incomes, e.g., if the output mix is labor intensive and rural incomes rise rapidly, income distribution is more likely to improve and poverty reduction to occur than if growth is urban biased and capital intensive.

5.2 Infrastructure and Inclusive Growth

Infrastructure is synonymous with economic development. Roads, railways, and utility systems are needed in every economy, and the lack of infrastructure services signal barriers to growth and underdevelopment. Infrastructure development promotes inclusive growth and reduces poverty by creating additional jobs and
economic activities; reducing production and transport costs through improved transport and connectivity; expanding overall production capacity; connecting markets and other economic facilities that may extend beyond the country; and improving access to key facilities such as health, education, and other basic services.

5.3 Infrastructure and Poverty Reduction

Empirical evidence from Asia and the rest of the world shows the positive role of infrastructure in improving the quality of life, especially for the poor. Infrastructure is more than an input to businesses; its services also meet people’s basic needs and wants. Straub and Terada-Hagiwara (2011) make this point and further note that utility services can account for an important part of household spending: Water utility services, for instance, may account for a significant fraction of poor households’ budget. Although they only make up 0.8% of the household budget of the poor in the PRC and 3.2% in Cambodia, they account for 16%–33% of total spending of the poorest households in Indonesia. Similarly, energy expenditures can account for significant shares of the total spending of the poorest families, ranging from 2.9% in Viet Nam to 7.6% in the PRC, 9% in Indonesia, and 24% in Cambodia. For this reason alone, a more efficient provision of infrastructure services, allowing for lower charges, can raise the real incomes, including for the poor.

Infrastructure can have a strong impact on the incidence and depth of poverty by supporting inclusive growth, i.e., economic growth that can facilitate a meaningful and sustainable poverty reduction (World Bank, 2009). Infrastructure affects enterprise productivity, and a lack of access to utility services such as electricity is a significant barrier to doing business, especially for small firms. ICT services can also be a powerful stimulus to increase productivity across sectors, which in turn can lead to increased employment and income levels and a reduction in poverty.

5.4 Infrastructure and social safety nets

Increasingly, the availability of infrastructure and information technology affects both the need for social assistance and the ability to access this assistance. The impact of infrastructure on inclusive growth also depends on whether a country practices good governance (especially in the management of development), and the
adequacy of its health and education expenditures, which determine how people can respond to increasing economic opportunities.

The impact is manifested through direct and indirect channels and there is also possibility of adverse impact that should be of concern. Roads, electricity and irrigation are selected as examples because investment in these areas can have a clear impact on increasing employment and productivity in both the agriculture and non-agriculture sectors. Growing opportunities for employment and higher returns to working can enhance aggregate supply, thereby lowering living costs and helping raise real incomes and standards of living, leading to sustainable poverty reduction. This is the theory or expected outcome. Empirically, there is only a limited relationship between inequality, as measured by the Gini relationship, and infrastructure provision across countries. Models can be used to determine the relationship between infrastructure and poverty or inequality and derive policy implications.

As infrastructure is developed and growth appears, the nature of the influence of infrastructure on growth and poverty reduction will change. Infrastructure alters the structure of an economy and the relationships of different variables. Therefore, their relationship is very dynamic. This applies to different forms of infrastructure. Moreover, different regions in large economies will also likely show different interrelationships between infrastructure, growth, and poverty. Thus it is important to continually study or track the structural changes across countries, regions, and periods to better understand how these important investments in infrastructure can enhance inclusive growth and reduce poverty.

The extent to which infrastructure investments can lead to poverty reduction depends on an enabling policy environment, including good governance. It sets this in the context of the more general issue of the relationship between growth and poverty reduction. The broader policy environment within which the infrastructure systems operate is of key importance in this regard. For example, the extent to which irrigation or other infrastructure systems can affect agricultural productivity may also depend on education levels. The relatively high skill base and literacy in Kerala, India, helps to ensure that infrastructure has a positive impact on the incidence of
poverty. Similarly, in their country study of the Philippines, Balisacan and Pernia (2003) found that investment in roads can significantly reduce poverty, but only where there are also higher levels of schooling.

6. Analysis

The examples above show clearly the relationships between infrastructure development and human development. It further shows that there exists an impact of infrastructure development on inclusive growth and poverty reduction. Countries in Asia which have grown in the past few years have focused a lot on improving and developing infrastructure. Human development is only a mean to acquire sustainable livelihoods, if there is no infrastructure to utilize that human resource capital. In the absence of proper infrastructure the advances in human development will not bear fruit, rather create more no income poverty, as in the case of countries like Pakistan, where despite growing literacy rates and women emancipation, the improper provision of electricity hampers the growth of industries and firms and over all impacts the productive sphere.

South Asia in particular has to find a development strategy that will promote growth and provide access to livelihoods through human development and then it needs to be integrated in the future development, as the above data shows that Asia would have to upgrade its infrastructure so that it can be suited to the requirements of the advancing world.

However, it remains a very tedious job to determine for policy makers to decide where to start this from. In order for them to bring about an environment suitable to cater to the needs of both infrastructure and human development will be an uphill task. However, the capital goods manufacturing industry will prove to be the backbone for this purpose. It clearly points towards the need to obtain heavy mechanical manufacturing, and a detailed work on obtaining the situation report is the future task.

It should also be noted that Asia essentially has invested a lot on agriculture sector and undoubtedly has seen a lot of success as well. It has been able to avoid food inflation and capitalize on the natural resource economy with it. The supply chain development for market access has also been fruitful with the support of government and non
government organizations, such as notably FAO etc in Pakistan, however the urban sector has been dealing with a lot of pressure lately, and suffering no income poverty as a result of poor infrastructure. It is negatively affecting the human development much needed for livelihoods and economic growth. Therefore, recently the economic growth is seeing a downward trend.

7. Conclusion

Asia’s development and growth is very essential to the growing economy of the world not only due to the fact that it is helping in meeting new demands in goods and services but also in providing skilled labor to many western countries, which is an important task as well, developing international skilled labor. More or less any reason is substantial enough to determine the fact that the example of Asia showcases that infrastructure development has a direct and positive relationship with human development.

References


The Process of Rent-seeking in Land Administration: an inquiry into the institution of Patwari.

Asad ur Rehman*  

Abstract: The corruption in developing countries could not be understood by simple Principal-Agent model. Theory of rent seeking is more plausible and explains the political and economic corruption of greater degree. The Land Administration system (LAS) is very much notorious for deep-rooted corruption and mismanagement. Patwari, the lowest official of the LAS is responsible for maintaining, developing and safeguarding the records of rights. The increasing pressure of population and rising problems of land rights needed serious reforms. The survey conducted in two union councils. The results reflect a deep desire in developing a system satisfying the demands of developing economy.

Key Words: Rent Seeking, Land administration, Patwari, corruption, developing countries, population

1. Introduction

The problems of corruption, illegal appropriation of wealth, illegitimate use of public office, jeopardizing the political and wealth creation process for the benefits of few is common in developing world economies at this particular moment of history. The governments are either autocratic or non-representative if democratic otherwise, Bureaucracy is inefficient and in centered around an archaic institutional structure, political parties function as heirlooms to individuals families. The public services, offered by public institutions, due to these fundamental problems cause an inequality in the provision of these services to masses. Those enjoy higher privileged economic or political find themselves in better position to enjoy these services, a common sense prevail in all developing societies. In Economics literature, this skewed advantage available to a category of influential individuals for re-appropriation of wealth is called Rent-Seeking (Lamsdroff, 2001).

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The problem of governance in Pakistan has been becoming serious since couple of decades. The GDP share of Services and
manufacturing sector has increased tremendously as compare to production of raw materials and subsistence goods i.e. Agriculture (Economic Survey, 2012). The increasing rate of urbanization in Pakistan, growing commerce and manufacturing and swelling of services sector, now demands a completely new set of institutions, legal frameworks and efficient Bureaucracy to implement desired policies (Ali, 2007). The income earning opportunities in Pakistan did not reciprocate the increase of population, which created a very serious problem of people falling below the line of poverty. A very bad condition of state exchequer made life hard for the poor because of unavailability of money for safety nets. According to prescription of, De Sotto (2000), one of the policies to make people able to carve out a living for themselves is by enabling them to use their assets as capital. Land is one of the most important of such an asset, which people in Pakistan hold although distribution is much skewed. Land as an asset has a great potential, if aided by an efficient property rights system. However, the land administration in Punjab (Pakistan) is being governed by a very old bureaucratic and legal system; notorious for earning a bad reputation.

This paper is an effort to understand the complexity of the land administration and ownership in Pakistan, to dig out the reasons and processes of rent-extraction by collusion with officials of land administration. For precise understanding of the system, the selected official was Patwari. The reason for choosing Patwari was his disrepute in the eyes of public and as well as the importance of function he perform in maintain the record of rights at village level. The importance of village level bureaucrat has increased manifolds in the eyes of scholar for quite a few time, because now it has been understood the policies are perceived by general public is realized by these lower officials (cite). The criteria developed by……. In his seminal work on street level bureaucrats is frequency of interaction with public and use of discretion in decision making due to lack of time and information, Patwari is also one such official of land revenue department in Pakistan. The efficiency and performance of Patwari is not admirable and he is accused of wrong doings of every sort. What are the indicators of bad performance, what are its reasons and how it could be improved are few questions I will try to address in this paper.
The paper has divided into three separate parts but in coherence with the main objectives of the inquiry. First, part encompasses the process of rent-seeking and different models of rent seeking used by developmental states in Asia to perfection. Second part will deal with history of Land revenue Settlements in Sub-continent and Pakistan in colonial and pre-colonial area, along with the evolution of this institution in post-independence Pakistan. Third Part will present the Survey findings, its analysis, findings and recommendations.

2. Rent-Seeking

Most of the literature has been dealing with the problem of corruption by using Principle-Agent model (Lambsdroff, 2001). However, the principal isn’t always benevolent (autocrat ruling ruthlessly) nor in the case of higher degree of corruption it enjoy a complete authority (constitutional or Executive) in a democratic regime i.e. Turkish parliament without the consent of Army could not make any changes in constitution. Then the institutional corruption within different departments, where the identities of agent and principle are indiscernible, this model fail to help in understanding the process and modes of corruption. The analytical gap is then filled by Theory of rent-seeking (Lambsdroff, 2001).

Anne Krueger (1974) defines rent seeking as competition for various rents in a market economy, which can take many forms such as, smuggling, bribery, corruption and Black markets. This definition is confining itself to strict economic interpretation of rent seeking. The principal analysis of this theory revolves around the transfer costs. It posits that the loss of welfare of monopoly is high to society as compare to corruption. The traditional Rent-seeking theory (TRST) according to Lambsdrof (2001) although correctly calculate the size of rent seeking but ignore its determinants. TRST ignore the role of public officials in creating rents or cause of rent creation. The Bureaucratic bottlenecks face by businesses force the competing parties to invest in competition for rents. The political nature of appointments, obsoleteness of institutional procedures and familial affiliations in developing countries also impart their share on the process of rent seeking.

Anne kreguer (1974) also define rent seeking as a mechanism to sustain privileges. This finding is also very much in coherence with developing countries. The firms, individuals, cartels, cliques in
Pakistan such as, All Pakistan Textile Mills association as a representative body supports political parties in order to avoid any legislation reducing their rents. Another very surprising but important finding provided by Stiglitz (2012) that America is the largest rent seeking economy in the world, falsify the old assumptions that only the intervention of state in the economy increase rent seeking. Stiglitz (2012) at the backdrop of great Meltdown of 2008 states that rent seeking is the prime source of rising inequality in United States. The inequality in all developing countries is on rise, spending of resources by rich on sustaining their privileges make process of development dubious and skewed in favor of few.

On the normative side of the story the rent seeking with the passage of time, create an ethics aligned with power hunger (Ikeda, 2003). The political culture of any society with high rate of rent seeking attract the people towards collusion and other unfair means to get their objectives, which in the long to medium term slow down the efforts of reforms.

The theory of rent seeking generally looked at only ends, how much the resources invested by stakeholders, created new rents, and analysis stops here. While the outcomes are always, create new opportunities for further rents (Khan, 2000). The political variables according to khan (2000) are not studied in unison with the rent seeking literature produced by economists. Therefore, the effect of political institutions on process of rent seeking is less investigated. Net rent seeking costs can only be calculated or evaluated by taking into account the exact social costs of it in different stages of developments a country is passing through. The better use of Patron- client model by East Asian countries provide the required impetus to the development policies by selling the sick industries to firms’ state bureaucracy reckoned suitable (khan, 2000). Traditional rent seeking models could not discern the difference between market failures and rent seeking per se. Bhagwati discovered that rent seeking did not only result in Value reducing rents. The process of rent seeking then had argued creates social benefits by changing economic rights i.e. developmental states of East Asia. (Stiglitz, 1996 and Aloki et al 1997). The performance of countries like Malaysia, South Korea and Taiwan in Industrial growth was better than Sub continent while rent seeking was higher in former
(rent seeking measured by corruption indicator). The difference in performance between South Korea and Sub-continent laid in the nature of rent seeking costs and governance of the social benefits they must accrue, i.e. Rents for learning and innovation, redistributive rents for Malays in Malaysia (Khan, 2000). Who is paying to whom and in through which channel i.e. Legal, illegal or quasi legal. Patronized organization assembled in order to achieve rent. Middle classes/educated classes played a role of intermediary between state and rich peasant/capitalist class, because of their numerical strength in governance and political institutions, It is called as fragmented clienteleism(Khan,2000).Professionals, educated peasants in rural areas, petty-boursiosie in urban centers played an important role in redistributive rents because of their organizational capacity at micro level. In South Korea, the network has more coordinated and closely governed by efficient bureaucracy. In Malaysia, the case was of Centralized Clienteleism. The rent seeking as a process differs in different countries. Accordingly, the institutions increase or reduce it also vary from country to country and stage of development of the economy. Political economy and institutional economics provides different outcomes, reasons and benefits of the rent seeking varying in degree and nature around the globe.

2.1 Corruption and Rent Seeking in Land Administration

The Punjab Board of Revenue is the highest authority managing records of rights in the province of Punjab. The land administration is the responsibility of this public institution. Before going to analyze the on-going state of the land administration, it is logical, handy and necessary to closely at look the evolution of Land administration and the Genesis of Land-tenure system in United India.

2.2 Land-Tenure Systems

India since the days of great Hindu Kings to the prime of Mughal Empire, as a kingdom earned most of its income through land revenue. The Zamindari system has found roots in Indian culture even before the British rule in India (Naqvi and Khan and Chaudhry, 1989). However, the individual right to property was missing from India, which otherwise become part and parcel of the enlightenment era of western Europe, impinge on the ideas of philosophers and
reformers like John Lock and J. S. Mills. Muslim rulers of India followed the customary land tenure system, and no debate on personal right of holding land has initiated in India. The sole concern of the state has remained to collect a portion of produce rather than creating any viable system of land ownership. The prime interest of King lied not in Land Per se but in the produce of land. The methods by which ruler extracted products from the peasants were based on the village hierarchy. Two type of Land tenure system was introduced by Mughals, Khalsa and Jagirs, Khalsa are what known as crown lands, while land revenue of jagirs assigned to Mansabdars who in return provided Military or civil service to the King.

The British, through a series of Revenue Settlements, changed the system of fragmented Zamindari and jagirdari system into a whole land revenue collecting system they inherited from previous rulers. The political and economic interest of British dictated the nature of revenue settlements. The areas that now constitute Pakistan varied a great, three different Land tenure systems introduces, Mahalwari, Zamindari and customary system remained untouched in Khyber Pakhtoonkhaw (KPK) and Baluchistan (Naqvi, 1989).

2.3 Present Land Administration System
The British first time introduced a public utility comprising of state officials for revenue collection from all Settlements. This hierarchical land administration system, backed by legal structure of private ownership of the land, Pakistan inherited from British (Ali, 1985). The Land administration is a regulatory framework and institutional arrangement directing the processes that encompass the allocation, administration and information concerning land. The Board of Revenue is the concerned authority in Punjab. The hierarchical institution dealing with the land administration followed this hierarchy.

<table>
<thead>
<tr>
<th>Member (Revenue)</th>
<th>Province</th>
</tr>
</thead>
<tbody>
<tr>
<td>Commissioner</td>
<td>Division</td>
</tr>
</tbody>
</table>
The Patwari is lowest official of the revenue department. The land administration system is organized on traditional use of charts and maps of the land (Ali and Nasir, 2010). The Board of revenue at provincial level has given the authority of revenue collection, land administration and preparation of land records. Land record is a composite system of titles held by individuals. The authority within the hierarchy of Board moves from the province level to exactly the village level. However, the custody of the land records held by Patwari and any changes made in it move the other way round.

2.4 Legislative Framework

There are various acts and laws that deal with the land, relationship between the landlord and tenant and seller and buyer of the land. The main acts administered by BOR are followed:

<table>
<thead>
<tr>
<th>Act</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Land Revenue Act</td>
<td>This act passed in 1967 and deals with the acquisition of land revenue</td>
</tr>
<tr>
<td>Punjab Tenancy Act 1887</td>
<td>Deals with the relationship of landlord and tenant.</td>
</tr>
<tr>
<td>Land Acquisition Act</td>
<td>Dealing with the acquisition of land needed for public purposes.</td>
</tr>
<tr>
<td>Registration Act</td>
<td>This act deals with the registration of land. Deeds are entered and registered in the name of person holding the deed.</td>
</tr>
<tr>
<td>Land Consolidation Act</td>
<td>For better yield and productivity consolidation of land is administered by this act.</td>
</tr>
<tr>
<td>Transfer of Property Act</td>
<td>This act deals with every type of sale or transfer of property.</td>
</tr>
<tr>
<td>Land Reform Act</td>
<td>Land reforms administered by this act.</td>
</tr>
</tbody>
</table>

The officials for sound and better application of acts and laws are also using various manuals.
2.5 Land Administration Processes

Different processes of land administration are being carried by BOR. These processes are carried out at both provincial and Local levels. The most common processes are as follows:-

<table>
<thead>
<tr>
<th>Process</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fard Malkiyat (ownership document) Process</td>
<td>A copy of register Haqdaran Zameen just showing the title of ownership.</td>
</tr>
<tr>
<td>Register Haqdaran Zameen</td>
<td>It is created after every four year; it primarily shows the right of ownership record in a Patwar circle.</td>
</tr>
<tr>
<td>Fard Badar (Error correction)</td>
<td>The entry made to correct the previous clerical mistakes</td>
</tr>
<tr>
<td>Gardawri (Binomial Inspection)</td>
<td>Twice a year Patwari field inspection in order to make an estimate of the cropping area.</td>
</tr>
<tr>
<td>Mutation process</td>
<td>Any change in the title recorded in the register of rights</td>
</tr>
</tbody>
</table>

3. Types of Land Records

The land record data is maintained at tehsil office whereby collected by Patwari at the time of settlement. To develop the record following maps and records are maintained by Patwari:

<table>
<thead>
<tr>
<th>Map/Record</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Field Map</td>
<td>A map of the all settlements in the field circle, prepared by Patwari</td>
</tr>
<tr>
<td>Field Book</td>
<td>It is a book prepared by Patwari contain the measurement of every field its length and breadth</td>
</tr>
<tr>
<td>Register Haqdaran zameen</td>
<td>Most Important register contain the records of rights</td>
</tr>
<tr>
<td>Register of Mutation</td>
<td>All mutations are recorded here</td>
</tr>
<tr>
<td>Register Khasra Khistwari</td>
<td>Detailed register of inspection of crops</td>
</tr>
<tr>
<td>Lal Kitab</td>
<td>All statistics about the village</td>
</tr>
<tr>
<td>Roznamcha Waqati</td>
<td>All notable happenings of the day are contain in this register</td>
</tr>
</tbody>
</table>
Most of these registers at village level prepared by Patwari and deposited at the office of revenue officer. This discretion of preparing the record, rectifying the errors, recording the mutations give Patwari the power that is the reason of his notoriety.

4. **Survey**

Survey is one of the best methods used in research to dig into the new dimensions of a research question. Patwari and corruption although a common phenomenon in Pakistan, however the political and institutional variables influencing the process are neglected. The Patwar system devised and created by British was in line with their political, social and economic needs (Ali, 1984). The canal colonization in Punjab in 19th century was such a project built by British to raise income of the state. The institution of private land introduced on primitive social organization created one of the most conservative patterns of socialization (Ali, 1985). The official public institutions created for the collection of revenue, land administration and land record keeping maintain that extractive economic base. The legal statues, acts and laws codified to protect the title of land were also help in maintaining the imperialist designs of the Raj. The land alienation act 1900, land registration act 1908, tenancy act 1887 were very conservative and far from the idea of justice usually common law proclaimed. These all-political, economic and legal variables define the functioning of an institution like Patwari. Pakistan inherits this system form colonial state and let it working almost with the same hierarchy.

In order to have a perception about corruption for which Patwari blamed a survey was conducted in two union councils of District Sialkot. A questionnaire construed along with interview guide to get an in depth analysis of on ground situation. The tables and graphs will be attached in annexure. However the glaring results will be discussed in the next part.

5. **Result and Discussion**

The respondents selected were through convenient sampling because of the lack of time. The respondents were belonged to mainly two castes, Gujjar and Jut. The union councils Khrolian and Jamkey Cheema sub-district Daska, district Sialkot. Most of the respondents 76% believe that Patwari is the most important official of Land record
department because of his designated power to develop the land of record at low level and frequency of contact with common land holder. Nevertheless, an interesting finding was that 60% people believe that Patwari does not have the authority or power to forge the land record. A respondent when asked about the reason replied, “Spread of information and fear of accountability has improved the performance of Patwari”. However, some interview respondents agree that small farmer without any necessary political and power connections still can be the victim of forgery. One lawyer argued that the mutation process conducted by Patwari is the place where he can play with the documents. The mutation (intiqal) process of succession is the most problematic, Patwari under the influence of bribery can give the best and fertile piece of land to one brother or relative and less fertile to other. He can also rate high the price of land acquired for public purposes by government by showing it fertile and valued in the record. The land record only show the location of land, taxpayer name and value of land, however it does not confer or tell about the exact nature of the right in land for land holder. The system is for last 200 years is working in Pakistan but now many technical issues are mounting u the pressure for reforms. The nature of the right of the land is fiscal because it only tells about who is the taxpayer (kardar, 2007). The different statutes laws like law of Gift (land given as gift) and Law of Benami (Transaction or transfer can be done surreptitiously) are not recorded in mutation and the property belong to the tax payer or his/her successors, although the person occupying the land even if for decades. The legal structure behind the land registration should be upgraded at the model of Torrens system in Australia and Britain, can be a solution to the problem (Kardar, 2007).

When asked about the overall performance of the Patwari most of the respondents (70%) describe it as bad to worse. The chief reason given by the respondents was the primitive land record keeping system still in practice even after such long time of its making. The use of cloth maps, diaries, local scales of measurement (karam=5.5feet) are not in coherence with the needs of modern time. Uprooting the Patwar system and increasing the accountability were two main categories respondents deem suitable to improve the working of Patwari, at large. What would replace the system is out of the scope of this study;
however, the digitization of land record system is another reform right now taking place in the Punjab. The digitization although reduce the manual work and chances of manipulation but whether the nature of security required for property protection will meet the demand is yet not sure.

6. Conclusion/ Recommendations

These are the recommendations inferred from the results.

1. The laws guarding the land registration system require an upgradation.
2. The land record developing system needs also needs a renewal and demands a more frequent use of modern technology.

These are the basic initiatives required to begin a process of reforming the land administration system.

Annexure 1: Questionnaire

An exploratory study of the Institution of Patwari,

Note: Please Tick the desired column or where required write your answer.

1) Gender
   a) Male
   b) Female

2) Caste

3) Halqa Patwar/ Union Council

4) Land Holding (tick one of the following)

<table>
<thead>
<tr>
<th>1-5 acres.</th>
<th>6-12 acres.</th>
<th>13-25 acres.</th>
<th>26-100 acres.</th>
<th>Above than 100 acres.</th>
</tr>
</thead>
</table>

5) Which of the following, in your view is the most important official of the Land administration system?
a) Collector  
b) Kanungo  
c) Tahsildar  
d) Patwari

5.1: Please, tick/write the reason of being important

<table>
<thead>
<tr>
<th>The discretionary powers</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>The frequency of contact with the public</td>
<td></td>
</tr>
<tr>
<td>The control/hold of records</td>
<td></td>
</tr>
<tr>
<td>Any other</td>
<td></td>
</tr>
</tbody>
</table>

6) Are you familiar with the procedure of registration of land
a) Yes b) No

7) What are the official duties, a Patwari perform in his Halqa Patwar? (tick the ones you agree with)
   a) Collection of Land revenue  
b) Mapping of Land  
c) Land registration  
d) Correction in Land ownership  
e) Provision of “Fard”  
f) Binomial crop inspection.  
g) Any other…………………………… ….

8) Which of the above duties grant the discretionary powers to Patwari?(Write down just name)
   …………………………………………………………………………………………………………………
   …………………………………………………………………………………………………………………
   ……

9) The services delivered by Patwari are influenced by the social status of the person.
   a) Yes  b) No

10) Approach to Patwari is easy and equal for everybody without any distinction.
    a) Yes  b) No
11) Patwari, fulfil all required duties without any extra payment (Bribe)?
a) Yes  b) No

12) The ownership of wasteland (Shamlat) in your village is fair.
a) Yes  b) No

12.1) If not fair, then what are the reasons/factors in your opinion?

13) The ownership of wasteland can forged with the connivance of Patwari.
a) Yes  b) No

14) The Patwari also influence the politics of his Halqa.
a) Yes  b) No

14.1 As, the official manual states, participating in local politics is not the official duty of Patwari. What are the reasons/benefits of such acts?
   a) Pressure from Government
   b) Political patronage
   c) Financial Gains

15) The role of Patwari in the time of dispute (w.r.t land title) is of prime importance.
a) Yes  b) No

16) Do you agree that local notables in such situations of dispute influence Patwari?
   a) Yes  b) No

17) Do you agree that Land record held by Patwari is prone to fabrication?
a) Yes  b) No

18) Do you agree that small landholder is the common victim of fabrication?
a) Yes  b) No

19) In my Opinion, the quality of services provided by Patwari is poor?
a) Yes  b) No
19.1 The quality of services provided by Patwari is poor because:

a) Low education level of Patwari  
b) Corruption  
c) Low enumeration of Patwari  
d) Influence of Large landholders  
e) Primitive land record keeping system

20) How the performance of Patwari can be increased:

a) Digitization of Land record  
b) New legal regime for land title.  
c) Increasing accountability  
d) Increasing the wage of Patwari

Annexure 2   Tables and graphs

Revenue Officer

<table>
<thead>
<tr>
<th></th>
<th>Frequency</th>
<th>Percent</th>
<th>Valid Percent</th>
<th>Cumulative Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>district collector</td>
<td>3</td>
<td>11.5</td>
<td>12.0</td>
<td>12.0</td>
</tr>
<tr>
<td>Tehsildar</td>
<td>3</td>
<td>11.5</td>
<td>12.0</td>
<td>24.0</td>
</tr>
<tr>
<td>Patwari</td>
<td>19</td>
<td>73.1</td>
<td>76.0</td>
<td>100.0</td>
</tr>
<tr>
<td>Total</td>
<td>25</td>
<td>96.2</td>
<td>100.0</td>
<td></td>
</tr>
</tbody>
</table>

Missing System

<table>
<thead>
<tr>
<th></th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>contact with common discretionary power direct possession of land record</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Valid</td>
<td>7</td>
<td>26.9</td>
</tr>
<tr>
<td></td>
<td>7</td>
<td>26.9</td>
</tr>
<tr>
<td></td>
<td>11</td>
<td>42.3</td>
</tr>
<tr>
<td>Total</td>
<td>25</td>
<td>96.2</td>
</tr>
</tbody>
</table>

Table 2  
Why the officer you ticked is important in your opinion
Table 3
Can the land record be fabricated in the custody of PAfwari

<table>
<thead>
<tr>
<th></th>
<th>Frequency</th>
<th>Percent</th>
<th>Valid Percent</th>
<th>Cumulative Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>12</td>
<td>46.2</td>
<td>48.0</td>
<td>48.0</td>
</tr>
<tr>
<td>Valid No</td>
<td>13</td>
<td>50.0</td>
<td>52.0</td>
<td>100.0</td>
</tr>
<tr>
<td>Total</td>
<td>25</td>
<td>96.2</td>
<td>100.0</td>
<td></td>
</tr>
<tr>
<td>Missing System</td>
<td>1</td>
<td>3.8</td>
<td></td>
<td></td>
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Table 4
Quality of services.

<table>
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<td>Bad</td>
<td>11</td>
<td>42.3</td>
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<tr>
<td>Very bad</td>
<td>8</td>
<td>30.8</td>
<td>32.0</td>
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<tr>
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Table 5
Why services are poor
If Poor then why?

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</tr>
<tr>
<td>Primitive land record keeping system</td>
<td>10</td>
<td>38.5</td>
<td>52.6</td>
<td>57.9</td>
</tr>
<tr>
<td>No accountability</td>
<td>8</td>
<td>30.8</td>
<td>42.1</td>
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<tr>
<td>Total</td>
<td>19</td>
<td>73.1</td>
<td>100.0</td>
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<tr>
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If Poor then why?

<table>
<thead>
<tr>
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<th>Frequency</th>
<th>Percent</th>
<th>Valid Percent</th>
<th>Cumulative Percent</th>
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<td>5.3</td>
<td>5.3</td>
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<tr>
<td>Primitive land record keeping system</td>
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<tr>
<td>No accountability</td>
<td>8</td>
<td>30.8</td>
<td>42.1</td>
<td>100.0</td>
</tr>
<tr>
<td>Total</td>
<td>19</td>
<td>73.1</td>
<td>100.0</td>
<td></td>
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<tr>
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<td>26.9</td>
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Table 6
How the corruption can be minimized?

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<th>Cumulative Percent</th>
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<td>11.5</td>
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<tr>
<td>Recruiting transparency</td>
<td>4</td>
<td>15.4</td>
<td>16.0</td>
<td>28.0</td>
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<tr>
<td>Increasing accountability</td>
<td>6</td>
<td>23.1</td>
<td>24.0</td>
<td>52.0</td>
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<tr>
<td>Uprooting Patwari system</td>
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<td>46.2</td>
<td>48.0</td>
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</tr>
<tr>
<td>Total</td>
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References


Responsible Journalism and Indus Basin Treaty: A critical study of Pakistani print media during 1948-1960

Ghulam Shabir
Syed Mohammad Hafeez Qaiser
Tanveer Hussain

Abstract: This paper presented a historical review of India and Pakistan relations on water dispute in the period from 1948-1960. The researchers conducted this research to check the coverage given by the print media on Indus Basin Treaty. The focus of research remained on responsible journalism regarding different disputes specifically Indus Basin Treaty. It defines the importance of water resources for human life of both countries (India & Pakistan). It also analyzes synchronization of events which would ultimately lead to solution of other problems confronting the two nations. As in those days media was judicially commented upon for the efforts to achieve a comprehensive settlement of other disputes between the two states.

Key Words: Treaty, Water, Indus, Responsible, Journalism

1. Introduction

The proper distribution of Indus Basin Water was being contemplated even before the partition of the subcontinent. Canals carrying waters of Sutlej and Ravi irrigated lands in western Punjab. They had their headwaters at Ferozpur and Ganda Singh Radcliff’s demarcation left the headwork on the eastern side of the border i.e. on Indian side. This created a source of friction right from the emergence of two independent states; India and Pakistan. (Gulhati, 1973)

The sowing season in Punjab starts in spring. There eastern runs (Sutlej, Bias, & Ravi) are at their lowest in this part of the year. India, being in need of water for sowing, stopped the already scanty flow of water towards Pakistan in its early days of emergence. Pakistan solely

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depended on its agriculture. It aptly demanded an end to India’s over bearing and arbitrary act. India, however, remain recalcitrant. World Bank realizing the implication of issue succeeded to enable the two countries to reduce the problem through Indus Basin Treaty on 19th September 1960. (Sidiqqi, 2010)

Indus Basin treaty was commented upon by newspapers in both India and Pakistan. Newspapers in Pakistan were either independent or government owned. The government owned newspapers were hammered in a corporate authority known as National Press Trust. They (Mashriq, Imroz, and Pakistan Times) had nationwide circulation.

1.1. Statement of Problem

This study is designed to check the coverage of Pakistani print media regarding Indus Basin Treaty and responsible journalism.

1.2. Objectives of the Study

- To check the coverage given by the Pakistani newspapers about Indus Basin Treaty?
- To explore either Pakistani print media covered Indus Basin Treaty with responsibility or not?
- To verify the views of Pakistani print media on Indus Basin Treaty during 1948-1960?
- To search out either government owned Pakistani print media supported to the Indus Basin Treaty or not?
- To check coverage given by the private print media on Indus Basin Treaty as compare to government owned Pakistani print media?

1.3. Significance of the study

Water is the life of all kinds of creatures. It is the basic human need for their body and for growing up to raw material of their food. No one can deny the importance of water. Water dispute
started between India and Pakistan on 1948 and remained controversial throughout in the history of subcontinent till now while the media commented differently in different eras. This research is conducted to check the responsible journalism regarding Indus Water Treaty which is very important. Due to this research we will be able to dig out the situation of Pakistani print media during 1948-1960. It will also verify that the coverage given by media practitioners is either with responsibility or not?

2. Review of Literature

Chaudhary (2010) discussed in his research “: Indus Basin Water strategy-past, present and future” the supply side and demand management strategies for IBIS. The researcher also discussed controlling ground water and controlling salinity as well as environmental concerns of the Indus delta river system and wet lands. Nadeem (2010) mentioned in his research “Indus Basin water management challenges and strategy” that Pakistan’s river system is the largest canal system of the world. The strategies about Mangla, Tarbela and inter river link cannel are the mile stone of the water management system of Pakistan. It’s the time to change the water strategies network to meet the challenges.

Ali et.al (2010) concluded in their research “analysis of the Indo-Pak Indus water treaty 1960” that under this treaty Pakistan can construct two dams (one on Indus river and other on Jhelum river). The researcher also focused on history, evolution and application of IWT 1960.

Nosheen (2013) conducted a research on “Indus water treaty and emerging water issues” and concluded that Indus Basin Treaty impacts on Pakistan’s economic and socio-economic activities. The researcher also discussed remedies of current problems evolved around the treaty. Nabeel (2013) expressed in his research “Transboundary water resource management- Indus Basin and beyond” that both countries should make water as an instrument of cooperation and unity rather than conflict.

Abbasi (2012) highlighted in his research “Indus water treaty between India and Pakistan” that Indus river system is the life line for Pakistan. The water becomes a controversial issue between Pakistan and India.
due to its importance and a treaty has to be signed by both countries with the name of Indus water treaty.

3. Theoretical Framework

Framing theory and social responsibility theory are used to check the purposed research.

3.1. Research questions

- What kind of coverage given by the Pakistani newspapers about Indus Basin Treaty?
- Either Pakistani print media covered Indus Basin Treaty with responsibility or not?
- What were the views of Pakistani print media on Indus Basin Treaty during 1948-1960?
- Either government owned Pakistani print media supported to the Indus Basin Treaty or not?
- What kind of coverage given by the private print media on Indus Basin Treaty as compared to government owned Pakistani print media?

4. Methodology

This research is conducted through secondary data analysis of newspapers.

5. Data Analysis

The newspapers belonging to national press trust had no critical outlook concerning Indus basin treaty. Imroz followed the course adopted by the government ministries and high ranking officials. It printed, in detail the negotiation between President Ayub Khan and Mr. Alif, Vice president of World Bank. Imroz steadily maintained its policy of supporting the Government stance till 19 September 1960, when the agreement was signed. The contents of the agreement were printed in detail in Imroz.
International media had elevated the agreement as successful diplomatic fiat between Nehro and Ayyub. The International appreciation of the agreement was given wide space on the pages of Imroz.

The Newspaper viewed Indus Basin Treaty as ushering in an era for the settlement of confrontational problems. It did not take up its own independent stance towards good and bad implication of the Treaty. Imroz emphasize that Indus Basin Treaty would be a safe way for permanent solution of the problem of Kashmir. It considered Indus Basin Treaty as an auspicious beginning of an era of friendship between the two countries- India and Pakistan. The Newspaper, through highly commending the agreement, did not wholeheartedly advocate Kashmir issue.

Nawa-e-Waqt takes issues between India and Pakistan in their historical perception. It had a balanced approach towards Indus Basin Treaty. It advised the government of Pakistan and its ruler to adopt reasonable approach. Filed copies of newspaper amply demonstrate that Nawa-e-Waqt had the observation of the problems marring Indo-Pak relation and efforts of the nation resolving their solution.

Nawa-e-Waqt pointed out the basic reason for mutual souring and tense relation between the two states was Kashmir and Canal water dispute. It remarked that India’s holding of river water in 1948 was the root cause of future animosity between the two nations.

Nawa-e-Waqt was the first newspaper to accept the fact that there was a school of thought in Pakistan which believed that Indus Basin Treaty will not be favorable to Pakistan in the long run. It also stated that the basis of Indus Basin Treaty was the agreement about water distribution signed by India & Pakistan in 1948. The newspaper reprinted many articles written in different Indian newspapers.

Indus Basin Treaty was signed on 19 September 1960. Nawa-e-Waqt commented in its editorial that Indus basin treaty was indigenous solution. It was not the best solution, but keeping in view the then prevailing circumstances it was the most desirable solution. This treat was accepted by the newspapers as a first step toward the solution of other problems.

Dawn had a different approach from other newspapers. It considered Indus basin Treaty as gesture of good will between the two nations. It placed in headline stand taken by Indian leaders on the treaty.
President Ayyub addressed the people of Pakistan in September 1960. Dawn supported the agreement in its editorial written on 7 September 1960. It comparatively studied the attitude of both governments (Pakistan and India) after signing of the agreement. It emphasized that Jawahar Laal Nehro informed the parliament about the details of the agreement.

Dawn’s comments are based on simple realistic and basic facts. It advised Pakistan that Kashmir was sensitive issue. It also highlighted different parts of the agreement. Dawn published an article titled “Agreed opportunity”. It declared vociferously that we (Pakistan) will not leave Kashmir. In the same article, it discussed Indo-Pak relation, Indus Basin Treaty and favorably commented on Pakistani stance. However, the newspaper gives much consideration to the Indus basin treaty. But it failed to realize the significance of the agreement (Indus Basin treaty).

Pakistan time: Pakistan times forwarded all the material provided by the government official. Very few opposition to the agreement was printed in the newspaper. Pakistan time was a first newspaper to have published draft of Indus Basin Treaty. This draft was handed over by Mr. Ibrahim, a member of India’s federal cabinet. It was reported that, Mr. Ibrahim presented draft before Indian parliament for discussion. The amount of water to be allowed to Pakistan was discussed before in the interim agreement. Mr. Ibrahim wanted to know the details of distribution water after new sources were tapped in India. Pakistan times inform its leaders about the day to day progress towards a comprehensive agreement between India and Pakistan. It emphasized that Pakistan considered Indus Basin Treaty as a first step for the settlement of other conflicting issues whereas India was not confident and hopeful about the outcome of the agreement.

Pakistan times remarked that in Pakistan only President Ayyub Khan was keenly interested in the agreement. But entire Indian nation was eager to know about the conclusion of the agreement. There was a martial law in Pakistan. President Ayyub addressed the nation on 5th September. It explains the benefits which the agreement would accrue to Pakistan. It wrote its first editorial in September, It examine the agreement keeping in view the principle layed in Barcelona convention. It underpinned the President stance and observes that Government act was 100% correct.
Indus Basin Treaty was signed on 19th September; Pakistan times published it in detail. The purpose of this exercise was to enable the educated people of Pakistan to understand the condition of the agreement. However, its attitude was cautious unlike Nawa e Waqt. It was not an independent in its comment.

Pakistan times, depended on news provided by the Government. Its policy was, however, against the demand of the situation and proved that the newspaper failed to fulfill its obligation.

Jung: The files of newspaper (Jung) does not display any favor as far as Indus Basin Treaty is concerned. Jung stance was far better than one taken by national trust newspapers. It criticizes Prime Minister Nehru’s statement that except water dispute, there was no dispute between India and Pakistan. Although, it was clear that canal water dispute could not be separated from Kashmir dispute. Both parties (India and Pakistan) will have to deal with it carefully and intelligently.

Jung specifically stated in its editorial that no solved proposal can forwarded in the presence of United Nation (UN) resolution calling for plebiscite. It printed a cartoon detailing Pak-India relation in the context of Kashmir. It mentions that no international agreement can be written that without adopting a policy of give and take. The newspaper after critically examining the role of Pakistan and India in the region pointing out Indo-Pak relations will further enable India to overcome its crises with China. Indeed, the Indo-Pak agreement on water dispute was helpful in ushering better relation in India and Pakistan. The Indus Basin Treaty solved a permanent dispute.

Indus River and its tributaries had their sources in Indian held Kashmir (Himalaya’s). Pakistan was faced with mural innumerable difficulties when India stopped flow of water in 1948, 1952 and 1962. Jung, however, did not hold significant discourse on the subject of Indus basin treaty.

6. Conclusion

In the light of secondary gathered data the researchers concluded that some of the newspapers portrayed Indus Basin Treaty with responsibility as they criticized negative aspects of Treaty and appreciated positive aspects as well. While some of the newspapers only criticized the Treaty and the others only appreciated the Treaty.
especially the government owned newspapers. The researchers also came to the conclusion that Pakistan and India is in a position to enhance the chance of world peace. They have no other alternative. War means total destruction of two states.

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Human Rights and Religious Rights in Pakistan: A Comparison between the Divine Sources and the Charter of UNO

Muhammad Zaid Malik*

Abstract: Prophet Muhammad, peace be upon him said, ‘Allah the Almighty has given each and everyone his or her due right.’ The human rights in Pakistan have a low standard in the eyes of the world community. Mostly it is thought that the reason behind this is the religion of Islam and to improve the human rights situation, Pakistan should take off the garb of religion. This paper, while discussing Pakistan’s human rights situation in general has mentioned the rights given by Islam to the people (men and women), and then compare them with the Universal Declaration of Human Rights proclaimed by the United Nations Organization. The two main sources of Islamic law, i.e., the Holy Qur’an and Sunnah are thoroughly examined. It is proposed that the rights UNO has given to the people of the world are very few as compared to the rights Islam has given. The world is still struggling to get the basic human rights while Islam had already given these rights and even more, fourteen centuries ago. What are these rights, the world has yet to know. The uniqueness of Islam in giving rights to the people was that it did not only enact laws containing the human rights rather it literally enforced these laws successfully upon the people and the people happily enjoyed the rights these laws contained.

1. Introduction

If we look into the situation of human rights among the Asian countries and the Muslim world, we as Pakistanis do not lag behind as much as the west blames us. For the sake of comparison we may look

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66 Abu Dawood, Wills, Hadith No. 2861
at our neighbors like India, Bangladesh, Nepal, Sri-Lanka or move to the Arab world and see how many of the human rights Arabs enjoy. If we just look at the Muslim world it could be said that Pakistanis are enjoying human rights more than any other Muslim/Arab country. Although Pakistan has lower literacy rate than many of the countries mentioned above but still the level of human rights is higher than them.

In 2008 Pakistan’s literacy rate was a little over 50% (67. males and 42% females). And according to the Latest survey of 2011, the literacy rate in Pakistan is 58.2, which is low.

1.1. Some of the Muslim countries with their literacy rate as compared to the nations of the world

Georgia is the only country in the world that has 100% literacy rate. Kazakhstan, Tajikistan, Azerbaijan, Turkmenistan and Albania have more than 99% literacy rate. Some developed countries like United States, Russia, United Kingdom, Canada, China and Australia have lower literacy rate than these Muslim countries. Some of the Arab countries like Libya, Qatar, Kuwait, Bahrain, Jordan and Palestine have more than 90% literacy rate. Saudi Arabia’s is 86%. Our neighbor India has 74%. Only Bangladesh, Senegal, Somalia, Mali and Afghanistan have lower literacy rate than us.

The question is whether we are content with the situation of human rights we have? Indeed the answer is no. There is still a long way to go on the path of this struggle (Economic Survey of Pakistan 2010-2011).

1.2. Media

Media accessibility to almost all of the institutions of the country is a blessing. Unlike the past we can now hear and see the incidents while they are still taking place. The talk shows, interviews of the political leaders and on the spot coverage of the sensitive issues have made the media very strong.

1.3. Supreme Court

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68 United Nations Development Program (UNDP) Report 2011
69 Ibid.
It is another blessing upon us that the judiciary has grown independent and powerful. Through many suo motu actions the Supreme Court has tried successfully to fix many of the problems of this country. It is considered the last hope to gain ones legal rights. If the provision of justice becomes free to the people then Pakistan may rank among those countries that score the high level in human rights, because poverty prevents people from pursuing their cases to the higher courts of justice.

1.4. Democracy

Democracy is another means of getting the basic human rights. It is coming back on track slowly and steadily. One may raise his voice in democracy against the government which cannot be thought of in dictatorship.

1.5. Female Education

Women education has widely contributed to the betterment of human rights situation in Pakistan. Those who oppose women education, lack the Islamic teachings on this issue. The Holy Qur’an has made very clear that those who have knowledge and those who don’t can never be equal.\(^\text{70}\) And it never differentiated between the genders in the issue of seeking knowledge. The Prophet peace be upon him said, ‘Seeking knowledge is obligatory upon each and every person, male and female.’\(^\text{71}\)

It was due to these divine injunctions that we saw great ladies among the companions of the holy Prophet who excelled in knowledge so high that even male companions of the holy Prophet used to come to them for consultation.\(^\text{72}\) And perhaps the same injunctions gave the Muslim ladies like Rabia Basri and Razia Sultana the courage to lead their people in religion and politics respectively. And perhaps Pakistan is among very few nations of the world (if not only) that had a woman prime Minister (twice), a woman speaker of National Assembly, a woman foreign minister and a woman minister of information.

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\(^{70}\) The Holy Qur’an, 39: 9  
\(^{71}\) Ibn Majah, Following the Sunnah, Hadith No. 224  
1.6. Minorities Rights

Minorities’ rights are not exemplary in Pakistan but they are still far better than India. Minorities’ quota is fixed for their participation in the Parliament. Their participation in the Parliament as compared to India is larger in spite of the larger minorities in India. It can be easily felt by the number of MNAs and ministers from minorities; Christians, Hindus and Sikhs, as compared to the representation of minorities in Indian Parliament.

2. The Universal Declaration of Human Rights as Compared to the Human Rights given by Islam

2.1. Article 1.

All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

What Islam gave to humanity regarding Freedom, Equality in Dignity and Rights?

(a) Born Free:

Regarding freedom, Islam says that all human beings are born free. The Holy Qur’an and Sunnah (authentic traditions of Prophet Muhammad, peace be upon him) are clear in articulating the purpose of sending the revelation as being the liberation of human beings from the false worship of anything other than the Creator and the establishment of justice for all creation, including the human and natural worlds.73

Allah the Almighty tells us in the Holy Qur’an that He mentioned the signs of Prophet Muhammad peace be upon him in Torah and Gospel in the following words:

وَبِيَسْرَعُ عَلَيْهِمْ إِصْرَارًا وَالأَهْلُ الَّذِينَ كَانُوا عَلَيْهِمْ


74 The Holy Qur’an, 7: 157
‘He releases them from their heavy burdens and from the fetters that were upon them’.

While the second Caliph Umar bin Khattab, while deciding a case admonished the defendant (who was his governor in Egypt) and said:

مَنِى عَبْدِ الدُّنْيَا وَقَدْ وَلَدَتْهُ أمَهَامُ أَحَرَّاً

‘Since when have you enslaved the people while their mothers gave them birth as free?’

Christians believe that man is a born sinner. The idea of the "original sin" of Adam being passed on to all mankind is based on several different Scripture passages:

"Therefore, as through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned ... Nevertheless death reigned from Adam until Moses, even over them that had not sinned after the likeness of Adam's transgression, who is a figure of Him that was to come ... So then as through one trespass the judgment came unto all men to condemnation; even so through one act of righteousness the free gift came unto all men to justification of life. For as through the one man's disobedience the many were made sinners even so through the obedience of the one shall the many be made righteous."  

While the Prophet peace be upon him said that every child is born free of sin. He once made a parable of a person who if his Hajj is accepted by Allah that all his sins are washed away as if he was a new born person. He said:

مَنْ حَجَّ اللَّهُ فَلَمْ يَفْسَقْ رَجَعَ كَيْبَوْمَ وَلَدَتْهُ أَمَّهُ

‘Whoever performs Hajj for the sake of Allah, without involving in any immoral activity and without committing any sin, then all

75 Ibn al-Jawzi, *Tarikh e Umar*
76 The Holy Bible, Romans 5:12, 14, 18, 19
77 Bukhari, Hajj, Hadith No. 1521
his previous sins are washed away. He comes back from Hajj so pure as if he was born again.

(b) All human beings are equal in dignity

Allah the Almighty confirms that He has created the human beings in the best possible manner and He has honored the human beings. He says:

لاقد خلقنا الإنسان في أحسن تقويم ٧٨

‘Verily We created man in the best stature.’

He also says:

وَلَقَدْ كَرَعْنَا بَيْنِي أُمَّٰمٍ ٧٩

‘Indeed We honored the children of Adam.’

In one of the battles that was being fought between the Muslims and the Persians, a unique thing took place. It is narrated by Abdur Razzaq bin Abi Shaibah on the authority of Fudhail bin Yazid Raqashi who said:


I witnessed the battle with a Persian village called 'Shaharta'. We sieged it for a month. One day when we had planned to attack them the next morning, we quit our places at the time of nap. A slave of us remained behind.

The Persians talked to him for peace. The Muslim slave wrote the document of peace, tied it with an arrow and threw it to the Persian army. When we came back to them they came out to us in their normal clothes without their weapons. We asked them what the matter with them was. They said that you gave us peace and they showed the document of peace to them. We said that this

٧٨ The Holy Qur’an, 95: 4
٧٩ The Holy Qur’an, 17: 70
man is just a slave, he cannot do anything. They said, we do not know who is a slave and who is free among you. We came out after receiving the peace document. So we wrote a letter to Umar the Caliph about it and replied that the Muslim slave is one of the Muslims and his giving of peace is their giving of peace.\textsuperscript{80}

This army was made of the companions of the holy Prophet who has taught them the meanings of the dignity of human beings.

\textbf{(c) All human beings are Equal in rights}

Allah the Almighty does not differentiate between the genders in reward or punishment. Both are equally responsible in front of Allah. He says:

\begin{quote}
\textit{لِلرّجَالِ نَصِيبٌ مَّا أُكْتَسِبَ وَلِلَّامْعِنَاتِ نَصِيبٌ مَا أُكْتَسِبَ}
\end{quote}

\begin{quote}
\textit{‘For men there is reward for what they have earned, and similarly for women there is reward for what they have earned.’}
\end{quote}

\textbf{(d) All Human beings are endowed with Reason and Conscience}

There are many verses in the Holy Qur’an that tell us about the quality of reasoning and consciousness in the people. For example Allah the Almighty says, ‘So fear Allah O men of understanding,’\textsuperscript{82} or ‘Verily in that are indeed signs for a people who reflect?’\textsuperscript{83} or ‘Verily in that are signs for a people who understand’\textsuperscript{84} or ‘Take admonition O you who see.’\textsuperscript{85}

\textbf{(e) Spirit of brotherhood}

The Holy Qur’an and the Sunnah consider all Muslims as brothers and sisters of each other. Allah the Almighty says:

\textsuperscript{80} The Holy Qur’an, 4: 32
\textsuperscript{81} The Holy Qur’an, 5: 100
\textsuperscript{82} The Holy Qur’an, 30: 21
\textsuperscript{83} The Holy Qur’an, 30: 24
\textsuperscript{84} The Holy Qur’an, 59: 2
'The believers are nothing else than brothers.'
While the Prophet peace be upon him said:
‘A Muslim is a brother of another Muslim.'

2.2. Article 2.
(a) Equality of Human race
Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, color, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.

What Islam gave to humanity regarding equal freedoms on the basis of being human?
Allah the Almighty spoke on this topic in the Holy Qur’an and equated the entire humanity on the basis of being human. He said:

يا أئبها الناس إن أكرمكم عند الله أتقنكم

‘O mankind! We have created you from a male and a female, and made you nations and tribes, that you may know one another. Verily, the most honorable of you with Allah is that who has piety.’
The Prophet peace be upon him said:

إِنَّا نَسَأَ شَفَاقَ الرَّجَالِ مَا أَكَرَمَهُ إِلَّا كَرِيمٍ وَمَا أَهَامَهُ إِلَّا كَرمٌ

‘Women are equal to men. It is only a noble man who respects women and it’s only a wicked man who humiliates them.’
While delivering his farewell address at Hajj the Prophet started by saying:

86 The Holy Qur’an, 49: 10
88 The Holy Qur’an, 49: 13
89 Tirmizi, Book of Purification, Hadith No. 105
‘O people! Behold, your Lord is one and your father is also one. Listen carefully that no Arab is superior to a non Arab, nor a non Arab is superior to an Arab. No white man is superior to a black man, nor a black man is superior to a black man except with piety. Did I convey the message? All present said: The Messenger of Allah has conveyed the message. Then the Prophet further said: What day is this? People said: it is a sacred day. Then the Prophet said: What month is this? People said: it is a sacred month. Then the Prophet said: What city is this? People said: it is a sacred city. The Prophet peace be upon him said: Similarly, Allah has made your blood, your wealth and your honor as sacred among you as the sanctity of this day, month and this city of yours. Then the Prophet confirmed again by saying: Did I convey the message? All the companions present there said: The Messenger of Allah has conveyed the message. Then the Prophet said: All present here are duty-bound to convey this message to those who are not here.’

2.3. Article 3.

Everyone has the right to life, liberty and security of person.

(a) Life

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90 Musnad Ahmad, Vol. 5, p. 411.
Once the Prophet peace be upon him addressed the holy Ka’bah and said:

‘Behold! The sanctity of the blood of a believer is greater than your sanctity’. 

(b) Security of person

‘The recompense of those who wage war against Allah and His Messenger and do mischief in the land is only that they shall be killed or crucified or their hands and their feet be cut off from opposite sides, or be exiled from the land.’ 

‘Life for life, eye for eye, nose for nose, ear for ear, tooth for tooth and wounds equal for equal. But if anyone remits the retaliation by way of charity, it shall be for him expiation. And whosoever does not judge by that which Allah has revealed, such are the wrongdoers.’

2.4. Article 4.

91 The Holy Qur’an, 2: 179
92 The Holy Qur’an, 5: 45
93 Tirmizi, Virtue, Hadith No. 85.
94 The Holy Qur’an, 5: 33
95 The Holy Qur’an, 5: 45
No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

Malcolm, the man who once believed that the white man is the devil, made hajj and wrote in a letter to his colleagues back home: “America needs to understand Islam because this is the one religion that erases from its society the race problem. Throughout my travels in the Muslim world, I have met, talked to, and even eaten with people who in America would have been considered white – but the white attitude was removed from their minds by the religion of Islam. I have never before seen sincere and true brotherhood practiced by all colors together, irrespective of their colors. You may be shocked by these words coming from me. But on this pilgrimage, what I have seen and experienced has forced me to rearrange much of my thought-patterns previously held and to toss aside some of my previous conclusions. This was not too difficult for me. Despite my firm convictions, I have always been a man who tries to face facts, and to accept the reality of life as new experience and new knowledge unfolds it. I have always kept an open mind which is necessary to the flexibility that must go hand in hand with every form of intelligent search for truth.”

We need to go some distance upward on the path of human fellowship, toward human equality. This is a steep path, as Allah the Almighty says:

 فلا أفِحَضِمْ الْعَقِبَةَ وَما أَدْرَاكَ مَا الْعَقِبَةُ فَذُلُّ رَقِيمِهِ

‘But he has not attempted to pass on the path that is steep. And what will make you know the path that is steep? It is freeing a slave…’

Islam although did not abolish slavery but it wisely brought an end to it. For the first time in the human history Islam gave right to the slaves to enter an Agreement of Emancipation with their masters called ‘al-Mukataba’.

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97 The Holy Qur’an, 90: 11-13
‘And such of your slaves who seek a writing of emancipation, give them such writing, if you find that there is good and honesty in them. And give them something out of the wealth of Allah which He has bestowed upon you.’

As Islam highly encourages freeing slaves and considers it highly reward able, it has connected the expiation of most of the sins through freeing a slave. For example:

1- If you fail to fulfill your oath then the expiation contains freeing a slave as it is mentioned in the following verse:

٤٥٣

لا يَؤْخِذُكُمُ اللَّهُ بِالْفَاحِشَةِ فَإِنَّكُمْ تُؤْخَذُونَ بِمَا عَقَدُّتُمْ إِلَّآ أَنْ تَفْعَلُوا عَدْرَةً مُّسَافَكِينَ مِنْ أَوْسَطِ مَا تَطَفُّعُونَ أَلْهَيْكُمْ أَوْ كَسَوْنِكُمْ أَوْ تَعْتَرَفُونَ قَبْلَ فَسْحَانٍ فَمَا ۚ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ٩٩

‘Allah will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation feed ten poor people on a scale of an average of that with which you feed your own families, or clothe them or manumit a slave. But whosoever cannot afford that, and then he should fast for three days.’

2-If you say to your wife that ‘you are like my mother to me’ then the expiation also contains freeing a slave as it is mentioned in the following verse:

٤٥٤

وَالَّذِينَ بَلَاءُونَ مِنْ نِسَافِهِمْ فَلَا تَعْتَرَفُوا سَوْفَ يَخْفِرُونَ رِبَاطًا مِّنْ فِيَّ أَنْ يَبْتَعُوا...١٠٠

And those who make their wives unlawful to them (by saying to them: you are like my mother to me) and wish to free themselves from what they uttered, the penalty in that case is the freeing of a slave....’

There are many other sins mentioned in the Holy Qur’an and the Sunnah whose expiation includes freeing of a slave, like killing by

98 The Holy Qur’an, 24:33
99 The Holy Qur’an, 5: 89
100 The Holy Qur’an, 58: 3
mistake and willfully breaking the fast in the daylight of Ramadan etc.

2.5. Article 5.

No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

In Islamic injunctions we see that the Prophet peace be upon him said:

من ضرب غلاما له حدما لم يأتله أو لطمه فإن كفارة أن يعتقه

‘Whoever punishes his slave for something he did not commit or if someone slaps his slave, then its manumission is to free that slave.’

The most honorable part of a human being is his/her face. The Prophet peace be upon him prohibited us from hitting on the face of any one.

Once a man asked the Prophet about the treatment of women by saying, ‘O Prophet of Allah! What is your advice about our wives? The Prophet peace be upon him said:

و لا تضربوهن ولا تقبهوهن

Do not beat them and do not call bad names to them.’

2.6. Article 6.

Everyone has the right to recognition everywhere as a person before the law.

This article is basically talking about respecting people on the basis of being a human being.

There is an interesting incident that took place in Madinah. A funeral procession was passing by, seeing it the Prophet peace be upon him, stood up. Someone told him that it was the funeral of a Jew. The Prophet said: Is he not a human being?

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103 Abu Dawood, Book of Marriage, Chapter 41, Hadith No. 55.
It is a well-known rule among the Muslim scholars that no one will be deprived from his rights because of the difference of religion. It is narrated that the mother of Hazrat Asma was coming to Madinah to see her daughter. Hazrat Asma went to the holy Prophet and told him that her mother who was still a pagan was coming to see her, should she meet her or avoid her? The Prophet peace be upon him advised her to welcome her mother warmly and show great hospitality to her and be very kind to her.\textsuperscript{105}

The scholars have derived from this Hadith that difference of religion does not reduce any of the rights as human being. Same is the case with non-Muslim neighbors and other fellow citizens.

2.7. Article 7.

All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination.

There were more than one cases of theft in which the Prophet peace be upon him punished the thief, but one case was very tough on the companions. It was the case of a lady who stole. As she was a noble lady from Banu Makhzoom, a branch of Quraish, the companions were worried about her, but no one had the courage to go to the holy Prophet and talk to him about her. Finally they decided to send Hazrat Usama bin Zaid for this purpose, as he was the beloved of the holy Prophet, to talk to him. Usama went and talked to him about her. Hearing his intercession the Prophet grew angry and said:

\begin{equation}
\text{أنت شفع في حد من حدود الله؟} \ldots \text{وَأَنَّ اللَّهَ لَوْ أنَّ فاطِمَة بنت محمد سرقت لقطع محمد يدها}
\end{equation}

‘Do you intercede in the Law of Allah? … I swear upon Allah that even if Fatima my daughter stole, Muhammad would have cut off her hand.’

\textsuperscript{105} Muslim, Book of Zakat, Chapter 49.
\textsuperscript{106} Bukhari, Prophets, Hadith No. 3267
2.8. Article 8.

Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the constitution or by law.

The first address of Hazrat Abu Bakr after becoming Khalifa, was a very short address. It ended in less than 30 seconds. What did he say in 30 seconds is as under:

أبو بكر الصديق: أيها الناس، إن قلبي لوليت عليكم ولست بخيركم، إن أطغى الله ورسوله فأطيعوني وإن عصيته فلا طاعة لي عليكم. ألا إن القوي عندي ضعيف حتى أخذ الحق منه وألا إن الضعيف عندي قوي حتى أخذ الحق له 107

“O people! Although I have been elected your Kalifa, but I don’t claim that I am the best among you. Obey me as long as I obey Allah and His Messenger. If I disobey Allah or His Messenger then I don’t deserve your obedience. Behold! The powerful among you is weak in front of me until I get back from him the right which he has usurped. And behold! The weak among you is the powerful in front of me until I give him his right. Wassalam.”

2.9. Article 11.

Everyone charged with a penal offence has the right to be presumed innocent until proved guilty according to law in a public trial at which he has had all the guarantees necessary for his defense.

There is a consensus of opinion among the Muslim scholars that all people are considered innocent until proved guilty.108

2.10. Article 12.

No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honor and reputation. Everyone has the right to the protection of the law against such interference or attacks.

107 Suyuti, The History of the Khalifahs, p. 60.

Privacy, Family and Home are closely connected with each other. Islam gives sanctity to one’s privacy. No one is allowed to peep inside the house of anyone. No one is allowed to enter the house of anyone without due permission. Allah the Almighty says:

بَا أَنَّهَا أُلْدِينَ أَنْمُوُّوا لَا تَدْخُلُوا بَيْوتًا غَيْرَ نُوُيَّتٍ مَّثَّلًا حَتَّى تَسْتَأْبِسَوا وَتَسْلَمُوا عَلَى أَهْلِهَا

While the Prophet peace be upon him said:

إِنَّمَا جَعَلَ الْأَسْتِنَادُ مِنْ أَحْلِ الْبُصْرَ

‘Seeking permission before entering a house is ordained to avoid unwanted seeing.

(a) Correspondence

It is highly discouraged in Islamic morality overhear anyone or to spy anyone for the sake of knowing one’s personal affairs. Allah the Almighty says:

وَلَا تَجُسَّسُوا

‘And do not spy on each other.’

(b) Attacks upon one’s honor and reputation

It is one of the objectives of Sharia to protect the honor of the people. In this regard there are severe punishments suggested by the Divine authority. Allah the Almighty says:

وَالَّذِينَ يَزِمُونَ الصَّحَصَاتِ ثُمَّ مَنَّ الَّذِينَ يَذْكُرُونَ اللّٰهَ فَلَيْسَ لَهُمْ حَدَّٰثًا وَلَا تَقْبَلُوا هَٰذَمُثَّيْنَ حَلَّٰثًا

‘And those who accuse chaste women, and produce not four witnesses, flog them with eighty stripes, and reject their testimony forever.’

109 The Holy Qur’an, 24: 27
110 Bukhari, Permission, Hadith No. 11.
111 The Holy Qur’an, 49: 12
112 The Holy Qur’an, 24: 4

(1) Everyone has the right to freedom of movement and residence within the borders of each state.

(2) Everyone has the right to leave any country, including his own, and to return to his country.

The concept of moving in the land of God for the sake of religion or just to travel and see the wonders of God and how He destroyed those nations who had belied His Prophets, has been inculcated in the minds of the Muslims from the day one. Allah the Almighty says:

أَوَمَّمُ تَبَيَّنَّا لِلْأَرْضِ فَيَتَبَيَّنَّا كَيْفَ كَانَ غَافِقًا الَّذِينَ مِن قَبْلِهِمْ كَانُوا أَشَدَّ مَنْ هُمْ وَأُناَّ درَأْنَا الأَرْضَ وَعَمِنُوهَا أَكْثَرَ مِمَّا عُمِنُوهَا وَجَادَلُوهُمْ رَسُُّلُهُمْ بِالجِبَّالِ فَمَا كَانَ اللَّهُ لِيَتَبَيَّنَّهُمْ وَلَكِنَّ كَانُوا أَنْفُسَهُمْ يَتَبَيَّنُونَ

‘Do they not travel in the land, and see what had been the end of those before them? They were superior to them in strength, and they tilled the earth and populated it in greater numbers than these pagans have done, and there came to them their messengers with clear proofs. Surely Allah wronged them not but they used to wrong themselves.’

There is also the concept of migration (Hijrah) for the sake of saving one’s religion, and it is based on the concept that the land belongs to Allah and His land is vast. So a believer may freely move in the land of God and live wherever he wants to live. The act of Hijrah is highly rewarded.


(1) Everyone has the right to seek and to enjoy in other countries asylum from persecution.

(2) This right may not be invoked in the case of prosecutions genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the United Nations.

113 The Holy Qur’an, 30: 9

114 The Holy Qur’an, 4: 97
The migration of the socially weak Muslims to Abyssinia in the early years of Islam and then the migration to Madina by all the Muslims along with the Prophet are good examples to present.

2.13. Article 15.

(1) Everyone has the right to a nationality.

(2) No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality.

Everyone loves his homeland. Even the holy Prophet peace be upon him was not an exception. When he started his journey of migration from Makkah to Madina, he missed Makkah, his birthplace. He looked back to Makkah with his eyes full of tears and said, ‘O Makkah! You are the most beloved place to me, and if your people did not force me to leave I would never have left you.’ At that moment Allah revealed on him the following verse of the Holy Qur’an:

\[
\text{إِنَّ الَّذِي فَرَضَ عَلَيْكُمْ الْقُرآنَ لِرَدِّكُم إِلَى مَعَادٍ}
\]

‘Verily, He, Who has given you the Qur’an, will surely bring you back to Makkah.’

So the concept of nationality is there from the very beginning.


(1) Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.

(2) Marriage shall be entered into only with the free and full consent of the intending spouses.

(3) The family is the natural and fundamental group unit of society and is entitled to protection by society and the State.

This is also decided in Islam 1400 years ago. A lady came to the holy Prophet and said:

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115 The Holy Qur’an, 28: 85
O Prophet of Allah! My father has performed my marriage with his nephew to uplift his low status. Hearing this, the Prophet peace be upon him gave her the right to dissolve her marriage. She said, O Prophet of Allah! I like my cousin (husband), I just wanted to let the women know that their fathers have no right in forcing them in marriage to any one."

Another lady, who was wife of Thabit bin Qais, came to the Prophet and said,

'O Messenger of Allah! Thabit bin Qais(my husband) is good in his character and religion but I, being a Muslim, dislike to behave in un-Islamic manner (if I remain with him). The Prophet asked her about the Mahr he gave her at the time of marriage. She said, it was a garden. The Prophet asked her whether she was ready to return that garden. She said, yes. The Prophet called her husband and ordered him to divorce her one divorce.'

2.15. Article 17.

(1) Everyone has the right to own property alone as well as in association with others.

(2) No one shall be arbitrarily deprived of his property.

Islam gives right to own to both sexes. Protection of property is one of the objectives of Shariah. Allah the Almighty says:

116Nasa’ee, Marriage, Hadith No. 36.
117Bukhari, Divorce, Hadith No. 12.
‘O you, who believe! Eat not up your property among yourselves unjustly, except it be a trade amongst you, by mutual consent.’

The Prophet peace be upon him said:

‘Whoever is killed while protecting his property then he is a martyr.’

2.16. Article 19.

Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

Islam controls this right. It does not allow accusing chaste women and men with adultery or fornication.\(^\text{120}\)

It does not allow hurting the feelings of any individual or group by words or writings. Defamatory laws are part of it.

2.17. Article 24.

Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay.

(a) To rest and leisure

Allah the Almighty says:

\(\text{وَحَمَّلْنَا نَومًا سَبِينًا وَحَمَّلْنَا النَّهْرَ إِيَامًا وَحَمَّلْنَا النَّهَارَ مَعَاشًا} \)\(^\text{121}\)

‘And We have made your sleep as a thing for rest. And We have made the night as a covering. And We have made the day for livelihood.’

Once the Prophet peace be upon him said, Do not overburden your servants. If you give then the task that is beyond their

\(^{118}\) The Holy Qur’an, 4: 29
\(^{120}\) The Holy Qur’an, 24: 4
\(^{121}\) The Holy Qur’an, 78: 9-11
capacity then join them and help them.\textsuperscript{122} The Prophet peace be upon him even took care of the animals. He gave very clear instructions about their proper feeding and grazing and loading them with a load that they can easily carry.\textsuperscript{123}

(b) Reasonable limitation of working hours and Periodic holidays with pay

As we know that the second Caliph Umar bin Khattab used to patrol the streets of Madina at night, one night he heard a young lady singing some verses of poetry that meant:

‘The loneliness I am afflicted with is very hard to bear. And if it was not the fear of Allah that I have in my heart I would have committed a major sin.’

Hearing this Umar asked his daughter Hafsa who was the wife of the holy Prophet that how much a married woman can easily wait for her husband.

She said: four months. Umar decided that the soldiers who were at Jihad should be allowed to visit their families after every four months.\textsuperscript{124}

3. Conclusion

After writing this article the researcher reached the following conclusions:

(a) The Rights Islam gave to the world are more comprehensive than the rights UNO gave.

(b) The rights Islam gave are not only on the paper rather they were implemented by the holy Prophet peace be upon him 1400 years ago.

(c) The rights Islam gave were accepted by the people and they were ready to give these rights to each other voluntarily.

4. Recommendations

\textsuperscript{122} Muslim, Book of Oaths, Hadith No. 60.
\textsuperscript{123} Muslim, Book on Government, Hadith No. 251.
\textsuperscript{124} Suyuti, The History of the Khalifahs, p. 147.
(a) It is recommended that we should know the rights that Islam has given us 1400 years ago.

(b) The Holy Qur'an and substantial portion of Sunnah that contains the human rights should be included in the syllabus of all levels of education.

(c) The true teachings of religion should be clearly separated from the customs that are un-Islamic.

(d) All un-Islamic laws that are repugnant to Sharia, should be removed from the legal system.

References

The Holy Qur'an.


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